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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 truth will be welcomed in its columns. It is expected that important contributions on this subject which have appeared in the past will be reviewed or republished. 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, ecclesiastical or historical tradition. There are thousands of thinking people who are to-day 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 *message* 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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THE WATCHMAN OF ISRAEL

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

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The Great Pyramid Under War Regulations

By WILLIAM D. McCRACKAN, M. A.

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

Once more I hear the shrill, triumphant cry of the swooping hawk, the clatter of brass cups from the vendor of cool drinks, the Arab chatter in the streets —this is Egypt again after ten years, Egypt in summer without tourists, without Cook's tours to the Pyramid or up the Nile. But the flies are here, the fertile dust, the strange, soft caress of the sun penetrating the dry air. The Nile is rising, the cotton is in bloom, and the maize waves its tassels to the breeze.

They are playing polo as usual at the Gezirah Sporting Club in Cairo, and drinking tea at little tables under the glory of the declining sun—these imperturbable English—because they find it a good thing to keep up home habits while they take up the white man's burden in outlandish places. What they have poured out in blood and treasure to preserve human rights and make liars keep their word is unbelievable, and they have the right to demand that those who plotted against liberty in the hour of the world's extremity shall be kept on probation until they have proved themselves worthy of trust. An unrepentant Germany is working with an unrepentant Ishmael-Esau to rob Anglo-Israel of the fruits of victory, and is plotting a commercial war since the military one failed.

When the world wakes up presently to discover the identity of the so-called "lost" ten tribes of Israel and the descendants of Esau, it will understand at last the full significance of Germany's alliance with the Turk.

The great war has not affected the Mokattam Hills nor that noble monument constructed out of the quarries in those hills, the silent, severe Pyramid, which has not budged one inch, though Turko-German guns shook the sands of the desert of Sinai across the Suez Canal.

The Pyramid does not belong to the clan of Ishmael-Esau, the robber band which planned a world dominion. I doubt whether the Pyramid ever took any notice of the Napoleonic hosts more than a century ago who fought the Mameluks, even though the little general spoke his dramatic speech about the twenty centuries looking down upon his soldiers; but I like to think the Pyramid looked down with favor upon the hundred thousand Australians and other troops of Anglo-Israel which encamped round about that square base, for they were kith and kin by prophecy with the builder of the spiritual Pyramid.

Today's ignorance about the Great Pyramid of Gizeh, and all it undoubtedly stands for, is astonishing, considering the wealth of books that have been written on the subject. Let no one call the Great Pyramid a tomb, and leave it there. It is a record of human history told off in inches that stand for centuries. To the uninstructed eye it looks like a senseless mass of stone, stripped of its once smooth covering and so exposing the enormous blocks that are its bones.

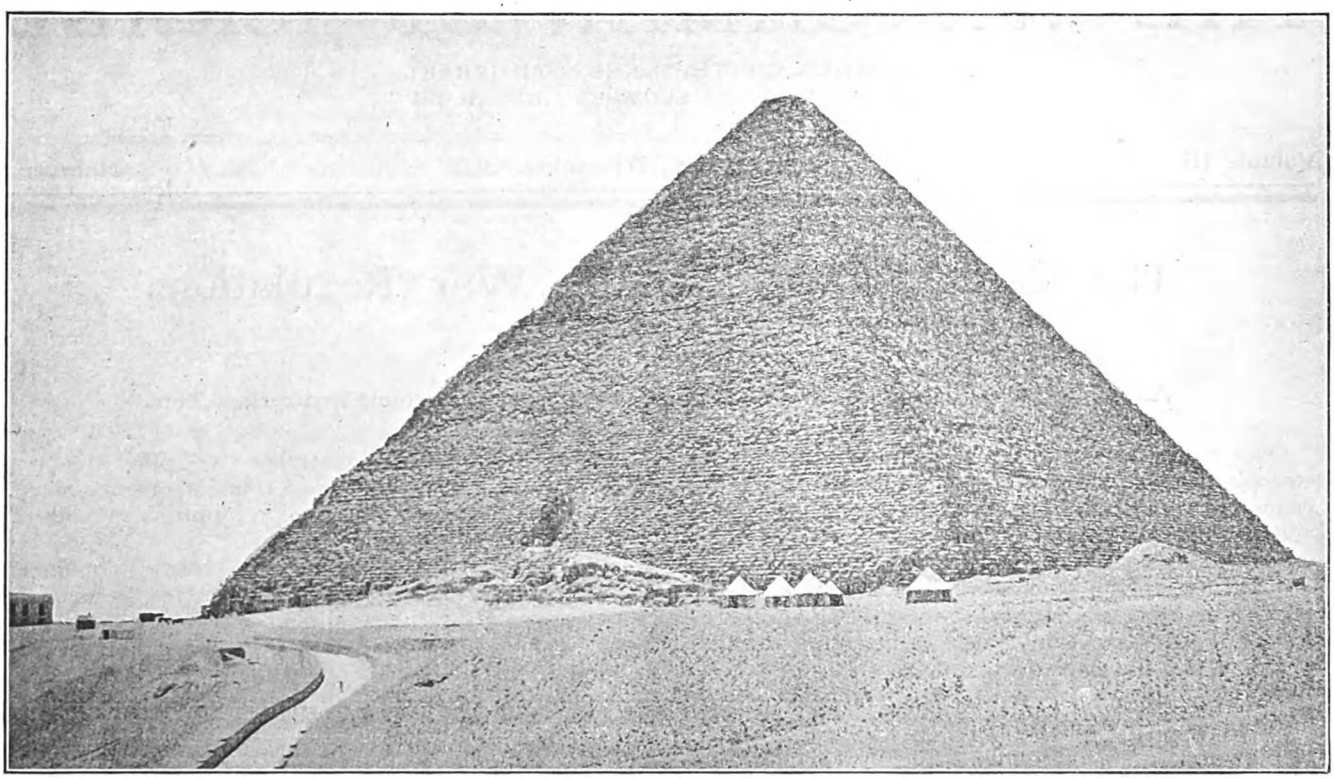
But the builder oriented his monument with better exactness and more knowledge than modern science can achieve, placing it with careful reference to the sun, the Polar Star, the days, the years, and centuries, displaying precise acquaintance with that law known as the precession of the equinoxes that modern scientists at first supposed themselves the first to learn.

The Pyramid's interior passages are pages of human history carved on imperishable limestone and granite, brought from four hundred miles away up the Nile. So the Great Pyramid is not the abode of death, but of life; it is very much alive today—a living monument. It enfolds in its massive lines the past, the present, and the future. Fear it not, slight it not, but love it as you do the Good Book, for when understood it is as much a part of the permanent record of the race as is the Bible, to be apprehended by them that have ears to hear and eyes to see, and hidden and sealed to others until the end of time. It is only permissible to break the seal as far as one's understanding goes.

Just now another Turko-German intrigue has caused the tram from Cairo to the Pyramid to stop running. There is a political strike on; but one still has the choice of four means to make the pilgrimage—afoot, astride the tripping donkey, by horse carriage, or by motor car. I chose the last way, liking to feel myself more favored as to speed and comfort than ever the

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proudest Pharaoh who went that way before me; and presently I stand at the foot of the stone triangle that has taught how to square the circle during four thousand years, while the mathematicians wrangled, gazing upward and beyond into the still blue of the Egyptian sky. Ten years ago I climbed to the top, jerked up by the arms by iron-limbed Arabs, with my every sinew protesting against the violence; but this time I propose to visit the interior.

What of the individual who conceived this final monument? Profane history makes him an ambitious, greedy monarch. Legend, however, connects him with the prophet Job, and even with Melchisedech. Spiritual intuition has revealed him as a man with vision. He looked forward. He prophesied; and he clothed his prophecy in an enduring form. In gratitude to him I call on all mankind to hear his message as he breaks the seal of his long silence.

Filled thus with gratitude to the great seer, one is not disturbed by the chatter of the Algerian Arabs, try though they do to destroy the charm of this experience with their strident greed. They are styled the guardians of the Pyramid, but that is only a veil to hide the real proprietorship which resides in Anglo-Israel. As I enter the silent passage into the interior, I know my right and claim it.

We from the great, broad continent of America are co-heirs with the men and women from the islands of the seas, inheritors of the Pyramid. This is why the soldiers from under the Southern Cross joined their comrades from all over the British Empire in the defense of the Pyramid against the Turko-German robber bands. Would that America had been awake to lay its tented hosts at the same hour beneath the shadow of the Pyramid! Yet the hour will come. It is written in the Pyramid itself and in the stars when Anglo-Israel will unite its battle plan for the millenial day.

The interior of the Pyramid is cool, the air clear. There is no need to shrink in the half-light, for it is a kindly interior, affectionate in its purpose to foretell the victory of good over evil, the stability of right. Here is the King's Chamber, so called, but it was never a monarch's resting place. Its measurements are apodictical, axiomatic, eternal; they mean facts which never vary. They express that which was, and is, and is to be. What are these facts?

Study and learn. They are not written in the books of the wise in this world's wisdom, but are set forth by those who have been accounted foolish among men.

Here, too, is the Queen's Chamber, so called; but no earthly queen was ever buried there. The message of the chamber is about some true woman, real and free, who knows the origin of man to be in God, and gives her secret to the world for the saving of the world; some woman who knows that a male world is a world of war, of Arab-squabbling, of Turko-German ruthlessness, of Ishmael-Esau marauding, of cannon and sword, of spear and high explosive. The message of the Queen's Chamber has not yet been

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heard by the world. It is too radical as yet, too upsetting to the world's codes and classes; too inspirational for the ecclesiastically minded; too spiritual for those who worship matter. But there are those who are ready for this message.

Is this all? Just two chambers? No, there is another, midway between the King's Chamber and the capstone of the Pyramid, not yet discovered and disclosed to human gaze, but there, nevertheless, for the chips of a more decorative stone than lime or granite, left by its builders, have been found among the heaps outside. Its message is of the final glory of human experience; and there are those who are ready now to hear and obey, and thus to rejoice supremely over the truth of the Third Chamber. They are those who have been willing to descend to the bottom of the lowest passage of the interior of the Pyramid, one which is rarely visited. They are those, I say, who go down in their own estimation until they can say, "Of mine own self I can do nothing," and so are learning the difficult lesson of complete obedience. They it is who will manifest the qualities of man by passing through the King's Chamber, and the qualities of woman as outlined in the Queen's Chamber, and thus reach the perfection of the Little Child, the Lamb, in the Third Chamber, the innocence, the guilelessness of true love beautified by understanding, glorified by the radiance of Life, Truth, and Love. That is the message of the Pyramid of Gizeh, that has borne its faithful witness for four thousand years.

Outside the sun is setting and the moon rising. A star twinkles knowingly over the shoulder of the Pyramid, the same star which Abraham saw, and Moses, Isaiah, Jeremiah, Joseph, Mary, and the little Jesus. Close by the Sphinx faces east, with its broken nose, the symbol of an obsolete worship; but the star shines for the real purpose of the race, the ideal of perfect man, complete, full rounded, strong, and just, clear and steadfast, merciful and loving—such a guiding star as the wise men followed when they were led to the cradle of perfection made flesh.

The jabbering Arabs, with their grunting camels, slowly wend their way to their home village in the plain, and the quick night of the east settles on the Nile valley. But up above, the kindly Pyramid, enigmatical to the unbelieving, but confidential to the meek, stands in the starlight, unmovable as truth, perpetual as life eternal.

The Dragon's Flood

By N. ALLEN STOCKTON

"And to the woman were given two wings of a great eagle that she might fly into the wilderness." (Rev. 13:14.)

America, our heritage, long lay
A wilderness until the fateful day.
When over stormy seas the Mayflower bore
The Pilgrim Fathers to New England's shore.
There were no blasts of trumpets to proclaim
Their coming, all unheralded they came
To brave the danger of the unknown West
And found a home of hope for the oppressed.
They were the pioneers of liberty—
They saw it not, with clearer sight we see
By God's prevision they and we are those
Who make the desert blossom as the rose.
For he who holds the waters in his hand
Has brought us to a larger promised land.

The westward course of Empire has been run
The West returns towards the rising sun.
And brings her sheaves of bounty to restore
Oldregions writhing in the throes of war,
We bring the horn of plenty we have found
To Europe's worn and battle-ridden ground.
We gave our aid, our treasure and our blood,
To help to stem the torrent of the flood.
The dragon's mouth sent forth to overwhelm
The children of a God-appointed realm.
Who fled into the Wilderness awhile,
Who were preserved like Moses in the Nile,
And he who knows his own, his chosen seed
Has ever led his people and will lead.

—Philadelphia Public Ledger.

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Dr. Wild and His Work

There are doubtless many readers of the *Watchman* who would be encouraged and helped if they knew more of Dr. Joseph Wild's work in Toronto where he was for a number of years pastor of the Bond Street Congregational Church. The following brief account of his ministry there, written by a correspondent of the *Messenger* and published in 1889 may be of interest to those who are endeavoring to make known the identity of Israel and especially to those acquainted with Dr. Wild's famous little book entitled *The Lost Ten Tribes.*

When Dr. Wild entered upon the pastorate at Bond Street in October, 1880, he found the church in a poor position. The membership roll was greatly reduced, only about 100 members being in active connection with the church, and the financial position was about as hard and reduced as it could well be.

The Doctor began immediately to advocate and teach the Ten Lost Tribes theory at the evening services, and for several years kept it up, with the result that the public at large, and especially his own congregation, are well instructed on the subject, and now no one ventures to ridicule the theory, or even to speak lightly of it. Anglo-Israelism forms the subject of occasional evening discourses up to the present time, especially when the theory is attacked, Dr. Wild proving himself to be a warm and able defender, no matter from whatever quarter the attack may come.

Dr. Wild is genial, cultured, and eminently self-sacrificing, and is possessed of an unbounded courage. He is ardent and true to his friends, and generous and manly towards his opponents. He never appears in public unprepared. He honors his audience by refusing to foist a discussion at haphazard. His very tread indicates confidence in his preparation, while his voice and gesture indicate the force of his own convictions upon himself.

As pastor of Bond Street Church, Dr. Wild has proved himself a tower of strength, both as a preacher and teacher. The membership roll now numbers 789 members, in good and regular standing, and the average attendance at the Sabbath services in the morning is 1,700. At the evening services the church is filled to its utmost capacity, as many as 3,000 being frequently present. In consequence of the great demand for accommodation at the evening service, it has been found necessary to adopt the system of admission by ticket, in order to protect the regular seat-holders and members. For this purpose the church is open to the seat-holders until five minutes before the commencement of the evening service, after which the doors are thrown open to the general public. Visitors to the city, who are staying at the leading hotels, and who desire the privilege of attending the church, are enabled to have that privilege by special tickets, which are left at the various hotels for that purpose. The large attendance at the evening service is due to the fact that Dr. Wild has not been absent from his pulpit on the Sabbath evening since his connection with the church, except upon one occasion only, when in Montreal last year, attending the meetingsg of the Congregational Union of Ontario and Quebec, of which he was, at that meeting, elected chairman for the year 1888-1889.

Whether in politics or religion, it is none of your business whether you are in the majority or in the minority. It is none of your concern whether your idea is too old or too new; whether you are ahead or behind the times. If what you teach is true, and the world is not with you, then so much the worse for the world.

—GEORGE L. PERIN

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Concerning Canada

By REV. JOSEPH WILD, D. D.

"Thus saith the Lord, ye shall not go up, nor fight against your brethren, the children of Israel; return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord."—I Kings xii, 24.

When King Solomon died, his son Rehoboam was his successor. Several of the tribal states petitioned the new king for certain changes in the administration of the government, and especially with regard to lessening the expenses of the same. The king seems to have subjected himself to the advice of the younger members of his court, disregarding the counsel of the aged, the consequence of which was that he refused their petition; hence there arose a revolt which ended in a division of the kingdom. None of the tribes joined in the formation of a new government and nation; they elected for their king a man by the name of Jeroboam. Rehoboam and his government began at once to make preparations for war, with the intention of punishing the seceders and subjecting them to his own rule and his own authority. While they were so engaged, the prophet Shemaiah was sent unto the king with the words of my text. They were forbidden to go up and to fight against their brethren.

It is, doubtless, true that God has a will and a purpose concerning every race and every nation. If this be so, it surely would be greatly to the interest of all people and of all nations to learn to know the mind of God, and, like Rehoboam and his people, willingly obey that mind once they discern what it is. When God is on the side of a people, victory is theirs, no matter what the nation or the people may be. Nor would the late Civil War have occurred between the North and South in that great Republic of Manasseh had they known the mind of God. Long ago it was foretold that this tribe would become a people, yea, a great people. There they are at this day.

Experience has proved it more than possible, and it is an actual fact, that citizens of Gentile nations and races can be converted into Israelites; in a generation or two they make good Christians and zealous patriots equal to the native born. On the other hand, experience proves that it is almost impossible (for there is no example on the whole page of history) to convert a number of Israelites into citizens of any other country. You cannot find a successful example of such anywhere. A Russian can become a good American or British subject, but an American or British subject cannot become a good Russian; that is an impossibility. The incorporation of foreigners by the United States each year is something marvelous, and excites one's wonder how that nation shall retain its identity and its control with such an influx of those who at first are aliens to its institutions and its constitution. Take the number for the twelve months ending June 30, 1888: Germany, 107,624; Norway and Sweden, 72,915; Italy, 51,075; Russia, 33,407; Australia, 25,884; Hungary and Bohemia, 19,927; Denmark, 8,981; Switzerland, 7,737; France, 6,427; Netherlands, 5,845; Poland, 5,826; other countries, 11,404; total of 357,952 for this people to convert into Americans in the future. In this calculation I leave out England, Scotland, Ireland, and Mexico; and I dare say that the same number from these countries have entered Great Britain or some one of her numerous colonies. Thus you see what a tide of overflow is falling within the circle of Israel every year; and, as the United States fills up and gets its complement, another, even a larger, country is being prepared by a kind Providence to receive these overflowing millions, which country will offer to these foreigners the same privileges and give them almost the same training. That country is none other than our own beloved Canada. I find it very difficult to get the exact area in figures of Canada and the United States. The following, however, will be probably as correct as you can possibly get the same. They certainly will approximate the truth, if not exactly so. Canada has 3,610,257 square miles; the United States has 3,026,494 square miles; Alaska, 580,107; a total for the United States, including Alaska, of 3,606,601, leaving Canada larger than them both by 3,656 square miles; so that when that vast country shall have received, as I have said, its complement of the overflowing millions, we have already another country provided by the kind hand of Providence, larger and more fertile upon the whole, and fuller of resources, than even that great, prosperous land. On this round globe there is not one-half the area of wheat land unbroken as in the great Saskatchewan Valley. Thus we have the very resources on which a vaster population can exist than any one nation on earth. Our country is not only large, but it is well located and richly endowed. It is filled with a potency and promise that baffles the shrewdest prophet to forecast its future. Some are constantly tempted to prophesy about Canada's future. As well might you prophesy about a child standing beside his father. The child will grow; the father has nearly attained his growth. If you will keep these two things in mind, probably you will see your difficulty in years to come. Even the son, a little taller than his father! In their prophecies, these would-be prophets know not the prophecy of our country; hence they

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cannot foretell its future correctly. It is difficult for a foreigner to take in the extent of our country or estimate correctly our resources. Some of our Provinces are larger than many of the older countries and nations, territorially. For instance, the area of the Province of Ontario is 186,800 square miles; the area of Great Britain and Ireland is only 121,115, leaving a balance in favor of Ontario of 60,685 square miles. Why, we are larger than our mother, a good deal! A dutiful son ought to be.

Changes, no doubt, will take place in Canada in many respects, politically and commercially. They will be of a progressive character. These changes do not mean or imply annexation to the United States, nor absorption in the Parliament of Great Britain and Ireland; but they do mean that Canada will become more self-contained than now, and somewhat free and independent in the future; but she will never cease to be the important and integral part of the now great, and in the future still greater, British Empire. She will join with the other colonies and the Motherland in a few years in the formation of a federal council, which will in course of time grow into an Imperial Parliament, which Parliament the United States will enter and become an important member of the still greater United States of the world. Then will follow Germany, then Denmark, then Sweden and Norway and the other nations, until the whole world will be federated in the parliament of man—not of race or of nations, for there will yet be a world's parliament, with its headquarters and capital in the ancient but rebuilt city of Jerusalem. It is appointed of God that all Israel (variously known as the Anglo-Saxon or the English-speaking race) must become federated. The States in this federation will be nations; this parliament will cognize, legislate, and control things common to them all, which things are at the present time the cause of friction and irritation and ill feeling. Just as the United States Government exists without destroying the States, but rather strengthens and guarantees freedom and security to every State, so this coming federal parliament will exist without destroying the individuality, the autonomy, the liberty of the State nations. The United States will just remain the same, and Canada will remain the same, except where we may have advanced, and we will all have a representation in that world's parliament to deal with questions that are of a universal character, and so give security to those nations and peace to the whole world. This parliament will rather tend to enlarge the freedom and secure the liberty and advance the interest of those national States that are members of it.

I believe Senator Sherman's prophecy concerning Canada will prove false. The honorable gentleman, in no unfriendly spirit—for he is a man of clear mind and of good heart, with a friendly disposition towards Canada—said in a late speech on the Fishery Question in the United States Senate: "I predict that in ten years Canada will either be in the British Parliament or in the Congress of the United States." My honorable friend, I venture to make a prophecy; you will prove a false prophet. The child who is born today, before it has attained the age of the honorable Senator will see the United States in the world's Imperial Parliament, and Canada there, too. The present excitement about the Fisheries Question need not alarm us. It will be amicably settled in God's own time, for we be brethren.

The future policy, both for Canada and the United States, as marked out from this henceforth, is one of peace. The good and wise in both countries will guard against being led by passion, but rather let reason dictate to passion, and even reason may yield to the modifying touches of good will between two such great, liberal people as the United States and the Dominion of Canada. I feel no fear, because I see the finger of God; I see the purpose of God, which cannot be overridden in the Dominion Parliament of Canada, nor in the Senate of the United States. They will both have to go under, to pass beneath the rod of Almighty God, for we are Israel, and all the dynamiters on this earth cannot separate us or produce war. It is pleasant, my friends, to know—for we can know—what the issues at such critical times are; that we can see beyond the politicians, and see safer and clearer than they see, as we have shown you from time to time in this pulpit, even when they have been as eloquent as they were in their late discussions about this Fisheries Treaty. We told you then that God in His Providence would gently override them and turn their intentions to a good purpose and to a close union with Israel. Let us pray that a kind spirit may pervade the two lands. One they are in origin, one in purpose, one in destiny, and no one can separate them. God bless the United States, our own Canada, and the British Empire, binding them together, closer and closer in the bonds of friendship. Amen.

—*The Messenger*

Where ends the homeland? where do foreign parts begin?
It all depends upon the heart that takes them in.
A narrow heart that only narrow ways hath known
Finds foreign countries close outside its native town;
But a wide heart finds home in every distant place
E'en as the circling skies the whole wide earth embrace.

—RUCKERT

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The Kaleidoscope

By G. M. B.

"Thought by thought is piled till some great truth is loosened and the nations echo round, shaken to their roots as do the mountains now." As Shelley sang of God's invincible purposes, so have they steadily developed. "Man proposes but God disposes" is an old adage never more clearly illustrated than in the case of Russia and the so-called will of Peter the Great.

Whether that will dates back to the time of Russia's ancestral genius, as many of us think, or merely to the fertile imagination of Napoleon's wild dream of universal empire—whose overthrow constituted the second "overturning" of God's magnificent triad of doom to carnal autocracy—nevertheless, this will of Peter the Great is the concrete embodiment of a policy consistently pursued by the forces exercising the whiphand over every regime governing Russia from his time until now. It supposes itself a power, but "He that is higher than the highest regardeth; and there be higher than they." (Eccl. 5: 8.) Therefore, though human thought may seem to widen slowly, the activities of divine intelligence are ever alert, revealing their operations neither too soon nor too late.

However, to the casual observer, self-determination, interpreted as despotic control of others, reluctantly yields to the divine fiat. Repeatedly it seems on the point of gaining its coveted dominion when shake! and away goes its dreams, shattered into a new arrangement. That shake was a thought of God, "quick and powerful, and sharper than any two-edged sword." Supreme in its boundless freedom and absolutely unconscious of any possibility of interference with or hindrance to its illimitable activity, it is therefore exact in its correlation to and instantaneous in its effects upon all human enterprise. But that shake was also the operation of divine Love when all things were ready at His appointed time. (Psa. 102: 13.) That time may seem a bit delayed to the longing heart, but underneath appearances all things, whether in heaven or on earth, are working steadily, irresistibly, up to the manifestation of the complete design of God. So let all God's reserves, even down to the "least of these, my brethren," enter this final line-up of the "work of faith, labor of love, and patience of hope," for no thought, no faintest trembling hope that is truly co-operative, is ever wasted or fails of the good goal. It is all counting in the bringing to light of the hidden things of darkness," and making manifest the "counsels of the hearts," "and *then* shall *every* man have praise of God." (I Cor. 4: 5.)

Meanwhile, what is the great truth which God is thinking? Israel. God's thoughts are logical, orderly, ever unrolling their panoramas of surprise to the human race as it advances from stage to stage on the way to its perfect climax. "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end." (Jer. 29: 11.) "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 8, 9.)

In all this where do we find the adjustment of Russia, that nation of marvellous resources and possibilities, the land of Tolstoi, the apostle of love, the birthplace of the bond-slaves of freedom, marching away in an unending line—clank, clank, clank—to Siberia, head up, eyes fixed on the distant goal of their dreams? Unto the "Angel" of Russia, write! He whose Word never fails has said: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." (Deut. 32: 8.) Whether those "bounds" shall be extended or limited, ample or otherwise, depends on their hearty co-operation with, rather than domination over, Israel. Then, as long as Russia continues to entertain in her "chambers of secret imagery" the ancient "evil thought" (Ezek. 38: 10), just so long will wreck and ruin stare her in the face, for "it is hard to kick against the goad" of prophetic unfoldment. Only by conforming to the will of God can development be secured with happiness and freedom. Courage, brothers and sisters of Russia! Now is the time to reap the results of all these years of sacrificial aspirations! "One shall chase a thousand" if only that one look high enough. The divine Mind which neither slumbers nor sleeps continues its thinking. Shall its late developments, so far as you are concerned—the proposed Baltic *entente,* the Armenian culmination, the Persian and Mohammedan intrigues —be tidings of trouble" (Dan. 11: 44) or "tidings of great joy" (Luke 2: 10)? Fear not, true patriots; with you is the key!

And Israel? Ah, Israel Redivivus is Israel Triumphant who

"Never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed though right were worsted
Wrong could triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake." (Browning.)

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The Metric System

By WILLIAM J. WARRENER

On December 14, 1819, more than one hundred years ago, the House of Representatives of the United States Congress instructed the then Secretary of State, John Quincy Adams, who afterwards became President of the United States, "to report to the House a statement relative to the regulations and standards for weights and measures in the several States, and relative to proceedings in foreign countries for establishing uniformity in weights and measures, together with such a plan for fixing the standard of weights and measures for the United States as he might deem most proper for their adoption."

James Monroe was then President of the United States and Mr. Adams succeeded him in that office in 1825.

Mr. Adams submitted his famous, though now little-known report, February 22, 1821. It was lengthy, consisting of approximately 70,000 words, and it is a wonderful piece of work, a proof of the extensive knowledge and ability as a profound reasoner upon the subject of the report. It is so well balanced in its philosophical utterances that both pro-metric and anti-metric advocates have used it in support of their views by giving quotations from it.

From the time of the adoption of the metric system by France, the country of its origin, in 1792, it had its advocates in the United States, and the result of the agitation was instruction of Mr. Adams by Congress and his report to it, dated February 22, 1821.

In one part of it, after describing the system, as first promulgated, he said:

"This system has passed away, and is forgotten. This incongruous composition of profound learning and superficial frivolilty, of irreligion and immorality, of delicate imagination and coarse vulgarity, is dissolved. This statue, with the form of an Apollo and the face of Silenus, has crumbled into dust; but it was established by a law of the 5th of October, 1792, and for the space of twelve years it was the calendar of the French nation. Henceforth it will only be remembered as preparing future problems in chronology."

This is a reminder that what is known today as the metric system is merely a tattered fragment as compared with the complete system invented by its originators, for that included the measurement of time, as well as distance, area, weight, and volume.

It decreed that there should be a hundred seconds in a minute, a hundred minutes in an hour, ten hours in a day, ten days in a week, thirty days in each month, and three hundred and sixty days in a year; and, in order to keep straight with the natural year, the result of the annual revolution of the earth around the sun, five odd days in an ordinary year and six days in a leap year extra. The months of the year and the days of the week were all given new names, while the odd five or six days, as the case might be, went without names or laws applying to them, and were denominated sans-cullotides—days without breeches.

The unnatural or atheistic character of the system, for that which is unnatural is atheistic or ungodly, was demonstrated in a short time, when it was found that the nature of man and domestic work animals are such that one day of rest in ten is not enough to secure best health, productivity, and efficiency, but that according to the laws of nature, which are the laws of God, one day of rest in seven is absolutely required for man's welfare, and that "The Sabbath was made for man."

The circle was divided into four hundred degrees instead of three hundred and sixty, as it had been from time immemorial, and is now, and the mariner's compass was divided into forty rhumbs instead of thirty-two points. The confusion caused by these changes was endless, and it is said that one befuzzled master mariner said he wished the convention had ordered the motion of the earth slowed up so that it would take the earth four hundred days to go round the sun. This was but one more proof that the system was not in accord with nature, and this piece of folly was abandoned.

The reason why, for the metric system, was the existing want of uniformity of weights and measures in France, the endless trouble in every-day transactions resulting therefrom, and the desire of a few philosophic idealists to construct an entirely new system, differing from any other in existence, or that had ever been known, with the idea that such a system could be made universal, would be accepted by all nations, because being new and something different it would attract all by its novelty, excite no jealousy, such as might be caused by the discarding by one people of their own system and being compelled to adopt that of another.

In the formation of this system its authors decided first to fix a new unit of length and then base thereon a complete system; second, that all divisions should be decimal; and, last, there should be a new nomenclature, new names for new measures, which names should be spelled in a certain specified way, and there must not be any variation in any respect; otherwise, they declared, it would not be the metric system.

After long consideration it was determined to base the unit of length on a measurement of the earth, and that a quadrant, the distance from the equator to the north pole, the quadrant being that which passes through Paris. About six hundred miles of this dis-

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tance was surveyed and the remainder estimated, for no one could reach the north pole on a surveying expedition. The distance thus arrived at was divided by ten million and the result denominated a metre. Subsequent calculations were made, and it was found that the estimated fraction was not quite long enough. Three of these attempts at calculation were made and a different result arrived at each time. The World Almanac says that in England the meter is 39.3709 inches and in France and Germany it is 39.370432 inches, and Chamber's Encyclopedia gives it as 39.3707904 inches. Plainly speaking, the international standard meter is, really, nothing but a length defined as the distance between two lines on a platinum-iridium bar at 0° centigrade, deposited at the International Bureau of Weights and Measures at Paris, France, that distance being one ten millionth part of a length ten million times as long as it is.

At the time this survey and calculations were made it was supposed that all quadrants of the earth were of the same length, but surveys made on other quadrants since and calculations made thereon, have shown that no two quadrants are of the same length. Thus the reason for choosing a quadrant of the earth as an unchangeable dimension proved fallacious.

With the metre as a unit decimal divisions and multiples were determined on and names given such as never before were used anywhere, Latin prefixes for divisions, deci, centi, and mili and Greek ones for multiples, deca, hecto, kilo, and myria for tenth, hundreth, thousandth, and ten, hundred, thousand, ten thousand. Measures of area came next, the area being a square whose sides are ten metres each, or one hundred square metres. Next came the measures of capacity, the unit of volume being a cube whose edge is a decimetre, the divisions and multiples being the same in number and name as those in the measures of length. Last in the system as we now have it is the measure of weight, derived from the weight of a cube of rain water, each edge being a centimetre in length. This is called a gramme and the same set of decimal divisions and multiples and prefixes are used as in the other parts of the system.

In the formation and naming of these measures no attention whatever was paid to the nature of man in regard to his natural mental operations, nor his needs as evidenced in the practice of all nations and peoples in all ages, and here another fatal mistake was made.

Universal practice shows that the human mind works along lines of least resistance, will do that which it has to in a way that involves least mental effort. It is because of this that people in all ages have chosen to divide units of measure and weight rather by successive halvings and increase by doublings than by tenths. Also that in nearly every civilized country from time immemorial a measure of length has been used which approximates that of the English two foot rule. This was, and is, because it was found to be a handy measure of length, as is also the three foot length called a yard, evidently used more than four thousand years ago as it is plainly shown in the Great Pyramid as is also an inch that is but the thousandth of an inch longer than the English inch of today.

As proof of the tenacity of people and their persistence in the use of such measures is the fact that in France and other countries where the metric system prevails by virtue of legislation they use a measuring device or tool which is two thirds of a meter and give it a non metric name, thus breaking two of the metric rules, that all divisions are decimal and that metric names only must be used. Still another is seen in the fact that the French use doubles and halves of their weights and measures so that in practice they have this long list. The French spelling is given as that also is said to be an essential part of the sytem.

Measures of length: milimetre, centimetre, decimetre, metre, decametre, hectometre, kilometre, myriametre, double-decametre, demi-decametre, double-metre, demi-metre, double-decimetre.

Measures of volume or capacity: mili-litre, centilitre, decilitre, litre, decalitre, hectolitre, kilolitre, myrialitre. The measures of volume for grain are: hectolitre, demi-hectolitre, double-decalitre, decalitre, demi-decalitre, double-litre, litre, demiltre, double-decilitre, decilitre, demi-decilitre. The measures of volume for liquids are double-litre, litre, demi-litre, double-decilitre, decilitre, demi-decilitre, double-centilitre, centilitre.

Weights are: miligramme, centigramme, decigramme, gramme, decagramme, hectogramme, kilogramme, myriagramme. Weights in iron are: fifty kilogrammes, twenty kilogrammes, ten kilogrammes, double-kilogramme, kilogramme, demi-kilogramme, double-hectogramme, hectogramme, demi-hectogramme. Weights in copper are: twenty kilogrammes, ten kilogrammes, five kilogrammes, double-kilogramme, kilogramme, demi-kilogramme, double-hectogramme, hectogramme, demi-hectogramme, double-decagramme, decagramme, demi-decagramme, double-gramme, gramme, demi-gramme, double-decigramme, decigramme, demi-decigramme, double-centigramme, centigramme, demi-centigramme, double-miligramme, miligramme.

The me ending is here given to all these words because of the dictum of the authors of the system that the spelling forms one of the essentials of it. "For as the metric system is designed to be generally international, the names and orthography should be equally so. For this reason alone we should refrain from Anglicising the French names" says one American advocate of the system.

It would seem as if instead of symplifying the subject the authors of the system succeeded only in producing a bungle of measures and jingle of sounds without a parallel in history, a bungle in which the decimal and common factions are inextricably mixed and such a similarity of names that the ordinary mind can scarcely tell whether a name represents length, volume or weight.

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While this is the case in France, there is not a nation or people who are said to have adopted the metric system but have the same trouble and over five hundred non-metric units and names are still used among them.

John Q. Adams in his report said in regard to this phase of the problem: "The theory of this nomenclature is perfectly simple and beautiful, twelve new words which denote the things and seven the numbers, include the whole system of metrology; give distinct and significant names to every weight and measure, multiple and subdivision of the whole system; discard the worst of all the sources of error and confusion in weights and measures, the application of the same name of different things; and keep constantly present to the mind the principle of decimal arithmetic, which combines all the weights and measures, the proportion of each weight and measure with all its multiples and divisions and the chain of uniformity which connects the profoundest researches of science with the most accomplished labors of art and the daily occupations and wants of domestic life in all classes and conditions of society. Yet, this is the part of the system which has encountered the most insuperable obstacles in France. The French people have refused to learn or repeat these twelve words."

They were compelled by the most drastic laws to accept a change in their weights and measures, but they rejected the exclusively decimal divisions, and the peculiar terminology of the metric system.

When the great Napoleon was in exile on the Island of St. Helena, realizing the disastrous confusion into which France had been plunged because of the introduction of the metric system and the legislation relating thereto, he said:

"The need of uniformity in weights and measures has been felt in all ages; the states general have pointed it out many times. This good gift was expected from the revolution. A sufficient simple law to assure might have been drawn up in twenty-four hours, adopted, and put in operation in all France in less than a year. All that was needed was to make the weights and measures of the city of Paris common to all the provinces.

"The Government and the artists have used them for many centuries. By sending the standards into all the communes and by enjoining the administrative officers and the courts from admitting any others the benefit would have been operative without effort, without restriction, and without coercive laws. Instead, geometricians and algebraists were consulted upon a question which was of administrative jurisdiction. They thought that the unit of weights and measures should be derived from a natural constant, so that it might be adopted by all nations. They thought it was not enough to provide for the advantage of 40,000,000 men; they wanted the whole universe to participate in it. They found that the metre was an aliquot part of the meridian; they made the demonstration of it and proclaimed it in an assembly composed of French, Italian, Spainsh and Dutch geometricians.

"From that time a new unit of weights and measures was decreed, which did not square with the rules of the public administration, or with the tables of dimensions of the arts, or with those of any existing machines.

"Meanwhile the good of present generations was sacrificed to abstractions, for to make an old nation adopt a new unit of weights and measures it is necessary to make over again all the rules of public administration, all the calculations of the arts a task to frighten reason.

"The new unit of weights and measures, whatever it may be, has an ascending and descending scale which does not accord in simple numbers with the scale of the unit of weights and measures which has been used for centuries by the Government, men of science and artists.

"No transfer can be made from one nomenclature to another, because what is expressed by the simplest numbers in the old system will have to take a composite one in the new. It will be necessary, then, to increase or diminish the amount by some fraction, so that the space or weight expressed in the new nomenclature shall be in simple numbers. Thus, for example, the ration of a soldier is expressed in the old nomenclature as 24 ounces. This is a very simple number. Translated into the new nomenclature it give 734 grammes 259-1000. It is, then, evident that it is necessary to increase or diminsh the weight so as to make 734 or 735 grammes.

"All the component pieces or lines of architecture; all the pieces and tools used in watch making, jewelry, bookselling and all the arts; all instruments and machines have been devised and calculated in the old nomenclature and are expressed in simple numbers, which can be translated in the new system only into numbers composed of five or six figures. It will be necessary, therefore, to do everything over again.

"The scientific men also conceived another idea wholly foreign to the benefit of unity of weights and measures. They adopted the decimal numeration, taking the metre for the unit. They suppressed all complex numbers. (A complex number is a number composed of different units, as: 1 toise, 5 feet, and 9 inches.) Nothing is more contrary to the organization of the mind, the memory, and the imagination. A toise, a foot, an inch, a line, a point are fixed portions of extension, which the imagination conceives independently of their relations to one another. If, then, we ask for the third of an inch the mind goes into instant operation. The length called an inch is divided into three parts. By the new system, on the contrary, the mind has not to divide an inch into thirds, but a metre into 100 parts. The experience of the ages had made the difficulty of dividing a space or a weight by more than twelve so evident that a new name was created for each of the divisions. If the twelfth of an inch was called for, the operation was already performed, we had the measure called the line.

"The decimal numeration was applied to all the com-

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plex numbers as a unit, and if we wanted a hundreth of a point, a hundreth of a line, a hundreth was written. By the new system, if we want to express a hundredth of a line, we have to consider its relation to the metre, and this involves us in an infinite calculation.

"The divisor 12 was preferred to the divisor 10, because 10 has only two factors, 2 and 5, while 12 has 4 factors, 2, 3, 4, and 6.

"It is true that the decimal system, generalized and adapted to the metre as the unit, gives facilities to the astronomers and calculators; but these advantages are far from compensating for the inconvenience of rendering thought more difficult. The prime characteristic of every method should be that of aiding the conception and the imagination, of facilitating the memory, of giving more force to the thought.

"The compound numbers are as old as man, because they are in the nature of his organization, quite as it is in the nature of the decimal numeration to adapt itself to every unit, to every complex number, and not exclusively to one unit.

"Finally they used Greek roots, and that augments the difficulties; the denominations, which may be useful to men of science, were not good for the people. The system of weights and measures was one of the greatest achievements of the directory. Instead of letting time do its work, and being satisfied to encourage the new system by means of example and fashion, it made coercive laws and executed them vigorously.

"The merchants and citizens were vexed by affairs indifferent in themselves, and this contributed to make unpopular an administration which put itself away from the wants and the reach of the people, violently broke with their usages, habits, and customs, as a Greek or Tartar conquerer might have done, who with uplifted rod intended to compel obedience to all his desires based upon his own prejudices and interests regardless of those of the conquered.

"The new system of weights and measures will be a subject of embarrasment and difficulties for many generations; and the first commission charged with the verification of the measure of the meridian will probably find that there are some corrections to be made This is tormenting the people with caprices."

Referring to the difficulty of getting people to use the system after its legal adoption John Q. Adams said: "The French nation have refused to learn, or repeat these twelve words. They have been willing to take a total and radical change of things; but they insist upon calling them by old names. They take the metre; but they call one-third part of it a foot. They accept the kilogramme; but, instead of pronouncing its name, they choose to call one-half of it a pound. Not that the third of a metre is a foot, or the half of a kilogramme is a pound, but because they are not very different from them, and because, in expressions of popular origin, distinctness of idea in the use of language is more closely connected with habitual usage than with precision of expression.

The metric system has been recognized as a legal system in the United States and has been ever since July 28, 1866. At the time of its adoption its advocates declared that it was so much superior to the popular system that the use of it by the side of the other would prove its superiority and render the other obsolete. It has not done so. Strenuous efforts have been put forth from time to time to make it the only legal system in the United States and they have always ended in ignominious failure, the last being in the first decade of the present century when the Littauer bill to make it compulsory in all departments of the U. S. government was defeated in committee.

Time has proved the fallacies and the failures of the system, the most drastic penal legislation has everywhere failed to compel any people to fully accept it, or to drive out the systems in use before its introduction, so that, instead of uniformity in measures of length, weight and capacity and language they have mongrel practice. John Q. Adams in his report said on this phase:

"In this conflict between the dominion of usage and of law, the last and greatest dangers to the principle of uniformity proceed from the laws themselves. The legislator having no distinct idea of the uniformity of which the subject is susceptible, not considering how far it should be extended, or where it finds its boundary in the nature of things and of man, enacts laws inadequate to their purpose, inconsistent with one another; sometimes stubbornly resisting, at others weakly yielding to inveterate uses or abuses; and finishes by increasing the diversities which it was his intention to abolish, and by loading his statute book only with the impotence of authority, and the uniformity of confusion."

Now let us consider the claims of the metricists that the popular system of weights and measures now in common use, and which they apparently hate as the devil is said to hate holy water, and it will be found that in some way, mysterious though it may be, our system has a base which is really scientific. Instead of a unit of length arrived at in the way the meter was, it has been found that the standard inch is approximately the 250,000,000th part of the earth's polar semi-diameter, the estimate of that diameter being given by Sir John Herschell, the great astronomer and mathematician as 250,250,000 inches, each being the one-thousandth of an inch longer than the standard British inch.

Six different surveys were made to determine the length of the polar diameter with results as follows:

Bessel, 1841: From 10 arcs of the meridian, polar semi-diameter 250,241,575 inches.

Clarke, 1858: Special sphereoid for surface of Great Britain and Ireland, 250,228,465 inches.

Clarke, 1866: From 5 meridional arcs, 250,261,457 inches.

Clarke, 1880: From ⅞ meridional arcs and longitudinal measures 250,258,741 inches.

Harkness, 1891: From the solar parallax and related

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constants, 250,276,087 inches.

United States Coast and Geodetic Survey, 1900: Eastern oblique arc of the United States, 250,276,103 inches.

The United States Coast and Geodetic Survey reported in 1903 that after 30 years work and the expenditure of $500,000 they had determined that the equatorial diameter is 7926 miles and the polar diameter is 7899 miles. If the latter is exact then the polar diameter is 500,480,640 inches, or a polar semi-diameter of 250,240,320.

In discussing this subject Sir John Herschell said: "So long as the human mind continues to be human and retains a power of geometry, so long will the diameter be thought of more primary importance than the circumference of a circle." and that to choose a certain proportion of a quadrant instead of the diameter for a metrological base was not a blunder only; it was a sin aginst geometrical simplicity."

When the metric system was being considered the French were anxious to secure the co-operation of the English but their representatives refused to have anything to do with it unless it was commensurate with the English system and suggested that the meter be 40 inches in length.

In 1869 a bill was under consideration in the British Parliament to do what is now being agitated to be done in this country, abolish their standard system of weights and measures and adopt the metric system as the only legal one.

On April 30th, 1869, a letter from Sir John Herschell was printed in the London *Times* in which he said:

"As Mr. Ewart's bill for the compulsory abolition of our whole system of weights and measures and the introduction in its place of the French metric system comes on for its second reading on the 13th proximo, I cannot help thinking that a brief statement of the comparative de facto claims of our British units and of the French on abstract scientific grounds may, by its insertion in your pages, tend to disabuse the minds of such, if any, of our legislators may be under the impression (I believe a very common one among all classes) that our system is devoid of a natural basis and as such can advance no a priori claim to maintain its ground.

"De facto, then, though not de jure (that is, by no legal definition existing in the words of an act of Parliament, but yet practically verified in our parliamentary standards of length, weight, and capacity as they now exist) our British units refer themselves as well and as naturally to the length of the earth's polar axis, as do the French actually existing standards to that of a quadrant of a meridian passing through Paris, and even in some respects better, while the former basis is in itself a preferable one.

"To show this, I shall assume as our British unit or length the imperial foot; of weight the imperial ounce; and of capacity the imperial half-pint, and shall then state how they stand related to certain prototypes, which I shall call the geometrical ounce, foot and half-pint, and shall then institute a similar comparison between the French legally authenticated meter, gram and liter in common use, with their (equally ideal, because nowhere really existing) prototypes supposed to be derived from the Paris meridian quadrant, distinguishing the former as the practical, the latter as the theoretical French units.

"Conceive the length of the earth's axis as divided into 500,000,000 equal parts or geometrical inches. Then we shall define (1) a geometrical foot as 12 such geometrical inches; (2) a geometrical half-pint as the exact hundredth part of a geometrical cubic foot, and (3) a geometrical ounce as the weight of one exact thousandth part of a geometric cubic foot of distilled water, the weighing being performed as our imperial system describes in air of 62° F., under a barometric pressure of 30 inches.

"In like manner the theoretical kilogram and liter of the French are decimally referred to their theoretical meter on their own peculiar conventions as to the mode of weighing.

"This premised (1) the imperial foot is to the geometrical inch the exact proportion of 999 to 1000 (nine hundred and ninety-nine to a thousand), a relation so numerically exact that it may be fairly considered as mathematical; and (2) and (3) the imperial half-pint and ounce are, each of them, to its geometrical prototype as 2,600 to 2,601.

"Turn now to the practical deviations from their theoretical ideals in the case of the French Units. Here again (1) the practical meter is shorter than its theoretical ideal. The proportion is that of 6,400 to 6,401. The approximation is indeed, closer, but the point of real importance is the extreme numerical simplicity of the relation in our case, more easily borne in mind, and more readily calculated on in any proposed case (2) and (3). Any error in the practical value of the meter entails a triple amount of aliquot error on the practical kilogram and liter, so that, in the cases of these units the proportion between their practical and theoretical values is not that of 6,400 to 6,401, but of 2,133 to 2,134. Here then, the greater degree of approximation is in our favor; and it is to be observed in our case this triplification of error does not hold good, since, by a happy accident, our standard pound has been fixed quite independently of our standard yard, and our gallon is defined as 10 pounds of water."

Our standards of weight, length and capacity are as well defined as those of the metric system and they are the same in Great Britain and her dependencies. With these we have more commerce than with all the world beside.

Any who wish to do so in this country may use the metric system if they wish to in manufacture or in anything else, then why should we have a law which would compel resurvey of all land and give new names to express their area; scrip all our present weights and measures and be forced to buy new ones and use words

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rejected even in the so-called metric countries. Why try here what has proved a failure everywhere else just to please learned faddists?

Shakespeare in *Love's Labor Lost* describes such people when he has the Princess of France to say:

"None are so surely caught, when they are catch'd
As wit turned fool; folly, in wisdom hatch'd,
Hath wisdom's warrant and the help of school,
And wit's own grace to grace a learned fool."

And Maria to say:

"Folly in fools bears not so strong a note,
As foolery in the wise, when wit doth dote;
Since all the power thereof it doth apply
To prove, by wit, worth in simplicity."

Thanksgiving Proclamation

The season approaches when it behooves us to turn from the distractions and preoccupations of our daily life that we may contemplate the mercies which have been vouchsafed to us and render heartfelt and unfeigned thanks unto God for His manifold goodness. This is an old observance of the American people, deeply embedded in our thought and habit. The burdens and stresses of life have their own insistence. We have abundant cause for thanksgiving. The lesions of the war are rapidly healing. The great army of freemen, which America sent to the defense of liberty, returning to the grateful embrace of the nation, has resumed the useful pursuits of peace, as simply and as promptly as it rushed to arms in obedience to the country's call. The equal justice of our laws has received steady vindication in the support of a law-abiding people against various and sinister attacks, which have reflected only the baser agitations of war, now happily passing. In plenty, security and peace, our virtuous and self-reliant people face the future, its duties and its opportunities. May we have vision to discern our duties; the strength, both of hand and resolve to discharge them; and the soundness of heart to realize that the truest opportunities are those of service. In a spirit, then, of devotion and stewardship, we should give thanks in our hearts, and dedicate ourselves to the service of God's merciful and loving purposes to His children.

Wherefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-fifth day of November next, as a day of thanksgiving and prayer, and I call upon my countrymen to cease from their ordinary tasks and avocations on that day, giving it up to the remembrance of God and His blessings and their dutiful and grateful acknowledgement.

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 twelfth day of November, in the year of our Lord one thousand nine hundred and twenty, and of the independence of the United States the one hundred and forty-fifth.

By the President:

(Signed) WOODROW WILSON.

(Signed) Bainbridge Colby, Secretary of State.

We here in America hold in our hands the hope of the world, the fate of the coming years; and shame and disgrace will be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men. If on this new continent we merely build another country of great but unjustly divided material prosperity, we shall have done nothing; and we shall do as little if we merely set the greed of envy against the greed of arrogance, and thereby destroy the material wellbeing of all of us.

THEODORE ROOSEVELT

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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"
Proverb of Solomon

Editorials

Looking Forward

The WATCHMAN completed the second year of its existence with the last number. With the present issue it enters the third year of its publication. During these past two years your publisher has learned many things from his experience. Perhaps the two most useful ones have been (a) the joy and gratitude which can be and has been brought into the lives of hungering and thirsting men and women through the WATCHMAN by giving them a broader conception of the great truths of the prophetic Scriptures and their practical application to present world affairs, and (b) the discovery of the extent of the public apathy regarding those spiritual things upon which the world's salvation really depends. However, the enthusiasm of our readers and the gratitude and appreciation for the contents of each number which are brought to us by almost every mail, have confirmed our purpose to continue the work of publication and await with confidence the larger support which we hope our efforts will be shown to deserve.

Since the truth for which we stand is an essential part of the sum total of Truth for which the world is seeking, Anglo-Israel must be recognized and established universally before the fulfillment of the prophetic vision of Scripture is possible. This momentous fact must be self-evident to any thoughtful student. Also as a matter of practical present day usefulness the Scriptural truths which are the fundamentals of our teaching constitute the most practical and inspirational basis for denominational unity and co-operation which can be brought to the attention of the Evangelical Churches today. The modern sectarian expressions of Christianity have in most instances so largely lost the spirit of inspiration that public interest in and support of the churches has dwindled to such an extent that in almost every parish the clergy and their few faithful laymen look with concern and trepidation on those new forms of teaching which have taken so many converts from their older church bodies. The truths of Anglo-Israel on the contrary, should be presented from every pulpit as well as in other public forums and its fruits will not disintegrate or tear down the churches but will produce a renaissance of spiritual interest and activity and assist in the fulfillment of the promise which evangelical Christianity has for centuries declared.

How many of our readers will make it a part of their duty during the next few months to bring this great subject to the attention of some earnest and perhaps discouraged minister and provide him with some of the elementary literature on the subject?

How many of our readers will also assist us to the extent of gaining even one new subscriber to the WATCHMAN OF ISRAEL for the coming year?

A Query

What are the fundamental purposes for which the WATCHMAN OF ISRAEL is published? They are, chiefly included, we believe under the following heads:

To declare to the Christian world that the Holy Bible cannot be understood without a clear conception of the difference between the house or nation of Judah and the house or nation of Israel and the history and prophecy relating to each of them. The popular ignorance on this subject based upon the belief that "Israel" means in the Scriptures "the Jews," has been, and is a blight upon present day religious teaching.

To aid in bringing to the world the recognition of Israel, to proclaim that the English-speaking nations are the literal Israel, the lineal descendants of the Lost Ten Tribes of Israel and that in Great Britain and the United States of America are fulfilled the prophecies regarding the "Company of Nations" and the "Great Nation" which Ephraim and Manasseh symbolize and typify.

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To present the thought that the "chosen people" of any age are that people whose mentality offers the line of least resistance to the ever-presence of spiritual law. Thus when Israel chose to follow the God of her fathers, she automatically became God's chosen people and fulfilled her God-directed mission among the nations of the earth. When she chose to fall into idolatry and permit her spiritual ideals to be adulterated by the false concepts of God which filtered in upon her from the "other nations," she suffered debasement until she returned to the true path. Her mental and spiritual attitude was the unfailing barometer of her national prosperity. This national experience was not coincidence, but an expression of law. It was not peculiar to Israel, but Israel simply illustrated the unfailing operation of divine Law and became its historical embodiment. The *law* is changeless and bases the experience of every nation and every individual. Neither with the captivity and dispersion of Israel nor with the eclipse and subjection of Judah, did the chosen race disappear; it was simply transferred or its preeminence "given to a nation bringing forth the fruits thereof." The nation, or national consciousness which has offered the line of least resistance to the ideals of human liberty during our Christian era, has been the Anglo-Saxon race and its Israelitish forebears. Magna Charta, Plymouth Rock, the Declaration of Independence, and the emancipation of human slaves, have been as definite links in the chain of Israel's unfoldment as were Jacob's vision at Peniel, Joseph's deliverance, or Jeremiah's transplanting "God chooses" when and where godliness *is chosen* instead of ungodliness, and nowhere else. God does not limit us; we limit ourselves individually and nationally by our false reliances. The educated traditional belief in spasmodic Deific selection of the God inspired staandard-bearers of history is a limitation based upon a purely humanized concept, — a concept of a theoretically definite and omniscient Deity but which practically dethrones that divine invariableness which is "without shadow of turning" and which must be recognized in order to bring forth the "works" which are the fruitage of knowing "the God of Abraham, Isaac, and Jacob."

Has any other nation a Thanksgiving Day? No. Why not? Probably it merely happens so. In recent times, to be sure, we have had a good deal more to be thankful for than other nations have had. But when the Pilgrim Fathers, in 1621, gathered together at Governor Bradford's suggestion to "rejoice together" over the game they had captured in the woods, they had just had about the toughest time that any people had ever passed through and were in for great hardships and misfortunes in their future. Certainly there was nothing especial in the gifts and mercies vouchsafed to them. They were just pious, saintlike old citizens, and they thought it was their duty to "solemnize a day of thanksgiving unto the Lord." The institution has its inception not in the marked and wonderful gifts, possessions and immunities that the American nation eventually came to enjoy, but in an especial feeling of acknowledgement on the part of a God-fearing population. The institution itself, as all know, soon (1631) passed from Plymouth to the Bay Colony. Even the Dutch in the New Netherlands caught the idea, and in 1644 and 1645 Governor William Kieft proclaimed Thanksgiving Day over there, but the idea never caught on in New Amsterdam as a regular feature. And in the English colonies outside of New England thanksgivings were special and irregular feasts, appointed by reason of some victory or deliverance, and not because, so to speak, the people felt regularly thankful. The first national Thanksgiving Day was a special affair of this kind — the Thanksgiving Day appointed by Washington in 1789, to celebrate the adoption of the Constitution. But the whole country did not settle down to a regular national custom, with an annual presidential proclamation, until Civil War days; though of course in the New England States the institution had long before that crystallized into an annual observance.

Literally for centuries the New England Thanksgiving was an institution by itself, and now, in its essential characteristics, and even in its typical dishes, it has put itself over upon the whole nation and even the island dependencies. There is probably no man in Massachusetts so old as to be able to remember any essential difference in the Thanksgiving of his boyhood from that which we shall celebrate tomorrow. We introduce, to be sure, new delicacies for the table that were unknown, say, in the '40s, but we feel after all that they are intruders, and joyfully go back to the turkey, cranberry sauce and pumpkin pie of the Old Colony. The day itself, as may be repeated, is our American institution. It happened to us, not to anybody else; and because it did happen to us and to nobody else, we may as well flatter ourselves that we are the only people who are worthy of it. At all events, we do well indeed to make the most of it.

—Boston *Evening Transcript*

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Rev. J. H. Allen at Caxton Hall, London

We have received a most interesting report of the farewell meeting of the Rev. J. H. Allen, held at Caxton Hall, in London, Thursday afternoon, October 21. Feeling that a host of friends will be interested in this report, we give as much as space will permit in this issue. He was honored with a large audience, the hall being packed to overflowing and many standing throughout the meeting. Captain Alfred H. F. Young, R. N. R., whose address at the London Congress, it will be remembered, was printed in the August WATCHMAN, presided, and in his usual gracious manner introduced the speaker and bespoke a hearty welcome from the audience.

Bishop Allen chose his text from that wonderful 19th chapter of Isaiah over which Bible students have speculated for so long. The interpretation or the thought brought out was one which will prove of much interest and value. As the speaker had just returned to London from Egypt and from Palestine, his remarks were received with all the more attention, and the text, which was taken from the last verse of that chapter, seemed to be particularly appropriate—"Blessed be Egypt, my people."

He prefaced his remarks by saying that, to the amateur student of the Bible, as well as to many others who had gone far beyond its primal and general truths, the question continually arose as to why Egypt should be especially blessed and why we should find the words, "Blessed be Egypt, my people," when the prophets of the old Testament continually declared that Israel alone was God's peculiar treasure, His glory, His chosen people. Why should the expression be used, "Egypt, *my* people"? He said that there was more than one reason for this. The first was because the posterity of Jacob, renamed Israel, became a nation while in Egypt.

When Jacob, whose name was not only changed, but whose nature was transformed, entered Egypt, his household, including Joseph, who was already there, numbered but seventy souls. It is the fact of Israel becoming a nation in Egypt which accounts for the words in Hosea, "When Israel was a child (young nation), then I loved him and called my son out of Egypt." He said that before he could proceed any farther with that phase of the subject he must call attention to the fact that Matthew made use of this historic record, and added to it a prophetic value; for, when the wise men from the east had found the one whom they sought, presented their gifts, worshiped, and departed by another way, it is recorded, "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." (Matt. 2: 13, 15.) Now, while the original use of these words had reference to Israel, Matthew declared that it was fulfilled in Christ Jesus, and this fact is accepted without question.

While this statement is true, both in regard to the child Jesus, "My beloved son," and the child nation afterwards called "my chosen," it is also true in regard to another son, another child. To consider this we must turn to the record given in Genesis of the birth, nationality, and the adoption of the two sons of Joseph who became the inheritors of the national Abrahamic birthright. In this record we find that Joseph married an Egyptian, who, as the marginal reading states, was the daughter of a prince of On. Joseph brought these two boys into the presence of his father, and it is written, "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. 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." (Gen. 48: 9, 10.) In the ceremony of adoption of these sons he said, "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine." Furthermore, as the transfer of the birthright proceeded the fact is recorded that Ephraim was set before—that is, in front of, not above—Manasseh, and also that Ephraim was to be greater than Manasseh in so far as number, multiplicity, was concerned. This numerical greatness is shown in the verse (Deut. 33: 17), "They are the ten thousands of Ephraim, and they are the thousands of Manasseh." Moreover, Ephraim was set before Manasseh, in the sense also that his name was to become a synonym of the nation of Israel; hence the declaration, "I am a father to Israel and Ephraim is my firstborn." This also accounts for the expressions, "Is not Ephraim my dear son," "Ephraim is an unwise son," and other similar statements. In connection with the text from Hosea, we find the name Ephraim to be identical with that of Israel. "When Israel was a child; then I loved him, and called my son out of Egypt. As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. (Hosea 11: 1-3.) Thus also in regard to the birthright son it could be said, "I called my son out of Egypt."

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So, therefore, it is found that this declaration of the Scripture, "I called my son out of Egypt," is historically true in three different counts; first, "I called my son out of Egypt"—Ephraim, my birthright son. Second, "I called my son out of Egypt"—Israel, my national son—"when he was a child." a young nation. Third, "I called my son out of Egypt"—the Lord Jesus Christ, the Redeemer of Israel. Now, since it is true that Israel developed into a nation in Egypt, and that the holders of the birthright, Ephraim and Manasseh, were not only Egyptian born, but were half-blood Egyptians in their lineage, it was easy to see why it was said, "Blessed be Egypt, my people."

Here it is important to understand that the name Egypt is used both in a territorial and in a symbolic sense. In evidence of the truth of this we have the following Scripture, "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing. They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt. For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities; but I will send a fire upon his cities, and it shall devour the palaces thereof. They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria. (Hosea 8: 11-14; 9: 3.) But in this same connection the prophet is made to declare just as emphatically of Israel, "He shall not return into the land of Egypt, but the Assyrian shall be his king." (Hosea 11: 5.) The last use of the term Egypt in these quotations refers literally to the *land* of Egypt, while in the two former instances it is symbolic of bondage or captivity, which was the bitter experience of this people in the land of Egypt, for, as a matter of fact, they did go into captivity bondage (Egypt) into Assyria under Shalmaneser, or Sargon, King of Assyria, where they were compelled to eat of unclean things, unlawful things, as furnished by their captors. (Hosea 8: 8, 9.)

This brings us to the consideration of the terms Assyria and Egypt as used by the prophets in the last days, and of her second and final return to her God-given home. The following is an instance of their use. "They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses (homes), saith the LORD." (Hosea 11: 10, 11.) This, too, is another illustration of the use of these words: And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD. (Zech. 10: 6-12.)

It is also marvelous that in the 11th chapter of Isaiah it is said that the Lord would set his hand again the second time to recover the wanderers of Judah and the nations of Israel, that he would recover the remnant of Israel that is left from Egypt and Assyria, as well as from the islands of the sea, *those* islands of the sea, the *British Isles*. But why Egypt and Assyria, as well as the other places? Because it was foretold that Israel, through the house of Joseph and Ephraim, the Egyptian son, would develop into a company of nations, and while thus fulfilling their destiny they have taken over both Egypt and Assyria as their possessions. It is a fact that both these countries are now in the possession of the British Empire; one, Egypt, as a part of the Empire *de facto,* and the other, Assyria, as a mandatory. However much this Empire may try, may desire, may promise, as she has been promising Egypt for the last two decades, and no matter how severely she may be and has been criticized by other nations, it is a fact in history that she never has—and never will—let go of any country of which she gained possession except one, but she will never let go of another, and she could only have let go of that one nation which was born of her in one day because the word of God had so decreed. The enthusiasm of the audience in their expressions of approval shows how this Identity Truth makes for unity, a unity that will endure because there is substance to it.

The name Assyria is the ancient one which the prophets used, and Asshur was also one of its ancient names, but its modern name is Mesopotamia. When we understand that the Israel which the prophets locate in the islands of the sea northwest of Palestine, and which was to eventually speak with another tongue and be called by another name, has come into her promised inheritance of becoming a company of nations, we can understand the words, "Blessed be Egypt, my people. Assyria the work of my hands and Israel my inheritance." It is one and the same people, which were to be gathered from Egypt, Assyria, the

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islands of the sea, and from the four corners, or quarters, of the earth, together with Judah from all countries whither they have been scattered.

In the course of his address he told many interesting things he saw and heard while visiting Jerusalem. There had been some uneasiness because of the persistent rumor that Egypt was to be given her independence. A minister in Cairo had said that if England let go of Egypt, as it seemed they were going to, that it would mean either the massacre of 20,000 Christians in Cairo alone, or else they would have to get out. But in a talk on this subject with an official in Palestine, an English official, he said, "Now, what does all this mean," and the officer replied: "Don't worry. Egypt has been given her independence only as an autonomous government. She belongs to the English Empire, and she always will and Britain will always protect her interests."

In conversing with a man who knew Jerusalem well at the present time, and was familiar with its history, he was told that the city of Jerusalem had not been in a better condition since the days of King Solomon. It was foretold that Jerusalem would be trodden down until the times of the Gentiles should be fulfilled, and for fifteen hundred years, since Solomon's pools were destroyed, Jerusalem has suffered for the lack of water. Every drink has had to be brought into the city, mostly in goatskin bottles. Lack of water has been the great curse through all these centuries, for there are only two living wells within walking distance of Jerusalem. So, in ages past, in order to please, different ones have said they would restore the pools of Solomon; Roman governors promised to do so, yet the best that was ever done was the construction of a mile or two of stone masonry which amounted to nothing so far as the getting of water was concerned. But after England got possession it was just three months before they had water, and all they wanted. So the Bishop showed that in Palestine again the British were fulfilling their mission in being a blessing to the world.

Bishop Allen's remarks were received with great applause and much gratitude was expressed for this address. A vote of thanks was proposed by the Rev. R. H. Lancaster, and the audience rose to their feet and responded heartily, showing the greatest appreciation of the meeting.

Communications

To the Editor of the WATCHMAN OF ISRAEL:

It seems to be the opinion of many that Ephraim and Manasseh represent, respectively, the temporal and spiritual aspect of the blessing bestowed on Joseph. Both were blessed by Jacob, but in a "timeward" sense Ephraim came first.

Having the heritage of a common tongue, it is to be hoped that England and America will dwell together in peace, and mutually uphold each other. Manasseh means "sweet forgetfulness," and those who seek his habitation should endeavor to forget, as St. Paul says, the things behind, and reach out to the things before, in language and ideals.

The land of Gilead was given to Machir, the son of Manasseh. Of this land Jeremiah, the interpreter "of the past and of the distant future," asks, "Is there no balm in Gilead, is there no physician there?" We think these things are to be found in Manasseh—America—and that more of both will be sooner revealed if Anglo-Saxons or, better still, Anglo-Israelites, whether by birth or adoption, cleave together. Otherwise, Manasseh might fall into racial groups, of language and sympathy.

The relationship existing between the elder and younger brother played a prominent part in the family life of the patriarchs. In the early cases, the younger brother was destined to dispossess and outdistance the elder, but, throughout, the chasm between the brothers grew less deep, and more mind was increasingly revealed to the one who was dispossessed. We cite in order the illustrations of the promise that the last shall be first, and we do this with best wishes for the future of Ephraim.

In the family of Abraham, the son of the bondwoman was cast out for the son of the free woman, and Ismael, thus cast off, became a wild man. In Isaac's family, Jacob, the supplanter, deprived his brother both of the birthright and the blessing. Browning reduced the inter-relationship of these two to a type in the line, "Smooth Jacob still robs homely Esau." Reuben, Jacob's son, the child of a marriage of convenience, was ousted by Joseph, the child of love, although it was to Reuben that Joseph owed his life, when his brothers had cast him into the pit. Hence, the blessing, notwithstanding his shortcomings, of Moses on Reuben, "Let Reuben [Germany] live, not die." Finally, among the sons of Jacob, there were two more cases of this kind, his son Judah becoming the father of Pharez, "the high," and Zarah, "the low"; and his son Joseph, of Ephraim and Manasseh. The sons of Zarah were famous even before they were called to the throne in Ireland previous to the first overturn.

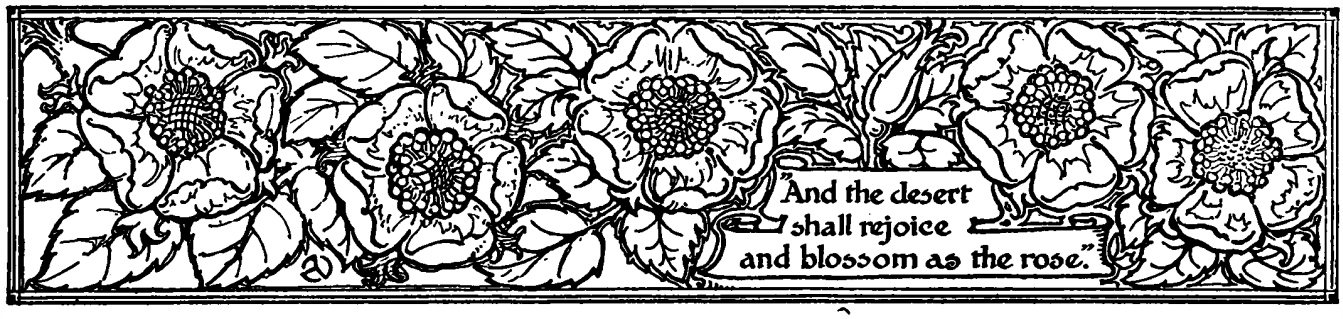
Joseph succeeded to the birthright of Israel—Israel, the prince of Peniel and the victor at Bethel. The mother of his sons was Asenath, the daughter of the high priest of Egypt. This may account for the leadership, in things religious, of Ephraim and Manasseh.

As for Manasseh, he was located after the Exodus at Bashan and Gilead, together with Reuben and Gad. Now, Bashan was the land of giants. Manasseh has already brought forth some of these. We will name Lincoln only, but we think of others.

Yours sincerely,

I. F. T.

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The following commmunication, sent to us by a subscriber, appeared in the London *Spectator* some months ago, but is especially appropriate for this issue of the WATCHMAN.

Thanksgiving Services

To the Editor of the *Spectator:*

Sir: Referring to the above services, held all over the Empire last Sunday, I have been much impressed with the appropriateness to the occasion of the 124th Psalm, "Metrical Version," as used by the Scottish Presbyterian churches. In the country church at the service I attended this psalm was sung as the opening act of worship, and it is safe to say that it would be sung in the majority of the churches throughout Scotland at this service. The tune to which it is set is so well known that the psalm is always sung heartily, and the effect is very impressive. As this version may not be familiar to English readers of the *Spectator,* it might interest some of them at least if you will insert it. It begins and ends as follows:

"Now Israel
may say, and that truly,
If that the Lord
had not our cause maintain'd;
If that the Lord
had not our right sustain'd,
When cruel men
against us furiously
Rose up in wrath to make of us their prey:
. . . . . .
Ev'n as a bird
out of the fowler's snare
Escapes away,
so is our soul set free;
Broke are their nets,
and thus escaped we.
Therefore our help
is in the Lord's great name,
Who heav'n and earth
by his great pow'r did frame."

To some the words may seem rough and uncouth, but I venture to assert that none of our hymns, either ancient or modern, fits the occasion of Thanksgiving for Victory half so well as this grand old psalm. I am, sir, etc.,

JOHN RUSSELL.

Royal Exchange, Glasgow.

(From a communication to the Toronto Sentinel)

It is deplorable indeed to find such an admirable correspondent as John Puttenham attacking in the columns of our paper a truth so precious and vitally important for the entire human race, viz., That the British Anglo-Saxon people of Great Britain, her colonies and the United States of America, are God's Covenant people and nation, constituting the nation and company of nations of Bible prophecy.

A truth establishing beyond a shadow of doubt the authority, inspiration and reliability of the Bible as the revelation of God's will. It is a well-known fact that the three foremost infidels of modern times — Tom Paine, David Hume, and Charles Bradlaugh base their unbelief and infidelity on the apparent failure of non-fulfilment of the Bible promises to Israel. An eminent and scholarly King's Councellor of London, Eng. writing in 1907 says regarding the recognition and acceptance of the undeniable truth and fact of our Israelitish origin and destiny: "This truth proves the Bible true and silences the infidel, nay it does more than that, it appears to me, to be likely to attract, arouse, and arrest him and win him for God. The acceptance of this truth by the Christians of to-day would, I believe lead to an immediate revival among all sections of the British race. In the first place it would attract and arouse the attention of men to the subject of Christian religion. Missionary work among the nations would be revived. The veil would be taken away; the brotherhood of British and Jewish people would be established and so all Israel would be saved. Let us not, like Esau, despise our Birthright. We boast that we believe the Bible from cover to cover, but so long as we ignore the literal promises concerning the people of God, we are failing to do so. The truth of God can never harm us. This truth disappoints no hopes, imperils no interests, damages no institutions, but is good tidings of great joy to all people.'

Scholars have thoroughly investigated the evidences of the truth of our Israelitish origin to their own personal complete satisfaction, and these men and women are to be found to-day among the most aggressive leaders of our Empire and the States engaged in definite endeavor to build up their nation and empire to "the glory of God."

Anglo-Israelism is no delusion, it is established fact, and will stand the most thorough investigation. It is apparent on the surface, but on examination becomes more and more convincing and undeniable.

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Wayside Hints

Never was a sincere word utterly lost. Never a magnanimity fell to the ground but there is some heart to greet and accept it unexepectedly.

—Emerson

Not whether we call an Odin god, prophet, priest, or what we call him; but whether we believe the word he tells us: there it all lies. If it be a true word, we shall have to believe it; believing it, we shall have to do it. What name or welcome we give him or it, is a point that concerns ourselves mainly.. It, the new Truth, new deeper revealing of the Secret of this Universe, is verily of the nature of a message from on high; and must and will have itself obeyed.

—Carlyle

The man who gives his life for a principle has done more for his kind than he who discovers a new metal, or names a new gas; for the great motors of the race are moral not intellectual, and their force lies ready to the use of the poorest and the weakest of us all.

—James Russell Lowell

To live in the presence of great truths, to be dealing with eternal laws, to be led by permanent ideals,—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.

—Francis G. Peabody

"The wind that blows can never kill
The tree God plants;
It bloweth east, it blowest west;
The tender leaves have little rest.
But any wind that blows is best.
The tree God plants
Strikes deeper roots, grows higher still,
Spreads wider boughs, for God's good will
Meets all its wants."

The man who does not hope for better things, and does not believe that better things can be brought about, is not the man likely to bring better things about. . . . Pessimism is productive of paralysis and stagnation.

—William H. Taft

The blessed work of helping the world forward happily does not wait to be done by perfect men.

—George Eliot

For we die daily. Happy those who daily come to life as well.

—George Macdonald

I asked a Christian of "sound mind" lately how she distinguished between the voice of false spirits and the guidance of the Holy Spirit, and she replied promptly, "I rap them over the head, and see if they have any commonsense."

—Hannah Whitall Smith

In the early spring when the first venturous blossom pushes its way out, tempted by a rare warmth, there often comes a sudden chilling of the air. The snow falls. How alone, bereft, and deserted this little messenger of life must seem! But if there should insinuate itself into its little heart a belief that it is the child of light, the child of the sun, and that this great shining power has thought of this little blossom, would it not be comforted? What a snug feeling would come to it when it knew that it was no longer a child of the winter and of the cold, but of the heat and the light! And so, a man can come through many hard things in life, if there dwell within him the belief that he is the child of the King, that he is the son and heir of Him who holds all things in His hands. How courageous are is battles with himself, how hopefully he bears the burdens of his sorrows, knowing that he is the child of light!

—Charles Luther Kloss

I have stood upon Mount Holyoke when I heard the thunder below; and I have seen men traveling up the side, and making haste to get out of the storm. I, standing higher than they, escaped both the rain, the wind, and the roaring thunder; and they, going up through the storm, got on the top, and were also free from it. Many, many storms there are that lie low, and hug the ground; and the way to escape them is to go up the mountain side, and get higher than they are

—Henry Ward Beecher

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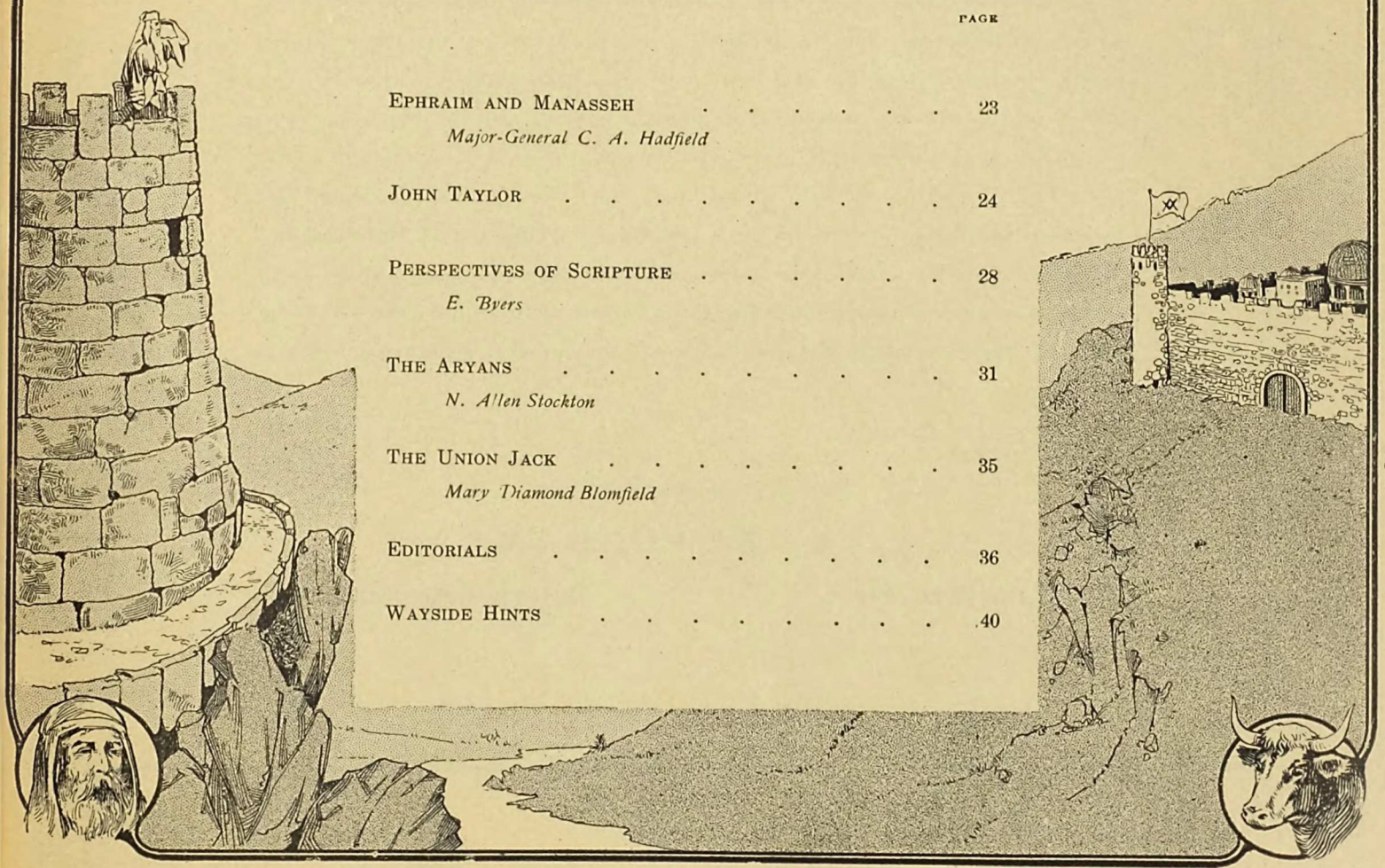
BEHOLD, HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP

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 truth will be welcomed in its columns. It is expected that important contributions on this subject which have appeared in the past will be reviewed or republished. 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, ecclesiastical or historical tradition. There are thousands of thinking people who are to-day 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 *message* 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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THE WATCHMAN OF ISRAEL

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

Volume III | Boston, Mass., December, 1920 | Number 2

Webster's Plymouth Oration

The famous oration on the Pilgrims known as "Webster's Pymouth Oration" was delivered just one hundred years ago in the First Church at Plymouth, Massachusetts, December 22, 1820 at the celebration of the 200th anniversary of the landing of the Pilgrims. When John Adams wrote to thank Mr. Webster for a copy of the discourse he said, "This oration will be read 500 years hence with as much rapture as it was heard. It ought to be read at the end of every century, and indeed, at the end of every year forever and ever."

The following brief extracts are taken from this remarkable oration the whole of which was delivered in one hour and fifty minutes, and is regarded as one of the classics of our literature.

Let us rejoice that we behold this day. Let us be thankful that we have lived to see the bright and happy breaking of the auspicious morn, which commences the third century of the history of New England. Auspicious indeed; bringing a happiness beyond the common allotment of Providence to men; full of present joy, and gilding with bright beams the prospect of futurity, is the dawn that awakens us to the commemoration of the landing of the Pilgrims.

Living at an epoch which naturally marks the progress of the history of our native land, we have come hither to celebrate the great event with which that history commenced. Forever honored be this, the place of our father's refuge! Forever remembered the day which saw them, weary and distressed, broken in everything but spirit, poor in all but faith and courage, at last secure from the dangers of wintry seas, and impressing this shore with the first footsteps of civilized man!

We have come to this Rock, to record here our homage for our Pilgrim Fathers; our sympathy in their sufferings; our gratitude for their labors; our admiration of their virtues; our veneration for their piety, and our attachment to those principles of civil and religious liberty, which they encountered, the dangers of the ocean, the storms of heaven, the violence of the savages, disease, exile and famine, to enjoy and to establish. And we would leave here, also, for the generations which are rising up rapidly to fill our places, some proof that we have endeavored to transmit the great inheritance unimpaired; that in our estimate of public principles and private virtue; in our veneration of religion and piety; in our devotion to civil and religious liberty; in our regard to whatever advances human knowledge, or improves human happiness, we are not altogether unworthy of our origin.

We feel that we are on the spot where the first scene of our history was laid; where the hearths and altars of New England were first placed; where Christianity and civilization, and letters made their first lodgment, in a vast extent of country, covered with a wilderness and peopled by roving barbarians. We are here at the season of the year at which the event took place. The imagination irresistibly and rapidly draws around us the principal features and the leading characters in the original scene. We cast our eyes abroad on the ocean and we see where the little bark, with the interesting group upon its deck, made its slow progress to the shore. We look around us and behold the hills and promontories where the anxious eyes of our fathers first saw the places of habitation and of rest. We feel the cold which benumbed and listen to the winds which pierced them Beneath us is the Rock on which New England received the feet of the Pilgrims. We seem even to behold them as they struggle with the elements, and, with toilsome efforts, gain the shore. The mild dignity of Carver and of Bradford; the decisive and soldierlike air and manner of Standish; the devout Brewster; the enterprising Allerton; the general firmness and thoughtfulness of the whole band; their conscious joy for dangers escaped; their deep solicitude about dangers to come; their trust in Heaven; their high religious faith, full of confidence and anticipation—all of these seem to belong to this place and to be present upon this occasion, to fill us with reverence and admiration.

Of the motives which influenced the first settlers to a voluntary exile, induced them to relinquish their native country and to seek an asylum in this then unexplored wilderness, the first and principal no doubt were connected with religion. They sought to enjoy a higher degree of religious freedom and what they

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esteemed a purer form of religious worship than was allowed to their choice or presented to their imitation in the Old World. The love of religious liberty is a stronger sentiment when fully excited, than an attachment to civil or political freedom. That freedom which the conscience demands, and which men feel bound by their hopes of salvation to contend for, can hardly fail to be attained. Conscience, in the cause of religion and the worship of the Deity, prepares the mind to act and to suffer beyond almost all other causes. It sometimes gives an impulse so irresistible that no fetters of power or of opinion can withstand it. History instructs us that this love of religious liberty, a compound sentiment in the breast of man, made up of the clearest sense of right and the highest conviction of duty, is able to look the sternest despotism in the face, and with means apparently most inadequate to shake principalities and powers. There is a boldness, a spirit of daring, in religious reformers, not to be measured by the general rules which control men's purposes and actions. If the hand of power be laid upon it, this only seems to augment its force and its elasticity, and to cause its action to be more formidable and terrible. Human invention has devised nothing, human power has compassed nothing, that can forcibly restrain it when it breaks forth.

Thanks be to God that this spot was honored as the asylum of religious liberty. May its standard, reared here, remain forever! May it rise up as high as heaven, till its banner shall fan the air of both continents and wave as a glorious ensign of peace and security to the nations!

The peculiar character, condition and circumstances of the colonies which introduced civilization and an English race into New England afford a most interesting and extensive topic of discussion. On these much of our subsequent character and fortune has depended. Their influence has essentially affected our whole history through the two centuries which have elapsed; and as they have become intimately connected with government, laws and property, as well as with our opinions on the subject of religion and civil liberty, that influence is likely to continue to be felt through the centuries which shall succeed.

Different, indeed, most widely different, from all these instances of emigration and plantation were the condition, the purposes and the prospects of our fathers when they established their infant colony upon this spot. They came hither to a land from which they were never to return. Hither they had brought, and here they were to find their hopes, their attainments and their objects.

Finally, let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light and labored in its hope. They sought to incorporate its principles with the elements of their society and to diffuse its influence through all their institutions, civil, political, or literary. Let us cherish these sentiments and extend this influence still more widely, in the full conviction that that is the happiest society which partakes in the highest degree of the mild and peaceable spirit of Christianity.

The hours of this day are rapidly flying and this occasion will soon be passed. Neither we nor our children can expect to behold its return. They are in the distant regions of futurity, they exist only in the all-creating power of God, who shall stand here, a hundred years hence, to trace, through us, their descent from the Pilgrims, and to survey, as we have now surveyed, the progress of their country during the lapse of a century. We would anticipate their concurrence with us in our sentiments of deep regard for our common ancestors. We would anticipate and partake the pleasure with which they will then recount the steps of New England's advancement. On the morning of that day, although it will not disturb us in our repose, the voice of acclamation and gratitude, commencing on the Rock of Plymouth, shall be transmitted through millions of the sons of the Pilgrims, till it lose itself in the murmurs of the Pacific seas.

We would leave for the consideration of those who shall then occupy our places some proof that we hold the blessings transmitted from our fathers in just estimation; some proof of our attachment to the cause of good government and of civil, and religious liberty; some proof of a sincere and ardent desire to promote everything which may enlarge the understandings and improve the hearts of men. And when, from the long distance of a hundred years, they shall look back upon us, they shall know at least that we possessed affections which, running backward and warming with gratitude for what our ancestors have done for our happiness, run forward also to our posterity and meet them with a cordial salutation ere yet they have arrived on the shore of being.

Advance, then, ye future generations! We would hail you, as you rise in your long succession, to fill the places which we now fill and to taste the blessings of existence where we are passing, and soon shall have passed, our own human duration. We bid you welcome to this pleasant land of the fathers. We bid you welcome to the healthful skies and the verdant fields of New England. We greet your accession to the great inheritance which we have enjoyed. We welcome you to the blessings of good government and religious liberty. We welcome you to the immeasurable blessings of national existence, the immortal hope of Christianity, and the light of everlasting truth."

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Ephraim and Manasseh

Major-General C. A. HADFIELD

For sixteen centuries the house of Joseph was in separation from their brethren. Joseph received the blessing of Jacob, also the blessing of Moses (Deut 33: 13-17), and in these blessings both speak of him who was *separate* from his brethren. This is significant since from secular history we trace Joseph as living apart from his brethren, under the name of Getae, and the Goths.

In Genesis 49: 22-24, we have it foreshadowed that Israel will expand and colonize. The population of Ephraim was predicted to become ten times larger than that of "great" Manasseh. The whole history and development has not yet come about but all true prophecies must be accomplished.

We obtain ample Biblical proof to support the belief that Ephraim is the British Empire, and Manasseh the United States of America; of this there can be no doubt. First we find that when Israel blessed Joseph's two sons, Ephraim and Manasseh, his eyes were dim for age, so that he could not see, nevertheless he stretched out his right hand and laid it upon Ephraim's head, who was the younger; and his left hand upon Manasseh's head, guiding his hands wittingly for Manasseh was the firstborn. Joseph, anxious for the blessing to be in the reverse order, tried to change this. But Jacob "set Ephraim before Manasseh."

Of Ephraim was to come "a multitude of nations"; of Manasseh was to come *another* nation, a "great" one, but not as Ephraim's *multitude*—the "nation, and company of nations" promised to Abraham, Isaac and Jacob.

Thus if the "company of nations," be found in the British Empire, then there must exist a nation of Manasseh, great, and severed from the former.

The loss of a colony is foretold, *but only one loss.* Isaiah 49: 18-20 foretells this: "Lift up thine eyes. . . . For thy waste and thy desolate places . . . shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up 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." That is, the expression "after thou hast lost the other," can only mean *one* child (colony) was destined to go. Only one is referred to! The only one colony lost to the British Empire is the United States of America. After this loss in consequence of the rapid growth of the population, the words above quoted were fulfilled: "The place is too strait for me, give pace to me that I may dwell." This being interpreted can only refer to moving the excess population to the Empire's colonies as outlets for the surplus.

The great American Republic is obviously the "great" nation promised to Manasseh. Its founders, the "Pilgrim Fathers" were of Manasseh. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches (marg. ref.—"daughters") run over the wall." Again we have this reference to the need of room for expansion. It is the exact fulfilment of prophecy once more, the formation of British Colonies.

Ephraim-Israel, in the "seven times" punishment, had to lose a colony, but was to have other colonies, after that one loss.

In the year 1620 A. D., came the predestined loss to Britain though not recognized as such until later. This is especially significant when we consider that no effort on the part of Britain could alter the purpose of God. In spite of every effort Great Britain was unable to prevent the breaking away of Manasseh,—and the war of 1812 left the status unchanged. Thus far only, has Manasseh to go, but no farther. When the reunion of Israel comes to pass we shall see the United States confederate with the British Empire. 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.)

If Great Britain and America be not the descendants of Ephraim and Manasseh, how are we to interpret the writings in the Prophetical Books? How are we to account for Manasseh being so extraordinarily similar in all the prophetical characteristics to the United States of America, and how are we to account for Great Britain now holding or ruling over the area of the Promised Land which is so explicitly defined in Holy Writ?

All this cannot be coincidence. It must prove that the Bible is inspired. Israel does live, separate from the Jews. Great things are near at hand for the Church, and the world. Great things hath God promised, all of which, in His own good time, He will bring to pass. Thus we can know that God's Word never fails. With this view, English and American history is at once understandable, and the Old Testament becomes clear, intelligible, a history of Israel past, present, and future.

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*John Taylor

The subject of this brief sketch was born at East Retford, in the county of Notts, on the 31st of July, 1781, and died on the 5th of July, 1864, at his residence in Kensington, London.

Had he lived a few days longer he would have completed his eighty-third year in full possession of all his faculties, with the exception of his eyesight, which became so defective that he could scarcely see the characters he was tracing; yet so clear was his memory that he could refer with ease to his favourite volumes, or to his commonplace-books and indicate precisely the page where might be found the passage he wished.

From his earliest years order, precision, exactness, and fact were the ruling features of his mind and his actions. Of him it may be truly said, he was one of Nature's gentlemen; and in later years became ennobled by Divine Grace! In appearance he was extremely prepossessing, with a countenance you felt you could not only like, but trust. His bearing was benign and dignified, yet simple, combined with a certain amount of calm reserve, giving one the idea of his confidence and friendship being worth acquiring and keeping. He was a thoroughly religious man, without any pretence, though active in every good work.

Like all great and good men, John Taylor was throughout life a devout worshipper of truth. To the promotion of the truth, in politics, in science, and more particularly in the latter part of his life, in religion, he devoted all he had, his time, his mind, and almost whatever portion of worldly means he possessed.

He fought through life a losing battle, and was denied that fame which was justly his due. But as his conduct proceeded from a disinterested wish to establish principles which he held to be most conducive to the welfare of the nation, he never lost heart; and want of success left him cheerful and happy in the consciousness of duty performed.

His genius and worth endeared him to all who had the privilege of knowing him, and there may be those still alive who could testify to his large-hearted goodness — his house, his hand, and his heart were always open, especially for the helpless. Many an aspiring poet submitted to him his verses, many a timid politician his projects, and many a young divine his theological speculations; and none went away disappointed. On some of his friends fortune had turned her back, but John Taylor never followed her example. He was a friend "born for adversity," and if any change was made by him, it was to show them more kindness and consideration; for his hands never slacked in works of charity, nor was he ever tempted, or if tempted he never yielded, to forsake the ways of a God-fearing, honest man.

Of no specially intense genius yet John Taylor so used and cultivated his talents that he made himself

*** Abridged from the "Biographical Notice of John Taylor" by Mrs. Piazzi Smyth.**

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master to some extent of most of the sciences of his day; and became a scholar, philologist, linguist, mathematician, poet, political economist, and of no mean order in all these branches of knowledge. With all his erudition, he was far too modest ever to obtrude his learning. Extensive and varied as was his information, clear and accurate as he was with his pen, those who knew him only as a writer knew but half the man. It was in conversation he shone the most. His manner was easy and playful, while the stores of his information were always at the service of those who sought it.

Such was John Taylor, the son of the Retford bookseller, to whom he was bound apprentice at the age of fourteen, having been sent in very early life to the Grammar School at Retford, where he got well grounded in Latin, Greek, and elementary mathematics, which placed him at great advantage with reference to his many varied studies in after-years; indeed he never could have then piled acquirement upon acquirement as he did, without the good foundation having been laid in youth; this joined to indomitable industry and imperturbable method, with ceaseless self-culture through a long quiet life, made John Taylor what he was, a man of deep, varied, and extensive information.

At the expiration of his apprenticeship with his father, he determined to try his fortune in London; and happily obtained a situation in the then great house of Lackington in Finsbury Square, the greatest publishing house of that day, and called the "Temple of the Muses." Here he met, and formed a friendship with a young man of kindred tastes with his own of the name of Hessey. From Lackington's John Taylor went to Vernor and Hood's, another great publishing establishment. Here he made the acquaintance of the well-known Tom Hood, who afterwards became his sub-editor of the *London Magazine*.

When Mr. Hessey had finished his time at Lackington's, he and Mr. Taylor set up in business together at 93 Fleet Street; but on the establishment of the London University, Taylor being appointed their publisher, he removed to 30, Gower Street, where he took up his residence. At both these places of abode his hospitable table and his "publishers' dinners" formed the centre of a large circle of literary friends: not the wealthy and the great alone, but talent and genius were ever welcome, for Taylor's heart and hand were always open to help the needy. Here it was that John Clare, the poor rustic Northamptonshire poet, had his mental gifts first acknowledged, was first received and treated as an equal. Another poet of higher strain than Clare, was also indebted for his first encouragement to John Taylor. This was John Keats, the author of "Endymion," who found in him not merely an appreciative publisher but also a sympathizing friend.

Mr. Taylor's life was a busy one. Not only had he the daily claims of his shop to attend to, but a large publication business was added to it; he being moreover his own reader, and superintending entirely that department. During this period, his commonplace-books show the vast range of his various inquiries. He had studied old English (Anglo-Saxon), Welsh, French, and Italian; he had also turned his attention to astronomy, not in the popular sense, but as a working practical mathematician. His varied extracts show the calibre as well as the minuteness of Mr. Taylor's studies, and how he trained himself by his extreme attention to details, which resulted in giving remarkable strength and precision to his future literary efforts. In 1813 Mr. Taylor first became an author, when he printed a pamphlet entitled "The Discovery of Junius," which was afterwards enlarged into a volume, under the name of "Junius identified with an Eminent Living Character." This was Sir Philip Francis, and the world seems to have since then held that the identification was decidedly correct. In 1821 Mr. Taylor became editor of the *London Magazine*, and held that office until 1825, during which period he wrote much fugitive poetry, essays, and other papers, which have not been collected.

Believing that the passing of the late Sir R. Peel's Currency Bill would prove a fatal era to the nation, he published the first of many pamphlets on financial subjects in 1819, under the title of "The Restoration of National Prosperity shown to be immediately practicable"; and from that time to the end of his life he ceased not in one form or other to urge his views on the subject of the currency upon the attention of the public. But his interest in these financial matters had not the usual effect of such topics in narrowing his thoughts in other fields of investigation. He was throughout life a student of Holy Scripture, and devoted much time and labour in its examination, as his works, "The Emphatic New Testament," 1854, and "Light shed on Scripture Truth," 1864, abundantly testify. He was likewise a careful student of prophecy, both fulfilled and unfulfilled.

There was still another point on which he bestowed much labour, viz.: the tracing of the measures of length and of content that are in use in this country to the dimensions of the Great Pyramid of Jeezeh and of the Coffer therein. The investigation of this subject led him to collect a mass of information which he published under the title of "The Great Pyramid; Why was it built? Who built it?" To this he afterwards added a supplement called, "The Battle of the Standards." The first work was published in 1859, the latter in 1863. The preparation for these two works had occupied Mr. Taylor's time and mind for thirty years of his life; and in his old age he gave to the world the remarkable results of this long and laborious work of constant thought and calculation.

The Great Pyramid of Egypt, one of the seven wonders of the ancient world, and the only one of them which is still in existence, has occupied the thoughts of men in all ages; and many have been the speculations thereon. But it was given to John Taylor, to be the first to see, and then to make known to mankind, some of the deep and important truths really hidden for so many ages in that wonderful monument.

Soon after their publication as above, in his ever-

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remarkable work, "The Great Pyramid; Why was it built?" etc., a copy was sent by a mutual friend to Piazzi Smyth, in Edinburgh. He, fancying it applied more to architecture than to his own professional line of occupation, astronomy, forwarded the book to the Architectural Institute of Edinburgh, with a request that they would look into it and report accordingly. This, however, they seem to have totally failed to do; and therefore, in 1863, when the same friend forwarded a copy of Mr. Taylor's second and smaller work, "The Battle of the Standards" (of linear measure), Piazzi Smyth immediately gave his mind conscientiously to it, and finding so much of well-digested matter, stated ably and fearlessly with regard to astronomically founded weights and measures and other kindred points, he at once procured a copy of "The Great Pyramid; Why was it built, etc.," studied it carefully, tested some features crucially ,and finally came to the conclusion that on the whole Mr. Taylor had well-grounded reasons for his *bold* assertion which had frightened away half his friends, viz., that "The Great Pyramid" must have been erected under *Divine* instructions to its architect.

Very much of this most weighty conclusion depended on correct measurements; and as many of the Pyramid mensurations up to that date were lamentably conflicting, Piazzi Smyth, after fully examining again and again all Mr. Taylor's calculations, and trying in vain to clear up some of the difficulties, gave his first edition of "Our Inheritance in the Great Pyramid" to the public, under a kind of protest against the insufficiency of most of the then known literary data. And from that time he felt that, if possible, he must eventually go to Egypt and remeasure the grand old monument — whether his investigation should affirm, or whether they should refute, the wonderful theory of the Great Pyramid as propounded by John Taylor. Early in the year 1864, in this view, began a correspondence between the aged author of the "Great Pyramid; Why was it built?" etc., and Piazzi Smyth; a correspondence too early terminated by the death of the good and wise old man. A few extracts from these letters will best tell the tale of his last days on earth.

February 16, 1864.—"You have nothing to regret in the Architectural Institute having neglected my former book when you sent it to them. It was generally disregarded, but that gave me no great discomfort. Your handsome acknowledgement of the claim which 'The Battle of the Standards' has on your attention is ample compensation, and I thank you most sincerely for it. I hope, as you say, that we shall not get rid of our hereditary measures in deference to any of the advocates of the French metre."

March 5, 1864.—"In all my inquiries I was for long baffled by the uncertainty of the (published) *Measures* (of the Great Pyramid) and was obliged to trust to some more than others."

March 7, 1864.—"I have spent many days in the British Museum, looking up whatever particulars I could meet with. Having satisfied my mind that the purpose of the builders (of the Great Pyramid) was not to erect a *Tomb,* the least suspicion of which would have led me to care nothing more about the *Measures.* I was therefore only solicitous to discover for what scientific uses that Great Pyramid could have been designed, and these opened themselves out very gradually.

"We want better intelligence of the Coffer, and other parts as well. I wish we had some one to go out to Egypt on whom we could depend; but in the meantime the general truth must suffice."

March 15, 1864.—"Did I reply to your query about present location of Coffer. It is in the King's Chamber of 'The Great Pyramid.'

"Have you any intention of going there? I could almost hope you have such a thought; but do not expose yourself to any risk — you are wanted at home."

March 23, 1864.—"*The cause* of truth is the great object. If in any way we are able, while on earth, 'to vindicate the ways of God to man,' we have not lived in vain. There is an immense deal of knowledge half hidden from our minds, which calm inquiry, if pursued in a right spirit, would open out."

March 29, 1864.—"I had, as you suppose, mentioned in my book the inference deducible from the fact of a common origin of weights and measures among the most civilized nations of antiquity. It speaks irresistibly in favour of a common origin of all mankind from one source. I see no difference between the man who first gives utterance to such a remark and the man who approves it when he hears it uttered. I am a *thinker,* and I cannot do otherwise than act in my vocation. But it is necessary that many should *approve* before the thought can enter into the popular mind, and if that result ever takes place, I am only one among many who are entitled to any commendation; nay there is no room for commendation to any one, for all do but impart what has been given them. Paul may plant and Apollos water, but God gives the increase, if that ever takes place. I suppose that is the meaning of the Elders casting their crowns before the Throne in Revelation iv."

During the month of April many interesting little notes were received, all breathing the same calm, patient, reflective spirit, written, both in style of composition and caligraphy, with remarkable precision and clearness. Mr. Taylor's handwriting was an illustration of his character — every letter, every word, every sentence, all were absolutely correct and conscientiously formed up to the very last one written on the 25th of April.

May 27, 1864.—A letter came from a lady, the daughter of one of Mr. Taylor's oldest and dearest friends, and she writes as follows: "As an old friend I have come up for a short time to assist in nursing Mr. Taylor, who is in such a weak state, he is not able to leave his bed." On the 31st, this lady writes: "Mr. Taylor was more pleased with your letter than I

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can well say. He is surprised at the points of contact between your mind and his."

June 2, 1864.—"I can only again report the extreme delight your letter gave Mr. Taylor. He feels it the more that being now laid aside, and his work in a manner nearly done, others are being raised up who will not let the subject drop. On looking over your corrections he said, 'Oh! how well he has done it, I could never have done it now. The service that good man has done me is incalculable, for he is helping me just where I failed. Oh! how thankful I feel for all these merciful dispensations.' "

June 28, 1864.—"In the midst of extreme physical weakness that wonderful mind tries to soar above its tabernacle, which seems now nearly dissolved. If he is spared until your book comes out, it will be a great pleasure to him to read it."

June 29, 1864.—"Mr. Taylor was so much pleased with your letter, and as I read it to him he was quite overcome. Tears of pleasure seldom hurt any one, so I read on to the end."

July 4, 1864.—"He looked very much pleased when your *dedication* was read to him, but his great humility prevented him saying much about it.

"On Friday, the 1st of July, 1864, I had just finished transcribing the little book I had come upon purpose to copy for him, when he said, 'Now, my dear, it is *finished*, but it is not *completed;*' and he asked me to help him from the sofa to the chair, and reach him a large interleaved Bible, and he endeavoured to explain to me a part he had wished to expound, but illness prevented him. It was about the light Aaron was commanded to burn from six in the evening until midnight, when the length of the day was changed, when the Israelites came out of Egypt.

"His prayers were beautiful. Again and again he would say, 'Oh, let me lie down, let me lie down in the arms of Thy mercy, and when I awake may I enjoy Thy blessing continually.'

"And thus sweetly and calmly closed the life upon earth of this most remarkable man, on the 5th of July, 1864."

Some little time after his death the executors kindly presented his cherished copy of "Greaves's Pyramidographia," and a large bundle of supposed Pyramid-subject manuscripts to Piazzi Smyth. He looked over the latter carefully, but finding that the pages were only the returned printer's "copy"—manuscripts put away after reading "proofs" by a methodical hand, such as John Taylor's always was—he packed them up again, and turned with undivided attention to realizing a grand practical duty, which had now devolved upon him, as follows:

During Mr. Taylor's and Piazzi Smyth's correspondence, and as already hinted at, it became very manifest how desirable it was to have more accurate and reliable measures of many of the crucial parts of the great monument, so as to place the theory of "The Great Pyramid" on unquestionable basis, or, rather, either to establish or overturn it.

To this end my husband resolved that we should betake ourselves to Egypt with as little delay as possible, taking with us all the best instruments of mensuration we could command. This we did in November, 1864, and for months devoted ourselves to measuring every required part of the Great Pyramid. It was a laborious and fatiguing work, but a labour of love for the truth's sake.

The results of these admeasurements, after two years' further occupation in computing and printing, were given to the world in most unusual fulness of the original and actual measures, in "Life and Work at the Great Pyramid"; published by Edmonston and Douglas, Edinburgh, in 1867.

The real bearing and importance of these volumes of apparently mere dry numbers was not seen by the public for many years; but when at last the books were well distributed, and had become a sort of known, tested, and unalterable documents before the world at large, then men began to read, and were most astonished to find thereby that not only was John Taylor's grandest discovery (in theory perhaps chiefly) now practically proved to demonstration; but that there is a vital, growing energy about this ancient Great Pyramid's awakening, whereby it is acquiring new strength from year to year; and a belief in its truth is spreading in the United States and Australia, New Zealand, Tasmania, and Canada, as well as in this country.

Wherefore if the public, in all these widely separated parts of the world, now demand this Fourth Edition of "Our Inheritance in the Great Pyramid," we feel that it ought not to be issued without containing something more than the mere bald dedication towards keeping up the memory, and relating something of the merits, the labours, the virtues and the Christian piety of John Taylor — the first of men to whom has been vouchsafed in the modern world to discover traces of a primeval monumental message of Divine Inspiration; given of old with prophetic purport for the highest benefit of man in these latter days, because to testify to the Lord God of Israel and His Christ from the beginning of human religious history onwards to the end still to come.

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Perspectives of Scripture

By E. BYERS

It might be laid down as a postulate, that in every argument some ground of mutual agreement is presupposed. There can be no satisfactory discussion where there is no antecedent point of agreement.

The Bible is accepted as a book of authority by those who accept the teaching of Anglo-Israel and by those whom we will call "general Christians," yet the conclusions they reach are totally different. I wish to avoid the term "our opponents," as I think we should try to carry on our discussion without any appearance of opposition or unfriendliness. It is a family affair, for I hope we are all "general Christians" in the true sense, recognizing that the blessings of Christianity are free and available to "whomsoever will."

All are agreed that the greater part of the Bible is taken up with records, prophecies. precepts and exhortations, concerning or addressed to God's "chosen people." The cleavage of opinion seems to have originated in an interpolated deduction. Up to a certain period, perhaps to the time of the Assyrian captivity, it is generally agreed that the "chosen people" were the ancient people Israel, the literal seed of Abraham, through Isaac, that is to say the Twelve Tribes. There is no room for controversy on this. But a belief has crept in, not founded on any record, that this "chosen" race has been transferred in the Christian dispensation from Israel to all Christendom or in other words to "the Church of Christ." Such an interpolation was a basis for controversy within the ranks of the "general Christians" and this has been a fundamental difficulty in breaking down sectarianism, for the reason that no one sect can point to a conclusive Scriptural declaration which nominates their denomination as *the* Church. The whole assumption is unwarranted. Perhaps that is too dogmatic for a layman. Well, let me quote a great Churchman. Here is what the Lord Bishop of Liverpool, the Right Rev. J. C. Ryle, says about it: "I believe it is high time for the Church of Christ to awake out of its sleep about Old Testament prophecy. From the time of the Old Fathers Jerome and Origen down to the present day men have gone on in a pernicious habit of 'spiritualising' the words of the prophets until their true meaning has been well nigh buried. . . . Where, in the whole of the New Testament shall we find plain authority for applying the word Israel to anyone but the nation Israel? I can find none. . . .To what may be attributed that loose system of interpreting the language of the Psalms and the prophets? . . . To nothing so much, I believe, as the habit of inaccurately interpreting the word Israel, and the consequent application of the promises to the Gentile Churches with which they have nothing to do." So far Dr. Ryle: he, at all events, can afford to be dogmatic. From his remarks I draw the conclusion that the misunderstanding originated with the Old Fathers Jerome and Origen, and is perpetuated by Christians generally, who follow their teaching without question, in much the same way as people of the different sects live and die in the particular denomination to which they just happened to have been born. Here I would like to make it plain that Anglo-Israelism is not an additional religious sect; nor is it a religion at all, though it is closely related to religion. Christians of all denominations are to be found united in the ranks of believers in the identity of the Anglo-Saxon race with Israel. Who wants unity in the churches? Well, they may have it here to their hearts' content! Grant us one great merit. Our belief makes for unity!

Paul's statement on the subject of this transference ought to carry much weight. In Romans 11: 1, 2, he says: "Hath God cast away his people? God forbid, for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." Further, Jesus himself says, "I am not sent but unto the lost sheep of the house of Israel." This did not refer to the Jews for they were not lost; they were right there at the time and fully known. Furthermore they were not of the *house* of Israel.

Has there been a transfer of the birthright from the sons of Joseph (Ephraim and Manasseh) to Judah and his descendants, the Jews? Is it anywhere in the Bible recorded, suggested or intimated that there was to be a change in regard for instance to the territorial possessions, the multitudinous seed, the great nationhood, which were to be the portion of Israel in the latter days, that is, in these days of the Christian Dispensation? These promises have not, as we all know, been fulfilled to the Jews. Is it then reasonable to conceive that the marvelous predictions, couched in terms of the wonderful imagery of Scriptural language, in which no effort is spared to express vividness, greatness and reality, is it possible to conceive that all this portrayal of future magnificence in perpetuity has ended in dismal non-fulfilment and failure of achievement? Is it not ridiculous to hold that these great predictions first admittedly related to the house of Joseph, then, through the sins of that branch of Israel, devolved on Judah (who was even more sinful) and, through their failure in turn, ended in nothing? The conviction which has these many years been growing on earnest students of the Bible is less far-fetched.

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It is simply that the Anglo-Saxon race, occupying the position, in possession of the possessions foretold, answering all the descriptions by which the identity of the seed of Abraham might be known, must as a mere matter of course be the seed of Abraham, the lost-to-sight Ten Tribes of the birthright house of Joseph and not obviously the Jews who as a race are in possession of nothing, not even nationhood, let alone great nationhood. This so far from being a far-fetched theory or a fad, as unfair and shallow criticism might term it, is the firm conviction of many scholarly men and women who have subjected Biblical prophecies to the closest scrutiny, and who find that the Old Testament far from being discounted is fully confirmed by the New Testament.

Nor can Anglo-Israelites detect any change in God's attitude towards the world at large. His love embraces all mankind, say objectors,—"God so loved the world." But God must have always loved! We draw that conclusion when we read that in the old dispensation one people were commissioned to carry blessing to all nations. God is the same yesterday, today and forever; therefore there can have been no change either of objective or *modus operandi*. One plan, and only one, has ever existed and only additional identity evidence can be deduced from the fact that the Anglo-Saxon race has been chiefly instrumental in spreading the gospel of Christianity. Not all the race have obeyed that mandate; but the people who are doing the missionary work of the world are Anglo-Saxon people, and they must, necessarily, be *of* the race who were commissioned to do that work, while the race as a whole is in enjoyment of the temporal blessings and possessions which place them in position to back up missionary effort, as well as convey the material advantages of good government to the less fortunate races of the world which "God so loved."

Those who take up one particular passage of Scripture, seeking to draw abstract lessons from it without bearing in mind its relation to the book as a whole very often find themselves in difficulties and under misconceptions, especially in regard to the subject under discussion, which cannot be apprehended fully unless the whole Word of God is given full authority. For instance, objectors advance many texts in supposed proof of their different theories by which they try to explain the disappearance of the Ten Tribes from history. One favourite theory is that they returned to Jerusalem and became absorbed with the Jews. People who quote texts in support of that theory, which is contrary to all predictions, are simply advancing an argument that one part of the Bible contradicts the other. Many passages can be quoted which state that this did not take place, such as 1 Chron. 5: 26 (written after the end of the Babylonian captivity) recording the fact that those of the Assyrian captivity were then in Assyria "unto this day." But, be it remembered, these passages are not the proofs of their non-return: they are just so much corroboration of that fact. We should read our Bible with due regard to perspective. What though they brought upon themselves the punishment consequent on their idolatry, when they followed after and departed not from the sins of Jereboam the son of Nebat, who made Israel to sin, God's covenant with His "friend" Abraham could not be annulled by any sins of this people, in any generation, inasmuch as their conduct was no stipulation of that covenant, which contained absolutely no condition whatever. The oath of the covenant was based on a "because" twice repeated, but it contained no *if*. (See Gen. 22: 16, 18.) And so all passages pointed in confirmation of the covenant are merely to be taken as interesting details, or as so much supplementary evidence. The covenant itself is the major premise. The proof lies in the fact of the covenant. "Hath he said, and shall he not make it good?"

The Mosaic and Abrahamic covenants should not be confused. Hebrews 8: 8-13 deals with the Mosaic covenant, which was conditional, and the application of which was mercifully changed by virtue of the atonement. But the Abrahamic covenant of grace stands, unsullied and magnificent, as sure of fulfilment as on the day in which it was enacted: simply because its fulfilment depends on God, not on man. Man's part of this covenant was enacted by God's friend Abraham, to whom were the promises. Notwithstanding lapse of time, and devious ways the course mapped out by God for His "chosen people" must be followed, and in His good time His people, scattered and divided though they have been, and still are, must converge to the point and climax of their destiny. Could this great truth grip the minds of our people, what an immensely more interesting and intelligible book of study and of history they would find the Bible to be! We should still, no doubt, continue to "see through a glass darkly." We should still have need of faith, the faith which made Abraham a "friend of God." But if Abraham entered into the promises by faith, how much more ought we, whose faith is aided in a great measure by the evidence of things seen and enacted before our eyes! Yet the crying pity is that the theologians, generally speaking, with all the advantages of education, whose business it should be to correctly expound the Scriptures, so far from being insistent on the vindication of God's character of Truth, and the inevitability of the fulfilment of every last one of His promises (those of His promises which are plainly unconditional) they habitually take passages of Scripture subsequent to those promises, and interpret them as nullifying verities already enacted; and even undertake to justify the non-fulfilment of promises (held to be unfulfilled, because not apprehended) by the explanation that sin entered in, and foiled the good purpose of God. As if they would not have found sin already rampant on earth at the time the covenant was made, and as if God were unable to achieve His designs!

It is not for us to explain why God's design did not seem to be accomplished in a more direct way. He had

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displayed His wondrous works and His gracious love to the children of Israel; it was for them to make spontaneous response. Jeroboam communed in his heart, and did as his heart prompted him, and all Israel followed Jeroboam into idolatry; hence the punishment which ensued. But even the form of punishment, the scattering and banishment of this people throughout long centuries, was tending towards the end of a purpose unchanged.

But there is another theory; and that is, that the Ten Tribes though they did not return and become merged with the Jews, were not only dispersed amongst the Gentiles, but forever lost their status as God's people. Many passages are held to prove this — such as the following: "I will cause to cease the kingdom of the house of Israel." "I will no more have mercy on the house of Israel, but will utterly take them away." These, and many other pronouncements against Israel in the period of their dispersion, are held to indicate that Israel of the Ten Tribes was utterly abandoned by God. When we include the covenant in our perspective it will at once be seen that the punishments were temporary and served a special purpose.

> Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affiction, when he heard their cry; and he remembered for them his covenant.
>
> My covenant will I not break, nor alter the thing that is gone out of my lips.
>
> Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.
>
> He that scattered Israel will gather him. . . . For the Lord hath redeemed Jacob.
>
> I will cause you to pass under the rod, and I will bring you into the bond of the covenant.
>
> I will sow her unto me in the earth.
>
> I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.
>
> Afterward shall the children of Israel return . . . in the latter days.
>
> Remember the former things of old: for I am God. . . . Declaring the end from the beginning, and from ancient times the things not yet done, saying, My counsel shall stand, and I will do all my pleasure. . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. . . . I will place salvation in Zion for Israel my glory.
>
> This people have I formed for myself; they shall shew forth my praise.

This is but a feeble attempt to show the great picture in perspective. Turning from this and looking abroad in the world, in these latter days, we see the Anglo-Saxon race, British and American, in the position of preeminence, from which must follow the inevitable conclusion that these two branches of a kindred race, answering all the descriptions, must be the birthright sons of Joseph, Ephraim and Manasseh, wonderfully placed in position and equipped with the requisite power to carry out God's purpose. Add to this the conviction that it is God's purpose that these two should forever be bound in the blood-ties of friendship, and commissioned with both a temporal and spiritual mission. I conceive that this is a more inspiring conclusion for men and women of our ancient race to arrive at, than that God has now nothing more to do with earthly goverments. God send to our people the inspiration to live, nationally and individually, as becoming prospective citizens of a world which shall be filled with the glory of the Lord, as the waters cover the sea!

The smallest key, being put to in a musical box, rightly made, and rightly turned, may cause the box to go for an hour, rolling out exquisite tunes. What the box performs is in no proportion to the size of the key. And the size of the truth that winds up a man's experiences and feelings is in no proportion to the breadth of those feelings and experiences. The truth may be simple almost to insanity; and yet, as a key in the hand of God applied to the musical box of the soul, it may unfold and develop that which shall fill a whole life.

—Henry Ward Beecher.

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The Aryans

By N. ALLEN STOCKTON

The literatures of ancient India and Persia show a close relationship between the peoples of these two regions.

The most ancient book of India is the Veda, written in the Sanskrit language. "Veda means originally knowing or knowledge." (Max Muller) The name Veda is closely akin to, and probably was derived from the Hebrew word *yada*, to know, for in Hebrew v often became y as is seen in *veled* and *yeled*, both meaning a child, which in English has had its initial changed to ch.

The name Veda is given to four collections of hymns of which the Rig-veda is the most important. The prefix Rig or Rich is derived from a Sanskrit root meaning to celebrate. (Max Muller) The original Rig-veda was a collection (Sanhita) of metrical and poetical hymns or Mantras. Later the "Brahmanas" and "Sutras" or prose writings, giving information on the proper use of the hymns were compiled. These works are also given the name of Rig-veda.

We know that the Veda existed 500 or 600 years before Christ. There is no certainty that it was written before the 6th Century B. C., but the probability is the older portions of these hymns at least were composed earlier.

In spite of the views of Max Muller and other Aryan etymologists, the names connected with the Vedic worship show their probable Semitic origin. Thus, Brahmanas, from Brahma, the Hindu mysterious power of creation, which is now one of their great triad of gods, was evidently derived from the Hebrew Abraham, for Brahma's wife was Sara-Swabi and in the first part of her name may be seen the Hebrew Sarah the wife of Abraham. The Hindus associated the original breath or spirit of life with Adam and called it Atman.

The Hindu name Sutras applied to the Vedic prose writings is evidently related to, if not derived from, the Hebrew *shoter*, a writer.

The people who wrote the Veda were probably descendants of Abraham and the worship of that patriarch under the name of Brahma, although the fact has been lost in the obscurity of antiquity, was ancestor worship.

Speaking of the Vedic writings Max Muller remarks: "If we look in the Veda for high poetical diction, etc., we shall be disappointed. . . . As to similies, we must look to the words themselves, which, if we compare their radical and their nominal meanings. will be found full of bold metaphors. No translation in any modern language can do them justice." This is one of the most striking facts connected with the Vedic, as well as with the later Avestan writings, and if we compare their names and words with Hebrew roots, very surprising references and metaphors are seen. This is because, as Max Muller expressed it, "The roots of words are phonetic types produced by a power inherent in human nature. They exist as Plato would say by nature, though with Plato we would add that when we say by nature, we mean by the hand of God."

This fact was stated by Jeremiah when he wrote, "Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold I have put my words in thy mouth." (Jer. 1: 9).

We find the same idea in Isaiah 59: 21: "My words which I have put in thy mouth, shall not depart out of thy mouth," etc.

In Hebrew, names had meanings which indicated important qualities of the persons named, or some relation to their personal or national history (see Hosea 1: 6 and 9, etc.), and many of them like the name of Joseph, as Gesenius informed us, had more than one derivation.

Because Scriptural events to which Hebrew names refer, often happened after the name was given, it led Renan to conclude that many, if not all Scriptural names only represent the personification of events, and that the person so named probably had no historical existence. Men reason so because they cannot conceive of the prescience of God or of His ability to put His words into our mouths.

The name Aryan is a word with remarkable radical relationships. "The name Arya was applied by the Hindus to the *immigrated* people of India in opposition to the old inhabitants, and the word Arya is not found as a national name in the Rig-veda." (*Encyc. Britan.*)

The Vedic period of India was followed by the Epic Age which gave rise to the Bharat Epic, and then there arose a new Aryan or Iranian literature, that of the Zend Avesta or religion of Zoroaster. The correct form of the name of this literature is Avestak (Apestak in Pehlavi) Va Zend or the Avesta and its commentary or explanation. The conjunction Va in this expression is identical with the old Hebrew conjunction *Va* meaning and. It is probably therefore that the whole expression can be best interpreted by Hebrew roots. Avestak seems to be a compound of the Hebrew *avva*, desire, and *shataq*, to cease, from which the Buddhists derived the idea, perhaps. of their Nirvana, which, interpreted by Hebrew roots, meant the instruction or doctrine of restraint. Zend, I believe, is the Aryan form of the old Hebrew *shanoth*, to repeat, from which the idea of a commentary is not difficult to be deduced.

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But to return to the Aryans, whom the Hindus called Arya, from whence did these immigrated inhabitants of India come? "The Zend Avesta gives the name Airana vaega to the first created land of Ormuzd, the great God of the Zoroastrian religion, and Airyana vaega or Arran is identified by Mohammedan writers as the plain washed by the Araxes river in the north of Atropatene." (Max Muller) Dr. Spiegel, a celebrated Aryan and Semitic scholar, believed that Airyana or Arran was identical with Haran the starting point of the Hebrew people. (See Max Muller's *Chips from a German Workshop,* Vol. 1, p. 147.)

The Arya or Aryans probably came from this Airyana or Arran and migrated into Iran or Persia and eastward into India. Atropatene was, as we well know, the home of many of the exiled people of Samaria in the 7th century B. C. It was, moreover, the birthplace of Zoroaster the great Medo-Persian teacher, whose religion is embodied in the Avesta. We have good reason to believe, therefore, that the Arya or immigrated inhabitants of India came from Airyana or Atropatene and that being the case, if they immigrated as they probably did as late as the 7th century B. C. that they were largely of Israelitish descent.

But how did the name Airyana or Aryan originate and what was the meaning of it?

Max Muller believed that the name Aryan came from the root *ar,* to plough, because the Aryans, he thought, were originally mainly agriculturalists. It is interesting to notice here that our English word plough is evidently the Hebrew *palach,* to cleave, to plough, and it is not the usual word for to plough in most of the Aryan languages.

It is just as probable that the root of Aryan is the Hebrew *Ari,* a lion, as that it was derived from *ar,* to plough. According to Max Muller "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." We know that in the 7th century B. C. the cities of the Medes contained many of the exiled Israelites. The scene of the Book of Tobit is laid amongst the Israelites of Media.

Noah Webster remarks that what one language does not explain another often will. The Greek word *arcion,* better, braver, is, I believe, from the same root as *ari* and Aryan. Moreover the name Aryan (of Airyana), if applied to the Israelites who were taken away from Samaria and afterwards, according to the testimony of Josephus, greatly increased, has the same root as the Greek *airco,* to take away, and *airo,* to increase, and the name Joseph, whose descendants the exiled people of Samaria were, according to Gesenius, has a double derivation as if from *Yosef,* he takes away, and *Yasaf,* he shall add. It will be seen, therefore, that Aryan is a synonym of the name Joseph.

Both the Persians Cyrus the Great and Darius the Great, trace their descent to Achaemenes, as the name was written in Greek, or to Hakhamani as it was called in Persian. Now the name Hakhamani which the *Encyclopedia Britannica* (9th Edition) believes "not to have been a historical person but a *heros eponymus,*" is evidently derived from the Hebrew *hagah,* to remove, combined with *aman,* to build up, so that Achaemenes is practically another synonym of Joseph and Aryan, since the sense of to remove and build up is practically the same as that of to take away and to increase or add. The conclusion that we are led to by this is that Cyrus and Darius were descendants of a heroic people who were removed and then built up. We know that they were Aryans and the inference is that they were of the house of Joseph, who like their distinguished ancestor were removed from their original home and then rebuilt in a foreign land.

According to Anthon, the ancient expositors of Plato make Achaemenes to have sprung from the union of Perseus and Andromeda. In Grecian mythology Perseus seems to relate to Persia, and Anthon remarks, "If Perseus seems by his father or his primitive type to have reference to Asia on the mother's side he is connected with Egypt." So also the children of Joseph were on their mother's side Egyptian.

Isfahan is a Persian city, according to the *Encyclopedia Britannica* "of great antiquity . . . being derived in all likelihood from the family name of the race of Feridun. The Athviyan of romance who were entitled Aspiyan in Pahlavi." The root of the Isfahan or Aspiyan is *Isf* or *Isph* the same as the root of the name Joseph.

The chief exploit of the Persian hero Feridun was the destruction of Agis-dahak called also Zohak, who is sometimes represented as a cruel tyrant, the bitter enemy of the Iranian race, and sometimes as a monstrous dragon. Feridun seems to correspond to the Perseus of Greek mythology, and Andromeda whom Perseus rescued from the dragon appears to be the personification of Atropatia. The n in Andromeda is probably casual, and the other consonants of the name are the etymological equivalents of Atropatia. The myth of Perseus and Andromeda therefore seems to represent the liberation of the Israelitish population of Atropatia from the dominant power of their Median overlords, cruel tyrants, symbolized as a monstrous dragon.

The name Feridun was earlier written Thraetona, and, according to Rawlinson, "he was born in Varena, which is perhaps Atropatene or Azerbijan (its modern name), for the capital of Atropatene was sometimes called Vera or Baris whence perhaps Varena." This Vera or Baris by the addition of the prefix Ta later became Tauris or Tabriz.

In the Achaemenian line of Persian kings we find Teispes the great-grandfather of Cyrus the Great. Teispes was also written Sispis and in Persian it is found as Chaispi. This is probably the name Joseph with a prefix.

We find words in Persian which are the same as in Hebrew; thus *har* is a mountain in both languages, and many other Persian words though changed by time can be recognized as etymological equivalents of Hebrew ones.

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Pehlevi, the language of Parthia, contiguous to Persia, was so full of Semitic words that Sir W. Jones thought it to be a dialect of Chaldaic, and the latter tongue was very closely related to Hebrew.

Karta or Kerta, a city or fort was a Parthian word, according to Rawlinson who says, "This word which is undoubtedly Aryan may have been adopted from the Persian," and "The Persian form seems to have been *garda,* as in Parsagarda, which became corrupted into Pasargadae. The Parthian is like the Armenian Certa as in Vologesocerta." The Parthian Karta or Kerta, the Persian *garda,* and the Armenian Certa correspond to the Hebrew *qereth,* a city.

An old Aryan name for God was *Bag* which modern Slavonians have changed to *Bog. Bag* meant literally "provider" and so it acquired the sense of Providence. This word was no doubt originally the Hebrew *bag* meaning food, which is the main necessity that Providence provides.

The Persians are not mentioned in history before the time when Cyrus, king of Ansan rebelled against Astyages, the king of Media.

Quoting from the *Encyclopedia Britannica* (9th Edition), "Persia, or rather Persis, is the Latinized form of a name which originally and strictly designated only country bounded on the north by Media and on the N. W. by Susiana. . . . This country and its people were anciently called Parsa (now Pars or Fars). The oldest certain use of the name is in Ezekiel xxvii: 10 and xxxviii: 5. The name Iran was originally of much wider signification than Persia, and the whole upland country from Kurdistan to Afghanistan may, in accordance with the native use of its ancient inhabitants, be called the Iranian upland. The inhabitants of this upland, together with certain tribes of the same race in adjacent lands shared with their near kinsmen in India the name of Aryans (Ariya, Airya of the Avesta — Sanskrit Arya)."

"Of the stages in the occupation of the Iranian tableland nothing is known." (Spiegel)

It is a curious fact that Iran which for many centuries was written Eran, as the name of Persia, has the same name as Eran a prominent descendant of Ephraimi and Joseph. (Num. 26: 36)

Kurdistan, the western limit of the Iranian upland was in very ancient times held by a people called the Gutu, the Assyrian name of whom was the Gardu or Kardu, from which the name Kurd was derived. The Gutu or Kardu were Turanians. According to the *Encyclopedia Britannica* (11th Edition) these people "during the whole period of the Assyrian Empire preserved a more or less independent political position. After the fall of Ninevah they coalesced with the Medes, and in common with all the nations inhabiting the high plateaus of Asia Minor, Armenia and Persia became gradually Aryanized, owing to the immigration at this period of history of tribes in overwhelming numbers, which from whatever quarter they may have sprung, belonged certainly to the Aryan family."

Since we have no knowledge of where they came from it is highly probable that these Aryans came from the rapid increase of a people who already inhabited this territory and who gained dominances over the older Turanian inhabitants.

Concerning the Aryanizing of Western Asia Rawlinson writes, "In Armenia and Cappadocia, during the flourishing period of Assyria, Turanian tribes had predominated. Between the middle and end of the 7th century B. C. these tribes appear to have yielded the supremacy to the Aryans. In Armenia the Aryan ousted the former Turanian tongue. In Cappadocia the Moschi and Tabareni had to yield their seats to a new race — the Katapatuka, who were not only Aryans but distinctly Medo-Persic as is plain from their proper names."

The name Katapatuka seems to be the Hebrew *Chadapathucha* meaning, freely translated, "glad of release" — which indicates that they were a people who had escaped from bondage or exile.

The Aryanizing of Western Asia occurred about 100 years after the people of Samaria had been taken as captives into Mesopotamia and Media (722 B. C.).

Ezra indicates (Esdras 13: 40-45) that the Samarian exiles placed in Mesopotamia escaped into a country called Arsareth which was of so great extent that it took a year and a half to traverse it, and Josephus (*Antiq. xi*: 52) wrote that the ten tribes existed in such numbers beyond the Euphrates that they "could not be estimated by numbers." These statements give us reason to believe that the Aryan tribes which appeared in overwhelming numbers in the Iranian uplands about the end of the 7th century B. C. were none other than the descendants of the exiled Israelites.

It is very probable that Ansan the name of the country of which Cyrus the Great was king was part of the Arsareth or Arsar of Ezra, for an n frequently replaces an r in Hebrew words. The name Arsareth also appears with the prefix G in Garsanritis a south western district of Cappadocia. Melitem another district of Cappadocia had Malatiyeh as its chief town. It was a fertile region adjoining the Euphrates. The root of Malatiyeh is *malat* which in Hebrew meant to escape. This was probably one of the districts of Arsareth into which the Israelites escaped as mentioned by Ezra. In northern Kurdistan the ancient districts of Arzanene and Anzilen also appear to be altered forms of Arsareth. It is possible also that Parsa (Persia) contains the root *Arsa* of Arsareth and that the P is a prefix. We find that the letters s or z frequently become y or j in Persian. Thus a snake is *aji* or *azi,* so that Arsa and Arya may be in reality the same word.

The Greeks called the Cappadocians white Syrians. In the Septuagint the name Syria is used to translate Aram. Mesopotamia where the Israelitish exiles were placed was called also "Aram of the Two Rivers." Since the Greeks used Syria for Aram it is probable that when they called the Cappadocians white Syrians they meant that they were a people from Aram. The

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Cappadocians were therefore Aryans according to Rawlinson while according to the Greeks they were Arameans. The people of India had an alphabet which is classed as Aramic, which identifies the Aryans of India as being originally Arameans. The name Aram is very nearly related in form to Arran or Airyana and there seems to have been two starting points of Aryan civilization namely from Aram or Mesopotamia and from Atropatene or northern Media, both colonies of exiled Israelites.

We have good reasons to believe that the Persians, the Bactrians, who seem to have been the Bachrites or descendants of Ephraim (Num. 26: 35), and other kindred nations called Aryan, were descendants of those Israelitish exiles who, Josephus wrote, existed in uncountable numbers. This helps to explain the following fact noticed by Rawlinson in his *Great Monarchies*: "Evidently the Jews and Aryans when they became known to one another recognized mutually the fact that they were worshippers of the same great Being. Hence the favor of the Persians towards the Jews, and the fidelity of the Jews towards the Persians. The Lord God of the Jews being recognized as identical with Ormazd a sympathetic feeling united the peoples."

The Jews and Aryans worshipped the same great Being because, before they became divided after the death of Solomon, these two races had been one, and the same fundamental religious idea had been bred into the consciousness of the race.

The Zoroastrian reformation of the 6th century B. C. seems to have been essentially Israelitish in character. The scattering of Israel to Persia, India and even as far as China (Isaiah 49: 12) brought about the conditions commented upon by Larned in the following words: "The religious reformation wrought in the Iranian region by Zoroaster appears to have been nearly simultaneous with two other more remarkable introductions of new religious feeling and new thought in the Asiatic world. It is a striking fact and one suggestive of more meaning than we have knowledge to give to it, that Gatama, the Buddha, Confucius and Tao-tsze arose within the same century, if the conclusions of the best scholarship of the present day are correct. That Iran, India and China were all in the 6th century B. C. prepared for the acceptance of the moral and spiritual relations which these great teachers brought to them seems to signify something in the general circumstances and conditions of that age in the orient which we do not know."

The cause of this condition in these countries at that time seems to have been the scattering and rebuilding of Israel.

The old theory was that the primitive home of the Aryans was in the region of the Hindu Kush; the later opinion is that their home was somewhere between the Caspian and North Sea in the Steppe land of southern Russia. The fact is both of these localities have been the home of Aryans but there is nothing conclusive to indicate that either was the original seat of the race. An error that most scholars have fallen into has been the assignment of too great antiquity to the Aryan name. So it was formerly thought that Zoroaster lived and taught a thousand years or more before Christ, but later investigators like Professor Jackson have concluded that he did not arise before the end of the 7th or the beginning of the 6th century B. C. The evidence is that the peoples and languages of Asia were Aryanized about the end of the 7th century B. C. The earliest Greek inscriptions cannot be dated before that time and "the alphabet in which these inscriptions are written and, which is the parent of all modern European alphabets was derived from that of the Phoenicians" (*New International Encyclopedia*). The Phoenician alphabet was practically identical with that of the Hebrews. Moreover all the Aryan languages abound in words with Semitic roots, but because of their grammatical forms the Aryan languages have been placed in a class by themselves, without taking into consideration that the Aryanized forms may have been developments of the Semitic inflectional habit. The personal pronoun terminations of Aryan verbs can easily be identified with the Hebrew personal terminations of the verb, and according to Webster (in the Introduction to his Dictionary) this would indicate a very close relationship between the Aryan and Semitic languages.

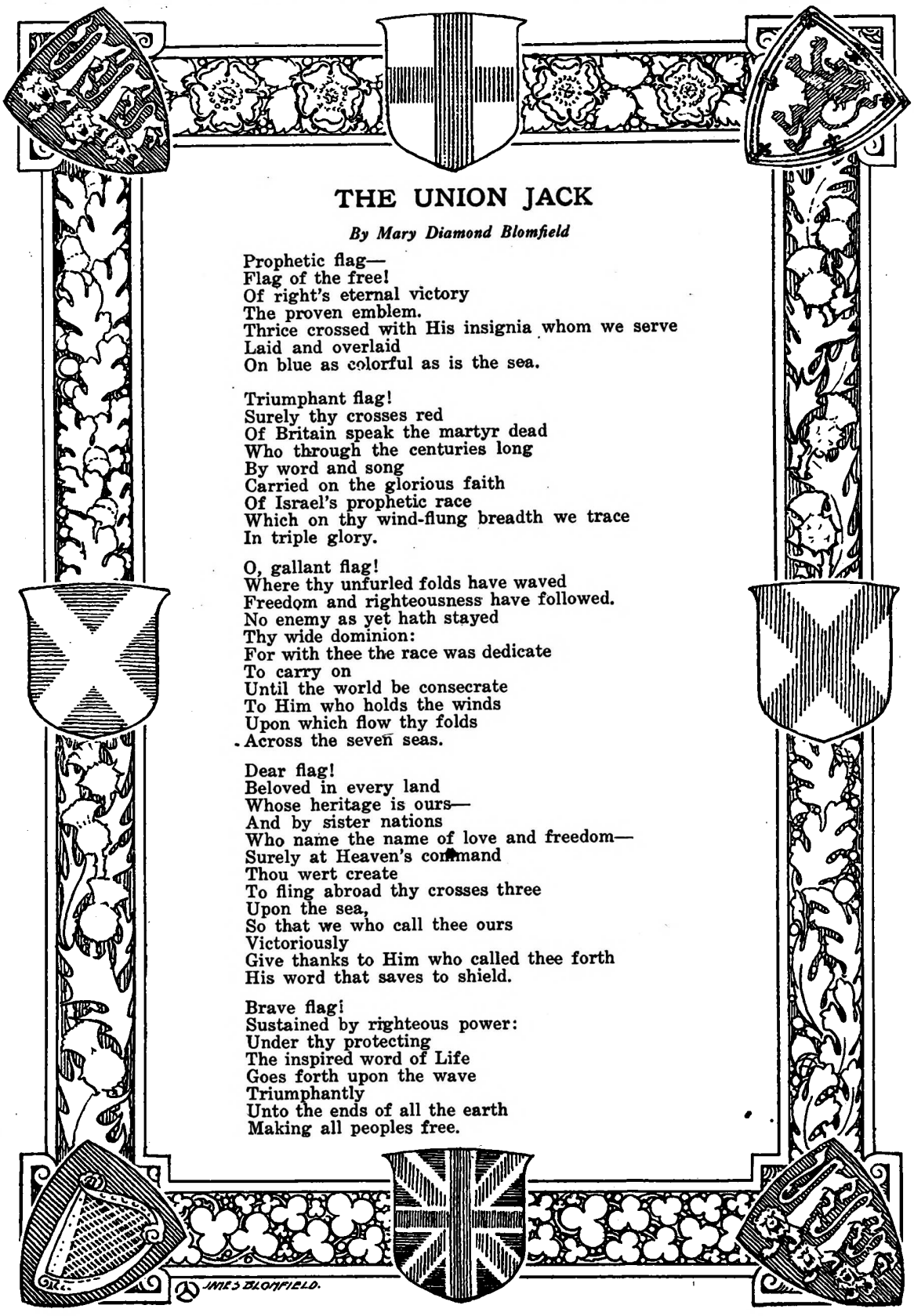
The early Greeks and Romans wrote from right to left as did the Hebrews. The myths of Greece and Rome classed as Aryan nations can nearly all of them be explained by Hebrew roots. In most cases the myths associated with a god or hero had their origin in the meanings of the Hebrew roots contained in the name.

From the foregoing considerations it will be seen that there is a very strong probability that the Aryans were the descendants of the exiled Israelites, and the promise found in Genesis 48: 19 that the descendants of Joseph, whose name is synonymous with Aryan, should become a multitude of nations, has been literally fulfilled.

Dreamer, waken! — loiterer, hasten! — what thy task is, understand
Thou art here to purchase substance, and the price is in thy hand.

—Ruckert.

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THE UNION JACK

By Mary Diamond Blomfield

Prophetic flag—
Flag of the free!
Of right's eternal victory
The proven emblem.
Thrice crossed with His insignia whom we serve
Laid and overlaid
On blue as colorful as is the sea.

Triumphant flag!
Surely thy crosses red
Of Britain speak the martyr dead
Who through the centuries long
By word and song
Carried on the glorious faith
Of Israel's prophetic race
Which on thy wind-flung breadth we trace
In triple glory.

O, gallant flag!
Where thy unfurled folds have waved
Freedom and righteousness have followed.
No enemy as yet hath stayed
Thy wide dominion:
For with thee the race was dedicate
To carry on
Until the world be consecrate
To Him who holds the winds
Upon which flow thy folds
Across the seven seas.

Dear flag!
Beloved in every land
Whose heritage is ours—
And by sister nations
Who name the name of love and freedom—
Surely at Heaven's command
Thou wert create
To fling abroad thy crosses three
Upon the sea,
So that we who call thee ours
Victoriously
Give thanks to Him who called thee forth
His word that saves to shield.

Brave flag!
Sustained by righteous power:
Under thy protecting
The inspired word of Life
Goes forth upon the wave
Triumphantly
Unto the ends of all the earth
Making all peoples free.

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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"
Proverb of Solomon

Editorials

The Theory of Deific Selection

THE WATCHMAN OF ISRAEL is a pioneer in the "land of Manasseh" in declaring and reiterating in published periodical form the inspiring truths of Anglo-Israel revealing the design of that great First Cause which mortals have named God. It is seeking to furnish the evidence of this design among the present nations of the earth proving the underlying deific plan and purpose to bring all mankind into the light of Truth. In connection with the task that has been set before us and to which we have dedicated our best endeavors, it naturally becomes our great concern to consider and overcome the arguments or factors of obstruction which have seemed heretofore to limit the extension of knowledge in regard to modern Israelitish identity. This knowledge must be gained and this task adequately fulfilled before the advancing footsteps of the world can reach the fulfillment of its hopes. Every constructive footstep Godward is dependent upon increasingly adequate apprehension of Deity and the correlated abandonment of outgrown theories of God which have not proven their right to permanence. To represent Deity as manacled by the same infirmities, limitations, and necessity for adopting temporary expedients which are included in the fettered upreachings of humanity, is to adopt a premise which instantly and automatically precludes the possibility of that righteous desire, which is prayer, from attaining the results for which it pleads.

Charles Babbage a great English philosopher whose voice cried in the wilderness almost a century ago, wrote as follows:

> "It is a condition of our race that we must ever wade through error in our advance towards truth; and it may even be said that in many cases we exhaust almost every variety of error before we attain the desired goal. But truths, once reached by such a course, are always most highly valued; and when, in addition to this, they have been exposed to every variety of attack which splendid talents quickened into energy by the keen perception of personal interests can suggest,— when they have revived undying from unmerited neglect; when the anathema of spiritual, and the arm of secular power have been found as impotent in suppressing, as their arguments were in refuting them, then they are indeed irresistible. Thus tried and thus triumphant in the fiercest warfare of intellectual strife, even the temporary interests and furious passions which urged on the contest, have contributed in no small measure to establish their value, and thus to render these truths the permanent heritage of our race.
>
> "Viewed in this light, the propagation of an error, although it may be unfavourable or fatal to the temporary interest of an individual, can never be long injurious to the cause of truth. It may, at a particular time retard its progress for a while, but it repays the transitory injury by a benefit as permanent as the duration of the truth to which it was opposed."

Serious historic evidence and the application of the faculty of reason rather than assertion supported merely by religious tradition or long-accepted theory, are essential in this age of logical and scientific thought processes to the establishment of irresistible facts. As human thought gradually surrenders its physical or anthropomorphic concept of Deity it abides more and more in the consciousness that all creation is but the revelation of eternal spiritual truth which mystified mortals have erroneously interpreted away from God. Then both "things" and purposes, commence to appear as the effect of demand and supply which when spiritually conceived represent the eternal law which has based the successive unfoldments of God to men since the dawn of the first ray of truth to which Luke reverts (Chapter III, verses 23 to 38.) Since the dawn of the first recognition of God the line of unfoldment has followed the line of least mental resistance through the avenue of Anglo-Saxon "civilization." The course of a brook may appear to represent only an aimless wandering, but its onward progress in fact represents the very essence of the operation of law. It follows *always* the course of least resistance. A stone or a fallen tree may change its course. Always the ***supply***

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of its cooling waters follows the *demand* of least obstruction and therefore of greatest opportunity for freedom of movement.

Abraham's home among his superstitious kinsmen was terminated and he sought a new and broader vision and opportunity for its expression when his uplifted thought penetrated the obstructive veil of his limited tribal consciousness. The "still, small voice" whispered to him that his faith in that which could only be supersensibly discerned would be to him accounted as the righteousness of that larger and brighter vision which would inevitably be the heritage of the emerging multitude of this faithful "father."

Jacob through his twelve sons could not have staged the vignette of all human history with the dramatic vividness which characterized his analysis of the variegated mentalities of his offspring much less could he have prophetically declared the ultimate results of their mental characteristics, had not his inherent yearning to know God caused him to struggle with the allurements of physical sense and thus gain that victory which is only attained through the subjection of personality to ever operative divine *Law*. We may follow the unfolding panorama of human history from the days of these patriarchs of primitive Israelitish beginnings, through the changing fortunes of their national existence and dispersion, past the dawn of the Christian era, and down to the present hour, and prove that spiritual unfoldment and attainment has invariably manifested itself through those individuals who have recognized God's law of selection as analagous to that definite and unvariable Law which governs the course of the brook or of the mighty river. "Life eternal" is "to know God aright," and this knowledge eternally awaits the development of individual mental transparency. As this transparency appears and to the exact extent it appears, will the light of eternal life flood the inward consciousness and transform the individual into a prophet in the Israel of today of both the spirit and of its temporal expression among men.

God expresses the unchanging law of the universe. in fact is synonymous therewith. That law transcends the human sense of law, but in no way violates the basis of that uniformity of recurrence in effect which alone is lawful when perceived and demonstrated from the premise of an invariable and changeless Cause. Deity chooses His standard bearers like law in mathematics or music chooses its demonstrators,— by a confident persistent desire on the part of the student or disciple to show forth the possibilities of these branches of science. The law of music never chooses the musicians to show forth its possibilities, but when they choose to faithfully follow its rules, the promises of its harmonies can be fulfilled.

With the individual, the tribe, and the nation, history has fulfilled what prophecy has declared. To choose the highest visible expression of good as a working ideal, automatically establishes progress along good lines — God lines — and the degree of intelligent persistence decides the place which will be attained in the scale of understanding and of being. Waiting for God to choose us for His service, is akin to sitting in a dark room waiting for the blinds to open themselves. When we open the blinds, the sunlight floods the room in exact proportion to the size of the opening we provide.

The prophets of Israel were those individuals who had selected God as their Master rather than mammon and who had so persistently and successfully sought to know him aright that they had been lifted above their fellows in the scale of spiritual understanding and ability to practically demonstrate their advanced knowledge. They characterized the whole Israelitish race as the chosen of God because the leaven of their own spirituality and the thought of the line of their spiritual progenitors had lifted the nation to a spiritual attitude transcending the idolatrous beliefs of neighboring tribes and distant nations.

The theory of Deific selection, God choosing His special messengers, as commonly considered is a remnant of theological tradition and superstition which dissolves in the light of reason. When analyzed from a premise consistent with the majesty of a God whose omnipotence, omniscience, and omnipresence are practical and not merely theoretical His eternal promises are perceived and proven to be without "variableness neither shadow of turning."

In the August WATCHMAN was the announcement that there was in process of publication a complete report of the First Congress of the British-Israel World Federation held in London, July 5-10. This Report, making a book of some 300 pages has recently come from the printer's hands and our allotment has been received. That these Reports are well worthy of wide distribution the following extract from a letter attests. One of our subscribers, after reading the Report and sending for six more, writes: "Three of these copies of the Report are desired for people just becoming interested in this subject and who, I hope, will be subscribers to the WATCHMAN in due time. I know of nothing that has given us such keen enjoyment and inspired us with the determination to study the Bible as have these short addresses."

The price of this Report postpaid is $1.00 per copy.

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Extracts from Letters of Appreciation

I wish I could tell you how much I enjoy the WATCHMAN and the study of prophecy in the light of found Israel. I feel I have been playing the game of "pinning on the donkey's tail" in prophecy study in the years before. But it has done this for me — I know the Book better than if I hadn't played the game.

I notice you will send literature to those interested. I will send the names of three whom I know to be pinning on the tail.

I am more and more pleased with the WATCHMAN. Every few days I find some one who is reading it and enjoying it very much. I think every number is the very best, and the bringing the former writings to the ones who are just beginning to search means so much. We surely need to have our lamps trimmed and burning in the next five years as we have never had them before.

Below is a list of names and addresses that I am sure will be interested in hearing of your magazine, or should I say *our* magazine? When we received the first eight copies after I sent in the subscription, we were like children let loose in a garden of delight. We hungrily raced through them looking at all the good things and not taking time to read any particular one until we had scanned every page of each.

Which book on the Great Pyramid do you recommend as most thorough and exhaustive?

We are anxiously awaiting the next issue. Our first knowledge of Israel was from J. H. Allen's book *Judah's Sceptre and Joseph's Birthright* and we read it twice running. It was truly pouring water on dry ground.

I have enjoyed the paper so much and know that each month through the coming year the message will come through them as I am ready to receive.

Enclosed find check. Please send a subscription for the WATCHMAN OF ISRAEL beginning with November, to each of the following addresses. . . .

As these are Christmas gifts, it would be appreciated if they could reach the recipients by that time.

I take this opportunity to express the real joy with which I have been reading the Anglo-Israel literature. I must be radiating the Anglo-Israel message, for as often as I mention it to acquaintances they seem to want it, as my frequent orders evidence. Certainly, in the few months I have known of it much good has been accomplished. We here in the middle west, are no doubt starving for the mental food you can supply.

So far, friends have asked me to send their orders, but I dare say it will soon grow out of my hands and you will be getting other orders and subscriptions to the WATCHMAN.

God's richest blessings upon you and your efforts to spread the truth of our identity among the Manassites and all others!

I cannot begin to tell you the joy I have had over this number. I wouldn't take ten dollars for my copy if I couldn't get another. It has touched upon every thought I have had recently. Things I have discussed lately I was able to read from others' points of view, to realize somewhat that I was not altogether sound asleep. I hope people are appreciating what they are getting. I am devouring mine the moment it gets in.

It is gratifying to find such a paper as the WATCHMAN OF ISRAEL being published in this country. It is needed, and every number proves intensely interesting. I have made a study of Anglo-Israel for years and I find it becomes more and more of deep interest to any one who spends any time on it at all.

I am a charter subscriber to the WATCHMAN OF ISRAEL and I herewith enclose postal money order to your order for $2.00 to advance my subscription for one year.

I am very much pleased with the high class of your publication and wish you continued success.

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The October number of the WATCHMAN has come to hand and I congratulate you upon rounding out the year with so good a paper. May success continue to attend you. It has done good and it will do good.

Enclosed find my check for $2.00. This is for a renewal to the WATCHMAN OF ISRAEL. I don't know how you do it for the price. You can charge more at any time to

Yours truly

I want to see the good news published. It has the healing of skepticism. I am sending another name of one who is searching for truth.

I trust you will have much joy and pleasure in handling the coming volume, and as the sublime truth of our Anglo-Israelitish origin with its corresponding blessings and responsibilities grows clearer, that you may have the corresponding increased strength and conviction of the reality of Israel's mission. Events move rapidly and we may hope in the near future that this glorious truth will begin to dawn on the Anglo-Saxon race as a whole.

I certainly do enjoy my WATCHMAN.

I would like four copies of the October 1920 number to give to Jews. I find it is a great help in breaking down prejudice and I find they are very much interested.

I want to say that I have enjoyed every word of the WATCHMAN last year, and that I received more for the $2.00 I paid for it, than any $2.00 I ever spent.

I think your paper is the greatest help that can be got out for students of the Bible especially Sunday School workers in studying up the lessons.

I am enjoying the WATCHMAN OF ISRAEL. It is a work long needed well met.

I am so pleased with the September issue of the WATCHMAN. It is excellent. Mr. Streator's article is something I have been looking for, and Mr. Bundy's article is also very good.

These are days of wonders. The prophet Daniel asked, "How long will it be to the end of these wonders?" Frankly there seems to be no end to them. Our God is a God of wonders. (Ps. 77: 14)

As we look on the scenes of suffering for wrongdoing all around us, we are tempted to think: can I not serve the Lord more practically by seeking to alleviate some of this suffering? While it may not be amiss to help their physical needs, we do not need to forget that it is only as men are taught a knowledge of their spiritual possibilities that they can ever hope to be relieved from suffering which is brought on largely as a result of neglecting those same spiritual possibilities. The realization of our racial identity should awaken hope in every man who receives it, and enable him to walk with the measured step of a king.

I am sending a birthday gift to you for the WATCHMAN OF ISRAEL, my gratitude and appreciation of all the light received through the reading and study of the various articles which have appeared since the first issue.

Number I of Volume III promises much for the coming year.

I shall do all I can to help spread this great work. It came to me through answer to prayer, so it is my pleasure to give of what has been given me.

What if you seem to yourselves to be planted at this moment in a desert soil where nothing can grow. Put yourself absolutely into the hands of the great Husbandman, and He will at once make that desert blossom as the rose, and will cause springs and fountains of water to start up out of its sandy wastes: for the promise is sure, that the man who trusts in the Lord "shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." It is the great prerogative of our Divine Husbandman that He is able to turn any soil, whatever it may be like, into the soil of grace.

—Hannah Whitall Smith.

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Wayside Hints

To comprehend a nectar
Requires sorest need.
—Emily Dickinson.

More
The battle's loss may profit those who lose,
Than Victory advantage those who win.
—Calderon.

The true conquerors are often those whom the world calls the vanquished.
—Max Muller.

It is a conquest when we can lift ourselves above the annoyances of circumstances over which we have no control; but it is a greater victory when we can make those circumstances our helpers, — when we can appreciate the good that is in them.
—Lucy Larcom.

All successful men have agreed in one thing,—they were causationists. They believed that things went not by luck, but by law. Belief in compensation — or, that nothing is got for nothing — characterizes all valuable minds.
—Emerson.

Truth remains true, the fault's in the prover.
—Browning.

It is not, after all, a question of the quantity of what we do, but the quality of it. God knows of how poor stuff our dreams and deeds are woven; but if it is the best we can give, if we desire with all our hearts what is noble and pure and beautiful and true — or even desire to desire it—He will accept the will and purify the deed.
—A. C. Benson.

There is no real rest until we reach God; there is no noble and inspiring courage until we trust in Him. When we build on such a faith, floods may break on the foundations, but cannot move them; clouds may obscure the sun, but cannot destroy it. "You may kill us but you cannot hurt us," said one of the noblest of the early martyrs to his persecutors. "If God be for us, who can be against us?"
—Hamilton W. Mabie.

What we call ideals are not conceptions we have created; they are realities we have discovered.
—Lyman Abbott.

The new heaven and the new earth will only be the unveiling to us of what already is. It is only our blindness that needs to be removed — only our spiritual faculties that need to be awakened.
—Lucy Larcom.

Every wish
Is like a prayer, with God.
—E. B. Browning.

It does not take great men to do great things, it only takes consecrated men.
—Phillips Brooks

Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision; God and the spiritual the only real and true. Depend upon it, the spiritual is the real.
—Tennyson.

If we were able to see eternal truth as it really is, our consciousness of evil would disappear.
—R. J. Campbell.

It is so silly of people to fancy that old age means crookedness and witheredness and feebleness and sticks and spectacles and rheumatism and forgetfulness! It is so silly! Old age has nothing whatever to do with all that. The right old age means strength and beauty and mirth and courage and clear eyes and strong, painless limbs.
—George Macdonald.

She closed her eyes, that she might feel more intensely the presence of a Love and Sympathy deeper and more tender than was breathed from the earth and sky. That was often Dinah's mode of praying in solitude — simply to close her eyes, and to feel herself enclosed by the Divine Presence; then gradually her fears, her yearning anxieties for others, melted away like ice-crystals in a warm ocean.
—George Eliot.

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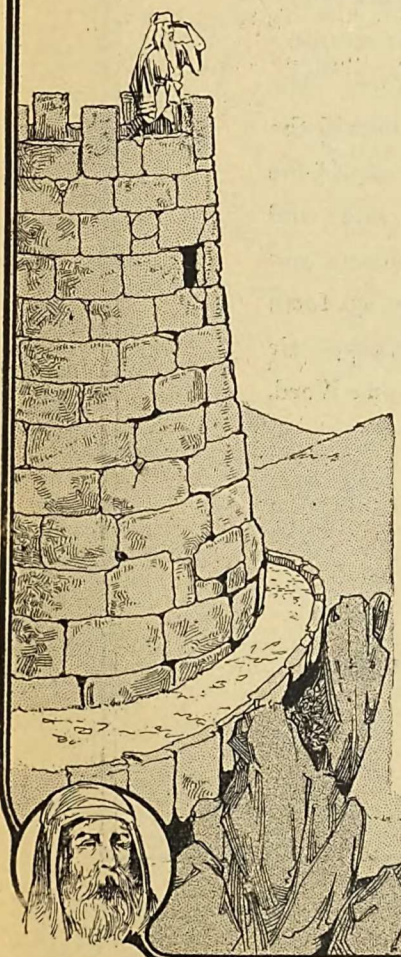
BEHOLD, HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP

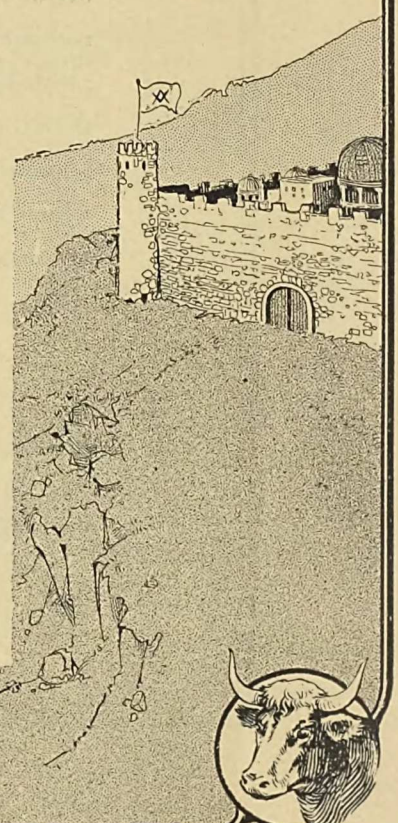
THE WATCHMAN OF ISRAEL

"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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PRICE 25 CENTS

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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 truth will be welcomed in its columns. It is expected that important contributions on this subject which have appeared in the past will be reviewed or republished. 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, ecclesiastical or historical tradition. There are thousands of thinking people who are to-day 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 *message* 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

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THE WATCHMAN OF ISRAEL

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

Volume III | Boston, Mass., January, 1921 | Number 3

Ye Compact

By Professor C. A. L. TOTTEN

(Abridged from an address to the New England Society Mayflower Descendants, delivered in New London, Conn., December, 21, 1896)

Elder William Brewster was born at Suffolk, England, about 1560 A. D., and, as it was said of Peleg, we may say of him, "In his days was the" English-speaking "earth divided," for that very year the Presbytery was established in Scotland, and events began which eventually led to the Exodus to New England. After Brewster's education at Cambridge he attached himself to William Davison, Esq., a "polished courtier of Elizabeth's day,"—indeed, her Secretary of State—and he accompanied Davison (when he went to Holland as Elizabeth's ambassador) "as a sonne rather than a servante." He went, in fact, as Mr. Davison's own private secretary. Thus Brewster served an apprenticeship in high places and became schooled in the wisdom of the land whose friendly havens were soon to entertain "Angli" undisguised. But after Davison's displacement Brewster withdrew from the consular service and settled at Scrooby, where his father had been postmaster. He married in 1591, and in 1594 succeeded his father in the local post office. Here he remained until his withdrawal to Holland with the other Pilgrims.

In the meantime (1603) King James came to the British throne and from his hate of the Scottish Presbytery made it his particular business to rectify the theological lines for the whole kingdom. Within ten months of his accession James had summoned those leading clergymen of the North of England, who were called "Puritans," for their efforts to observe the purity of worship, to a council at Hampton Court for the ostensible purpose of learning their wishes and establishing a *modus vivendi*. But "St. James" lost his temper in the discussion and finally stated that if they would not conform to the Established Church he would "harry them out of the land, or else worse." He succeeded in doing the former, and more also, for on their account he has a list of fifty-three martyrs to his credit, the record of our first Winter in this wilderness.

The church over which Brewster was Patron originated at Gainesborough, but concentrated later at Scrooby near Bawtry on the borders of York and only a short distance from verge of Lincolnshire. He, personally, though friendly to Puritan views, had not at first been an active "Separatist," but by this time was fully committed to the movement and its local leader. It was to this body that several clergymen of the Established Church seceded, and among them was John Robinson, "a most learned, polished and modest spirit." This accession to the ranks was made about 1604 A. D.

Previous to this, however, or as early as 1602, the persecution of the Pilgrims had become so acute that they were compelled to take measures to find refuge in a foreign land, and a little band of them had entered into a Solemn Covenant "to walk with God, and one another, in the enjoyment of the ordinances of God according to the principles of the Divine pattern, whatever it might cost them."

I believe that the Almighty judges motive rather than method, objects rather than means, conscience in lieu of deeds, yet works of faith rather than faith without them, or without any intention to work, and I had rather have it debited or credited to my account that I had worked hard and conscientiously at a radical error, believing it to be true, than that I had persecuted a neighbor for doing so. But these people were by no means at work on error, for a tree is to be judged by its fruit. The Puritan transplanted branch bore grapes — *"Qui Transtulit Sustinet,"* so we still believe in Connecticut.

This Covenant was, so to speak, their "Call from Ur," and marked the conception of our Commonwealth. It was formulated fully eighteen years earlier than the famous Mayflower Compact, but was drawn up in the same spirit of equality and equity and it was into this Puritan agreement that Mr. Robinson entered.

Holland, with which Elder Brewster was already familiar, was eventually selected as their "Haran," and in due time they were ready to seek its kindly refuge. And here the Puritans took the names of Pilgrims, but "were content with an exile that was sweetened with liberty."

As early as 1617 Mr. Robinson began to contem-

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plate a removal to America, and soon made formal overtures to the Virginia Company, but could obtain no positive guarantee from the King, who had thus harried them out of the Mother Country, although the Corporation itself desired their immigration into this Virgin one. They did, however, obtain a *quasi* patent, which was never used, for though "man proposes, God disposes," and the foundations of the Commonwealth of Manasseh were destined to be laid in Massasoit's friendly territory rather than in that of Powhatan. Manasseh you will recollect was the thirteenth tribe of Israel. At Jacob's bedside Joseph stepped back, leaving eleven, and put his two sons, Manasseh and Ephraim forward in his stead, making thirteen in all, and giving Manasseh, who was the eldest, to Israel's right hand. But the latter wittingly crossed his hands upon them, even with the sign of the cross, as it is in the word Saxons, and while he blessed the lads, as his own first born, in lieu of Reuben and Simeon who had fallen from his grace, he put the younger, or Ephraim, in the prominent place, although both, like Joseph, were to lead the world far ahead of any competitors, and so different are their institutions, without any necessity of lasting competition between them. So Manasseh was the thirteenth tribe of the thirteen tribes of Israel, and we shall expect to see his descendants marked in due time with this same number, as an identification.

But Manasseh, like Joseph, was also a double tribe, or rather was geographically divided into two half tribes by the Jordan, just as this country is dual geographically and in all other aspects. You will note also that, although the Northwestern half of Manasseh obtained its original land-grant first, it was required to go over the Jordan and assist the rest, and particularly the Southwest half in the general conquest of Palestine. The matter was exactly paralleled here. The New England coast was first discovered, not only by the Norsemen, who are in us and of us, both being of Palestinic origin, but by John Cabot. Nevertheless, the Virginia Company got into its possession first, and later the Pilgrims came into the region owned by the Plymouth Company. The two sections were distinctly separated by Lord Baltimore's "neutral belt," as clearly marked as "Mason and Dixon's line" in later days, or as the Jordan in earlier ones. I call attention to these things because they are of import, and because while our topic tonight leads us to magnify New England's specific part in American History, we are not to forget that Virginia's part was blocked out by men of the very same stock. As a matter of fact, the charter of the Virginia Company was owned by Liberals, men so outspoken and independent that James hated them at once, and soon took their charter away, but not before the very same seeds of Liberty had taken root as deeply in the South as it did here. So that if the Revolution began at Boston and the bulk of its Continental Army was out of the Plymouth Council, its General, Washington, who was more than the equivalent of another half of our forces, seeing he was the soul of the whole of them, was out of the region of the Virginian or London Company.

These "identities" are not trivial things, but solid facts, they are as certain as the identity of Jesus, and the Messiah, because they rest upon exactly the same kind of evidence—to wit, Prophecy fulfilled in History. It hath been asked of old, "What think ye of Christ, whose Son is he," and how does he fulfill the Prophets? This is a question as to the Scepter, and you know the answer. But the question of "the Birthright is a parallel one "What think ye of the Saxons, whose Sons are they? and how do they fulfill the Prophets?" Is Judah a miracle in her scattered, bereft, down-trodden and peeled condition—a people not possible to be lost and ever before our very eyes? Then are we a greater one behind our own eyes, for we have sought for "the lost Ten Tribes" over the whole wide world not knowing that they were only to be found in the looking-glass! And for Manasseh, the one Great People who in latter days was to be found separated from Ephraim's Company of Nations have we also sought, not dreaming that the advance guard of one of his half tribes came over in the "Mayflower!" But all this is a topic by itself and one I have treated elsewhere both in general and particular. It is the Secret of Prophecy and the Romance of History. Yet I hear some one say *Cui Bono?* Of what profit is it? So Paul was questioned long ago and he answered, Much every way, and set forth the reasons. Some day I may tell a New London audience the outline of our story as a Race—tonight we are dealing with our origin as "the Great People" of these latter days—separated even from "the Separate People," for Great Britain also dwells alone and is an isolated people in her Isles.

Reverting then to our sketch, as to the tarry in Holland, where there was little prospect of expansion, and even more home-sickness than an Anglo-Saxon would feel in a wilderness that was his own. At last the resolve was taken to go to America. But as all could not go at once, it was decided, after a day's solemn prayer, that Mr. Robinson should remain at Leyden with a part, while the rest with Mr. Brewster as their Elder and Teacher, agreed to be the first adventurers.

The honor of becoming the spiritual leader in the Puritan Exodus to New England thus fell to Elder William Brewster, of whom Dexter says, in his History of the Pilgrims, "In any age and in any conditions he would have been a man of mark."

The Puritan or Pilgrim movement had originally begun, it was now continued, and finally ended, as a religious or spiritual movement pure and simple. No matter what the Plymouth Company had hoped to make out of colonization, and they had a tremendous opportunity there, in so far as the Puritans were concerned there was nothing sordid in it, and all other degrees of leadership, albeit some of them were far more active but none selfish, must be subordinated to

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his. The bulk of the English party that joined with them in the resolve hailed from the old North England district, whence the earlier exodus to Holland had started. Brewster and his people were probably known to most of them before his return to England, on the way to this place of refuge.

They purchased the "Speedwell," a little caraval of 60-tons burden and fitted it out in Holland, made advance arrangements with the English group, and after another final day and night of prayer and solemn discourse and encouragement, set sail from "the goodly and pleasant country which had been their resting place near twelve years. But, as it has been quaintly put, "they knew they were Pilgrims, and looked not much on those things, and quieted their spirits."

And so, *en route* from Delft they made for England. There the "Mayflower," already hired for the bulk of the party, met them at Southampton. Then twice they put to sea with one hundred and twenty passengers, but each time the "Speedwell" belied her name, and was finally abandoned. At last on September 6th an even hundred, or five score and two as the count is made by some, left Plymouth, and after a boisterous passage arrived at Cape Cod upon November 9th.

There remain but scanty records of the trip; that "it was long and perilous," and that the ship was cramped, not over reliable, and short of provisions, naturally reduced the pleasant incidents of the voyage to a minimum—so far as we know to zero. John Howland was providentially saved from the sea. One of the ship's crew was a young scoffer and openly despised the passengers, rudely boasting of his hopes to bury half of them at sea and to share in their effects; but he was himself "the first to die, to the surprise of his comrades." The fact is, after that passage they lost more than half their numbers. These were the Martyrs of the "Mayflower." Those who survived such an ordeal were a hardy nucleus. Their descendants are thoroughly acclimated to this land, and as a group we are long lived; so is our polity, as emblazoned by every element of heraldry that our ancestors have placed upon Manasseh's Arms and Seal.

As already stated, missing the Hudson, for whose beautiful banks they had set out, they made the bleak and desolate shores of Cape Cod upon November 9th, and entered the Hook on the 10th.

"They anchored at last on November 21st (the 11th O. S.), sixty-six days out from England, in the calm and spacious harbor of what is now Provincetown. Then, characteristically—

> 'They fell upon their knees & blessed ye God of heaven who had brought them over ye vast & furious ocean, and delivered them from all ye periles & miseries thereof, againe to set ye feete on ye firme and stable earth, their proper elemente.' "—Bradford.

This was the very first November Thanksgiving Day ever celebrated in New England, and it is made still further famous by being the one on which they drew up and signed "The Compact," just a month before they disembarked.

But though everything material seemed to be against the Pilgrims, so mysterious are the ways of Providence, yet did their faith not falter, albeit it was purified like silver seven times in the fire of renewed affliction. When needed their boat was found to be rotten and useless; so although it was now the dead of Winter, they lost a fortnight in repairing it.

On December 6th Governor Carver and fifteen companions landed, wandered about all day in dreadful weather and then returned to the shore. The next morning they were attacked by the Indians, but as they escaped to the ship with their lives they were "cheerful, giving thanks."

The vessel was now steered Southwest for forty-five miles around County Barnstable, and on Saturday the 9th, lost its rudder in another storm. It was an "act of Providence"—their journey was at an end.

With skill the pilot at last put them into a safe harbor, and they spent the next day, which was the First-Day of the week, in religious devotion.

Upon Monday, December 11th, O. S., the day we commemorate because that year it coincided with December 21st, N. S., the Landing was formally effected upon Plymouth, or Forefather's Rock.* Its identity was definitely fixed by Elder Faunce in 1741. He was then ninety-five years old and the venerable man had been the contemporary of several of the Pilgrims. In 1774 this precious bowlder, in the spirit of the times, was raised from its bed to be consecrated to Liberty—but in the act of its elevation it was split in twain. The occurrence was taken as ominous of the separation from England. So it was—but was it ominous of ought else? The mute stone may have had the spirit of more remote prophecy. This breaking of our relics—when has it failed?—the cracking of the Liberty Bell, the recent shattering of the block

*There is a very pretty piece of chronology involved in perpetuating this anniversary upon the Gregorian system. The Pilgrims came over under the Old Style reckoning. The New Style of the Gregorian system was not adopted by the English speaking race until 1752. Now, in 1620, Landing-day, or Dec. 11th O. S., corresponded to Dec. 21st, N. S., and it is on that account that we who have now adopted the latter, hold to Dec. 21st as the fixed and proper day to commemorate. This I judge to be the correct conclusion, because we are now, since 1752, keeping N. S., which is not supposed to vary, while O. S., does and to use N. S. correctly we must reverse it to 1620 in order to obtain correct tangency. For instance, in 1720, Dec. 10, O. S., instead of Dec. 11th was coincident with Dec. 21st upon the strict Gregorian scale. In 1820, Dec. 9th, O. S. was Dec. 21st. In 1920 it will be Dec. 8th, O. S. the same Dec. 8th, in 2020; Dec. 7th in 2120, etc. Upon the other hand, had the Mayflower reversed her course along the track of the Empire, and taken us back into Eastern lands, where O. S. is still in force, we had naturally clung to Dec. 11th, as the proper date, and O. S. as the legal system. In this case Dec. 11th, O. S. was Dec. 22nd, N. S. in 1720. In 1820, Dec. 11th, O. S. was Dec. 23rd, N. S. as in 1896. It will be Dec. 24th, N. S. in 1920, and Christmas Day, Dec. 25th, N. S. in 2120, etc.

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upon which George Washington was inaugurated, an hundred others of such things, are ominous—"if you can receive it."

Half of Plymouth Rock remained in the original site. It is there yet. The rest was taken to Liberty-pole Square, and adorned with a flag whose motto was "Liberty or Death." On July 4, 1834, it was enrailed in front of Pilgrim Hall to preserve it from ruthless destruction.

It devolves upon us who are the Descendants of the Pilgrims, to study their lives, and recover the main-spring of their fortitude. It was the Bible that pioneered them West, and on it they founded their government, and I contend that this Association, in particular, is not to be regarded as a mere incorporated boast of vain genealogies, but as the responsible and authentic custodian and promulgator of the principles upon which "the germ of the republic" was nourished.

And now a final word. We have lately encanopied our sky with the most beautiful flag on land or sea. It is Joseph's coat of many colors. "Old Glory" has at last become a prominent feature in the education of our people. Patriotism is in a fair way to become popular, but to be lasting, it must be made *positive*. We must now replace the Bible on the altar of American Liberty, and clear away the rubbish that has concealed from the view of these United States their own Great Seal which is stamped upon its sides. It may be that the revelation of its long-hidden beauties and the relation of their significance, will call back the stock and sinew of the land to the worship of the Name and Word from whence its pregnant emblems derive all their potence.

We speak of Bible Lands and People as if they were buried things, their language dead. It is a gross mistake; we ourselves are a Bible people and our ancient language is alive, while our modern one shall never die. The pages of Inspiration are full of our own Origin and Destiny. It is a *fact* that we are sprung from a Race that by blood, by letter and by spirit, is literally called in Isaac's name. As Saxons we are the lineal descendants of the Sakia-Sunnia, or sons of Saac or Isaac, while by the particular Branch, running over the wall, through which we derive our lofty genealogy, we are the lineal posterity of Joseph, "the Beloved Son," to whom pertained the Birthright—just as literally as the Sceptre pertained to Judah and fell to him.

Thus it devolves upon us, primarily, as the actual Descendants of the Elders, to stem the drift, and remount the stream; back to the Rock whence we are hewn; back to Isaac in whom we are called; back to Moses and the Prophets; back to Israel, and to Israel's faith. We have just had a campaign of Education. Let us pursue it back past even Plymouth Rock unto the Rock whence we are hewn.

It was in their earliest struggles that the Pilgrim Fathers looked toward this Western wilderness, and behold the Glory of the Lord appeared in the clouds of the setting sun and led them to it as a favored habitation. By faith, like Abraham their ancestor, when called upon to go out into a place which they should afterwards receive for an inheritance, they obeyed, and went out not knowing whither they went, save that it was West and with Empire. And they dwelt in this land as in a strange country. But the clouds of the Almighty were about their habitation, so that though they were chastened of the Lord, the Sun smote them not by day, neither the Moon by night. It is therefore in their Crest they fittingly commemorate how by faith there sprang from even one, and him as good as dead, so many as the stars in the sky for multitude. It is therefore in their motto "E PLURIBUS UNUM," they repeat this reference, and intensify their idea of Union by that beautiful allusion to the universal brotherhood of all mankind who, in Christ, as St. Paul truly says, are "Many in one."

I tell you my friends, *this* was indeed the nation that fled into the Wilderness, the Woman borne upon Eagle's wings, the Goddess of Liberty, standing on the Moon, clothed in the Sun, bathed in the cloud-reflected colors of her Flag, and crowned with the Stars (the same emblems that are significantly seen in Joseph's dream) that marked the Union of her States and pointed out their lofty Origin.

All this is prominent upon our Arms,—our Eagle Guardian was the Lord of Hosts Himself. For as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, and beareth them on her wings, so the Lord alone did lead *this* People toward *this* Land of Freedom. There was no strange God with Him in the Mayflower.

Upon the reverse of our National Seal, the references to our Birthright, as descendants of Joseph and Manasseh, and thus of remote Egyptian origin,* are even more pointed; the leading motto, "ANNUIT COEPTIS," *"He has prospered our beginnings,"* is a direct use of an expression so often reiterated in the Bible story of our Father Joseph, that he has become the very type of "a prosperous man." In the Capstone—the Eye, Triangle and Glory—we have the emblem, not only of that Divine Providence, which crowned our efforts as a struggling people, but of the Saviour of His people in whom alone our building can be fitly joined together. The Pyramid unfinished is an emblem of growth, stability, of perfect measure, just weight, Eternal Truth, and of the harmony of man with Nature and with God. It is eminently the Egyptian emblem of Manasseh, and the date upon its base, MDCCLXXVI, marks the dawn of another "Golden Age," as the motto below expressly indicates, "NOVUS ORDO SECLORUM."—*"A New Order of the Ages."*

Words would be exhausted in any attempt to do full justice to the thoughts that find birth in the contemplation of the American Era, and the Great Seal of our country, like its Flag, was the work of men who

*For he married Asenath, the daughter of the Prince of On, at the portals of whose temple stood the identical Obelisks—Cleopatra's Needles—that now, as if of right, are in London and New York.

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wrought far wiser than they knew. I could exhaust many evenings in discussing its remarkable History and the Significance of its Heraldry unto the Great People Sealed—but I must resist the impulse to proceed even in outline now, for, God willing, the next volume in the Series of Studies I am issuing is about to go to the publisher, and will treat exhaustively with this whole topic.

We must recover our faith in the Lord God of Israel, in the Bible as such, and recognize our own literal kinship to that ancient people whom He chose and set apart as "separatists,"—covenanters—as His peculiar instrument, to better the conditions of all other races by their example.

To us pertain the Oracles of God, as much as to our ancestors. There are Mayflowers all the way back, along our history. Dan abode in ships, and the same ships are to-day those of Eastern and Western Tarshish or India.

John Adams proposed "The Choice of Hercules" for our Great Seal. The rare picture should be studied by this generation.

We must not forget the claim that the original name of the Mayflower was THE EAGLE; if this be so, the Bible was actually borne to New England "upon eagle's wings."

Let us also grasp the significance of the changed name—it was the sign of Spring—of the new order of the ages. May the Mayflower soon bloom in Manasseh, and may the Millennium begin here where all the emblems are its harbingers.

—The *Our Race "News Leaflet."*



The Jerusalem of Today

By Rev. J. H. ALLEN

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

No city on earth has exerted such tremendous and far-reaching influence in the political, social, and ethical world as has Jerusalem. This is wholly due to the events that have taken place during the centuries in and around that center of national and religious conflicts, and these, together with declarations concerning the future, surround the city with attractions which are of the most fascinating character and make it of such intense interest that it is a most fruitful field of study, research, and investigation for the faith-inspired archeologist, the hopeful geologist, and the devout worshipper.

But, when once on the ground, many are most bitterly disappointed, not only because they are confronted with an endless chain of fictitious "sites" which are made obnoxious by the prevailing spirit of commercialism (met with at every turn), but because they find so many of the really historic spots disfigured with costly and ostentatious buildings and filled with such showy fabrics, gaudy tinsels, symbolic claptrap, or sectarian trumpery, that the spirit of reverence is largely destroyed.

Although we were prepared for all this, we could not avoid the feeling of disgust when visiting these scenes, and regretted that one could not now see them as they were when the wonderful things recorded concerning them took place.

Many of the pretentious structures which did not even have the value of an historic site we absolutely refused to enter but when passing by one of them our guide said, "You have to pass right by the door; it is not a dozen steps out of your way, and you might as well go in, if only to say that you have seen it." This was the only time that we knowingly and deliberately entered such a place. But, to tell the truth, we were not sorry that we took his advice, for we saw the marble grating through which it is claimed that "Holy fire" issues (supernaturally, of course!) at Easter every year, though we could not help observing evidences of an unholy smell and smoke left on the underside of the grating. It is said, however, that 20,000 people make the pilgrimage to that place from year to year, that they may light their candles from the "Holy fire." We too could, and later did, join with the Jews assembled at their Wailing Place, in crying, "How long! Lord, how long!" But our cry had a different meaning.

This is one of the lamentable features of the Jerusalem of today. Another one we saw when we visited one of the holy places, generally undisputed in its claims as to location but over which there is built an architectural monstrosity. No congregation gathers here for service, but it is used wholly as a commercial proposition, and a rich harvest is gathered from Christian tourists, visitors, and pilgrims. From what we could gather, the land on which this building stands

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was partly owned by three antagonistic and conflicting semi-Christian communities. The one which built the edifice was compelled to grant the other two the right to certain restricted corners of the original ground so that one has a few feet of ground on which to build an altar, and the other communities, not having a legal right to build on this special spot, erected their altars in the air space above the first altar, but inside of the cave or grotto over which the pretentious monstrosity was built.

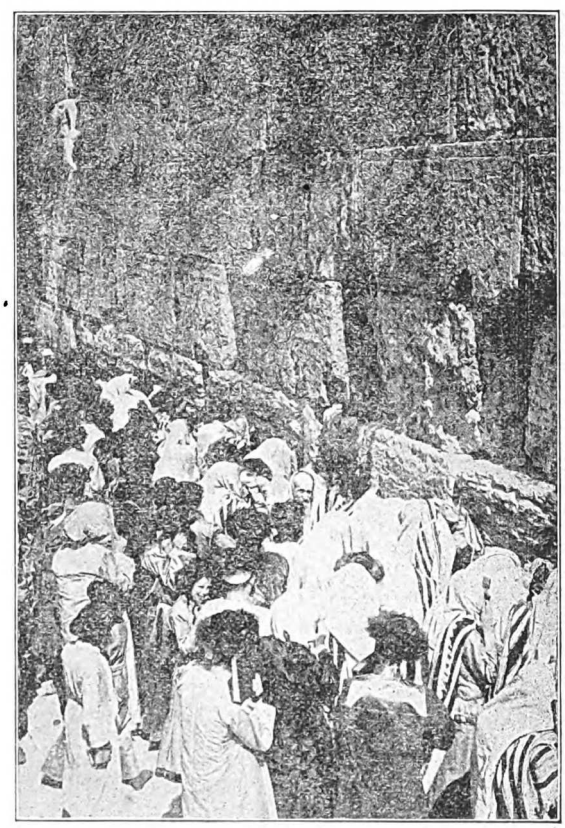
While visiting this spot, we noticed a Turkish guard on duty. So we asked our guide what the Turk was doing in a so-called Christian church. His reply was, "He is on guard here to keep the Christians from killing each other." We then learned that two years before, in a riot among the three dissenting factions, two priests had been killed. This we had in mind among other things when we cried, "How long! Lord, how long!"

Although this place is not in the city itself, it is near by and may also be said to belong to the Jerusalem of today.

While on our visit to the "glorious land" (Dan. 11: 16, 41) when places we wished to see were not easily accessible by motor or carriage we were carried in one of those peculiarly oriental conveyances, a sedan chair. In this manner we made our visit to the Jews' Wailing Wall on a Friday. At this time it is more than ordinarily thronged, and while we were there we saw two companies of school children of about forty each,—one, a company of very small children, and the other composed of boys from twelve to sixteen. There were at least two hundred mourners reading from the prophet Jeremiah and from Lamentations, many of them with tears rolling down their wrinkled faces.

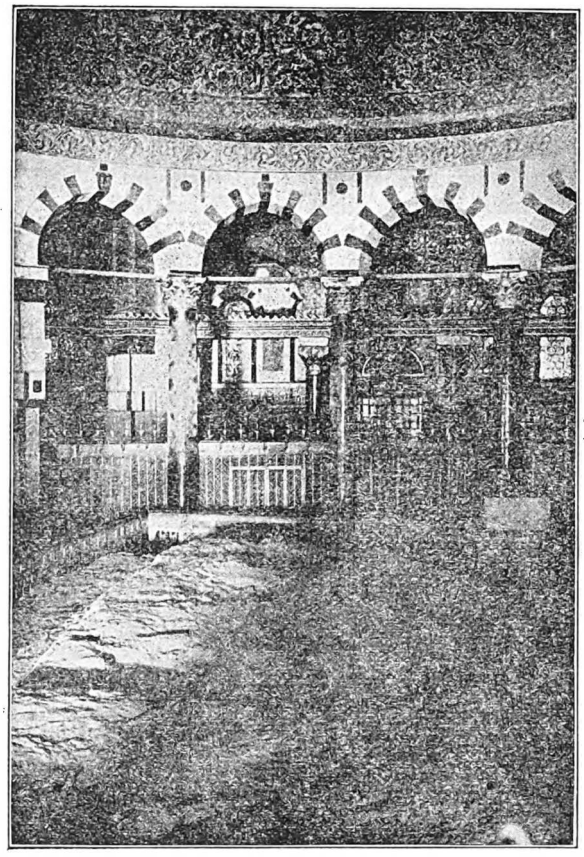
It is touching and saddening to see these people, men, women, and children, with tear-stained faces, almost beside themselves with grief, kissing those mammoth stones which enclose a spot so sacred to them, the temple area, upon which stands the abomination of desolation, spoken of by the prophet Daniel,—the Mosque of Omar—standing where it ought not; that is, where Abraham offered up Isaac (that much abused and misunderstood type of the resurrection—see Heb. 11: 19); the place where the angel of the Lord met David and covenanted with him concerning his choice of punishment; the place where stood the temple of Solomon in all its wondrous beauty and glory. Into this place, so sacred to the Jews, they may not enter.

When the carriers set our chair down near the wall



THE JEWS' WAILING PLACE

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THE HOLY ROCK

at the extreme end, where we could touch those stones now worn smooth, it was with great sympathy for these people and a deep reverence for the place that we reverently took off our hat and bowed our uncovered head. But almost instantly, we heard an excited and accusing voice at our back and felt a hand placed protectingly over our bared head. Then after a white handkerchief had been placed on our head, a woman, greatly agitated, with a distressed voice, and arms pleadingly outstretched, stood confronting us. Understanding her attitude, but not her language, we turned anxiously to our guide and asked what was wrong and what she wanted.

His reply was, "She wants you to put on your hat, as the Jews consider it a mark of great disrespect to uncover one's head in so sacred a place." Thus it is, that often our kindest intentions, and most reverent and respectful actions are misunderstood and misinterpreted.

But it was of great interest to us to know some of the special things for which this little remnant of the house of Judah, of the one time kingdom of Judah, were wailing over. After the return of the Jews from Babylon under Ezra, it was discovered that many of the princes and rulers had been the chief transgressors in the sin of taking strange wives. When Ezra heard this he was most unhappy, and did all that was customary to do to show his regret and shame, and made a most marvelous prayer, in which he said in part: "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in bondage." (Ezra 9: 6-8.)

In harmony with this prayer note the following litany. After each line which the leader chants the assembled wailers respond in chorus: "We sit in solitude and mourn."

For the temple that is destroyed,
For the walls that are overthrown,
For our majesty that is departed,
For our great men who lie dead.
For the precious stones that are burned,
For the priests who have stumbled,
For our kings who have despised Him,
We sit in solitude and mourn.

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Here we find reference not only to the things which sent Ezra on his face before God for the sins of others but to those which reach far beyond those times. Referring to the clause in the Scripture quotation above, "to give us a nail in his holy place," our guide called our attention to a great many nails which had been driven into the crevices of the massive and close fitting stones of which the wall was composed, as far up and as far down as man could reach. He told us that all these had been driven in by those who, burdened in spirit, in great agony poured out their special request or message to the God of their fathers, feeling that with the "nail in a sure place," they would more surely reach the ear of God.

But there have been many centuries since the days of Ezra. Then the Jews did not have even the right to a nail in "His holy place," or freedom to express the sorrow of their hearts so near the sacred temple site. These privileges were suspended until these more modern times when Sir Moses Montefiore obtained permission from the then ruling Sultan.

So the Wailing Place belongs to the Jerusalem of today.

Last July, the World Zionist Conference was held in London. At one of its sessions Mr. Balfour, the representative of His Majesty's Government, in an address, said, "We are embarked on a great adventure. I say 'we' advisedly. I mean on one side the Jewish people, and on the other side the Mandatory power for Palestine,—the British Empire. We are partners in this great enterprise. If we fail, you cannot succeed. If you fail us, we cannot succeed. But I feel that we shall not fail you and that you will not fail us."

The most important step yet taken by His Majesty's Government since the issue of the famous Declaration of "Security of Tenure" for a Jewish state in Palestine is the appointment of Sir Herbert Samuels, a Jew, as High Commissioner over Palestine,—that, too, in spite of the fact that it is clearly stated in the Declaration that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine. Yet to all human appearance nothing could have been done that would so greatly "prejudice" and arouse the "religious" animosity of the Turko-Esau-Arabic-Ishmaelite-Mohammedan alien seed of Abraham as to have a Jew ruling over them. But thus far all is serene.

We were in London when this appointment was made and reached Palestine in September, and found apparent contentment everywhere. Sir Herbert's arrival was a great gala day in all Judea. He was given a princely,—yea, a kingly reception. It was a great day of rejoicing not only for the Jews of Jewry, but for the Jews all over the world. The rabbis of Jerusalem made it a special holiday and the people of their various congregations were even forbidden to repeat the usual daily prayers of penitence required by the Jewish ritual. There was to be no bondage, only freedom and liberty untrammeled on that joyful day. A Jewish governor for the new Judea,—hence a newer Jerusalem.

On the Saturday following his arrival prayers were made for him in every synagogue in Jerusalem, in which he himself joined. In the greatest synagogue in the city he read the Scripture Scroll, being called upon to read the eighth portion of Scripture which is the last and most honorable of the seven preceding ones, and is also the prophetic portion, the selection for that day being Isaiah 40. An eye witness declares that Sir Herbert's voice was earnest, sincere, and full of pathos, his voice quivered with excitement and Jerusalem wept with unrestrained tears, as he read: "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare (marginal reading: "appointed time") is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins, etc."

Truly, Jerusalem wept that day for joy.

After the reading, the Sacred Scroll was returned to its place of safety, which is called "The Ark," but which is not the sacred Ark of the Covenant. That holy witness and evidence of the LORD's presence among His people was taken away from the Jews and hid in a cave, not in the land of Judea, but in a mountain in the land of Israel, at the time of the overthrow of the kingdom of Judah, in the days of Zedekiah. At that time, the sceptre, throne, seed (the king's daughters), and the kingdom of David were transferred to Israel, the ten-tribed kingdom.*

Following the reading of the prophetic lesson, the Chief Rabbi delivered an address to Sir Herbert in the purest Hebrew, closing in a manner that will interest the student of prophecy for he said: "In the name of Jerusalem in the name of the Jews of Palestine, and in the name of the Jews all over the world . . . Thou second Nehemiah, thy hands have begun to build the land of Israel, and thy hands shall also accomplish it." It was indeed prophesied long ago that a Jew should be made governor of this reborn nation of Judah, and that too, under an autonomous government. This through our study of God's Word we declared in our book, *The National Rebirth of Judah*, written in 1918, two years before the appointment.

So the Jerusalem of today is a *newer* Jerusalem than that of the past.

In the work of organization and reconstruction, the administration at Jerusalem has adopted restrictive laws concerning immigration to the newer Judea. The immigrants are classified under two heads. One applies to those immigrants who are brought into the country through the Zionist organization and for whose support and employment that society will be responsible and whose needs they purpose to supply for one year. This class is restricted to 16,500 for the first year. The second class consists of those Jews who

***For an exhaustive exposition of this phase of racial history, see "Judah's Sceptre and Joseph's Birthright."**

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are so well-to-do financially that they can take care of themselves, and thus be independent of the Zionist society. This class is limited to 1500 the first year. Either class may or may not be Zionists so long as they are Jews. But the Zionist organization has the privilege of selecting those of the first class, preference being given to young people who have had practical experience in agriculture, and who speak Hebrew, and includes girls and young women of well-to-do families who desire to devote their life interests to the new Jewish homeland.

The new government in Judea having of course the sanction of His Majesty's Government has made an appropriation of £20,000, with which to reimburse the Jews for loss and damages sustained in the Arabian pogroms in Jerusalem during the spring. In this Great Britain has demonstrated its sincerity of purpose in taking the responsibility of protecting the Jews against their enemies, who in that instance were of Esau and Ishmael. But the Jews know not that it is their brother nation, Ephraim-Israel, who is their protector, and who now holds the Mandatory government over them, and they are unaware that this is the nation which with Manasseh, the United States of America, will under God finally and completely deliver them. It is written: "And 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; for the LORD hath spoken it . . . And saviours [deliverers] shall come up on mount Zion to judge the mount of Esau [the Turk]; and the kingdom shall be the LORD'S." (Obadiah 1: 18, 21.)

This is the outcome, the final settlement of the controversy of Zion, concerning which Lloyd George has expressed himself in no uncertain terms, saying: "The hour has struck on the great clock of destiny for settling accounts with the Turk. He comes to plenteous lands and the tread of his bloodstained sandal scorches and withers life and fertility. His downfall will bring gladness, security, and peace to a land long oppressed by his grim presence." And it is interesting to note that all the nations involved in the final struggle of this long foretold controversy are there representatively on the ground today.

Is it not significant, although the Emperor of Germany built a royal palace on the Mount of Olives, expecting, when he should have accomplished his designs to occupy it as King of Jerusalem, that that very palace is the administration building of the High Commissioner of Great Britain, the Governor of Judea, the new Judean homeland for the Jew who has been dispersed among all the nations of the earth for the full length of years foretold.

Thus in the twentieth century we find that the riddle of Samson is repeated on a tremendously far-reaching and world-wide scale: "Out of the eater came forth meat and out of the strong came forth sweetness." That is, "Out of the eater [the Turk allied with the Central Powers] came meat [for the Jews] and out of the strong [the lion, the British lion] came sweetness,"—i.e., deliverance, freedom, hope, and a national home for the world's homeless and age-long wanderer, "The Wandering Jew."

Moreover, the nations of the earth shall yet find still another and more far-reaching answer to that selfsame riddle for the Golden Age, the reign of universal peace, is at the door. And whether the spirit of that coming be in the heart of the Jews today or not, when that momentous hour arrives they will say with rejoicing, "Blessed is he that cometh in the name of the Lord!"

Paraphrasing Sir Walter Scott's immortal lines, may we not ask:

Breathes there a Jew with soul so dead,
Who never to himself hath said,
"Judea! my own—God given land!"
Whose heart hath ne'er within him burned
At thought of footsteps homeward turned
From wanderings on a foreign strand?

Since our return from Palestine we have often been questioned concerning the returning of the Jews. Frequently a note of incredulity has accompanied the query, as for instance:

"Now tell me, is it really true, that the Jews are all going back to Palestine?"

"Yes."

"But—but I mean, in anything like the number that some are trying to make us believe?"

Yes, and even more so. There were more than three hundred who went to Palestine on the same steamer with us. They were from Poland, all of them travelling third class, and most of them very poor, as we knew before the end of the voyage down the Adriatic and up the Mediterranean. Because of strikes the ship was delayed along the way for eight days, and a collection had to be taken among the first and second class passengers for these Jews, that they might buy bread to tide them over the eight days for which no provision had been made. They belonged to the class which were to be supplied and supported by the Zionist society for the first year. We landed at Alexandria, Egypt, but they were landed at Jaffa. Some of them we met afterward in the streets of Jerusalem. They were cheerful and happy because they had found that the Zionist organization was not a myth, as some of their pessimistic friends had warningly told them. Their society was making good, not only in regard to promises made to them and their class, but along other lines as well.

The reason why so many of the agricultural class may enter during the first year is because the country needs them to develop its resources, and the reason why so few, comparatively, of the well-to-do class are admitted during this same period is that most of these latter want to live in Jerusalem, and it is now full to overflowing,—of which we will say more later.

This is a picture of the Jerusalem of today. Underneath the Turko-Arabic fuse is smoldering,—but we will continue our story another day.

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The Log of the Mayflower

By A. B. GRIMALDI, M. A.

There are few events in history that have caused such profound results and produced such momentous consequences as the sailing of a party of conscientious emigrants, called the "Pilgrim Fathers," from Plymouth for America. Any details of this great historic event are therefore of interest, and the following are some which Mr. J. L. Otter has collected.

The valuable manuscript known generally as the "Log of the Mayflower" consists of three parts. The first gives a general review of the state of religion, and the causes which led to the exile of the "pore persecuted church." Then it describes the formation of the Separatist congregation at Scrooby under Mr. Clifton as minister, the flight to Holland, the settlement first at Amsterdam, afterwards at Leyden, and—after wearisome negotiations with the Virginia Company and the Privy Council—the voyage to Plymouth Bay. The second part consists of annals of the events that had taken place in the Colony, from 1620 to 1646. The third part is an Appendix which contains a Register of births, deaths, and marriages within the Colony.

The Appendix is distinctly dated 1650. So, as Mr. Otter remarks: "We are justified, therefore, in regarding the History as the work of Bradford's later years, written in the maturity of his judgment, and in view of the issue to which the events were tending. The Annals begin with the latter part of the year 1620 and are continued until the year 1646 inclusive."

Governor Bradford's last year of office seems to have been 1650. At the end of the list of the original settlers is written: "There being about 100 souls came over in this first ship and began this work which God of his goodness hath hitherto blessed. Let His holy name have the praise, and seeing it hath pleased Him to give me to see 30 years compted since these beginnings, and that the great works of His providence are to be observed, I have thought it not unworthy of my pains to take a view of the decreasing and the increasing of these persons and of such changes as has passed over them and theirs in this 30 years. It may be of some use to such as may come after, but however I shall rest in my own benefit. I will therefore take them in order as they lie."

Then came the Register of births, marriages, and deaths; and below these the Governor writes: "Of the 100 persons which came first over in this first ship—the greater part died in the great mortality and most of them in two or three months time and for those who survived, though some were ancient and past procreation and others left the place and country, yet of those few remains are sprung up 160 persons in this 30 years and are now living in this present year 1650, besides many of their children which are dead and some not within this account. And of the oldest (stock of one or other) there are yet living this present year 1650 near 30 persons. Let the Lord have the praise who is the High Preserver of them."

It was always well known that Bradford had written a history; for Morton states in his book of 1669, that the greatest part of his intelligence had been borrowed from his much honoured uncle, Mr. William Bradford.

The manuscript contains a Hebrew Glossary. The handwriting, except the last four entries, is the same throughout and the contents would also indicate that it was written by William Bradford, the Governor. The following note by his grandson, is prefixed to the manuscript. "This book was writ by Governor William Bradford, and given to his son Major William Bradford, and by him to his son Major John Bradford. Writ by me, Samuel Bradford, March 20, 1705."

This valuable manuscript was lost sight of for a time. But Thomas Prince in his *Chronological History of New England,* 1730, acknowledges his debt to Bradford, and describes the book specifically and accurately.

General Hutchinson, Governor of Massachusetts, undoubtedly drew largely upon Bradford's manuscript in compiling his own historical writings, and it is his chief material for the Appendix to his second volume. Mr. Otter thinks that the General brought it from America and after having used it, presented it to the Bishop of London, to be preserved in the Episcopal Library of Fulham Palace on the Thames, the country seat, then as now, of the Bishops of London. The reason would be that, at the time, the American Colonies were legally within the diocese of London. There the manuscript was safely preserved, forgotten, unknown, and unused.

In 1840 Mr. Alexander Young found among the records of the First Church at Plymouth a manuscript in the handwriting of Nathaniel Morton (1660). In this he found certain parts which corresponded with parts of the History by General Hutchinson (1774); and with parts of Prince. There was also this marginal note by Nathaniel Morton (1669), as follows: "This was originally penned by Mr. William Bradford, Governor of New Plymouth." It was therefore clear that this manuscript of Morton was at any rate a portion of the missing History. Still the original remained concealed.

In 1846, Dr. Samuel Wilberforce, Bishop of Oxford, published a small *History of the Protestant Episcopal*

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Church in America. Mr. John Barry happened to read this litle work, when he was writing a *History of Massachusetts.* He was surprised that certain passages cited by the Bishop as from a manuscript *History of the Plantation of Plymouth* in Fulham Library, were identical with passages from Bradford's work as preserved by Morton and Prince. This was the required clue; the secret was at last out; the long lost manuscript was found; and the Fulham manuscript was proved to be Bradford's own autograph of his History.

In the year 1896, Mr. Doyle issued a facsimile reproduction of the manuscript *History by Bradford,* which was published by Ward and Downer, London, 1896. In the Preface he writes: "For the political and economical history of the Colony during the years when its corporate and organic life was amaking, Bradford is our only witness." Bradford's *History* has been described as an "Epic of the ways of God with man." And Mr. Otter well remarks: "And when we regard the intrinsic and historical importance of the events themselves, the author's true sense of what matters of human interest, and the natural dignity and grace of his style, and when we feel the power of his deep religious faith, we accept the justice of such language."

By these means it became known to the literary world, to the American Ambassador in England, and to Americans interested in such matters, that the original manuscript *History of the New Plymouth Plantation,* written by Governor Bradford himself, was lying safely in the Library of the Episcopal Palace at Fulham near London.

This caused the greatest interest among Americans, and a wish was felt that the precious manuscript might be returned to the United States. The American Ambassador made private inquiries and found that the English authorities were not averse to such a transfer, if legal. The Ambassador therefore presented a petition acting on behalf of the President and citizens of the United States of America, to Dr. Tristram, Chancellor of the Diocese of London, sitting as Judge of the Bishop of London's Consistory Court, for an order of the Court directing that William Bradford's manuscript *History of the Plymouth Plantation* be delivered to the petitioner for transmission to the President of the United States of America.

The petition was not opposed and on March 26, 1897, Dr. Tristram delivered judgment in favour of the Ambassador. The book thus came into the possession of Mr. Bayard, United States Ambassador to England, in 1897, and then into the hands of the President.

The following is a list of the possessors of the "Log":

1. Governor William Bradford.
2. Major William Bradford, son of Governor William Bradford.
3. Major John Bradford, son of Major William Bradford.
4. Mr. Sewell.
5. Samuel Bradford, 1705.
6. General Hutchinson, Governor of Massachusetts, 1774.
7. Bishop of London, Fulham Palace, and successors.
8. Mr. Bayard, United States Ambassador to England, 1897.
9. President of the United States of America, 1898.

The facts and information in the above account are taken from a valuable article by Mr. J. L. Otter, entitled: "William Bradford's *History of Plymouth Plantation,* commonly known as *The Log of the Mayflower";* contained in the *Genealogical Magazine* published in London, May 1897.

Heirs of the Ages

By N. ALLEN STOCKTON

We think we are but people of to-day.
  But we are heirs of all the ages past.
  No matter where our lot in life is cast
There is a destiny we must obey.
It is our duty and our right to pay
  The price to hold our heritages fast.
And if we throw our privilege away
  A day of reckoning will come at last.
For we are the custodians of the wealth
  Accumulated through the centuries
  From human thoughts and human energies;
And we are given the power to control
And fill the future full of joy and health,
  Each shapes the future as he shapes his soul.

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

Editorials

Government

Human government is the exercise of authority in regulating the actions of men in their relation to each other. From the dawn of history, the prosperity and progress of humanity has been in direct proportion to the development of just rules of conduct. The history of government is in reality synonymous with the history of religion, because every rule or law written or unwritten has been merely the expression of the demand of mankind for such a demonstrable basis governing human relationship as would produce the maximum of individual liberty with the minimum of curtailment of individual rights.

It has been said that the law is but a wilderness of detached experiences. In other words, what the world has come to accept as the written and unwritten law of civilized nations simply represents the essence of their accumulated experience in recording in definite form the conclusions and convictions which have been forced upon them as to what constitutes justice.

When the Psalmist declared "The heavens declare the glory of God; and the firmament showeth his handiwork," he was simply recording the fact that the universe expresses definite and unvarying law and order and furnishes both a hint and pattern to mankind in their efforts to establish human relationships upon a definite unvarying basis. Even the man who says he is an infidel, denying the existence of God, belies his words by the very fact of his self-evident admission of his own existence. His very presence is an effect and thus inevitably presupposes a cause for that effect. Also by process of undeniable and irrefutable logic and reason, his continued physical and mental growth and development evidences the further fact that some great Cause must act to sustain and construct and not to annihilate and destroy. These fundamental facts lead thought to seek a standard of government which will transcend the present human expressions of government but which the latter consciously or unconsciously seek to pattern. Every individual lawmaker and every legislative body that the world has ever seen have simply been expressions of the demand upon humanity to stabilize society by establishing governmental standards, approaching as nearly as the consciousness of the age would permit, the standard of law and order which rules throughout nature and which governs the universe. Both Biblical and secular history constitute the record of the upreaching of the human heart to find stability and protection; in other words, to find God. Strife, rebellion, and revolution, whether classified as political or religious, has all been a part of this struggle to find God. The declaration of the Psalmist, "I shall be satisfied, when I awake, with thy likeness" finds its fulfillment when liberty has been attained, that freedom which the great Nazarene showed to be the only true liberty, — "the glorious liberty of the children of God." No human documents basing human law have been more truly "religious" than Magna Charta, the English Constitution, the Declaration of Independence, the American Constitution, or Abraham Lincoln's Gettysburg Address. These great human instruments and utterances are spiritual milestones on the road which the world is traveling from the smallest and earliest beginnings in the search for law and order toward that terminus of the road where the ultimate attainment of the liberty given by a right understanding of God becomes an established fact.

In the United States of America, the land of Manasseh, government has crystalized into a form in which the end which is sought can be perceived and apprehended only in proportion as it is seen through the lens of spiritual idealism. In fact, the right concept of Americanism is synonymous with spiritual idealism. The ideals of American government represent the un-

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foldment of all of the world's previous attainments in the realm of law and order. It embodies the highest expressions of justice which characterized the Roman code as well as the broader and more universal unfoldment of human law which has slowly developed through that struggle for human freedom which is synonymous with the progress of the Anglo-Saxon race.

Only two nations have ever existed that have been founded absolutely upon the proposition that God has created all men equal and has given them certain inalienable rights among which are life, liberty, and the pursuit of happiness. These two nations are the ancient commonwealth of Israel and the United States of America. There are many men and women of broad vision in the world today who are not citizens of either the United States or Great Britain, but who perceive intuitively that America stands for something in the world at large quite different from any other nation. During a recent visit to the United States by the President of one of the great South American nations, he stated that the countries of South America had fallen far behind the United States in the progress of their education, commerce and civilization, not primarily because of lack of opportunity, but because they had failed to make God the corner stone of their national structures.

The effort of reactionary elements throughout the world today to destroy all government is but the visible expression in the aggregate of the human tendency in the individual to resist the present day demand to come out from selfishness and materialism and uplift the banner of unselfishness and spiritual idealism. It is the modern phase of the warfare between unselfish service and greed. Reduced to its final analysis, it is simply the modern expression of the struggle which has been continuous throughout human history between the passions, appetites, and lusts of the physical and animal qualities of men against the idealism and spiritual yearning of mankind which have alone been responsible for all of the progress of human society.

The right understanding of *Israel* and its correlated truths constitutes a common meeting ground whereon the limitations and strife of all forms of sectarianism may melt away and a broader and more universal Christianity be declared and established, paving the way to a larger recognition of what constitutes the law and government of spiritual righteousness,—the day star toward which all humanity is turning.

The Plymouth Oration of 1920

On December 21, 1920 the 300th anniversary of the Landing of the Pilgrims was celebrated in the town of Plymouth, Massachusetts, at the very place where our Forefathers landed. The address of the day was delivered by Henry Cabot Lodge, senior Senator from the State of Massachusetts and for many years one of the great American statesmen. What he said of Daniel Webster might be applied to himself. "If the Plymouth audience did not understand . . . that they were about to hear one of the great orators of all time they must have suspected, when Mr. Webster closed, that they had listened to an unusual man making a speech quite beyond anything they had ever heard before." Mr. Lodge said it was hardly possible that they should have known what was before them in Mr. Webster's case; but in the present instance Senator Lodge was preeminently fitted to answer the appeal of Daniel Webster to this generation. After reciting the latter part of the great "Plymouth Oration" Senator Lodge said:

"Across the century comes to us the voice which so moved and charmed those who heard it. The appeal is to us, to the Americans, who are now here upon the earth, and to no others. What have we to say in answer? What message do Webster's words convey to us? What meaning did he find in the work of the Pilgrims, and how did he interpret their simple and momentous story? How far do we go with him, where do our time and belief agree, and where do they contrast with his? What message does the "Mayflower" with its precious freight bring to us, and what help can it give us when, like Webster, we bequeath the next century to those who come after us? Let us in our own way try as best we may to make reply."

The address delivered last month will live as well as the famous "Plymouth Oration" of 1820, for like his great predecessor Senator Lodge touches that which can never die. Its vitality is assured for he deals with the Spirit which inspired the Pilgrims and like them he sets the spiritual above the material.

The following excerpts will indicate the trend of thought and are of themselves sufficient to give the oration a permanent value.

The realization of the importance of the Pilgrims' work and of their place in history came but slowly in England; not, in fact, until Macaulay and Carlyle put the Puritans into their true position in the period that so largely controlled. Yet the Plymouth settlers themselves had deep down in their hearts a sense of the magnitude of what they were doing, which is at once strange and impressive.

It is not set down in black and white, but it is clearer than anything else, to those who look into it with considerate eyes, that these men, the leaders especially, had a profound consciousness that they were engaged in a vastly greater task than establishing a colony. They felt in the depths of their being that they were laying the foundation of an empire — of a mighty nation. The outlines were all dim, the details did not exist, but the great, luminous vision of a picture they

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would never see was there, and they beheld it as they gazed upward, looking far beyond the dark forest, the unbroken solitude and the wastes of ocean at their gates. We cannot escape the belief that these Pilgrims in their hearts were confident that, as expressed in the verse of a true poet of our own time (Edwin Arlington Robinson) what they said and did would yet be heard "like a new song that waits for distant years." We seem, in the words of their great contemporary then so recently dead, to catch a glimpse, in these poor struggling people of the "Mayflower," of—

The prophetic soul
Of the wide world dreaming of things to come.

No one regards the Pilgrims as perfect. They themselves had no such conception. They had a very deep and intimate conviction of sin. But what matters is their greatness not their littleness. They did a great deed; there it stands, ineffaceable and beyond forgetfulnes. They fought a good fight.

It is wiser, more wholesome, to venerate them for what they did than to belittle them because they were not perfect in all the details of life demanded by their critics in the much-abused name of the truth of history which the Pilgrims would have been the last to fear.

Listen now to what Bradford says on the eve of the final landing, and you feel in every line the great aspiration of their souls:

"May and ought not the children of these fathers rightly say: Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness, but they cried unto the Lord, and he heard their voyce, and looked on their adversitie, etc. Let them therefor praise the Lord because he is good and his mercies endure forever."

Whatever our beliefs or disbeliefs, here is a very noble and beautiful spirit, a very fine and lofty courage, to be reverentially admired of all men, and which can never be out of fashion. It matters not whether we agree with their theology or with their forms of Christian worship. That which counted then and has counted ever since was that they set the spiritual above the material, the possessions of the mind and heart above those which ministered to the body and made life easier and more comfortable. They builded herein better than they knew. The object immediately before them was freedom to worship God in their own way, which had been denied to them in their native country. That of which they were not conscious was the corollary of their great aspiration, when once fulfilled, that all other men must also be free to worship God in their own several ways. Their powerful neighbors of Massachusetts Bay, coming with a like purpose, resisted for half a century the inevitable result with all the fierce energy of earnest men strong both in character and intellect, and failed.

When the Pilgrims achieved their purpose through much sacrifice and suffering they opened the door to the coming of freedom of conscience, and freedom of conscience meant freedom of thought upon everything within the mental range of humanity. Of all the possessions painfully won by the race of men throughout the centuries nothing approaches either in value or meaning the right of each and every man and woman to think their own thoughts in their own way. Can we longer wonder that the coming of the Pilgrims to these shores towers ever higher as a decisive event in history, for the battles won in the fields of thought make all other battles look small, indeed, as the procession of the centuries moves slowly by.

Ex-Governor Coolidge's Tribute to the Pilgrims Delivered at the Tercentenary Celebration at Plymouth

Three centuries ago today the Pilgrims of the Mayflower made final landing at Plymouth Rock. They came not merely from the shores of the Old World. It will be in vain to search among recorded maps and history for their origin. They sailed up out of the infinite.

There was among them small trace of the vanities of life. They came undecked with orders of nobility. They were not children of fortune but of tribulation. Persecution, not preference, brought them hither. But it was a persecution in which they found a stern satisfaction. They cared little for titles, still less for the goods of this earth, but for an idea they would die.

Measured by the standards of men of their time they were the humble of the earth. Measured by later accomplishments, they were the mighty. In appearance weak and persecuted they came, rejected, despised, an insignificant band, in reality strong and independent, a mighty host, of whom the world was not worthy, destined to free mankind. No captain ever led his forces to such a conquest. Oblivious to rank, yet men trace to them their lineage as to a royal house.

Forces not ruled by man had laid their unwilling course. As they landed, a sentinel of Providence, humbler, nearer to nature than themselves, welcomed them in their own tongue. They came seeking an abiding place only on earth, "but lifted up their eyes to heaven, their dearest country," says Gov. Bradford, "where God hath prepared for them a city." On that abiding faith has been reared an empire magnificent beyond their dreams of paradise.

Amid the solitude they set up hearthstone and altar; the home and the church. With arms in their hands they wrung from the soil their bread. With arms they gathered in the congregation to worship Almighty God. But they were armed that, in peace, they might seek divine guidance in righteousness, not that they might prevail by force, but that they might do right though they perished.

What an increase, material and spiritual, 300 years has brought that little company is known to all the

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earth. No like body ever cast so great an influence on human history. Civilization has made of their landing place a shrine. Unto the Commonwealth of Massachusetts has been intrusted the keeping of that shrine. To her has come the precious heritage. It will be kept as it was created, or it will perish, not with an earthly pride, but with a heavenly vision.

Plymouth Rock does not mark a beginning or an end. It marks a revelation of that which is without beginning and without end, a purpose, shining through eternity with a resplendent light, undimmed even by the imperfections of men, and a response, an answering purpose, from those who, oblivious, disdainful of all else, sailed hither seeking only for an avenue for the immortal soul.

The Present Crisis

By JAMES RUSSELL LOWELL

When a deed is done for Freedom, through the broad earth's aching breast
Runs a thrill of joy prophetic, trembling on from east to west,
And the slave, where'er he cowers, feels the soul within him climb
To the awful verge of manhood, as the energy sublime
Of a century burst full-blossomed on the thorny stem of Time.

Through the walls of hut and palace shoots the instantaneous throe,
When the travail of the Ages wrings earth's systems to and fro;
At the birth of each new Era, with a recognizing start,
Nation wildly looks at nation, standing with mute lips apart,
And glad Truth's yet mightier man-child leaps beneath the Future's heart.

* * * * *

Backward look across the ages and the beacon-moments see,
That, like peaks of some sunk continent, just through Oblivion's sea;

* * * * *

Was the Mayflower launched by cowards, steered by men behind their time?
Turn those tracks toward Past or Future, that make Plymouth Rock sublime?

They were men of present valor, stalwart old iconoclasts,
Unconvinced by axe or gibbet that all virtue was the Past's;
But we make their truth our falsehood, thinking that hath made us free,
Hoarding it in mouldy parchments, while our tender spirits flee
The rude grasp of that great Impulse which drove them across the sea.

* * * * *

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

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Communications

COOPERATIVE OFFER

To the Editor of the WATCHMAN OF ISRAEL

Dear Sir:

It seems to me that a cooperative effort should be made to spread this truth and I believe that your patrons, if solicited would be willing to make contributions for a special edition of the WATCHMAN to appear in the coming spring to be distributed to their friends, and to this end I hereby pledge $50.00 for as many copies as it will pay for.

You are at liberty to use this suggestion as coming from one of your subscribers and when a sufficient total is guaranteed I will forward check.

Yours very respectfully,

A Subscriber.

THE STAR OF BETHLEHEM

Dear WATCHMAN:

Recently attention was called to the fact that Professor Totten somewhere in his works states the Star of Bethlehem guiding the Wise Men to the Child, to be the alignment of several of the larger stars in such a relation to each other that their combined light focussed as one upon the earth; also that such an adjustment of the stars is said by astronomers to be due this year. It is an extremely rare occurrence but whether it has ever taken place more than once in human knowledge I do not know.

Can someone inform us where in Totten's works this appears?

May not the repetition of such a manifestation this year be significant in connection with the revelations of the Great Pyramid of Egypt Within the interior of that Oracle of God humanity continues to travel under what is known as the Granite Leaf from August 1920 to November 1921. Professor Piazzi Smyth declares he was filled with awe every time he contemplated this, to him most vital emblem within the Pyramid's interior.

"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel . . . and Israel shall do valiantly." (Num. 24: 17, 18.)

These are the days when true Israelites are scaling the highest mountains of spiritual endeavor, watching for the "promised day of Israel."

Yours scanning the "signs of promise,"

G. M. B.

THE HOUSE OF ISRAEL AND THE HOUSE OF JUDAH

To the Editor of the WATCHMAN OF ISRAEL.

Dear Sir:

I am very strongly impressed with the fact that the great storehouse of testimony in support of the identity of the ten-tribed kingdom in the unfolding of the Anglo-Israel idea is very far from being exhausted. Many Scriptures which seem to uphold this idea are overlooked by those whose writings I have read.

From among the many Scriptures which might illustrate this thought, take the first verse of the 76th Psalm: "In Judah is God known: his name is great in Israel." Here seems to be a marked distinction between the house of Judah, the Jews, and Israel, the ten-tribed kingdom. After the dispersion of this kingdom, God was only "known in Judah," but His name was not great among them, for it is written of them, "My name continually every day is blasphemed" and Paul quoting from Isaiah says (Rom. 2:24): "The name of God is blasphemed among the gentiles through you." But His name was great, it was honored by many in *"Israel"* the dispersed tribes, the "lost sheep" to whom Jesus was sent, and who did magnify the name of the Lord, by accepting and believing on His "Beloved Son," while His name continued to be blasphemed by the Jews among the Gentiles. And, until today His name is glorified in Israel, as represented by Ephraim and Manasseh, England and the United States, enlightened by a revelation of truth. But when "Moses is read" unto this day the Jews are still blind.

The next verse emphasizes the same thought, "In Salem also is his tabernacle and his dwelling place in Zion." While it was true that the temple was in Salem (Jerusalem) the Shekinah glory had ceased to "shine forth from between the cherubims" for we read (Ps. 80:1): "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." Thus we see that while the house of Judah was deserted, the house of Israel represented by Joseph was being led by the Lord and His executive. "Strength" was vested in Ephraim, Benjamin and Manasseh and this brings us back to verse three in Psalms 76: "There break he the arrows of the bow, the shield, and the sword, and the battle." "He maketh wars to cease unto the end of the earth." (Ps. 46:9)—He who has been given for "a witness to the people, a leader, and a commander to the people." (Isa. 55:4.)

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The command will soon be given, "Be still" and wars must cease. This matter is held up by the Associated Press in Ephraim and Manasseh every day and it is through them, "the ten thousands of Ephraim and the thousands of Manasseh" that this command is to be given and to be executed. Of these it is written as the Psalmist proceeds to say in verse 4: "Thou art more giorious and excellent than the mountains of prey" — the stronger nations which prey upon the weaker ones. In view of all this we watch with ever-increasing interest the daily unfolding of God's purposes.

Very sincerely yours,

EDWIN BUNDY.

NEWS FROM BRITISH COLUMBIA

To the Editor of the WATCHMAN OF ISRAEL.

Dear Sir:

In accordance with your kind invitation given to me in London to write you concerning our activities here in Victoria, B. C. for publication in your valuable journal, the WATCHMAN OF ISRAEL, I now send you the following summary, hoping that it will interest and help some of your readers.

I returned home on September 10th after having spent some three months away, during which time besides attending the great conference, I visited such interesting places as Glastonbury, Wells, Stonehenge, Winchester, Canterbury and the Cinque Ports. I met many British-Israel friends in Southampton and while taking a jaunt in the Isle of Wight on a char-a-banc, through a chance remark to a fellow passenger, a cordial friendship sprang up and since my return home have received a very kind letter, inviting me to take my wife over with me, and make their house in Bouchurch, I. W. our home while there. I received like kindness from many people in England but I am digressing.

As you may imagine the first few meetings upon my return were taken up by addresses, and discussions of our work at the conference. I was also invited to speak to the Vancouver Association on the mainland some eighty miles distant, where there is much interest in British-Israel and considerable activity in spreading this truth. In fact it is the busiest British-Israel hive in the West,—the home of such men as Professor Odlum, M. A., B. Sc., Rev. William Pascoe Goard and Capt. the Rev. Merton Smith, who have addressed thousands of people on this subject. The kindly greetings committed to me by our worthy Secretary-General in London were most warmly received both in Victoria and Vancouver.

On October 26th we held our annual general business meeting with the Rev. C. M. Tate in the chair. The constitution of the newly-formed British-Israel World Federation was reviewed and that part of it relating to the various overseas associations which it is desired to unite with the London headquarters thus forming a world federation was fully concurred in, as was also the motion to adopt the title British-Israel World Federation, Victoria Branch. The election of officers was then proceeded with. The writer who has filled the office of Secretary for the past ten years was elected President in succession to the late E. Middleton, with Revs. C. M. Tate and H. T. Habershon and Messrs. R. B. Price and H. Davies as Vice Presidents, Thomas Parsons, Secretary, William Webster, Treasurer, and Mrs. E. E. Richards, Organist.

Our work was then brought up for discussion, the main features of which will be large public meetings addressed by the best speakers we can procure, and held every few weeks. Our regular meeting nights, which are cancelled when they conflict with the larger public ones, are to be the first and third Tuesdays in the month, with the second and fourth Tuesdays devoted mainly to prayer on behalf of the work here and over all the world, peace in Ireland and the various problems and perplexities of our Nation and Empire, the amelioration of the miseries of the people of Europe, Asia, and China, etc.

The first of our public meetings of the season were held in October and were addressed by the Rev. Merton Smith in three different churches, Baptist, Methodist, and Anglican. They were much appreciated. In November, Rev. Wm. P. Goard gave five brilliant lectures in succession in the Congregational Church. These I am glad to see are now appearing in the *Covenant People*. In the early part of the present month we had another visit from the Rev. Merton Smith, who preached twice on the 5th inst. in the Congregational and Reformed Episcopal Churches, and from Monday to Friday, inclusive, in one of our Methodist places of worship. He drew a full congregation and gave some masterly expositions of the Word of God, which could not be gainsaid. On January 3rd, 4th, and 5th we are expecting Professor Odlum, and later, Rev. R. H. Sawyer of Portland, Oregon, and Bishop Allen (Meth.) of Pasadena, California. Both these latter gentlemen made a great success in England.

Yours in the Lord our Redeemer,

E. E. Richards.

CONCERNING GOG AND JOEL

To the Editor of the WATCHMAN OF ISRAEL

Dear Sir:

In Genesis 10: 2, 3, we are given the sons of Japheth, when we turn to Ezekiel 38: 1, 2 we meet with the name "Gog" in connection with the names already given in Genesis.

The name of "Gog" does not appear in any genealogy I can find pertaining to the Japhetic race, why then is he used by Ezekiel as the chief prince of Mesech and Tubal?

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I do, however, find the name of "Gog" in I Chronicles 5 and here is a very peculiar statement made as follows: "Now the sons of Reuben the first born of Israel, (for he was the first born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not be reckoned after the birthright.

For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's: The sons, I say, of Reuben the firstborn of Israel were Hanoch, and Pallu, Hezron, and Carmi.

The sons of Joel; Shemaiah, his son, Gog, his son, Shemei, his son." I Chron. 5: 1, 2, 3.

The question here is who was Joel? It does appear that he was connected with Reuben, but even if so why is he used in this prominent position in the prophecy of Ezekiel?

Respectfully yours,

D. D. Blanch.

A Record Output

Since 1914 the North of England Anglo-Israel Council has printed a quarter of a million leaflets, ranging from two pages to eight pages each. This is undoubtedly a record for any Identity organization. Of course it does not exhaust the activities of the Council, as its lectures have been numberless and its Caravan has travelled far and wide. Still the sale and distribution of sound literature, such as the Council exclusively employs, is perhaps the most potent as well as the simplest weapon we have, for printed matter penetrates everywhere and wanders into the least likely places. No association can be called in good working order unless it makes a generous use of leaflets.—The *Banner of Israel.*

The Comfort of the Stars

By RICHARD BURTON

When I am overmatched by petty cares
  And things of earth loom large, and look to be
  Of moment, how it soothes and comforts me
To step into the night and feel the airs

Of heaven fan my cheek; and, best of all,
  Gaze up into those all-uncharted seas
  Where syim the stately planets: such as these
Make mortal fret seem light and temporal.

I muse on what of life may stir among
  Those spaces knowing naught of metes nor bars;
  Undreamed-of dramas played in outmost stars,
And lyrics by archangels gradually sung.

I grow familiar with the solar runes
  And comprehend of worlds the mystic birth:
  Ringed Saturn, Mars, whose fashion apes the earth,
And Jupiter, the giant, with his moons.

Then, dizzy with the unspeakable sights above,
  Rebuked by Vast on Vast, my puny heart
  Is greatened for its transitory part,
  My trouble is merged in wonder and in love.

—Boston *Post.*

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At a British-Israel Garden Meeting

By Rev. W. CHARLES THOMAS

Baptist Minister, Chiswick.

By the kindness of Mr. and Mrs. Herbert Garrison, Chiswick, London, I found myself one day early last July at a garden party, where a company of people had gathered together from America, the British Colonies and Dependencies, and the British Isles. All present except perhaps a few visitors like myself were in London to attend the Congress of the British-Israel World Federation. I felt myself in an atmosphere of exceptional spiritual buoyancy. The light which is the reward of the children of faith shone in the faces of the assembly. What is this faith which made them so positive, pleasant and enthusiastic? They believe whole-heartedly that the "God of our fathers" is guiding our race today as in all the days of the past, in the paths of divine service to humanity. To them, Jehovah the self-existent One, the all-present and all-powerful Godhead, is no remote tribal deity possessing only an antiquarian interest. He is rather what He always has been to those awakened to an awareness of the highest and the best, namely, a mighty Presence ordering the lives of those that trust in Him and working out His purposes of good through His people for the blessing of all mankind.

To them this awareness of the overshadowing and guiding God characterizes our race as it does no other race on the face of the earth today. The British peoples are fulfilling in the world a divinely-appointed service to the rest of mankind. It is a ministry in government, ordered society, and spiritual ideals. To believe thus about one's destiny must of necessity bring into play a living spring of spiritual forces. It is surely a reasonable faith whether considered individually or nationally. The man that has no faith in a God who guides him personally and the nation and race to which he belongs has no great goal to reach out to and no inspiring impulse to enterprise. Without such a faith he turns round in a squirrel cage. The wide horizons and dazzling heights beckon only those who have faith in a God that guides. Trades unions and a democratic franchise on the broadest basis, programmes and policies are mere bones without flesh and soul if there is no faith. There is no vision if there is no God, and without vision the people perish.

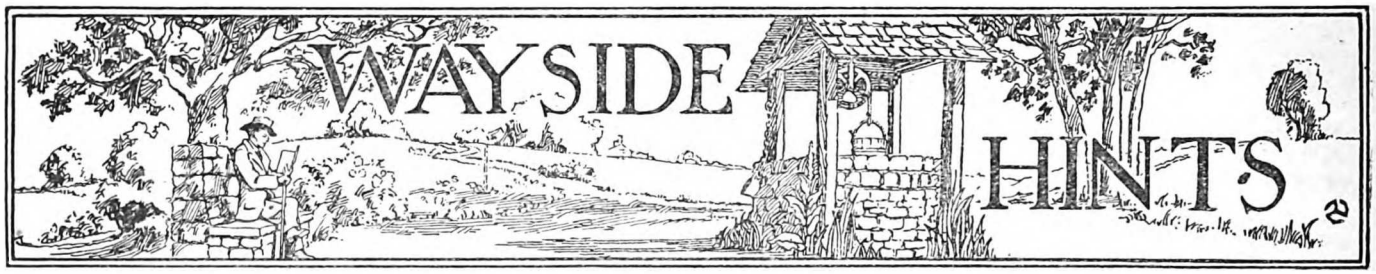
It is truly refreshing to find a people with a faith that delivers them from petty fears and party catch-words and lifts them into the movement toward a divinely ordered destiny. That the great I Am should guide the individual is a generally accepted article of the Christian faith. But to believe that God is guiding our race to a definite destiny is a commanding incentive to the individual to give himself to the task of living. The faith of Israel was ever the lively hope that Jehovah would work out His redeeming purpose in and through the nation as a whole and not merely in the lives of chosen individuals. To recover this profound race consciousness of God would indeed be a momentous event for all mankind. Could the whole race attain this faith and act in concert to fulfil a divinely inspired end, then the whole world would be filled with a knowledge of the Lord as the waters cover the sea.

The friends from "the ends of the earth" seemed joyously happy to be on British soil. This was particularly noticeable on the part of Americans. It was immensely pleasing to see how glad they were to be in England. To them the soil was as sacred as it was to those from our colonies and dependencies. Do not they speak the same language, and are not their hearts in love with the same spiritual ideals? It is the ideals which peoples share with one another that are the strands binding them together.

An experience of mine in a great rest camp in France in May 1917 illustrates well this love for Britain exhibited by Americans. A battalion of Canadians had come into the camp one evening. In the Y. M. C. A. hut I was responsible for organizing entertainment for the men. We were well away with the "sing-song" when a man came to me and asked to be allowed to speak for a few minutes. I readily accepted his proposal. He delivered a stirring oration. He described himself as the happiest man in France that day. It was the day on which America and England were celebrating in London America's entrance into the war. Henceforth he said he would fight under his own national flag, the Stars and Stripes to bring victory to the righteous cause. For two years he had been fighting under the Union Jack, and he was mighty proud to be able to do so; but he was prouder still to be able to fight under the banner of his own country. He described in eloquent words the relationship between Britain and America. "America," he said, "is the bride and Britain is the dear old mother."

To live and work believing that Jehovah is guiding our race in the fulfillment of a divinely-ordered plan of service to all mankind is indeed a tremendous faith. It holds in it the spirit which giveth life.

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Nature and books belong to the eyes that see them. It depends on the mood of the man, whether he shall see the sunset or the fine poem. There are always sunsets, and there is always genius; but only a few hours so serene that we can relish nature or criticism.

—Emerson

Illuminate our minds that we may see
In all around us holy signs of Thee.

—Bourne

There's music in the sighing of a reed;
There's music in the singing of a rill;
There's music in all things if man had ears.

—Byron

See deep enough, and you see musically; the heart of Nature *being* everywhere music, if you can only reach it.

—Carlyle

All nature is a vast symbolism; every material fact has sheathed within it a spiritual truth.

—Chapin.

Sweet is the lore which Nature brings;
Our meddling intellect
Misshapes the beauteous forms of things
We murder to dissect.

Enough of science and of art;
Close up these barren leaves;
Come forth and bring with you a heart
That watches and receives.

—Wordsworth

God being great, great gifts most willingly imparts;
But we continue poor, that have such narrow hearts.

—Trench

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

—Whittier

Prayer makes the darken'd clouds withdraw,
Prayer climbs the ladder Jacob saw.

—Cowper

Love is the true divining rod, the magic wand. Its touch transforms; it knows no obstacles; it fulfills everything.

I love Nature's message. The message is "Love!" (Note the Imperative) "Through Nature to God," makes Nature the bridge—not the goal. Love is, and must always be, the goal. The love we have is the dynamic force by means of which we go ever onward and upward, the love of LOVE.

I love to drink in the glories of earth and sea and sky with open eyes. Thus I TASTE of heaven.

I love to SEE with open eyes the soft sweet message of early Spring breathed through the sky and painted on our earth.

I love to close my eyes that I may FEEL more incensely the presence of this dear Spirit of Spring, brooding, life-giving Love, more tender than the zephyr's breath—more mighty than the ocean's roar. I HEAR your message.

I love to walk in fragrant paths where perfumed "love thoughts" grow. All thoughts of God are fragrant thoughts, and flowers tell me so.

I love to work alone with God, 'tis easy thus to go. But work with all and serve in love, thus only can we KNOW.

The goal of life is seen through love. The senses—let them serve. Use them wisely, go on gladly, push aside the veil.

—Day.

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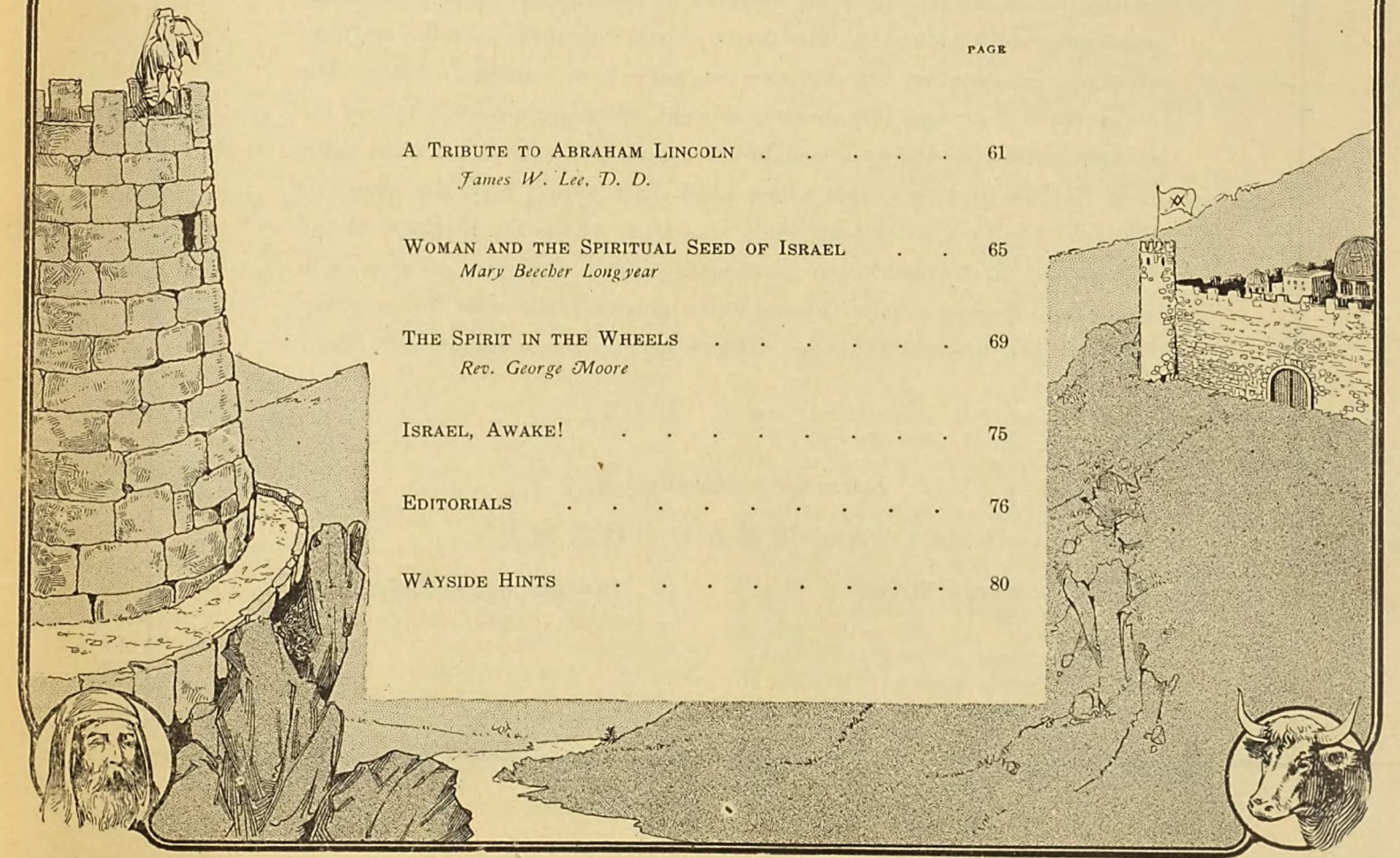
BEHOLD, HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP

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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PRICE 25 CENTS

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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 truth will be welcomed in its columns. It is expected that important contributions on this subject which have appeared in the past will be reviewed or republished. 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, ecclesiastical or historical tradition. There are thousands of thinking people who are to-day 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 *message* 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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THE WATCHMAN OF ISRAEL

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

Volume III | Boston, Mass., February, 1921 | Number 4

A Tribute to Abraham Lincoln

By Rev. JAMES W. LEE, D. D.

(The following oration was delivered in the Trinity Methodist Episcopal Church, Atlanta Georgia, Sunday evening, February 14, 1909. The services that evening in commemoration of the one hundredth anniversary of the birth of Abraham Lincoln were arranged by Union and Confederate Veterans, and held under the auspices of the O. M. Mitchel Post No. 1, Grand Army of the Republic.)

"All things work together for good to them that love God, to them who are called according to his purpose." (Romans 13: 28.)

In his essay on German literature, Thomas Carlyle declares "There is a divine idea pervading the visible universe; which visible universe is indeed but its symbol and sensible manifestation, having in itself no meaning or even true existence independent of it. To the mass of men this divine idea lies hidden; yet to discern it and seize it and live wholly in it is the condition of all genuine virtue, knowledge, freedom, and the end, therefore, of all spiritual effort in every age."

This is the interpretation given by a master in literature of the words of the text. The machinery of the universe works for good to all those who discern and seize and wholly live in the divine idea at its heart. Here we have a principle by which to account for the continuous activity and influence of every great man in history. The universal order publishes larger and larger editions of the men who discern and seize and wholly live in the divine idea history is gradually unfolding. Because of this, newly-bound copies of Abraham and Moses and Isaiah and St. Paul are issued by the wheel work of the centuries for the readers of every passing age. Those who are the called according to His purpose are such as yield to the pressure of the eternal intention of the Almighty and expend their spiritual efforts in the direction it urges.

The contemporaries of a distinguished man cannot know the place he is to take in history. They are too close to him to see all there is of him if he be really great, and too near to quite measure his diminutiveness if his prominence be due to the accidents of external estate or official position. A time exposure of nearly eight centuries was required for Sabatier to get the picture he took of St. Francis and published in his "Life of St. Francis of Assisi."

The clods that fall upon their graves close the careers of the rank and file of men. It is only now and then that one of our race appears on the planet with wealth of being stored in his soul too great to be locked inside a tomb, who lives again, not only in eternity, but throughout all time:

> "In minds made better by their presence, live
> In pulses stirred to generosity,
> In deeds of daring rectitude, in scorn
> Of miserable aims that end with self,
> In thoughts sublime that pierce the night-like stars,
> And with their mild persistence urge man's search
> To vaster issues."

Such a man was Abraham Lincoln.

His mortal remains were consigned to their last resting place forty-four years ago, but the further away we get from the day of his funeral and from the few feet of ground enriched by his sleeping dust, the more clearly is it understood that there was little of Lincoln John Wilkes Booth was able to kill, and a very small part of him his loved ones were able to bury.

Lincoln belonged to that class of men who learn in consecrated service the secret of the resurrection, and who discover and practice the method of finding themselves for this world and the next, by losing themselves before they cease to breathe. Lincoln did not wait for the judgment trump of the last day to call him from the dead. While alive in the flesh, he conformed to eternal principles and by them was transformed into an incorruptible citizen of all the ages.

Not by any process of analysis can one determine the particular gift, or power, or accomplishment, it was in Lincoln that won for him the favor of the years. It is well known that time can neither be flattered nor bribed. Not without good reason are favors shown this mortal or that by the tearless order of the flying suns. When the centuries are found conspiring to augment the worth and fame of a man, it may be known absolutely, that he was of value, beyond the capacity of the time in which he lived to express. It

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is the habit of the universe, always and everywhere, to mete out to every one exact justice. When, therefore, we see the investment a person makes of himself in his own age, constantly drawing large installments of interest in succeeding times, we may know that he failed to get all that was due him while he lived. The contemporaries of Bruno did not appreciate him sufficiently to grant him standing room during his natural life. They burnt him on the Campo dei Fiori in the city of Rome. But in 400 years, the little capital he left had so increased in value that his countrymen found the amount large enough to build him a monument, which now stands in the neighborhood of the spot from which he started to heaven in a chariot of flame four centuries ago.

Abraham Lincoln has grown more during the years that have elapsed since he was assassinated than any other man of all history ever did in a half century after his death. It took 400 years in the case of Bruno to convert his pyre into his monument, but it has taken only fifty years in the case of Lincoln to convert the bullet of his assassin into many shafts of marble, and into as many monuments of affection as there are hearts beating in the breasts of civilized human beings.

How are we to account for his subtle, intangible, growing personal reality, rising round us like an atmosphere, we represent to ourselves by the name of Lincoln? It was not his statesmanship. Hamilton was a more brilliant master of the structure and functions of government. It was not his oratory. He never reached the level of magnetic speech perpetually maintained by Webster. It was not simply his gift of boundless common sense. In this respect, Benjamin Franklin was his equal. It was not his devotion to the cause of abolition simply. Wendell Phillips and William Lloyd Garrison did more to create and direct the moral conviction that gave to the slaves their freedom. It was not merely because he was the chief executive of the Republic during the stormiest period of the national history, and managed to conduct it through the most terrific civil war ever waged. There were others who might have guided the ship of state through the storms that imperiled its existence. We must look deeper than his words, deeper than his deeds, deeper than the official position he held, to find the source of Lincoln.

In the words of the text, "All things work together for good to them that love God," and in the interpretation of these words by Carlyle, we find the principle by the aid of which we can account for Lincoln, and for every other man whose name the passing ages cannot blot from the memory of our race. Whoever in any age discerns and seizes and wholly lives in the divine idea history is unfolding insures the publication of himself in larger and larger volumes with every clearer and completer expression of that idea.

Plato discerned and seized and wholly lived in the divine idea it is the function of philosophy to interpret, hence speculative thinkers for twenty-five centuries have kept his work fresh in the memory of thoughtful men. Copernicus wholly lived in the divine idea expressed in the constellations, and henceforth the morning stars can never sing together without magnifying the glory of his genius. Darwin, born the same year, the same month and the same day with Lincoln, identified himself wholly with the divine idea expressed in the method of creation, hence all nature, through its flowers and through its birds, will never cease to fill the sky with perfume and melody in honor of his achievements. The divine idea Lincoln wholly lived in was not the intellectual aspects of it, with which speculative thought is concerned; nor the biological aspects of it with which naturalists are concerned; nor the mechanical aspects of it with which astronomers are concerned; but it was the distinctly human aspect of it, with which lovers and martyrs and heroes are concerned. The universities will guard the fortunes of Plato, the observatories will keep fresh the memory of Copernicus; the naturalists will take care of the interests of Darwin, but humanity, aching, struggling, suffering, despairing, triumphing, will recount to itself over and over again, until the last page of human history is written, the courage, the patience, the pity and the sacrifice of Lincoln. The poor belated negroes, slaves to petty kings in Africa, slaves to humane masters in America, but nevertheless slaves, until Lincoln, by a stroke of the pen, knocked the shackles from off their limbs, will never cease, in time or eternity, to lift their dark faces in gratitude to him as their savior from bondage.

Soldiers in blue, and soldiers in gray, more of whom now march amid the hills of day than drag their weary feet over the scenes of conflict, are able to see, by the light of a larger, sweeter time, territory sufficient in the heart of Lincoln for all brave men to stand and love, and the armies of Grant and the armies of Lee, now, thank God, united on earth and united in heaven, will both regard the martyred president as their commander-in-chief to all eternity. The sections have learned in fifty years that it is better to convert their energies into the flying shuttles of commerce to weave the people together than it is to turn them into Minie balls to shoot the people apart. No man's future is safer for the time to come than that of Abraham Lincoln. He wholly lived in the divine idea at the bottom of the American union. He identified himself with the central current of our national life. We cannot move toward the fulfillment of our destiny as a people without perpetually witnessing the spirit of Lincoln, accompanying us, like a pillar of cloud by day and a pillar of fire by night. The greater we become as a power among the nations, the wider becomes the scope of our commerce, the stronger becomes our influence for unity, world-wide and universal, the greater and wider and stronger will become Lincoln, who sought in his life to harmonize a divided people, and dying left a legacy of sympathy and tenderness and sacrifice which, by its "mild persistence," has

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reunited forever in the bonds of undying love the members of the national household.

It would not be true to say that Lincoln was superior in this or that respect to all other men who lived in our country between the years of 1809 and 1865. But it is true that he, more than any other, charged with the responsibility of national affairs, did discern and seize and wholly live in the divine idea it seems to be the purpose of Providence to realize through these United States. It was his complete conformity to the central purpose of this nation, as he had light to see it, that gives him his unique and growing place in history.

The men for whose good the machinery of the universe works and whose lives it republishes with every revolution of its wheels, are not always the strongest men in intellectual endowment or administrative ability. Nero had, perhaps, as much or more native ability than Saint Paul, but Nero threw himself across the purpose of God, and was ground to powder by it, while Saint Paul directed his life parallel with it, and hence lives in larger and larger measures with the gradual unfolding of the divine purpose. Napoleon was a much greater force than Wellington, but Napoleon was left discomfited and broken by the roadway of events, while Wellington was chosen to move on down the years at the head of his invincible columns. Herbert Spencer had intellectual ability equal to that of Hegel, but the English thinker built his system across the track of advancing thought, and had the sorrow of seeing it smashed by the engine of things, before he died, while the German thinker, lifting up his system parallel with the universal order, and hitched to the purpose at its center, will enjoy the happiness of perpetually teaching the human mind.

It often happens that the noblest men discern and seize and wholly live in an idea they take to be divine, but which, when subjected to the test of time, turns out to lead away from the track of history. The real test, therefore, of the greatness of one who has played a prominent part on the stage of human affairs, is this: how completely did he discern and build upon an idea moving toward realization in the eternities. A great and consecrated man may choose a promising idea, and upon it as a foundation, build of gold, or silver, or precious stones, or wood, or hay, or stubble, but inevitably the day of Judgment comes, and then his work is made manifest, for the day shall declare it. Every man's work is tried, and it is known in every case, finally, of what sort it is. If a man's work abide which he hath built upon an eternal foundation, he shall receive a reward, both for his work and for the wisdom that guided him in choosing the right idea upon which to build. But if a good man's work shall be burnt because built on a wrong idea, he shall suffer the loss of all his effort in the performance of that work, but he himself shall be saved yet so as by fire. Lincoln's work has stood the tests of fifty years of judgment days. It has been revealed through fire of what sort it was and is. He is now being rewarded both for his work and for the insight that led him to build on an eternal foundation. Those of us who left the union fifty years ago were just as good and great and consecrated as were those who remained in it. Our works, too, were of gold, and silver, and precious stones, but the idea we selected as a foundation upon which to build was not moving in the track of events. Our Southern Confederacy has been burnt, but the patriotism, devotion, consecration, which took form in its fading and passing fortunes, are forever safe. So great are we as a people that it has taken only fifty sad, heart-rending years, to bring us to a national level of good will, upon which it is in the hearts of all to give to the Confederates the same praise for their loyalty to what they believed to be right, and to cover their graves with flowers as deeply beautiful, as to those who fought on the side of victory and in the direction of the idea the God of history is unfolding.

The people of this country, North and South, have come to a point of view, high enough above the level of fifty years ago to appreciate the good and great men on both sides of the question that separated them once into contending armies. Think of a service like this tonight, held in a city that was burned to the ground forty-five years ago by order of the commander-in-chief of the Federal army, whose memory we meet here to honor. Nothing like it before ever took place in all history. It is a strange and a great thing under the sun. To what unexepected heights is this movement toward fraternity and affection to move? How much higher are the waters of good will to rise? If they continue to climb they will finally reach the shores upon which New York and Boston are situated, so that a memorial service in honor of Jefferson Davis will be held in those quarters, where they once hated Mr. Davis as thoroughly as we did Mr. Lincoln. Let the waves of fraternity swell, until they shall cover every patch of territory and island that separated us.

Theodore Roosevelt, half Georgian and half Dutchman, now the best loved president who has occupied his exalted position since Washington, when a young man, referred to Jefferson Davis as the arch traitor, but recently upon his return from a hunting trip in Louisiana, congratulated the people of Mississippi for contributing to the country the illustrious name of Jefferson Davis, and praised them for the honors they had conferred upon that great man.

Charles Francis Adams, only a short time ago, made the frank statement that he was for a long time too prejudiced to read the life of Mr. Davis, but, finally, being led to do so, he declared that he found his character without a blemish.

The difference between Abraham Lincoln and Jefferson Davis was not that they were not both good and great men, but the difference is that Mr. Lincoln took passage on a ship that will sail the seas of time forever, while Mr. Davis made the mistake of getting aboard a vessel that was wrecked, because out of the course mapped by Providence, as the destined way for the people of this country to voyage.

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When the Confederates left the sinking Confederacy and walked up the gangway back into the magnificent ship upon which all our people began the voyage to the future, the great captain was cold in death, but had he been alive he would have shared his last dollar and his last drop of heart's blood with the brave men who had been sailing in perilous seas, but who at length were coming back to the vessel we will all sail in to the shores of eternity.

In his "Reminiscences of the Civil War," General John B. Gordon relates a touchingly beautiful incident, illustrative of the feelings, deep down in their hearts, common to the soldiers of both the Union and Confederate armies. Once, on opposite sides of the Rapidan River, Northern and Southern troops were encamped. As no orders were coming from those in command of the contending forces for an exchange of lead, the plain soldiers of the two armies began to hurl from one side to the other notes of their favorite songs. The engagement in sentiment was opened by breaking the stillness of the April twilight from the Northern side of the river with the strains of "Hail Columbia, Happy Land." In response to this volley of emotion, fired from brave hearts in blue, the air was set to vibrating from the Southern bank of the river by the thrilling words of "Dixie" thrown from the throats in gray.

Then a lone volunteer, with chords in his soul which songs from neither bank of the Rapidan had seemingly touched, lifted up his voice in the immortal words of "Home, Sweet Home," when the men of both armies, as if moved from heaven, forgot all points of the national compass, and without reference to who was right or who was wrong, to flags of truce, or terms of surrender, reestablished the Union on the spot, by getting together in the sectionless music of John Howard Payne's spirit. Little did those brave men think, fifty years ago, when their voices were reverberating through the Virginia hills to the tune of "Home, Sweet Home," that they were not only filling the sky with melody, but also with prophecy, which those of us who meet here tonight have lived to see fulfilled.

"Hail Columbia" is now domesticated in the South, and "Dixie" is tumultuously at home in the North, and both songs have been purified from all sectional flavor through the wondrous alembic of good will.

"We are all back in the home of our fathers," in the language of Mr. Benjamin H. Hill, "and we are here to stay forever."

Abraham Lincoln

"With malice toward none and love for all,"
Lone was his heart and lone the way he trod.
So may one write upon the sculptured wall:
"Lincoln, a man unknown to all save God."

Stranger among the crowds that thronged his path,
Waiting, apart from other men and lands,
Praying for strength, above the crash of wrath,
Welding the broken nation in his hands

Simple and plain as some scarred cedar tree,
Deep ran his roots of life in common sod.
Lifting his head, he touched Infinity:
He was a man unknown to all save God

—G. D. B. Geldert.

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Woman and the Spiritual Seed of Israel

By MARY BEECHER LONGYEAR

The most wonderful book in the world is the Bible in the study and understanding of which is found the only true meaning of existence. The prophets of old were great lights in the darkness of the world's ignorance of God, and the truths which they uttered must be heeded today, if the world is to attain true freedom and humanity regain its birthright "as sons of God." In the stories and records of every day human experiences recorded in the Bible are hidden eternal lessons. The literal and spiritual, the tares and the wheat, the mortal and divine tendencies of mankind grow side by side and humanity's work is to "seek the precious among the vile," to get the honey from the lion's mouth. All the lasting good that has built up our civilization has come through men and women who have lived, studied, and tried to conform their lives to the teaching of the inspired Word of God. One of its clearest messages is revealed in the first chapter and the first five verses of the second chapter of Genesis, but even through the allegory and history which follows we find the pages often illumined with the spiritual light of Truth, and learn that as mortals approximate even the higher human goodness, they rise above materiality and experience more of God's blessings.

After the death of Abel, the first recorded tragedy, brother killing brother through jealousy and revenge, Eve realized that her progeny was liable to be filled with dominant animal propensities and end in death. Then this mother of the human race turned to the infinite God in her agony and prayed for a son of spiritual nature, who would perpetuate the spiritual seed of life. This son she named Seth "for God," she said, "hath appointed me another seed instead of Abel whom Cain slew,"—proving that every appeal of the human heart to infinite Love is answered. So Seth (Compensation) was born and through this line of spiritual unfoldment came Noah, Abraham, David and Jesus. Through Seth and his descendants was handed down the promise of mercy and the hope of the ultimate destruction of sin, which promise and hope became the distinct heritage of the tribes of Israel.

From the seed of Seth came Abram who chose to know and obey the instincts of Good. It was this that moved him to leave his kindred and plant himself far from their traditions and customs and rely wholly on the thought that came to him when he called on God for help. As he states it, God spoke to him and said: "Lift up now thine eyes and look from the place where thou art northward, southward, eastward and westward. For all the land which thou seest, to thee I will give it and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

When Abraham besought God for an heir saying, "Behold to me thou hast given no seed," God brought him forth abroad and said, "Look now toward heaven, and tell the stars, if thou be able to number them, and he said unto him, So, shall thy seed be." But Abraham fell on his face and laughed and said in his heart, "Shall a child be born to him that is a hundred years old, and shall Sarah, that is ninety years old, bear?" And God said unto Abraham, "As for Sarai [my princess], thy wife, thou shalt not call her name Sarai, but Sarah [princess to all the race] shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her."

Sarah herself, also incredulous, said, "God hath made me to laugh, so that all that hear will laugh too." But Sarah began to assume control over this precious seed very early. "And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

When Abraham would have destroyed the seed of Isaac forever by slaying him on the altar, as he then thought by God's command, Isaac was delivered again to his mother and remained with her until she slept in the cave at Hebron. When Abraham was "old and well stricken in age" he began to think of his duty toward his gentle, home-loving Isaac, and of the promises of God to him and his seed. He then sent the oldest servant in his household to Mesopotamia to seek a wife for the lad. The story of that trip is like unto a Giotto picture, its simplicity and beauty of description stirs the heart with deep emotion. Isaac sought divine guidance. Turning away from all human influence and obeying the divine leading Rebekah mounted her

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camel and with her handmaids in the cavalcade, left her home to seek the union which her faith in God would reveal. Hear the blessing of her kinsmen at her departure: "Thou art our sister; be thou the mother of thousands of millions and let thy seed possess the gate of those which hate them."

Isaac, mourning the death of his loved mother, was meditating in the fields at eventide, when a vision of beauty charmed his gaze, and Rebekah was lifted from her camel and Isaac "brought her into his mother Sarah's tent . . . and she became his wife; and he loved her: and Isaac was comforted after his mother's death." But as time went on, the disturbing thought began to dawn upon them both that they were failing to carry out the prophecies revealed to their father. Would the race go out with them? Much as they enjoyed each other's company, their hearts were saddened at the thought of the barreness of Rebekah. Then it was that Isaac sought a place of retirement and poured out his soul in petition to God for a spiritually conceived son that might be a pure seed of the race.

Rebekah must have rejoiced when she found that the prayer had been answered, but was puzzled when she felt the sensation of struggle within her. "If this be a blessed seed child in answer to prayer, why all this disturbance?" she queried. Then the answer was given her that there were two nations in her womb, and the *elder* should serve the *younger*. This saying she pondered in her heart.

No wonder she loved Jacob better than his brother Esau,* who grew up to be a wild, sport-loving lad, loved by his aged father because he "did eat of his venison." Rebekah kept the younger twin with her, and told him of the wonderful prophecy given her before his birth. "God means that you shall rule Esau," she would say, "and you are to preserve the seed of spiritual life."

She was willing to sacrifice everything to gain the end she thought righteous. When at his mother's bidding, Jacob braced himself to carry out her commands, and bring the kids to make savory meat to deceive his eye-dimmed father in order to gain the blessing of the elder, he feebly and fearfully protested. Esau was hairy; Jacob was smooth. If their father should feel of him he would be a deceiver and would get a curse and not a blessing; he didn't want to do it.

Then spoke the seed-preserving instinct of woman. She would take the curse. "My son," she said, "only obey my voice and go fetch them." We can see her dressing poor, frightened Jacob up in Esau's clothes, and tying the still warm goat skins on his arms and the smooth of his neck, and placing in his trembling hands the mess of pottage, which he carried to his duped father with dissembling words. Thus Jacob secured the blessing promised him before birth by Isaac: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee; and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be everyone that curseth thee, and blessed be he that blesseth thee."

After Esau appeared, there was a scene, of course, and Rebekah, fearing that her loved son would be slain, persuaded Isaac to send Jacob off to find a wife in Canaan, saying, "I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth such as these which are of the daughters of the land, what good shall my life do me?" Isaac agreeable to this suggestion, not only calmly followed Rebekah's advice but gave Jacob another blessing besides.

Then Jacob, sent away from home to find a wife among his own kindred, learned the truth of what his mother had taught him, when, in the darkness of night, with only a stone for a pillow, he had a vision of the meaning of a birthright. In an inspirational dream he saw a ladder reaching to heaven and angels ascending and descending upon it, and behold God, the Lord, stood above it and said:

> "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;
>
> And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.
>
> And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.
>
> And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.
>
> And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven."

The next day, Jacob set up the stone he slept on for a pillar of remembrance, and made vows unto God and went on his journey a changed man.

Now the drama of Jacob's varied life rapidly unfolds and we see the gradual change experience is making in his character. Constancy was an inherent virtue. Love of Rachel dominated his life, and made him a willing servitor for fourteen years, but it seemed to him "but a few days for the love he had to her." Rachel longed to have children from him like her sister Leah, and their handmaids, but she was barren. When, however, she besought *Jacob* to give her children or she would die, his anger was kindled against her and he said, "Am I in God's stead, who hath withheld from thee the fruit of the womb?" Whereupon Rachel besought a spiritual son from the *Lord* and God remembered her, and when her hoped-for child, Joseph, was born she acknowledged his origin and said, "God hath taken away my reproach," and her son even in-

* "Esau stands for the mere man of the earth (Heb. 12: 16, 17) . . . he was destitute of faith, and despised the birthright because it was a spiritual thing, of value only as there was faith to apprehend it." (Scofield Reference Bible.)

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herited the birthright, for Reuben, the first son of Leah and Jacob had sinned, and was deprived of his place. So Jacob chose the son of his dearly-loved Rachel in his place, to inherit the birthright blessing.

Jacob's story is too well known to repeat. He had many faults and fears to overcome but he clung to God for his support. One time in his greatest trouble, he went to Canaan to build an altar to God.

> "And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.
>
> And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;
>
> And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." (Gen. 35: 10-13.)

The Bible records that Jacob had twelve sons, each with a distinct mission to perform. Eve's appeal to God for a spiritual seed—in Seth—really founded the chosen twelve tribes, who were to bring salvation to the world and restore all men to their spiritual estate. They were to be compelled by experience to seek God and they were destined to learn the source of their power to be in God as their forefathers had learned.

To two only of his sons did Jacob give a special blessing, Judah, the fourth son by Leah was given the sceptre blessing, and to Joseph was given, as we have said before, the birthright blessing. Bible history concerns itself chiefly with the progeny of these two sons, showing how and why they prospered, and why the tribes were dispersed, the descendants of Judah being given no permanent home, and the descendants of Joseph "lost" with the nine other tribes.

However, through the prophetic pages of the Bible is revealed the divine plan which will be visualized and fulfilled in *these* latter days. The spiritual and literal heirs of Judah and the spiritual and literal heirs of Joseph will unite and their radiant influence will lead all the world to find the heaven on earth that Jesus discerned and prayed for.

In the history of Judah, Jacob's fourth son, who received the sceptre blessing, we learn (Genesis, chapter 38, beginning at the sixth verse) the story of Tamar.

When Judah's eldest son died, Tamar his wife was anxious to preserve the seed of Judah's tribe in a direct line. She felt prophetically the necessity of lineal descent; you remember the story,—how she went to Judah and urged him to give her one of his other sons for a husband, and was not able to get one although she waited until the youngest one, Shelah, was of age, as he was promised to her, but Judah's vow was forgotten. With no thought but the overwhelming desire that the seed of the tribe of Judah be preserved in its purity, Tamar disguised herself and enticed Judah himself, to be the progenitor of his race. When her deception was found out, Judah said, "She hath been more righteous than I." As a result of this union there were twins again born to a lineal descendant of Abraham. The peculiar circumstances attending the birth of these twins are well known and are of more than usual consequence since the law of primogeniture prevailed and Judah was the royal family or holder of the sceptre birthright. When at birth one child put out his hand, the midwife tied a scarlet string around it saying, "This came first," and it came to pass as he drew back his hand, behold his brother was born who was called Pharez, signifying the breach, and the child with the scarlet string was called Zarah, meaning the "seed." We will later speak of that planted seed. It was necessary that the first born should be identified so that at the proper time he might ascend the throne. Although the scarlet thread was tied on the hand of Zarah, he was not born until after his brother who was called Pharez. For the reason that Jesus came from the line of Pharez, his unbroken genealogy is given in the Bible. After six generations, Boaz was begotten, and we find the sweet story of Ruth, where Boaz of the tribe of Judah married the Moabitess and the people said, "The Lord make the woman that is come into thine house be like Rachel and Leah, which did build the house of Israel, and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give of this young woman." The genealogy then shows us that Boaz named his son Obed, and Obed begat Jesse, and Jesse begat David.

After David's brave, sinning, repentant, and prayerful career, who would be chosen to rule after him? Again a woman was called to establish a king on the throne. The prophet Nathan begged Bathsheba to tell David, when he was old and feeble, that Adonijah, one of his many sons, was usurping the reins of government and even essaying to rule the kingdom of Judah and to remind him of his oath that the throne should be given to their loved son, Solomon who at birth was called "Beloved of the Lord." He listened to her plea and commanded Nathan the prophet to cause Solomon to ride upon David's own mule down to Gihon and let Zadak the priest and Nathan the prophet anoint him king over Israel and blow the trumpet and say "God save king Solomon." (1 Kings 1: 34.) That Solomon respected his mother and listened to her counsel is shown by the manner in which he met her when she came to ask a favor of him. "The king rose up to meet her, and bowed himself unto her and sat down on his throne, and caused a seat to be set for the king's mother; and she sat down on his right hand." When she asked a petition of him he said, "Ask on, my mother; for I will not say thee nay." (Nevertheless he bluntly refused when he saw it was not right to give his greatest enemy a high rank.)

Solomon's glorious reign, however, his wisdom and his riches, did not keep him true to the God of his fathers, and he was warned that his kingdom would be taken from him, but that one tribe, Benjamin, would for David's sake and Jerusalem's sake remain with the tribe of Judah.

When at his death, the ten tribes revolted with Jereboam at their head, Rehoboam, the son of Solomon, was left with only the tribes of Judah, and Benjamin, though afterwards the Levites came to Judah. (2

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Chron. 11: 14.) Following the kingly line as it descended according to the custom of the Jews from father to son, we see that the woman was recognized, since the mother of nearly every king was mentioned in the Biblical record. The spiritual seed was cherished and preserved by woman through the years that followed the disastrous dispersion. A notable instance is related in 2 Chronicles. King Ahaziah of the tribe of Judah had been found by Jehu hobnobbing with the tribes of Israel in the camp of Ahab whom Jehu had been commissioned by the Lord to cut off. "And when they had slain him, they buried him. . . . But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah." (2 Chron. 22: 9, 10.) However, woman was at her appointed task and after seven years little Joash, the son of Ahaziah, who had been hidden with his nurse in the bed-chamber of his aunt Jehoshabeath, the wife of the priest Jehoiada, was (under the management of the priests of the sanctuary crowned king and all the congregation made a covenant with the king in the house of God. And Jehoiada said, "Behold, the king's son shall reign, as the Lord hath said of the sons of David."

Later Josiah, that godly king, was cheered and encouraged by Huldah, the prophetess of the college of Jerusalem, but the chronicles show that Josiah joined in battle against Necho, king of Egypt, although Necho declared that he came not against Judah. "Nevertheless Josiah would not turn his face from him . . . and hearkened not unto the word of Necho from the mouth of God." So, according to the records, he was killed and buried with honor. Then the king of Egypt took a hand in the government of the tribe of Judah. The heir apparent Jehoahaz, was put down after he had reigned three months and the king of Egypt changed the name of the second son, Eliakim, to Jehoiakim and put him on the throne and from him demanded tribute. The next king of Judah was the son of Jehoiakim, Jehoiachim, who like his father, did that which was evil in the sight of the Lord and we are told in 2 Kings, 24 that he was taken with his mother, wives, nobles, officers, mighty men, even seven thousand men of might and one thousand smiths and craftsmen into Babylon. Mattaniah, his uncle, whose name he changed to Zedekiah, with his wife Hamutal, the daughter of Jeremiah the prophet, was left by the Babylonish king to rule over the remnant in Jerusalem. He also is said to have done evil in the sight of the Lord and in the ninth year he rebelled against the king of Babylon. Jerusalem was besieged and Zedekiah the last of the seed royal saw his sons killed before him.

Jeremiah the prophet was in Jerusalem when Zedekiah reigned and at its destruction he took the charge of the young daughters and carried them into Egypt, thence to Ireland where the descendants of Zarah, the twin brother of Pharez was reigning as King Heremon.* Here again woman came to the rescue and one of Zedekiah's daughters, Tea Tephi, married in Ireland this other descendant of Judah. Here we have a union typifying completeness, both descendants of David, founding the race of Irish, Scottish, and English kings from which Queen Victoria was descended.

Thus we find that woman throughout Bible history guarded the spiritual seed of Truth through the generations from Seth to David, and from David to the carrying away of the Jews to Babylon.

Fourteen generations after the disheartened Jews hung their harps on the willow trees of Babylon, Elizabeth the wife of Zecharias the priest of the temple at Jerusalem had a spiritual conception as did Sarah the wife of Abraham, and five months later a sweet innocent virgin betrothed to Joseph of Nazareth came to Elizabeth telling her the wonderful story of her visit from a heavenly messenger and the prophecy given her of the birth of a spiritually-conceived son, saying with exultant joy, "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. He hath put down the mighty from their seats and exalted them of low degree. He hath holpen his servant Israel in remembrance of his mercy as he spoke to our fathers to Abraham and to his seed forever."

Thus Jesus appeared as prophesied fourteen generations after the dispersion of the Jews and presented to the world the masculine ideal of manhood.

But what did Jesus declare as to the future? "I have yet many things to say unto you," he told his disciples, "but ye cannot bear them now. Howbeit when he, the Spirit of truth ["whom the world cannot receive, because it seeth him not"] is come, he will guide you into all truth." What was to be the form in which this "all truth" was to appear? Did St. John's vision as recorded in the twelfth chapter of Revelation prefigure the appearance of a feminie representative of Divinity, "a woman clothed with the sun" who should supplement and complete the earlier fulfillment of prophetic vision? Is it not possible then that America will prove to be to the old world what the feminine is to the masculine,—the fulfillment in Love of the promise which wisdom and strength have foretold. Two great writers on Anglo-Saxon identity have hinted in this direction, Rev. Joseph Wild and Professor C. A. L. Totten.

In *The Secret of History* published in 1891 Professor Totten says:

"It is hopeless to attempt the solution of the problem of Humanity by limiting ourselves to the analysis of Manhood only. . . . It was the creation of *Womanhood* which completed the equation which even yet we have not fully solved.

"But all things from the least unto the greatest partake of this essential characteristic and the only door of approach folds back in two leaves which are twain apiece.

*** See "The King's Daughters" by C. A. L. Totten.**

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"For instance History is the exact counterpart of Prophecy and *vice versa* and each is double, even sacred and secular the inner and the outer.

"They mutually illuminate each other and it is only in the recognition of their necessary agreement as a result of the duality of all things that the Student can arrive at Truth itself.

"He must stand *between* them in receptive mood, and compare impressions. The inevitable result of thus placing one's self betwixt this double influence is a new mental birth—the *conception* of the Oneness of Truth. . . .

"The novitiate in the ancient mysteries of Egypt was taught the lesson of duality as he entered the temple of On; he had to pass between two Obelisks that guard its entrance. The same two stand today the one over against the other upon either side of the Atlantic.

"In the earlier mysteries of the Shepherd Kings the same truth was taught by the companion blocks upon either side of the entrance passage to the Great Pyramid, and in the latter days of Solomon, by "Jachin" and "Boaz" the pillars of Strength and Beauty between which the representative of all Israel drew near to God.

"In their plainest literal sense, and in a far deeper spiritual one, these double types are always male and female, part and counterpart, Lord and Lady, Bride and Groom. They have been joined of God from the beginning and it is certain that no *man* can put them asunder. . . .

"The Strength and Beauty of this fundamental mystery is deeply concealed in manhood and its better Counterpart."

Thus may we not look in this age of woman's emancipation for her destiny to be crowned by giving the world a higher and holier concept of God through foretaste of that Love divine which the mother love foretells? Woman, the seed preserver, and woman, the flower and fruitage of what the seed has brought forth, may yet be crowned with "a crown of twelve stars," the complete fulfillment of divine prophecy.

The Spirit in the Wheels

By Rev. GEORGE MOORE

Pastor of the Congregational Church, Verona, N. J.

[This sermon was preached in Verona, New Jersey, October 31, 1920, at a Union service of all the town churches. The sermon attracted considerable attention in the light of the coming election and its bearing on the League of Nations and this full report is printed in the WATCHMAN in response to many requests for its publication.]

Ezekiel 1:20: "For the spirit of the living creature was in the wheels."

Ezekiel was one of the four greatest prophets; he was a priestly prophet; he was a captive prophet who settled with the Israelites in exile on the banks of the river Chebar in ancient Babylon, B. C. 595. It was here that "the hand of the LORD was heavy upon him and that "the word of the LORD came expressly" to him. Unlike the preexilic prophets, whose ministry was to either the northern or southern kingdoms, Ezekiel is the voice of Jehovah to "the whole house of Israel."

To him there came great visions from Jehovah. Hence his method is symbol and vision—visions of great clouds; of "fire infolding itself," with "brightness" round about; visions of living creatures moving to and fro; visions of a great organism of wheels, wheels within wheels, wheels with glowing eyes, and faces, and faces and wings; wheels revolving like the wheels of a chariot, wheels moving up and down as with the wings of a great bird in flight; wheels that moved as the creatures moved, and stood when the creatures stood, and lifted up when the creatures lifted up. The noise was of flapping wings, as of the rush of mighty waters; the sound of wheels as of a great moving host; the voice of speech as the voice of the Almighty. There was a throne of sapphire stone having thereon "the likeness of a man,"—all moving, wheels revolving, because there was in them the spirit of a living creature.

Here is a message for the hour. The prophet was bewildered by the confusion of the times, but was reassured when he saw amidst the whirling events the Spirit of God controlling all. We are living in a day of great confusion and whirling of events. We are face to face with a mighty question of destiny; thousands seem not to know how to answer. As frightened timorous souls they seem to stand on the banks of a mighty river which has its source in the fountain in the Rock of Ages and the current of which has been flowing forward for twenty centuries gathering such size and magnitude that men have now lost its measure. But because others on its shores, inspired by partizan motives, have befogged the waters with a political controversy many are fearful to launch forth with their ships of destiny.

It is the devil's work to befog the issues of truth. He began in Eden saying to our first parents, "Yea, hath God said?" He attacked Jesus of Nazareth saying, "If thou be the Son of God!" Before our very eyes the humanitarian teachings of Jesus seem

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to have been called in question. Many have already grasped that fact. But, may we all see the Spirit of life "in the wheels" and hear the voice of Almighty God in the noise of the host. What is this Spirit in the wheels

The Spirit of God in the Universe

First of all, the sublimest statement ever penned says: "In the beginning God created the heaven and the earth. And the Spirit of God moved upon the face of the waters." "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens . . . When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou are mindful of him? and the son of man, that thou visitest him? Thou . . . hast crowned him with glory and honour, . . . thou hast put all things under his feet." God is clothed with majesty and strength in a world that cannot be moved (Ps. 93: 1).

Look over your heads on any clear autumn night and behold how the firmament is magnified with stars of glory and planets which twinkle with radiant light. The white winged clouds move, in silent majesty, across the face of the silvery moon as though to draw a momentary curtain while a great Armada of moving nebulae, revolving planets, swinging worlds, and sprays of star dust march into perspective and then on, and on, to unlimited space, as though rendering worship to a Creator,—wheels within wheels. What is it that makes them go? Various have been the answers of philosophers, poets, theorists, atheists; many have said, "They go of themselves." There never was a great work attempted or accomplished but what the devil appeared and said, "Yea, hath God said?" But no more workable theory of the universe has ever been presented than this: "The spirit of the living creature [Christ] is in the wheels."

The Spirit of God in History

In the second place, it is inconceivable that God should create a world and the creatures therein and then leave them to chance or fate. But history moves "straight forward." There have been counter forces, chaos, confusion at times, but civilization has pushed barbarism to the wall, the white light of the Cross has broken the grip of Heathenism on the world. How do you account for the facts? Here again are wheels within wheels moving "straight forward" because of "the spirit" within them. What has been its expression?

1. *God consciousness* is its first historical expression after the tragedy in Eden in which the whole human race was involved; God "placed at the east of the garden of Eden Cherubins, and a flaming sword which turned every way as wheels in wheels, to keep the way of the tree of life." Not until four generations from Adam is it said that man again called upon the name of the Lord. Enos is the spiritual seed renewed. Then man again gave expression through worship to consciousness of God. But man again failed to meet the divine program and again God is heard "in the cool of the day."

God said to Noah, "the imaginations of man's heart being evil continually, "My spirit shall not always strive with man . . . I will destroy man . . . from the face of the earth,"—hence the flood, which is now a historical as well as a Scriptural fact. Nevertheless, man made progress. To Abraham the call came, and with him, in due time, a specially chosen race to be led of God as a medium of divine blessing to the world.

2. *Formal Worship* came through the divine lawgiver Moses. Worship was to be no longer informal but in symbol and types which were to speak (even to them) of the great blessing to come. God never intended that ritual should displace a deep sense of divine consciousness but that it should be interpretative. Following Moses came prophet after prophet to lead men on to the fulfillment of promise. For four hundred years no prophet! Then behold, the Light (by way of Galilee) of the Nations!

3. *Worship—in Spirit and in Truth.* The believers were first called Christians in Antioch, but the Christian church began by a well in Samaria. Said Christ to the outcast woman, "Ye shall neither in this mountain nor yet at Jerusalem, worship the Father . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." Its great ushering in was Pentecost. Its great strengthening and foundationing was the blood of the martyrs ("the seed of the church") in the Roman period. Though a black pall then settled over the centuries, the gates of hell were not to prevail against it.

4. *Reformation.* In the Middle Ages the minds of men seem largely dormant, the conscience of the formal church so hard one could not arouse it with the thunder of the battle-ax. But God always has His man and men for the hour. Savonarola, John Huss, Zwingli, Calvin, Luther were there to break the yoke of paganism in the church; they brought in a spiritual quickening the tides of which have never receded. Not alone the continent but the shores of England felt the impact of that Pentecostal outpouring. New churches were built, religious fervor grew everywhere. It was first of all a great spiritual quickening. But there were "wheels within the wheels." Note four aspects of it:

There was an *industrial* quickening. In the background of Savonarola, Huss, Luther there came an industrial upheaval the influences of which are felt today. Instead of the pointed stick, the hoe; instead of the hoe the plow; then the cultivator, then the spinning wheel; then the cotton gin; then the loom and the factory;—wheels within wheels, wheels of industry but wheels of progress having in them "the spirit of the creature."

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There came a *social* quickening. This was another wheel in the Reformation. Social environment changed for the better. Class distinctions at once began to break; feudal lords and serfs, masters and slaves, the high rich and the low poor began to give way to a great middle class having the privileges of wealth and aristocracy. Wesley and Knox in the English revival brought greater blessing than they knew. "The spirit" was in the wheel within the wheel.

There was an *intellectual* quickening. The Bible had long been chained to pulpits, locked up in monasteries, read only in an ancient tongue, and interpreted largely by immoral men. Lo, now, every man should read and become his own priest before the great Mediator. Schools, colleges, universities laid their foundations. Then began the opening of the doors of intellect—for the spirit was in the wheels.

There was a *moral* quickening, an interest in public questions, in the welfare of the poor, in the welfare of incessant workers, in the welfare of government. The old standard of public morals gave way to puritanic ideas.

5. *Religious Liberty.* The Reformation continued moving down the years. Men at last said: "Neither in Mt. Gerzim nor yet at Jerusalem shall men worship but 'in spirit and in truth,' for 'God is a Spirit.'" Throwing off the unbending ritual of a religious system the Puritan and Pilgrim Fathers left a persecuting England—but the *inner urge* of their hearts said, "Holland is not enough. We must build a nation whose foundations are political and religious liberty." So the Pilgrim Fathers pushed out from the shores of Europe to cross the broad sea over which Columbus sailed under the banner of the Cross to a new land where they set up their banners *in the name of God.*

The day came when American statesmen incorporated the principles of the liberty-loving Fathers in the Declaration of Independence—from the old world. They were God's instruments to bring in a new era. Their spirit was that all men are created equal; their great interpreter later said a nation so conceived in liberty "shall not perish from the earth." The dead at Valley Forge, on the greensward at Concord, under the rows of stone encircling the battle monument at Gettysburg, the shrines of the nation at Mt. Vernon and at Springfield all bespeak the spirit of liberty in the wheels.

6. *Democracy* is the next great expression of the spirit in the wheels,—a wheel within the wheel. "The American government is unique among the governments of the earth. Its background reflects a deep consciousness of the presence of God; its spirit—the liberty wherewith God makes men free; its constitution—the equality of man and his inherent right to life, liberty, and the pursuit of happiness. Its very essence cries, 'Ho, every one that thirsteth, come ye!'"

The American Democracy holds a supreme place in this aftermath of war. The confusion of the times is not alone due to the industrial, social, and intellectual unrest. There is an *inner urge* in the hearts of men everywhere, truly defined by our great President as a spirit of democracy. It has a moral and religious basis; the roots of it reach back to the Reformation of Luther; its source of life to the fountain in the Rock of Ages.

From the Reformation onward old systems have gradually broken down, till town and town, city and city, state and state have come to live together in the spirit of neighborliness; the guarded camp, the walled city is a thing of the past. Surely it is growing time the forts of the nations were dismantled. It is time nations were neighbors. Woodrow Wilson spoke with the far-seeing eye of a prophet when he said, "It is clear that in the future nations must be governed by the same high code of honor that we require in individuals." Jesus, quoting the law, said, "Thou shalt love thy neighbor as thyself"—this the law of nations as much as of individuals.

The great question before the American people today so potent with possibilities of world destiny is the natural outgrowth of America's history and spirit. The tragedy is that there has arisen in our midst the spirit of Antichrist whose apparent object has been not to clarify but to distort until the American citizen is in a quandary how to answer.

During the World War we did not apprehend that we must stand by with sheepish docility when civilization was being blown to atoms. We entered not alone to stop the war, but to bring democracy to the world, in hope that all war may be stopped. Some do not believe that. But that is the spirit of reformation now in the wheels of progress—the natural outgrowth of American liberty. Why do men now hesitate to vindicate the blood of eighty thousand American youth sleeping as immortals where the red poppies grow in the soil of France? Then men's hearts were filled with righteous indignation; then we yearned to take up the sword; what is the matter now?

America's duty ought to be clear. In the light of history; in the light of the Reformation; in the light of the spirit of the Pilgrim Fathers; in the light of the founders of American democracy; in the light of her position among the nations of the earth; in the spirit of all progress her duty in this hour should be clear. It seems to me that only cowards,—men who lack vision, men of a social and religious temperament different from what is truly America's own, and men of Kulturic sentiment only—would have the nation turn her back on the very cause for which she drew the sword. The growth of American liberty is reaching out to the world. Many believe that the next step in progress is the League, and to refuse is to introduce a reversal of human progress. No man believes it will stop all wars but that it is the greatest step so far to the prevention of war.

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When the Temple of Jerusalem was being defiled by greedy purveyors who bought and sold, Jesus arose in the majesty of his might and drove them out. When he walked in Jewry men said, "Lo, what shall this man do?" For the personality of the Christ stood athwart the path of the political as well as the religious tyrant in Israel. And now behold the greatest moral national achievement of the ages is here. Self-seeking and tyranny-loving nations consult together, but before they venture on premeditated blood-shed they ask: "And, lo, what shall this America do?" No longer the lone Christ standing in the judgment hall of the world; no longer here and there a martyr; no longer a mere John Huss facing his persecutors; no longer a lone Luther seeking reform, but a democracy of a hundred million souls standing across the path of the tyrants of both human and religious liberty and of progress. This is the most marvelous national achievement of the age. "The spirit of the living creature" is in the wheels of history.

True Americans believe that no spurious Americanism can thwart the fair dealing of God. America's starry emblem with sky of blue, stripes of blood-red sacrifice, bars of snow-white and unsullied honor are prophetic of Israel's spirit of a new earth wherein dwelleth righteousness, and no combination of Satan's reign among the nations can prevail against it.

The Spirit of God in Destiny

What of the Future? Democracy is the highest form of government yet reached. Its genius is found in its people; it begins and ends with them. And a "government of the people and by the people and for the people shall never perish from the earth," said the great Lincoln.

But democracy is the most perilous government of history. Its glory is its liberty and therein lies its danger. Democracy never rises higher then its people; it is just as good and just as bad as its people are; just as weak and just as strong as its people are; just as corrupt and just as fair as the people are; its ideals are those of its citizens. Russia as a democracy is free, so is Mexico, but what a spectacle they have been! What do they like? Are they ready now for true democracy?

Democracy is a spiritual thing. It had its birth in the Mosaic dispensation of Israel; its very foundations are the Ten Laws of Moses. Said George Washington, "Reason and experience forbid us to expect that national morality can prevail where there is an exclusion of the religious principle." After all, is it not this which leads many thinking men to fear a federation with the old world?

If 40,000,000 avowed church members in America—or this proportion of citizenship—can hold America true to the divine program, how many will be required in the various nations of Europe to make true democracy a prevailing institution there?

Democracy is dangerous for it is a spiritual thing. Can democracy prevail where there does not exist a moral and religious groundwork based on the revealed Law and Word of the great Jehovah? Surely, there is no other way to make the world safe for democracy, or democracy safe for the world. Is not the tendency to materialism and aristocracy otherwise?

We must believe in the ideal of the League; we must believe in a federated Anglo-Saxon race on a commercial, moral, spiritual basis. We cannot believe that war is over in the world as long as war, moral and spiritual, reigns in the breasts of individuals. Truly again it must be said,

> "Once to every man and nation comes the moment to decide,
> In the strife of truth with falsehood;
> for the good or evil side."

Then too, I believe, the problem is more Anglo-Saxon-Norman-Israel of Europe and America in a to believe that we shall soon have a federated world—no, not till Kingdom comes; but the very trend of the problem, commercially, as well as otherwise, demands an Anglo-Saxon federation. This I believe will eventually prove to be the case—the Anglo-Saxon-Norman Israel of Europe and America in a federation for defense against an anti-Christian and pagan world.

A great discovery was made about sixty years ago by some worthy Englishmen; it has gained such strength on investigation both Scripturally and historically, and as a matter of faith, that the policy of the great British Empire has come to be molded in the light of it. Britain was hesitant about the League because of this great truth back of her throne. It is that the throne of King George of England is the ancient throne of David. This truth is prevalent at this hour. This has gained such credence and such significance that every thinking man must consider it in the light of the future. Americans are too much behind the newspaper,—not enough in the Bible's history.

Even Israel was chosen not for a depository of religion but as a medium of blessing to the world. In spite of the nation's sins God will see to it—and has doubtless during the ages in which she seems to many to have been entirely lost—that she fulfills her divine mission. May it not, indeed, be true that America with her Anglo-Saxon-Norman sisters and brothers, across the sea, are the true lineal descendants of the lost tribes whom God is now calling out for federation?

I will venture to guess there is hardly one minister in ten in America tonight who has presented this divine truth to his congregation. There has been too much spiritualizing of texts which can only be interpreted literally. The Davidic monarchy was once a fact of history. Due to national sins the curse is on the throne, but only till the Times of the Gentiles be

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fulfilled. The promises of God concerning that throne remaining on earth through all the ages, and its great glory to come with the calling out again of the twelve tribes, are so numerous and so definite that no true student of God's Word can look for anything but their literal fulfillment.

The Spirit drove Jesus into the wilderness; it forced the reformers to duty; the same *inner urge* brought the Pilgrims to America; the same Spirit inspired the colonial statesmen; that same Spirit drove America into the World War.

In the long run it will make little difference which of the two major candidates wins in this election. Though one stands for the League and the other seems to be against it, the Spirit in the wheels of destiny will drive America to fulfill her divine mission. "My thoughts are not your thoughts, neither are your ways my ways, saith the LORD, . . . my word . . . shall not return unto me void."

That divine mission may be preparation now for the war of Armageddon. America's hymns are truly prophetic—many of them. She has been singing them as mere shibboleths.

Onward Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.

may yet be the great battle cry of federated Israel at Armageddon!

Have you too been praying, "Thy kingdom come" and have lost sight of this great divine truth? Then may you have vision. May America have a vision, for "where there is no vision the people perish." "And the spirit of the living creature was in the wheels"—and above them a throne of sapphire stone having on it the likeness of a man. Surely God will not be mocked forever!

Pilgrim's Progress

Its Two Pilgrimages Compared

By G. M. B.

In "The Author's Apology for his Book" Bunyan says:

My dark and cloudy words they do but hold
The truth, as cabinets enclose the gold.
* * * *
This book, it chalketh out before thine eyes
The man that seeks the everlasting prize:
It shows you whence he comes, whither he goes,
What he leaves undone; also what he does:
It shows you also how he runs and runs
Till he unto the gate of glory comes.
* * * *
Wouldst thou be in a dream and yet not sleep?
O then come hither
And lay my book, thy head, and heart together.

In "The Author's Way of Sending Forth his Second Part of the Pilgrim," after noting that some will think this second Pilgrimage is a counterfeit, he says:

If such thou meet'st with, then thine only way,
Before them all, is to say out thy say
In thine own native language, which no man
Now useth, nor with ease dissemble can.
If, after all, they still of you shall doubt,
Thinking that you, like gipsies, go about,
In naughty wise the country to defile;
Or that you seek good people to beguile
With things unwarrantable—send for me
And I will testify you pilgrims be
Yea, I will testify that only you
My Pilgrims are; and that alone will do.
* * * *
Behold, thou art sent
To friends, not foes; to friends that will give place
To thee, thy Pilgrims, and thy words embrace.
Besides, what my first Pilgrim left conceal'd,
Thou, my brave second Pilgrim, hast reveal'd
What Christian left lock'd up, and went his way,
Sweet Christiana opens with her key.
* * * *
When thou hast told the world of all these things,
Then turn about, my Book, and touch these strings;
Which, if but touched, will such music make,
They'll make a cripple dance, a giant quake.

From these statements it seems that Bunyan had unfolded to him two phases or successive stages of the development of Israel, in the Revelation of the Christ, the I AM, to humanity on its way to a complete manifestation.

With the first many of us have been familiar from childhood, but with the second perhaps not quite so consciously acquainted, and for purposes of comparison I will refer to the Pilgrims as No. 1 and No. 2.

No. 1 is started by Evangelist; No. 2 is started by Secret, "the Father."

No. 1 thinks of spiritual blessings; No. 2 is promised the heritage of Jacob.

No. 1 is driven by fear of wrath to come; No. 2 is wooed by visions of Reality.

No. 1's language seemed folly; No. 2's stunned the neighbors.

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No. 1's trials are nothing compared to the burden of sin.

No. 2's trials are assurances of God's care for them.

No. 1 fights his way along without companionship, until well on his journey Faithful joins him; No. 2 has Mercy for company from the start.

No. 1 has to be helped out of the Slough of Despond; No. 2 gets through by watchfulness and receives the promise of achievement to reward faith.

No. 1 makes an earnest petition at the Wicket Gate and is admitted, but No. 2 is perplexed as to the nature of prayer and at last wins through her declarations of faith.

No. 1 is assured that past sins are forgiven; No. 2 is assured "I pray for all them that believe on me, by what means soever they come unto me."

No. 1 meets the Lord's messengers; No. 2 meets the Lord Himself, and is shown that love and self-abnegation win pardon.

No. 1 is shown many things in the Interpreter's house, all of which are revealed to No. 2 and in addition they are shown a parable against commercialization of life, a promise of the abundance of God to even the most unworthy who will walk by faith; by a hen and chicks they are taught gratitude for God's mother love; by a sheep, non-resistance and meekness; by the flowers, God's infinite variety of beauty and methods of work; by the cornfield, Truth's demands for works more than words; and by the robin they are warned against hypocrisy. Also with various proverbs they are taught that health goes with holiness, not with sin; that God's supply is infinite, that every day must be a judgment day; then they are passed through a careful self-examination as to their motives in taking this journey, and just before leaving are put through a process of purification, sealed with the mark of intelligent self-sacrifice and clothed with the garments of right thinking, which enabled them to see everything that God has made perfect, pure, and beautiful. As they go, *Love* their *Shepherd* under the name of Greatheart teaches them the union of the human and divine in Jesus Christ.

In both No. 1 and No. 2 the rest in the arbor at the top of the hill of Difficulty breeds carelessness and a loss to No. 1 of his guidance, and to No. 2 of the bottle of Spirits. No comment is made upon this in No. 1 but in No. 2 are the words "Pilgrims should watch and remember what they have already received, under their greatest enjoyments; but for want of doing so, oftimes their refreshing ends in tears, and their sunshine in a cloud" and Bunyan has noted in the margin, "Mark this."

Just before they come to the third stage of the journey, the House Beautiful, they encounter the lions. In the first Pilgrimage the Pilgrim is encouraged by the porter and finds them chained, but in the second Pilgrimage they are opposed by a Giant who backs the lions until Christiana declares "Though the highways have been unoccupied heretofore, and though the travellers have been made in time past to walk through by-ways, it must not be so now I am risen a mother in Israel" and thus the Giant is slain and they enter the palace.

Here No. 1 has much conversation but No. 2 very little, and after feasting on innocence, a slain lamb, they rest in the chamber of Peace where No. 1 goes to sleep, but No. 2 learns the rhythm and harmonies of Being through strains of heavenly music. Here too they find that waking or sleeping, one may always hearken to the Father.

Here No. 1 is shown past, present and future, and given the equipment for the Christian warfare, and a vision of the Delectable Mountains: but to No. 2 is revealed the claim and meaning of original sin, they see the angels ascending Jacob's ladder, and to them is given the anchor within the veil as a steadier against turbulent weather. This with the teaching of Abraham's self-abnegation makes up the instruction at the House Beautiful.

In the Valley of Humiliation No. 1 has a protracted struggle with the adversary, but No. 2 goes through it with songs, illumination, and greater freedom and peace than anywhere else in the journey.

All the Giants fought by No. 1 are slain by No. 2.

Vanity Fair persecutes No. 1, but is much subdued by the time of No. 2.

No. 1 is imprisoned in Doubting Castle, which is demolished by No. 2 and the Giant Despair and his wife, Diffidence, slain.

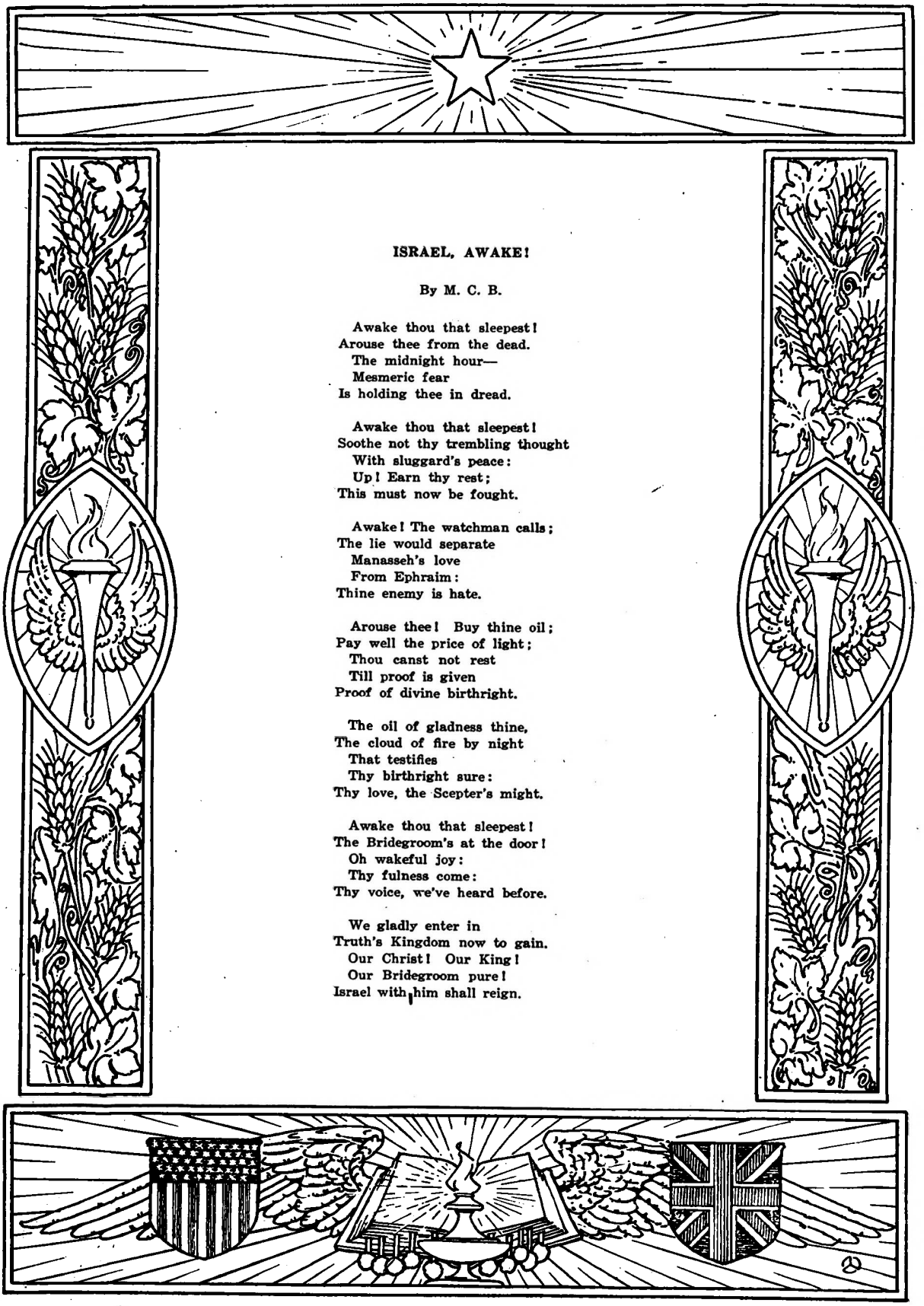
On the Delectable Mountains, the Shepherds show No. 2, in addition to what No. 1 saw,—Mt. Marvel, where hills were tumbled about by words (Mk. 11: 23, 24); Mt. Innocence, where a man clothed all in white was continually bespattered by Prejudice and Illwill, yet never befouled; Mt. Charity, where there were bundles of cloth out of which coats and garments were being cut out for the poor, yet the cloth was never less. The Shepherd reminds them of the widow's cake and says, "He that watereth shall be watered himself"; and also the place where Wantwit was washing an Ethiopian to make him white, but the more they washed, the blacker he was, thus showing the uselessness of hypocrisy.

On leaving the Delectable Mountains they are not forewarned of dangers ahead, as was No. 1, since they have their protection always with them, and in this No. 2 was supposed to have greatly the advantage over No. 1.

On the Enchanted Ground No. 1 has a comparatively easy progress, occupied with reasonable arguments, but it seems as if No. 2 sums up all at once at this stage the inconveniences, annoyances, dangers, snares, pitfalls of the entire journey.

Both at the end of the pilgrimage find the land of Beulah filled with the Shining Ones and all that heart desires, but No. 1 goes straight through while No. 2 abides there for some time, working out a further development, both finally reaching the Celestial City.

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ISRAEL, AWAKE!

By M. C. B.

Awake thou that sleepest!
Arouse thee from the dead.
The midnight hour—
Mesmeric fear
Is holding thee in dread.

Awake thou that sleepest!
Soothe not thy trembling thought
With sluggard's peace:
Up! Earn thy rest;
This must now be fought.

Awake! The watchman calls;
The lie would separate
Manasseh's love
From Ephraim:
Thine enemy is hate.

Arouse thee! Buy thine oil;
Pay well the price of light;
Thou canst not rest
Till proof is given
Proof of divine birthright.

The oil of gladness thine,
The cloud of fire by night
That testifies
Thy birthright sure:
Thy love, the Scepter's might.

Awake thou that sleepest!
The Bridegroom's at the door!
Oh wakeful joy:
Thy fulness come:
Thy voice, we've heard before.

We gladly enter in
Truth's Kingdom now to gain.
Our Christ! Our King!
Our Bridegroom pure!
Israel with him shall reign.

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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"
Proverb of Solomon

Editorials

Service and Value

Thousands of years of growth and development of the human race have produced seemingly complicated systems in the world of labor, finance, and industry, but the fact remains that a logical analysis of all human effort always brings one back to the fundamental fact that the right of life, freedom, and happiness is founded upon service. It makes no difference whether the term used to describe human service is "democracy," "cooperation," "union," "socialism," or "industrial Christianity,"—these are but the human expressions of the groping of mankind to establish stability in human society whereby each individual may attain and demonstrate his inalienable and divine rights.

When the elementary fears of primitive man subsided sufficiently for him to utilize his capacity for reasoning, he perceived that cooperation produced better results than strife. He thereupon decided or almost unconsciously proceeded to take the first step in concurrent operations with his fellow human beings in the group next larger than the family. In other words, he had discovered that mutual service had a definite value and that its value was sure to produce *con*structive instead of *de*structive results. He therefore commenced to bargain with his neighbor for the exchange of service. If a man desired to improve his dwelling place, which was perhaps a cave, and needed assistance from his neighbor in connection with the undertaking, he agreed to assist his neighbor, perhaps when that neighbor required help in cutting wood or felling trees, thus establishing the foundation for the laws of contract. But if the man who desired immediate assistance could not for any reason return the service to his helpful neighbor, the necessity immediately arose for some evidence of the service rendered to be given or "paid" to the helper which would command assistance from some other person. Thus the next step was to provide a medium or symbol of exchange. Perhaps it was in the form of a piece of bronze or stone or an arrowhead. This unit of value or medium of exchange which we now call "money," never was, and never can be a living thing in itself. It is simply a symbol and a standard for measuring service and action. The possession of an abundant supply of this symbol makes men what we call "rich," but this only means in reality that they are possessors in trust of an abundant supply of potential service for their fellow men.

The entire structure of the world's finance, commerce, and industry is based upon simply a multiplication of these elementary transactions always predicated upon cooperative service. Every commodity which is bought or sold is a product of service. Capital and labor are joint products of collective action in the pursuit of common well-being, which is simply service.

A man's usefulness to the world depends upon the way in which he views the dollar. If he seeks it believing that it stands for personal power and a means for selfish indulgence, he is really an enemy to society. The "rich" man who has this point of view is no different from any other unfaithful steward or trustee. But if a man sees that his riches lie in the power his money gives him to command constructive and creative service for the good of his fellow men, then blessings will be "added unto" him.

Every nation is today struggling with grave problems affecting their economic and industrial well-being. Clever class negotiation and compromises are being constantly proposed, rejected, or adopted. But these methods can only prove to be makeshifts or temporary expedients. Capital and labor are the joint expressions of intelligent and unselfish action. They are not divided and cannot be separated. No nation

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can achieve permanent stability apart from a right concept of the universal law of unselfish activity which alone unites capital and labor as joint factors in the establishment of the divine ideal of Service which is in reality Love and which ultimates in that love which the great prophet of Judah had in mind when he said: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15: 13.)

Signs of Promise

The vitality of nations as well as of individuals depends upon their concept of Deity and their relation to Deity. Where there is no real idea of God a nation cannot endure and where there is a true idea it can never be lost. Hence the Israel of today as well as the Israel of yesterday must be characterized by that concept of God which at Peniel transformed Jacob into Israel, prince or son of God. This history of the revelation of God to man has been preserved by the children of Israel in the Bible. The prophets of old according to the Biblical record foresaw the time when the mists of ignorance and carnality would disappear and the true idea be clearly revealed. They even saw the stages through which Israel must pass. Slowly one by one she has passed these "waymarks" unaware of her identity and recognizing neither the literal or the spiritual signs that should long ago have awakened her, but now the day has dawned and with the demand for light and yet more light the mists of obscurity have been disappearing. Since the middle of the nineteenth century, Israel has been awakening. Recognizing her identity, she has been considering the proofs of God's care given always to the seers of Israel in every age and, in an increasing degree, she is claiming that freedom which is the heritage of the sons of God.

To know God is now the awakened cry of Israel. Why are there so many sects? Is it not because of the longing for satisfaction,—to know God? The present day story of Israel is as vital to our individual growth and achievement as is the history of Israel of yesterday as recorded in the Old Testament.

"The exalted nation must know the peace of a transcending spirituality. These are epochal days, my countrymen, in the history of the world, and of our country. These are the most momentous days of all civilization." Thus spake a Senator from Ohio in a speech delivered four years ago in Cincinnati. "Men have wished to live," he continued, "in epoch-making moments. Such is our privilege or fortune, though momentous events follow one another so closely that we never can measure them in their stupendousness except in the reflections of history."

"The world, since time began, has hailed no conqueror of all its dominions. Cyrus and Alexander, and Hannibal and Napoleon—all came to know that *world domination is not of men, but of God the Creator;* though all of them learned the awful lesson at vastly less cost in blood and treasure than Europe's unspeakable and inexcusable war already has cost. But the agency of Government was responsible, not its form. Napoleon wrought his early slaughter in the name of the First French Republic, the ambition wrought the empire which faded at St. Helena. Caesar fought for the Roman Republic, and his assassins saw Augustus inherit the empire which Caesar bequeathed."

Those were significant words,—"The exalted nation must know the peace of a transcending spirituality"—and that Senator from Ohio who realized this in his speech in Cincinnati four years ago will on the fourth of March become President of our country.

"Sitting before me," said the Senator, "is a statuette of the great, sad-faced, martyred saviour of the American nation. I have been thinking in passing of the trials he met and the arguments that reached his ears in protest against war for Union, and we might, and he might as well let the South go its way; we of the North could have lived alone, and had essentially everything in life worth living for, but Abraham Lincoln, with the most sympathetic soul that history has ever taken note of said, 'The Heritage of the Union and Nationality must be saved at any cost,' and I tell you tonight, my countrymen, there is not a citizen of the Republic who would undo the results of the great Civil War; it gave us our indissoluble American Nation, saved the Stars and Stripes, and put new brilliance there, and Abraham Lincoln's name has been written into history of the world, because he was the American who stood first of all for the unionism and abiding preservation of American rights. . . .

"What are our dearest and noblest aspirations? What inspires the highest and best of American life? For what do we live and strive and achieve? In our religious liberty, we worship God, every man according to his own conscience. In our freedom we love mercy and strive to do justly, and invite men to stand erect in the temple of the republic and to achieve according to their merits in the limitless fields of American opportunity. . . .

"Our country, may it always be right; but, if it is not, a loyal, united, conscience-driven, liberty-loving, God-fearing American citizenship will make it right in the glad performance of duty to themselves, to the country and its flag."

Last month in a letter to Mr. John A. Steward, Chairman of the Board of Directors of the Sulgrave Institution, Warren G. Harding, President-elect said:

"The labor of uniting into still closer amity and understanding the English-speaking peoples of the world has a significance of good to all Americans and to all nations and races of the world.

"Destiny has made it a historical fact that the English-speaking peoples have been the instrument

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through which civilization has been flung to the far corners of the globe. I am impresed not so much by the glory that English-speaking peoples may take to themselves as by the profound duties that God has thrust upon them—duties of being restrained, tolerant and just. These duties will find their greatest recognition in a united, unshakable friendship and understanding and oneness of purpose—not for the exclusion from brotherhood of others, but for a better brotherhood flowing toward others.

"I believe that when the wisdom of America is summoned to assist the world in building a workable, as distinguished from a bungling agreement or association for the prevention of war, unity of English-speaking peoples will play no small part—not to invade the rights or exclude the fellowship of other nations, but to protect and include them."

Whether the administration calls itself Republican or Democratic, is of no moment. Changes in political parties are but incidental. Both our President-elect and our Vice-President-elect have in their utterances shown a grasp of spiritual truth that presage much and are among the signs of promise all about us,—signs of the approaching day of Israel. In the clearer light which is revealing to the world the God of peace Israel's new history must grow brighter.

In an address before the Vermont Historical Society on January 18th, Calvin Coolidge, Vice-President-elect declared that man's right to freedom came through a recognition of God and that coincident with the political development of mankind had been the forces of religion. He said in part:

"That which was represented in the establishment, support and perpetuation of the institutions in Vermont, is the development in its purest form of the theory of the equality and sovereignty of the people, in principle the ultimate condition, toward which it has long been our contention the whole human race is tending. The superlative fact for us is that when there was a people ready to adopt and cherish such institutions there were those ready to propose them.

"The ground for optimism lies not in the fact of past or present perfection, but in the hope and belief that progress has been made and will be made, in spite of many calamities, and many seeming disasters, which at present appear inscrutable to the understanding of finite beings.

"The soundness of this position, I believe, is demonstrated by history, and the justification of those institutions, so typically American, here so resolutely adopted in the beginnings of this State, and ever since so stoutly maintained, if made at all, will be made out of the knowledge of past human experience. It is this which preeminently justifies the study of history and the formation of historical societies. It is by an understanding and comprehension of the past that we judge of the present and the future.

"History is to be studied and applied not for the purpose of advocating reaction. It is not the accurately informed who continually appeal to the good old times to the disparagement of the present. That is characteristic of those who substitute fable and hazy tradition for fact and reliable record. True history which includes all the records of the past, however obtained and wherever recorded, whether made upon the surface of the earth by the ceaseless shifting of air and water, or transmitted by written signs on tablet and parchment, or through oral repetition handed down from sire to son, or that most indelible of records the accumulated experience of generation after generation moulded into the brain of man, while ever a conservative force, yet holds the only warrant for real progress. It is ignorance of its teachings which leads men of good intentions to advocate either reaction or revolution, and a knowledge of its forces, which aids men to promote the public welfare. In judging of the strength of a State it is necessary to know what has gone before, what point of development has been reached by the people of that State, and whether their present plan of society is justified by their past experience.

"Liberty is not bestowed; it is an achievement, but it comes to no people who have not passed through the successive stages which always precede it.

"Who now can say what service to progress Lenine and Trotsky may not be performing when he remembers the Three Furies of the French Revolution?

"Always before we decide too hastily that the decline of the nations of antiquity constitute a total loss, it is well to examine what was destroyed and what was saved.. The ancient civilizations which flourished along the Nile and in the valleys of the Tigris and Euphrates ran their courses. They performed their tasks and went the way of all the earth modern scholarship is revealing to us year by year, the completeness of their organization and the high attainments of their civilization. They were not destroyed in a day but grew up, flourished for a time, and gradually as their work was taken up by the Greek, Babylon and Thebes, passed into obscurity. A stronger took their place. Through the generations that marked the decay of Greece after the Macedonian subjugation, the real strength of that most wonderful people remained, remains to us today in the priceless treasure of her arts, the richness of her literature, the deathless eloquence of her orators, the wisdom of her statesmen and the inspired insight of her philosophers. The great lesson of the supremacy of the state and the art of government is so much hers, that it is impossible to discuss the forms and methods of government without drawing from the Greek for the very nomenclature with which to express our thoughts.

"When the sceptre passed from the Acropolis to the Forum it meant that men had progressed to that point where it was necessary for the advance of civilization that they should come to a realization of the law. That is the supreme meaning of Rome. For centuries, she imposed the rule of order under law, often harsh and cruel, yet with such a meaning of restraint, that Roman

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citizenship was respected and reverenced at home and held in such awe abroad that in the days of Saint Paul he had but to assert it, to confound his persecutors, and fill them with the dread of that swift and unerring punishment, which befell those who treated with any indignity a representative of that empire which ruled the earth, making a peace longer than has ever since blessed mankind, known as the Pax Romanum. When under the march of her legions the people along the Jordan and at Jerusalem lost their independence and began to be scattered throughout the earth, the Ark of the Covenant and the seven-pronged candlestick passed from the knowledge of man, but the Old Testament remained, rearing multitudes of temples more magnificent than that which fell to a plundering and alien conqueror.

"The forces of the Roman Empire became set. Their plasticity ceased. They lapsed into a condition where they made no progress. The power from within having been exhausted, the only hope lay in the infusion of a power from without. That came with what has been styled the barbarian invasions, intermittent, closing down in darkness at first, but finally rousing Europe to a new birth which ushered in the modern period of history.

"Nowhere did the shock of these continued invasions beat more steadily than around the shores of the North Sea. Parts of Britain and Northern France, which had been under the discipline of Roman law, bear to this day the names made by their invaders and conquerors. It was there that free institutions developed according to the true form, from the iron rule of William the Conqueror to the Commonwealth of Oliver Cromwell. Without haste but without delay, that process has gone on in government from the days of Babylon to the days of the Constituion of Vermont. One people has come and lived, and solved one problem, and when they have ceased to function successfully, another people have taken up the burden and borne it forward, ever forward.

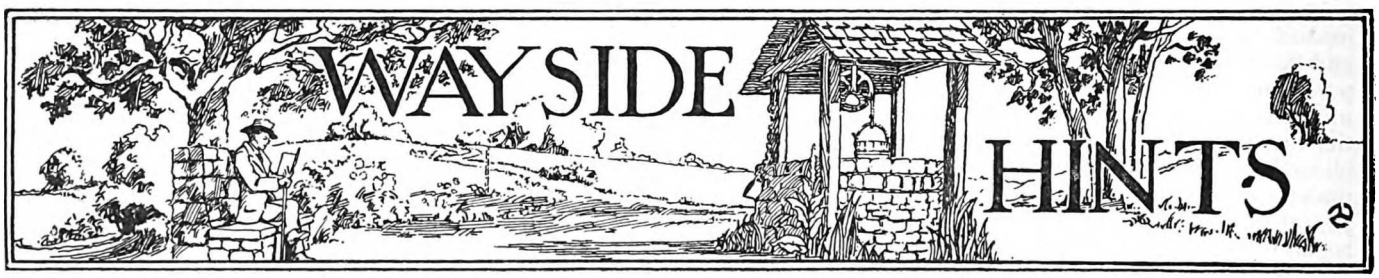
"Coincident with the political development of mankind, has gone along the forces of philosophy and of religion, revealing to the race the meaning of nature, of man, of his relation to his Creator and to his fellow man. Not enough credit is attributed to these forces in the development of government, society and civilization. It was by comprehending the natural forces of the universe that man saw he had in them a right of property and set them to be his servants. It was through a realization of the fatherhood of the Almighty that came a knowledge of the brotherhood of man, of his innate nobility, of equality, of his right to be free.

"All of these mighty influences have gone into the making of the institutions of Vermont. In their light those institutions are justified, entitled to our support and confidence and to our belief in their perpetuity."

Fate struck the hour!
A crisis hour of Time.
The tocsin of a people clanging forth
Thro' the wild South and thro' the startled North
Called for a leader, Master of his kind.
Fearless and firm, with clear, foreseeing mind;
Who should not flinch from calumny or scorn,
Who in the depth of night, could ken the morn;
Wielding a giant power
Humbly, with faith sublime.
God knew the man his sovereign grace had sealed;
God touched the man, and Lincoln stood revealed!

—J. L. H.

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Nature goes on her way, and all that to us seems an exception is really according to order.

—Goethe.

All nature is but art unknown to thee,
All chance, direction, which thou canst not see.

—Pope.

Circumstances obey principles.

—Beecher.

The brave and bold persist even against fortune; the timid and cowardly rush to despair through fear alone.

—Tacitus.

Instead of saying that man is the creature of circumstance, it would be nearer the mark to say that man is the architect of circumstance. It is character which builds an existence out of circumstance. Our strength is measured by our plastic power. From the same materials one man builds palaces, another hovels, one warehouses, another villas. Bricks and mortar are mortar and bricks until the architect can make them something else.

—Carlyle.

A vulgar man, in any ill that happens to him, blames others. A novice in philosophy blames himself, and a philosopher blames neither the one nor the other.

—Epictetus.

There is dew in one flower, and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew, and if we lack them, it is because we do not open our hearts to receive them.

—Aughey.

The doorstep to the temple of wisdom is a knowledge of our own ignorance.

—Spurgeon.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.

—Pope.

The truth is, that folks' fancy that such and such things cannot be, simply because they have not seen them, is worth no more than a savage's fancy that there cannot be such a thing as a locomotive, because he never saw one running wild in the forest. Wise men know that their business is to examine what is, and not to settle what is not.

—Kingsley.

No man should think so highly of himself as to think he can receive but little light from books; no one so meanly, as to believe he can discover nothing but what is to be learned from them.

—Johnson.

The books which help you most are those which make you think the most. The hardest way of learning is by easy reading; but a great book that comes from a great thinker—it is a ship of thought, deep freighted with truth and with beauty.

—Theodore Parker.

It is thought and digestion which makes books serviceable, and gives health and vigor to the mind.

—Thomas Fuller.

In the march of life don't heed the order of "right about" when you know you are about right.

—Holmes.

Man's wisdom is to seek
His strength in God alone.

—Cowper.

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VOLUME 3 MARCH, 1921 NUMBER 5

BEHOLD, HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP

THE WATCHMAN OF ISRAEL

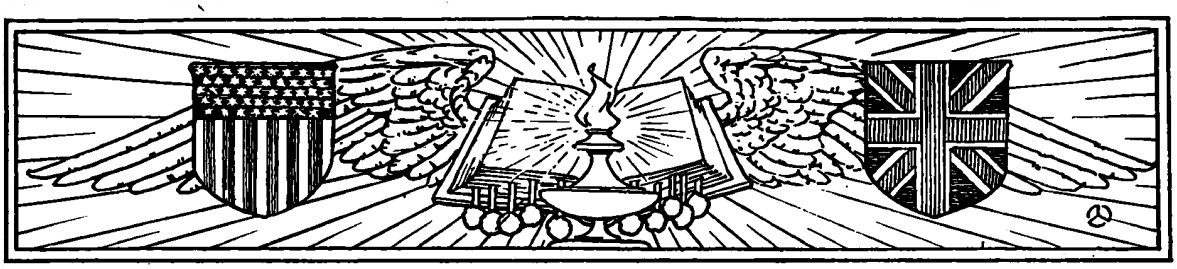
"Watchman, tell us of the night, What it's signs of promise are,
Traveller, o'er yon mountain height, See that glory-beaming star!
Watchman, does it's beauteous ray Aught of hope or joy foretell?
Traveller, yes; it brings the day, Promised day of Israel."

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Our purpose is:

To proclaim the fact that the ideals of American government represent the unfoldment of all of the world's previous attainments in the realm of law, order and government.

To elevate the Bible in its true position as the great and guiding light in all the affairs of our people, at home and abroad, because it is the textbook and guide book of Israel.

To seek a more complete knowledge of the Divine Plan of the Ages, in which, we have reason to believe, is revealed the foundational Principle upon which the American government and its institutions rest, and upon which the future welfare of the world depends.

To promote a better understanding between all peoples of the earth, and to endeavor to make America so "American" that there will be no room for false religious and political ideals.

To assist in making America the secure home of a free people, and the hope and haven of the oppressed people of every land.

To establish the great fact that the English-speaking peoples of today are the lineal descendants of the "lost ten tribes" of Israel and must fulfill in these "latter days" the responsibilities decreed for them through the patriarchs and prophets.

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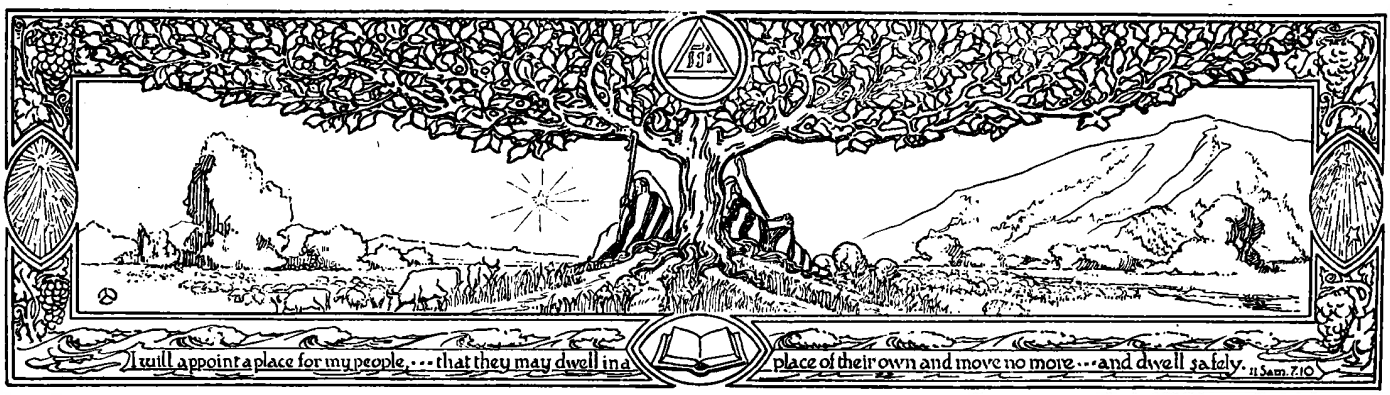
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THE WATCHMAN OF ISRAEL

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

Volume III | Boston, Mass., March, 1921 | Number 5



The American Idea

By R. H. SAWYER

A remarkable volume written by Charles Sumner and first published in 1874 is now attracting much attention because of the apparent fulfilment of certain prophetic utterances with which the book is filled. The title is *Prophetic Voices Concerning America.* One of these prophecies which seems most applicable to America and the world today is quoted by Mr. Sumner from Burnaby's *Travels Through the Middle Settlements of North America, in* 1759 *and* 1760, a work first published in 1775, and is as follows:

"An idea . . . has entered into the minds of the generality of mankind, that empire is traveling westward; and everyone is loking forward with eager and impatient expectation to that destined moment when America is to give the law to the rest of the world."

The President's Message

The time proclaimed by the poet had come; the hour of destiny was striking; the man with the message stood forth while the nations listened intently, pondering a hidden meaning which as yet they did not comprehend.

"Mankind needs a world-wide benediction of understanding" said the man, his heart thrilling with a Heaven-assigned task, and, as swift as the lightning's stroke his words were flashed to every nook and corner of the earth. To his own people, as well as to those of other nations he is saying: "Surely there must have been God's intent in the making of this new republic."

President Harding knew that the eyes of the world were focussed upon him as he stood at the entrance of his country's Capitol delivering his Inaugural Address.

The leaders of men, in all the nations of the world, in common with the overburdened multitudes of humanity stood up on the very tiptoe of anticipation to catch every syllable and every word of every sentence uttered by this "messenger to the nations."

Friday, March 4, 1921, may well be said to mark another step in the new era in human history. The lost chord in the old, sweet song of the ages has been struck by a master hand. Its living message may not have reached the hearts and minds of men in these tense days of mad confusion, but its peaceful echoes will yet come to the burdened home and honest heart in every stricken land with its message of hope renewed.

The nations are looking to America for help in the solution of problems which are ever becoming more complicated and irritating to those who honestly seek to unravel them.

Here is the message for every heart, and the hope of an era of prosperity and peace for every stricken nation: "Service is the supreme commitment of life. I would rejoice to proclaim the era of the golden rule and crown it with the autocracy of service." In this and other equally significant phrases President Harding reveals to a lost world the road—the one and only open road to the peace it has so long sought and ever failed to find.

"Mankind needs a world-wide understanding" of the foundation upon which America and American institutions rest before the helpful service, which America is willing to render can be successfully applied to humanity's greatest needs.

A key to the foundational secret underlying the

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rapidity with which America and the strength of American influence and power has developed may be found in the President's words: "Surely there must have been God's intent in the making of this new republic."

American Destiny

This is no new truth, yet we ourselves have been slow to appreciate it. *The American Idea* is a more or less familiar phrase which meets the eye in the pages of magazines and newspapers of the world. It is a popular expression echoed by speakers from pulpit and lecture platform which has come to be accepted by writer, reader, speaker and hearer as eminently satisfactory, even though its real meaning may be somewhat hidden and obscure.

We do not attempt a final analysis of its wondrous significance, but rather would we emphasize its merited popularity, and suggest to thoughtful minds something of its unfathomable meaning.

Julian Hawthorne, the gifted American author, in the introduction to his History of the United States, said: "Some sort of recognition of the American Idea, and of the American destiny affords the only proper ground for American patriotism."

The word "destiny" may well serve as the key to the author's meaning of "the American Idea," and, thoughtfully considered, will prove to be the means to a better understanding of the many strange and otherwise unaccountable events in the history of the America of the past and present. America is a land of destiny, a mighty commonwealth whose strange origin, wondrous development and rapid acquisition of world-wide influence and power is due to the eternal truth upon which her national structure is founded, and of which her ever unfolding destiny is a beautiful expression. It is in no sense contrary to "the American Idea" as expressed in the language of the outstanding Americans of all times to say:

We are but the instruments of Heaven,
Our work is not design, but destiny.

The American Idea is a great spiritual truth standing prominently outlined between the dark shadows of a bloody yesterday and the peaceful dawn of a golden tomorrow. Its divine foundation is builded upon the eternal verities of the past, and its towering possibilities ascend far toward the misty cloudlands of a Heaven-assured future. The successful application of the American Idea to the crying needs of a self-destroyed civilization depends very largely upon the recognition and acknowledgment of the supreme fact that it deals with conditions which are both spiritual and material, and that it is a mighty power partaking of the essential characteristics of both God and man.

"The American nation is the embodiment and vehicle of the Divine purpose for the enlightenment and emancipation of the human race," said the far-seeing Hawthorne, and it is only as men and nations realize this strangely significant fact that we may hope to apply the God-given resources of America to the fulfillment of the wondrous purpose of world-wide blessing for which they have been thus divinely given.

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee." Such was the exalted position and character ascribed by the prophet to a great people in the latter times. It should be said with profound humility and in deepest reverence, yet said in no uncertain tones, the prophet was proclaiming the destiny of the American people and that unnumbered multitude in other lands who are destined to share in the development of their God-given ideals. The American Idea is the national expression of the eternal principles revealed in the Law and Gospel, the embodiment of the truth proclaimed by prophet and apostle, a visible expression of the mind and mission of humanity's Saviour.

The Faith of Our Fathers

President Harding simply restated the faith of the American people as he said: "Standing in this presence, mindful of the solemnity of the occasion, feeling the emotions which no one may know until he senses the great weight of responsibility for himself I must utter my belief in the divine inspiration of the founding fathers."

Every great American leader, from the landing of the Pilgrims at Plymouth Rock down to the wonderful present has believed in the divine origin and Heaven-directed destiny of the American republic, and the master minds of all nations have agreed with them and gave full expression to an unwavering faith in the presence and power of God in shaping the affairs of the American Government.

In a speech before the Continental Congress on the advisability of offering prayer at the opening of each session, Benjamin Franklin thus expressed his realization of the fact that the hand of God was guiding the American people in the dark days incident to the Revolution: "All of us who were engaged in that awful 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."

Daniel Webster saw the Omnipotent Hand in the development of American destiny, and left this practical admonition to his own and future generations: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but, if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Abraham Lincoln was a man of unlimited faith, raised up of God to play an important part in the unfolding destiny of a Government "of the people, by the people and for the people." During the dark days of the Civil War the great American said: "The purposes of the Almighty are perfect and must prevail. We hoped for a happy termination of this terrible war

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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."

The faith of General U. S. Grant was thus expressed: "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."

William H. Seward, Secretary of State under Lincoln said: "This government could never have had an existence but for the Bible." It is then no departure from the openly expressed faith of the foremost leaders of thought among our people to emphasize the statement that the American Idea is the embodiment of the eternal truth concerning a mighty people whose influence for good must ultimately be recognized and welcomed in all parts of the earth.

The world has heard much of our captains of industry, for the merry music made by the jingle of the great American dollar has set the pace for the money-loving nations of the earth, but the world knows comparatively little of the real American spirit, the richest heritage of the fathers whose faith is engraven upon our world-coveted coin, "In God we trust."

In the preparation and delivery of his Inaugural Address President Harding was swayed, not alone by the memory of the faith of the American Fathers, but by an overwhelming desire and longing that the world might come to a better understanding of the real spirit of the American people. "Mankind needs a world-wide benediction of understanding," he said, for well he knew that mankind had not as yet come to know the basic principle of faith in God upon which the ideals of the American people, and the hope of their realization is founded. President Harding received the votes of sixteen millions of American citizens. Not alone to these, however, but to the united millions who honor him as their chief executive, and to the people of the whole world with whom he would share the Heaven-sent blessings of America the President said: "Let us express renewed and strengthened devotion in grateful reverence for the immortal beginning and utter our confidence in the Supreme fulfilment—America, our America, the America builded on the foundation laid by the inspired fathers."

The President spoke amid a world-wide confusion of discordant sounds. The rumble of an awakening commerce; the harsh commands of assembling armies marching forth to the execution of the stern measures of retributive justice; the crashing echoes of ancient thrones tottering to their fall, and the wild reign of terror instituted by self-appointed reformers. Nations are being destroyed; pestilence and famine sweep the world, and the hopeless millions and their helpless leaders cry aloud to America for succor in their hour of need. They shall not cry in vain. But did the world hear America's answer to their cry as it sounded forth in the devout message of our President?

From the many comments made by the press of all nations it would seem very plain that not all who heard caught its real significance. There was a strange, incomprehensible silence upon the part of the leaders of the world's thought concerning the great outstanding feature of it all. But few, if any of the newspapers of the world were willing to acknowledge, if they recognized the fact, that the President's address was the national expression of the American faith in the God of their fathers.

One exception to this significant silence was the comment accredited to a French Socialist leader who thus recognized and criticised the President's devout expression of faith: "There were too many references to God in the address. If the American people ever face another war they will have to depend upon other weapons."

American War Equipment

It is interesting, in the light of this remark to recall the fact that our American soldiers who went overseas were given a small copy of the Bible as a part of the equipment provided by the American Government. Upon the fly leaf of these Bibles was written:

To the American Soldier:

Aroused against a nation waging war in violation of all Christian principles, our people are fighting in the cause of liberty.

Hardship will be your lot, but trust in God will give you comfort; temptations will befall you, but the teachings of our Saviour will give you strength.

Let your valour as a soldier, and conduct as a man be an inspiration to your comrades, and an honor to your country.

Pershing,
Commanding.

The American soldier was sent forth by a Bible-loving people,—a people directed in that day, as in this, by a Bible-honoring President. The words of Woodrow Wilson concerning the Bible will live in the memory of the American people, and will serve to exalt him to a place among the world's great leaders. He said:

"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 passages 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

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own heart, your own happiness and your own duty."

"Whosoever Will"

But, this mighty power which finds expression in American ideals is, after all is said, a blessing only to the extent to which it is willingly received. Its divine function is to elevate the intelligent, willing mind, of whatsoever race, to the highest possible plane of life to which that particular mind is capable of being exalted. In a word, its power to benefit and bless is limited only by the ability and willingness of the individual to receive. "Ask and it shall be given unto you" in unlimited measure, refuse and its boundless blessings pass about and above you, even as the torrents of Niagara cover, yet do not penetrate the sealed cask tossing over and under its overwhelming waters.

America's Divine Mission

That America has a mission which embraces all nations is today an accepted fact in all parts of the earth; that the American mission is plainly set forth in the inspired word of God is a yet greater fact which is being recognized and acknowledged by ever increasing thousands. The keynote of President Harding's Inaugural Address is to be found in the closing quotation from the message of Jehovah to Israel in the last days: "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" It is strictly within the bounds of truth to say that the message of the prophet is addressed to the people of the American republic and the great race to which they belong. It is of world-wide importance that an American president thus accepts the divinely appointed task of his people, pledging himself to them and to their God that he will walk according to the plan and destiny revealed to their fathers, Abraham, Isaac and Jacob.

The seeker for truth will do well to turn to his Bible that he may know the promises made by Jehovah to the people of the present. It will enable him to read with renewed interest our President's devout pledge:

"The world upheaval has added heavily to our tasks. But with the realization comes the surge of high resolve, and there is reassurance in the God-given destiny of our republic . . .

"I have taken the solemn oath of office on that part of Holy Writ wherein it is asked: 'What doth the Lord require of thee but to do justly, and to love mercy, and walk humbly with thy God.' This I plight to God and my country."

In a recent article in the Chicago *Post* the writer said: "It is no arrogance of national pride to believe that God has a purpose for the American nation. It is simply the recognition that there is a divine plan for the race, and that in that plan we have our part to play. . . . The ideals of justice, of freedom, of equal opportunity, of human welfare which we have long cherished as a nation, and of which, with many failures and inadequacies we have become exponents in the view of the world, are in accord with those ideals proclaimed by the prophets of old, and given fullest expressions in the teachings of Jesus." In strange accord with the divine plan as set forth in the writing of the prophets and the yet clearer teachings of Jesus is that subtle something peculiar to America known as the Melting Pot Do we realize its wondrous meaning?

The Melting Pot

Here at an Eastern port a great ship has landed. A people whom we thoughtlessly designate foreigners, aliens, are flocking into the land of their dreams. In dress, customs, language they are indeed strangers, and it would seem an impossible task to make of them American citizens, but we have seen the task performed, — the marvelous transformation wrought. After a brief period of time, perhaps the second or third generation, the strange dress, customs and speech have been forgotten, and, having renounced his allegiance to the alien powers, the once queer foreigner stands among the noblest of American citizens, ready to live and die in defense of the Heaven-born ideals of justice, liberty, brotherhood. Now we are too apt to say that the foreigner has caught the spirit of progress and that we have created within his mind the newer, nobler ideals of life; but the melting pot does not create, it only cleanses, refines or purifies that which is already of real value. The American Idea is not exclusively American. It is a divine principle which lies dormant in millions bearing their burdens in many lands. It is the same principle, varying only in some degree of intensity which caused the first Heaven-directed emigrants to seek the realization of their dreams in the land of promise beyond the distant seas

America is the land of promise: "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 I will cause them to dwell safely . . . And what one nation in the earth is like thy people . . .?" America is that nation "brought forth" or "born in a day" as proclaimed by the prophet, and into this nation Jehovah is gathering the scattered people in whose hearts is implanted the undying love of liberty, justice, and equality of opportunity for all men."

The American Idea is to find its fullest expression in world-wide service, for unto this task is our nation born, as President Harding declared, "Service is the supreme commitment of life."

> **"To 'meliorate the sorrows of mankind,**
> **Relieve the poor, the sick, the maimed, the blind;**
> **Lift up the drooping heart, the widow cheer,**
> **And wipe away the helpless orphan's tear.**
> **To form of man one widespread brotherhood,**
> **Linked only in the bonds of doing good."**

A Conflict of Ideals

There are, however, millions in our country who neither possess, or are possessed by the American Idea. They have crept into this land of the free, or native born, they live in the land under a false pretense. Claiming to be loyal citizens of a free republic, they secretly swear a first allegiance to foreign powers and in their enmity to the free school, free press, free

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church, and the open Bible are most sinister foes to all things American.

The world faces a crisis unparalleled in human history. The nations look to America for help in the hour of need, and the great heart of America thrills with the desire to serve. But the nation will not be ready for the great task until her people understand, and until the world understands the racial position our country occupies, and the spirit in which the gigantic responsibility is assumed.

The people of America are not, as they are so often represented, a conglomerate mass, a hybrid lot without an ancestry, and of no racial distinction. We are "A People" whose proud ancestry may be traced with an exactitude beyond question, a race whose civilizing influences have been felt in every land on earth. Of this great white race Jehovah said: "I will bless them that bless thee, and curse them that curse thee . . . No weapon that is formed shall prevail against thee . . . for the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."

For three thousand years a conflict for final supremacy has raged between this chosen white race and the dark skinned races of men. This has ever been a conflict of ideals: the law, language, and religion of separate and distinct races striving for the mastery. The great race from which more than fifty per cent of the citizens of America are descended has ever sought the law, language, and religion of the sacred Scriptures. This race is alone in its advocacy of an open Bible for all men, and the law, language, and religion of this race is rapidly dominating the entire world.

Opposed to these ideals is the worship of images and the endeavor to hold a people in bondage to ignorance apart from the great plan of the ages as it is revealed in the Bible lest they find the freedom of the Sons of God.

Here in America and throughout the world this conflict of ideals is being waged and only the fittest shall survive. It is time that men should awaken to the true situation and make their choice as to whom they will serve. American ideals are undoubtedly endangered by lurking foes more terrible because their activities are hidden under the guise of friendliness.

"We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

America will be qualified to cope with the evils in our own land, and to minister to the ills of the stricken nations only as her people seek, from the Word of God, to know *who* we are, *what* we are, and *why* we are.

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land?
Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.

Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne—
Yet, that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."



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

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"Forward"

By JOHN MURRAY COWE

"And the LORD said unto Moses, speak unto the children of Israel, that they go forward." (Exodus, 14: 15.)

Men object to God's method of teaching. It is painful to the flesh, and the line of least resistance is the path that most appeals to them. They do not object to acquiring knowledge and experience, for they know that only through these means can honor and glory be obtained. The school of adversity is uninviting; it offers neither hope of immediate gain, nor that praise of men to which otherwise good men fall victims.

The law of compensation has decreed, however, that every man gets exactly what he pays for. Prestige and political intrigue have often landed men in places of authority among the governments of men, but not in the government of Him, "of whose kingdom there shall be no end." The children of Israel looked on their lot in Egypt, as hard and oppressive, and humanly speaking this was true. In reality, however, their tribulations were but the swaddling bands in which as a nation, they were being nursed and cared for till the day should come when the word would be fulfilled in their experience: "Out of Egypt have I called my son." I repeat, Israel was a nation in its infancy. The patriarch Jacob, the father of that nation, was dead; and his twelve sons had received the sacred promises given to Abraham, Isaac, and Jacob, by the Everliving One, but evidently they also had passed off the scene, when "there arose another king in Egypt that knew not Joseph" (Exod. 1: 8), and Israel found themselves in subjection to a king of another kind than the one who ruled Egypt in the days of Joseph.

The foregoing record which tells us that there arose another king in Egypt which knew not Joseph has more meaning than appears on the surface. The facts are that there had arisen another dynasty of kings and this was why Joseph had been forgotten, although he was revered as being the saviour of Egypt. The country had passed from under the kings of Hamitic descent and a race of Assyrian conquerors had taken control of affairs. This is what Isaiah the prophet refers to when he says "My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause." (Isa. 52: 4.) Recent excavations in Egypt have confirmed the prophet's statement that an Assyrian dynasty began in Egypt about this time.

A deliverer was born to Israel in response to their cry to God. Moses came of the tribe of Levi of the house of Kohath. An all-seeing Providence had preserved his life in spite of the king's decree that all the males in Israel should be put to death. By another providential happening Moses was adopted by the daughter of Pharaoh, and brought up in Pharaoh's court, where he became learned in all the wisdom of the Egyptians. At forty years of age he looked on the oppression of his own people, Israel, and being strong in the faith that God had raised him up as a deliverer, he determined to take the law into his own hands, and he attacked and killed an Egyptian who fought with one of his own people, the result being that he had to flee from the court of Pharaoh and from the land of Egypt.

Another forty years of his life was consumed in the desert. These forty years of desert wanderings as he tended the sheep of his father-in-law gave him the much needed schooling in desert ways and prepared him for the gigantic task which was to be his during that third forty years of his lifetime, previous to his decease on the top of Mt. Nebo. These three stages of Moses' lifetime, beautifully illustrate the progress of God's revelation to His people,—"first the blade, then the ear, afterward the full corn in the ear." If we consider Moses' forty years in Egypt as typical of Israel under the swaddling bands of the Old Covenant, and the second forty years in the wilderness as typifying the still greater height attained by Israel during this age now closing we shall see in the last forty years the promise of the Christ, ruling in justice and judgment with the iron rod, and subduing earth's rebellious peoples to His righteous sway,—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2: 8.)

The desert was an excellent school for this lonely man of God. Oft would his eyes look over to the rock-bound Mount of Horeb as "he led the flock to the backside of the desert." (Ex. 3: 1.) And as each successive sunset cast its shadow over the surrounding hills, no doubt Moses thought of the condition of his people as they sweat in the brick kilns of Egypt; and as he thought, he no doubt longed for the day when their deliverance would be accomplished. Perhaps the promise of God to his father Abraham was carried around as a comfort and consolation during the solitary vigils of these forty years. "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall

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serve, will I judge: and afterward shall they come out with great substance." (Gen. 15: 13, 14.) Moses waited patiently but at last the promised day arrived, and as he journeyed toward Egypt he was met by Aaron, "the saint of the LORD." (Ps. 106: 16.) Moses may prefigure the Redeemer who comes again to deliver His people Israel. Just as Moses was met on his way to Egypt (the world) by Aaron, "the saint of the LORD," who later was to assist Moses in the affairs of Israel, so the Christ also finds the hungering heart waiting and watching.

Time after time Moses and Aaron went unto Pharaoh with the message, "Thus saith the LORD, Let my people go, that they may serve me," and every time they were met with a refusal. Then Egypt was visited by another judgment. How well this applies to our times! The enlightened conscience of a suffering people makes protest after protest against the prevailing oppression and it echoes in the ears of the "man of privilege" like the voice of God saying, "Let my people go." And just as it took the practical destruction of Egypt to awaken Pharaoh and his people to the fact that it was useless to defy the decrees of the Almighty, so it may take the practical destruction of our present social and economic systems to awaken the men of wealth and power to the fact that their lease has expired and that a new power is about to take control of the affairs of earth. Already the handwriting can be read on the wall; nations in the very nature of things must reap what they sow.

Israel was in the iron furnace; the limit of oppression seemed to have been reached. When Moses appeared on the scene they hailed the coming deliverer, but soon began to learn that they had a still further sojourn in the land of Ham. Of the ten plagues visited on Egypt, the children of Israel were partakers of the first three. (Ex. 8: 22.) As the plagues increased Israel's hopes rose higher but Egypt became correspondingly anxious, for they saw their country's resources gradually slipping from them, till at last anxiety was displaced by fear, and finally a cry went up from all the land of Egypt, for there was not a house among them in which there was not one dead.

Because of his faith in God, Moses kept the Passover, lest He who smote the first-born of Egypt should also smite them; and here let us stop and observe. Israel's path out of Egypt was a path of faith every step of the way. In faith they killed the Passover lamb. in faith they stood at midnight on that fateful night and ate the Passover with bitter herbs. The destruction of Egypt became the deliverance of Israel, and before the sun had risen on the land of the pyramids, Israel had commenced their lone march.

From Rameses to Succoth and thence to Baal-zephon on the edge of the sea they arrived on the eve of the second day. The *third* day, that day which is always fraught with meaning in Scripture, was to be a great day to Israel. The Red Sea before them, Pharaoh and his host behind them, Israel was before the first stepping stone on which they must manifest their faith in God. There was anxiety. They wanted liberty, their spirit longed for it, but the flesh was weak. What was the matter? Ah, they looked behind them and they were dismayed. True the cloud was there to shield them from their enemies, but Israel saw Pharaoh and his host behind the cloud. Unbelief gave way to fear and fear to terror. They complained to Moses, and the man of God was sorely vexed. That night was a night to be remembered in Israel, when their fate hung in the balance. On a small neck of land they were entrapped between the Egyptians and the sea. Their minds were sorely troubled. Would they march back to Egypt in chains to be the slaves of Pharaoh, or should they die in the attempt to get their liberty? That is how they reasoned. Would that they could hear the voice of God! The crucial moment arrived. Moses, the man of God, like all God's men "cried to God," but there was no word of comfort from Him, nay verily the next move was Israel's. "And the Lord said unto Moses, Why criest thou unto me? Speak unto the children of Israel, that they go forward." Forward into the sea and into death if need be, but back to Egypt, never! *Forward,* and Israel took the step. That step was enough, and the mighty waters rolled back at the word of Jehovah, the Omnipotent, and between the banks Israel went dryshod to the other side, triumphing in God their deliverer. Again the deliverance of Israel became the destruction of Egypt.

The path of faith which seems so foolish in the eyes of the world is man's highest act of wisdom, in the sight of the Lord. A nation was born from the deep through faith in God, a nation was destroyed in the deep through unbelief in the same.

How great a God is our God! "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known" (Ps. 77: 19),—not known, it is true, to the man of the world, but well known unto Israel, for "He sheweth his word unto Jacob, his statutes and his judgments unto Israel" (Ps. 77: 19). "Happy art thou, O Israel, a people saved by the Lord." As a typical people the children of Israel in their actions prefigured the destiny of their nation on a larger and grander scale. Of this scale the prophet Hosea speaks, saying, "Come, and let us return unto the LORD for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight" (Hosea 6: 1, 2). Israel is already within her third day (a thousand years being a day), and Israel's resurrection is at hand. Once again the children of Israel must face the Red Sea and, conscious of their divine protection, respond as before to the command to go forward. "And it shall come to pass in that day," the prophet tells us, "that the LORD shall set his hand again the second time to recover the remnant of his people 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 dry shod. And there shall be a highway for the remnant of his people which

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shall be left and like as it was to Israel in the day that he came up out of the land of Egypt." (Isaiah 11: 11, 15, 16.)

Yes, Israel will continue to manifest to the world her faith in God. The grand drama of the ages is before us—scenes unequalled in the annals of history. With a united front Israel will face the hosts of Gog and Magog. A great trial of faith will it be to her then, but of the outcome we all know, and viewing the destruction of that evil host the prophet has recorded for our consolation these words of assurance: "So the house of Israel shall know that I am the LORD their God from that day and forward." (Ezek. 39: 22)

The children of Israel do not always see clearly the meaning of the prophetic word, but they have sufficient light to encourage them to go on and prove themselves worthy to be called "the people of the LORD."

The first stage of Armageddon is past and mighty events are on the eve of fulfillment. The days so often spoken of by the prophets are upon us. The "seven times" have run their appointed course and the day of deliverance is at hand. The destruction of the hosts of Pharaoh will again bring deliverance to Israel, and as the hour approaches let all Israel with one accord move forward in loyal obedience to the divine command. And again will be heard the song, "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare Him an habitation, my father's God and I will exalt Him."

The Holy Land Around Us Lies

By JONES VERY

We go not on a pilgrimage,
  As those who went of old:
The Holy Land around us lies,
  Of which we have been told.

I see it when the morning sun
  Doth rise o'er land and sea:
The moon's mild beams, the silent stars,
  Reveal it unto me.

In all that's good, in all that's fair,
  I see its glory shine;
As in the Holy Land of old,
  The ancient Palestine.

And brighter yet, in days to come,
  Shall shine its wondrous light,
Till all the earth is holy land,
  With heavenly radiance bright.

We go not on a pilgrimage,
  As those who went of old;
The Holy Land around us lies,
  Of which we have been told.

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Ireland: A Few Forgotten Facts

By H. PERCY BLANCHARD

The supposition that Ireland was, until about 400 A. D., a land of barbarism, with neither civilization nor any knowledge of God, is an error. Long before Imperial Rome reached its highest peak, or even Julius Caesar invaded Britain, Ireland was famous for its schools of learning; and its colleges were attended by noble lads from all parts of Europe, even from Italy.

Its earliest colonists came from Africa, "Fom 'oraig Afraic,"—usually known as Fomorians. They spoke a language akin to the Carthaginians, in fact were a colony from Carthage; and are identified with the Cushite or Phoenician or Phoenian inhabitants of ancient Palestine. They arrived in Ireland about 1450 B. C., the period of Joshua's invasion of Palestine, or Canaan. The next invading colonists were "Parthenon's People"; but after thirty years war with the Fomorians, and the death of Parthenon, this colony was exterminated. Shortly after came an invasion by Neimhidh, who for a time had fair success; but he in turn was defeated by the Fomorian leader, Morc, who had "a fleet of 60 ships and a strong army." About 400 years elapsed, and then came the invasion of the Fir Bolgs. They conquered the whole island, drove the Fomorians largely into the southern parts, and divided the island, into five provinces, a division, say the historians, that has never been seriously disturbed; except that what is now Munster was then in two portions. Their short rule of 37 years was tumultuous; in that brief space they had no less than nine kings whose names appear as the first nine kings of Ireland.

The Fir Bolgs were diplaced by the Twatha de Danaans, a people evidently more advanced in civilization than any of the previous invaders; who came with a powerful army and overthrew the Fir Bolgs in a great battle which is famous in the Irish annals. Nuadha, king of the Twatha de Danaans, lost his hand in this battle, and "Creidne, the artificer, put a silver hand upon him." These people spoke a language, the ancient Irish Gaelic, strongly akin to Hebrew, and they came by sea from the shores of Palestine, by way of Spain, apparently driven from their homes by the ruthless invasions of the Assyrians. All accounts agree in saying that the rule of the Twatha de Danaans lasted 197 years; and that they also had nine kings, of whom the last three reigned jointly. Their dominion was overthrown by the sons of Mildh or Milesius. These Milesians conquered the whole island, and held it until Ireland ceased to be an independent nation. The religion of these Fomorians or Phoenicians or Phoenians was Baalism or Druidism. This was modified upon the arrival of the Twatha de Danaan by some shadows of the Hebrew idea of the one supreme God.

The annals relate that shortly after the conquest by the Milesians, and in fact upon the coronation day of their King Heremon the Second, about 560 B. C., there arrived from Egypt a wonderful prophet, the Ollamh Fodhla, and to him the sacred rites of the coronation were entrusted, much to the discomfiture of the Druid priests. With the stranger came a beautiful maiden of royal descent, by the name of Tea Tephi, (i. e., the "tender branch.") The romantic sequel was the immediate marriage of the newly crowned king and this lovely princess. Of her grace and beauty, many ancient poems still testify; and among her many accomplishments is related her skill upon the harp. For her the king built a wonderful palace at Tara; and these traditions are undoubtedly the cause of the harp upon the Irish banner, the golden lion upon a field of green, and the "harp that once thro' Tara's halls." The golden lion was at once the emblem of the Milesians and the royal princess in her own right, and the green the color of the Twatha de Danaan banner. This golden lion followed the kings of Ireland to Scotland and then, later, to England and now is on the Royal Banner of the British Sovereign. Many kings followed in the line of this royal pair, until the time of their descendant Fergus I, who conquered Scotland and ascended its throne; in later years his descendant James I, who became king also of England; and today we have George V, King of Great Britain and Ireland, by royal descent from those great Irish kings for those ancient days were the days of Ireland's greatness. The Ollamh Fodhla, whose name tradition couples with that of the prophet Jeremiah, erected throughout the Island "Schools of the Prophets" where learning flourished. To these came the youth in search of learning, from all parts of barbarian Europe; and it was not until a thousand years later that the glory of Ireland as the home of learning began to fade.

Ireland continued an independent nation, so far as outside authority was concerned; its chiefs and kings battling amongst themselves for a short over-lordship, but rarely with an undisputed, undivided or unchallenged kingship, until and in the time of Henry II of England, when the King of Ulster claimed supremacy over his fellow kings of Munster, Leinster, and Connought. It was at this date that Pope Hadrian IV, who claimed to have the supreme rule over all kings, potentates, and peoples, sold Ireland to the English King. The consideration and price was that the Pope

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was to have the right to levy off the Irish people what was called "Peter's Pence." Under this bargain, Henry II became Sovereign Lord and Master over the Irish people, their chiefs and nobles; and it only remained for him to take actual possession of Ireland which from thenceforth became part of the British Kingdom. When these words "Peter's Pence" are heard, it is well to remember that they are the price of Ireland's freedom. At this time of Henry's incorporation of Ireland into his kingdom, the island was inhabited by two distinct races of people, namely, the descendants of the ancient Fomorians in the south and west; and the descendants of the Milesians and their kindred, the Twatha de Danaan in the north and east. One small colony probably akin to these latter is said to have migrated from Greece, many centuries previously; and are described as of medium size, slightly built, quick of movement and speech, and with dark hair, fine features and dark blue eyes. They settled in Meath; and many of the Irish of this locality today answer to this description. To these may be added the Danes, who, two hundred years before Henry's time, had landed on the coast of Ireland, and established themselves in the seaports and mainly at Dublin and Waterford and the vicinity.

Pope Hadrian's bull declared his will that the people of Ireland should receive Henry II with all honour, and revere him as their lord. Henry produced this bull in his Great Council of English barons; but the opposition was so great to the invasion of the neighboring island, that Henry was forced to hold the matter in abeyance. The opportunity came when fourteen years later an Irish chieftain named Dermot, king of Leinster, appeared before Henry's Court, did homage for his dominions as a subject of the English king, and asked help to regain his throne from which he had been driven in one of the endless civil wars which distracted the island. Robert Fitz-Stephen, son of the Constable of Cardigan, and a small band of knights and men-at-arms volunteered to assist Dermot. They attacked and captured Wexford, and with added troops overcame all resistance except that the king of Ulster held out. On the arrival of Henry himself, all other of the tribes owned his sovereignty; and the Roman Catholic Bishops in Synod owned him as Lord of Ireland. But home care called Henry back, and only the feuds of the Irish clans enabled the adventurers to hold the southern districts which were known as the "English Pale." It is a commentary upon the way in which blood mingles, that a descendant of these hated Norman-English adventurers, DeValera, should today be the so-called President of the "Irish Republic."

It was however the misrule and anarchy among the barons within the "Pale" that forced a later Henry, Henry VIII, to send an army to Ireland and subjugate these recalcitrant barons. Against his large army opposition was useless; and finally a sort of peace and quiet resulted.

The religious upheavals, the Reformation, the change from Roman Catholic to Protestant in England and Scotland, and in fact all of Europe, could not but influence Ireland. But all attempts to change the religion of Ireland were fruitless; the vast majority remained Roman Catholic. In North Ireland indeed colonization from Scotland and England was attempted, and the material results of the "Plantation" in Ulster were a brilliant success. The morality of many of those acts are hard to justify by the conscience of today. But in those days to the victim of an unsuccessful rebellion or war it was as natural that his goods and lands should be confiscated as that his head should fall beneath the axe. A fairly modern instance is that the Loyalists in New England who opposed, or who did not actually assist the American Revolution, not only lost their lands but were driven into exile. All Europe was divided into two great camps, the Protestants and the Catholics. In the wars between these factions after the Reformation, in an endeavor to exterminate the Protestants, it was but natural that Ireland should not escape; and the impulsive nature and hot-headed disposition of the Irish, and particularly the southern Irish made them ready and willing tools in the hands of ruthless and unscrupulous leaders. The "Great Massacre" culminated in 1641 under O'Neill, and historians relate that in that bloodthirsty uprising, 154,000 Protestants were murdered. But a short time followed until the iron hand of Oliver Cromwell descended in "reprisal" to take vengeance; and the expression still heard,—"The Curse of Cromwell be upon ye,"—is grim evidence of the thoroughness of his work. While today we lament such bloodshed, it is well to remember not only the temper and spirit of those past centuries, but to balance provocation against reprisal, a method of judgment not out of place even at this present hour.

During the century which ended in 1800, Ireland had indeed a Parliament, but only in name, so far as the voice of the people were concerned. The chiefs and nobles elected as members whom they chose. One historian says that for that century Ireland was the worst governed country in Europe. That it was no worse was owing to the fact that no legislation could be submitted without the approval of the Privy Council of England. Galling as these restrictions were to the plundering aristocracy of Ireland, they yet formed a useful check upon its tyranny. But at last such pressure was put upon the English Parliament at the time of the American Revolution, that in 1779 this control was abandoned, and the Irish Parliament became "Independent." The only thing that bound the two Islands together was the one Sovereign. Both Catholic and Presbyterian had small if any voice in this Irish Parliament; their appeal for a franchise was denied them. The ruling class found government too profitable to share it with other possessors. It was only by hard bribery that the English Government could secure their co-operation in the simplest measures of administration—as a contemporary says, "a corrupt aristocracy, a ferocious commonalty, a distracted government, a divided people." The real character of this parliamentary rule is seen in their rejection of Pitt's

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offer of free trade. Pitt felt that the real cause of Ireland's restlessness was its dire poverty rather than politics. A great cause was the mutual exclusion of each other's products, whereby the Irish farmer was shut out from his one and only market. Pitt persuaded the English landowners to agree to the abolition of restrictions against admission of Irish products into England, and carried a bill to that effect in the English Parliament; but the jealousy of the Irish landowners resulted in the rejection of the bill in the Irish Parliament. The French war was blowing up the embers of rebellion and strife in Ireland: the people were suffering miseries from the tyranny of their own Parliament; and Pitt resolved that the one escape of the common people from this tyranny and misrule was the abolition completely of this Parliament, and the union of Ireland with the larger Island. In characteristic fashion he went about it. There was but one way to achieve the object and that was to buy the members. One million pounds used in bribing the Irish members, and the creation of many of them as peers carried the vote in the Irish House for union. The opposition of the Irish Roman Catholic clergy might have prevented this outcome; but they were strangely silent. One hundred seats in the British Commons and thirty-two in the Lords were given to Ireland; the huge public debt of Ireland was assumed by Britain, and taxation was distributed. Pitt then introduced a bill for Roman Catholic emancipation throughout the realm; but this was defeated by the personal hostility of King George the Third.

In the century which followed, many bills for the help and relief of the common people of Ireland have been passed in the British Parliament, bills that would never have been carried in an Irish parliament subject as it necessarily would be to the heavy influence of the aristocracy and landholding interests of Ireland alone. The poor in Ireland were not exceptional in their misery. Scotland and England also knew the heavy hand of the pitiless landlord. But where in this world are there tenants with greater privilges or means of redress against their landlords than in Ireland? Is an Irish tenant evicted for non-payment of rent? He has a whole year in which to tender his back rent and be reinstated upon his plot. Is his rent too high? He can appeal to a judicial body to have the rent fixed at a fair sum. Does the landlord think of raising the rent? He must first show that same body conclusive reasons; and he cannot adduce the tenant's own improvement as a cause. Does the tenant desire to buy the land? The British Government will furnish the money, and the tenant can repay the loan by long term instalments.

This winter a bill has been passed giving Ireland Home Rule. North Ireland and South Ireland are given parliaments with practically the same powers as North Carolina and South Carolina; or as Ontario and Quebec. A residue of power remains in the British Parliament, just as it remains at Washington or Ottawa. The United States fought four years to keep North and South Carolina within the Union. Why? Was it to hold it "writhing under the tyrant's heel"? Will "President" DeValera and his heroic associates including the Duke of Cork, accept this Home Rule, or will they prefer the footprints of Jeff Davis? The whole history of Ireland has been its betrayal by those within itself who trumpet themselves as its friends and leaders. Will there ever arise in that unfortunate country leaders who love Ireland and its common people first; and themselves, their own self-glory and their pocket last? Pope Hadrian is long since dead; the bones of Dermot and O'Neill are mingled with the dust; the thousands who slaughtered their inoffensive neighbors in the name of Christ, while angels covered their eyes in horror, these are all gone to their own place; the Parliament that held out both hands to the bribe and turned away its head from suffering, has itself seen corruption. Will Home Rule be other than in the past it has been? Will it tend to the happiness and prosperity of the long suffering Irish common people or will they once more see and feel the itching palm, and the lofty eye, and the heavy hand? Surely the glories of Tara and the fame and learning of its ancient past, and the sorrows of its many generations will claim for Ireland some recompense of gladness in this present day. Now to a great extent its fate and welfare are in its own hand; and upon its own people will depend the outcome.

More joy is needed in this dark, cold world,
And fearless courage, that can see unfurled
The banners of the whole Satanic host
And stand with confidence at his own post,
See undismayed sin's cohorts flash and gleam
And know that heaven triumphs, they but seem.
A sacred joy—a joy that sings elate,
That spurns the darkness and the thing called fate.
Joy of the Spirit, strength that breasts the gale,
That sings and starts again tho' all things fail.

—L. E. Kelley.

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The Jerusalem of Today

By Rev. J. H. ALLEN

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

II.

In the January number of the WATCHMAN we closed our paper on this subject with the remark that, underneath, the Turko-Arabic fuse was smoldering. Here is one of its splutters, which is a part of what was circulated as anti-British propaganda and agitation: "It was determined by Great Britain that the second Jewish Nehemiah [meaning Sir Herbert Samuel] should come to Jerusalem to restore the kingdom to the Jews. The power that England has given him is much more important and greater than that which Artaxerxes, the Persian, gave to the first Nehemiah. Herbert Samuel will not go into Jerusalem riding upon an ass the way Nehemiah did, he will not go into the Holy City in the dark with a few wanderers, he will not be intimidated as Nehemiah was by the denunciations of a certain Geshem, the Arabian, or Sanballat, whom the king favored with a reply that he had already given orders to stop the Jewish work. No; Sir Samuel, the Jew, will arrive in Jerusalem with music and dancing. Even the Christian patriarch and the Mussulman Mufti will receive him with open arms. He will rule with pride and with clearness and all will be compelled to obey him. King George is not like Artaxerxes. When he will receive protests (and they are already coming thick and fast) from any Arabian Geshems or Sanballat he will not answer as the Persian did, but he will say, 'We have selected Sir Samuel as the automatic ruler of Palestine and he must remain in his power.'"

Evidently this writer was moved by fear and national chagrin to write thus, but it is marvelous how close his jealous arraignments are to what has been prophesied, i. e., that Great Britain through a Jewish ruler, should restore the kingdom to the Jews. This was foretold by the prophet Zechariah 2500 years ago.* But, note that this reorganization of a Jewish state in Judea is but one of the preliminary events leading up to the grand climax and this reorganization does not constitute the restoration of the two houses, Israel and Judah, consolidated into one kingdom with one king reigning over them all, as foretold in the thirty-seventh chapter of Ezekiel.

* See "The National Rebirth of Judah."

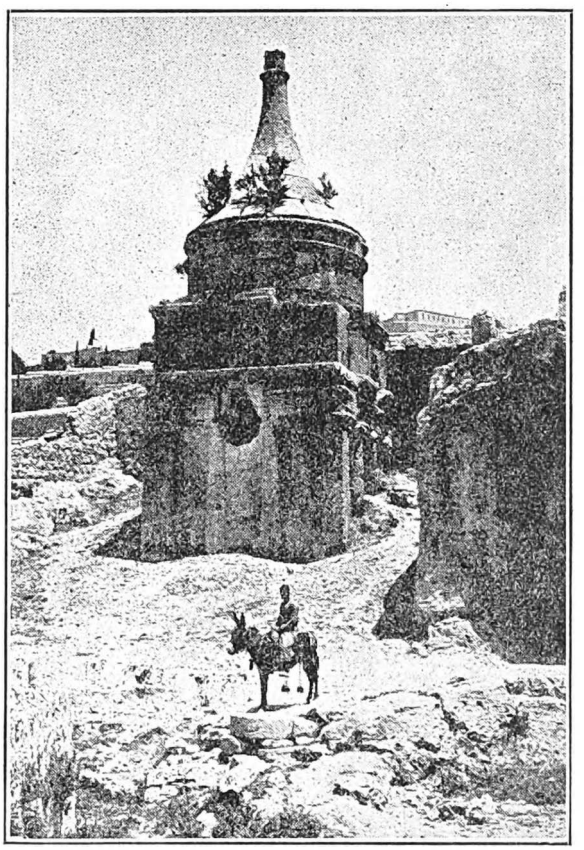
But to go back to the Jerusalem as we saw it, one of the most remarkable and truly authentic landmarks around Jerusalem, dates back to about 1025 B. C., and stands almost due east of the southeast corner of the temple area. This most interesting monument, supposed by many to be the tomb of Absalom, ignorantly pointed out by some, and written of by others as such, is in reality Absalom's pillar concerning which it is recorded: "Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day Absalom's place." (2 Sam. 18: 18.)

The children of Israel, prior to the division of the race into two kingdoms, and the Jews afterward, had such utter contempt for Absalom, because of his disrespect, disobedience, and irreverence toward his father, that it became the custom to throw stones at the pillar which Absalom had reared to himself; and when, through the Palestine Exploration Fund, a search was made for this monument of self-emulation they found it entirely buried under those stones of public derision. It stands somewhere between sixty-five and seventy-feet in height, and as soon as it was finally uncovered and exposed from base to pinnacle the passing Jews again began to throw the "contumelius stone," showing their contempt and disapproval of the disobedient son. As the pillar was again in danger of being hidden, a law was passed forbidding the casting of stones at this monument, and the law had to be made very rigid in order to prevent that expression of animosity. Now since they can no longer make their protest by casting stones they take the liberty of spitting on it, or at it. So much for the man that built a memorial to himself. Moral: let others build your monument for you.

Another landmark, ancient and much appreciated even by those who possess but little Biblical knowledge, is the covered street leading into the temple area, which is called "the street of the house of God."

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In the tenth chapter of Ezra it must have been this very street which was mentioned. Because of the strange wives which many of the Jews had taken while in captivity to Babylon, an edict had gone forth throughout Judea demanding that all the people gather unto Jerusalem within three days. Whosoever should not come would forfeit all his substance. So Ezra says: "Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain." (Ezra 10: 9.) Naturally this covered street would be sought as a shelter from the great rain.



ABSALOM'S PILLAR

The unusually large stone blocks and peculiar bevels on them, prove to the archaelogists that they were placed many centuries ago, and as it is the only roofed-in approach to the temple grounds that has ever existed, it is claimed that this is the identical place out of which our Lord drove the buyers and sellers with the scorching rebuke that they were making a house of merchandise and a den of thieves out of God's house of prayer. Along both sides of the street are small square recesses which have served as shops for a street bazaar in the past. A few of these bazaar shops are so used today, but most of them are filled with debris and rubbish. Those now used are the ones farthest away from the temple gate and near to a cross street. They are occupied by weavers, who still use the old oriental hand loom to make camel's hair garments as of old, though they also weave other fabrics more exquisite.

As we were carried along in a sedan chair through these ancient and historic streets of Jerusalem we tried to feel the dignity of the situation for our cavalcade was evidently mistaken by the populace for that of some great personage whom they must follow and to whom they must make due obeisance, perhaps in the hope of baksheesh. At times our self-appointed train and body guard amounted to from forty to sixty attendants.

A friend of long acquaintance from Long Beach, California, now a missionary stationed at Cairo, Egypt, was visiting in Palestine at this time and accompanied us on this great occasion. Appreciating the ludicrous he would occasionally use his hands as a megaphone and cry out in English, "This is not a circus!" While this added to our amusement it served a purpose for which it was not intended, i.e., that of a proclaiming herald. But our guide soon tired of the mob and with a few authoritative words in Arabic, the native tongue, the crowd fell away and our "glory" departed. Alas how fleeting!

In this way we soon reached what is called "The Cotton Gate," the entrance to the temple area at the

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end of the "street of the house of God," and realized that we were being privileged to "ascend the hill of the Lord, to stand in the holy place," that we might perhaps stand on the spot over which rested the sacred Ark of the Covenant, the cherubim and seraphim, and the overshadowing glory of the God of Israel.

Here also is the place—Mt. Moriah—where Abraham stood the greatest test of his faith and prevailed, as real faith always will. Here Abraham was told that he should be a father of many nations, that Sarah his wife should bear him a son whom they would call Isaac; and that God would establish His covenant with him for an everlasting covenant, and with his seed after him. Abraham believed God and "it was counted unto him for righteousness." (Rom. 4: 3.) After twenty-six years, according to the record in Genesis, "it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of . . . and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son." (Gen. 22: 1, 2, 9, 10.) But his hand was stayed and he heard a voice which said: "Lay not thine hand upon the lad, neither do thou anything unto him." The test was ended. Abraham realized that nothing was impossible with God, and in the brief epitome of the story of Abraham offering Isaac by faith, it is not strange that the apostle should add: "Accounting that God was able to raise him up, even from the dead." (Heb. 11: 19.)

Then we read in the account the following: "By myself have I sworn, saith the LORD for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22: 16-18.)

This was the first of the great events of history which make Mt. Moriah a famous landmark, called by some the holiest place on earth. This is also the place which is referred to in the following: "And the angel of the LORD stood by the threshing floor of Ornan [often written Araunah] the Jebusite. And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." (1 Chron. 21: 15, 16.) Then the angel ordered David to build an altar on this spot, which when King David wanted to buy, the owner said, "Take it to thee, and let my LORD the king do that which is good in his eyes: lo, I give thee the oxen also for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all."

But David would not have it that way, so he said: "Nay, but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt-offerings without cost."

So David paid for the place, six hundred shekels of gold by weight, built an altar to Jehovah, and the Lord answered him in the threshingfloor of Araunah. "Then David said, This is the house of the LORD God, and this is the altar of the burnt-offering for Israel." (1 Chron. 22: 1.)

And David went to work at once to gather up building material, set masons to hewing out stone, and purposed to go right on with the building of a house for the LORD, but it is recorded that the LORD said unto him, "Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon [peacable], and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom forever." (1 Chron. 22: 8-10.)

In due time Solomon was born, and built the most magnificent temple which has yet stood on that holy hill. At the dedication of this temple fire came down from heaven, and consumed the burnt offerings and sacrifices, and the glory of the LORD filled the house. It was said, too, that God's presence dwelt in the Shekinah glory cloud of visible light over the mercy seat for a short period of years. Then follows the fearful record of idolatries, desecration, desolation, all of which may be described in that one word, *Ichabod* —"the glory is departed."

When that glory cloud left the temple, Ezekiel describes it as follows: "Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud and the court full of the brightness of the LORD's glory." Still later comes the following: "Then the glory of the LORD departed from off the threshhold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight; when they went out, the wheels were also beside them, and everyone stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above." Still later: "Then did the cherubin lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above, and the glory of the LORD went up from the midst of the city, and stood upon the mountain which is

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on the east side of the city." Finally, it is written: "So the vision that I had seen went up from me." (Ezek. 10: 3, 4, 18, 19; 11: 22-24.) i.e., ascended into the heavens, the Shekinah glory thus moving out of the holy of holies into the inner court, then to the threshold, then on to the eastern gate, now called the Golden Gate, then on to the Mount of Olives, and then into heaven, and we are told that our Lord, like that glory cloud, also made his ascension into heaven from this same Mount of Olives.

The only entrance to the temple area on the east side is by the way of that gate which is called the Golden Gate, and it is this gate to which the prophet Ezekiel refers when he says: "Afterward he brought me to the gate, even the gate that looketh toward the east; And, behold, the glory of the God of Israel came from the way of the east: And his voice was like the noise of many waters [See Rev. 18: 1]: and the earth shined with his glory . . . And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east . . . and, behold, the glory of the LORD filled the house . . . Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. 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; . . . he shall enter by the way of the porch of that gate." (Ezek. 43: 1, 2, 4, 5; 44: 1-3.)

It is a most interesting fact that, in fulfillment of this very prophecy, the portal of this gate, the Golden Gate, the only entrance to the temple area on the east side, has for many centuries been built up with solid masonry, and this is the gate through which the LORD made his triumphant entry through the temple area into Jerusalem as he rode from Bethany on the foal of an ass, accompanied by the exultant populace crying, "Hosanna: Blessed is the King of Israel that cometh in the name of the LORD."

That gate is shut, sealed, walled-up—yet.

Outside, the Jews still wail and weep and mourn, the burden of which is "How long, LORD, how long!"

Inside is "the abomination of desolation,"—the abomination spoken of by the prophet Daniel, which is standing where it ought not, placed there during the period of the desolation of the land. It is still standing in that court.

It was a great privilege to stand in that temple area, in that holy court, on that holy mount, on the space once occupied by that house of God, on the place of the inner court, and to lean against the parapet, the rampart, of that sacred enclosure, and look over to that beautiful, glorious Mount of Olives, and we thought of what Zechariah said: "And his feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east," and we were thinking of the words of Jeremiah: "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel [the ten-tribed kingdom] shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

And we remembered the prophecy of Zechariah, "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

Then, as we stood on that sacred ground, amidst all these holy associations, called even by the Moslems *El Haram Eshereef,* the "honorable sacred place," the clocks in the tower boomed out the noon hour, and from the turrets of the several minarets in the temple area and elsewhere came the long drawn out and peculiarly emphasized Mohammedan challenge and prayer call in Arabic: "Allah is God, and Mohammed is his prophet, come to prayer. Come to prayer!"

To our unaccustomed ears this sounded strangely weird, but it is, of course, also a part of the Jerusalem of today.

[TO BE CONTINUED]

Happiness comes not from the power of possession, but from the power of appreciation. Above most other things it is wise to cultivate the power of appreciation.

—H. W. Sylvester.

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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"
Proverb of Solomon

Editorials

Prophets and Profits

Now Mr. Henry Ford appears to be one of those men who discovered some time ago that the permanent prosperity of the United States does not depend primarily upon tax revision, tariff reform, or any other kind of economic legislative readjustment, but upon the establishment of a standard of individual and national unselfishness and good faith translated into definite results through a practical, every-day religion of *Service*.

Strange as it may seem to many people, when Mr. Ford commenced to act in a very large way upon the basis of his discovery, he became about as popular with certain elements in our nation as a political reformer at a bankers' convention. Of course it is quite true that these elements are numerically very small, but politically and financially they are very, very large,—so large, in fact, that it is beginning to be quite a shock to most everybody when some definite experience causes them to find out about their size. Not only did Mr. Ford's discovery fail to add to his popularity in certain quarters, but the fact that he violated all of the "ethics" of "big business" and committed the unpardonable offense of shouting his convictions from the housetops, created nothing short of consternation and terror among certain gentlemen in New York and Washington who sometimes get a bit confused and think that the Golden Rule and other more or less "obsolete" pronouncements are really only "scraps of paper." It was undoubtedly strongly hinted to Mr. Ford that he was acting in a very unethical and unusual manner for a man so influential in our national business life. In fact, his attitude was so perplexing that these gentlemen really feared for his sanity. But noticing no practical results from their hints, he was reminded in rather strong language and with no great effort to make the reminders confidential, that he had quite forgotten his duty to these gentlemen of the metropolis and the capital. But still there was no indication that Mr. Ford had heard the warnings of his solicitous friends.

Then a very interesting thing happened. A great many newspapers throughout both this and other countries suddenly discovered that Mr. Ford was a dangerous demagogue. They also discovered, and of course in the public interest they made their discovery known, that Mr. Ford was personally a very undesirable citizen with queer notions about education and other things. But the climax of the evidence of public spirit shown by Mr. Ford's solicitous friends appeared when the world was suddenly informed that Mr. Ford was in a very precarious financial situation entirely because of his vagaries and his unwillingness to take advice from those seeking so ardently to save him. And these friends and their spokesmen also modestly hinted that if Mr. Ford could be salvaged at all, it would have to be done by them alone. And of course their solicitude for his welfare had become nationally known. But strange as it may seem, neither Mr. Ford's hearing nor his heeding ability seemed to improve in the slightest degree. He simply went on attending to his own business of producing means for reducing time and space and thus multiplying economical efficiency through transportation for millions of human beings throughout the world.

But what is this new warning we hear? Henry Ford is stirring up class hatred! He is murderously attacking the Jews. Great Jewish banking houses and affiliated concerns find that they must let Mr. Ford's industry go to the wall! They cannot lend any more to one who is abusing the Jewish race. But again, strange to say, it soon develops that Mr. Ford does not need or desire to borrow any money, and a disinterested investigation of the facts shows that he is not attacking the Jewish people.

Now this publication is devoted to extending the knowledge of the destiny of the "children of Israel" including the Jew in accordance with Scriptural and secular history and prophecy. If we know our minds and our hearts, we would be the first to condemn an attack on the Jewish race by Mr. Ford or by any one else. We have carefully examined the evidence in this case from outside the range of the clouds of

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poisonous gas that are being released and blown over the land for their blighting purpose by an unseen, but apparently powerful hand. Space does not permit us at this time to go into this subject in detail as we should like to do, but we must say that Mr. Ford has our most sincere good wishes and deep gratitude for having had the moral courage to uncover the facts about the modern curse of Judaism—the so-called "international Jew." This type of descendant of Judah who knows no religion except the religion of greed and who abides by no civil or moral code of right relationship with his fellow-men is one of the greatest menaces of today, not only to these United States, but to the whole world.

But there is one interesting and hopeful symptom that always appears when organized greed and reaction have some of their ragged coverings removed so that their real character may be exposed to the public view. They show that they have never learned any new tricks, but always run true to form in their efforts at self-defence. The attempt to hide the real issue behind a smoke screen of personality and to slander their tormentors instead of learning the inevitable lesson, is the history of all reforms and of every step in humanity's unceasing advance. When the world learns, as it soon must learn, to heed and ponder the upward footsteps and attainments of minorities led by discoverers and pioneers in human progress, constructive accomplishments will be quickly assimilated and adopted and the millenium will truly come.

We suspect that Mr. Ford is doing a great deal more than building automobiles and tractors. We suspect that the best model he will build will be a very practical FORD by which the people of this great land of destiny will be vastly assisted in crossing the swiftly moving currents of internationally organized greed onto the shore of individual and collective unselfishness which must be attained before America can fulfill the vision of its prophets and founders as the true "Land of Promise."

We value Mr. Ford as a modern prophet in Israel and a true benefactor of Judah and are willing to trust our present judgment in regard to his motives and his attainments.

"I don't like to talk about religion just for the sake of conversation," said President Harding, "but I do believe we need more of it in our American life, more of it in government, the real spirit of it. I think there should be more of the 'do unto others as you would be done by' spirit of service."

Evidently the unknown writer of the following verse from the Baltimore *Sun* was inspired by the same thought:

"Putting God in the nation's life,
Bringing us back to the ideal thing—
There's something fine in a creed like that,
Something true in those words that ring.
Sneer as you will at the 'Preacher air,'
Scoff as you will at the Bible tang,
It's putting God in the nation's life
That will keep it clear of the crooked gang.

We've kept Him out of its life too long
We've been afraid to our utter shame,
To put Him into our speech and song,
To stand on the hustings and speak His name.
We've put all things in that life but Him,
We've put our selfishness, pride and show,
It's time for the true ideal to come,
And time for the low desire to go.

Putting God in the nation's life,
Helping us think of the higher things,
That is the kind of speech to make,
That is the kind of song to sing.
Upward and forward and let us try,
The new ideal in the forthright way,
Putting God in the nation's life,
And putting Him there in a style to stay."

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Communications

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

In the January number of the WATCHMAN, under communications, G. M. B. says he understands that Professor Totten somewhere in his works stated that the Star of Bethlehem was a certain alignment of several large stars focussed as one on the earth. I never heard of any such statement from the Professor. On page 91, *Our Race Series* No. 14, "Facts of Iron" he writes:

"What the exact stellar configuration was we do not pretend to say, but we doubt not it may be calculated. 'As the yearly rate of the advancement of the stars is known, and as the face of the heavens can be ascertained at any time in our own era, by means of the modern maps of the heavens, it would not be a very difficult task, if we could obtain the correct times of the motions of the planets, to calculate back to the time of the Passover of 3 B. C.' (or of 4 B. C., that of the Annunciation!) 'when it could be readily determined what star in the constellation of Virgo, or the Virgin, was in conjunction with any other heavenly body; and thus determine forever which of the stars or conjunctions made known to the Magi that the time of the great Deliverer was come.'"

He adds, "What this planetary configuration of the heavens actually was, we leave for others to determine, and for still others to verify, merely stating that we think the stellar space deserving study is that between the Equinoctial colure and the meridian of Spica."

Truly yours,
Herbert Johnson.

A friend from Washington, D. C., replying to the question in G. M. B.'s communication, also calls attention to Professor Totten's "Facts of Iron" *Our Race Series* No. 14, p. 117, where he says:

"Now there be some that think the Star of Bethlehem was an abnormal thing, a merely supernatural display of wonderful light, a comet, a pillar of fire, etc., etc. We do not accept this interpretation. It not only precludes all hope of astronomical verification, but is open to the objection, that, aside from the Gospel of St. Matthew, none of the Historians of that day make note of such occurrence, whereas they do note all such unusual things as came under their observation. An abnormal wonder in the heavens would certainly have attracted even the common mind: but only the "wise" appear to have noticed this, which is in natural keeping with what we contend the configuration was. So we are personally satisfied that it will turn out to have been a remarkable Luni-Planetary "spread" in an appropriate place upon Jacob's Belt, and the Key Star of the proper Constellation again came to the Zenith when the Magi reached the place where the young Child lay."

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

In a recent number of the WATCHMAN the article, "The Jerusalem of Today" by the Reverend J. H. Allen, was truly a joy. Especially significant were the words: "But the Jews know not that it is their brother nation, Ephraim-Israel, who is their protector, and who now holds the mandatory government over them, and they are unaware that this is the nation which with Manasseh, the United States of America, will under God finally and completely deliver them."

Let us look outside the Pyramid, for a moment, concerning the absent stones. It is written: "He shall bring forth the headstone thereof with shoutings.... The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."

Permit me to observe that much is being said concerning Europe's war debt to the United States. To those who were bereft of loved ones in the World War it is refreshing to remember that we gave of our best when we journeyed overseas to uphold Justice. Awaken Israel! Arise from yesterday's sordid discussions as newer obligations are confronting us. Are we not to be the messengers of Liberty to Truth's fair home—the Galilee of old? Oh, Destiny, how wonderful art thou in life's rugged paths!

Sincerely,
"As lively stones,"
R. B. S.

An interesting report has been received of meetings held in Victoria and Vancouver, B. C., during the month of February. Mr. E. E. Richards, President of the Victoria Branch of the British-Israel World Federation writes that Rev. R. H. Sawyer's visit to the coast cities of British Columbia was of great importance and far reaching results are looked for. He arrived in Victoria, February 5th and remained there until the 12th.

Excellent preparations had been made by the local association and he spoke to large audiences. The Anglo-Saxon predominance in America as shown by quotations from the United States Census Bureau was most gratifying and the assurance of American sympathy with Canadian ideals brought forth repeated applause. Mr. Richards said that it seemed a great pity that Mr. Sawyer could not remain in Victoria for another week. On the last evening there was a large and most sympathetic audience. The chair was

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occupied by Rev. C. M. Tate and a generous thank offering was given. The week was marked by good attendance, deep reverence, and a great spiritual uplift and the close attention paid to the speaker's utterances was a great tribute to him. A large number of books and much free literature were distributed including copies of the WATCHMAN OF ISRAEL.

After the meetings in Victoria, Mr. Richards accompanied Mr. Sawyer to Vancouver, British Columbia's busy, bustling and rapidly growing metropolis on the mainland which is eighty miles distant from the capital. The Vancouver meetings were in the nature of a Bible Conference with three sessions each day from February 14-18. It was a wonderful success and a glorious week. Each day's work was preceded by half an hour's service of Praise and Prayer. Songs of Zion led by Rev. Merton Smith, were interspersed between the lectures. The program included the discussion of many important subjects and named among the speakers, beside Mr. Sawyer and Mr. Richards, were Professor E. Odlum, M. A., B. Sc., Rev. William Pascoe Goard, Rev. Merton Smith, Mr. F. W. Godsel and others prominent in the work in Vancouver. Another Canadian association was formed of which Mr. Richards assures us we shall hear later and Mr. and Mrs. Sawyer were elected vice-presidents of the new organization.

Anglo-Israel Claims Entire Time

Portland Pastor Resigns



The press of Portland, Oregon has recently announced the resignation of Rev. R. H. Sawyer, pastor of the East Side Christian Church of that city who has given up a busy pastorate to engage in active field work in the interest of the Anglo-Israel movement in the United States and Canada.

Rev. Mr. Sawyer's congregation was unwilling to accept the resignation but after a second presentation it was accepted and he was made Pastor Emeritus of the church in recognition of the progress and success that has attended his ministry.

He is well known in the United States, Canada and England, not only as a speaker and writer on the subject of Anglo-Israel Identity, but as a lecturer of wide experience whose work in Masonic circles, and before other fraternal and civic bodies has occasioned much favorable comment. In a letter sent out to the members of the craft, Grand Master W. E. Carter of the State of Washington pays this tribute to the speaker and his subject: "The exhaustive research he has made in tracing the lineage of God's chosen people enables him to startle his hearers with an array of information that seems irrefutable. I would advise all our Masonic friends to hear this wonderful revelation."

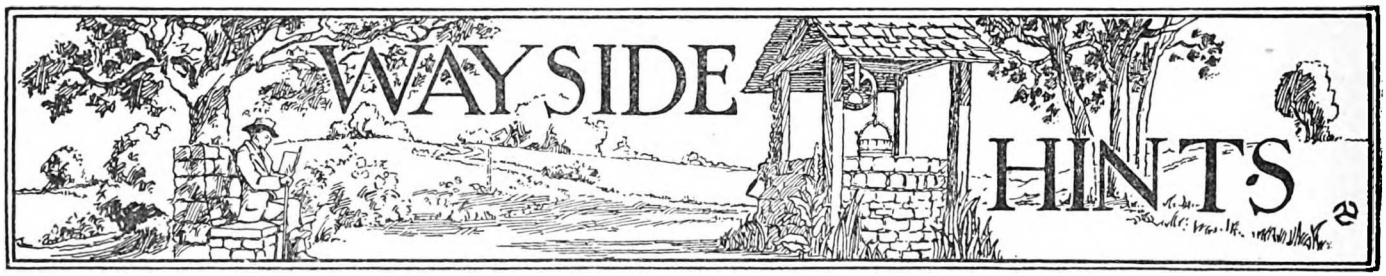
Mr. Sawyer was the speaker at a recent meeting of the City Club of Portland, an organization represented in nearly all the larger of our American cities. The Portland *City Club Bulletin* in commenting on the address called it: "A brilliant discussion of 'Who Are the Americans' an able, eloquent, and instructive message on some interesting phases of the Melting Pot." He has received many pressing invitations to lecture to Jewish organizations in different parts of the country.

A recent lecture on "Judah in the Land of Joseph" was delivered in the city of Portland before the B'nai B'rith, one of the largest Jewish international societies and brought forth many expressions of appreciation. Mr. Alex Weinstein, president of the local B'nai B'rith in a public appreciation thus expressed the interest occasioned throughout the large audience: "Your reception, and the enthusiastic greeting which the members accorded you upon the completion of your address was a physical evidence of how much your auditors enjoyed your remarks." Mr. Sawyer has been a frequent contributor to the WATCHMAN OF ISRAEL and at the British-Israel World Federation Congress in London last year was one of the principal speakers, also delivering addresses with much success in different parts of England.

In Portsmouth, England, he addressed an audience of more than two thousand men who accorded him an ovation rarely given a speaker upon any occasion. The Portsmouth *News* which gave an interesting account of the meeting, among other commendable things concerning the speaker, said: "Every man in that huge audience was greatly impressed with Mr. Sawyer's powerful and very able address."

Since his resignation he has been kept busy with lecture engagements in the Canadian Northwest coming to Boston previous to the filling of lecture dates in Eastern cities. This able exponent of the truth concerning Israel and present day problems has a message of interest to churches, fraternal organizations and civic bodies which cannot fail to be helpful along all lines of constructive effort. The WATCHMAN will be pleased to cooperate with individuals or organizations in securing Mr. Sawyer for a lecture or series of lectures.

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"It is not what we have left behind, but what we are seeing ahead,
That carries the heart to its peaks of hope with courage to climb and tread.
It is not what we have failed to do and have left as a husk of strife;
The thing that is more than all the rest is the looking ahead through life.

It isn't what we have left behind, but what we have yet to do,
That wakes our hearts to a manly hope of putting a fine thing through;
It isn't the dark that is at our backs, but the light that glows afar,
That shall lead us to measures of high success that the past can never mar."

Life often presents us with a choice of evils, rather than of goods.

—C. C. Colton.

Quick is the succession of human events; the cares of today are seldom the cares of tomorrow; and when we lie down at night, we may safely say to most of our troubles, "Ye have done your worst, and we shall meet no more."

—Cowper.

It is better to follow even the shadow of the best than to remain content with the worst; and those who would see wonderful things must often travel alone.

—Henry Van Dyke.

Are we not princes? We who stand
As heirs beside the throne;
We who can call the Promised Land
Our heritage, our own:
And who answer to no less command
Than God's and His alone.

—A. Procter.

He that is not open to conviction is not qualified for discussion.

—Bishop Whately.

The mind must be divested of all preconceived opinion, when the study of the correlation of an order of facts is in question; a book of research on an entirely new subject is nothing less than a collaboration in which the reader shares with the author the perilous honor of judicially applying the method.

—Charles LaGrange.

In every epoch of the world, the great event, parent of all others, is it not the arrival of a Thinker in the world?

—Carlyle

But speak the truth and all nature and all spirits help you with unexepected furtherance.

—Emerson.

I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown.

—Professor Agassiz.

"Israel—that quality of human thought most susceptible to the discernment of the spiritual idea."

The Bible, as a revelation from God, was not designed to give us all the information we might desire, nor to solve all the questions about which the human soul is perplexed, but to impart enough to be a safe guide to the haven of eternal rest.

—Albert Barnes.

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto me, all ye that labor and are heavy laden."

—St. Augustine.

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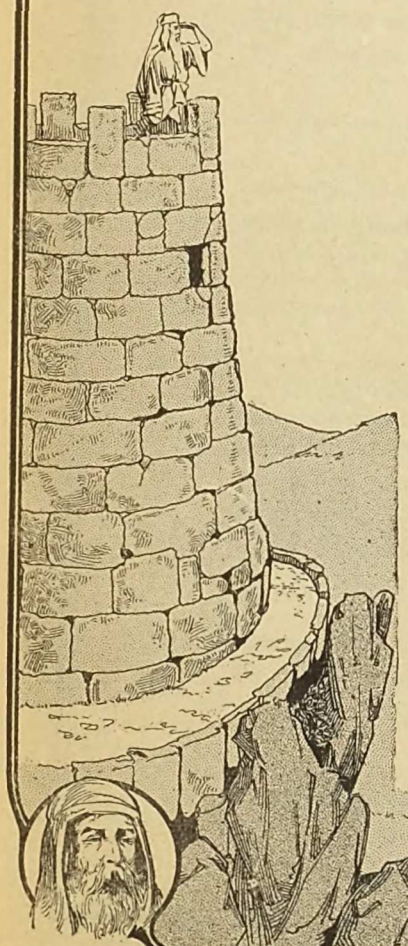
BEHOLD, HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP

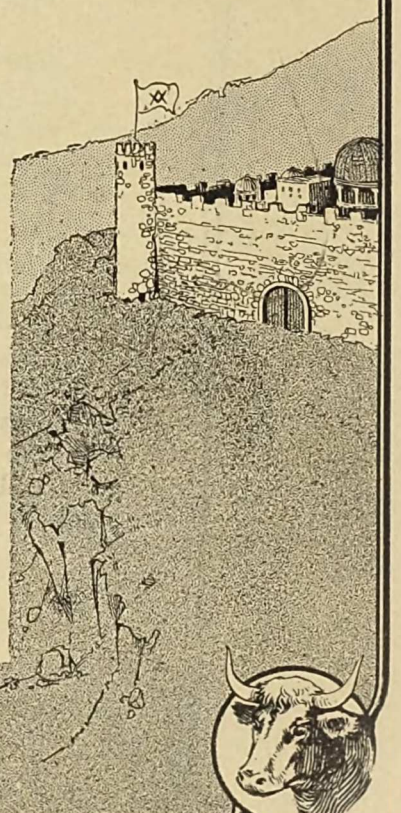
THE WATCHMAN OF ISRAEL

"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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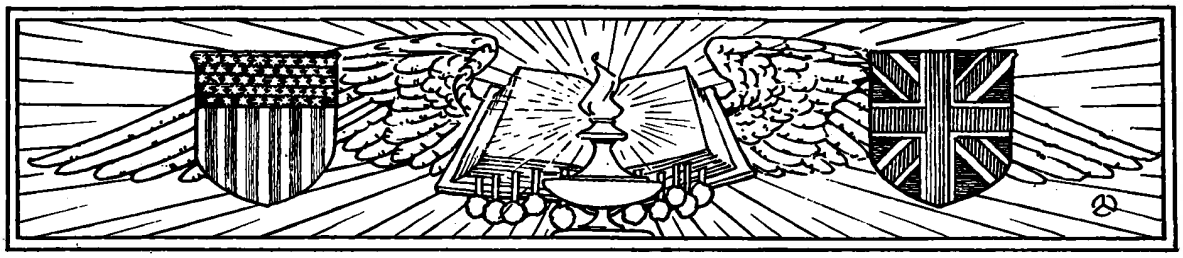
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The Watchman of Israel

Published by

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 III | Boston, Mass., April, 1921 | Number 6



Manasseh

By M. C. B.

Oh, little vine that climbed the wall
Didst hear thy brethren's weary call?
And swayed by breath of Heaven above,
Grew fearless in the law of Love.

Nourished in freedom's mother-soil,
Strengthened by the ages' toil:
Thou child of courage, dauntless, free,
Fulfillment of the prophecy.

'Twas thou that leaped far from the stalk,
And caught thy tendrils on the Rock.
Though waters dark around thee roared,
Thy courage but the higher soared.

The wilderness hath given room:
The desert with thy love shall bloom:
And mount of holiness shall rise
In consciousness, and fill thy skies.

The eagle soaring in the light,
Was ever thine own emblem bright:
And as he rests in heights secure,
So shall thy confidence endure.

The Truth that guided Jacob's hand,
Is still the Rock on which ye stand;
Truth led thee on, a mighty one,
To seek the heights,—thou eldest son:

To beckon on with Love's bright Star,
And call all Israel from afar;
To guide them lest they fall a snare,
To serpent wiles, that still would dare

To cast the wedge of jealousy
Between thy father's son and thee:
And make as nought the ties that bind
The sons of Joseph, and their kind.

Oh Ephraim,—Manasseh's love
Is ever true as Truth above:
Clouds of suspicion ne'er can hide,
Or separate him from thy side.

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The Jerusalem of Today

By Rev. J. H. ALLEN

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

III

It was the 27th of last September when we had the privilege of setting our greedy eyes on the famous little city of Gaza, famous because of the exploits of Samson, the strongest man known in the annals of history. We read that, among other feats, he took the doors of the gate of the city and went away with them, bar and all, and put them on his shoulders, and carried them up to the top of an hill that is before Hebron. But Gaza has recently been made more glorious in the mind and heart of the true patriot and lover of the Allied cause, because it was the site of General Allenby's first victory near Jerusalem. With this came the conquest of the entire country of Palestine by Christianized Israel, the covenant people (the Brith-ish), of the ancient house of Joseph. Through them the house of Judah—the Jews—have now in actual operation a new Jewish state, of which Sir Herbert Samuel is the governor.

In going from Gaza up to Jerusalem, "it being after the time of the wheat harvest," we passed several threshing floors—smooth, level rock surfaces, where the wheat was being threshed by tramping it out with oxen, just as people have done in all the centuries of the past. The well dried straw with its full heads of grain was pitched from the loaded cart or from the stack under the feet of the oxen and within the radius of the circle of the "beam" to which they were attached. A driver with a "goad" kept them moving. Some of the threshers were either pitching on with their forks a fresh supply of the golden headed straw or pitching back that which worked to the outer edge of the "tread" before it was threshed clean; while others were "winnowing" the well threshed out straw, and letting the wind blow the "chaff" away. With these ancient scenes before our eyes, we felt the force of the apostolic advice as we never had done before, *i.e.*, "Thou shalt not muzzle the ox that treadeth out the corn."

The word "corn" is the generic Palestinean term for all kinds of grain, there being no maize or Indian corn, as we know it in this country. The "husk" of the swines' food, of which mention is made in the parable of the Prodigal Son, is a species of "Honey Locust," a very sweet and nutritious pod containing from six to nine seeds about the size and shape of our "Navy" or "Army" bean, and very fattening to swine and other stock. We can now readily understand how it would be possible for a weary, debauched, broken down, hungry man to be glad to eat of "the husks" which he was feeding to the swine. St. John's Bread is a children's name for this food, the botanical name of which we neglected to get, but we brought a number of pods home with us.

Since in that country there are no grist mills, no flour mills, as we occidentals know them, in many homes the conditions are so primitive that one can still find "two women grinding at the mill," in order to provide the daily supply of bread for the family. We often heard, while in the Orient, the expression "the unchangeable east." Hence, we were in a measure prepared to find these things still here. One thing, however, we found unchanged for which we were wholly unprepared, *i.e.*, the road to Jericho. First, we heard that no one travelled the Jericho road after dark. Later, we heard another remark even more marvelous: "Yes, even now, in spite of the fact that the English army has three garrisons from Jerusalem to the River Jordan, no one thinks of traveling the road to Jericho after nightfall."

It seems that, for all visitors to the Holy City, the road to Jericho possesses a peculiar charm or fascination, which perhaps is due chiefly to the fact that there is just enough possibility of danger and promise of adventure to lend spice and flavor to the trip, and even though it makes one feel a little "creepy" it is an experience not to be missed.

The opportunity to make the journey from Jerusalem to the Dead Sea, New Jericho, Old Jericho and to the River Jordan in one day and return, was made possible by the recently changed conditions in that all but changeless region. For with the coming of the army of occupation a few autos came also. The one and only firm owning and renting, these almost priceless vehicles, have four old Ford machines. For the

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oldest and supposedly worst, one pays at the rate of six Egyptian pounds per day including the driver (an Egyptian pound being ordinarily about $4.94); the next newer and better machine was seven pounds per day; the next best was eight pounds; and the very best was nine pounds.

A party of English army nurses from Egypt and Constantinople on their vacation had made the trip the day before we made the venture. They took the cheapest car, but as they had had three blow-outs and several other delays, caused by the general ricketiness of the machine, they advised us to take the best possible. Consequently, we parted with nine pounds and took the best—remembering that gasoline was one dollar a gallon there, and even unreliable drivers very scarce. Only four persons are allowed to each machine. Although our guide or dragoon man, as he was called, told us that it would not be safe and that he was unwilling to allow us to make the trip to Jericho alone, we had to leave him behind, for with our missionary friend and the driver we were four. But his expressed fear that it would not be safe for us to go without him added another thrill to the adventure. At any rate, we started on our way, passing the Damascus Gate, Calvary, the "place of a skull," Jewish and Mohammedan cemeteries, through the valley of Jehoshaphat, across the brook Kedron, past the garden of Gethsemane and on out past the pillar of Absalom, and around the base of the southern spur of the Mt. of Olives. We soon passed the picturesque and historic Bethany, in which we were intensely interested but contented ourselves with feasting our eyes upon it as we went along, promising to give our loving attention to it on our way back.

Beyond Bethany, ranging from a mile to a mile and a half apart we met three caravans of camels loaded with "corn"—grain—from the fertile plains of Jericho. Each caravan consisted of from one hundred to a hundred and fifty camels. It was surely a novel and fascinating sight to our occidental eyes and we watched them from the moment they came into sight until the last one disappeared from view in the winding curves of this historic road through the hill country of Judea. And a Ford was as new to these beasts of burden from the valley of the Jordan, as they were to us. At sight of us there was a simultaneous and voluntary giving of the right of way to that new found monster which came "tooting" round the curves and in giving us the road they went helter-skelter whithersoever they could, to the evident distress of those in charge.

One of the most interesting of the features of our trip on this fine day, was a caravansary or oriental inn, called by the natives a Khan, which consists chiefly of four, high stone walls with a strong gate, into which any and all travelers on this robber-infested road may enter and find safety for the night. "Except," as one man seriously remarked "when the thieves are on the inside of the Inn."

Several of these places of comparative safety are scattered along the way, but the one of greatest interest is the well known Good Samaritan Inn, which is situated on the roadside on a summit less than a mile from the largest cave or robbers' den along the road. There is no question but this is on or near the place of the Inn made famous by the story our Lord told of the man who fell among thieves on the way to Jericho. There are ruins of a so-called "Good Samaritan Inn," situated on the summit of the spur over which the road goes, though a half mile or more away from the road. This was built by one of the crusades which succeeded in holding the country for a short period, and is built on the eminence so as to command a view of the surrounding country and road. But there seems to be no question that the present wayside inn is on or near the site of the one made famous by our Lord's narrative.

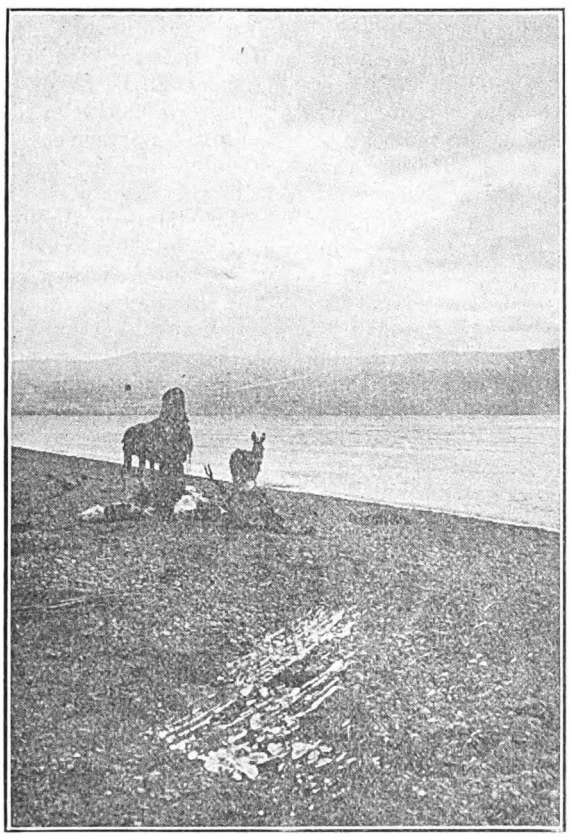
The thieves infest the road today just as they did in the days when Jesus walked among men, just as they have in all the centuries of the past. They are usually designated by the term Bedouin, the general definition of which is "An Arab of the desert, one of the nomadic Arabs, divided into many tribes, who live in tents, rear flocks and herds, etc. . . . Professionally, and in the ordinary course of their lives, Bedouins are only shepherds and herdsmen. Their raids on each other, or their exploits in despoiling travelers, are but occasional though welcome and even exciting exceptions to the common routine." (Century.) This may be a fair estimate of the general Bedouin of the Orient, but it is as tame as soft-soap compared to dynamite when one refers to the Bedouins in and around Jerusalem. And it is an insult and a misnomer to call the peaceful shepherds of Palestine by the same name. The so-called Bedouins or robbers who raid the road to Jericho are the Ishmaelites who inhabit the country of Moab, which is separated from Palestine by the river Jordan and the Dead Sea.

These people are mentioned in the Scriptures (Ps. 83: 6) as the Ishmaelites and the Hagarenes of Moab. Before Ishmael was born we read that the angel of the Lord spoke to Hagar, his mother, saying: "And he will be a wild man [lit., a wild ass man]: his hand will be against every man, and every man's against him." (Gen. 16: 12.) With such a prediction concerning the general character of the Ishmaelites, we are led to expect just what we find in the Bedouins of Moab, *i.e.*, lawlessness, plunder and murder. It is their custom to cross the river Jordan or the Dead Sea in boats with which they leave a sentinel, while they make a raid on the Jericho road anywhere they can find booty from Jerusalem to Jericho and in the plains beyond. Then if successful, or pursued, they come tearing back to the boats and are off again into the fastnesses of their own country—the mountains of Moab. There they defy pursuit, and if closely pressed will lead their pursuers into a trap, turn the tables and plunder and destroy them.

In talking with an American who had resided in Jerusalem for thirty-nine years, he said the internal

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law of Moab was that if a stranger went among them, he was an intruder, the country was theirs, and accordingly it was their right to tax the stranger whatever suited them, the general rule being that they were pleased to take all that he had, and send him out of the country well nigh naked. Later, we met and conversed with a man who told us of an experience which corroborated these statements, only this man said he even despaired at one time of his life, but that he was finally sent out of the country in the condition above described.



THE DEAD SEA

The road from Jerusalem to Jericho is called by the natives "the snake" because of its many abrupt twists and turns, and there are only two or three places where the traveler can see more than a half mile ahead as the road winds down among the mountains of Judea. This gives these Ishmaelite Bedouins great advantage, especially in their daylight attacks and raids, because their depradations are not confined to the road alone. Until the time of the occupation of the country by the forces of Great Britain, the loss of large sums of money by travelers and merchants was a frequent occurrence, one man having lost, we learned from good authority, several thousand pounds, just one week before the evacuation of Jerusalem by the Turkish forces and officials.

The army of occupation has now established garrisons along this road, where all persons who pass are searched for firearms, which if found are confiscated at once. This has the effect of rendering the robber hoard less dangerous to human life, and yet, we were informed, firearms are smuggled across the line and sold to these robbers and murderers at enormously high prices.

Less than a mile from the Good Samaritan Inn, on the left and across a deep ravine, is a large cave or den which is capable of hiding at least one hundred men; on the right and almost flush with the road is another that could accommodate thirty or forty more; less than two hundred feet to the rear is still another which could accommodate at least two dozen more; while just a short distance ahead is another about the same size as the one in the rear. The three last mentioned are in a perpendicular cliff on the right of the road. This is supposed to be the exact place where "a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Just at this point men bent on mischief could jump out at one on four sides and what could a man do? Nothing but give up, or fling himself into the ravine and even there his liberty would be but fleeting for the robbers would soon get him. Surely it is a likely place for such a thing to occur as Jesus related in his story of the Good Samaritan.

But we must leave the thieves until our return.

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What happened then we shall speak of in its proper place in relation to the events of the day. We did not stop at the Good Samaritan Inn for lunch as Jericho travelers heretofore have been compelled to do, because of the slowness of their conveyances. And, while a few English, since the occupation, had made the round trip in one day, we were rather enthusiastically told that we were the first Americans to do so, even though we were late getting in. But that is another story—or rather another part of this one.

The next place of special interest was the headquarters of the English garrison in charge of the road in the hill country. We did not object to the soldiers searching us for firearms, for really we felt quite comfortable in knowing that they were there, and we felt even more so before night, although they were not aware of it.

Next, off to the right, our driver pointed out a magnificent and very elaborate mosque. "It is claimed by the Moslems," he said, "that that is built over the grave of Moses." This we immediately recognized as another imitation site and we were about to protest and exclaim that Moses was not permitted to cross over into Canaan, and that he was buried on the other side of the Jordan, but, at that moment, the blue mountains of Moab burst on our view and in a few moments the glimmering Dead Sea and the valley of the Jordan spread out below and before us.

Previously, on the Mt. of Olives, we had had Mt. Nebo pointed out to us, and now we rejoiced in a nearer view. Really, dear reader, we were thankful for the privilege of even gazing on Nebo's lonely height, and we recalled the words so familiar to us:—

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
But no man dug that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling
Or saw the train go forth,—
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle,
On gray Beth-peor's height,
Out of his lonely eyrie,
Looked on the wondrous sight.
Perchance the lion, stalking,
Still shuns the hallowed spot;
For beast and bird hath seen and heard
That which man knoweth not.

"That which man knoweth not"—why? Because it is written: "So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day." (Deut. 34: 5, 6.)

The reason for these false sites in a country so full of sacred places as this land spoken of in the Bible as "the glorious land" is of course mercenary. A large income has been received by the owners or those in charge of the real places of sacred history from tourists, pilgrims, and devotees, as well as from men of research along archeological, geographical and historical lines in a land where Judaism, Mohammedanism and Christianity have their birth. This begets a hope of obtaining revenue on false pretenses and others set about locating a possible site for some saint's grave or other place of sacred record, so that if the tide of travel or interest turns their way, their prosperity is assured. Hence the Mohammedan site for the tomb of Moses on the Canaan side of Jordan's wave.

The next scene along our eventful way was one which lent a very modern air to the ancient thoroughfare. An upturned autotruck, or, as the British say, a lorry, belonging to the British army lay on its back over a cliff at the bottom of a ravine with its truck-wheels in the air, and a distressed looking group of English Tommies stood by looking helplessly upon the wreck. We halted long enough to learn the cause of the accident; that no one was hurt; and that help was on the way.

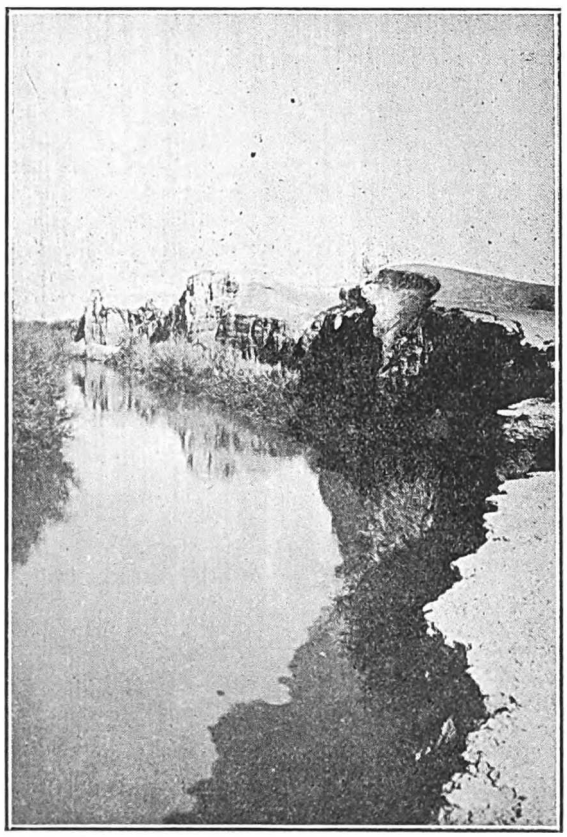
Something less than an hour later, after traveling several miles over a piece of sand road, full of ruts and chuck holes, the worst that we ever traveled over in a machine, we reached the lonely shore of the most desolate looking body of water upon which our eyes had ever rested—the Dead Sea. A more ancient name for it is "the sea of the plains," although still earlier in Genesis 14: 3 it is called "the salt sea." Both of these names are used in Joshua 3: 16 in reference to the waters of the Jordan standing up and being cut off when the Lord provided a passage for the children of Israel over that torrential stream. "The waters which came down from above stood and rose up upon an heap very far from the city of Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea failed and were cut off: and the people passed over right against [or opposite] Jericho,"—which is about six miles west of the Jordan. The sea was not thus misnamed for it is the sea of the plains, in that it is surrounded by plains on all sides, like Sodom and Gomorrah, the cities of the plain, and it was surely properly called "the salt sea" for it is so extremely salt that neither the fish nor any form of amphibious life that comes into it from the Jordan and other fresh water streams can live therein. Yet to the touch it seems exceedingly soft and velvety. It is supposed to be a deadly sea, and all bathers are warned against putting their heads under water, so poisonous is it considered. Its bathers are few, and its shores absolutely desolate and uninhabited. But we did wonder how it would feel to bathe in water in which one could not sink. As a sea, however, a body of water, it is a long way from being dead for it

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sparkles and ripples and glitters and rolls and tosses just like any other body of living water. And like other bodies of salt water it is most beautifully blue in that proverbial distance which lends enchantment. But the gruesome name "Dead" as applied to it is weird and uncanny and has been the cause of much ignorant superstition in the past. Today, however, enterprising busines men are profitably commercializing its valuable assets by the manufacture and sale of salt.

When we reached the Jordan we found it at its low water stage but we had the pleasure and satisfaction of drinking of its refreshing waters, as we had our elaborate lunch on its banks, in the shade of its trees and in the shade also of the apron of the Allenby Bridge. At this point was stationed a Hindoo regiment of the British forces. Our lunch had been prepared by kind hands at the American Colony, and there was a generous supply of everything. The Hindoo soldiers, who really seemed to have nothing to do but to keep persons of all kinds from crossing the bridge, were considerably interested in our party at the bridge. Much curiosity was excited by our unrestrained evidences of delight together with our devotional and emotional attitude, for we prayed and sang the doxology on the banks of that, to us most sacred stream of the Holy Land. So the soldiers gathered about us and spied on our every action to such an extent that we had neither liberty nor privacy. They even watched every mouthful of food with such tense interest that we thought they might be hungry, at least for fruit. And, as our friends had given us a bountiful supply of grapes which were fresh from the valley of Eschol, we held up a fine bunch and offered it to the one who had ventured the nearest. But he drew back, as we supposed for the sake of modesty, so we pressed him further, but no! Then we offered them to another, and still another, with the same result. None would accept our kind and generous offer. Finally our driver took them from our hand and gave them to the first one to whom we had offered them and he took them. Then others followed suit until we began to tremble for our share and ask for an explanation. The reply was "He would break his caste if he took them from your hand." Then it was that we found that even a "Pariah" may not eat with a gentleman or an ecclesiastical dignitary without breaking that which is sacred even to a heathen Hindoo,—his caste.

While the rest of our party were enjoying the water, we tried to get our afternoon siesta, but the flies and other insects of that vicinity were as curious as the British-Hindoo soldiers, and we soon gave it up. Later we saw a hyena, lying with his head out of his hole, which was high up on the side of a white



THE RIVER JORDAN

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clay cliff made apparently by the wash from the plains, together with high waters of the Jordan, concerning which the Bible declares—"For Jordan overfloweth all his banks all the time of harvest." (Josh. 3: 15.)

Coming from the Dead Sea to the Jordan we went back part of the road we had come so as to strike the Jericho road. This road took us through the present city of Jericho, which to distinguish it from the site of the ancient city is called "New Jericho." Before reaching this unimportant place our road took us through the battle field before the city where Gen. Allenby's troops in the recent World War fought a fierce battle with the Turkish forces of the Central powers, and gained an important victory in the conquest of Palestine. On this battle field we each picked up an helmet which had been worn by some British soldier and brought them home as souvenirs of that victory and our trip to Jericho.

It is six miles from the Jordan to New Jericho which we reached on our return, about three P. M. But here begins another story.

[To be Continued]

The Two Separations

By Rev. WILLIAM PASCOE GOARD

From the beginning there was a distinct cleavage between Judah and Israel as the following selected quotations may show:

1. When Israel went out of Egypt, the house of Jacob from a people of strange language;
2. Judah was his sanctuary, and Israel his dominion. (Ps. 114, 1, 2.)
1. Now the sons of Reuben the firstborn of Israel (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright.
2. For Judah prevailed upon his brethren, and of him came the chief ruler; but the birthright was Joseph's.) (1 Chron. 5 1-2.)

Under David the separation of Judah and Israel is clear at all times. Only under the latter part of David's reign and the reign of Solomon were they united under one king. Then came the separation of the two kingdoms, respectively under Rehoboam, and Jeroboam, and the two peoples have never been reunited to this day.

The reason for this cleavage is obviously in the plan of God in conection with which these two nations were to be used each in its appropriate sphere accomplishing its diverse and separate task.

"Judah was his sanctuary"

Paul, in his epistle to the Romans sets out the respective place and relationship to the covenant of three great sections of the people, namely: (1) the Jews, or house of Judah (2) Israel after the flesh (meaning the house of Israel) and (3) the Romans. The former two, he calls the "natural branches" of the racial and covenant tree, the latter (the Romans) he declares to be a "wild olive branch" grafted contrary to nature into the tree. Regarding the Jew, he inquires: "What advantage then hath the Jew? Much every way: chiefly, because that unto them were committed the oracles of God."

To them was assigned the temple; theirs was the nurture of the priesthood; theirs was the custody of the Scriptures; to them in due time the Lord came, "the Lion of the tribe of Juda." But alas! "He came unto his own, and his own received him not." Towards him they were guilty of the great betrayal; towards his gospel they were guilty of the great rejection. Of their ecclesiastical leaders Jesus said "Let them alone; they be blind leaders of the blind." Of their sanctuary the Lord said "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 disciples had already said this at his triumphal entry, and the Pharisees had rebuked him for permitting it, to which he replied, "If these should hold their peace, the stones would immediately cry out."

Thenceforth blinded by prejudice they went forward to the betrayal and crucifixion of the Lord; and from that to the solemn rejection of the gospel of his resurrection and of the redemption wrought out by him. From rejection they went on to persecution: from persecution to murder; from murder to rebellion; from rebellion to national death and catastrophe, at the horrors of which the world is still aghast after two thousand years. They cried: "His blood be upon us and upon our children" and since that time, wandering in darkness, they have been driven from land to land, and have been scattered throughout all the nations. They have been buffeted, spit upon and reviled. They have been preyed upon and robbed and slain. It has been said that nothing on earth that has life has been

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so harried and slain, except the flying fish of the ocean, whose whole life seems to be a perpetual flight from its enemies.

From the Jews, and their sufferings, the house of Israel has been separate and free,—early sent away, by the grace of God, into a far captivity.

"Israel his dominion"

For Israel was prophecied a national mission and steadily, albeit blindly, Israel has been fulfilling that mission in its various branches.

Her orders were to march, not back to Samaria, but out among the nations. Like a trumpet pealing, the order is given: Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob." (Isa. 48: 20.) Beware of confusing this with Judah's return to Jerusalem. It has no relation to that matter.

The stirring rallying cry of Isaiah as he thus delivers the message to Israel in captivity, to march out upon its mission among the nations, forms a series of brilliant passages such as can be found in no other book than the Bible, and perhaps in no other part of the Old Testament in such beauty as in Isaiah.

In the fifty-third chapter of Isaiah is given to the people an ensign to which they are called to rally. It is the ensign of the cross to be erected in the then distant future upon the hill called Calvary. What the pillar of fire and the cloud were to Israel in its march from Egypt to the Promised Land, that and more was the banner of the uplifted Redeemer to Israel in her age-long marches.

As the battle-axe of the Lord, she went forth bearing that banner before her, or encamping with it in her midst.

> **19. The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of Hosts in his name:**
> **20. Thou art my battle-axe and weapons of war; for with thee I will break in pieces the nations, and with thee will I destroy kingdoms. (Jer. 51: 19, 20.)**

As light bearers and liberators, she went upon her task.

> **6. I, the Lord . . . will keep thee, and give thee [Israel] for a covenant [Brith] of the people, for a light of the Gentiles:**
> **7. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness from the prison house. (Isa. 42: 6, 7. Read the whole chapter.)**
> **21. This people have I formed for myself; they shall shew forth my praise. (Isa. 43: 21.)**
> **11. Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.**
> **13. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shal let go my captives, not for price nor reward, saith the Lord of hosts. (Isa. 45: 11, 13.)**
> **22. . . . Israel is my son, even my firstborn. (Ex. 4: 22.)**
> **17. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor counfounded world without end. (Isa. 45: 17.)**
> **2. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords, and strengthen thy stakes:**
> **3. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.**
> **17. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. (Isa. 54: 2, 3, 17.)**

She went to her appointed place

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." (11 Sam. 7: 10.) This promise was made to David after Israel had been for centuries in the Holy Land.

"Keep silence before me, O Islands; and let the people renew their strength. . . ." and so on throughout the chapter, which obviously is a message to Israel in the "Brith" Islands, or Islands of the "covenant" as the Hebrew word "Brith" means. There the first lesson God teaches them is their descent from the righteous man from the east,"—Abraham. (Isa. 41.)

When Nathan made his prophecy to David in 1042 B. C. the "place for my people Israel" had been already occupied by the "Brith" pioneers, that is to say, pioneers of Israel. To it in due time, all the people of Israel came. During ages they came slowly in the form of adventurous immigrants from the east. At stated times they came in waves, as eastern matters disturbed or incited the peoples of the then home land. In Solomon's time they were incited to travel and adventure, to trade and colonization by the energetic expansion and spirit of the times, much resembling the Victorian era in modern Britain. At the time of the Assyrian drive against the peoples occupying the coast line of the Mediterranean, in her effort to establish herself as a maritime power upon the western sea, as well as on the Persian Gulf, a wave of refugee immigration flowed westward to the British Isles.

At the time of Nebuchadnezzar's drive against Jerusalem and Tyre, another great migration took place, and with it the prophet Jeremiah, having in charge his granddaughter, the daughter of Zedekiah, king of Judah, heir to the throne of David (all the preceding male heirs having been slain at Babylon) came to Ireland, and there established the throne of David over Israel in the Isles.

At the time of Rome's decline and fall, the Saacsons (Saxons) came into Britain and established the Anglo-Saxon branch of the Israel migration there. Then came the Danes from Denmark; men of the tribe of Dan and Aser; and finally, sent wandering by the destruction of Jerusalem centuries before, the men of the tribe of Benjamin finally reached, conquered a place, and settled as Normans in the "Brith"

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or British Isles. Thus finally all Israel was settled in the appointed place from which they should move no more; and from which they should undertake the glorious mission indicated by Isaiah as the privilege of Israel in the Islands, God's "Covenant of the people."

And from that appointed place she still carries on among the nations, her God-appointed task.

In all this mission Judah as a nation has had no part, although many individuals and families of Judah have done wonders in conjunction with Israel's mission.

Up to this point Ephraim and Manasseh had lived and labored as one.

Then came the separation, foretold by the prophet Israel, nearly four thousand years ago.

Separation of Manassch from Ephraim

The separation of Ephraim and Manasseh is also clearly foreshadowed as far back as the blessing of Jacob. The record reads thus:

> And now thy two sons Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. . . .Bring them, I pray thee, unto me, and I will bless them. . . . and Joseph took them both, Ephraim in his right hand towards Israel's left hand and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born . . . 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: 5, 9, 13, 14 19.)

Now this prediction of separation remained unfulfilled through all the ages until the 4th of July 1776.

That the matter was of the Lord, John Wesley, the evangelist of his day gave warning to the government of England. That it was of the Lord the people of Brith understood, and they would not respond to the call to arms to go against their brethren; and the then king, with his Germanized mind sent foreign troops on a futile effort to compel Manasseh to remain in Ephraim. But the inevitable transpired as such things always must transpire when according to the plan of God.

After the event the methods of procedure are open for all to read. Before the event it is the function and glory of the prophet to foretell. We can read the plan since the event has so far passed into history.

The time of Israel's expansion had come. At the time of the Declaration of Independence, Britain had a population of not more than twelve million, and the American colonies of less than three millions. These were to increase rapidly to peoples numbering hundreds of millions, by natural increase, by immigration, and by affiliations, so that now under the two flags are numbered little short of one half of the number of the human race.

Had they been in one nation, the phenomenal increase might have created such alarm and jealousy among the nations that Europe would have united long ago to crush the Anglo-Saxon power.

Divided into two nations, while Europe viewed the increasing power of each division of the Anglo-Saxon nation with alarm Europe nevertheless comforted herself with the thought and expectation that one section would counterbalance the other and that, by playing one against the other, the balance of power could be kept.

Europe further hoped that by arts well known to intriguing powers war might eventually be brought about between the two peoples and each be induced to destroy the other. But He that sitteth in the heavens had and still has other plans and the "nation" and the "company of nations" will never be permitted to destroy each other.

Led by men who will have caught that vision, the Great People, the Great Nation, and Company of Nations as a whole will approach each other and say "let us work and serve and trade together freely on equal terms for we be brethren." The overtures will be cheerfully accepted and the greatest day will have dawned for all mankind up to that point in time, forerunner of the grandest day of all, when He shall reign forever "King of Kings and Lord of Lords."

Prophecy is the philosophy of history; it is the key that admits us into the arcana of Providence; it places us in the midst of great verities; nay, it places us behind the scenes, and shows us these verities in their origin, in their order, and in their progression. It permits man, whose short life-time makes him the witness of only a small portion of the actual drama, to behold, under the veil of symbol, the whole series, from the first incipient act which eludes the eye, to the great crowning event which fills a world and fixes the gaze of nations.

—Dr. Wylie.

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The Sabbath

By EDWIN BUNDY

The Sabbath was the seventh day of the week the observance of which was strictly enjoined upon the children of Israel by the Fourth Commandment of the Decalogue. The first three commandments had to do with their reverence for God; the Fifth had to do with the relation of children to their parents; the last five were in regard to their social relations with each other; while the Fourth was distinctively unique, referring to the Sabbath. This, however, was but a "shadow" of the highest conception and the fullest realization of the term *rest*.

The observance of the "shadow" was confined to and expressed in the law covenant which as Paul declared "gendereth to bondage" while the substance to which it pointed is expressed in the new covenant which gendereth not to bondage, but to the fullest liberty and rest in Christ. Hence the words of the apostle to those who know of this rest:

> 16. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:
> 17. Which are a shadow of things to come; but the body [substance] is of Christ. (Col. 2: 16-17.)

Observing these words of the apostle, may we not grasp the deeper significance of our Lord's words: "The sabbath was made for man, and not man for the sabbath," and "The Son of man is Lord also of the sabbath." Then let us no longer stand behind the "shadow" which observes the substance and, as Paul says (Col. 2:18), "Let no man beguile you." Had anyone tried to do so with those whom the apostle addressed? They surely had. "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment." (Acts 15: 24) The apostle declared in the 7th chapter of Hebrews: "For the priesthood being changed, there is made of necessity a change also of the law"—not that we are to ignore the spirit of the moral law. Paul says (Rom. 13: 8-10):

> 8. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.
> 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.
> 10. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

But what about the keeping of the seventh day, or any other as a Sabbath? Nothing. And Paul said that he had not shunned to declare all the counsel of God. May I further remind you of Peter's words concerning this matter (Acts. 15.:10): "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" What yoke has superseded the yoke of the law which none bear? Ah! listen, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you . . . and ye shall find rest unto your souls." And for this cause it is written "Christ is the end of the law for righteousness to everyone that believeth." But what of those who did not believe? Failing to perceive the spirit of the "shadow" as invested in the new law of love, the "law of liberty," they continued to wear the "yoke of bondage." Concerning such the apostle says (I Tim. 1: 5-7):

> 5. Now the end [purpose] of the commandment [law] is charity [love] out of a pure heart and of a good conscience, and of faith unfeigned.
> 6. From which some having swerved have turned aside unto vain jangling:
> 7. Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

Then, briefly, the keeping of the Fourth Commandment pointed forward to our rest in Christ, not for one day in the week but for seven, and we believe that those who fully appreciate this, who are keeping the first day of the week, as did the early church do so not as a continuation of the "shadow" but as a memorial of the resurrection of our Lord, calling it the Lord's Day pointing to the day of the Lord, that day which will bring the deliverance of the church already begun to completion, the day which will bring the deliverance of the whole house of Israel as the apostle declares in Rom. 11: "And so all Israel shall be saved"—saved from their blindness (Isa. 35: 5), saved from their sins. (See Zech. 13:1; Acts 3:19; Isa. 1:18; Micah 7:19; Rom. 11:27; etc.) According to the words of our Lord: "Ye which have followed me, 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." These words suggest to us the regeneration of the whole house of Israel in the seventh day or millenium since "one day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter 2: 8.) All this is foreshadowed in the seventh day Sabbath keeping which has been confined exclusively to the twelve tribes of Israel. This Sabbath keeping

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has been the sign or mark of identification distinguishing Israel from all other peoples. We may not suppose that because of the perfidy of one tribe, all Israel were cast off. Paul says, "God hath not cast away his people which he foreknew" and Jesus said, "I am not sent but unto the lost sheep of the house of Israel." The house of Judah was much in evidence but the ten tribes although they had become as the sand of the sea for multitude had lost themselves as to their identity. But the God of Israel had not lost them and their Sabbath keeping, even if they are unconscious of its real import, is a mark of their identity. Their great antitypical Sabbath is now already dawning. And ultimately all nations will be joined to the Lord, in the kingdom of Israel as the children of Abraham. "All nations whom thou hast made shall come and worship before thee, O LORD, and shall glorify thy name." (Ps. 86: 9.) Then the words spoken to Moses by the God of Israel at Kadesh-barnea will be fulfilled, "As truly as I live, all the whole earth shall be filled with the glory of the LORD."

Then awake, ye sons of the Hebrew race!
Awake! come forward and take your place.
The God of your fathers now calls to you.
Will you list to His voice and to Him be true?

As "clay in the hand of the potter" you've been
In exile, and little esteemed among men;
Awake! for the day of your triumph is near.
The God of your fathers now calls, give ear.

To a world that is weary, a world that is sad,
You've a message to bring that will make them glad.
There's a wonderful story for you to tell
Awake then ye sons of Israel!

The Great Pyramid

A Witness of Divine Inspiration

By PIAZZI SMYTH

Abridged from "The Quest of the Supernatural, in the Science Day of Man," published in 1875

Of all the innumerable applications of science to the purposes of intellectual man, none can now be of so exalted and of such growing importance, as those which have a real and demonstrable bearing, upon true religion.

Hitherto, men have been satisfied if science could help them to something or other in *natural* theology, and they looked to it for nothing beyond. But that will not suffice now, because, while no one in the present day denies some kind of Creator, yet there are not a few, who do, unhappily for themselves, deny the truth of *Revealed* Religion, the kind really worth man's contending for.

Though in past generations the only method at his command was to watch for the fulfilment of prophecy, and to prove that the several Biblical prophecies were really uttered at the very old dates hitherto believed, yet now, the astonishing success which has, under Providence, attended the application of modern science to the interpretation of the Great Pyramid, with its tangible proofs of supernatural wisdom given by Divine Inspiration may raise new hopes of further discoveries, in many excellent breasts; and certainly should render it impossible for any able scientific explorer who believes in the Bible to rest satisfied, from this time forth, with the meagre natural theology boundaries of the past.

Perhaps, indeed, so rapidly do things now-a-days run through all their courses, from their first enunciation among men to their destined end, that the last stage of this Pyramid question may have already come and gone, leaving only a restless, unsatisfied longing in many minds to ask the question, "Why cannot modern science oftener find out for us such positive proofs of the *Revealed* Religion of the Bible?" While on another side, not a few of the scientific men of the day are ready enough to quench what fire may have been awakened in some minds of the public, by volunteering, both in season and out of it, their own professional statements, that *their* science has, moreover, never witnessed any phenomenon go against the order of Nature. That is to say, bringing out for those gentlemen a little more clearly than they usually state it themselves, what they wish to have implied by the weaker brethren in society, "All accounts of miracles in the Bible must be false, because miracles are proved by us to be impossible; and a religion founded on false statements cannot but be false also."

It is usual to meet this phase of rationalistic objection by the remark, that although the miracles alluded to may be breaks in the order of Nature as we observe it, —that may be only a lower order, and altogether subservient to a higher order, of Natural phenomena far above our vision; of which higher order such miracles, and earthly reputed anomalies, are nevertheless integral and essential parts.

The best support of this hypothesis (rather of a negative kind, unless proved practically) ever brought out in the scientific world, and not so generally known still as it deserves to be was that derived by Mr. Babbage from his marvelous mechanical calculating machine; and if it failed in its first object or hope of its inventor, viz., in becoming a working engine for computing our tables of the logarithms of numbers, it succeeded, as the unexepected so often does, in quite a different quarter, as thus:

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When any movement of Nature has been seen twice or thrice repeated in exactly the same manner, and still more, if similarly seen to have been repeated a much greater number of times, men, even the best scientific men, are ready to jump to the conclusion that they have arrived at the absolute law of motion in that case with undeniable certainty, though at the same time they know little or nothing of what is behind Nature, or *how* she impresses her laws on the particles of matter.

Let such a man, then, seat himself before the final compartment of Mr. Babbage's calculating machine, a something vastly more complicated than any ordinary machine, though yet infinitely more simple than Nature. When this machine has been set agoing by the descent of a weight, and which may, in the usual manner of clocks, be wound up from time to time to continue the motion, the observer sees a wheel which, at every turn it makes, presents a new number to his view, and the series of numbers begins thus—1, 2, 3, . . . etc.; i.e., every successive number is greater than its predecessor by unity.

After having seen 100 of these movements regularly gone through, and found each of them attended with precisely the same simple effect, or an increase of the number last momentarily shown, by unity; most persons will be quite satisfied that they have learned the exact law of original movement impressed on the machine by its maker. Still more confident will they be after watching it through 100,000 successive and perfectly similar movements; still more so after seeing 1,000,000 of them; and quite positive after seeing them continued for 100,000,000 times; so that when the next movement, or the 100,000,001st time, is attended with just the same result, they will say they knew beforehand that it would be so, and yet at the 100,000,002nd time, the machine, instead of increasing by unity, increases, but without the slightest jar or jolt to its general uniform smooth motion, by ten thousand and unity; the next time by 20,001; the time after that by 30,001; and so on at that rate of increase and no other, for myriads and myriads of times, proving therefore that a perfectly different *law* has come into operation as to the final phenomena, though there is still one and the same original law regulating the action of the machine at and from the beginning. What that original law was, therefore, could not be ascertained by a mere on-looker, however scientific, who had only an opportunity of noting the final results, even though they appeared very simple, and though he had seen them repeat themselves in that simplicity, without fail and without any other change through one hundred millions and one of successive instances.

Yet this actual case of mechanics and mathematics, though well adapted to teach men modesty in deducing the laws of unseen machinery merely from observation of a very few instances of repetition among its external and final effects, is, in the end, rather an argument for *Natural* Theology than for *Revealed* Religion; and leaves us still with a dominant scepticism of our own day, almost untouched, to contend with—viz., "Why cannot modern science oftener prove some of the supernatural truths of the Bible, if they are true, than in the case of this one and only Great Pyramid?"

Some of the explorers in other physical regions have been looking in very *unlikely* directions in science whereby they might ever hope to come upon recent and legible traces of the supernatural in the Divine government of this world. And although they have long been calling out, and, in so far, surely enough, that all is dark and barren in that sense in the quarter where they are at work, yet the coming of our Lord being probably in a very different sphere, may yet be close at hand and take them cruelly unawares. . . .

There, at that fourth stage of his piled up pyramid of the sciences [after referring to the first three as mechanics, chemistry and biology], even the President of the British Association stopped, content apparently with the height and symmetry of his work. But now, even above that fourth ideal platform, i.e., of the laws of mind, the study and interpretation of the actual Great Pyramid in, but not of, Egypt, has effectually shown us that we must admit the existence of a *fifth* region, or that of the laws of the soul and of whatever tends to constitute the religiosity of man. And this still higher region is something so confined to man alone, so self-denying in its nature and yet so infinitely elevating, that in place of comparing it to another large course or broad level stage of the President's representative Pyramid of the Sciences, it can only fitly be considered as its crowning and topmost corner stone—in which the whole building is perfected—and from the pointed summit of which the spirit of man, flowing outwards and upwards to the eternal, will then meet its master; and all human efforts in science will end at the feet of Omniscience, where true knowledge only begins; and in realms of goodness and mercy, power and truth, which exist above and beyond both sun, and stars, and space.

When a purely physical and corporeal anatomist rises in the crowd, and tells you that *his* science (whether by aid of a new object glass to his microscope, or a more sensitive galvanometer) is going to ascend to the beginning of things, and discover the origin of *man*, consider that such an idea is just two stages more absurd and absolutely impossible than a mechanical mathematician undertaking by mechanics to prove why oxygen and hydrogen by chemical combination form water; or a chemist with his coal-tar dyes thinking that he is going to reproduce the *lives* of the plants which originally elaborated that colouring matter; or a farmer expecting by increasing his stock of cattle, or modifying the twist of their horns, to acquire a power of solving metaphysical problems.

After an expenditure of many thousands of pounds sterling, a bit of a roofing-tile of an old dwellinghouse, or a paving stone from the Cheesemonger's Alley is extracted out of enormous depths of rubbish. But in what way do those things so discovered prove the Divine Inspiration of Scripture?

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The things discovered, being of the earth most earthy, prove nothing more than what no one among the educated unbelievers ever attempts, or has attempted, to deny—viz., that there was on the site of Jerusalem in classical ages a tolerably large city, that its inhabitants were men, and had all the usual wants and common attributes of living men, collected through several centuries in any large city in such a climate and country. Now this, so far from proving the one needful thing to be scientifically proved in the present day, and which the sceptically inclined do stoutly deny—viz., the Divine Inspiration of Scripture and the truth of the miracles of the Bible, goes rather the other way; for with every additional bit of pots and pans and mere human biological testimony of a once human Jerusalem which is dug up and thus paraded through London society by clergy and literati, there will be a growing prejudice among unbelievers that no material and positive proof of a Biblical miracle either exists, or ever will be found, either in Jerusalem or anywhere else. And certainly nothing of the kind has been found yet—such as the revivification of the nation of the Jews, their return after 1800 years to rebuild the Temple for Mosaic worship, their sudden conviction as a nation that they pierced their own Messiah, their recognition of and reconciliation with their long-lost brethren of the kingdom of Israel, and the various other and further manifestations which the Bible prophecies tell of, as appointed to wait on the only real religious recovery of Jerusalem that there ever will be,—viz., its restoration to its proper Lord and Ruler, Christ, when he returns in glory as King over the whole earth for ever and ever.

But man's failure or extremity is ever God's opportunity and even in this very matter—of procuring for mankind, in the present age of science, an undoubted scientific proof of the reality of Divine Inspiration in times of old,—God left not himself without witness in the world. For without our at present alluding to a very different class of discoveries and phenomena which may be brought to light before long at Jerusalem and its neighbourhood,—and referring now only to the descriptions in previous numbers of this work, recounting the most unexpected manner of the coming forth, through means of science chiefly, of the Great Pyramid in Egypt within these last very few years, the reader will not fail to perceive that that building is, and must be, no other than the very monument which Biblical prophecy, by Isaiah, stated upwards of 3000 years ago should come forth in that land in the latter day, and even "to be a sign and a witness to the Lord of Hosts."

An eminently religious monument therefore, and of *Revealed* Religion; for though it began by showing its credentials of Divine Inspiration at first only in science, to secure due recognition and acknowledgement by the scientific of the present age, yet it soon went on to indicate the religious history of man from the beginning of nations, the paths appointed by God for that history to run in through the agency of the families of Israel, past, present, and to come.

And if believing Christian men are staggered only, and not convinced, at so much really connected with *Revealed* Religion, having been brought to light at the Great Pyramid by the visible labours of merely two or three poor humanly unassisted workers there, will it not then immediately strike any believer in the truth of the Bible that, though all unwittingly the human instruments on either side may have acted, success beyond all expectation has attended the labours, however weak and humble, which were in the direction indicated as being required of some Christian man at this particular time in the Divine government of the world.

The Great Pyramid in Egypt yet stands before us without its summit, corner stone, and the religious nature of man is, alas! not yet perfect; nor will it be, until the arrival of its living head and upper corner stone itself, which, as both Old and New Testament teach, is Christ.

It is not, therefore, so much by human might or power that such discoveries are to be made, as by patient waiting on the Spirit of the Lord: by reading His Word continually in every new phase the world may be passing through, and trying everything, if necessary, over again in the new light in which it may then be presented.

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.

—Dr. Thomas.

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Who Are The Americans?

History from 1921 B. C. to A. D. 1921

By R. H. SAWYER

"Who are the Americans?" The question is being asked by the people of our own and other nations. "Who are the Americans, and what is the secret of their world-wide influence and power?"

The history of America reads like a romance. The familiar facts in connection with its wondrous past, and its most remarkable present have ever challenged the attention and admiration of the thinking minds of all nations, causing them to predict for America a most wonderful future.

There have been many answers to the question as to the origin of America and the probable secret of its power among the mighty nations of today.

There is but one satisfactory explanation to this strange and hitherto unsolved problem: America is the land of prophecy, her position is but the natural sequence of the history of many centuries.

America is indeed "the heir of all the ages in the foremost files of time."

The people of our country have witnessed the rise and fall of so many religious and political cults, each professing to hold the key that would unlock all that was desirable in the past, present and future that they have become more or less suspicious of any new subject of a religious complexion possessing unfamiliar features.

There is nothing of a sentimental, or ultra-religious nature about the statement that America is a part of the unfolding plan of the ages. An honest investigation of it will convince the unbiased mind that it is not only true, but that it is indeed satisfying the hungry hearts of every land. Humanity is struggling blindly toward a new era of physical and spiritual freedom; the petty political and religious systems formulated by men have failed to break the bondage under which his body and soul have grown more and more restless for many centuries; mankind has traversed the earth from East to West seeking a land promising the hoped-for conditions of political and religious liberty. They have reached the uttermost bounds of the Western world, and here in America they are to find the land of promise, the land of Heaven-sent dreams, the land of everlasting peace promised to the "father of nations" who was called out of the East by Jehovah to lead his race in the westward march of civilization.

The Span of History

The history of America cannot be understood without a knowledge of the teachings of the Bible for only in the inspired record of the Book of Books may we hope to find that divine plan of which America is builded and upon which the regeneration of the nations depends. The events of A. D. 1921 can be explained only as we become familiar with certain events which occurred in 1921 B. C. It is not a complicated subject, a little patience and as much honest searching of the Word and a child may understand. Let us see far yonder in the distant East, nearly 1000 years ago, the real beginning of American history.

> **1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:**
> **2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:**
> **3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen. 12: 1-3.)**

The deep spirituality of Abram, the Hebrew, must not be overlooked by the identity student for it is fundamental to an understanding of the unfolding character of this "father of nations," and to the evolution, development or steady progress toward God which marks the history of ancient and modern Israel.

It was the "heart hunger" or spiritual longing for the truth which impelled the young Syrian to leave home and native lands, seeking new fields in the unknown West where his spiritual ideals would be unfettered by the grossly material tendencies of his own country.

> **By faith [the conscious truth within] Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed [the voice within]; and he went out, not knowing whither he went. (Heb. 11: 8.)**

Paul tells of the many spiritual pioneers who heard the voice within themselves, calling them ever onward and upward to a higher plane of spiritual living, leading them out from the old life with its material tendencies into a clearer concept of truth where they could be used of God for the blessing of all mankind. The language used by the apostle to describe the divine call and leading of Abraham might well be used in recording the call and guidance by God of our American fathers, and the many Spirit-led makers of Israel's history of the past and present:

> **9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.**
> **10. For he looked for a city which hath foundations, whose builder and maker is God. (Heb. 11: 9, 10.)**

Spiritual Discernment

They who would understand the marvelous meaning of the times in which we live must first come to a clearer understanding of the Word of God, and His Word can be understood only as it is spiritually discerned. "God is a Spirit," said Jesus, "and they that

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worship him must worship him in spirit and in truth."

Here at the very beginning of our study of the history of Israel, and the origin and destiny of the Anglo-Saxon race we need to get this spiritual concept of the call of Abram, and the call of the many sons of the kingdom who have succeeded him.

Let us examine the inspired record with open mind, reading therefrom no more and no less than the plain simple language is intended to convey.

"Now the LORD had said unto Abram, Get thee out of thy country."

Vainly does the average reader seek to visualize the scene, picturing God as a man, or in some visible form, uttering words of command that Abram heard and feared to disregard. Is there anything in the record of the transaction intended to convey such an impression? We think not, and believe that there is much in the Scriptures in favor of a more common-sense interpretation. The positive language of John the Baptist should have an important bearing on the subject: "No man hath seen God at any time." (John 1: 18) Abram could have been called of God without having seen him. Nothing is said about *how* Abram was called, nor *when* the call was first heard by him.

There are many earnest believers who cannot conceive of God standing before the young Hebrew and uttering a command as a man would utter it, yet it would seem that all intelligent believers could readily comprehend a spiritual call, which would result, sooner or later in Abram's implicit obedience.

"Deep calleth unto deep." So does Spirit speak unto its kindred spirit.

Because it is of the utmost importance that the seeker for truth should get this spiritual concept of the call of Abram, let us consider a familiar illustration. Here is an American mother who mourns the loss of her only son who fell on the fields of France. No one fails to understand her meaning, or considers her language in the least vague and indefinite as they hear her saying: "My boy heard his country's call, and he went out into a strange land to fight in freedom's holy cause."

It was the spirit of America calling to the spirit of the loyal American just as the voice Divine called to the divine spirit of Abram. Such is the common sense interpretation which should strengthen the faith of every believer in the inspired Word, and assist in putting to silence those who have sought to discredit it upon the ground that Abram's experience could not be understood, therefore, it was unworthy of belief.

The record of God's dealing with our fathers runs as an unbroken thread of scarlet from Genesis to Revelation, from the call of Abram to the same Divine call of the Fathers of the American republic, giving to us the true history of the great race to which we belong, and the dependable history of the opposing races whose antagonism to the divine plan and the chosen people has plunged the world into the awful confusion and chaos of the present times.

Patience plus intelligent effort in following the unbroken record will establish, in earnest minds, an unbounded faith in the God of our fathers, revealing to us the essential truth that as He called them He is calling us into an ever-increasing spiritual discernment of His plans and purposes concerning His people Israel and the world-wide service for which they are destined.

He leadeth me, O blessed thought!
O words with heav'nly comfort fraught!
Whate'er I do, wher'er I be
Still 'tis God's hand that leadeth me

[TO BE CONTINUED]

If you are really anxious to learn the way to God, He has not left Himself without a witness, nor you without a teacher. Go to the recorded Christ, and look at that history; listen to those words which survive in the gospels. And go to the living Christ, to Him who has said, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." And dim as may be your outset—more of night than morning in your twilight, as you follow on you shall know the Lord, and with the light that radiates from Himself, your path will shine brighter and brighter unto the perfect day.

—James Hamilton.

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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"
Proverb of Solomon

Editorials

Church and State

The average person who has no settled religious convictions is justified in feeling somewhat pessimistic when he observes that after more than nineteen hundred years religious sectarianism is emphasized throughout the Christian world far more definitely than the unity which constitutes the essential basis of the teaching of the great Nazarene. In fact, the religious world of today is more hopelessly divided and shows far less cohesion than the political world, although partisanship still seems to dominate in practically all civil governments.

In the ancient commonwealth of Israel it was clearly demonstrated that the civil government and the religious element of the national consciousness bore a definite relationship to each other. In the degree that the faith founded by Abraham and most clearly confirmed and developed by Moses expressed inspiration, it performed the function of a check or balance upon the civil arm of government. The "men of God" of that period, clothed with the might of conscious unity with God, spoke with authority to the heads of the civil government. When those governmental heads were men of vision seeking to be guided not by their own self-interest or vanity, but by the desire to express the greatest good for their people, they gratefully acknowledged the support of the religious element of the nation and profited thereby. The greatest victories of God's "chosen people" which history records were the direct result of the spiritual admonition given to kings and civil governors by the patriarchs and prophets who voiced the demands of God in that age. On the other hand, the Judaic religion was protected and the rites, symbolism, and ceremonies of the church guaranteed by the civil arm of the government.

As history unfolded its pages and that which we call civilization became more complex, the instinct of humanity was to combine the civil and religious arms of government. The model which ancient Israel had provided through inspiration was lost sight of and the ideals and materialistic concepts of church and state became confused when, by the end of the third century, the Roman Empire misinterpreting the cause of its vitality, sought to absorb Christianity and establish it by law as the state religion. The result which history records is that from the time of Constantine to the days of Savonarola, Wycliffe, and Luther, darkness and reaction obscured the face of the earth. These "dark ages" were "dark" because the light of spiritual inspiration had been lost from Christianity. The illegitimate union of church and state provided the opportunity for cruelty and intolerance to have full sway under a false claim of divine authority. Not until the morning light of the Reformation appeared did the "light" again commence to dawn. Without this "light," the true relation between church and state which had been effectually presented as a model in the bygone centuries when Jerusalem was the capital of the world, could not be seen or understood. When this great new issue arose which was truly a "renaissance" and was recognized as essential to the divine plan for humanity's salvation, a new epoch dawned for humanity. It expressed itself in the realm of art and literature and in breaking the limitations of fear and produced the moral courage necessary to enable one man to launch forth into the great unknown of the physical world and discover a new land, a land of destiny. From the age of Columbus to the present day, every great national or international problem upon which has rested the existence of the great nations of the earth, has been directly or indirectly a religious problem, or in other words, a problem in which the question of the relationship between church and state has been an essential factor.

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The reformation in England nationally considered was a result of the infusion into the national consciousness through outside conquest, of a stronger element of religious freedom from Britain's progenitors of ancient Israel. The most definite and important expression of the result or flowering of this infusion was represented in the Puritan movement. From the best blood of this movement America received its greatest inheritance when the voyagers of the Mayflower landed upon Plymouth Rock. Religious freedom then became the corner stone of American national life and idealism. The definite declaration of the American ideal of human government which the Mayflower compact epitomized established a basis for the right relationship between church and state. In fact it prepared the way for reestablishing the relationship which existed in Israel of old and from that time there commenced to grow in the new soil with renewed vigor the flower which in Manasseh will ultimately reach its full-blown maturity.

It is indeed unfortunate that the word "church" should have been narrowed down to its present sectarian meaning. The Church of Christ on earth is the unified spiritual consciousness of the people reaching upward for never-failing divine guidance. In America it is destined to be given a new definition and a renewed spiritual interpretation. This true concept of "church" counterbalances the civil arm of state and like the two rotating balls which constitute the governor of an engine, they rise and fall as if by centrifugal action. Thus do they automatically adjust the safety valve of public thought and action which is the motivity of the engine which constitutes the life of a nation.

The essential purpose of "Anglo-Israel" might with entire propriety be defined as a movement among English-speaking peoples to reestablish a right relationship between church and state, since such a reestablishment will evidence an attainment of the ideals of the Anglo-Saxon responsibility. As the practical demonstration of this relationship is established for the nations to behold, the roots of sectarian strife and bitterness will disappear and church unity will become a present fact in demonstration of the eternal law of scientific government of which the ancient commonwealth of Israel furnished the type and for which the United States of America primarily came into being.

Several inquiries have been made concerning the meaning of the illustration which appeared on the first page of the March WATCHMAN and which will also be found on the first page of this issue. The artist had been asked to illustrate the text from II Samuel, "I will appoint a place for my people, that they may dwell in a place of their own and move no more." In the letter which accompanied this beautiful drawing the artist gave the following explanation of its symbolism and the thought he tried to express: " 'A place for my people' —under the shelter of the tree of Life—spiritual understanding; 'that they may dwell in a place of their own . . . safely,' under the shelter of the everlasting mountains, (in 'the strength of the hills'—Ps. 95) in the fruitful valley, watered by the streams of spiritual refreshment that flow from the roots of the tree of Life, over which at evening shine the rays of the star of promise. In the border is signified the East by the old Hebrew sign of the name of God within a triangle, the north by the pointers of the Great Bear, and the polestar; the south by the Southern Cross; and the west by the open Book (from the west the free Bible spread) resting on the sea of harmony out of which springs at either end the fruitful vine; thus in the border is symbolized the realization of the promise by all the world."

An Address to H. R. H. The Prince of Wales

By the British-Israel World Federation

"May it please Your Royal Highness

"We as believers in the descent of the Anglo-Saxon Races from the ten-tribed House of Israel whose names are herein subscribed, representing 88 branches of the British-Israel-World Federation, humbly pray Your Royal Highness to accept our warm congratulations on your safe return to the Motherland.

"In doing so, we desire to express our admiration of the way in which you have won the respect and affection of all classes in the Overseas Dominions of His Majesty the King, which must have far-reaching effects on the future welfare of our race and Empire, as well as forming an object lesson to the world at large.

"Our thoughts have been constantly with Your Royal Highness in your recent travels, and the fact that you have not spared yourself in any way in your earnest endeavours to enable the Dominions to realize that in you they had among them not only His Majesty's Representative, but one who was also their friend, has still further endeared you to His Majesty's subjects, not only in the Dominions but also at home.

"The British Commonwealth of Nations stands in union with our brethren in the United States of America for the Peace of the World.

"That the Lord God of our fathers, the God of Abraham, Isaac and Jacob, may long spare Your Royal Highness to work out His mighty purposes for the fulfilment of the Destiny of the whole House of Israel and the House of Judah, for the betterment

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of the world, is the fervent prayer of every true British-Israelite."

Here follow, beginning with H. R. H. Princess Alice, Countess of Athlone, The Rt. Hon. Countess Dowager of Radnor, the names of the Patrons, Vice-Patrons, President, Vice-Presidents, Members of Council, Secretary-General, and Members of the British-Israel-World Federation and other British-Israelites, numbering in all over 2,500, who especially sent their names as subscribers to the Address.

The Address was in volume form, handsomely bound in black morocco, gold tooled and edged with vellum, a sunk aperture on front of cover bearing the Prince's Badge, the three feathers and motto, *"Ich Dien."* The title "British-Israel-World Federation" was also blocked in gold type on front. The first title page contained the B. I. W. F. initials in gold, grouping with the hemisphere and the flags of the United Kingdom and the United States. The frontispieces were highly finished water-coloured drawings of Westminster Abbey and the City of Jerusalem. The principal title page was richly illuminated, and introduced into the border were, at the head, the full armorial bearings of the Prince with his two badges, the feathers and the red dragon of Wales. Interlaced triangles on either side of the border contained in Hebrew and English respectively the sentence, "Ye are my Witnesses." A painting of the Coronation Chair showing the Sacred Stone, appeared at the foot, supported by an unrolled Hebrew Parchment Scroll book containing the quotation from Ezekiel 37 : 22-24.

The next page containing the first half of the Address was another richly designed and illuminated page, illustrating at the corners the four heraldic charges of the Royal Standard in wreathed medallions. At the head appeared the quotation, "And God said, A Nation and a Company of Nations shall be of thee" together with the two hemispheres showing the British Confederation of Nations, and the Colonial Flags, each some form of Union Jack with the peculiar heraldic emblem of the daughter nations represented. The interlaced triangles are again introduced, and at the foot the cypher "D" crowned, enclosing a harp,—the harp of David,—and on an unrolled Hebrew parchment the quotation from Jeremiah "David shall never want a man to sit upon the throne of the House of Israel."

The second page of the Address was also illuminated in a choice border, as were the remainder of the 21 pages containing the 2,500 subscribers, written in copperplate on cream panels.

On the last page, as a finis, appears the Prince's Coronet and Ribbons bearing the Motto *"Ich Dien."*

The designing, illuminating, and illustration of the volume, as well as the superintending of the binding, was carried out by Mr. Joseph J. Hall, Artist and Illuminator (Gold, Silver and Bronze Medallist, London) of 74, Salisbury Road, Great Yarmouth.

Only an ardent British-Israelite, such as Mr. Hall is, could have produced such a very beautiful piece of work; nothing finer in its way, or more excellent in taste, could be imagined.

Accompanying the album was a Supplementary Address from the Rev. R. H. Sawyer and 100 members of his congregation at Portland Oregon, U. S. A., as follows:—

"Beloved Prince David:—

"Among the many millions throughout Great Britain and the world who admire you for your sterling manhood, and love you as the Prince Royal of the ancient House of David, there are none, we believe, who are more sincere in their desires for your well-being than the One Hundred men and women whose names are hereby attached.

"We are a few of the many members of the East Side Christian Church of Portland, Oregon, U. S. A., who are firmly convinced that the great Empire which you so worthily represent is that "Company of Nations" described in the sacred Scriptures as the homeland of the unbroken Davidic Line of Kings through whom Jehovah would benefit and bless the world. We are as firmly convinced that our own United States of America is "The Nation" whose history and destiny has ever been, and ever shall be, inseparably connected with "The Company of Nations," and that an essential part of the revealed Plan of the Ages is a Friendship, Love, and a Working Alliance between the people of "our Race" which will prove the instrument by which Jehovah will "Bless all the families of the earth."

Yours in the Hope of Israel."

By request of Major-General C. A. Hadfield, President of the Federation, Mr. Herbert Garrison, the Secretary-General, took both the Album and the Supplementary Address to St. James's Palace. The following letter was received by Mr. Garrison from the Prince's Private Secretary:—

"Dear Sir,

"I laid before the Prince of Wales the magnificent album so kindly presented to him by the British-Israel-World Federation, and I am to convey to you His Royal Highness's cordial thanks for, and warm appreciation of, the gift. His Royal Highness was particularly interested in the supplementary Address from certain members of your Federation in the United States.

Yours faithfully,

(Signed) A. Lascelles."

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Communications and Notes

Victoria, British Columbia.

To the Editor of the WATCHMAN OF ISRAEL

Dear Sir:

It will interest your readers to know that a Japanese store here is selling the Royal Arms of England, beautifully worked in silk in Japan, about two feet square, the Lion, the Unicorn, etc., and Royal Motto complete. On a scroll below is the following, worked in silk: "The Nation that keeps its word."

Is it not good to be "British," or "Man of the Covenant," or of his word, when our Japanese kinsmen so appreciate it? Read Isaiah 63: 8, "For he said, Surely they are my people, children that will not lie: so he was their Saviour."

Yours faithfully,

Frederick W. Godsal.

Through the kindly cooperation of a personal friend and student of the late Professor C. A. L. Totten a lecture was given in Baltimore by R. H. Sawyer of Portland, Oregon, on the subject of "Modern Israel and the American Idea." Such was the enthusiastic reception accorded the speaker that arrangements are being made for his return at a convenient date during the fall season.

Mr. J. H. Trimble acted as chairman of the evening, introducing the lecturer and giving an interesting account of the growth of the identity movement in Baltimore. There seems to be a large and increasing number of believers in this city who are readers of the WATCHMAN OF ISRAEL and other literature issued in the interests of Israel truth.

The enthusiasm and zeal in the distribution of literature and the arrangement of lectures will result in bringing this great unifying truth to the attention of ever-increasing numbers who will accept it readily when once they are led to investigate.

Securing readers of our literature is one of the most effective means of bringing the world to know of Israel. One of our Chicago friends who has long been an ardent believer in the identity of the Anglo-Saxon as restored Israel, has been instrumental in placing many copies of *Judah's Sceptre and Joseph's Birthright* in the hands of enquirers, thus rendering a service of incalculable value to the cause in which he is so deeply interested.

The Congress Reports, published by the British-Israel World Federation of London, England, has been one of the best selling books of the year among those interested in the study of the identity question. The entire edition has been exhausted and there are but a few more available in this country. More than a hundred copies have been distributed in the city of Portland, Oregon, where the Anglo-Israel Research Society was organized in January of the present year.

Viewed from either a political or religious standpoint, the teaching of Anglo-Israel can mean nothing less than friendly cooperation with the house of Judah. It is in no sense anti-Semitic as a Jewish gentleman and scholar implied in speaking to a Chicago friend. Nothing could be farther removed from the fact in the case nor could greater injustice be done to both Jew and Israelite than by giving credence to such a remark.

There has never been a time, and we believe there will never be a time when the interests of the Jew were not secure in the lands of Ephraim and Manasseh, or if you will have it so, the Jew dwells in peace and security in Great Britain and America.

As a result of the friendly offices of the British, Palestine is even now being restored to the possession of its ancient people. Those who teach the great truth concerning Anglo-Israel say that this friendliness for the Jew is but the fulfilment of prophecy. Great Britain and America are the House of Joseph, and of Joseph and Judah in the last days of Gentile domination, or in the times upon which we are now entering, the prophet Ezekiel said:

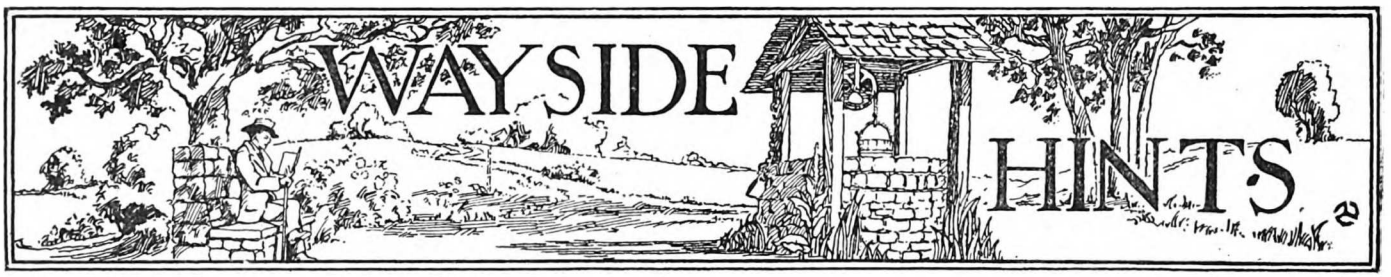
> **"Moreover thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick, and they shall become one in thine hand."**

From what Great Britain and America have done for the house of Judah, and from all that is being taught by the advocates of Anglo-Israel, there is naught but hope and assurance for the honest Jew of this and other countries. We are confident that our Chicago friend will accept this as truth.

Patience, which is a divine thing, is active, not passive.

—Lowell.

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For, in fact, I say the degree of vision that dwells in a man is the correct measure of the man.

—Carlyle.

Let a man fasten himself to some great idea, some large truth, some noble cause, even in the affairs of this world, and it will send him forward with energy, with steadfastness, with confidence. This is what Emerson meant when he said, "Hitch your wagon to a star." These are the potent, the commanding, the enduring, the inspiring men,—in our own history, men like Washington and Lincoln. They may fail, they may be defeated, they may perish; but onward moved the cause, and their souls go marching on with it, for they are part of it, they have believed in it.

—Henry van Dyke.

Thoughts that great hearts once broke for, we
Breathe cheaply in the common air;
The dust we trample heedlessly
Throbbed once in saints and heroes rare,
Who perished, opening for their race
New pathways to the commonplace.

—James Russell Lowell.

"We cannot love one another until we respect one another, and we cannot respect one another until by getting knowledge we discover the worth of each other man's task. The fool thinks himself wise because he has not the wit to measure himself by other standard than his folly."

Cato the elder, when somebody was praising a man for his foolhardy bravery, said that there was an essential difference between a really brave man and one who had merely a contempt for life.

—Plutarch.

At the bottom of a good deal of the bravery that appears in the world there lurks a miserable cowardice. Men will face powder and steel because they cannot face public opinion.

—Chapin

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

—Cowper.

For though we are strangers,
Like Abram of old,
Not knowing the way—
But faith makes us bold;
For though we are strangers,
We have a good guide,
And trust in all dangers
The Lord will provide.

—Newton.

What's midnight doubt before the dayspring faith?

—Browning.

Superiority to circumstances is one of the most prominent characteristics of great men.

—Horace Mann.

The humblest citizen in all the land, when clad in the armor of a righteous cause, is stronger than all the hosts of error.

—William Jennings Bryan.

To say that anything is too good to be true, is to dishonor God.

—George MacDonald

No picture to my aid I call,
I shape no image in my prayer;
I only know in Him is all
Of life, light, beauty everywhere,
Eternal goodness here and there!

—John G. Whittier.

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VOLUME 3 MAY, 1921 NUMBER 7

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THE WATCHMAN OF ISRAEL

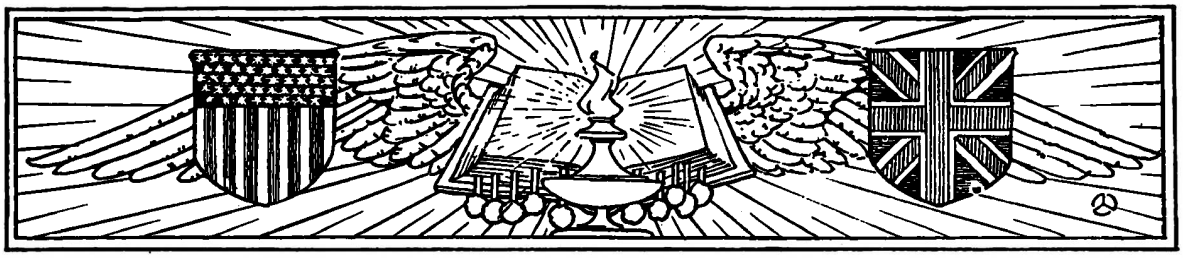
"Watchman, tell us of the night, What it's signs of promise are,
Traveller, o'er yon mountain height, See that glory-beaming star!
Watchman, does it's beauteous ray Aught of hope or joy foretell?
Traveller, yes; it brings the day, Promised day of Israel."

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The Watchman of Israel

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THE WATCHMAN OF ISRAEL

"Behold, he that keepeth Israel shall neither slumber nor sleep." Psalms.

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Cooperation

By KATE W. BUCK

How little the general rank and file of men realize the magic power of the word cooperation, or how truly its establishment in the hearts and lives of mankind would settle all the bitter strife and contentions with which the world is torn today. The dictionary tells us that to cooperate is to "operate jointly with another or others," "to unite in effort," "to concur in action," also "collective action in the pursuit of common well-being." Does not even this small bit of information regarding the value of cooperation make us all desire to become cooperationists, and thereby become obedient to its behests? In this way all can be qualified to perform good works, to be coworkers, first with God, the great Coworker who is "above all and through all and in you all," and then with our fellow men, who only need to understand the humanitarian nature of this regime and its possibilities for universal well-being to fall in line. It would seem that a general education as to the value of cooperation, its true meaning and importance should be inaugurated, and through this system of useful instruction may be organized that righteous unity of plan and purpose which will bring to the world a consummation toward which we eagerly look and we call it the brotherhood of man.

What sort of foundation have we to build upon and where can we find leaders whom we may safely follow? The foundation for it all is found "in the beginning," for in the first chapter of Genesis is revealed its reason for being. An impartial, all-loving Creator beheld everything that He had made and pronounced it all good. The only needed by-laws are already at hand in the Lord's Prayer, the twentieth chapter of Exodus, the fifth chapter of Matthew: also in Lincoln's speech at the battlefield of Gettysburg, and our own Declaration of Independence. For leaders who, against tremendous odds, but with stern purpose and unflinching courage, have blazed a trail, we have Moses, Joshua, Paul and Jesus of Nazareth, the carpenter's son, than whom we need look no higher. In more recent days we of America gratefully turn to a homely, solitary, but well loved man: Abraham Lincoln. We need to think most tenderly of "Old Abe" in these days, and to write upon our memories these strong words of his so earnestly and simply spoken: "We here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth." Let us pledge ourselves anew to that same resolution, and unitedly work for its establishment. What does a "new birth of freedom" imply? It surely does not mean freedom for a few, but freedom for all mankind. Was not that the purpose of Jesus' mission, and has it not been the high and eager purpose of every great soul that, with pen or voice or sword (when driven to use the sword) has striven to substantiate?

Ask the boys who fought in France what they think about cooperation. They can speak authoritatively, for they learned its mighty lesson overseas. A man was grieving recently because his son was "so different from the boy he was before he fought on Flanders field." Of course he is different. How can it be otherwise? And how thankful we should be that it is so. In the leveling influence of the trenches our boys have learned the accurate meaning of the word democracy, and God grant that they hold to and remember it. To that end they should be constantly helped and thus liberated, through lack of comprehension, from belittling criticism. What if their frienls do bear unfamiliar names sounding strangely to our American ears? What if they are not registered in *Who's Who*? Maybe they will be some day. As one dear lad said (defending one of his friends) "What difference does it make what his name or where he came from? We fought side by side. We had the same unity of thought and purpose and carried the same old kit bag. If we were equal then, we are equal now." Surely this is an enduring truth. They are children of one universal Father who recognises neither "Jew nor Greek, bond nor free," and as individuals awaken from the egoistic mesmerism that would build up barriers between the sons of men, the entire world (being but an aggregate of individuals) must likewise waken.

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Thus by way of wise and friendly cooperation the whole earth will be lightened and transformed: it cannot be done otherwise, and the time for it is now. Thus will the employer be interested to know something of the needs and circumstances of his employees, as they in turn, will have some conception of the problems and responsibilities of their employer. Then will the patriotism and loyalty of those we call "foreign born" be recognized to be quite as vital as that of other men, for "a man's a man" and should stand on his own merits. There must needs be diversities of gifts and attainments, but each is necessary in the upbuilding of a harmonious structure, of which the corner stone is mutual service. Men lay too much stress upon what is called getting credit for something. Often the man seated on a throne is of far less importance than the man behind it, and presumably much less comfortable. The man who faithfully works to lay the foundations of a building securely, is of far greater consequence than the man who raises a flag on the top of the completed edifice, yet each has his part to perform, and is it not the well-doing of the work itself that counts? If the spirit of cooperation enters in, the man on the roof will be grateful to the man who laid the foundation stone, and vice-versa.

Cooperation among nations is quite as essential as among individuals and the legitimate outgrowth of it. A league of persons, families, states, committees, nations, is founded on one and the same principle, and it can never be efficient or enduring so long as there is the thought of trickery and double-dealing. It cannot hold if in it there is any thought, however subtle, that it may mean gain for one and loss for another, or autocracy for one and subservience for another. It must be a compact which recognizes one good for all, in common, and makes such laws as shall tend to bring it about. Regardless of the present uncertainty and unrest a world-wide liberating and purifying process is steadily at work and will continue its mighty task of reformation and adjustment undefeated. To rehabilitate the world is the stupendous task put upon this day and age, and it is a work that all men have in common.

The kingdom of God "on earth as in heaven" is to be established permanently, and a man should count that day lost which does not record some deed or word at least, that helps to drive away the war clouds, and usher in the dawn of an enduring peace. This realization is surely on the way, just because there is but One who is omnipotent, and His law, the law of universal good, fails not. "There's a wideness in God's mercy like the wideness of the sea, there's a kindness in His justice, which is more than liberty," and it is the mercy and justice of God that men, in these days of stress and turmoil, are earnestly seeking and reverently coming to acknowledge. The knell of domination and aggrandizement whether personal, national or international has been sounded, and the key-note of individual, and therefore affiiliated, freedom has been struck for all time. America is not the wholly greedy and materialistic land that many people seem to think. It is founded on high ideals and that idealism is still at work, unconquerably held in the thoughts of men. Much of the suffering and misunderstandings confronting the present day and age is because this same idealism is as yet unregulated. Only a vague thought of great good to all people, sometime in a misty future not realizing that this very hour is the vital time in which to demonstrate it, and through the channels of just cooperation can we gradually attain this idealism. Cooperation is born of the needs of the hour in response to the human call for enlarged understanding, wider activities, recognition and comradeship, and it must be found in the church, in the home, in the schools, in the workshop and in every form of industrial activity on earth, whether great or small. It must be found on sea and land, wherever there are men and women eager to find and fill their place in the great plan of things.

We are indeed our brother's keeper to the extent that we give to every man a kindly interest in his welfare, a cheery word or smile, a friendly hand clasp or an earnest God speed. We all have the same actual heritage the same life and love; and the same wistful yearning for better things permeates us every one. There are differing states of progress and development that is all, but it is proverbial that there is always room at the top, and the under dog of today may be the leader of tomorrow. Those who, through education and cultured environment have led sheltered happy lives, should surely feel a compassionate desire to uplift and share their treasures, with those less fortunate ones to whom life, for lack of these conditions, has seemed "one demnd horrid grind." The deep joy of sharing with others whatsoever one has gained of good, only those can tell who have tried it, but they all agree that it is the foundation of true peace and joy, and there is always plenty of occupation along this line. Genuine cooperation on the basis of unity of thought and endeavor would settle speedily the strife between capital and labor, because each would see how imperatively and rationally one needs the other. Labor cannot exist without capital, and capital cannot exist without labor. They are spokes of the same wheel and the strength of each is certainly needed to support the wheel and keep it going. We cannot live our lives apart and be of use. An ascetic may "wrap his cloak about him and lie down to pleasant dreams," but of what practical value is he as a citizen of the world? Each man needs every other man, and the slogan of the hour should be service one to another, one to every other. Some may work in big ways and some in seeming little ways, but it is all service just the same, and one counts for just as much as the other, and is quite as necessary in the general summing up of things. To be "seen of men" is not the chief end and aim of life, and every one knows the evanescent nature of popular applause. One misstep and down goes the erstwhile idol, shattered into a million pieces and soon forgotten. Some one has comfortingly said: "Men may judge us by the success of

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our efforts—God looks at the efforts themselves."

The teachings of the Nazarene have not been made sufficiently practical in this work-a-day world, but he still stands as our "elder brother," showing mankind the way out of his difficulties as truly now, as when he too walked the earth and knew something of its complications. His way was the way of cooperation. He never forgot his unity with God, and therefore with his fellow-man. There can be no separation, any more than a sunbeam can be pulled out of the sun, expecting to do its own shining independently of the great common center.

Let us go our individual ways, with love in our hearts toward all mankind, quick compassion for those who suffer, tenderness for those who mourn, and forgiveness "until seventy times seven" for those who sin.

In its last analysis then what does cooperation mean? Reduced to its simplest terms, so that each one, in some degree, can practise it steadfastly, is it not this—to help, to serve, to love, to be patient, to strengthen and uplift, and not to criticize or condemn rashly? We always need models more than critics, and the habit of so-called "mud slinging," especially in our undignified (to speak charitably) American politics, is deplorable. No man ever gets up by pulling another down, and this very tendency regardless of any other capability, should disqualify a man for public office. We have indeed a joyous task. It is neither visionary nor impractical. It is an ideal that not only can be, but must and will be manifested, for, according to prophecies, and teachings in which mankind claim to believe, there is no other way. That being true, one should begin today to do his part in establishing this powerful law of cooperation in all his relations with his kind, and continue to make it his daily task *ad lib.* This individual striving will gradually spread in ever-widening circles until it becomes general. Individual salvation is world salvation. If there were no units there would be no million, and one unit is quite as essential as another. There again is confirmation as to the worth of cooperation, a kinship from which there is no escape, neither is there meant to be in God's loving plan for His entire household. Advocating and applying this plan of cooperation, there will be created that unity of thought and action which, universalized, will redeem the world.

"The truth shall make you free!"

By J. A. FORD

Falsehood and untruth, in whatsoever realm of thought and movement they operate, always sooner or later engender bondage and make for enslavement. Quite as certainly truth and sincerity always and everywhere make for freedom and the breaking of every fetter. "Ye shall know the truth and the truth shall make you free." This is invariably true in every department of life. This was the driving-force that sent the historic "Mayflower" across the Atlantic 300 years ago to establish a home of freedom in the west. And later when, in this home, freedom was openly violated, "the truth" enshrined in Harriet Beecher Stowe's immortal book wrought speedy emancipation. Every schoolboy knows the wonderful story of the German monk; how, groaning under the bondage of ecclesiastical tyranny, he went to Rome. There a great fundamental truth of the Christian faith burst upon his view, and breaking the chains that had bound him, sent him home with head erect, a free man. From that memorable day the doctrine of "Justification by Faith" has been the standard by which we gauge a standing or falling church; and the churches of the Reformation became the spiritual homes of the free peoples. This mighty truth apprehended and accepted by the British nation delivered her from priestly shackles and sent her on quickly towards her God-appointed destiny.

And what of our own great Truth, the identity of Israel, in its bearings on the British and American peoples? Will not the fact that we are not "cousins" but "brothers," sons in the house of our one great father Joseph,—will not that wonderful truth, clearly accepted by these two mighty nations, exercise an emancipating effect upon them both? Will it not free them from all petty rivalries and jealousies and send them forth hand in hand to accomplish the great mission among the nations on which God has sent them?

The present writer was in London on that glorious day on which America came into the war, and he will never forget the thrill that came to him as he saw the Stars and Stripes and the Union Jack floating in the breeze together from the same flagstaff over the great Victoria Tower of the British Houses of Parliament, and again when a little later he was fortunate enough to be present at the wildly enthusiastic reception of an American Regiment by the Lord Mayor and citizens of Manchester in the Albert Square of our city. The ringing of the bells of the Town Hall as they pealed out on the glad air of that lovely summer day in 1917 was as nothing to the music that welled up in the heart of every British-Israelite in that immense crowd as they tried to envisage a little of what this reunion of the long divided House of Joseph might mean for them and for the world. The truth of the Identity will bring freedom in many directions. Never again will it be possible for these two great related nations to regard each other as potential enemies. This Truth

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will clear the air and the vision for each of them in dealing with the special problems which confront them. Our statesmen on this side are harassed with numberless problems which can be effectively faced and satisfactorily settled in the light of our Identity Truth. Without it such problems would drive us to despair,—the interminable and baffling Irish question, the League of Nations, the French Alliance, Bolshevist Russia, Mesopotamia and Palestine, and rumblings in India and Egypt. But a knowledge of this Truth explains our problems and can save us from blunder and disaster.

When Julia Ward Howe sang in your glorious Battle Hymn, "Our God is marching on!" she gave poetic expression to a great fact. History never really repeats itself, for "God is marching on." Our Professor Driver wrote that unforeseen obstacles had been encountered and in consequence the original purposes of God could not now be expected to be fulfilled. From such learned blasphemy our Truth delivers us. No impediment can obstruct or even delay God's purposes. Evidences of that are all around us, the deliverance of Jerusalem after long centuries by a British army; the ending of the Times of the Gentiles; the setting up of Palestine before the world as a national home for the Jews; the downfall of Edom by the hand of Israel who had so long supported him;—all these are stirring indications of progress.

In view of all this, intelligent British-Israelites will with all humbleness of spirit be ready reverently to put to themselves the question of the apostle: "Seeing then...these things..what manner of persons ought we to be in all holy conversation and godliness?" The emancipating truth of the Reformation, "Justification by Faith," is followed by the companion truth "Sanctification by Faith" which also manifests its emancipating power by delivering us from the bondage described in the 7th chapter of Romans. No article in the Christian's charter of freedom is more emphatic than the one, "Sin shall not have dominion over you!" It was declared at the very first, "Thou shalt call his name Jesus: for he shall save his people from their sins," and later he said "If the Son therefore shall make you free, ye shall be free indeed." It is recorded of him that on a happy day he came upon one whom he was delightedly able to say "Behold an Israelite indeed, in whom is no guile!" as if he would say: That is the sort of man I could wish all Israelites to be! So in the WATCHMAN, while we are eager to convince our countrymen that they are God's own people, Israel, we desire them to be Israelites of the order of Nathanael; men who are God's people in heart as well as in race, *Israelites indeed.*

We stand for certain great eternal truths which lie at the foundation of a happy, holy, prosperous and victorious Christian life. These truths are never forgotten, though our one pressing purpose here and now is to call the attention of the world to the fact that God's people Israel exist today in the Anglo-Saxon race.

Let us then who in the good providence of God have been brought within the range of the freedom-laden truth that the Anglo-Saxon race are indeed the long lost House of Israel,—let us look to it that we take our place among those who overcome "by the blood of the Lamb and by the word of their testimony,"—and so are "Israelites indeed." So shall we possess a spacious freedom. We shall "know the truth" and the truth shall make us free.

Stonehenge Restored

By Rev. A. B. GRIMALDI, M. A.

One of the oldest, largest, and most remarkable constructions in England is undoubtedly the great stone circle of Stonehenge, which has long attracted such crowds of admiring visitors both native and foreign. A few years ago, the owner generously handed it to the First Commissioner of Works, in trust for the British people. Since then it has been undergoing a thorough scientific examination in all its parts, and a restoration of every stone, small and great, to its original position; so that visitors may have a complete idea of its original integrity. It is said that this difficult work will be finished in 1921, when no doubt a stream of visitors will begin to arrive, which will continue on unceasingly. It seems therefore a very opportune time to consider its history, and examine the evidence that exists in regard to its origin, date, constructors, purpose and object; the more so as a great deal of confusion exists on all these points; and imagination and wild theorising have taken the place of history and common sense.

Opposing Opinions

The variety and vanity of the opposing opinions regarding the period and purpose of Stonehenge, may be seen by simply enumerating them, and as Herbert well remarks, "Many conjectures have been expended upon this monument, with singular ill success." (*Cyclops Christianus.*)

One of these absurd fancies is that the antediluvians erected it in the earliest ages of the world. More modest expounders have said that the Phoenicians built it. Unfortunately for this flight of imagination, Strabo mentions that their recorded practise was to build abroad, as they did at home. Mr. Bolton con-

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jectured that it was built for Queen Boadicea, as a monument, because Dion Cassius says her interment was very costly. (*Nero Caesar or Monarchy Depraved,* 1629.) Sir Inigo Jones adopted the theory that it was a round temple, without a cell, columned, and a building open to the heavens, dedicated to Coelus, according to Vitruvius' rule. (Marini, *Stonehenge Restored,* 1655.) Dr. Charlton, however, combated this learned view, and contended that the Danes erected it, in Alfred's reign, a view which Dryden commended in his *Epistle to Dr. Charleton.* John Gibbons imagined that a nation of giants, called Cangi constructed it. ("A Fool's Bolt soon shot at Stonage," 1670.) Sir Walter Scott in his *Notes on Dryden* came very near the mark, by holding that the pagan Anglo-Saxons built it. Professor Petrie concluded it was a Temple of the Sun; and according to Mr. Shaw, was erected previous to A. D. 760. Dr. Stukeley was inclined to believe that it was built by an ancient people, called by the Greeks, Hyperboreans, identical with the Druids. Payne Knight adopted this view. So did Maurice (*Indian Antiquities*), and E. Davies, and Sir R. Colt Hoare (*Celtic Researches.*) Davies and Maurice considered it to be more than 2000 years old. Dr. Gowland, in 1901, thought it a Sun Temple, and as the result of his excavations, assigned its erection to the neolithic period 2000 to 1800 B. C. Sir Norman Lockyer placed it at B. C. 1680 with a margin of possible error on either side of 200 years. Other writers declared it to have been a place of sepulchre; while Professor Petrie's view is, that it was to commemorate a great victory. Mr. Henry Johnson holds it to be Phoenician, built by Baalites, and found here by the British, who used it for their Druidism, and states that Petrie uses the date 730 B. C. for it. Rev. J. Rust in his *Druidism Exhumed* says that it was a Druidical temple, or "circle of Druidical sorcery." Mr. H. R. Shaw claimed in an article he wrote for the *Banner of Israel* in 1891, that it was an "Israelite Building." This idea he afterwards enlarged upon in the *Anglo-Israel Almanach,* to show that Stonehenge carried out kabbalistically the doctrine that Jehovah and Elohim were one and the same God, and that it is connected, in its mensuration with the Great Pyramid. This Israelite view however was vigorously opposed by Mr. Henry Johnson.

Leaving these contending factions and opposing theories, with the misty paleographic men, and nebulous neolithic builders, of which no one knows anything, even if they ever existed, let us advance into the distinct light of Saxon history, the local accounts of early British records, and the valuable data of the Welsh triads: where, instead of troglodytes, half human cave men, and imaginary prehistoric races, we meet living men and women, with their own building, history, and poetry, and their Hebraic descent.

Saxon Testimony

Stonehenge by its very name, refutes these wild theorisings and gives us the clue to its originator, and its date. Stonehenge is the Stone of Heng or Hengist or the Stones of Hengist, as Herbert explains the meaning of the name in *Cyclops Christianus.*

The name is thus an aboriginal Anglo-Saxon testimony to its origin, and to the facts remembered among the Britons, and recorded in their triads. Wharton in his *History of English Poetry* properly notices that this name has not been sufficiently considered. This name of Stonehenge first appears in the *History of England* by Henry of Huntington, who died 1160. He reckons it as the second of four wonders of England. In his *Epistle to Warinus Brito,* 1139, he speaks of Stonehenge as *"choream gigantum attulit ab Hibernia."* Simon of Abingdon has the name more correctly still, as Stanhengest. (*Ussher's British Church.*) Other English places where there are megalithic erections, have Stone or Stan in similar compounds, as Stanton Drew, Stanton Field, Stanton Moor. (*Archeologia* XII: 49.) Marinnus has Hengesdown and the *Saxon Chronicle* A. D. 835 has Hengestdune. Stukeley says: "It is also called Stonehenge, and was supposed by some persons to have been erected by Hengest the Saxon, to the honour of the Britons whom he had murdered at a feast." (*Stonehenge.*) This name then is an aborginal Saxon testimony to the substance of facts remembered among the Britons. (Herbert) Harding in his *Metrical Chronicle* calls it Stone Hengles. According to its name then, Stonehenge was erected at the period of Hengist's power in Britain, and is connected with some great event in which he took a primary part.

British Testimony

In A. D. 474 just such an event occurred. A national feast and council was held at a British Cor or Circle, on Salisbury Plain, near Ambic (Ambresbury) under Vortigern the British king. Here British and Saxons came into collision, and 363 British chiefs who had assembled in council were said to be slain. This large number, however, may be only an example of the Bardic principle of Duodenad, as 12 was their sacred number. We shall then have 363=3+6+3=12, Bardic, giving the number of the British chiefs slain at Ambri,—the commonality not being counted. Outside Stonehenge are numerous British barrows, attesting to the great slaughter. The rough unhewn blocks and the earthen vallum were already in existence but the great hewn triglyphs would be added in commemoration of this Bardic slaughter by the Saxons, under Hengist's order. Hence the Saxons gave this well known name of Stones of Hengist, or Stonehenge to it.

The British of course did not use the Saxon name. The Britons called it Cor Emmrys, Circle of Emmrys, or Ambrosius. The British writers make numerous allusions to this event, the meeting, the slaughter, and the Circle, in fact the crimes and disasters of the Calanmai. At least nineteen poems of the British bards allude to it. Besides these, are the poems of the later Welsh bards. The British prose authors likewise tell of it. All the details are thus fully established by history and poetry, by British and Saxon writers.

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Israelite Connections

The older circles of unhewn stones erected by the British would therefore be Israelitish; and in the land beyond Jordan, many analagous cromlechs are found. The later hewn-stone circles being by the Angles, would also be Israelitish since the Angles have been proved to be Israelitish. Thus this remarkable national monument is the product and record of Israel.

When the Hebrews under Joshua entered Canaan, they formed a cor of 12 stones in the Jordan and at Gilgal (Joshua 20.) Twelve became a sacred Hebrew number. (Note the 12 signs and the 12 tribes. See Exodus 24:4; 1 Kings 18:31.) We find also that the Druidic and Bardic sacred number was 12. The Keswick Druidic Cor - consists of 12 stones. The Bardic Duodenad, was founded on 12. Thus 363 British chiefs perished at Emmrys (Stonehenge,) but by the Duodenad the real number would be 12, 3+6 +3=12, the number of slain chiefs. Aneurin mentions that Cor Emmrys was presided over by 300, but, by the Duodenad 3+0+0=3, which was the real number of presidents over the Cor Caer. The perfect Hebrew number was 7 and this is repeatedly used in mystic Bardic poems, as thus in the dialogue of Merlin and Taliesen:

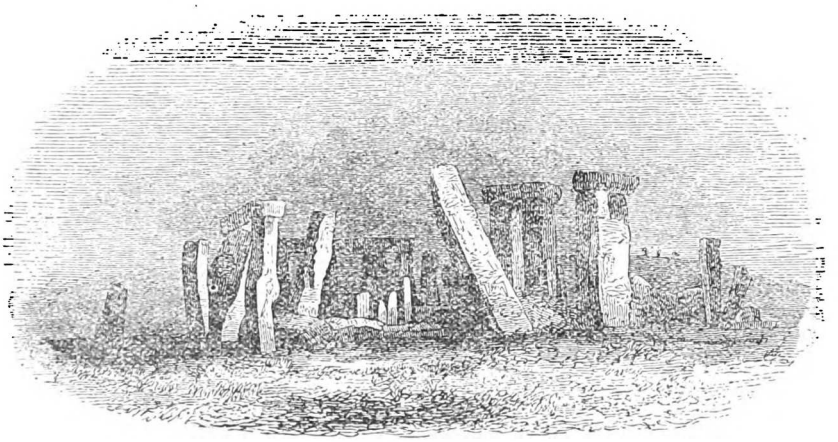
Taliesen.—The seven sons of Goliffer are seven mighty ones when proved,
Their seven spears are no skulkers at their seven posts.

Merlin.—The seven fires of the Fire are seven opposing battles;
The seventh is Cynvelyn for every front chieftain.

And so in numerous other instances. (See list of all the Biblical Sevens, the *Truth,* No. 181.) King Moelmund ordained that temples and the roads to them should be inviolable sanctuaries; as Joshua ordered in Palestine. (Joshua 20.) Another Hebrew connection is the oak, the sacred tree of Noah and Abraham. The allusions to it are numerous. The Romans cut down the oak groves and oak circles. Then, it appears, the Druids replaced them by stone circles, mystically considered as, and called oaks, trees, groves. As Herbert explains: "The Great Cor was an enclosure, with a topic, moral and material." It was this feature by which the Cor was a grove of trees. These would be oak. Dr. Smith says the number of stones is 129 i. e. 1+2+9=12. But altogether they would be 147 or Bardic 12 i. e. 1+4+7=12. In the poem *The Contrived World* are these lines:

It burst forth over the oak trees thrice in battle,
And it shall be our Wood Circle of feathered oak trees for the land.

Space prevents more instances and evidence being given; but these may suffice to prove that Emmrys or Stonehenge is neither paleolithic or neolithic but a genuine British and Saxon historical monument of the greatest archeological interest; and that as it is now materially restored, so it should be historically restored also, and once for all assigned to its rightful originators, the Israelite dwellers in Britain A. D. 474.



STONEHENGE
From an old drawing made about 1840

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A Spiritual Israel, and a Literal Israel

By Major-General C. A. HADFIELD

The "prophecies" are warnings to the world, of forthcoming events, history, in fact, foretold. We must endeavour to rightly interpret the manner in which He intended people who read, to understand what was written by inspiration, to understand in short the distinction between spiritual, and literal prophecy, between a spiritual and literal Israel.

The term "spiritual" denotes the things of the Spirit of God, to those who "walk by faith, and not by sight." "But," said Paul, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2:14.) Just as the Jews of old failed to believe the prophecies concerning the birth, death, and resurrection, of Jesus, so do many in the present day fail to believe in the prophetical writings, in spite of seeing for themselves the many actual fulfilments of prophecy which was written thousands of years ago,—writings, which we are distinctly told were not to materialize until the "last days."

Much confusion has arisen, for many centuries past, from the false idea that the northern kingdom of Israel was utterly "cast away" when exiled to Assyrian Captivity 721 B. C. and that henceforth Israel, as a nation, disappeared, and but groups, or individuals, who may have escaped captivity, found their way back to Palestine and then intermingled with the Jews, Levites, and Benjamites, which tribes, the Bible records, as having returned to Palestine from their separate captivity at Babylon. Such arguing is false, and is contrary to the Bible; to the Apocrypha, and to the writings of ancient historians. Some of this confusion is caused by false "spiritualising," much of which is retained in headings of certain chapters in the Bible.

Both the spiritual and literal interpretations are to be considered, but the former in no way precludes the latter. The prophecy of Isaiah 35:5,6, speaking of the eyes of the blind being opened, and the ears of the deaf unstopped, is distinct from the New Testament record of the effect of Christ's Gospel on those who are spiritually blind, and deaf. Again the prophecy in Joel 2: 21, to the end of Chapter 3, refers to Israel's final restoration, and the signs preceding Christ's Second Coming; while Acts 2:14, applies to the prophesied events immediately after our Lord's resurrection.

The double fulfilment is also taught by the Apostles with regard to the promises made to Abraham and his seed, which literally, or according to the flesh, were limited to his descendants through Isaac and Jacob—"In Isaac shall thy seed be called." St. Paul tells us these promises are equally applicable to all true Christians whom he calls, "the children of Abraham" by faith.

Here we understand that as believers in Christ, they have become "the children of Abraham," in a deeper and truer sense than could be the case with the children after the flesh, who, if they did not believe, can never partake of the blessings promised to Abraham. "Know ye therefore that they which are of faith, the same are the children of Abraham." (Gal 3, 7.) All people, of all races, are one in Christ Jesus—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 29.)

We know from Romans 4:13, that the promise that he should be "the heir of the world" was not to Abraham, or to his seed through the law, but through faith.

And although these passages teach the application of the promises to Christians they do not militate against their fulfilment *also* to Israel after the flesh; for the Old Testament abounds with prophecies of promises of a literal nature to Israel—as Joseph's "Birthright blessings," being an inheritance of land, greatness, multiplicity, and being an everlasting nation, with a perpetual monarchy.

So we can see there are two distinct bodies to whom the promises are made—the spiritual Israel, and the literal Israel. Both have their inheritance.

If the spiritual Israel is to rule over the nations, they are to rule upon the earth. It is equally evident, as so ably argued by Colonel J. Garnier, that the restored nation of Israel will also inherit the world, under the guidance of the "spiritual Israel."

> **He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (Rev. 21: 7.)**
>
> **For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. (Isa. 64: 4.)**
>
> **But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. 2: 9.)**

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San Salvador

By Rev. GEORGE MOORE

"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." (Hosea 1: 10 B. C. 785.)

"Westward the course of empire takes its way."

—Bishop Berkeley.

It doubtless will seem presumptuous to many to say that Americans and Britons, more correctly Anglo-Saxons, their history and destiny, are recorded in the Scriptures. It will seem a startling statement to others. But no thoughtful mind can reject this proposition without fully considering it. "He that answereth a matter before he heareth it, it is folly and shame unto him." (Prov. 18:13.)

San Salvador is the name by which the land of this Western Hemisphere was first christened in the early dawn of October 12th, 1492. It was then that Columbus raised two banners over it—first the banner of the Cross, under which he had sailed across the trackless ocean, naming the newly found land San Salvador, which means, the land of the Saviour; secondly, the royal banner of Castile carrying the lion of the tribe of Judah.

Is not all this truly significant? And more so when we recall that this great discoverer was seeking but a new and shorter way to the East Indies. Here was discovery in the name of Christ; possession under the sign of a royalty greater than he knew; christening the land as the goal of the westward movement of empire!

Remarkable also was his spirit. In order to get the help necessary for launching on so costly an enterprise, he tried Portugal first, then Spain, and sent his brother to seek aid first of England and then from France. At last under the Spanish sovereigns, three ships were fitted out with ninety men. Turning their prows into an unknown ocean they steered westward. With sails spread like eagles' wings they followed a trackless course; the crews murmured, and cried "Turn back!" The great commander with resolute heart simply wrote in his diary day by day, "Sail on! Sail on!" Three days before the end of the voyage, mutiny broke out among the crew. Had it succeeded the study and struggle of years would have been lost; yea more, possibly, the course of empire would have been set back for centuries, but here was God's man. The *inner urge* of his heart said in unmistakable tones, "Sail on! Sail on!" On the thirty-fifth night out, a light from the shores of destiny! Up goes the cry, "Land! Land!" The land of San Salvador is reached —the land of the Saviour.

Consider also the man, Christopher Columbus. His father, it is said, was a converted Jew and his mother a Jewess, by name Suzanne Fonterosa, in the line of Levi.

The Icelandic manuscripts written one or two centuries before Columbus, give accounts of the founding of a colony in Greenland by Eric the Red, in the year 986. The inhabitants of Norway, Sweden and Denmark, were known as Northmen, and were the most daring sailors in the world. It is known that they founded a colony in Iceland in the year 874. Lief Ericson, in the year 1000, sailed from Norway for Greenland to carry the message of the risen Lord to his unconverted father who was living there. He missed his way and landed on the coasts of the American Continent, probably along the New England coast. He remained for some months exploring the land, which he called Vineland, because grapes were found growing wild. The Norse Sagas said these voyages continued at intervals for years. Is it not manifest that God was forcing these daring sailors westward? Truly, this continent was discovered under the benign influence of the banner of the cross.

In May, 1497, with a single ship, the "Matthew," and a crew of eighteen men, John Cabot, a native of Genoa, but a subject of the English crown, launched out into the sea with prow pointing westward. He reached the coasts of America, in June, probably the coasts of Labrador. He supposed the land a part of the dominions of Khan Grand. He planted the flag and took possession in the name of the English King. By the side of the flag of his adopted country he planted the flag of his native land, "the banner of the republic of Venice—auspicious emblem of another flag which would one day float from sea to sea."

In the year 1607 the illustrious Sir Henry Hudson, a great British seaman, was employed by a company of London merchants to find a trade route to India. After two attempts which resulted in failure, his employers gave up in despair, but his own spirits rose higher than ever. He quitted England and went to Holland. Here he found the patronage he needed. In April, 1609, he set sail in the "Half-Moon." On the 3rd of September after exploring the coast, he anchored in Sandy Hook Bay. Then he sailed up the Hudson.

On his return to Holland, doubtless with a feeling of national pride, Hudson put in at Dartmouth. King James, it is said, with characteristic illiterality, detained the "Half-Moon," and claimed the crew as

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Englishmen. Thereupon began the controversy between Holland and England as to title in the New Netherlands. Both Britain and France held with derision and contempt the claims of Holland.

Hudson's ship carried the banner with the name "Half-Moon" at her masthead. Thereby hangs a tale. Holland had stood unswervingly against Spain for the inalienable rights of men during a century of war. The city of Leyden was besieged by the Spanish army in 1574 and reduced to the last extremity of suffering The Duke of Alva called for surrender and received this answer, "We will eat the flesh of our left arms to keep our right arms strong for the defense of our liberties." The next day William the Silent cut the dykes; and the third day the "water-beggars" of Zeeland, with half-moons on their hats, came with provision and relief for the stricken city. The half-moons were symbolical of the spirit of these veterans of the Protestant wars who stood for fraternity, equality, and liberty.

Hudson's ship "Half-Moon" was manned by a number of these adventurous veterans of the Protestant wars. They came not as refugees; they fled from neither poverty nor persecution; while their condition was good they desired to be better off, and went forth in the spirit of adventure. The *inner urge* of their hearts answered to the pull of the star of empire moving westward. "In the place where it was said ye are not my people, there it shall be said, ye are the sons of the living God."

In the year 1620 the English refugees in Leyden despite their "good and courteous entreaty" ventured forth in the "Mayflower" on the unchartered seas. In due time, they landed at Provincetown. After the ravages of a severe winter the mounds in the burial ground outnumbered the people of the village. The ground whereon they now trod was holy ground. They would keep the faith! They did. While the "Mayflower" swung at anchor in the Bay, the covenant was drawn up in the cabin. "In the name of God—Amen. . . . For the glory of God and the advancement of the Christian faith." They thus laid the foundations for a Christian commonwealth.

On the wall of the landing in the west stairway of the capitol at Washington hangs Emanuel Leutze's spirited painting "Westward Ho." Its legend is the line from Bishop Berkeley, "Westward the course of empire takes its way."

What empire is this but Israel? Beginning with the call of Abraham from Ur of the Chaldees, the movement of progress has been westward. This progress has been associated with a people of particular type of traditions, principles, laws, jurisprudence, religion. Everywhere their influence has been felt among the nations. More and more as a type these people have come to the fore. Today the world's verdict is that the Anglo-Saxon ranks highest in ascendency—is he not then in the focus of prophecy? And is not America (the goal) the virgin land or wilderness concerning which Jehovah spake to His people when He said "I will allure her, and bring her into the wilderness"? (Hosea 2: 14.) "Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD." (Ezek. 34: 30.) Is not America, "unafraid of the heathen and dwelling safely," in the focus of prophecy?

Consider Americans more particularly. The people of this great country are a transplanted people. Many who voted in the last election were children of European parents who had migrated to America. Nearly all of our population have descended from ancestors who three or four centuries ago were dwelling in the Old World. Our history until the last few generations must be sought in the history of Europe chiefly in England; from her our forefathers brought institutions and laws from which our governments have grown. But when we fathom the peoples of England, and of Northern Europe we find our ancestors there were transplanted peoples from regions still farther east. As we retrace their way through the Black Forest, and on over the steppes of Southern Russia, and by the water courses, we find the witnesses of the trail, until at last we arrive at the land of their captivity. Then when we retrace our journey, armed with prophetic truth, how amazingly do we find history filling prophecy to the brim!

Here we can consider only a few of the prophecies referring to Israel (the ten tribes) and their regathering. In this connection the first two chapters of Hosea have a special word. Note here some references in general.

Israel was to lose her identity and to be known as "the hidden ones," lest her enemies take counsel against her and destroy her. (Ps. 83: 2-4.) She herself was to lose all knowledge of her identity.

8. Bring forth the blind people that have eyes, and the deaf that have ears. (Isa. 43: 8.)

25. Blindness in part is happened to Israel until the fulness of the Gentiles [nations] be come in. (Rom. 11: 25.)

Israel was to lose her name.

15. The Lord GOD shall . . call his servants Israel by another name." (Isa. 65: 15.)

They shall be known by the name of Isaac. Saxon comes from the Hebrew *saac*, which is Isaac with prefix dropped and an affix for sons. Sax sons is thus abbreviated into Saxons. (See Gen. 48: 16.)

Israel was to lose her language.

11. With stammering lips and another tongue will he the LORD speak to this people. (Isa. 28: 11.)

"The English tongue has 8000 Hebrew roots. The Bible is more literally translated into English than into any other language."

Israel was to be scattered, not to die out.

17. Israel is a scattered sheep lost sheep.

24. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness. (Jer. 50: 17; 13: 24.)

33. I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate. (Lev. 26: 33.)

Israel was to inherit the virgin lands of the earth, "the desolate heritages." (Isa. 49: 8.) See also Psalms 105: 44 and 2: 8:

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44. He . . . . gave them the lands of the heathen.
8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

The aborigines die out where Israel goes. ("Where there is no vision, the people perish.")

11. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee . . . .
28. I will not make a full end of thee, but correct thee in measure. (Jer. 30: 11; 46: 28.)

Israel will be the Melting Pot and home of strangers.

33. And if a stranger sojourn with thee in your land ye shall not vex him.
34. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt. . . . (Lev. 19: 33, 34.)
37. I will gather them out of all countries, whither I have driven them in mine anger. (Jer. 32: 37.)
8. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. (Deut. 32: 8.)
9. The people shall dwell alone, and shall not be reckoned among the nations. (Num. 23: 9.)
14. I will gather you from all the nations. (Jer. 29: 14.) [See also Jer. 31: 10.]
5. I will bring thy seed from the east and west. (Isa. 43: 5.)

Does not the Statue of Liberty at the gateway of the nation symbolize this spirit of Israel?

Israel must be a religious people redeemed from the Mosaic law.

12. Return, thou backsliding Israel. (Jer. 3: 12.)
19. So shall they fear the name of the LORD from the west.
10. Ye are my witnesses, saith the LORD.
10. All the ends of the earth shall see the salvation of our God [through Israel]. (Isa. 59: 19; 43: 10; 52: 10.)

They shall be the chief missionary power.

18. In thy seed shall all the nations of the earth be blessed. (Gen. 22: 18.)
21. This people have I formed for myself; they shall shew forth thy praise. (Isa. 43: 21.)
19. They shall declare my glory among the Gentiles. (Isa. 66: 19.)

Israel shall be a legal Sabbath-keeping race.

12. And the LORD spake unto Moses, saying,
13. Speak thou also unto the children of Israel, saying, Verily, my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations. (Ex. 31: 12, 13.)
12. Moreover also I gave them my Sabbaths to be a sign between me and them. (Ezek. 20: 12.)

No other people have so taken hold of the heart-strings of the world. Where else can we look for such benedictions as Saxons have bequeathed to humanity? Are they not bringing the human family into a "perpetual fraternity"? Those who deny that the Anglo-Saxons in America are Israel must explain America's Hebrew Bible, America's Hebrew Sabbath, America's Hebrew laws, America's national Hebrew emblems, America's Egypto-Hebrew Seal of the Union, and the prevailing spirit of the Hebrew or Jewish Christ—Jesus of Nazareth. Is not God in this mountain now destroying the "face of the covering over all people and the vail that is spread over all nations"? (Isa. 25: 7.)

By general consent, it is acknowledged that ours is a Christian republic. A well known preacher recently said: "America is Christian in its fundamental principles, in its history and traditions, in its laws and jurisprudence; Christian by the oft-repeated decisions of its highest courts; so distinctly Christian that no true-hearted American ever denies it."

"America can enter into no league where God is not recognized" said our new President.

The redemption of man cannot be fully accomplished except as Israel attains unto the fulness of restoration and thus fulfils her divine mission to the world.

Is it not high time we awake to our true origin, character, destiny? Are not thinking men more and more coming to the conclusion that America is the melting pot of regathering Israel? Is not Jacob's promised blessing through Manasseh here having fulfillment in "a great nation"? "In the place where it was said, ye are not my people, there it shall be said, ye are the sons of the living God."

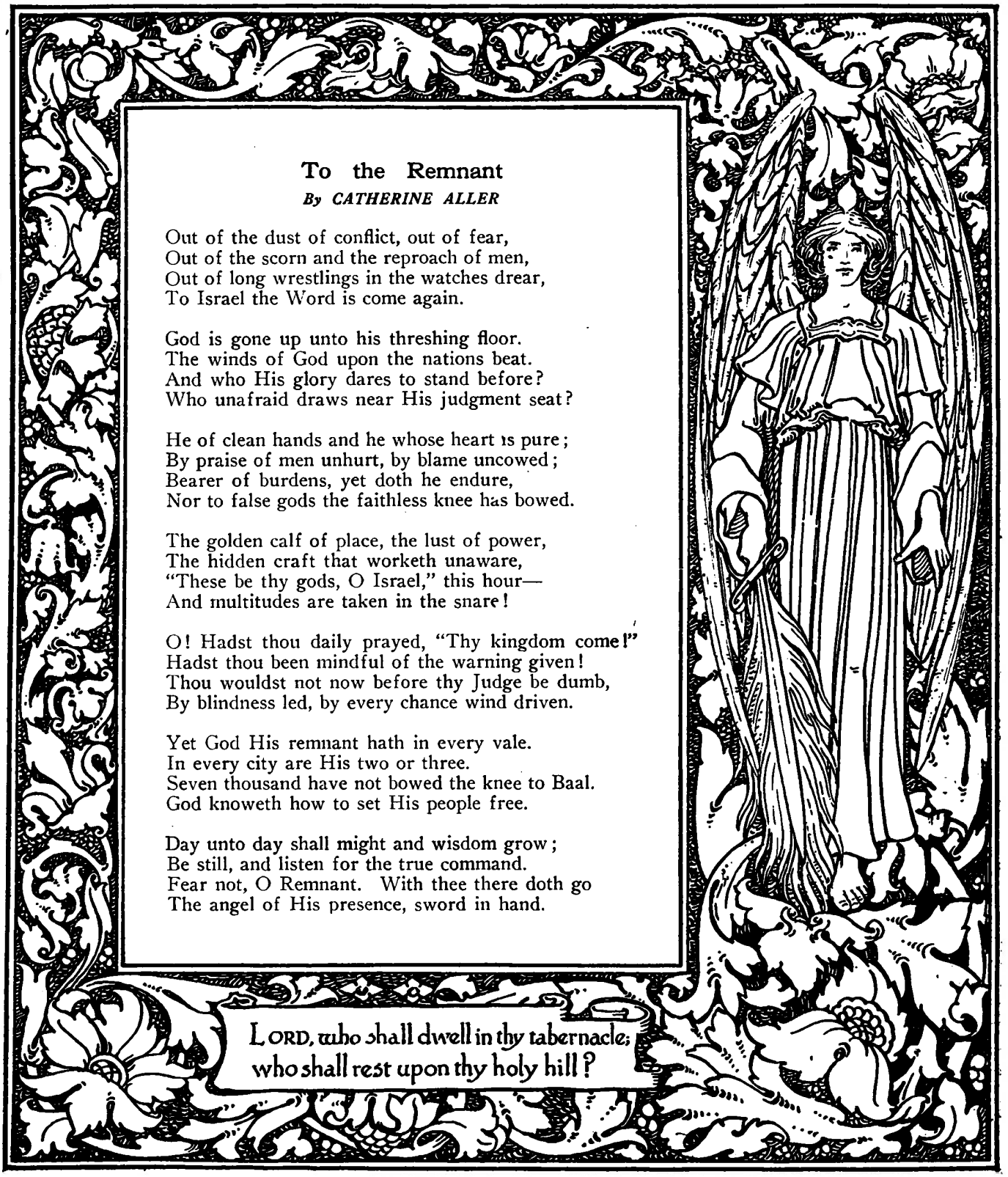
Recognizing our true chracter must we not call to mind some prohibitory measures in the legal code of our early Hebrew history, as for instance (Ex. 23: 32): "Thou shalt make no covenant with them, nor with their gods, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee." In other words, beware of unholy alliances with unbelievers, and "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations!" (Deut. 7: 9.)

Dare America bind herself in a league of nations of the world? At most at this stage can there be more than a federation of those peoples who have racial, political, religious characteristics which harmonize in a common purpose of justice, peace, liberty, equality and good will? And will it not yet be shown that the peoples who so come to be federated at last are regathered Israel?

Is not America the pivot point now on which the world league is breaking, the League as constituted must break, until Israel or the Sons of Saac, come into their own? If there is to be a fifth World Empire or federated nations of the world—can it be any other, in the course of Providence, than the stone kingdom of Daniel, cut out without hands and already set up in the days of the Gentile kings of the earth? Are not Anglo-Saxons to dominate the earth? and are they not supreme now? Are they not Israel?

God stands "within the shadow, keeping watch" over His own, and "in the place where it was said, ye are not my people [for blindness in part hath happened not to the Jew only but to all Israel] there it shall be said unto them, ye are the sons of the living God."

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To the Remnant

By CATHERINE ALLER

Out of the dust of conflict, out of fear,
Out of the scorn and the reproach of men,
Out of long wrestlings in the watches drear,
To Israel the Word is come again.

God is gone up unto his threshing floor.
The winds of God upon the nations beat.
And who His glory dares to stand before?
Who unafraid draws near His judgment seat?

He of clean hands and he whose heart is pure;
By praise of men unhurt, by blame uncowed;
Bearer of burdens, yet doth he endure,
Nor to false gods the faithless knee has bowed.

The golden calf of place, the lust of power,
The hidden craft that worketh unaware,
"These be thy gods, O Israel," this hour—
And multitudes are taken in the snare!

O! Hadst thou daily prayed, "Thy kingdom come!"
Hadst thou been mindful of the warning given!
Thou wouldst not now before thy Judge be dumb,
By blindness led, by every chance wind driven.

Yet God His remnant hath in every vale.
In every city are His two or three.
Seven thousand have not bowed the knee to Baal.
God knoweth how to set His people free.

Day unto day shall might and wisdom grow;
Be still, and listen for the true command.
Fear not, O Remnant. With thee there doth go
The angel of His presence, sword in hand.

LORD, who shall dwell in thy tabernacle;
who shall rest upon thy holy hill?

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*The First Missionaries to and from Britain

By "M. C."

Few things are, I think, calculated to give a greater impetus to our zeal for Foreign Missions than to get into touch with those early missionaries who had been in actual contact with our Lord Himself. Amongst these perhaps the first place should be given to Joseph of Arimathea, for being uncle of the Virgin Mary, her father's younger brother (Eastern tradition), and, therefore, knowing our Lord from His infancy, he must have been in greater actual contact with Him than even the twelve disciples, who only knew Him during the last years of His life on earth. We know also that to him was given the high honour of caring for our Lord's Body after His Crucifixion.

Through the persecution of A. D. 35 in Jerusalem under Saul of Tarsus, many were driven out of Palestine and became foreign missionaries. Amongst these were Joseph of Arimathea and a number of believers including, according to a manuscript in the Vatican, Lazarus, Mary and Martha. They crossed the Mediterranean and landed at Marseilles. Traces of them can be found at various places in Gaul, and finally they arrived in Somerset at Avalon, now Glastonbury, A. D. 38 (Gildas). Avalon at that time was the very centre of the Court and national life.

The missionary party received a royal welcome. See how God had prepared for this. Joseph's own daughter Anna had married a British prince. (Milner.) How this came about can only be conjectured. We remember that Joseph was a rich man, and at that time, and for hundreds of years before, there had been constant traffic in tin between Britain and Palestine. The fact that Anna was married to a British prince, and that from her is descended our own King George V. is to be found at the College of Heralds.

Imagine then the joy and delight with which Anna would greet her father and the others. How eagerly she and her royal husband, the Court and followers would ask for the minutest details of our Lord's last days! With what holy awe they would listen to Lazarus raised from the dead. Imagine, too, the rest and delight of the missionary party at such a welcome, and how they would love to pass on the last messages of their Master. Many were converted, and became in their turn missionaries to others.

Let us look at some of these converts. The King of Siluria at that time was Caradoc whose sister Gladys soon accepted the Gospel. King Caradoc had three sons and two daughters, of these his son Linus and his daughters Gladys and Eurgen became followers of our Lord here, and many others were added to the Church.

Let us just glance at this country in those days. So far from being peopled by naked painted savages, as some historians asserted, the people were highly civilised. As recently as December last (1920), Professor Arthur Keish in his lecture at the Polytechnic, Regent Street, W., stated "there were Englishmen differing marvellously little from the modern type and evidently of great mental ability, judging by the beautiful stone implements we have found, actually living in these islands four thousand years ago. There was a School of Art in France and the type of stonework done there spread as dress fashions to England."

At the time of these early missionaries there were forty Druidic universities. The Druidic religion was identical with that of the Hebrews. Some years after the arrival of Joseph the Romans attempted to conquer this land. King Caradoc led the British armies, and after years of warfare, in A. D. 52, the Roman Emperor Claudius ordered the whole British royal family to be taken prisoners to Rome.

This seemed a terrible calamity, but proved to be God's way of sending the Gospel—by these royal prisoners—to Rome itself, the greatest city in the world at that time. So we see how Caradoc and his family became the first missionaries from Britain. Two remarkable events helped, in the providence of God, to open the way for this work. King Caradoc's *sister* Gladys had married Aulus Plautius, the Roman Governor of South Britain, and his *daughter* Gladys had become engaged to Pudentius, a rich young Roman senator and one of the Roman generals in Britain. The British royal family were then banished to Rome for seven years. Here God worked a mighty miracle. On arriving in Rome, instead of being put to death as were other royal prisoners, God inclined the heart of the Emperor Claudius to deal kindly with them. He adopted Gladys and gave her his own name—Claudia. He presented the family with a beautiful palace, the "Palatium Britannicum." Some idea of its size may be realised from the fact that there were 200 men and 200 women servants, all born on the estates of Pudens at Samnium. In this palace the following year (53)

*** This story, simply told, is written for the newer readers of the Covenant People in the hope that it may serve as an introduction to the works of the Rev. Comdr. Roberts, the Rev. W. M. H. Milner, M. A.; "St. Paul in Britain," by Rev. R. W. Morgan; and "Glastonbury and Rome," by Rev. G. Howard Wright, M. A., in which authorities for the statements made can be found. As a beginning of the study of this subject, "The Early British Church," by Rev. L. G. A. Roberts, is unique. There are two series of the last edition of this "Early British Church."**

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Pudens was married to Claudia, and it became their home also, and the centre of Christianity, as well as the hospitable guesthouse of Christians from all parts; so that when St. Paul arrived (56) he found a place prepared and a little Church firmly established. St. Paul appointed Linus first Bishop of the Church in Rome. Here St. Paul wrote his Epistles to the Galatians, Ephesians, Philippians and Colossians.

At the end of seven years King Caradoc returned to Britain, but Linus, Pudens, Claudia and their two sons (Timotheus and Novatus) and two daughters (Pudentiana and Praxedes) remained, and Palatium Britannicum continued a rendezvous for seekers after truth, poets and authors. All the family of Caradoc were literary; Claudia wrote several volumes of poems.

At first these seekers came openly, then secretly, as after the death of Claudius, in the days of Nero, terrible persecution came upon them, and they were thankful to have their meetings in the catacombs. Alas! very many were martyred, amongst them St. Paul, tenderly cared for to the end by this British family. How he must have loved them! In his last letter—that to Timothy—he sends greetings from Pudens and Linus and Claudia (2 Tim. iv. 21). He was interred in the Pudentiam family tomb on the Via Ostia. The call of martyrdom came to all this family except Claudia, who died a natural death on her husband's estate at Samnia. Thus Linus had the honour of being not only the first British foreign missionary, but also the first British martyr.

If you go to Rome today you will be shown the Church of Santa Pudenziana, the oldest church in Rome, on the very site of the Palatium Britannicum.

Now let us return to our own land. Joseph of Arimathea and his band of evangelists brought many souls into the light of the Gospel. Arviragus, who succeeded King Caradoc, made them a free gift of land at Glastonbury, and here they built the first church, which became the centre and mother of Christianity in Britain. Here Joseph died in 76 and was buried. Four Church Councils of the early part of the 15th century agreed that priority of antiquity should be given to the English Church as founded by Joseph of Arimathea; that of Pisa, 1417; Constance, 1419; Senna, 1423; and Basle, 1431.

Other missionaries *to* this land followed; we will mention some. Simon Zelotes was one of the early ones. Aristobulus, one of the seventy and father-in-law of St. Peter, was sent here by St. Paul and commissioned by him first Bishop of Britain. That St. Paul himself came here after his first imprisonment in Rome, arriving about A. D. 61, is maintained by many authorities, including Archbishop Usher. In Sussex, near Chichester, we find "St. Paul's Landing."

No doubt many other disciples came to these isles. We must conclude with briefly referring to a few more converts in these islands sent out as missionaries *from* this land.

Beatus, a nobleman, became converted and baptised, and went to Switzerland. He stationed his Mission at Underseven, on Lake Thun, disposing of all his property to ransom prisoners of war. The cell in which he died at Underseven, in 96, is still shown.

Mansuetus, born in Ireland, but converted and baptised in England, ultimately became a missionary in Gaul, and died a martyr at Toul, 110.

Marcellus, another noble, went to Germany and founded the Bishopric of Treves.

We have space only to mention one more. You remember that one of the sons of Pudens and Claudia was named Timotheus, after Timothy, and that he was converted in Rome under St. Paul. In 139, as an old man of nearly 90, he came from Rome to visit the land of his forefathers, and whilst here he baptised his nephew, the then reigning King Lucius, a descendant of Caradoc. This king established Christianity as the national religion; Britain being the *first* country to accept Christianity as a nation.

King Lucius founded several churches, amongst them being: St. Peter's, Cornhill, A. D. 179; Gloucester, Cathedral, A. D. 180; A church at Winchester, A. D. 180; and others. It is a fact recorded by several Church historians that King Lucius left his kingly throne in Britain to become a missionary in Switzerland and Bavaria.

Of course, many others, Irishmen amongst them. Indeed, one authority speaks of "swarms of devoted missionaries from Ireland into every part of Europe" during the years that followed.

Incidentally we may note that all those missionaries mentioned in this article *to* and *from* our beloved land, lived long before St. Augustine arrived in England in 597. May we hope this story of these pioneers of the gracious Gospel of our Lord and Saviour Jesus Christ may inspire our zeal and enthusiasm in carrying on the glorious work. Do we not owe the very *raison d'etre* of our being a nation to this end, for hath not God said to Israel: "Ye are My witnesses, I have created you for My glory."

(Reprinted from the April issue of the "Covenant People," the official organ of the British-Israel World Federation, published at 14 Fetter Lane, E. C. 4, London, England.)

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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"
Proverb of Solomon

Editorials

Majorities and Minorities

The history of all human progress is the history of the transition of minorities into majorities. Every progressive movement in the realm of invention, politics, or religion has been accomplished through the discovery by some individual of a vital and fundamental truth which has been presented for the world's acceptance, but which in most instances has been rejected at first and has only won its way to general acceptance after a long period of struggle and delay. It has been truly said that nothing could bring to the world greater blessings than a definite method by which the viewpoints and attainments which result from individual discovery and the accomplishments of progressive minorities could be at once made available to the majority without the almost endless struggle which always ensues when humanity is summoned to take a progressive step. Self-interest and greed may always be counted upon to organize against unselfishness and progress, their course is sure to follow the same definite lines under the controlling impulsion of fear.

Majorities in power always struggle against reform. While they are "in," they know where they are and think they can control their personal situation and its emoluments. If reform should come, they fear that a new regime would be instituted under which they might be among the "outs." Thus dominant majorities under the lash of fear and ignorance always run true to form and camouflage their self-justification and self-interest with arguments and assertions of high morality and unselfishness, in order to produce if possible by their words an artificial atmosphere of confidence in the validity of their contentions in spite of the self-evident hypocrisy which their *actions* reveal. As one writer has put it:

> **The faith ye preach so loudly**
> **Is your hoary faith in pelf,—**
> **Your God is but the image**
> **Of your own self-serving self.**

During the past half century or less the study of the operations of the human mind has developed a so-called "science" of psychology. This system has been largely responsible for recording and promulgating a definite method of manipulation and exploitation of both the masses and the classes and for manufacturing public opinion by deceit creating the belief that the thoughts which the people are made to think are their own and have emanated from their own logical processes of reasoning instead of having been made for them by studied external means. A recent writer has said:

> **Public opinion is manufactured just as brick are made. . . . Both can be stamped out in the quantity required, and delivered anywhere to order. Our thinking on most important subjects today is as little original as the mental processes of the men who write and the machines which print the pages we read and repeat as our own opinions.**

The adept in what has been called psycho-analysis utilizes every means which modern invention and progress has provided for disseminating the point of view which it is desired to have adopted and to accomplish the result in such a way as to disarm suspicion of manipulation and deceit. Thus the public press, the motion picture, and other means of communicating and visualizing ideas and information have been perverted and misapplied to this evil purpose of mass manipulation.

Christianity, the essence of Love and Truth, has furnished among its nominal adherents of all ages a mentality which has been especially open to mass manipulation by the designing few. Thus persecution, superstition, and intolerance have thrived where wisdom and toleration should have been found, since a perversion of the best always externalizes itself in the worst.

In earlier centuries one institution became preeminent in the succesful dissemination of the views which it wished its supporting millions to accept and disseminate. Thus the phrase *"de propaganda fide"* became no

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longer confined to describing the promulgation of the doctrines and dictums of the Roman college of cardinals but because the English language has no exact equivalent either for the thought or the process of the Roman method of disseminating ideas this phrase has furnished a word minutely descriptive of the process and "propaganda" has become the accepted term by which the method of exploitation and manipulation of humanity is described

When analyzed, the rank and file of the public is seen to be not primarily an aggregation of individuals, but a composite state of thought which can be molded by the adept in manipulation much the same as wax can be molded in the hand. Successful manipulation must always be based upon some specious issue which is ceaselessly presented in a manner that will so glamor the thought and emphasize the point it is desired to emphasize that the ordinary processes of reason are subdued and the ability of the individual to impartially and judicially weigh the question is rendered impossible. The professed motives of the manipulators grow farther and farther away from their real motives. Ingenious arguments are devised to keep restless supporters from "coming to." Flattery and bullying are utilized according to expediency and the degree of fear that has been engendered. Partisan politics, religious sectarianism, coercion, persecution, mobs, and riots and all forms of organized intolerance are the phenomena of this mental manipulation and the product of unconscious surrender by the individual of his right to mental independence.

Nations adopt constitutions, some unwritten and others like that of the United States in the form of a written document incapable of amendment except by a slow process and much more than a mere majority as a means of protection against the manipulation of public opinion and to insure time for sober second thought to permeate the public consciousness before radical steps can be taken. No government or other human organization can permanently endure unless it is able to provide adequate governmental machinery for protecting its members from dominant majorities including the protection of the majorities for themselves. A recent writer has said:

> "Government at best is a useful and necessary machine, a mechanism by which we protect ourselves from one another. It has no more rights and dignities of its own than are possessed by any other machine. Its laws should be obeyed, for the same reason that the laws of mechanics should be obeyed—otherwise the machine will not run.
>
> "As a matter of fact it is not so much government itself against which the democrat must be on guard, but the various crowds which are always seeking to make use of the machinery of government in order to impose their peculiar tyranny upon all and invade the privacy of everyone."
>
> ". . . the line limiting the number of things that the majority may meddle with must be drawn as hard and fast as possible, since every dominant crowd, as we have seen, will squeeze the life out of everything human it can get its hands on. The minute a majority finds that it can extend its tyranny beyond this strictly constitutionally limited sphere, nothing remains to stop it; it becomes worse than an autocracy. Tyranny is no less abhorent just because the number of tyrants is increased."
>
> "No tyranny was ever for long maintained by force. All tyrannies begin and end in the tyranny of ideas uncritically accepted. It is of just such ideas that the conscious thinking of the crowd consists, and it is ultimately from the crowd as a psychological mechanism that tyranny as such proceeds."

George Eliot wrote: "The greatest test of tolerance is to tolerate the intolerance of others." To this statement it may well be added that the greatest need in the world today is to protect humanity from tyranny and intolerance by providing a means through which the progress of individuals and minorities may be promptly and effectively transmitted to the whole people with the minimum of friction and delay.

Lecture Bureau

On another page of this issue will be found an important announcement,—the announcement of the establishment of a Lecture Bureau. For several years there has been a demand for some kind of an organization in America which would provide a nucleus for the further extension of the knowledge of the Israelitish identity of the English-speaking peoples according to Biblical prophecy and history.

In creating this Bureau it has been the intention to avoid complicated organization machinery and the disadvantages connected therewith and to provide in the simplest way a center from which and through which a broader knowledge of our subject may be disseminated.

We shall welcome correspondence with our friends who share our interests and our ideals. Suggestions and recommendations are always sought and given our earnest consideration.

We believe that the broader work hereby announced will mark an important step in the onward march of Anglo-Israel in America.

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MAJOR-GENERAL C. A. HADFIELD
President of the British-Israel World Federation

The British-Israel World Federation

In the spring of 1919 steps were taken to bring together the many British-Israel Associations which had been formed throughout the British Empire and on July 3 of that year the Inaugural Meeting of the British-Israel World Federation was held in London. The officers were President, Major-General C. A. Hadfield; Hon. Treasurer, J. Arthur Jutsum, Esq., Manager London Joint City & Midland Bank, Westminster; Secretary-General, Herbert Garrison, F. R. G. S., F. R. C. I. A council was formed of which Colonel Edward F. Gosset was made chairman. Among those who consented to become patrons of the Federation was Her Royal Highness, Princess Alice, Countess of Athlone.

This Federation not only includes those associations which had been in existence for many years but any one in any part of the world wishing to unite without belonging to another association may do so, the annual subscription being one guinea. (Application blanks may be secured by applying to the Secretary-General,

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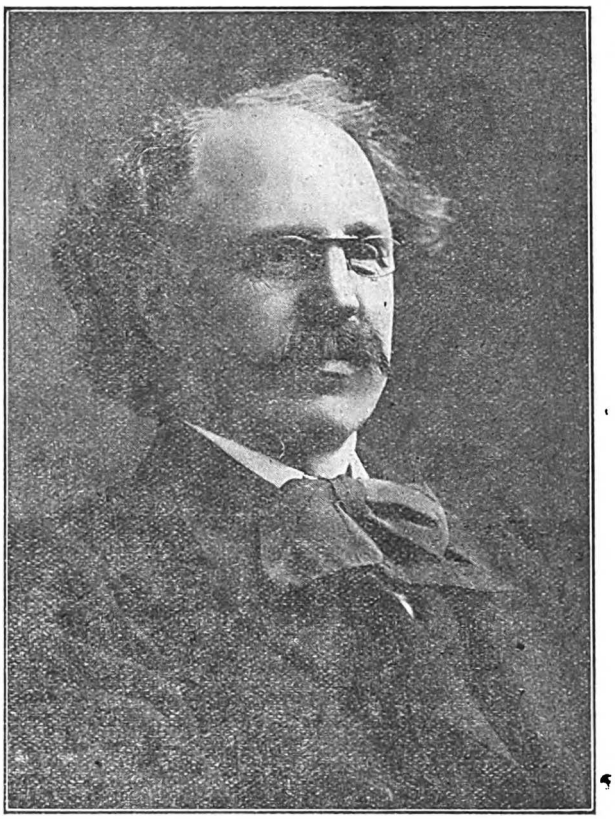
Herbert Garrison, 57 Barrowgate Road, Chiswick, London, W. 4, England, or may be obtained at the office of the WATCHMAN OF ISRAEL.)

The First Congress of the new Federation was held last year in Kensington Town Hall, London. There were delegates from Australia, New Zealand, British Columbia, the United States and many others who had travelled long distances to attend this first Congress. Reports of these meetings were published in book form and have been read with great interest.

After another year of progress and activity, the British-Israel World Federation is busily preparing for its Second Congress.

During the year the Federation has taken over the *Covenant People* as its official organ and since the first of January has been issuing it as a semi-monthly magazine. Many lectures have been given in England during the past year on the subject and in our own country there has been such an awakening of interest that, as is announced elsewhere in this number of the WATCHMAN, a Lecture Bureau has been established. Not only have Mr. Sawyer and Mr. Allen addressed large audiences but all over the country others have given lectures which have stimulated an increased study of the Bible and interest in our Identity. It is expected that there will be a large attendance at this Second Congress of the British-Israel World Federation to be held as agreed last year, the first week in July 1921. The Annual Meeting is to be in London, Monday, July 4, and the conference as before will have many sessions during the week. The Secretary-General writes that he has succeeded in securing King George's Hall in the Central Y. M. C. A. Building in Tottenham Court Road a few yards from Oxford Street. Being an island site it will be free from the noise of passing traffic and therefore desirable for the meetings.

Mr. Garrison urges readers of the WATCHMAN to join the Federation and help in its support and extends to all a most cordial invitation to be present at the meetings of the Congress in July. Among those who have expresesd their intention of being present are Rev. Merton Smith, Rev. William Pascoe Goard and Professor Odlum from Vancouver and doubtless many others from Canada and the United States will attend.



HERBERT GARRISON, F. R. G. S., F. R. C. I.
Secretary-General



COLONEL EDWARD F. GOSSET
Chairman of the Council of the British-Israel World Federation

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Anglo-Israel Lecture Bureau

In order to provide a correspondence center in America for those who are interested in the prophetic and historical facts confirming the identity of the English-speaking races with the ancient commonwealth of Israel and to supply the increasing demand for speakers who can ably present this truth the WATCHMAN OF ISRAEL has established an Anglo-Israel Lecture Bureau.

For years "Israel truth" has been a subject of interest to many persons in America, as it has been to thousands in England for more than a half century. It is hoped that through this Lecture Bureau the long recognized need may be met for a center from which information and assistance may be given to those on this continent who are students of this vital subject. The publication of the WATCHMAN OF ISRAEL has been the means of establishing communication between many "Israelites" in the United States and Canada. and the creation of the Lecture Bureau will provide a further avenue for beneficial and reciprocal relations among many more such students in our rapidly growing brotherhood.

This Bureau solicits inquiries on all matters relating to Israel truth and will greatly appreciate receiving the names and addresses of persons who are interested in this subject in order that from time to time announcements and printed matter may be sent to them.

Rev. R. H. Sawyer of Portland, Oregon, who is well known both in England and America as a lecturer on Anglo-Israel, has resigned his very successful pastorate in order to devote all of his time to this lecture work. Both he and Rev. J. H. Allen, also well known as author and lecturer will be available for lecture engagements. Communities wishing to secure lectures should correspond with this Bureau well in advance of the time lectures are desired, in order that itineraries may be arranged with due regard for convenience and economy.

Address all inquiries and correspondence to the Anglo-Israel Lecture Bureau, Room 44, 603 Boylston Street, Boston, Mass., U. S. A.

Readers of the WATCHMAN who have from time to time made inquiries regarding Tea Tephi will be interested in the following questions and their answer by Rev. G. H. Lancaster in the *Banner of Israel* (published by Marshall Bros., 3 Crane Ct., Fleet St., London).

1. In reply to a question on page 420 of the "Banner of Israel" you say the "Milesian record of Ireland states that the Prince Heremon to whom Tea Tephi was married was a prince of the Tuatha de Danans." As I have searched several of the books of Irish annals and some other histories of that country without finding any record of a "Tea Tephi" or a 'Tamar Tephi," I will feel obliged if you will kindly name your authority for the positive statement made.

2. Seeing that in Holy Writ no names are placed on "the king's daughters," how is the name "Tea Tephi," and lately "Tamar Tephi," arrived at and fixed upon one of the sisters?

There are many books on British-Israelism which refer to the subject of Tea Tephi, who was married to Heremon, a prince of the Tuatha de Daanans. You will find a reference in Allen's "Judah's Sceptre and Joseph's Birthright," page 267, and notably in the writings of the Rev. W. H. M. Milner, the Rev. F. R. A. Glover, the Rev. A. B. Grimaldi, the Rev. Commander Roberts and others Not every writer and lecturer quotes his authorities when he makes an important statement. But I quite agree with you that no statement should ever be made on the platform or in print which cannot be substantiated by authoritative or authentic evidence, and such is and has been my own practice.

But in the case of the above question it is not so easy to give definite authorities, as this particular study is very involved, and requires many complex cross-references, and much study in the British Museum Library and in Dublin, and not every writer and lecturer is able to go in for such research, even if he or she knows how to do it. But it may be possible that you could do so, and therefore we would refer you to the following authorities if you can avail yourself of the opportunity of studying them: "Transactions of the Royal Irish Academy," Vol. XVI.; "Essay on the Ancient History of Ireland," by J. d'Alton; compared with Latham's "Ethnology of Europe," page 157; also Gawler's "Dan. the Pioneer." Reference may be made also to Mr. James Simpson (of Edinburgh), "Eire ard Inis na Righ; Fragments of Ancient Irish History"; "The Chronicles of Eri," by Roger O'Connor, published in 1822; also Dr. Lynch's "Cambriensis Eversus, which was published in Latin in 1662, but was translated by the Rev. M. Kelly in 1848, is important, as is also "The Annals of Clonmacnoisne," of which a translation appears in the extra volume of the Royal Society of Antiquaries of Ireland from 1893-1895.

These works throw light on the connection between Jeremiah (Ollam Folla), Dan, and Ireland. They also tell us of the foundation of Tara; and O'Connor, in his "Chronicles of Eri," tells us that Ollam Folla's laws had "their similitude with the laws of the Hebrews." He also says "the Hebrews were Scythians, as well as the Iberians."

The above-mentioned "Annals of Clonmacnoisne"

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state that the "Daanan did frame a great broade stone which they called 'Lya Fial,' which stone of destiny was placed at Tara." This book then traces the history of the stone from Ireland to Scotland, and thence to Westminster, and it is mentioned that the kings and queens were crowned upon it. Mr. A. J. Evans, in "The Journal of Hellenic Studies," connects the stone with Jacob (Vol. XXI, pages 132-135). "The Chronicles of Eri" (Vol. II., pages 88-90) describe the coronation of Heremon of Ireland upon the stone of Tara.

"The Annals of Clonmacnoisne" (Mageoghagan's translation, page 27) tells us that Tea was the wife of Heremon, who was a kinsman, and that when she landed in Ireland she chose Tara, "which she caused to be called Ta-mur, house or town of Tephi." Tea Tephi was, according to Fintan's poem, the daughter of Lughaidh, which Milner proves to be the Irish of Bethel, and in the Irish poems is said to have come from the East by way of Egypt and Spain, while her date and that of Ollam Folla's correspond exactly with the time of Jeremiah going down to Egypt after the fall of Jerusalem in 587 B. C. Milner points out that close to Tara is an estate whose Irish name, when translated, means "Settlement of David" or "David's Town."

There are numerous other books, poems, and translations in the British Museum and in Dublin, which, when studied with the above, present the facts as now generally accepted, which are evidence of the contention that our Royal Family is descended from David through Tea Tephi and Heremon at Tara, and thence, as is well known, through the Scottish line to England.

Milner also quotes from Stillingfleet's "Antiquities of British Churches," preface, page xciii., with regard to the genealogy of the Scottish kings through Fergus and Heremon. But in my copy of the latter, date 1685, it is page xlii, and not xciii, where Stillingfleet refers to Fergus, whose niece Erca was the grandmother of St. Columba.

Communication

Israel to Save the World

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

If you can find a corner for this piece of Anglo-Israel news I wish that you would do so for I think it is timely and significant.

That America and Great Britain are coming to a working plan in the great task of world-wide reconstruction, and that that plan is along the lines of Israel's destiny as set forth by the prophets is indicated in almost every event recorded by the International Press. The reception accorded to Colonel George Harvey, newly appointed American ambassador to the Court of St. James is one of the most recent of these significant events.

His message of assurance and good will to England was not simply a personal one but was a message of a great people to a friendly power, plainly indicating to all nations that close relationship which now exists between these two mighty factors in modern civilization.

A careful reading of the ambassador's message to the English people will disclose a more significant meaning than the words at first glance would seem to convey.

"I am glad to have this opportunity," Mr. Harvey said, "of expressing at the outset the message of good will, cheer and hope which my President has commissioned me to convey to the King.. . . You have more than our sympathy, for there never was a time when America felt so keenly the moral obligation she feels to the mother country.

"I am directed by my government to extend to England the full cooperation of America in all good works, and if this great empire and the great republic get together, shoulder to shoulder, they cannot and most not fail to save themselves and the world."

This perfect cooperation of "the nation and the company of nations" in "the last days" is but the literal fulfilment of the prophetic vision of Moses: "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."

Let the House of Joseph form a perfect working alliance and the best interests of the weaker nations will be cared for in a manner to satisfy God and honest men, for this is the mission given to this great people from the beginning.

"He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

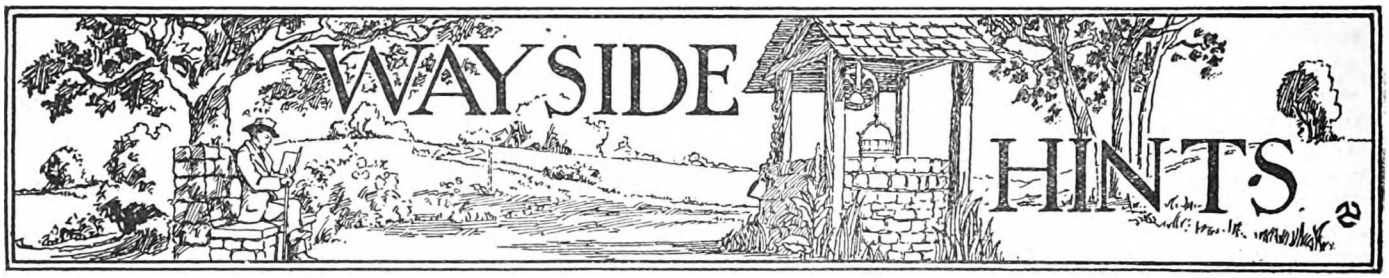
To this world-wide ministry our country is pledged in the inaugural address of our President, and now the next step in the great plan of the ages is taken as America extends her hand to her predestined workfellow saying: "O house of Jacob, come ye, and let us walk in the light of the LORD."

The day has come, the test is given;
Shall Joseph's house be joined or riven?
Why ask of man? Go seek the Word,
Then shall Jehovah's voice be heard:
Through Moses He doth plainly tell
Manasseh and Ephraim in peace to dwell.

Sincerely,

R. H. Sawyer.

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Have you no words? Ah, think again;
Words flow apace when you complain,
And fill your fellow-creature's ear
With the sad tale of all your care.

Were half the breath thus vainly spent
To heaven in supplication sent,
Your cheerful song would oftener be,
"Hear what the Lord hath done for me."

—Cowper.

As sure as ever God puts His children in the furnace, He will be in the furnace with them.

—Charles Spurgeon.

The wise and active conquer difficulties
By daring to attempt them: sloth and folly
Shiver and shrink at sight of toil and hazard,
And make the impossibility they fear.

—Rowe.

Every pilot
Can steer the ship in calms; but he performs
The skilful part, can manage it in storms.

—Denham.

Courage consists not in hazarding without fear, but being resolutely minded in a just cause.

—Plutarch.

Custom, though never so ancient, without truth, is but an old error.

—Cyprian.

Argument is not always truth.

—Kossuth.

It is often incapacity for defending the faith they love which turns men into persecutors.

—George MacDonald.

Assassination makes only martyrs, not converts.

—Lamartine.

You have a disagreeable duty to do at twelve o'clock. Do not blacken nine and ten and all between with the color of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment in the future becomes the present you shall meet it walking in the light, and that light shall overcome its darkness.

—George MacDonald.

There is no darkness but ignorance.

—Shakespeare.

To talk of luck and chance only shows how little we really know of the laws which govern cause and effect.

—Hosea Ballou.

God blesses still the generous thought
And still the fitting word He speeds,
And truth, at His requiring taught,
He quickens into deeds.

—J. G. Whittier.

Where the many toil together, there am I among my own,
Where the tired workman sleepeth, there am I with him alone;
I, the peace that passeth knowledge, dwell amid the daily strife;
I, the bread of heaven, am broken in the sacrament of life
Every task however simple sets the soul that does it free;
Every deed of love and mercy, done to men is done to me.
Thou hast learned the peaceful secret; thou hast come to *Me* for rest;
With thy burden, in thy labor, thou art, Felix, doubly blest.
Nevermore thou needest seek me; I am with thee everywhere;
Raise the stone and thou shalt find me; cleave the wood and I am there.

—Henry Van Dyke.

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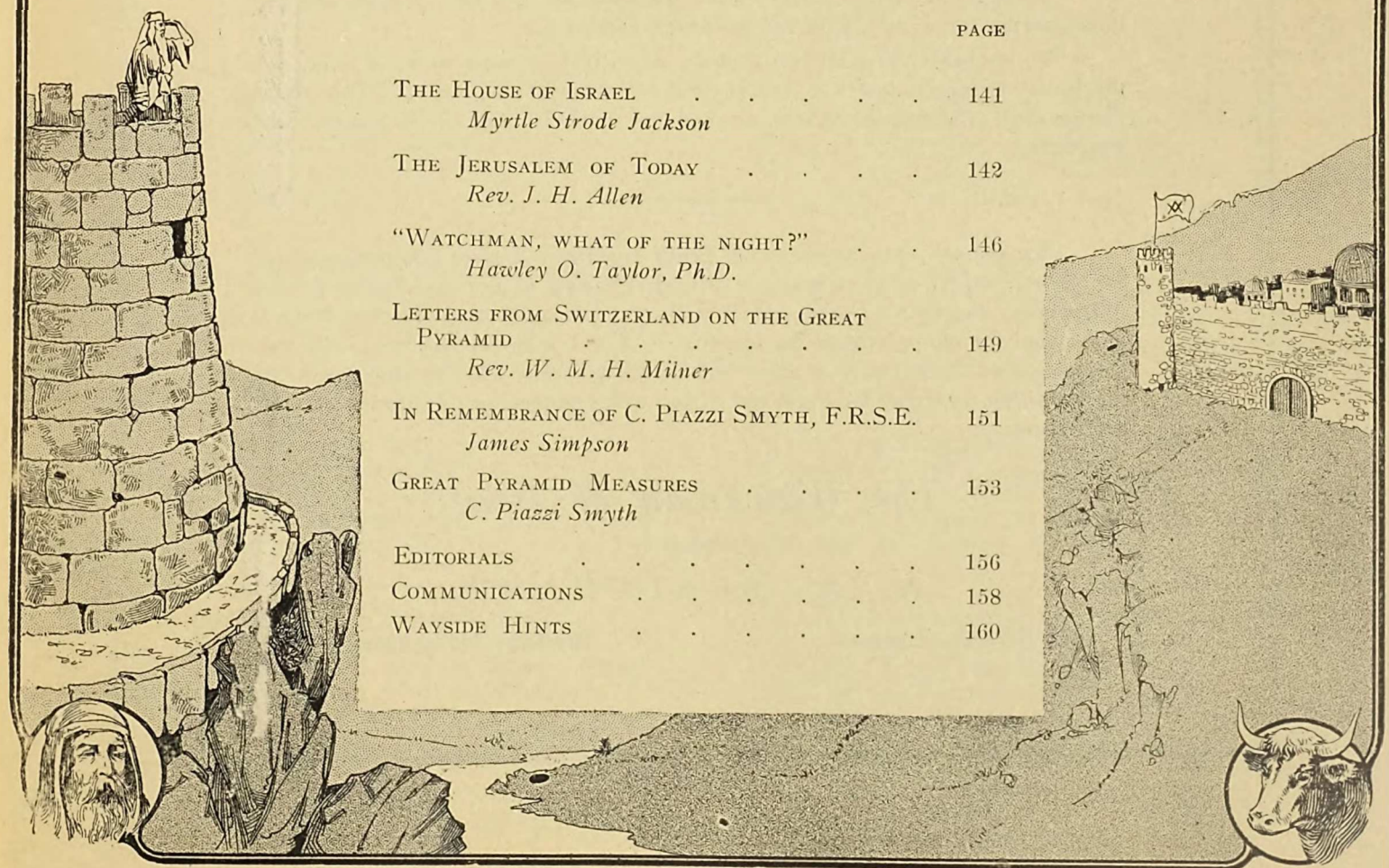
BEHOLD, HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP

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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To proclaim the fact that the ideals of American government represent the unfoldment of all of the world's previous attainments in the realm of law, order and government.

To elevate the Bible in its true position as the great and guiding light in all the affairs of our people, at home and abroad, because it is the textbook and guide book of Israel.

To seek a more complete knowledge of the Divine Plan of the Ages, in which, we have reason to believe, is revealed the foundational Principle upon which the American government and its institutions rest, and upon which the future welfare of the world depends.

To promote a better understanding between all peoples of the earth, and to endeavor to make America so "American" that there will be no room for false religious and political ideals.

To assist in making America the secure home of a free people, and the hope and haven of the oppressed people of every land.

To establish the great fact that the English-speaking peoples of today are the lineal descendants of the "lost ten tribes" of Israel and must fulfill in these "latter days" the responsibilities decreed for them through the patriarchs and prophets.

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The Watchman of Israel

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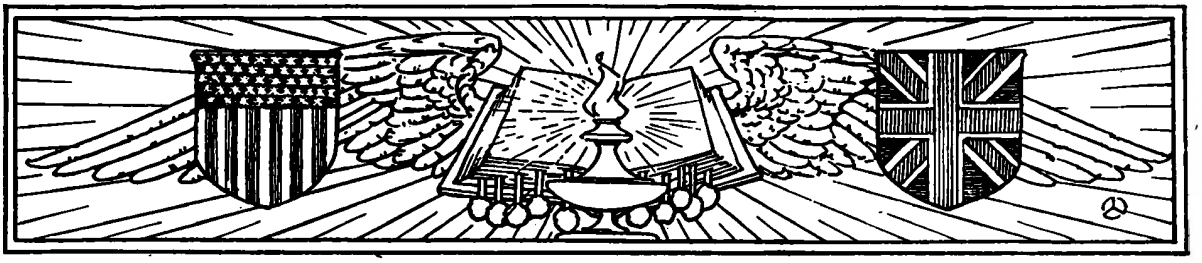
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THE WATCHMAN OF ISRAEL

"Behold, he that keepeth Israel shall neither slumber nor sleep." Psalms.

Volume III | Boston, Mass., June, 1921 | Number 8



The House of Israel

By MYRTLE STRODE JACKSON

Strangers and Wanderers their name
Since Abraham first felt the stir
Of the great Infinite within proclaim
The call of God, and listening, came
From out Chaldean Ur.

Pilgrims and strangers still, a nomad race,
Wandering through hostile paths from shore to shore
Making the desert sands a resting place,
And the vast mountain solitudes a space
From whence to hear God's law.

For countless centuries they never rest,
Seeking a destined country yet to be,
Driven from Canaan, through long years of quest,
Until they reach the Islands of the West,
Bound by the silver sea.

O little islands, grey in mist and rain,
So great in mind, so small in human eyes,
With Joseph's blessing on your ripening grain,
And richer harvestings of heart and brain,
The rainbow in your skies!

How wide your destiny for common weal,
How far your flag in freedom's name unfurled,
Protects and purifies; to save and heal,
The mission of the People with God's seal
Of promise to the world.

On waste Chaldee the ancient stars look down.
Still the new moon o'erspans the narrow Nile,
Manasseh's millions spread from town to town,
And Ephraim's ships sail forth with royal crown,
From isle to farthest isle.

Wherever tides may flow, or billows roll,
They carry Judah's men, and merchandise,
Proclaim the Bible truths from pole to pole,
Oh! whosoe'er is pure and clear in soul,
Can listen and be wise,—

Israel shall reign in glory and in grace,
Her people colonize from sphere to sphere,
Till Judah see his brethren face to face,
Unite in one inseparable embrace,
And "Shiloh," Peace, is here.

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The Jerusalem of Today

By Rev. J. H. ALLEN

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

IV

The new Jericho is located about two miles,—some say two and a half miles—south of the site of the ancient city. It is said to be the lowest place on earth not covered with water. In going from Jerusalem "down to Jericho" one makes a descent of 3392 feet. The Arabic name of this village is Eriha. It consis chiefly of a collection of squalid flat-roofed mud huts built of sun-dried bricks, with an artificial shade in front of them made by forked posts put in the ground with poles placed in the forks. These in turn support other poles over which is thrown palm leaves for shade. As the low altitude is the cause of much extremely warm weather these "booths" are where the inmates spend most of their time. The only good dwellings are the Government House, a hotel, and a hospice which is an establishment kept by monks as a place of shelter, entertainment or refuge for strangers. The native population is about 400 and is comprised chiefly of a degenerate race of black Bedouin chiefs of the higher or "noble class," the Bedouin leaders.

Just before entering this little, unimportant city, the road crosses what is known in the Bible as the brook Cherith by which the place is watered, and which, according to all accepted tradition has never been known to go dry. The brook Cherith is a continuation of what is called in Arabic, Wady Farah, which rises near Jerusalem to the northeast. The deep precipitous gorge through which the brook runs is very picturesque and may be seen from the road. It has the largest stream of water in that whole region and is the stream and region identified with the following in connection with the prophet Elijah: "And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the LORD: for the went and dwelt by the brook Cherith, that is before Jordan." (1 Kings 17:2-5.) The Arabic name for both the brook and the gorge is the Wady el Kelt.

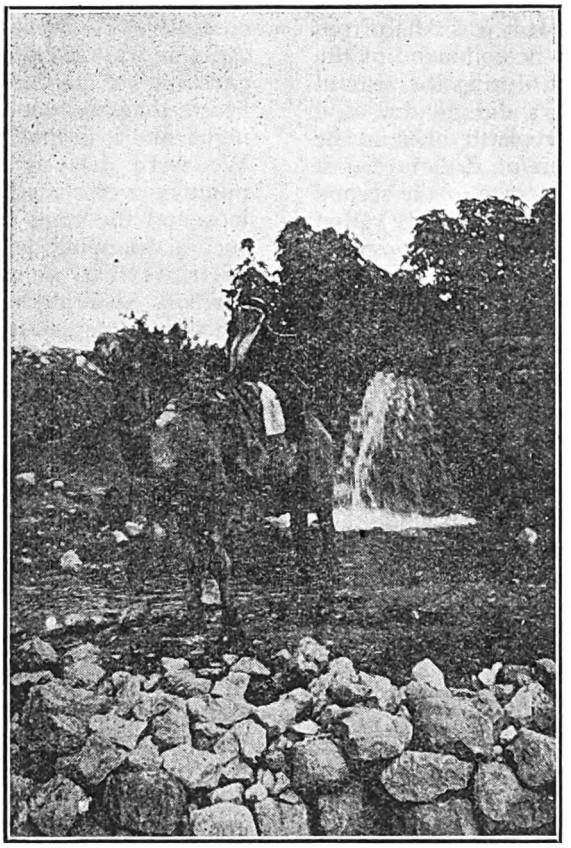
Elisha's Fountain is located a little more than two miles northwest of the present Jericho and within a stone's throw of the site of the ancient city. The incident concerning this spring or fountain took place after the sons of the prophets had sent fifty men on a fool's errand to hunt for Elijah whom the LORD had translated. During their useless hunt, Elisha tarried at Jericho, and the sacred record gives the following: "And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my Lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day." (2 Kings 2:19-22.) It is a copious spring of good sweet water, about which is a large pool whose walls are built of strong stone masonry. Its waters are used for irrigation. We ate some bananas grown from these watered lands and saw the rich growth of trees and vegetation produced. While on the road between the new Jericho and the Dead Sea, we crossed one of these unhealed, uncultivated, and barren salt plains, and were prepared to enjoy and welcome the delightful contrast in the region of Elisha's Fountain, which we also found very refreshing.

Elisha's Fountain is connected with the villages of Jericho by a good road, which, because of the rich and beautiful verdure is also pleasant to travel even on foot. The sides of this road are mostly hedged with the species of thorn with which our Lord was crowned by the soldiers of Pontius Pilate when they stripped him, clothed him in scarlet, placed the platted crown of thorns on his head and bowed before him in mock worship. This thorn grows abundantly and without irrigation in the valley of the Jordan, but is most prolific in the plains of Jericho. Many hedges are made of the dead, dried thorn piled up as a continuous windrow. It is sufficient to turn all stock and

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wild beast pests, but man, when bent on mischief, can easily burn his way through.

The ancient city of Jericho, which was thrown down at the time of the divinely-led invasion of Israel, was builded on a rather small and low foothill on the eastern slope of what is usually known as the mountains of Judea,—Jewry. But this range extends into Samaria, the home of the ten-tribed kingdom of Israel. One can easily walk around the site in an hour. Before it lies the valley of the Jordan and the purplish-blue mountains of Moab. It was indeed as the men of the city told Elisha, a pleasant situation.



ELISHA'S FOUNTAIN

The site of the ancient city lies just west of the fountain. The low foothill upon which the city was built is apparently only a small foothill now, made higher by the debris of a wrecked city, or rather we should say the debris of two wrecked cities piled up on it, on which, all these centuries, the elements have been at work, slacking and crumbling and settling and then again slacking and crumbling and settling, again and again, until now it is so covered with the grasses and growth of vegetation peculiar to the vicinity, that as one looks, it is hard to realize that there was ever a city there, let alone two.

In the year 1907 the German Oriental Society began making excavations which were continued more extensively also through the years 1908 and 1909, on this historic site. These proved to be wondrously productive of satisfactory results. During these periods the entire course of the wall, or walls, were traced,—for the excavations revealed the fact that there were portions of two walls. The foundations of the first wall were composed of rough *unhewn* stones, upon which stood a wall of sun-dried brick. These were evidently the walls that fell on the seventh day of Israel's march around the city, when they could not withstand the shock of the power of that great and irresistible force called *Faith*. But it was found that the remains of the second wall were composed of stones that were *hewn* and *squared*. Many little house-walls, were also uncovered which show that their dwellings were small. With these, other interesting remains, such as flint implements, stone door sockets, mortars, and much pottery, were unearthed and brought to light.

Concerning the two cities, it is declared: "And Joshua adjured them [Israel] at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." (Josh. 6:26.) Later it is recorded: "In his days [the days of Ahab, the wicked-

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est king Israel ever knew] did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spoke by Joshua the son of Nun." (1 Kings 16:34.)

That there may be no doubt as to what is meant by laying the foundation in his firstborn and setting up the gates in his youngest boy, Josephus tells us that when Hiel laid the foundations he was deprived of his eldest son by death and of his youngest son when the gates of this rebuilt Jericho were set up,—all of which took place during the reign of Ahab, of whom it is written: "Ahab the son of Omri reigned over Israel the ten-tribed kingdom in Samaria twenty and two years." We must remember that it was Ahab from whom Elijah went into hiding, at the command of the Lord, by the brook Cherith, which during the fearful drought of three and a half years did go dry, and that the Lord then sent him to Zarephath, over on the Mediterranean coast in the region of Zidon. So it must have been at the request of the men of the second city of Jericho (built by Hiel, the Bethelite) that Elisha healed the waters of the only living spring in the vicinity. The writer of the Book of Second Kings declares: "So the waters were healed unto this day." To this we add our testimony, that the waters were healed unto this day of our visit, October 1, 1920. Moreover to further corroborate the Biblical record certain evidences of the second city of Jericho as well as of the first have been uncovered. Apparently the realization of the curse was so strong that the builders of the present city of Jericho went two and a half miles away from the old site to built it, and while they try, in these modern days, to glorify it by calling it, "The City of Palms," the fact remains that it is little else than a roost for robbers classically known as Bedouins.

On our way back to Jerusalem, nothing of any special import happened until after we had passed the British garrison where we were searched for firearms on our way down. The garrison was still in sight, only about a quarter of a mile away when suddenly—bang! The expected dangers of the trip seemed to have been justified. Everyone jumped and exclaimed, "What's that? who shot?" But the driver soon located the "shot" and went to work to repair the damage. In the meantime while the others strolled off in different directions relic hunting, for we were on one of the ridge battle fields, we sat down on a large rock, and prepared to enjoy the situation. "Enjoy it!" says one. Yes for was not this the Holy Land, the hills, the mountains, the land of Judea, of Jewry, the land once occupied by the kingdom of Judah, the three-tribed kingdom who according to prophecy were scattered among all the nations of the earth! And had we not just come from that ancient pile which was once the city of Jericho—of two Jerichos! This was the only portion of the country of Israel—of Samaria, the original home of the ten-tribes,—which we were permitted to visit during our short stay in that land of Biblical history, whence our Saxon (sons of Isaac) forefathers sprang. And still further, had not our Lord traveled along this very road! Surely we did enjoy sitting by the wayside on that rock trying to take it all in, to comprehend and realize it all, and all the while feeling comfortable, because that garrison was there so near. Casually casting our eye in that direction, we saw another machine approaching from the same direction we had come and called the attention of our driver to the fact. He looked up, apparently relieved, for as I then observed, the sun was getting low and assistance was welcome. The other machine had its full quota of passengers and proved to be one of the four which belonged to the same company. We were now eight with two machines, but the sun was really getting very low. However, the garrison was just there,—quite close. Still we remembered that no one traveled the Jericho road after night, and it did take a good long time to fix that tire. We were delayed fully an hour, and the last few minutes were surely interesting. Something broke loose up the road toward Jerusalem, and there was such a whooping, yelling, shouting, singing and clatter of hoofs that we were reminded of an "outfit" of cowboys shooting up a town,—minus the shooting. On they came, nearer and nearer, with their daredevil whoop. We were indeed glad to have company. They were driving a small herd of asses, and came suddenly into view around a sharp curve. As they caught sight of us for an instant all noisy demonstrations suddenly ceased, but the next moment they had each let out a challenging yell, struck the asses they were driving and started them on a gallop down the road. They bolted past us yelling their defy like mad.

As soon as they were well on their way, the driver told us what we had missed. "If we had met that gang after night," he said in all seriousness, "It would have been all up with us." Evidently they had just been making a raid on some hedsman up the country, and were driving home their booty.

We fell among thieves on the road to Jericho. But the Lord, Jehovah, the God of Israel—*"Our own God."* had prepared the way before us that no harm should come to those who put their trust in Him. He had prepared the way before us.

Concerning these Moab-Ishmaelite-Bedouins, at the time that the angel of the Lord prophesied to Hagar in regard to her forthcoming son, that his hand should be against every man and *vice-versa,* it was further declared: "And he shall dwell in the presence of all his brethren." (Gen. 16:12.) By consulting the map you will notice that Moab is bounded on the north by Samaria, on the south by Edom and on the west by the Salt Sea and the Jordan which were the dividing lines between them and Judea. "Esau is Edom," one name meaning "hairy" and the other "red." *Idum* is the Greek for the Hebrew *Edom.* It is also written: "Esau took his wives of the daughters of Canaan. . . Bashemath Ishmael's daughter."

Now, we are all aware of the fact that the Ishites

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of Moab, the Esauites of Edom or Idumea, the kingdom of Judah, or the Jews of Judea, and the kingdom of Israel of Samaria, are all descendants of one common father—Abraham. While only Judah, and Israel, the Jews and the ten tribes, are in the line of promise, concerning Moab the Rand-McNally Bible Atlas says: "It was nominally subject to Israel (the northern kingdom) but, from the indications of the history of the Moabite stone (a monument of Mesha, the king of Moab, erected in the time of Elisha the Prophet) it is inferred that it had its own government, and only occasionally paid tribute to the ten tribes." (Page 87.) Also, in regard to Edom, the same authority says that after the disruption of the seed of Jacob into two kingdoms it (Edom) held to Judah about the same relation that Moab held to Israel, dependent and tributary but not annexed as a part of the realm and the Edomites finally gained their independence during the reign of Jehoram. So it is written: "In this day Edom revolted from under the hand of Judah unto this day." (2 Kings 8:20,22.)

Thus the fact remains that all these centuries the Ishmaelites have dwelt in the presence of their brethren. With nothing on the east of them but boundless desert, they could play—and have played—the "wild men" unbridled and unhindered.

It was almost dark when we reached Bethany, but since the tomb of Lazarus was down into the bowels of the earth and each visitor needed to carry a candle, those with good limbs made the trip. They also got a dying daylight peep at the home of Mary and Martha, where our Lord loved so well to visit. We had just a glimpse of it, as it was pointed out by a citizen.

While the rest were away we offered a cooky to a hungry little two year old that stood by filled with curiosity at the machine and its lone occupant. The baby hesitated to take the cooky. Whereupon a fifteen year old girl whom we thought was his sister sprang forward and took it eagerly from our outstretched hand. Quickly taking a bite, she darted into a near-by open door, and instantly returned with another child about one year old, and intimated that we should give this one a cooky also—which we gladly did. She was the mother of the two children. The usual age for girls in the Orient to be given in marriage is twelve and thirteen.

In less than a minute many imploring hands, accompanied by the cry of "Backsheesh!" were stretched out toward us. We complied as long as the cookies lasted, then began on what grapes were left, until finally there was nothing left but slices of bread, as the crowd and the cry of "Backsheesh" increased.

We were much relieved when the rest of the party returned and we drove along, the clamorous cry of "Backsheesh!" following. It was pitch dark before we reached the end of our journey but late as it was we found a splendid dinner awaiting us. In spite of our fears that we would not be able to do a thing or go anywhere the next day, when morning came we were as well and fresh and young as on the previous morning, and we had another day full to the brim.

(To be continued.)

Then and Now

Many years ago, how bright sun-risings were!
Dawning kissed our eyes awake, new life was in the air;
All the hours of all the days were as comrades in a fight,
When duties waited smilingly and work was true delight.
There were playmates in the meadows, and grass was green and gay,—
Was it many years ago? Nay, I think it is to-day.

Many years ago, Faith held us by the hand,
Step by step we took in trust when we could not understand;
Love led through the mazes to the broad, embracing light,
And the morning glory met us after every starlit night.
Our Guide was with us always, so we could not lose our way,—
Was it many years ago? It is quite the same to-day.

Many years ago, sometimes we were afraid,
But the love of God sustained us, and our cares on Him were laid;
When we were at our weakest, we knew that He was strong,
There was always room for hope, and reason for a song;
And the presence of the Comforter was solace in all sorrow,—
Was it many years ago? It will be the same to-morrow.

—Marianne Farningham.

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"Watchman, what of the night?"

By HAWLEY O. TAYLOR, Ph.D.

Israel is the custodian for the world of the things of God, and the great spiritual truths which have come to mankind have come through her. In ancient times, the spiritual revelation came to the receptive thought of a line of men great because of their devotion to righteousness, and the light passed through Abraham to his descendants, the Israelites. Later, in disobedience to the solemn warnings of the prophets, the chosen people yielded to the temptations which beset them in the promised land. In the face of the great signs and wonders which were done among them, this inability to stand for the truth portrayed a great lack of vision. As a consequence, they were so weakened that they passed into exile, there to remain until their "understanding should return to them" and they should praise and honor "him that liveth for ever, whose dominion is an everlasting dominion." (Dan. 4: 34.) Thus, ten tribes of the Israelites were scattered throughout the world, and two tribes, the Jews, have lived for centuries a people without a country. The two tribes continued their traditional worship of Jehovah and rejected Jesus as the promised Messiah, while the ten tribes, the house of Israel, in their search for light, accepted the gospel of Jesus when as yet their identity was unknown even to themselves. The great spiritual facts of being have since been unfolding to the house of Israel and they have spread the truth to the four corners of the world. The following account touches upon some of the things which the Israel-thought is discovering and which lead up to the stirring events of these strange times.

The year subsequent to the great war beheld the wonderful confirmation of a theory which reveals the material universe in a new light—Einstein's theory of relativity. This theory is based upon the discovery that all motion is necessarily relative, there being nothing at rest in the universe (as the ether was once supposed to be) to which motion can be referred. Starting upon this as a hypothesis, a new analysis of all the relations in the universe, from those of the planets to motion within the atom, has been carefully developed; and experimental tests, some of which included astronomical observations, were outlined. British scientists regarded these deductions so seriously that they arranged for elaborate tests of the truth of the theory of relativity. Accordingly, astronomical observations were made at several places in the world during the total eclipse of the sun on May 29, 1919. The results of the test substantiated the truth of the theory.

The analysis of the relationships in the material universe, thus verified, makes use of a fact which the three-dimensional or human mentality can scarcely comprehend. It is this, that space is multi-dimensional, not three dimensional, and that time and space are properties of matter and would not exist without matter. Three dimensional space as seen by a human being is thus a gross distortion of what is seen by a mentality which can comprehend even four dimensions. The greater the number of dimensions in which an intelligence lives, the more freedom he experiences, as may be seen by comparing the life of the butterfly on the wing (living in three dimensions) to the life of the caterpillar crawling on the ground (confined in its thought to two dimensions.)

Every movement in the universe takes place in the actual space of multi-dimensions but is seen by each intelligence to take place in a space limited to the number of dimensions which the mentality can comprehend. There is thus a vast realm of physical truth which is outside of man's experience because of his ignorance. As this ignorance is replaced by truth little by little, man's vision widens. The whole truth is always a present reality and is of a mental nature, for man's freedom comes through a broadening of his mental grasp. Materiality or matter is thus merely a present point of view of our limited mentality. With unfolding thought, then, matter would lose its seeming quality of substantiality and time and space as now conceived would go with it. This is the unavoidable conclusion from Einstein's discovery.

For complete freedom, the finite realm must be overcome and life in the domain of infinite dimensions taken up. This infinite domain is not the goal which would be reached by an upward progression through the finite realm, for the laws which govern in all finite thought cease to operate in infinity. The finite and infinite are mutually exclusive of one another, as is well known to those who are familiar with mathematical reasoning. The infinite domain is the seat of real intelligence, and stimulates in man a desire to gain those finer qualities of love, wisdom and power, of which he occasionally receives a thrilling glimpse. Thus, ultimate truth is devoid of all ignorance and must therefore be free from all discord. It must be Spirit since it is without limit and is the substance of all reality. The great domain of Spirit cannot therefore exist in three material dimensions with a fourth dimension of Spirit; it is entirely spiritual throughout. And, finally, it must exist alone without a second or equal as eternal Being, since it contains all good and infinite existence cannot be other than wholly good.

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Love would not be love if it were not active in the unfoldment of good, and infinite Love is infinitely active in revealing good. It is not strange then that the radiance of Love reaches even to the world, for it penetrates to any length and is always present when appealed to in need. The carnal mind counterfeits love and brings forth an exactly opposite quality. The result is a love which is circumscribed by jealousy and toying with hate.

The great love of God was shown to the world through Jesus. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) Jesus' mission to the world was unique. He took upon himself the form of a man but lived a sinless life. The fundamental difference between Jesus and other men is that Jesus saw Spirit as real and matter as unsubstantial while mankind see matter as real and Spirit as a passing fancy. Thus Jesus was able to show mankind the way to Life and, by overcoming, he proved that all the limitations to which mankind are in bondage are false. The last enemy which he destroyed was death. But what a tragedy was the life which came to save!

A pure sinless man governed by divine Love in its fulness, Jesus came to a world controlled by hate, greed and ambition—a gentle, kind spirit amid a den of thieves. The result was inevitable but foreknown and foretold! The man of sorrows sacrificed himself voluntarily that the path to Life might be clearly marked out from beginning to end. He paid the price with his blood and thus shed (discarded) everything that the carnal mind holds as necessary to material life, and yet he lived, yes, and rose above the material sense of life and of its vaunted power to control being! He proved that life eternal was to know God and Jesus Christ whom he hath sent. Man is redeemed—he is shown to be spiritual, the holy thought which knows God. He is thus reinstated (to human thought) as the son of God, for this he always was. When man thus beholds himself as the spiritual expression of the Father and denies to the material semblance of being all presence and power and takes up the cross and follows Jesus, he manifests in a measure the dominion that Jesus enjoyed,—and he partakes withal of his persecution and suffering.

"The truth shall make you free," but this freedom can be gained only through individual effort in obedience to the words of the Master. Each revelation of Truth requires personal guidance that the new order may become established, after which a withdrawal of personality is necessary. Jesus explained this to his disciples and told them that, after he departed, the mysteries of God would be revealed to them by the Spirit of Truth, the Comforter or Holy Spirit. Truth is impersonal in character but mankind is wont to attach it to the person through whom it was revealed. Hence, in order that its puriy may be perceived, the messenger who brought it must depart. The seeker gains strength by coming direct to the fountain—weakness only results by continually depending upon someone else, angel though he be. We learn mathematics by applying a given rule to the examples following it.

The greater the revelation of Truth, the sharper has seemed evil's opposition. The spirit of Truth has been active in the world from the beginning but could be expressed only in the mentality which could appreciate its appeal. The Israel-thought has been the channel through which the light has dawned throughout the ages. Each dawning has been an upward step, a destruction of the false, followed by an unfoldment when the truth which was revealed was made one's own. The work of Truth in the world comes under two great heads—individual advancement and world advancement—each of which contributes to the other. The enlightenment of the individuals composing a nation determines the enlightenment of the nation, and the enlightenment of one nation establishes conditions, political and otherwise, which favor individual progress in itself and in other nations. Thus the world advances, and each forward step has been fraught by the destruction of the conditions of ignorance which limited its expression. This destruction seemed a terrible thing to those who believed that the things destroyed were real, but was a beautiful unfoldment to those who saw the spiritual outworking of Truth.

The great truth which Jesus lived and taught was, after a few centuries, stifled by ambitious princes of this world who made a show of fostering it in order to gain their own ends. However, the "royal line" from the prince of the scarlet thread was established in the "isles," and lost Israel, the protectors of this royal line, have long been drawn by ever tightening cords to an appreciation of the Saviour of the world whom the Jews had rejected. While the political birthright was developing in Ephraim, a "branch" ran over the wall;—those having a keen perception of spiritual truth were persecuted for their devotion to it and pushed out. Thus Manasseh separated from Ephraim and took ship across the sea westward, and the spiritual birthright was developed in the land of the free. The time soon came thereafter that men ran to and fro in the earth and knowledge was increased, and in that time we are now living—a turning point in the history of the world. It is "the time of the end." (Dan. 12:4.) The spirit of Truth is descending and convincing the world of sin, but few only have ears to hear. This coming of the spirit of Truth is the Comforter, promised by Jesus, and his appearance is accompanied by the destruction of that which cannot abide his presence. The world is now in the throes of such a destruction.

Although free to all, the Comforter comes as an indwelling presence and contributes primarily to individual advancement, but nevertheless he is preparing the way for the great coming of Christ to the whole world. This world event will be a wide-spread destruction of the old and revelation of the new order of things. And every eye shall behold the great and

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wonderful things which happen, "for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

The Comforter is therefore the ark for the saving of the household of Christ. The last great tribulation has begun. Wars, famines, pestilences with earthquakes have not ceased since the dominating spirit of materialism and ambition broke loose upon the earth in the great war. And one generation shall see the end of the birth-struggle of Truth. A great destruction is the inevitable result of a great outpouring of Truth. It is destruction however only to those who see reality in the thing destroyed. To him whose eye is single to spiritual vision, it is seen as spiritual progress following a great revelation. All things will continue to disappear until He comes whose right it is. And the glorious appearing of Christ will then be seen by every eye. At the coming of Shiloh, the scepter will pass from Judah, and the prince of the scarlet thread will bow before the King of kings.

"The darkest hour precedes the dawn." "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken; And then shall they see the Son of man coming in the clouds of heaven with power and great glory." (Luke 21:25-28.) "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." (Rev. 1:7.) The stage was made ready for the final event by the Comforter, the Holy Spirit, the invisible coming to the individual consciousness. The bride was prepared for the Lamb and, at the midnight cry, "Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25: 6), those who were ready with lamps trimmed and burning went in to the marriage supper. Then, in due course, the cleansed world, purified from all evil, without spot or blemish, shall become the abode of the saints. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21: 4.) The reward of the faithful watcher is to come into the reign of Love when the seeds of fear and hate shall have gone forver. "And the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." (Isa. 11: 6.)

The signs of his coming are here. The Comforter, the Spirit of Truth, Christ, has come to the individual consciousness, and a wide-spread restless sense pervades the air. The gospel has been preached to the whole world but men have not time for it. "When ye shall see these things, know that it is near, even at the doors." (Matt. chap. 24.) The cities of the plains were not consumed until Lot, the only righteous man within their borders, had escaped. But the destruction of the cities came, according to the warning given to Abraham by the angel, and the pleadings of the father of the faithful for mercy on the inhabitants thereof could not stay the fire. When a long continued downward course which has gained great momentum, is suddenly brought up by the appeal of Truth, a shaking up follows—it is the wrong condition giving place to one that is nearer right.

The world has again come to an *impasse*. The great material civilization has all but broken down at a time when success seemed assured. The classes have wavered and now the masses are becoming aroused. The moderation of intelligence is yielding before the intolerance of ignorance, with selfish ambition remaining as the dominating motive. Human government has been tried and found wanting. The true sense of government is rapidly appearing to the thought of those whose faces are turned toward the sun of righteousness, who comes with healing in his wings. The gates are opening that "the righteous nation which keepeth the truth may enter in." (Isa. 26: 2.) Unrighteousness and tyranny are weakening and, sensing that their end is near, are making frantic efforts to prolong their existence. In so doing, they merely prolong their agony. The fulness of time has come. Israel's seven times of punishment in exile (Lev. 26:17-20) are accomplished (606 B. C. to 1914 A. D.) and the return of the Jews to their home land has begun. The world is rapidly coming under the wing of Anglo-Israel. Do what they may, the kingdoms of the earth feel that their time has come. The presence of the stone kingdom which is to become a great mountain and fill the whole earth is sensed. (Dan. 2: 31-45.) We are now in the midst of these stirring events and they follow one another in rapid succession. The times are strangely "out of joint." Then, with the destruction of corrupt government, comes the reign of Christ on earth,—for the great appearing of Truth is the cause of all this overturning. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." (Rev. 11:15.) "Watch therefore: for ye know not what hour your Lord doth come."

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Letters from Switzerland on the Great Pyramid

By W. M. H. MILNER ("Oxonian")

Author of "Israel's Wanderings," "Russia Japhet," "History is on Our Side," "The Royal House of Britain an Enduring Dynasty." Editor for 16 years of "The Covenant People."

British Chaplaincy, North-East Switzerland

Zurich, 4th May, 1921.

Dear WATCHMAN,

I am commencing the first of these long-promised letters on the Eve of Ascension Day.

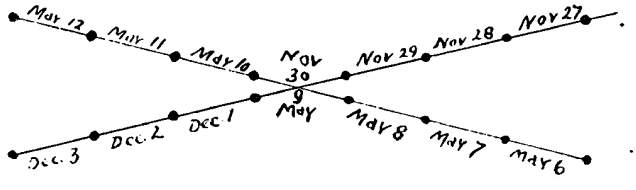
The old church festival dates have, probably, more of purpose in them than the busy world realizes. Certainly Ascension Day and Advent Sunday remind us year by year of what seems to finite intelligence the long interval—measured by "time" it is approaching two thousand years—that is separating our Lord's last visible disappearing from his next and imminent re-appearing.

My two "lines of fate," as they have not been inaptly termed, cross one another in the heart of the Great Pyramid, in two weeks, one on the one line, the week commencing with the actual anniversary of our Lord's ascension; one on the other line, the week which contains all the possible Advent Sundays.

On only one of seven days can Advent Sunday fall —see Preface to the Prayer-Book. I found it there first myself while waiting in Farnborough Church for service to begin, during the time that our wounded son was lying in the Empress Eugenie's Hospital at her home, and his mother and I were staying near him. These seven possible Advent Sundays are: November 27, 28, 29, 30, December 1, 2, 3.

Our Lord ascended into heaven on May 6th, A. D. 34. We find this from the following: (1) He was born* on the night of September 29, 30 B. C. 1. (2) His earthly life lasted, as shown by Dr. Grattan Guiness in his *Approaching End* just 33.6 years. (3) This interval takes us from September 29th, B. C. 1 to May 6th, A. D. 34. The week commencing May 6th is the "octave of the ascension."

And this is how my two "Lines" cross.



* This will be established later.

The years at the crossing are, on the Ascension line 1895, on the Advent line 1922.

How all this is arrived at will transpire in the sequel. For the moment I will only so far anticipate as to say that next year's impending crossing point, namely St. Andrew's Day, November 30th, 1922, is my date for the great event.

I gladly dedicate this series of letters, which in a sense constitute my life-work, to my "affectionate pupils" of the Zurich chaplaincy Bible Readings, of the winter of 1919-20.

In order to show that Zurich itself, the greatest city of Switzerland, and one of the most magnificent and best appointed cities of the world, has not been left without information on the very important subject of the Great Pyramid, I quote the following from a Zurich newspaper. (*Der Tages-Anzeigen fur Zurich*, 28th Dec., 1920.) A friend who, with her family, is interested in my lectures given in this place, has kindly rendered it for me into English.

The Problem of the Pyramid of Cheops

"The important post-engineer, Max Eyth, has in his splendid novel *The Dispute about the Cheops Pyramid* given various new facts about the deep mathematical and astronomical secrets connected with this only surviving monument of the Seven Wonders of the world of antiquity. That these seemingly fantastic explanations of the Pyramid problem have however a very well-founded scientific basis, Prof. R. Hennig emphasizes in an interesting essay published in *Uber Land und Meer*, a German weekly of the *Deutsche Verlagsanstalt* at Stuttgart. The Pyramid of Cheops which dates from about *2300 B.C. is, with its height of 146 metres, not only the largest of all pyramids, but is exceeded only in height by two stone monuments, Cologne Cathedral and Ulm Minster. Among the pyramids this monstrous edifice occupies an exceptional position by the fact that it does not, like the rest, represent the tomb of a king, for no trace of a coffin, of a corpse, or any offerings to the dead have been found in it. On the other hand the Cheops Pyramid proves a knowledge of mathematics and astronomy in stone that is practically inconceivable to us to-day. The long sloping-down corridor leading to the interior of the Pyramid strikes, in its prolongation, exactly that point of the sky which, at the time of its

* The generally accepted date according to Piazzi Smyth and other authorities is 2170 B. C.—Ed.

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building, was the Pole Star, namely a star in the Dragon which, about 2300 B. C., was the Polar star. The course of the side angles (corners) of the Pyramid follows exactly the four points of the compass. Still, the Englishmen, Piazzi Smyth and John Taylor, made quite other astonishing calculations. The Pyramid, which to-day is only 146 m. high, was, at the time of its completion, 147.8 metres. The sides of the base showed a length of 232.16 m. From that results a base circumference of 928.64 m. The proportion of the height to the base corresponds exactly to the proportion of any given radius of a circle to the circumference of the same circle, even to five decimal places. The famous number 'Pi', which was only in later times established as the relation of diameter to circumference, must then have been known (to the builder of the Pyramid)—more than 4000 years ago, with the exact calculation of 3.14159; while others only knew the rough approximate figure 3, or at most 3.15. But there are still other puzzles in the Cheops Pyramid. If, taking its height as radius, one makes an enormous circle, the circumference of which would be exactly the 926.64 m. of the base, and if one then divides the circumference into as many parts as there are days in a solar year, one gets a peculiar unit which is used in every part of the Pyramid as measuring basis, and which is laid down as standard measure in the so-called King's Chamber. The division results in 2.5425 metres, a measure that is called 'Pyramid-metre' and which corresponds exactly to the twenty-millionth part of the axis of the earth. In this Pyramid-metre, therefore, a natural measure of the greatest perfection is given, which would be more suitable still as a uniform world measure than the metre which was calculated as the forty-millionth part of the Paris Meridian. But how was it possible, more than 4000 years ago, with the then imperfect knowledge of the surface and form of the earth, to have an idea of the correct length of the axis of the earth? Such knowledge seems entirely impossible; so there only remains the assumption that an inconceivable chance (accident!) allowed the builders of the Pyramid to find this unit of measurement. The assumption of such a 'chance' is shaken however by a third similar chance, which makes the accident very unlikely. If one looks up, upon the globe, the longitude and latitude which, in their whole course, cut through the most land and the least water, one finds the 30th degree north latitude, and the 31st degree east longitude from Greenwich. These two degrees cut each other in the Pyramid. The existence of these most remarkable coincidences is, however, a riddle, for which a logical explanation is lacking."

In reply to an enquiry addressed to your good Editor as to whether some personal reminiscences of the present writer's study of prophecy, Israel, and the Pyramid, would be acceptable by way of introduction to his readers, he kindly replied, "I think the introductory and personal paper you mention will be most acceptable, and it adds the touch of human interest that I like to get into the columns of the WATCHMAN."

Dear WATCHMAN, permit me to say that the very human interest I felt in all that I saw and heard of your representatives in London and in Cornwall last summer (1920) leads me to want very badly to win a warm corner in your heart. I shall end by taking you with me into the very heart of the Great Pyramid, at the very point of time which we are reaching now; and, in order that you shall not think me presumptuous in doing so, I gladly give these personal particulars, which show how, in God's good providence, I was led on step by step to the point I stand at now, with some clear vision of what lies before us as a people in the immediately coming years.

Chronology of "Oxonians" upbringing in the Study of Prophecy.

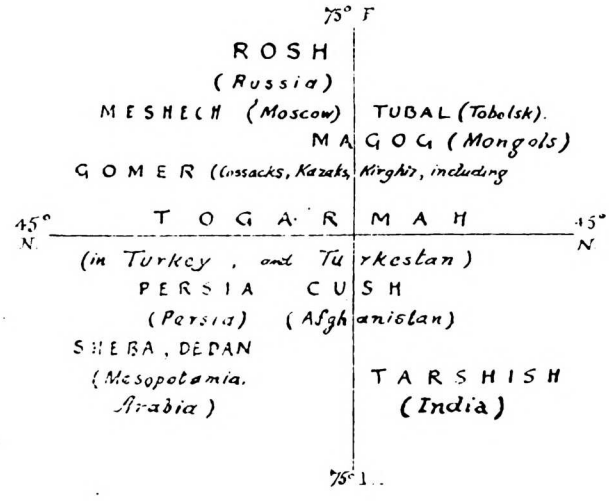
1859 Born in Scotland, on the Clyde. Never heard of Bible prophecy until

1875 Instructed then by his father in
(1) Daniel's "Seventy Weeks."
(2) The "Beast" in the Apocalypse.

1878 A college friend at Oxford mentioned the idea that the Anglo-Saxons were the "Lost Tribes." Being a prize-man in the so-called science of comparative philology, I indignantly repudiated this idea on the score that Aryan and Semitic speakers could not be of one blood.

1879 By "chance" (there's no such thing) a pamphlet was placed in my hands—*The Coming Collision between England and Russia predicted by Ezekiel.* What it proved (with a little further study later) is shown in the accompanying sketch-map:—

N. B. The names can be easily fitted on to the map of Asia (with Eastern Europe) which every atlas contains.



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And, impossible to fit into this map, "the Isles," to suffer as well.

What a prophecy! in those two chapters no less than fifteen tangible points which can be identified upon the map! This was a good introduction, for a young student preparing for the ministry, to the literal truth of Bible prophecy. No "spiritual" Magogs, etc., here, but real flesh and blood, and the whole of Peter the Great's expansion of Russia portrayed in detail! No wonder the young student's head was turned—from scoffs to an exceedingly heartfelt interest, especially on finding that the "People" attacked in their own old land (won back from the Turkish sword) called "Israel," was evidently "England," "Britain," even the whole of "Anglo-Saxon-dom"—holding (as is *now* the case) the Holy Land. Since that year 1879, when first I understood the fulfilment of this prophecy, I have been watching and watching every year till now, when in the light of the Great Pyramid, I seem to see in clearest vision the denouement fixed for St. Andrew's Day, 1922.

In Remembrance of C. Piazzi Smyth, F.R.S.E.

By JAMES SIMPSON

This distinguished Astronomer Royal for Scotland —under considerable parts of two reigns, those of Victoria the Good and Edward VII the Peacemaker— was also occupant for many years of the conjoined chair of Astronomy in the University of Edinburgh. It was during his tenure of these offices that Professor Piazzi Smyth's attention was forcibly directed to a book by Mr. John Taylor, Publisher to the Royal Institution, London, England, with the title, *The Great Pyramid, Why Was It Built, and Who Built It.* This serious study of a remarkable episode in ancient, and indeed pristine, human history was so entirely consonant with Smyth's reverent and orthodox belief as to the origin of all things, even of man himself, and was moreover so illuminative, in a truly scientific sense, of the true principles and high importance of the basal science of metrology, that he felt it to be a duty to investigate the sources of Taylor's thesis for himself, and to test the soundness of his conclusions. So satisfactory did his preliminary examination prove to Smyth, that he published, in 1864, the first edition of *Our Inheritance in the Great Pyramid,*—a defence of Taylor's contention that that building was erected in primeval times, under divine guidance, in order to enshrine, among other truths, a true system of metrology, suitable for all human purposes, and coordinate with those works of the Creator in direct connection and contact with which man's lot has been cast.

Although the appearance of *Our Inheritance* was hailed with great interest, Smyth's views met with very determined opposition in powerful scientific quarters—for these had long been permeated by Continental and especially German rationalism, to which any serious claim in regard to divine superintendence or control in human affairs, was as a red rag to a bull—and criticisms of Smyth were numerous, caustic, and sometimes rather contemptuous.

This was not a fair reception for a book which contained much original research on metrology, and placed that subject on a higher plane of importance than that of mere human philosophy. At this time Smyth had been, for his services to astronomy, meteorology, etc., elected a Fellow of the Royal Society (of London), and papers read before that Society had advanced theories as to the Pyramid's base, hostile to those of Smyth, but erroneous both in data and in simple computations, and these had been printed in its Proceedings. On Smyth's submitting a short paper to correct these mistakes, this was returned, declined, because it contained reflections upon their author, Sir Henry James, (who was then the Director of the Ordnance Survey of the British Isles.) Professor Smyth's remonstrance at this suppression of truth and adoption of error being fruitless, he took the very natural step of coming out from the Society altogether, and thus surrendering the privilege of writing himself "F. R. S." The famous Society did not do itself honour in thus treating one of its worthiest Fellows for the errors were undeniable and Smyth's strictures perfectly just.

The use of "*Our*" in the title of Smyth's book must be regarded as emphatic; it indicated that the British people and those of kindred blood had a special interest in the truths stored up in the Pyramid; not only because some of their hereditary measures and those derivable from its measures had apparently a common origin, but on the larger and higher ground, held by many besides Smyth, that we British are really and literally the ancient chosen nation of God, the seed of Abraham his servant, the children of Jacob his chosen (Ps. 105:6) and therefore the inheritors of the promises, and the executors of God's gracious purposes to the whole world. Though the principal object of Smyth's researches was not to give prominence to this great, and still largely unrecognized truth, it was yet plainly implied in the successive editions of *Our Inheritance,* and was with him a cardinal belief.

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It is to be feared that his firm and unflinching profession of these most Scriptural doctrines had not a little to do with his unpopularity as a writer, among the votaries of Science pure and simple, for it puts them in the awkward position of being considered as sworn enemies to some of the most sacred and treasured convictions of all true Christians.

Smyth's visit to Egypt, with his wife, in the end of 1864, and first four months of 1865, was fruitful in much good work in measurement and discovery on the great monument, and his three-volume work of 1867, (in which I believe Mrs. Smyth partly collaborated,) forms a useful store of information on many subjects, giving large quotations of measures of former travellers, from Professor Greaves downward, including those of members of the French Academy who accompanied Napoleon's expedition to Egypt in 1799-1800. These volumes also reprint in full Sir Isaac Newton's valuable but now much neglected *Essay on Cubits,* in which that writer concludes, from many comparisons, that Israel's ancient, sacred, and probably God-given cubit had a length of very slightly more than 25 British inches,—a confirmation of Smyth's view.



C. PIAZZI SMYTH

Smyth's publications after 1867 were chiefly fresh editions of *Our Inheritance,* the fifth and last appearing in 1890. In these he most generously gave place to, and made honourable mention of, contributions made by many collaborators in his Pyramid study in different countries both in the eastern and western hemisphere. He also found time to write *The Antiquity of Intellectual Man,* chiefly aimed against those scientists who are so anxious to derive man, by evolution, from the brute creation. In the midst of these labours his own profession of astronomy was not forgotten, but was enriched by many contributions made at the old observatory in Edinburgh on the Calton Hill, in star cataloguing and spectroscopic observation (the methods of which by "end-on illumination" he greatly improved.) From time to time also he published valuable monographs, one being on observations conducted at a high altitude in the island of Teneriffe, North Africa; and, later, when his wife's health rendered necessary a winter's residence in a warm climate, he recorded his observations at Madeira in a monograph with the title *Madeira Meteorological.*

After many years of strenuous and exhausting labour the time came when Smyth found it necessary to resign his post as Astronomer Royal for Scotland and with it his professorship of astronomy, and to retire with his wife into the quiet of private life; choosing a residence at Ripon, Yorkshire, which he called "Clova," the name of a place in the north-east midlands of Scotland, where, perhaps, his wife was born,—for she was Scottish, and was resident in Edinburgh when they first met. Of Mrs. Piazzi Smyth I cannot venture to say much save that she was a true and faithful helpmate to her husband, assisting him. Among her writings are short memoirs of some of those friends with whom his life's work had

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brought him into more especially cordial relations; as Mr. John Taylor (above noticed); Rev. W. R. Glover, author of *England, The Remnant of Judah,* etc., M. l'Abbe F. Moigno, of Paris; and several others.

Mr. and Mrs. Piazzi Smyth were exceedingly hospitable and I was oftentimes invited to their table to meet either local friends or, sometimes, distinguished writers or explorers, such as Rev. W. R. Glover (above-named) after his return from India, and Mr. Waynman Dixon, C. E., who discovered and charted the extraordinary construction of the First Ascending Passage in the Great Pyramid, by which that passage is made to cut through the middle of several successive whole sheets of limestone, these remaining entire to form floor, walls, and roof where they occur, and being separated from each other by distances equal to either one or two lengths of the so-called King's Chamber.

Another mark of Professor Smyth's kindness which I received from him during those years was the gift of frequent billets of admission to the meetings of the Royal Society of Edinburgh, where I was privileged to hear papers read by such distinguished men as the late Lord Kelvin of Glasgow, and Profesor Tait of Edinburgh University. I remember well hearing Professor Smyth himself read a paper there—the subject of which I have forgotten—in which he humourously related how when the Shah of Persia was about to visit Paris, and the municipality desiring to make an illumination of the city in his honour, solicited a subscription from the Academy of Sciences, of which Leverrier was then president, the famous astronomer returned the circular with the endorsement: *"La science n'illumine pas les sauvages!"*

A sense of humour often dwells in very affectionate natures, proofs of which abound in Smyth's works, but the above incident was so inimitably told by our deceased and lamented friend that I could not omit it.

Our dear friend Piazzi Smyth sleeps in the cemetery at Ripon, and over his grave a pyramid of granite, 91.4 inches on each side at base,—a true pi pyramid, I trust — has been erected by his nephew and executor, the well known gallant British Scout-Master, Sir Robert Baden-Powell.

*Great Pyramid Measures

By C. PIAZZI SMYTH

If there are in the Great Pyramid standards of weight and measure really contemporary with its original and primeval building, they must at least have the claim of immense antiquity on their side, in the opinion of all nations. But this very feature leads many modern men to deny its possibility as well as its importance.

Firstly, for instance, Roman Catholics generally will have nothing to do with an institution which is older than their own Church, and has come to light without its assistance; and though they have a saving horror of the French metrical, because atheistic, system, and loathe its recent introduction into Italy by the present King thereof, their only idea of an ark of metrological safety seems to consist in resuscitating the old Roman cubit, foot, pound, and amphora, however redolent of old idolatry and symbolic of semi-Cainite theotechny those standards too surely are.

Secondly, Protestants too often think themselves bound to oppose the very first mention of anything good in the Great Pyramid, simply out of their own mental foregone conclusion that, because the said monument stands in Egypt it must therefore be, both in its essence and throughout its whole and every part, necessarily nothing but an Egyptian institution of the Pharaonic day; and, in that case, to be held by all Christian men as profane, vile, Cainite, and altogether abominable.

Yet there may have been brought, at various periods and for special times and purposes into Egypt, things which were by no means native to that land, or partakers in its idolatry — even as of Christ himself it is said, "Out of Egypt have I called my Son." And though Egypt was heinously sinful in its earlier prosperous history, and again has been the basest of all kingdoms in its later days of captivity and misfortune, yet sacred prophecy declares that it is not always to be so low among nations; and that the day will certainly arrive when, as in Isaiah 19, the Lord of Hosts shall say, "Blessed be Egypt my people and Assyria the work of mine hands, and Israel mine inheritance;" and when "the Lord shall be known to Egypt, and the Egyptians shall know the Lord, and shall do sacrifice and oblation." And the dawn of that day will be accompanied by a visible beacon, viz., "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 a witness to the Lord of Hosts in the land of Egypt."

Now, this altar or pillar (for the two names refer to one and the same thing, and neither of them is strictly definitive as to particular size or shape) need not be any new erection still to be raised in Egypt. On the contrary, it more consorts with the idea of Christianity itself, and seems more to testify to the infinite providence of God, that any monument required for the purposes of the latter day should have been prophetically erected of old. Erected, then, of old this monument most probably must have been, but not understood by men in general, nor intended by its architect to be so, until the long future day to which Isaiah alludes.

But as Isaiah prophesied 2588 years ago, it may be

***Abridged from "Great Pyramid Weights and Measures," published in 1874.**

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allowable for us now to ask whether there is any appearance yet, in the long, long night which Egypt has undergone, of such a monument beginning at last to manifest itself to the human understanding—viz., a stone monument of the utmost antiquity, and which, though long forgotten, long neglected, can now be both righteously claimed and clearly proved to be not only not Pharaonic, not military, not political, not devoted to mammon—but so pure, so Abel-like, and so full of high thoughts above the thoughts of all men at that time, and for long afterwards, that its origination must be held to be nothing short of miraculous; and may, therefore, be found to be a fit sign and witness to the God of Revelation, as well as adapted to the present, or presently-approaching, period of human history?

The Great Pyramid Becomes the Sign of Scripture to Lead on the Latter Days

The last fifteen years, and no more, have, strange to say, shown to the eye of modern science such a monument as that above required—viz., a most grand, ancient, solid, and mysterious building, but accurately fulfilling, on the most crucial examination, everything that has been stipulated for; and even in a manner to make the wisest amongst us draw their breath in awe—and that building's name is, amongst all nations, the Great Pyramid. There arises, indeed, at first sight, one curious difficulty of the impossible kind even for prophecy, in the passage quoted from Isaiah; inasmuch as it seems to require a solid stone monument to be in two places at once—i. e., "in the midst of the land of Egypt," and also "at the border thereof." Yet the apparent opposition of these verbal terms is at once relieved by looking to the peculiar physical geography of Lower Egypt, and its material as well as genetic relations to one particular spot, and that the spot which the Great Pyramid claims for its own.

This remarkable explanation was produced only four years ago, when Mr. Henry Mitchell, Chief Hydrographer of the United States Coast Survey, being sent to report on the Suez Canal, found the northern coast line of all Lower Egypt so striking an example, in his science, of physical growth in a sectorial or fan-shaped form from a centre, that he proceeded to ascertain by measures from the curved outer coast, and the radial branching streams of the Nile in the Delta, the necessary position of that remarkable central point; and he found it to be on the northern edge of the Pyramid hill of Jeezeh, and commanded there, fully and conspicuously, by the Great Pyramid alone. Now all men knew long ago that the Great Pyramid was built just on the brink of the desert outside Egypt, or on "the border thereof;" and, in that case, it could not be also in the midst, or centre of it, as centres are usually understood. But the now ascertained shape of that country as a "sector" removes the difficulty, for a sector's centre is necessarily and mathematically in one extreme corner of its area.

The Great Pyramid then, does in this case satisfy the first conditions of the prophecy touching Egypt alone, pointedly; while it lends further emphatic confirmation to them by the same spot being found, on careful calculation, to be the centre (but here the middle also) of all the dry, inhabitable land surface of the whole world. Hence, if there is ever to be on the face of this globe a monument central to all mankind—an almost necessary condition for a metrological (or weights and measures) monument to all nations—the Great Pyramid already stands on that spot, has stood there through all human history, and is gifted with special qualifications to act as, or to be, that building.

Now such a site could not have been intentionally selected by any, even of the most learned, schoolmen among the ancients; for they, by that sort of knowledge knew, and then could know, nothing of the existence of America, Australia, and other large regions which are necessary to be taken into the calculation. Therefore, if intention did really preside on the occasion, it could have been the result only of Divine inspiration imparted to certain men. And here we seem to have the explanation of a hitherto most puzzling feature in the strange narrative related by Josephus touching the sons of Seth; viz., that when those righteous, hard-working, God-approved men proposed at last to monumentalise the scientific and astronomic discoveries which they had previously been making through long years of Divine assistance, they did not erect such monument in their own Chaldean or Palestinian home, where the observations and skywatchings had been made,—but went down into, of all otherwise unsuitable and almost discreditable places for such men to go to, the Cainite land of Siriad or Egypt. And the reason evidently was, because only there, and in that part of Egypt, had they the requisite geographical centre, and appropriate latitude and longitude, for a monument which in the latter day was to have a message, a meaning, and a use for all the nations of the world. Whatever, too, is inserted in this remarkably placed Great Pyramid, is figured or typified there in a manner which has none of the uncertainties and weaknesses so characteristic of unassisted human progression alone; being not only put in perfect and finished at the first, without any traces of subsequent correction and amendment, but by a method vastly more secure from plagiarism and forgery than the literal inscriptions of all later classic monuments.

Thus the Great Pyramid's very first pure mathematical problem (ascertained by the late John Taylor, in 1859), is that celebrated one in modern times of the most practical mode of squaring the circle, viz., ascertaining very closely the proportion of length between the diameter and circumference of a circle, or the quantity now called pi and known to be 3.14159+; and it is accomplished at the Great Pyramid by giving its sides such a particular angle of slope, viz., 51° 51' 14.3" that the vertical axis shall bear to two sides of the base the above proportion of 3.14159+. Again, this marvellous building's first applied-science or astronomic problem (as discovered by William Petrie, in 1867) is the very one for whose solution all civilised

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countries are at this moment preparing expeditions to every quarter of the globe, viz., the sun's mean distance from the earth; accurately represented at the Great Pyramid 4000 years ago by its chief line of measure. i. e., its central vertical height, when multiplied by the numbers which its shape typifies, viz., 10 raised to the 9th power.

So that nothing short of annihilating the whole Great Pyramid (and that, says an old Coptic tradition, would more than consume all the wealth of Egypt) could ever interfere with its grand solutions of radical questions in geometrical physics, though utterly unknown in ancient Pagan times, yet coming at last to be fully appreciated when the world should reach a sufficiently scientific development in the latter day—the Pyramid of course still continuing to exist, and its fiducial points being still recoverable.

The Standard of Linear Measure in the Great Pyramid

If we may now, on account of these proved and well-ascertained facts of scientific shape and size, begin to look upon the Great Pyramid as a monument of metrology, and a system of standards in number, weight, and measure, even, too, of the most philosophic kind adaptable to the mind and suited to the terrestrial residence of man, then its first leading standard for linear measure cannot but be its own vertical axis, one and unmistakable, as above described. And the value of that great length for such a purpose was ennobled in science inasmuch as this symbolic radius of the Pyramid's base equivalent circle is now recognized to bear to the earth's mean orbital radius in its revolution round the sun the grandly even commensurability just mentioned.

But as the masonried or material standard in this case is far too large for general human use, and its Nature-reference too difficult for even modern progressive science to have yet satisfactorily mastered, something else more practical in scale, but not less scientific, was provided in the same building, and without interfering with the exquisitely simple geometry of the whole.

A peculiar relation, not hitherto recognized among astronomers, exists between the sun's mean distance, the size of the earth, the number of days in a year, and the proportions of a Pi shaped Pyramid, such, that the length of a side of the base at the Great Pyramid, and in that Pyramid alone of all the Pyramids of Egypt, does, when divided by the now well-known number of days and parts of a day in the year, say 365.242 yield a quantity which is not only a handy measuring rod in itself, but in the view of science has the inestimably appropriate recommendation of being as far as we can say, exactly the ten-millionth of the straight distance from the earth's center to either pole; or of the semi-axis of the earth's diurnal rotation in the course of its annual revolution around the sun. And this makes so preeminently proper a nature-reference for scientific linear measure, that one of the latest and cleverest of American pro-French metric writers* confessed only last year, that if the French metrical system had now to be created anew, its promoters would undoubtedly profit by what is now known; and instead of taking for the length of their metre-rod the ten-millionth of a curved terrestrial meridian quadrant, as was done by the academicians only eighty years ago, they would tackle the same fraction, but of the far better, straight, central line of the semi-axis of rotation of the earth, precisely as done so very much earlier in the history of the world at the building of the Great Pyramid of the sons of Seth.

Hence nothing better in science can be imagined, even by the masters thereof, up to the present time, than the Great Pyramid's base side standard, whose length expressed in English inches is 9140 and a fraction divided by 365.242; i. e., 25 English inches and the small fraction .025. And that length is evidently antagonistic to the 20.7 inch cubit of profane Egypt, Babylon, and other Cainite lands of antiquity while it is entirely agreeable to Sir Isaac Newton's determination of the limits within which the sacred cubit of the Hebrews would be found, viz., that cubit which Moses told his people by inspiration was the cubit of the Lord their God; and the measure touching which Moses had himself been warned, "See that thou make all things according to the pattern showed to thee in the Mount."

When it is further added that, measured in terms of the Pyramid inches, the earth's all-important axis of rotation measures just five hundred millions of them (fives and tens being the basis of the Pyramid's system of numeration,)—then it should be plain to all thinking persons, not only that the Great Pyramid's cubit is a truly wonderful measuring rod, in harmonious proportion and even commensurability, with the size of man's earthly habitation—but that the Great Pyramid itself has also in its entirety a related commensurability of the completest kind, connecting it, both outside and inside, mechanically with the sacred cubit on one hand, and astronomically with the earth itself on the other, in a fulness of symbology and accuracy of realisation never yet attained to by any other existing stone building, or work of man, anywhere.

Hence, without putting any trust in Josephus, i. e., in what is found in his history only, we are taught by facts, and as a matter of that kind of scientific knowledge which is daily improvable by our own efforts at great accuracy of measure, that an earth's axis-commensurable cubit (an idea far above unassisted man at that time) was brought into Egypt at the building of the Great Pyramid, and publicly monumentalized there before the visit of Abraham, though in a form illegible to all the Egyptian world, and the original was taken back again by its owners into Palestine. Also, that the same standard was again brought into Egypt in long after years by the children of Israel, but carefully taken out with them again on the occasion of the Exodus, and after that exclusively employed by them in the preparation of the Ark of the Covenant, and other sacred vessels of the Tabernacle, in the wilderness.

New York.

* The Rev. President Barnard of Columbia College,

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THE WATCHMAN OF ISRAEL

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

Editorials

Destiny

If the canonical Scriptures had been entirely lost during the dark ages and if all record of the life and works of Jesus of Nazareth had been eliminated from the earth, human experience would have again evolved a record which would have ultimately become a "bible."

"Hope springs eternal in the human breast," and the human need is always met in response to the longing of the heart. This longing is really only a surrender of our own sense of self-sufficiency which automatically externalizes itself by proof that sufficiency is not material but spiritual dependence.

History has been repeating itself for 6,000 years. The stage setting and the actors change, but the plot always remains the same. Abraham "the friend of God," and his idol-worshipping relations in Chaldea had essentially the same problems presented to them for solution as do the modern Abrahams and their families scattered throughout the world today. The problems of government in the world do not differ fundamentally from the problems of government which were presented to men when the shores of the Mediterranean were practically the frontier of established society.

The history of the past has furnished unmistakable evidence of the predetermined course of events and the ultimate goal toward which humanity is moving. The Israelitish commonwealth of the pre-Christian era and the United States of America have both borne witness to the inherent, but perhaps undefined understanding of the dominant consciousness of the people in their respective ages to make God not only the head, but the center and circumference of their organized governmental establishments. In the history of Israel the real vitalizing governmental center was not the throne, except in the case of David, but the spiritual individuality of that one who, known as prophet or "man of God," perceived most clearly the divine will and interpreted it to the government and to the people. The utterances of these men, so consciously the mouthpieces of Deity, both justified and compelled their characterization of their own words by the declaration, "Thus saith the Lord." They perceived that their mission included the responsibility to act as counterbalances by which the excesses of their people from popular excitement and manipulation by designing leaders might be checked and the equipoise of intelligence, righteousness, and reason be maintained.

In every age of the development of human government, that individual who has most clearly discerned divine law has been the radiating center of greatest power in the tribal or national community. Even though only a small group has recognized this advanced spiritual viewpoint or if the individual was for the moment entirely "alone with God," that standpoint was still the highest hope among men and the irresistible nucleus for the next stage of growth and spiritual progress. The succession of these light-bearers of spiritual discovery — these wayshowers of the Israel of irresistible spiritual progress — constitutes the vital links of human history rising like an ascending spiral from the depths of ignorance and superstition up toward the heights faintly visualized by John the Revelator.

The great empires of the past have perished from the earth because they reached the limit of human power and ingenuity in their respective ages, but failed to make provision for the renewal of their strength and endeavor through spiritual agencies. Every collective group or nation inevitably reaches the place where disintegration ensues unless provision has been made for the protection of the minority out from which always springs the irresistible revolution from the old and outworn order. This is the real usefulness of all governmental "parties." Conservatives and Progress-

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ives, Republicans and Democrats, are mere classifications intended to maintain national political equipoise.

The hope for the future of America cannot be founded upon her financial and economic power, her immense population, or her national accomplishments. Armies and navies become "broken reeds" when depended upon for permanent national preservation. Her future and the fulfillment of her destiny is dependent upon the intelligent emphasis which she may place upon the unfolding spiritual vision evolving from the seeds planted by the Anglo-Saxon founders of this nation in New England and Virginia and upon the protection of the means for preserving the fruits of unfoldment from these spiritual beginnings.

The World War was the latest and in many ways the greatest test which civilization has had. Its most far-reaching results for humanity were the welding together of the spiritual ideals of those who were allied in the common cause of maintaining human freedom. No American citizen who even faintly understands the foundations which have been laid for this country and upon which its structure has been built, even though he speaks with the apparent authority of a high official position, can justify the claim that America entered the war for either self-preservation or mere selfish interest. If the time should come when such motives dominate our national policy and express the viewpoint of our people, the disintegration of these United States will be rapid and sure and would illustrate but another example of the history of all of the great empires which have passed out of existence.

A small nation or a small community consciously allied to the demands of spiritual righteousness becomes a more powerful world factor than a nation of many millions whose course in world affairs is influenced by a so-called patriotism synonymous with self-interest and greed. The fact that the gross materialism of a people prevents the recognition of this fact, in no way affects the fact itself or can reverse the proof furnished by all human history.

America is the land of destiny to millions outside her boundaries as well as those within, not because of her strength on land and sea or her physical resources, but because of her guarantees to herself and to the world of individual freedom — a freedom unfolded from the varied utterances of such immortal documents as the Mayflower Compact, the Declaration of Independence, and the Constitution of the United States. These human utterances, interpreting and translating fundamental divine law, are eternal guarantees of liberty and progress, both individually and collectively. It is these utterances understood and demonstrated which alone guarantee our future greatness and which justify the consistent student of prophetic Scripture in claiming that the visions of the seers of ancient Israel are today reaching toward their fulfillment in this land of Manasseh, not because it possesses "the gates of its enemies," but because it possesses the key which unlocks the gates which have closed upon the upreaching desires and hopes of men in all ages for liberty of conscience and the fundamentals of man's inalienable rights of freedom of conscience and action.

The Lecture Bureau

The call to Israel is again being heard and her people are awakening to their identity and ready to consider the messages which her prophets have declared. The Anglo-Israel Lecture Bureau announced in the May WATCHMAN appears to be timely, judging from the extent of our correspondence on the subject. One friend suggests the need of more lecturers and says that other speakers perhaps less well known than the two already provided might be added to our list.

The people of Israel are everywhere seeking to acquaint themselves with God and His Word and to know Israel's place in the affairs of today and there are many who are willing to share their treasures with these friends. Some are not yet able to give a large portion of their time to this work, but when opportunity comes to cooperate with these brethren, the Lecture Bureau will gladly do what it can to bring speakers and friends of the work together.

Plans are now being made in a general way for the autumn and winter and it is not too soon to communicate with this Bureau in regard to future arrangements, even though the dates have not yet been decided. By so doing small groups may be reached by the lecturer en route.

Splendid reports have been reaching us of lectures given by Mr. Sawyer in the Northwest and Canada, especially in Vancouver, B. C. where he was invited to deliver an address before the Navy League Club on June 10th. He had an enthusiastic audience of several hundred men and women and his lecture on "The Conflict of the Ages" aroused much interest in the subject of our identity.

Knowing that he was to be in Vancouver on June 10th the Masons of that city arranged for a lecture on June 9th at the Masonic Temple where Mr. Sawyer addressed a large gathering of Masons taking as his subject "The Bible, Masonry, and the Anglo-Saxon."

An important Masonic meeting was also held in Portland during the past month before members of the Oregon Grand Lodge, as a result of which Mr. Sawyer has been invited to address a number of other lodges in the state of Oregon.

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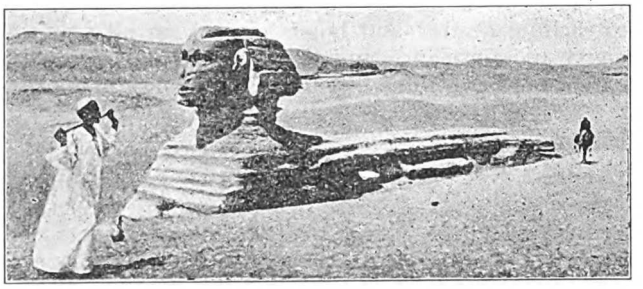
Aside from lecture engagements including a series of lectures at Long Beach covering some two or three weeks, other work for the cause of Anglo-Israel has been occupying the attention of our California representative, Rev. J. H. Allen. Although not connected with the activity of the Anglo-Israel Lecture Bureau it will doubtless be of interest to our readers to learn something of the enterprise to which Rev. Allen is devoting much energy. This is the erection of a building to be a home for Anglo-Israel work in California. Nearly enough money has already been raised to erect an assembly hall in Pasadena, a center for the group of believers in that locality, where meetings may be held and where the tourists who visit California will find a hearty welcome. Mr. Allen thinks it will be called the Bible Auditorium and will seat about three hundred.

We believe many Anglo-Israelites would be glad to have some share in the furnishing of this building and we understand the funds for this part of the work are not yet provided.

Any contributions may be sent directly to Rev. J. H. Allen, 591 North El Molino Avenue, Pasadena, California, or will be forwarded from the WATCHMAN office.

Communications

A Postcard from Egypt



The Sphinx

To the Editor of the WATCHMAN OF ISRAEL:

Did you know that the Sphinx faces due East, gazing steadfastly towards Jerusalem? If so, it may well be a monument to the builder of the Great Pyramid, as some authorities hold. There is an impression too that an entrance to a hidden chamber and passage through to the Great Pyramid will come to light one day.

This is an enchanting land — the Pyramid is interesting beyond description. I spent a long time in it.

The Higher Passage

To the Editor of the WATCHMAN OF ISRAEL:

After reading several interesting books about the Great Pyramid the writer became oppressed by the repeated evidence that all mankind must travel the same path. At the end of the Christian era or Grand Gallery, all must in humility, go through the low passage, then under the Granite Leaf, and finally through that terrible, prolonged passage to which Jesus may have referred in Matthew 24:21-22: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should be no flesh saved; but for the elect's sake those days shall be shortened."

In vain was the search for some evidence that God had provided a way of escape for those who "worship him in spirit and in truth." Would not even such as these be spared the trials of that last passage, before entering the King's Chamber?

At last the search was rewarded in Dr. Seiss' valuable book *A Miracle in Stone*. He tells of an opening at the top of the south wall of the Grand Gallery, and a passage leading over the Ante-chamber, directly into the first construction chamber above the King's Chamber; but states that the beings who reach this passage will have to be lifted up in some manner, as man unaided could not possibly reach it.

Upon reading this, the divine promises in the 91st Psalm came to mind. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.....Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee,.....For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.....Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him:

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I will be with him in trouble; I will deliver him, and honour him."

Surely these promises are being fulfilled to those who ascend in spiritual understanding of divine Love, as indicated in God's marvelous record of humanity, which we call the Great Pyramid.

Yours sincerely,
Clara Denny Hampson

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

Could the following be considered as an identity?

Lucy Aiken in her history of Queen Elizabeth, page 264, relates that a certain Thomas Gresham, a merchant, knighted by Elizabeth for his services to the kingdom, formed the resolution of making his country his principal heir. To this end he built a building in the nature of a great house or exchange. "It was a quadrangle of bricks, with walks on the ground floor for the merchants, (who now ceased to transact their business in the *middle aisle of St. Paul*) with a range of shops above." To make it popular the queen had to visit it in state, and caused proclamation to be made that it should be called the Royal Exchange.

Was not this custom suggestive of the money changers in King Solomon's Temple?

Very truly yours,
Robert M. Loeser.

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

Permit me to add a few words of interest to recent articles in the WATCHMAN, viz: "Who are the Americans?" and "Stonehenge."

The seed of Joseph touched this country at four principal points. It has been well said in connection with the settlement of Massachusetts, "It was as if the Ark of God were carried on the Mayflower by the chosen priests of the advancing service. Whoever stood at the helm, the Almighty Hand of God was on the tiller."

Thus when Manasseh, as the branch that ran over the wall, came into his Inheritance, he stood for a new world, a new government and new resources, but the word America in Hebrew, the language of God, means the people, and the great people have become so largely swallowed up by "*the* people" that his tribal destiny has thereby of necessity become, it would appear, hopelessly changed. Much food for thought, in this, Manassites!

Stonehenge.—The Druids, as I have it, were the successors of the Danite priests of Baal. The word is derived from the Greek word *Drus* meaning an oak, the oak of Dan. The word Druid also means "seekers after truth."

Respectfully,
Annie Keeler, M. D.

Extracts from an Address

By President A. LAWRENCE LOWELL of Harvard University

Corporate or co-operative selfishness is today a greater danger than personal selfishness, because it is more insidious, and wears the garb of something more noble than a mere personal aim. Although men are by nature gregarious creatures, they should not, like sheep, move under the simple impulse of the mass. Man has the ability to think for himself, to weigh reasons, to forecast in some degree the future, and to reflect upon the consequences of his acts. In times like these it is of vital import that his responsibility for his individual opinions should be relentlessly asserted.

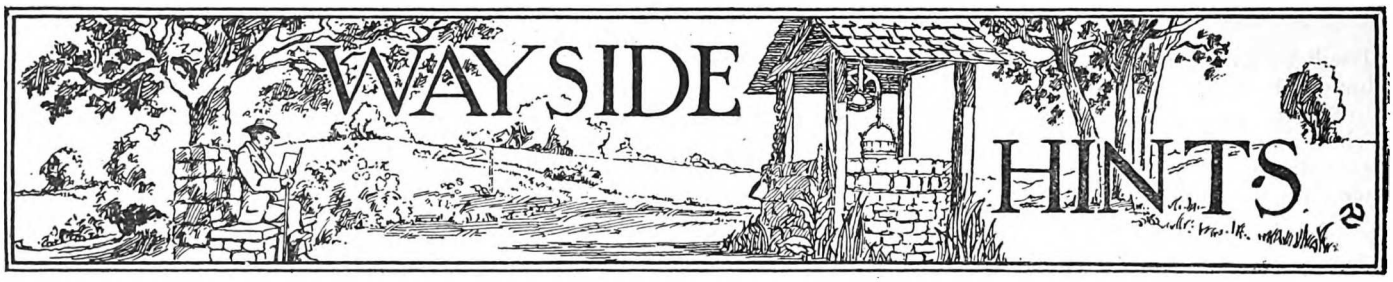
Clamor of a crowd is often mistaken for opinion. The art of producing the semblance of a public opinion by a general shout has progressed greatly within a generation. . . . Group psychology has been studied until we are familiar with its principles and its use. . . Let us not suppose that because psychology of crowds is a fact its results are therefore right; or that, because organization and machinery furnish a powerful weapon for propagating ideas on the part of those who believe in them, the ideas themselves are therefore correct. The weapon may be used for an unjust and unwise movement as well as for one that is just and wise.

What we need now is not more organization or more machinery, but more thought; personal thought, clear, far-reaching and profound, as unbiased and illumined, and, not least, as widespread among our people as possible, for in the multitude of the wise is the welfare of the world.

It is with Christians as it is with other scholars; they sometimes meet with hard lessons, but these thou must also learn, or thou canst not do thy work.

—John Bunyan.

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"Men are sometimes like a herd of cattle; everything they don't understand scares them."

The ignorant call him a heretic whom they cannot refute.

—Thomas Campanella.

That which is fanaticism today is the fashionable creed tomorrow, and trite as the multiplication table a week after.

—Wendell Phillips.

Columbus was sufficiently a free thinker to deny the church assertion that the earth is flat.

—Charles Watts.

How many men have no other ground for their tenets than the supposed honesty, or learning, or number of those of the same profession.

—John Locke.

He who will not reason is a bigot; he who cannot is a fool; and he who dares not is a slave.

—Sir William Drummond.

Be courageous. Be independent. Only remember where the true courage and independence come from.

—Phillips Brooks.

The minister should be the model of tolerance of what is honest doubt.

—Phillips Brooks.

The religious persecution of the ages has been done under what was claimed to be the command of God.

—Susan B. Anthony.

Note; man's hand first formed to carry
A few pounds' weight, when taught to marry
Its strength with an engine's, lifts a mountain—
But love is the ever-springing fountain;
Man may enlarge or narrow his bed
For the water's play, but the water-head—
How can he multiply or reduce it?
As easy create it as cause it to cease.

—R. Browning.

The problem of the Christian life finally is simplified to this—man has but to preserve the right attitude. To abide in Christ, to be in position, that is all.

—Henry Drummond.

In life, in death, in dark and light,
All are in God's care;
Sound the black abyss, pierce the deep of night,
And He is there.

—Whittier.

Do the best you can where you are; and when that is accomplished God will open a door for you and a voice will call—"Come up hither into a higher sphere."

—H. W. Beecher.

"The world would be a far happier place,
And many a glint through the darkness loom
If we turned the flowers with a tactful grace,
And showed the glory instead of the gloom."

What though in solemn silence all
Move round this dark terrestrial ball,
What though no real voice nor sound
Amid their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing, as they shine,
"The Hand that made us is divine."

—Joseph Addison

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VOLUME 3 JULY, 1921 NUMBER 9

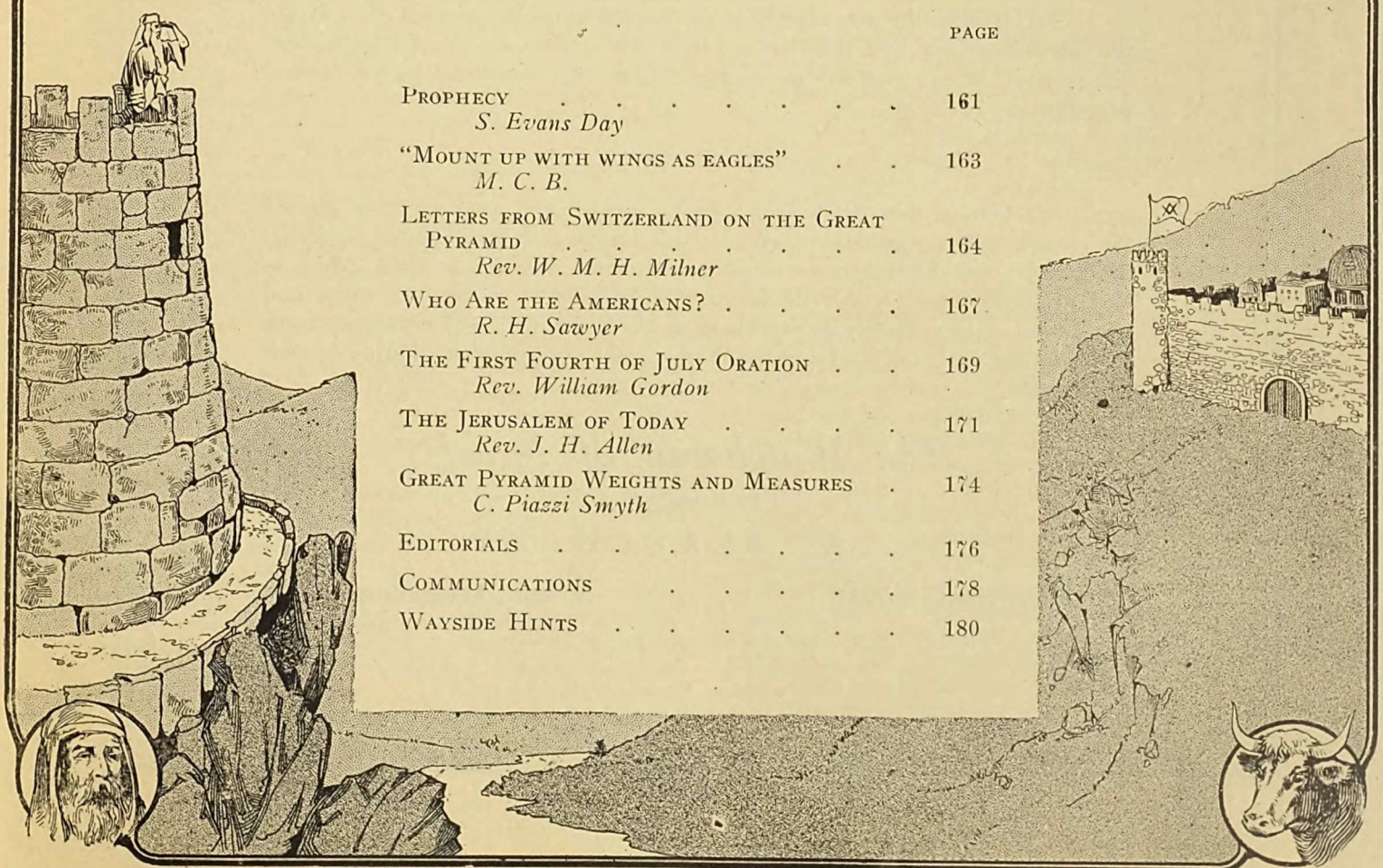
BEHOLD, HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP

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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Our Purpose

To proclaim the fact that the ideals of American government represent the unfoldment of all of the world's previous attainments in the realm of law, order and government.

To elevate the Bible in its true position as the great and guiding light in all the affairs of our people, at home and abroad, because it is the textbook and guide book of Israel.

To seek a more complete knowledge of the Divine Plan of the Ages, in which, we have reason to believe, is revealed the foundational Principle upon which the American government and its institutions rest, and upon which the future welfare of the world depends.

To promote a better understanding between all peoples of the earth, and to endeavor to make America so "American" that there will be no room for false religious and political ideals.

To assist in making America the secure home of a free people, and the hope and haven of the oppressed people of every land.

To establish the great fact that the English-speaking peoples of today are the lineal descendants of the "lost ten tribes" of Israel and must fulfill in these "latter days" the responsibilities decreed for them through the patriarchs and prophets.

We believe that Anglo-Israel Truth furnishes a great common ground for church unity, cooperation, and the elimination of non-essential sectarian differences; and that a broad understanding of the momentous facts of history and prophecy upon which its identity is based will revive the spirit and inspiration of Christianity as expressed in all denominations by showing forth the unfailing design of God and the divine order governing the destiny of men and nations.

The Watchman of Israel

Published by

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THE WATCHMAN OF ISRAEL

"Behold, he that keepeth Israel shall neither slumber nor sleep." Psalms.

Volume III | Boston, Mass., July, 1921 | Number 9

Prophecy

By S. EVANS DAY

It has been said that prophecy is the test of true knowledge, knowledge that embraces far-reaching laws. You are no astronomer unless you have sufficient knowledge that enables you to foretell an eclipse of the moon or a transit of Venus. And you are not a chemist unless you can by anticipation say just what kind of crystallization will take place at the jar of the beaker in your hand.

By far the most popular conception of prophecy is that it is confined to prediction essentially, a foretelling of events by divinely inspired individuals. A higher and truer conception of prophet is that which considers him as preacher, teacher and statesman. These in ancient Israel were always united because religion and politics, morality and law were inseparable. They were preachers and teachers of spiritual religion above and beyond ceremonialism.

Most of us can remember how as children, in studying the Bible, the prophet's power of performing miracles elicited our unbounded admiration and awe. Many minds never seem to get beyond this child stage in their religious conceptions. These prophets were wonder-workers indeed, but not in the sense of bringing confusion into the laws of the universe, but in a deeper and truer sense of recognizing the spiritual law in the unseen kingdom. Creation's final law is love, and the prophets caught clearer and truer glimpses of this law, until finally, in Christ, it was seen in all its divine glory, power, perfection. The underlying purpose of Israel's prophets was to reveal a religion of pure truth, spiritual and immortal, a religion far beyond mere ceremony, animal and human sacrifice, and superstition; such as the world will some day clearly understand.

The great prophets of Israel are so clearly related to poets that their compositions are filled with poetic productions of every variety. They form a unique contribution to our literature and embody the most lofty ideals ever uttered. "See deep enough and you see musically," Carlyle says. Deep religious feeling finds expression in poetry and song. Such poets and prophets were carried away as by some mighty power, to announce the deep things of God, marching in the vanguard of humanity, feeling with the certainty of inner illumination that their thoughts were immortal messages to stimulate and strengthen the people among whom God was working His great plan of the ages. Here we find a pure and noble heart, deep and rich in feeling where inspiration is active, and the resultant flow and sweep of spiritual thought is sublime, far different from mere human emotion or excitement. Such an one has grasped the underlying note of unity that supports and sustains creation, the whole universe. Universe means to turn into *one*. He is now attuned to divine harmony, the pure *love* note, to which the whole universe responds as *one*. Mountains and seas, hills and valleys, forests and rivers, the flowers, the planets, all creatures in heaven and earth are suddenly transformed; his divine nature is comprehending the underlying truth of God's creation, he glimpses the new heaven and the new earth.

The prophet is *par excellence* the genius of Israel, as the philosopher and sculptor are the Greek genius. It is the peculiar history of Israel, back of which we recognize the controlling hand of Deity, that shaped the temperament and character of Israel's genius into a prophet. The history of other people shaped their geniuses into other moulds. Each nation's history is especially favorable for genius to assume the particular mould we find predominating. Israel's prophet was the watershed on the mountain top, from which rivers flow in all directions. He was poet, healer, preacher, teacher, scientist, leader and statesman all in one—Israel's unfettered genius. As one writer has said: "Somehow and somewise, some minds can rise to the mountain tops of human history and behold events, and the meaning back of the events, that are not seen in the vale of humdrum existence." Most of us are willing to admit that premonition is an established fact, not only with the prophets of Israel, but with countless men and women not prophets. But we must lay our stress, not on the premonition itself, but on the awakened spiritual knowledge of so profound a nature that these great geniuses were lifted up to

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divine heights where their vision unfolded the working of far-reaching spiritual laws.

The close of the reign of Solomon closes also the golden age of the kingdom of merely literal Israel. The whole dispensation of literal Israel henceforth hath no glory apart from spiritual Israel. Spiritual Israel is called forth from the womb of old Israel, a new seed springing from the old soil into new life in Christ. The human birth of Jesus identified him with the best strain of human nature, which Matthew and Luke so expressly defined in their record of his genealogy. Being of the royal line of David he was by birth a prince of literal Israel whose glory had faded and departed, while his resurrection identified him with his divine nature and spiritual Israel whose glory was yet to come. The resurrection proved the validity of his claim that he was indeed Son of God. On this resurrection spiritual Israel bases its identity. This spiritual Israel must have its golden age; prophecy is being fulfilled. The restored nation of Israel is to rule the earth under spiritual Israel's guidance. The whole Mosaic dispensation was a means toward this end. The prophets were preparing the way for spiritual Israel, they were the *Watch Men of Israel,* seeing far beyond their time and environment.

Jesus the Christ was prophet *par excellence,* the Holy Spirit being poured forth from the Father without measure; flooding his divine nature with such power he was thus qualified to meet the demands made on it, to wit: the complete subjugation, control or government of his human nature, thereby showing forth the perfect working of the will or law of God. For the first time in the history of the world the process of growing away from the human into the divine nature is perfectly illustrated. The whole system of Christianity depends on this right presentation of the *fact* of the union of God and man, in this man among men, prophet of prophets.

We have in Christ an individual fulfillment of the great theme of prophecy, that is, human nature developed to the point where it yields to the divine nature and is governed or controlled by the same higher or spiritual law. Only in this way can the end and aim of religion, union with God, be realized. Then the collective or universal application of this practical principle is the climax toward which all creation tends; here is fulfilled the sublimest of all prophecies. But human nature must first have its development and discipline under the moral law. As the possibilities of the humanly natural life become more defined, its impossibilities become the more appalling. Life must be made divinely natural under direct contact with the final law of liberty, God's spiritual law. Only spiritual Israel can fulfill prophecy, redeem and properly govern the world in accord with His law. One by one, in the light of advancing experience, all human ideals fall short, all merely human hopes dissolve. Civilization is a vast pyramid we are building, rising higher and higher, tier above tier, life above life, ever more perfect in its workmanship, more noble in its symmetry. The gaze of the keenest intellectual, the scientific materialist, following it upwards, finds the top lost in the clouds. The work of the ages discloses no apex until Christ is revealed in the consciousness of the beholder. As the veil is lifted in Christ, the clouds vanish and men are struck dumb with wonder. The fulfillment of all creation is spiritual Israel, the development of the Christ in man, the final goal of all the processes of evolution.

Emerson in his *Essay on History* says: "I have no expectation that any man will read history aright, who thinks that what was done in a remote age, by men whose names have resounded far, has any deeper sense than what man is doing today." Scan the ages, O Israel! Know thyself! Thus hasten the day when the veil may be lifted for all men, unfold to their astonished gaze the apex of the pyramid. This task belongs primarily to the sons of Britain and America, Ephraim and Manasseh. A clear spiritual vision is necessary, a vision that carries us beyond the mere moral signification of law which is justice, to its divine or spiritual significance which is love. The great obstacle with most Christians today, that stands in their way of identifying themselves with spiritual Israel lies just here. They have never been able to really live in the New Testament, in the new kingdom, under this new law by means of which they cross the boundary line, the Jordan, and enter into "the good land that is beyond Jordan." (Deut. 3: 25.) Morality is on the way to perfection; it may go a considerable distance towards it, but it can never reach it. One sees here what is sometimes very difficult to see, why ultimate salvation is never connected *directly* with morality. The reason, as Drummond says, is not that salvation does not demand morality, but that it demands so much of it that the moralist can never reach up to it.

The crossing of Jordan was the great initiative of Israel's conquest. All the events of her future were focalized at this point, and, therefore, thither were their eyes always directed. God had led his people out of Egypt via the Red Sea, appointing that as the memorable boundary of the land of bondage, and there "baptizing them unto Moses in the cloud and in the sea." It is the counterpart of this act to give them now a like baptism in Jordan, committing them to a higher order making a higher demand on the individual to come forth in a spirit of intelligent cooperation. Faith in Moses was not faith in God. At Jordan they were committed to Joshua. This name is identical with Jesus and means, "God is salvation." The living thing is the Christ ideal whose origin or source is God; the highest human ideal can never be more than a counterfeit, a copy of the divine original. It can never cross Jordan.

In a world sense, we have arrived at Jordan; Christianity must be understood not merely as a beautiful theory, but as involving a great dynamic truth. Most ruinous is that serious sentimentality which admires the truth, studies it, teaches it, but fails to enshrine

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it in the heart as a working principle. Israel received two commands when she came out of Egypt, apparently contradictory: the first, "Stand still and see the salvation of God"; the second, "Speak to my people that they go forward." Israel can never go forward in the strength of God, till she has first stood still in her own utter helplessness. But when the divine ideal is seen and the call understood, then go forward Israel must.

"And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. And Joshua said, Hereby ye shall know that the living God is among you . . . Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. (Josh. 3: 9-11.) This Ark contained the tablets of the law engraved on stone, and is typical of Christ, in whom the old law is abolished. In Him we see the perfect law of love and liberty, God's unchanging spiritual law, engraved on the heart, not on stone, controlling all affections and desires. Here is direct connection with absolute salvation.

It is vain to think of crossing over Jordan, until we are prepared to conquer and to *hold* the land; useless to expect world dominion until we, as spiritual Israel, can demonstrate "God's salavtion" and this practical ability, as we see it more and more clearly defined, is conditioned upon our living in obedience to His royal law of love; thus we have access to that great, infinite Power whereby we become more than conquerors and are heirs to full salvation.

It is impossible for any people to realize salvation apart from obedience to the right kind of law. Under just laws the people progress and the path is made straight toward full salvation. The right kind of law has found its highest development among the English-speaking people. As the spiritual vision of these people develops their human legislation advances to a higher standard. Divine law is the only law that is absolutely right and man-made laws are relatively right only in proportion as they approach this standard of perfection. "Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall *push the people together* to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. 33: 16, 17.) Ephraim and Manasseh are to push *the people together,* to harmonize all races under a form of government whose end and aim is righteousness, acknowledging the law of God as absolute and supreme and basing the life and liberty of the individual and the life and liberty of the nation upon infinite divine law. This law is beneficence acting by God's own rule.

"Mount up with wings as eagles."

By M. C. B

Ho to the land of the spreading wings!
Ho to the soul that rises
Above the sod of sordid things,
To the grasp of glorious prizes!

Rise in the wake of the eagle's wings;
Oh great the joy before us!
Oh rise till faith in victory sings,
For the Glory of Israel is o'er us.

Arise and shine, for thy Light is here,
And thou, with the eagle eye,
Shall look away from the valleys drear,
To the light of Truth on high.

Lift up, lift up your heads, ye gates!
New Order of the Ages—
United Tribes,—United States,—
Will prove the truth of sages.

Ensample of Israel's unity,
Oh joy that's set before us,
When He shall reign, whose right to be
The King of Israel, o'er us.

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Letters from Switzerland on the Great Pyramid

By W. M. H. MILNER ("Oxonian")

Author of "Israel's Wanderings," "Russia Japhet," "History is on Our Side," "The Royal House of Britain an Enduring Dynasty." Editor for 16 years of "The Covenant People."

(Continued from Page 149 of the June Number.)

British Chaplaincy, North-East Switzerland
Zurich, 9th June, 1921.

Dear WATCHMAN,

Continuing my personal reminiscences, as far as they concern my providential upbringing in the study of prophecy, I reach the closing quarter of the year.

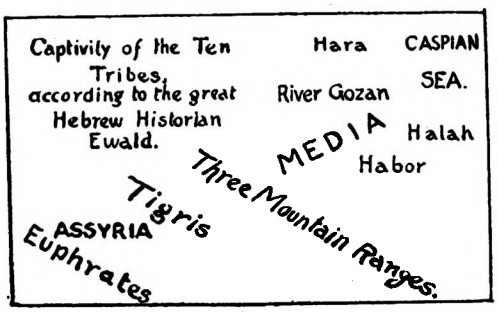
1879 Having mastered the matter of that illuminating pamphlet dealing with Ezekiel's vision of the collision between England and Russia and seeing clearly that the "Israel" of that prophecy must be the English-speaking peoples; moreover, having been all my early life brought up on geography and history more than on classics and theology, I at once proceeded to study the question of the Hebrew origin of Our Race* from the geographical and historical points of view. It was not many days before I discovered *how* and *when* they came — the time at which and the route by which the main mass of the "Lost Tribes" travelled into Europe, to reach in God's due time these British Isles.

All this, it may be remarked in passing, has to do with the Pyramid, because Anglo-Israel is in the Pyramid, and when presently the Pyramid passed into view of my studies, the two always were worked together.

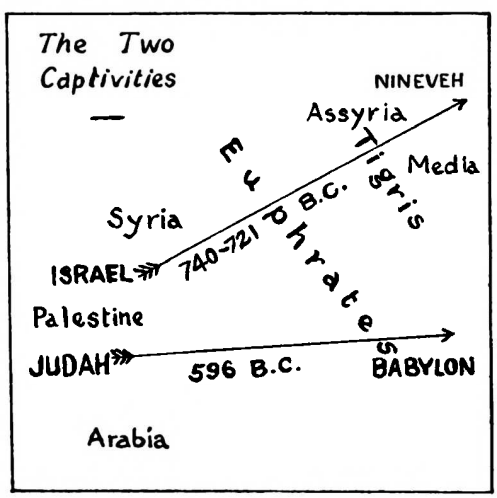
Well the conclusion was as follows:—

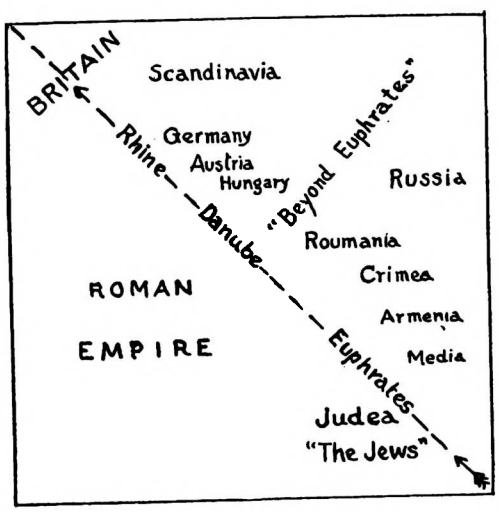
1. We must keep Israel and Judah distinct. Only the latter were Jews. The two "kingdoms" (of Israel and Judah) lasted each of them a different term of years — 254 for the former, 387 for the latter.

2. The captivity of each was distinct in time and place. Israel preceded Judah into exile by a whole century and a quarter and were located in a remote province ruled from Nineveh, whereas the Jews were taken to Babylon.



3. From Babylon Judah (never completely expatriated) returned to Palestine. Israel never did. Josephus, the Jewish historian, is positive as to this (so is the Bible). "Only two tribes remained—the Ten had gone, and somewhere were beyond Euphrates still." in A. D. 90! See how this looks upon the map:—





*I like to use this phrase in memory of Totten.

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4. The locality of the captivity of Israel—the Ten—soon came to light. Halah, Habor, Hara, the River Gozen are all in Media, between the Assyrian mountains and the Caspian Sea. The names can be traced on the map today. They could not possibly have been so near the north of Palestine as some Bible maps locate them—the Israelites would have soon got home again, which they never did.

5. Esdras, in the Apocrypha, says what became of them. Read 2 Esdras xiii. They moved north-west. Anyone with half an eye for the geography of the district can tell what happened They wound through the valleys of Armenia, crossing the sources of the Euphrates and Araxes rivers, coasting along the Black Sea, arriving in Roumania where the very name Sereth occurs thrice as a reminder of the Ar Sareth of Esdras. This brings the Lost Tribes halfway to Britain.

6. Having noted that it did not take me long to see that what the first Greek historian says about the moving of the forefathers of the Anglo-Saxons out of Asia into Europe, agrees exactly in time and place with the migration of the Ten Tribes above recorded. These were the "Scythians"—*Scoti,* or "Wanderers," in Hebrew. May I at this point quote from Chapter VII of the British-Israel Handbook my own words written thirty-five years ago:

"The emphatic point is this, that the particular 'Scythian' people, whose prowess is set forth by the Greek historian Herodotus, *entered Europe at the very epoch, by the self-same route, and from the identical district of Asia, at, by, and from which journeyed the Israelites of Esdras.*"

The time, in either case, is, demonstrably, the middle of the seventh century, B. C.

"The difficulty is, not to trace any possible connection between the Scythian ancestors of the Anglo-Saxons and the Israelites, but to conceive that the two peoples can be anything but one and the same, when their migration, as recorded by *two entirely independent witnesses,* was *identical in its starting point, identical in its destination,* and *identical in its date.*"

As old John Wilson truly wrote in 1837, "Israel's Grave" was literally "the Saxon's Birthplace."

7. Crimean gravestones corroborate this conclusion.

8. By Herodotus's time two centuries later, they had spread over Central Europe as far as the Baltic, whence easy sea and land routes led to Scandinavia and Britain. The year

1880 saw these conclusions published in book-form under the title *Israel's Wanderings.* I was still halfway through my college course and chose



for my nom-de-plume "Oxonian." I began to make friends all over the world, and very precious have those friendships been to me.

1881 Almost the first important consequence for my own future studies was the acquaintance into which my *Israel's Wanderings* led me with the late W. J. Cockburn-Moir—one of the original students of the Great Pyramid.

1882 An article written by me in the spring of this year, on the significance of the Pyramid date, May 1882, brought me into an enlightening correspondence, which still continues, with James Simpson, one of our deepest Pyramid students. These two happenings led me to specialize in Pyramid eschatology. At the close of this year I was ordained by the Bishop of Durham (Dr. Lightfoot) to the ministry of the Church of England. Opportunities have been taken continually since then to hold classes and give lectures on Bible prophecy concerning Israel and the nations, and the corroborations thereof afforded by the Great Pyramid.

On New Year's Day,

1885 I was happily married. My wife had for several years previously been brought under Israel and Pyramid teaching. Piazzi Smyth's *Our Inheritance in the Great Pyramid* lent by her to a professor of geology who was pretty much of an infidel was devoured by him like (as he admitted) some entrancing romance. As our family came and grew up, she and I and they (three boys) were always associated in these studies.

1886 saw the commencement of my thirty years' editorship of the *Messenger* which became the

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Covenant People, the organ of the Imperial British-Israel Association. This year also witnesses the interesting campaign in England and Scotland of the British-Israel Conference Association of which the Rev. "Oxonian M. A.," as he was called, was privileged to be a member. There were ten or twelve of us and we each had our allotted subject to speak on. We also combined to issue the "Handbook" of "British-Israel Truth."

1887 I had the privilege of delivering a lecture at Rood Ashton (the ancestral home of the present Viscount Long whose friendship I have ever since enjoyed) on the Holy Land as destined to be delivered by Our Race from its thralldom to the Turks.

1892 to 1897 Lectured each winter in Glasgow, Edinburgh, Dublin and other places on British-Israel and the Pyramid especially on the Prophetic Times.

1898 to 1905 In our Yorkshire Parish of "Crown Island"—part of the Royal domains—we always observed the Sunday nearest to Queen Victoria's accession by great gatherings to hear of the fulfillment of Bible prophecy in Our Race with confirmations from the Great Pyramid.

1902 to 1915 Seven successive editions of my most widely read book *The Royal House of Britain an Enduring Dynasty* illustrated by a large folding Pedigree showing a thousand names in a hundred generations "from David to David." This also has brought me many friends. Amongst others I valued very greatly the friendship made at this time with Ben Haworth-Booth contributor of beautiful poems to the earlier numbers of the WATCHMAN. He sent a copy of *The Royal House* to Mrs. Eddy, from whom the following reply was received:—

Pleasant View,
Concord, N. H.

Dear Sir,

Your words of assurance are invaluable to me. You will please accept my profound thanks. Your work, "The Royal House of Britain an Enduring Dynasty" is indeed masterful: one of the most remarkable Biblical researches in that direction ever accomplished. Its data and the logic of events sustain its authenticity and its grandeur sparkles in the words "King Jesus." The words and works of this King won for Him a crown of glory, they made Him the Monarch of mankind, while they laid on His head a crown of thorns. But to-day we love Him more and more for what He endured, to show us the way of salvation from sin, disease, and death.

Respectfully yours,
Mary Baker G. Eddy.

1904 A year's leave of absence to Lugano in Switzerland was utilized for lectures in the drawing-rooms of the principal English residents.

1905 to 1920 Fifteen years in Cornwall at Helston; the following words from a parish address when we left show that no opportunity was neglected of furthering the study of these subjects:—

"St. Michael's Parish Church, Helston,
November 30th, 1920.

"To the Rev. W. M. H. Milner and Mrs. Milner:—As representatives of hundreds of people of this parish and borough, and friends outside too, we have come to present the Vicar of Helston with a parting gift on his leaving us after the work of fifteen years. . . . Mr. Milner has always been outspoken on behalf of many of the neglected truths of the Bible, such as the Second Coming, and the oneness of Revelation with the Destiny and History of Britain and its daughter States . . . Mr. Milner has spared no trouble in preparing for us those valuable pictures and slides, and those lectures which were so much appreciated by large audiences through so many years here in this room, downstairs, and in the Church and Public Halls."

It was in

1910 in the autumn of that year, that the most successful of those lectures was given, first in London, then at Helston, at Bristol, Liskeard and other places. By the help of my artist son I was able to turn my diagrams into slides as well as into blocks from which the book form of the lecture could be illustrated. This was published, with sixty illustrations, at the moderate price of one shilling, under the title, *History is on Our Side.* This soon was out of print. Of the sixty diagrams and pictures, four towards the end were of the Pyramid. It was October, 1910. In May, on the 6th of May, King Edward the Peacemaker had died. Six months previously, in September, it was known from the Pyramid that on the ensuing 6th of May an event would happen fraught with gloom for Britain. Many were watching, and recognized it when it came. One of the slides showed the threshold of the low passage leading out of the Grand Gallery in the Pyramid, as dated for February 22nd, 23rd, 1911. The significance of this date will be established when we get well into the Pyramid presently. It leads directly on to the great denouement of the coming crisis on November 30th, 1922. In my next installments, after telling you about my Zurich lectures, I will take you step by step through the passages and chambers of the Great Pyramid.

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Who Are the Americans?

By R. H. SAWYER

Many of America's best citizens believe that they can trace, in the history of their country, something of the plan and purposes of their God. This faith in the divine origin and destiny of America is peculiar to no particular religious sect or political party; that our country is of God and that in some manner, yet unknown, the American destiny has to do with the welfare of the world is the unwritten creed and unspoken faith of ever increasing thousands.

In every time of crisis this faith in God as the Guide and Protector of our Government has been emphasized by our leaders and accepted by our people. Today when mighty kingdoms are dying and all civilization hangs trembling in the balance the thoughtful American will be ready to consider the statement that the history of A. D. 1921 is inseparably connected with the history of 1921 B. C.

Intimately associated with this startling assertion is the hope of a war-wrecked and famine-stricken world.

The greatness of America and its universal task can be appreciated only as we seek to catch a glimpse of world history and realize that we are living in the end of the Gentile, or World Age. The things of today are but the outgrowth of the things of yesterday. The consummation of the ages is undoubtedly at hand; the world harvest is ready; the seed planted yonder in the forgotten centuries has blossomed and budded and filled the world with fruit. A word to the wise comes ringing down through the neglected past: "Remember the former things of old: for I am God and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done. Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. (Isa. 46: 9-11.)

The prophecy of Isaiah is concerning Israel in the "last days" or time of restoration. God Himself admonishes His people to "remember the former things of old." The fact is emphasized that there has been a plan in which His purposes are made known from the beginning unto the ending.

Thousands of American citizens believe that America is a part of that plan; that it is the only nation in all the history of humanity of which it can be truthfully said, "It is a nation born at once," a nation given of God; a "government of the people, by the people and for the people" that "shall never perish from the earth."

The many who have this faith in the divine origin and destiny of our country should not consider too bold the writer's assertion that God was declaring His purpose concerning this nation and the great white race from whence came America and American ideals when, according to the prophet Isaiah, He refers to "calling a ravenous bird from the east, a man that executeth my counsel from a far country."

It is not inconsistent with the word of God, the history of our race and the signs of the times to say that this reference is to the American Eagle, Uncle Sam, the most western representative son of Abraham, the man called of God from the far country to the East.

To Abraham we may trace our ancestry with an historical exactitude that may not be successfully questioned, and from him comes the rich heritage of spiritual and material blessings that Jehovah charges America to share with the world.

Westward Ho!

The United States census reports are proof of the statement that fifty per cent of the American people are of Anglo-Saxon stock. Sharon Turner the impartial historian quotes Strabo, Herodotus and other accepted authorities to prove that the progenitors of the great civilizing race came from the land of Media, and the land of Media, the cradle of the nations, is the land where the descendants of Abraham were sent by Jehovah, from whence, according to His declared purpose, He would "sow them, as seed is sown, among all the countries of the earth."

A patient research upon the part of the student will bring forth an abundant evidence, both Scriptural and historical to prove to the unbiased mind that God has a plan for the building of an everlasting kingdom on earth, and that the call of Abram the Hebrew 1921 B. C. finds its startling culmination in American history in A. D. 1921.

The westward march of civilization began with this man from the East, continuing in his sons Isaac, Jacob and Joseph, developing in accord with divine revelation until its promised culmination is seen in "a nation and a company of nations" whom the world recognizes today as "a peculiar people, above all the nations of the earth," occupying the strategic position and possessing the power and inclination to be used of God in "blessing all the families of the earth."

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Not a New Theory

This is not a new theory but is a firm conviction and unbounded faith that has long found expression in the utterances of friend and foe in their references to the marvelous development of America and the race to which its founders belonged.

Very early in the history of our country the English poet Shelley said:

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—
Great people: As the sands shalt thou become;
The multitudinous earth must sleep beneath thy shade;
Myriads assemble there whom the proud lords of man in rage,
Drive from their wasted home.
Nay, start not at the name, America!

This was but an unconscious reference to the very promise made by Jehovah to our fathers: "Thy seed shall be as the stars of heaven, the sands of the sea and the dust of the earth."

Sienkiewicz, a famous Polish author, seems to have recognized America as the custodian of God's most precious gifts to mankind, as he said: "It seems that the principles of Christian love and brotherhood, banished from Europe, had to cross the ocean in search of refuge, and they found it in the hearts of the American people. Their generosity has saved thousands of unfortunates from starvation, but the task of America is not yet accomplished. With God's help, she will become the conscience of the world and propagate the ideas of justice, such as the triumph of law over force and the restoration of freedom to all oppressed nations. The higher the United States will raise this standard, the greater and more blessed will be their worldly mission. It is a difficult task, but the American nation is generous and powerful enough to accomplish it. The eyes of the civilized world are now fixed on America."

It was prophesied that Jehovah would produce just such a race of world benefactors as the Anglo-Saxon race is today and must become in a yet grander sense in the not distant future. This great truth will be made manifest to the student who dares to accept the Bible as God's message to mankind, and who is bold enough to interpret it in the same literal sense in which he considers any other message of importance.

The rich heritage of Abraham, Isaac and Jacob are centered in Joseph and Judah, the two great families, or houses of Israel Of them we read: "In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God . . . My people hath been lost sheep; their shepherds have caused them to go astray." (Jer. 50: 4, 6.) He who disregards the distinction between Israel, the national name bestowed upon the sons of Joseph, and the Jews, the national name given to the sons of Judah, cannot hope to see the purposes "declared from the beginning," for he thus destroys the meaning of the sacred message, thereby robbing mankind of its great guide. The world fears a Jewish peril, and the Jews fear a renewal of their world-wide persecution. A satisfactory solution of the problem, and the truth that will free both from error, may be found in God's plan, "declared from the beginning," "In his days Judah shall be saved, and Israel shall dwell safely." Fear of a Jewish peril is but the result of the dim impression being made on the minds of men as Jehovah reveals something of His great purpose of making Israel known as that people of influence and power through whom He will restore Judah and bless all the nations of men.

Ye fearful saints, fresh courage take,
The clouds ye so much dread,
Are big with mercy and shall break
With blessing on your head.

The Land of Joseph

American greatness is not accidental. The position of power given to her among the nations, the wealth which flows into her treasuries from every land, her majestic influence on land and sea, her law, language and religion, a subtle something which transforms the life of the individual citizen of other lands and makes him as her own, her high ideals of justice, liberty, brotherhood which causes the eyes of the world to turn toward her in longing, all these are but the Heaven-sent blessing assured to the House of Joseph when they should reach the uttermost western boundaries of the world, the chosen representatives of Abraham the Hebrew, the "man from the east" who is called to execute the counsels of Jehovah in the last days.

O Israel, awaken from thy slumber of many centuries and hear the voice of Him that calleth thee! O Judah, cast off thy garments of proud indifference and hear thy Father calling unto thee. "In that day the house of Judah shall walk with the house of Israel, and they shall come together to the land that I have given for an inheritance."

America is the land of Manasseh, the son of Joseph, the place appointed by Jehovah for the gathering of His people that He might bless them with the birthright blessings of their fathers, and make them the promised means through which He would bless "all the families of the earth."

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The First Fourth of July Oration

Extracts from a sermon delivered July 4, 1777,

by Rev. WILLIAM GORDON

The fulness and variety of scripture is such, that no occurence, whether public, domestic, or private, presents itself, but you may find a text suitable to the same. How far I have been directed to chuse the right, I submit to the better judgment of this venerable audience: but I mean to improve the present opportunity, by treating on the separation that happened amongst the Jewish tribes in the time of Rehoboam, and to ground the discourse upon these words in the 1 Kings 12th ch. 15th v.

Wherefore the king hearkned not unto the people: for the cause was from the Lord.

The sacred oracles enable us to solve many a difficulty in the ancient and modern history of the world. According to their doctrine, the Lord Jehovah, the Creator of the universe, governs all his works, agreeable to an infinitely wise plan formed from the beginning; and brings to pass his own purpose, doing all his pleasure and causing his counsel to stand, amidst the various jarring devices of created intelligent beings. He hath wisdom and strength. He hath counsel and understanding. He doeth great things and unsearchable; marvellous things without number. He setteth up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. The deceived and the deceiver are his. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings, and breaketh the rod of the oppressor. He poureth contempt upon princes, and weakneth the strength of the mighty. He taketh away the heart of the chiefs of the people of the earth, and causeth them to wander in a wilderness where there is no way. He plucketh up, pulleth down, and destroyeth kingdoms. He buildeth and planteth and prospereth nations. In fine, his influence extends to all events whether more or less important, that so each may work together, in its respective place, towards the accomplishment of that perfect scheme of universal government which He hath projected.

Thus we are taught to account for those grand revolutions that take place at times in these lower regions; and that are brought forward by circumstances in themselves apparently trifling; and that might easily have been prevented by a prudent and speedy compliance with the reasonable requests of the aggrieved.

The Jewish state flourished amazingly, under the reign of Solomon; whose court was the resort of the wise and noble; *for there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom,* 1 Kings 4. 34. The friendship of this wise king was courted by neighbouring states, who paid him their annual tributes. He enlarged his dominions so as to rule *over all the region on this side the river, the great river Euphrates, from Tiphsah even unto Assah, over all the kings on this side the river, and he had peace on all sides round about him,* 1 Kings, 4. 24. Trade and commerce was prosecuted with that spirit, and attended with such success, as that he *made silver and gold at Jerusalem as plenteous as stones and cedar trees made he as the sycomore trees that are in the vale for abundance.* 2 Chro. 1. 15. His subjects enjoyed not only plenty but security: *Judah and Israel dwelt safely, every man under his vine, and under his fig-tree from Dan even to Beer-sheba,* from one end of the country to the other, *all the days of Solomon,* 1 Kings 4. 25. One would have concluded, from the height the Jewish empire had reached, when at its meridian in the reign of Solomon, that like the summer's sun it would have been long in declining. But alas! how soon did the glory and fashion of it pass away, thro' the bad policy that prevailed under the reign of his successor. Solomon's funeral is scarce closed, before fatal dissentions arise: the Jewish tribes, separate thro' the imprudence and tyranny of Rehoboam; and the empire is suddenly divided into two independent states. . . .

The old men gave counsel to Rehoboam saying, *if thou wilt be a servant to this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.* The old men had studied, been long acquainted with, and knew the temper of the people; that they were not given to change; that they did not seek occasion to separate from Solomon's successor; that they sought nothing more than to have their petition complied with; that their proposals were honest, whatever designing and interested men might insinuate; and that they would keep their word with Rehoboam were they gratified; therefore they do not hesitate to declare *positively* what would be the happy consequence would he answer them graciously, and speak good words to them.

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Whether it was owing entirely to Rehoboam's not relishing this good advice or partly to that, and partly to the cunning practices of some selfish servants, who were sensible, that, if he followed it, their schemes of aggrandizing themselves and families would be totally ruined; so it was, that *he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him.* . . .

Rehoboam was soon sensible of his error; but in endeavouring to correct it, fell into another that made his affairs still worse. He *sent Adoram, who was over the tribute* to treat with them. The tribute we may suppose was one ground of complaint; and Adoram might by his bad management in that department, have made himself peculiarly obnoxious: unless it was so, we can scarce think that he would have fallen a sacrifice to their rage in such a way, for all Israel stoned him with stones that he died. Had Rehoboam sent one or more, who had the love and confidence of the people, and were possessed of prudence, some good might possibly have come of it, and a reconciliation have taken place; but that was not to be, and therefore the aggrieved were insulted in the *commissioner* employed by him. When Adoram was stoned, Rehoboam perceived that it would not be safe for him to remain longer at Shechem, and therefore made speed to mount his chariot, and fled to Jerusalem. When he got there, he thought the ten tribes were of too much consequence to be lost, tho' before, being far from the seat of government, they might have been slighted, and been spoken of in diminutive terms by the courtiers; and he determined upon reducing them to obedience by arms. Accordingly, *he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, who were warriors, to fight against the house of Israel, to bring the kingdom to Rehoboam the son of Solomon.* What horrid scenes were now likely to commence! Countrymen, brethren in blood, brethren in religion, falling upon and slaughtering each other! Scenes not to be imagined without shuddering! But an infinitely merciful God interdicts the whole by a most timely message. *The word of God came unto Shemajah the man of God, saying, speak unto Rehoboam the son of Solomon the king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, thus saith the Lord, ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house, for this thing is from me.* Did Rehoboam's regard to the divine prohibition influence him to desist, it was more to his credit than had he marched against and subdued the ten tribes; but it is to be apprehended, from the temper he had before showed, that the authority of the man of God to deliver such a message would have been disputed by him, had not the Jews that cleaved to him been fully convinced of the messages, being from the Lord, which at once disarm'd them of all hostile intentions against their brethren, tho' themselves accustomed to war. *They hearkened therefore to the word of the Lord, and returned to depart according to the word of the Lord.* Thus I have considered the revolution that commenced at the death of Solomon, and the progress of that separation from the house of David, that the ten tribes were drove into, by the insulting and tyrannical conduct of Rehoboam —an event of that nature and so circumstanced, that can be accounted for only upon the principle assigned by the sacred historian—*the king hearkned not unto the people, for the cause was from the Lord.* And it is upon that principle alone that we can rationally account for the separation that hath taken place, between the United States of America and Great Britain. That real friend to America and the rights of human nature, Dr. Price, was he acquainted with all the anecdotes to be gained on this side the atlantic relative to our affairs, instead of wording himself so cautiously "I *fancy* I see, would not hesitate in saying" "I *see* in these measures something that cannot be accounted for merely by human ignorance." He would strike out *I am inclined to think that* and boldly "pronounce the hand of providence is in them, working to bring about some great ends." . . .

When we look back to that important period, and recollect that we were without an army, without money and without ammunition, we are amazed, that instead of being galled to the bone with the yoke of slavery, we are keeping the anniversary of our independency! . . .

A variety of particulars conspire to evidence, that it becomes us to say of this great event that it was from the Lord. The union of the colonies was marvellous, considering the methods taken to hinder it; that they had their distinct interests, their mutual jealousies, and their different forms of government. The continuance of that union, notwithstanding the attempts made to prevent it—the general unanimity prevailing successively through the Congress—the ready compliance yielded to their recommendations and resolutions thro' the continent—the successes attending our military operations—the new modelling of most of our governments, that the people might thereby attain to the enjoyment of their civil rights, to a degree beyond what was before known . . . are matters so remarkable as not to admit of our excluding the special influence of heaven. Let others attach'd to a false philosophy, ascribe the separation of the United States of America from Great Britain to moral and natural causes, without taking into the account the providential concern of the Most High in order to the accomplishment of his own divine purpose; but let every religious assembly say, *the cause was from the Lord; this thing is from God* . . . I might enumerate the several interpositions of providence whereby we have been carried safely thro' the first year of our independency: but your time will not permit it, and you can scarce have forgot or be ignorant of them. . . .

I go on to mention, let us mould the governments of

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the respective states, and the representative body of the united, viz. the Congress, so as not only to exclude kings but tyranny and as ever to retain the *supreme authority* in the people, together with the *power,* no less than the *right* of calling their delegated agents to an account, whether they sit in the assembly, the council, the chair, or the Congress. We are not fighting against the *name* of a king, but the *tyranny;* and if we suffer that tyranny under another name we only change our master without getting rid of our slavery. Take heed therefore my brethren, and stand fast in that liberty wherewith you have been made free. Let no single individual, let no collective body exalt itself above measure, and assume to itself powers that do not belong to it, and with which it has never been entrusted, neither implicitly nor expressly. Now is the golden opportunity for banishing tyranny as well as royalty out of the American states.

I might enlarge, but must forbear. Tis expedient and opportune however to mention that would we have our independency perpetuated, let us repent of our sins, attend to religion, and live the doctrines of christianity; then may we reasonably expect, that future generations will joyfully commemorate this anniversary, and that the names of those who boldly stood forth in the cause of liberty, and acted a consistent and uniform part will be blessed.



The Jerusalem of Today

By Rev. J. H. ALLEN

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

V

One of the gold letter days of our visit to Palestine was when we made the trip to Hebron via Bethlehem of Judea, and on to Abraham's Oak in the plains of Mamre. We had the best Ford machine again and the same driver that we had on our trip to Jericho, but as the road to Hebron was a comparatively good road we were allowed to take one more passenger.

Starting from the Jaffa Gate, which in Biblical history is Joppa, the road to Hebron descends in a southerly direction into a valley, which is called in the Old Testament, the "valley of the son of Hinnom," which bounds Jerusalem on the west and on the south, and intersects with the Tyropoeon valley as it curves eastward before it reaches the pool of Siloam, near the southeastern portion of the city wall. But while the valley of Hinnom still trends southward, the Hebron road (which is also the road to the railroad station two miles south of the city) crosses the valley on a great stone dam which forms the south wall of the pool of Gihon. The following mention is made of Gihon in the Biblical historic record: "Now after this he [one of the kings of Judah] built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel." Ophel is a spur of Mt. Moriah which extends south of the city wall until it loses itself in the valley of Hinnom. The small valley on the west side of Ophel is the Tyropoeon, while that on its eastern slope is the valley of the Brook Kedron which is also called the valley of Jehoshophat, especially in that portion lying south of the garden of Gethsemane. Both this and the Tyropoeon valleys intersect the valley of Hinnom south of Jerusalem. The pool of Siloam is at the southern extremity of Ophel. In the above quotation concerning Gihon, there is a marginal reference in which the word Ophel is rendered "the tower." Both versions are generally considered correct, because on this Ophel near the pool of Siloam there remains to this day the foundation of the tower of Siloam of which our Lord made mention when he said: "Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" (Luke 13: 4.)

On the east side of the valley of Hinnom is Mt. Zion, but as the valley curves eastward and bounds Jerusalem on the south Mt. Zion crowns its northern crest, while the Hill of Evil Counsel is across the valley

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directly south of Mt. Zion. It was on this Hill of Evil Counsel that King Solomon, through the influence of his heathen wives—those "outlandish women"—built an altar to Molech, to whom Israel offered up human sacrifices. This horrible influence was still found in the alien religion of our Druidish fathers before they "found grace in the wilderness," i. e., their wilderness home into which they were finally cast, "wherein mankind had never dwelt," and in which it was declared that their enemies should never afflict them as they had done in their Samario-Palestinean home.



ACELDAMA

It was to the Hill of Evil Counsel, that Judas went and hanged himself. A cemetery called Alceldama, the "field of blood," is now pointed out on this hill as the "potters field" which was bought and paid for by the priests of Judah with the thirty pieces of silver given back to them by Judas while suffering the anguish of remorse which was torturing him because of his treachery.

This hill in Second Kings is called Tophet. In the days of King Josiah the high places were defiled and the idolatrous groves where idols were worshipped were cut down in order that idolatry might be destroyed in the land of Judea. So it is written: "And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech." (2 Kings 23: 10.) In the enumeration of the sins of Judah,—the Jews—after the dispersion of the Ten Tribes we read: "They also built the high places of Baal, which I commanded not, nor spake it, neither came it into my mind. Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter." (Jer. 19: 5, 6.)

When fully understood "the fires of Tophet" do not refer in any sense to the punishment of the wicked, but pertain to the abominations of Baal worship in the offering of human sacrifices, into which "both the houses of Israel"—Judah and Israel, i. e., the Jews and the ten tribes,—were plunged by their idolatrous kings and priests.

After leaving the immediate vicinity of Jerusalem, there is a small level plain or valley stretching off to the west, which is known in Biblical history as "the valley of Rephaim" or giants.

The next place of general interest on this ancient thoroughfare, teeming with sacred history is the tomb of Rachel (Arab *Kubbet Rahil*). This shrine venerated by the Christian, the Moslem, and the Jew, is in the custody of the Jews, and is the only "holy site"

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of any importance owned by the Jews. When the great truth of Anglo-Israel dawns upon our race, and they realize that we are the descendants of the house of Joseph, and that Rachel the greatly loved wife of Jacob is our racial mother, then they will regard as even more sacred that grave mentioned in Genesis: "And Rachel died and was buried in the way of Ephrath, which is Bethlehem. And Jacob set up a pillar upon her grave; that is the pillar of Rachel's grave until this day." (Gen. 35: 16-20.)

Just here it may be well to digress from the story of our day's journey and correct another fallacy which Biblical interpreters have fallen into, because they do not understand the genealogy of the two kingdoms, two houses of Israel, a northern and a southern kingdom, a ten-tribed kingdom and a kingdom which was eventually composed of the three tribes who are the only Israelites in Biblical history called Jews. In the blessing which the people and elders pronounced upon Ruth when Boaz took her to wife, it was said: "The LORD make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel." This accounts for the expression, "the two families which the Lord hath chosen," i. e., Israel and Judah, the birthright family of which Joseph, Rachel's son, is the racial head, and Judah, the scepter family of which Judah, Leah's son, is the racial head. Consequently, when the seed of Jacob were divided into two houses, Rehoboam, a scion of the Judo-Davidic line, was king over the house of Judah,—later called the Jews—and Jeroboam, a scion of the house of Joseph, was made king of Israel,—of the ten tribes. One house, kingdom, or nation was ruled over by the Leah-Judah family, and the other commonwealth was ruled over by the Rachel-Joseph family.

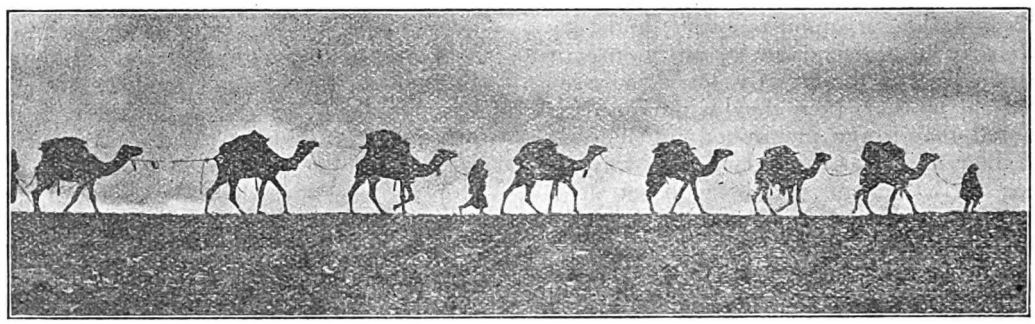
In describing the personal appearance of Leah and Rachel the Bible gives the following: "Leah was tender eyed, but Rachel was beautiful and well favored." So to begin with, the house of Israel and the house of Judah were not the posterity of the same mother, and the law of heredity would most naturally leave its impress. Then when we remember that Joseph married an Egyptian woman, and that his posterity were half Egyptian, we understand that the house of Joseph would be still further removed in form and features from the Jewish people. Yet, in hunting for the lost tribes,—the birthright house—the common mistake is made of looking for Jewish form and features, as well as a people who observe the rite of circumcision. But the facts are that the house of Israel, of Samaria had ceased the practise of circumcision two centuries before they left Samaria. They were cast out of Samaria, their original territorial home because of the various forms of idolatry into which they were plunged, the first of which was the worship of the two golden calves which Jeroboam set up, whereby he caused Israel to sin.

But, to return to our trip to Hebron. We gave our impressions of the Church of the Nativity in Bethlehem in our first paper on this subject although we did not call it by name, so omitting further reference to that we will pass on to our delightful experience shopping for souvenirs to bring to our friends at home. In the first place we entered we were most cordially welcomed and served with coffee. In the next the proprietor was very friendly. When he learned that we were going to Hebron he insisted that we should stop at his vineyard in the valley of Eshcol and help ourselves to all the grapes we could make use of. He knew our driver and the driver knew where his vineyard was. So after his insisting that we do as he had offered we accepted his kindness. We found that the vineyard was located almost within a stone's throw of Solomon's Pools and these also were of interest to us. They were in a fine state of preservation and repair and the vineyard was loaded with delicious fruit, which very much resembled the raisin grape of California,—the Muscat of Alexander. It seemed marvelous that we were thus privileged to have the delightful experience of exploring the vineyards and feasting upon the renowned "grapes of Eshcol," whose richness were first made known to Israel by the report of the spies, whom Joshua sent out to spy out the land.

Eshcol, Mamre, and Aner it will be remembered were Amorite brothers who were allies of Abraham in the battle against the five kings whom the Lord delivered into their hands, after which Melchizedec met Abraham and blessed him; and Abraham would take none of the spoils of the battle but insisted upon his allies having their portion.

After leaving the valley of Eshcol and before we had reached the new reservoir belonging to the water works with which the English have blessed the city of Jerusalem, we had another experience with camels reminding us of our trip to Jericho. The caravan were en route from Hebron to Jerusalem but at sight of us and hearing the tooting of our horn they went in a most undignified and unceremonious manner stumbling, crowding and blundering in different directions, almost knocking each other down in their eagerness to get away from the unknown monster. In the struggle to get away from the impending danger, one old fellow with a bulky load got turned the other way and struck out on the back track. Whereupon our driver put on all possible speed in order to overtake, pass, and get ahead of the runaway so as to turn him back to the rest of the caravan. But the faster we went, the faster he tried to go. Imagine a race on the old Hebron and Jerusalem road between a camel and a Ford touring car. Surely it can no longer be called the unchangeable East. But while the camel could and did make long strides, he could not make them quite fast enough. So eventually, the Ford won out and we passed, yet the excited animal did not seem to understand that the new-found terror was no longer pursuing but "tooting" on ahead of him, for he kept tearing on after us. Evidently because he had got started and did not know when to quit. But as soon as our driver was far enough ahead to make the attempt, he reversed the engine and backed down grade toward the swiftly

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moving ship of the desert. This brought him up for a fraction of a moment and as we bumped into him the machine struck his load in such a peculiar way that it completely turned him face about, doubled him back on his course and sent him full tilt over the way from which he had come, back to the rest of the caravan without his even seeming to know that he had changed his course.

All of this was a vivid reminder of the changes going on all over Palestine in every quarter. Even the camel is having experiences hitherto impossible. But despite the country's upheavals the historic sites remain and will ever remain full of interest to Christendom and sacred ground to the lover of the Bible.

Great Pyramid Weights and Measures

By C. PIAZZI SMYTH

(Abridged from "Great Pyramid Weights and Measures," published in 1874)

The divinely-inspired sons of Seth at the Great Pyramid made not only that whole monument evenly commensurable in weight with the earth, but they arranged the unit pound weight of the Great Pyramid to be representable in the characteristic Pyramidal and yet cosmic terms of five cubic Pyramid inches of matter having the earth's mean density; the number for that attribute, in terms of water, being monumentalised by them at 5.70, possibly 5.703.

This small, 5 inch, unit of Pyramid weight I have ventured to call a pound, because it comes very near (or within 1-35 part) of the British avoirdupois pound, and closer still to a more ancient pound in the Exchequer. But how can so small a quantity be fitly and accurately recorded, many persons may desire to know, in all the vastness of the Great Pyramid?

In the King's Chamber, that most splendidly constructed and most carefully protected of all the interior arrangements of the Pyramid, there is a hollow, rectangular, monolithic vessel of polished red granite, usually, though erroneously, termed by the world, the sarcophagus, or coffin, of King Cheops, the vulgarly supposed builder. It is not his, however, and cannot be, if the best ancient historians are correct in their positive statements that he was buried elsewhere; nor can it be any one else's of Egyptian nationality: first, because the sides are plain, blank, and smooth, while Egyptians of that era invariably engraved the name, titles, and history of the defunct on his coffin most conspicuously; and second, because, while all known Egyptian sarcophagi were introduced to their final resting places through the passages leading to them, this King's Chamber vessel will not pass a certain contracted part of the only passageway between its chamber and the outer air.

In place however, of all these wanting requisites for Egyptian burial, this King's Chamber coffer has a number of scientific features, which are by no means necessary for a coffin. It begins, for instance, by the geometrical problem of the outside being double the cubic contents of the inside, and the sides double the contents of the bottom. Next it goes on to show the coffer's cubic commensurability by 50, with a marked-off part of the King's Chamber; and that containing chamber again typifies, by its shape and contents, of two sets of 10 million cubic Pyramid inches each — a reference to two cubit lengths, each of them measuring 25 Pyramid inches, or the 10-millionth of the earth's semi-axis of rotation. Their combined length, then, in Pyramid inches, or 50 multiplied by the earth's mean specific gravity number, 5.70, gives, when on one hand multiplied by 5, the cubic contents of the marked-off part of the Chamber; and when on the other hand divided by 10, the cubic contents of the coffer directly

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measured — viz., 71,250 cubic Pyramid inches nearly.

Capacity Units and Standards

Now, this 71,250 is the same quantity of space, or capacity contents, which characterized the Sacred Ark of the Covenant as constructed by Moses and its fourth part represents the old Saxon corn measure called a "quarter"; and, in fact, even still, four of the well-known British capacity measure quarters, all but exactly serve to make up one whole coffer measure of the King's Chamber in the Great Pyramid while that ancient vessel's typical division into 5x500 parts produces a standard unit of Pyramid capacity, practically epual to the old British wine-pint.

Weight Units and Standards

Next, the weight of the whole contents, in water, of the same coffer vessel forms the Pyramid ton weight, which comes between the avoirdupois, and our shipping ton; while on being Pyramidally divided by 5x 500, it yields the earth commensurable, and nearly British, pound weight, already alluded to.

Temperature and Pressure

There are two necessary scientific refinements, well understood to accompany all accurate weighing in modern times, viz., reductions to standard points both in *temperature* and *atmospheric pressure;* and if I were now to pass them by, some of my readers might fear that they had been neglected in the ancient Great Pyramid; especially as modern savants can do nothing in those subjects without constantly referring to their very modern instruments of delicacy and precision— the thermometer and barometer.

Of course, these instruments were well known in 1793 to the learned Academicians who contrived the French metrical system for after those doctrinaires had wholly forgotten, or omitted, to make their weight measure scientifically commensurable with the earth in its mean specific gravity,—they must needs proceed with Machiavelian art to take it, i. e., their disappointment or revenge, out of the public, by making the further temperature and pressure references for the said weight so extra and dreadfully scientific or *pseudo* scientific that the poor public should never afterwards have a moment's rest or satisfaction on the subject. And this uncharitable result the learned men brought about by ordaining, that the true weight of the national metric standard weight measure should be obtainable and visible only when it was weighed both in a *vacuum* and at the almost freezing temperature of *the greatest density of water,* say 39° F.

Now the French metric-rod was made to be of a certain length, in order to be symbolical, by its even commensurability in length, of the size of the earth on which man lives; and not of the very different sizes of the planets Jupiter, Saturn, Uranus, Venus, or Mercury, not to say anything of the still larger globe of the central Sun.

Are, then, in the department of physics, total absence of all atmosphere, and a nearly freezing temperature, the circumstances under which man lives, works, and rejoices upon this earth?

So far from it, he could not live for a moment under such conditions, and they are by no means characteristic of the earth either as a whole, or in any inhabited and civilised part thereof; while they are far too expensive, troublesome, and disagreeable to bring about mechanicaliy or chemically in closed apparatus, to be ever largely appealed to as a really practical test connected with the weight-measures of the business of the world.

But the Sethite mode of dealing with this physical part of weight measure was, to seek out a spot both in latitude, longitude, and height, such that while the barometric pressure should be seldom disturbed from its annual mean height for all of the world's man-inhabited surface, the mean annual temperature should also be that of all the civilised, flourishing and populous countries of the whole earth,—and *that* physically most representative spot in latitude, longitude. and height, is exactly where the sons of Seth built the King's Chamber of the Great Pyramid. While the remarkable temperature which they thereby obtained may be Pyramidally expressed as a temperature of 1-5, viz., 1-5 of the scale from freezing to boiling of water, or 68° F.; a temperature, below which human nature seeks methods of warming its places of abode; and above which it seeks to cool them; but at which it desires nothing more suitable for work or play, prayer or praise, and all the accuracies of science.

And now to conclude, tables indicate (from returns gathered by other men and more than 50 years ago), that the chief Pyramid standards of measure, endowed with such marvellous earth-commensurability, and which in the earliest times were known only to the sons of Seth, and after them to the Israelites,—have in these latter times been found, with slight variations only, amongst the Gothic and Saxon nations who have occupied Europe during the last 1500 years; or the period of the power of the Christian ages of the world under the dispensation of the First Coming.

The old Roman pound was equivalent to no more than from 4,981 to 5,246 English grains; the ancient Greek mina to 5,189 to 6,994; and the Pharaonic Egyptian mina to so much as 8,304 grains. Hence, it will be seen from the above entries especially the Prussian ones, that Germany had once the true and most ancient Great Pyramid pound, very closely indeed; strange, then, her recent infatuation to have given it up, actually within the last four years only, and for the modern atheistic system of Paris. Strange, I repeat, except on Edward Hine's restrictions of the Teutonic share in Israelitic descent, coupled with the predestined character of the now approaching times.

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THE WATCHMAN OF ISRAEL

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

Editorials

Zionism in the Balance

Our brothers of Judah are themselves furnishing rather unmistakable evidence that Zionism as it is being developed in Palestine is a visionary and impractical scheme which neither normally fulfills the Scriptures nor justifies the claim of its supporters. Of course those who have been rescued from bondage to the fallacy that Israel is synonymous with Judah, at once see why this concept of Zionism is destined to either collapse or be turned into truer channels. As an independent national Jewish state, Zionism is a political impossibility; and even as a national Jewish homeland, its physical possibilities are so limited that at best it could only serve to stimulate a new rallying cry for racial and religious unity.

Within the past few weeks the American Zionists held a convention at which were present not only many of the most distinguished Jews of America who have been identified with the Zionist movement, but also many of the most prominent Zionists of Europe including Dr. Weizmann of London, the head of the International Zionist organization. That history repeats itself, and that there is but one conflict whether expressed individually or collectively, was clearly shown by the deliberations and results of this convention. A miniature world war was staged by our Jewish brethren in which the elements of progress and liberty expressed principally through Jews whose lives had been leavened by the influence of Anglo-Saxon ideals came in contact with those whose environment and training made them the champions of the outworn reactionary European policy of questionable ambition, greed, and selfishness. As a result of the determination of the European delegates to have their policy dominate the movement, the American officials resigned and prominent Russian-Polish Jews took their places, thus insuring the complete domination of the Zionist movement by those whose political ideals conform to the old European standard. This development confirms the fact that Zionism as at present constituted is destined to collapse.

Among American Jews none has won for himself greater confidence and public esteem than Henry Morgenthau, late American ambassador to Turkey. In the current issue of the *World's Work*, Mr. Morgenthau contributes a timely article under the heading, "Zionism a Surrender, Not a Solution." He declares Zionism to be "wrong in principle, unsound in its economics, fantastical in its politics, and sterile in its spiritual ideals." Mr. Morgenthau's views are so logical and convincing that we cannot do better than quote his intelligent conclusions at some length. He inquires, "Is Zionism a spiritual will-o'-the-wisp?" and answers this question in part as follows:

"My answer to the spiritual pretensions of Zionism is the positive answer that the solution has already been discovered—the way out has been found. The courageous Jew, the intellectually honest Jew, the forward-looking Jew, the Jew who has been willing to fight for his rights on the spot where they were infringed, has won his battle, and has found all the glorious freedom which Zionism so impractically describes. The brave Jews of England did not surrender their cause. They did not seek a moral opiate in an Oriental pipe-dream of retreat to a cloud-land Zion, pictured by fancy on the arid hills of Palestine. They stayed in England; they fought on English soil for their rights as men.

"Do not forget that in this victorious struggle the Jew made no compromise whatever with his conscience. He did not abandon his racial, religious, or cultural heritage.

"The courageous and wise Jews of France and Italy have fought this same battle to this same victorious conclusion.

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"Nowhere in the world has so glorious an opportunity been offered to the Jew [as in America]. Generous America has thrown wide the doors of opportunity to him. The Jew possesses no talents of the mind or spirit that cannot find here a free field for its most complete expression.

"Does he seek political office? Jews in this country have been or are members of every legislature, including the Senate of the United States; ambassadors representing the person of the President at foreign courts; officers of the judiciary in every grade from justice of the peace to justice of the Supreme Court of the United States.

"Does he seek freedom of conscience? He may freely choose his mode of worship, from the strictest of orthodox tabernacles to the most liberal of free synagogues.

"Does he seek a field for business talent? The evidence of opportunity in this direction is so overwhelming that it need not here be wearyingly recapitulated.

"The enlightened Jews of America have found the true road to Zion. To them Zion is no mere political mechanism, existing by the political sufferance of the greater Powers. To them, Zion is a region of the soul. To them, it is an inner light, set upon the hill of personal consciousness, inspiring them as individuals to fight, each for himself, the battle of life where he meets it; demanding in virtue for his own worth the respect of those about him; winning through to the dignity and position to which his native gifts and his self-developed character entitle him.

"None of us would deny our race or faith. We are Jews by blood. We are Jews, though of various sects, by religion. But as for me (and here I am sure I speak for a vast body of Jews in the United States), if I were pressed to define myself by any single appellation, I would unhesitatingly select the one word *American*. Neither I nor the humblest worshipper in the most orthodox congregation can hope for anything from Zionism that is not already ours in virtue of our participation in the freedom of America.

"We have come to see that the worship of the God of Israel, the acceptable obedience to His will, is not contingent upon the clothes one wears, upon the meat one eats. His kingdom is the soul of man. In that boundless temple He receives the priceless sacrifices of the true believer.

"Any Jew in America who wishes to be a saint of Zion has only to practice the cultivation of his spiritual gifts—there is none to hinder him. Any Jew in America who seeks material reward has only to cultivate the powers of his mind and character—there are no barriers between him and achievement. Any Jew in America who yearns for social position has only to cultivate his manners—there are no insurmountable discriminations here against true gentlemen. The Jews of France have found France to be their Zion. The Jews of England have found England to be their Zion. We Jews of America have found America to be our Zion. Therefore, I refuse to allow myself to be called a Zionist. I am an American."

International Disarmanent

The prophetic visions of the prophets of Israel are truly nearing practical fulfillment when the nations of the earth gather together under the dominant influence of the sons of Joseph to take steps toward bringing about that day when the nations shall "learn war no more." The forthcoming disarmament conference in Washington has possibilities which cannot be overestimated. Its proposal by the United States and the hearty and immediate cooperation of Great Britain, France, and Italy tend to emphasize the apparent reluctance of Japan to enter fully into the negotiations. It is to be hoped, however, that the spiritual progress of the world during the past few years has created such an overwhelming public opinion in favor of disarmament in all the nations of the Occident that Japan will be compelled to renounce her questionable ambitions, impossible of fulfillment, and, heartily cooperate for the benefit of universal humanity. However, if she fails to rise to the occasion, her attitude can but bring out from under cover her real intentions and thus enable those nations which are allied upon an unselfish and spiritual foundation to take such steps as may be necessary to protect the world against any point of view which would obstruct the evolution of the ideals of Israel.

St. Paul in Britain

Those who have been inquiring for *St. Paul in Britain* by Rev. R. W. Morgan will be glad to learn that it may now be obtained (see advertisement on cover). This splendid work has been out of print for a number of years and the new edition is most welcome.

Our Debt to Magna Charta

The recent anniversary—the seven hundred and sixth—of the beginning of the Magna Charta conferences at Runnymede was celebrated by a union of several patriotic societies in New York, though by the general public there and elsewhere it was permitted to pass, as usually, quite unnoticed. It was claimed

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by the few who observed it that theirs was the first commemoration of it ever made in America. If that be true, the fact is of little credit to the nation at large, though of much credit to those who after so many years of ungrateful neglect have established, as we hope, a commendable custom.

For the "Articles of the Barons," as Magna Charta used commonly to be called, must not be regarded merely as a historical document, nor yet as belonging exclusively to England. All thoughtful students of American democracy attribute the stability and success of this Republic largely—and quite correctly—to what we may term the heredity of self-government. They recognize the fact that the founders of our Government had behind them the traditions, the discipline, and the spiritual impetus of centuries of popular rights and popular government. It is only fitting that we should recognize and remember Magna Charta as the beginning of those traditions and influences, and therefore as the primal source of American democracy.

There can be no exaggeration in saying that in Magna Charta were enunciated, most explicitly, some of the most important provisions which Jefferson and his colleagues insisted upon incorporating in the first amendments to our Constitution, commonly and appropriately known as the Bill of Rights. The fourth, fifth, sixth and eighth of those ten articles were almost literally copied from Magna Charta. Perhaps the most valued of all our constitutional guarantees is that which declares that no person shall be deprived of life, liberty or property without due process of law. That is in Article V of our constitutional amendments. But more than seven centuries ago the barons made it Chapter XXXIX of Magna Charta, in these words:

"No freeman shall be arrested, or detained in prison, or deprived of his freehold, or outlawed, or banished, or in any way molested, and we will not set forth against him nor send against him, unless by the lawful judgment of his peers and by the law of the land."

With equal directness it was provided that every accused person should be entitled, freely, to prompt and impartial trial, pending which excessive bail should not be required. Indeed, most of the principles of our Bill of Rights were established at Runnymede, wrested by the insurgent barons "by force and fear" from the ablest but most unscrupulous of the Angevin kings.

Nor should we make the mistake of supposing that the barons secured merely their own rights and disregarded those of the common people. The historian Green truly says that the rights which they claimed for themselves they claimed for the nation at large. There were, of course, some exceptions, specially noted in the text. But these were largely technical. The great principles of personal liberty and rights, such as we have quoted from the famous Chapter XXXIX, were specifically demanded and secured for all the freemen of England, whether nobles or commons. Moreover, the moment these principles were established in behalf of the barons, it became inevitable that they would be extended to all the people. Precisely the same arguments which required the sovereign to concede those rights to some of his subjects required that they should be enjoyed by all his subjects.

It would be preposterous to pretend that the guarantees of personal and popular rights in the Constitution of the United States were spontaneous new creations or inventions of the authors of that instrument. They were written into the Constitution by men whose ancestors more than five centuries before had written them into the Great Charter. They were the common property of the Anglo-Saxon race and were inherited by this branch of it just as was the English language. It in no way detracts from the majesty of our Constitution or from the respect and devotion with which it is to be regarded, to invest it with the authority of long descent. It will on the contrary confirm our allegiance to it to recall and to commemorate its inheritance from Runnymede. If in the rude old days of force, determined men exacted these guarantees of the rights of man from a despotic and unscrupulous king, all the more surely should we, in these days of law, maintain those same rights when there is none to challenge them but ourselves. That is the lesson of our inheritance from Magna Charta.

—Boston *Transcript.*

Communications

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

On opening the WATCHMAN OF ISRAEL for June, I was delighted to see "Letters from Switzerland on the Great Pyramid" by Rev. Wm. M. H. Milner. I had often wondered where Mr. Milner had hid himself, since he had given up the Editorship of the *Covenant People,* and was surprised that Mr. Milner could restrain himself from writing on the Great Pyramid when so many ideas were being advanced dealing with the present time and the critical passages from a chronological standpoint, of the whole Pyramid system.

My great interest in Pyramid chronology as well as Bible chronology prior to and during 1904 particularly, is inseparably connected with Mr. Milner's *History Fulfilling Prophecy* which I believe is at present out of print. I thought so much of this work of his that I tried to embody the main facts in a chart, and later into book form which is now advertised in the

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WATCHMAN OF ISRAEL. The main thought was that there were co-relating events, a balancing of history although separated by the immense span of 2520 years; that at a set time Israel and Judah while separately distinct as to government, locality and prophetic forecast, because of sin, went into eclipse, or in other words, their national sunset; and the Gentile nations of Babylon, Greece, Rome and other nations arose into power, while they passed into servitude and dark forgetfulness, or were kicked from pillar to post, and nation to nation as the Jews have been treated.

As there was a gradual *sunset* to the Bible history of Israel and Judah covering about 187 years, and so into the darkness of night, commencing about 774 to 587 B. C. when Jerusalem was destroyed by Nebuchadnezzar, there was no less the *midnight era* when the Papacy and Mohammedanism arose, followed in due time to a sure *dawn,* yes, the awakening of national Israel, under another name, and different locality, from 1746 to 1933 A. D. which is none other than the story of the wonderful growth and development of Anglo-Saxondom, in its national, religious, commercial and geographical dominance in the world. As only a few, very few years remain, men's eyes are being opened to the fact.

To go back to my own case of studying this subject, I was deeply impressed with the last 22 years and 6 months of the history of Judah and Benjamin, especially having to do with the monarchy, given in 2 Chronicles, 35th and 36th chapters, and in Jeremiah. We are impressed with the fact that King Josiah was really a godly man but he had a bad father and a worse grandfather. He came to the throne when only 8 years old. You may read in 2 Chronicles 34: 3. "For in the eighth year of his reign [he was then 16 years old] while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem, from the high places," etc. He then began to have an interest in the temple, having it cleaned and repaired after its long neglect. While this was being done a book of the Law of the Lord, given by the hand of Moses was found in the temple by the high priest. It was read before the king, and on hearing the words, he rent his garments, and enquired of the Lord, through the prophetess Huldah, if these judgments still held good. He was told they did, but not in his day. Josiah was only 39 years old when he thought he had good cause to fight the king of Egypt. He was killed in that war. Should you read this history, you will find that four kings succeed him, when seemingly the kingdom of Judah was terminated forever. Two kings reign for three months only, and two for 11 years, in all 22 years 6 months and 10 days.

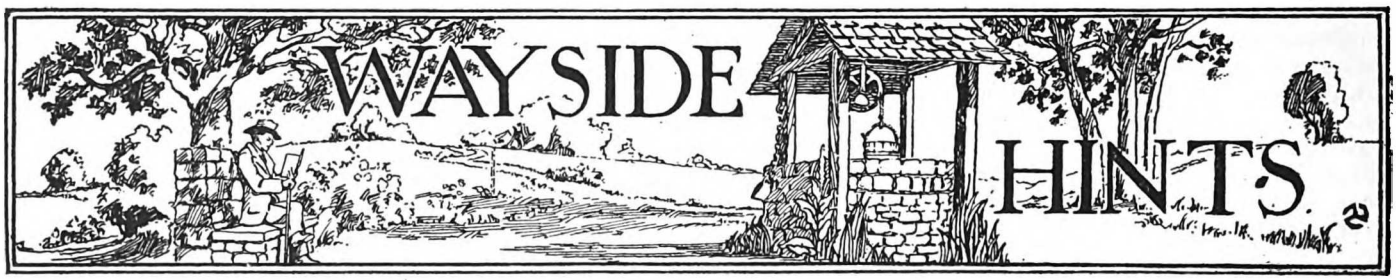
Now I say I was studying the Great Pyramid passage from the Grand Gallery to the King's Chamber. I happened to put down the figures of the Ante-chamber passage (then known) as 52 inches, the Ante-chamber as 116 inches, and the King's Chamber passage as 100 inches, in all making 268 inches, and somehow was led to divide them by twelve, the result giving me 22.4. I had in mind that Jesus had said that for the elects' sake those days should be shortened. (Matt. 24:22.) So I concluded that up to the Ante-chamber. Passage, from the entrance thereto, one inch equalled a year, but upon entering the Ante-chamber passage and along the floor until the King's Chamber is reached, one inch equalled one month. I communicated *this fact* to the *Covenant People* in 1904 and later to the *Banner of Israel,* but it did not take at the time.

In the April number of the *Covenant People* for 1910, Mr. Milner warned his readers that the Empire must be prepared to bow its head, to go from the Grand Gallery of 28 feet high to the Ante-chamber passage of only 44 inches high, in which an ordinary man would have to stoop considerably. After the Armistice of the Great War, Mr. Blanchard in the WATCHMAN OF ISRAEL showed that the Ante-chamber passage is only 51½ inches long instead of 52 inches and therefore 51 months and one week, the exact length of the Great War, as far as Great Britain was concerned,—the very measurement I had contended for 15 years before. But there is another curious fact, from May 6th, 1910 to August 4th, 1914, is within a few days (and it may be exact from death of King Edward) the same length of time that was the actual duration of the War. Naturally in such a wonderful subject as Pyramid and Bible chronology, there will be more than one school of thought.

It was generally accepted at first that the Grand Gallery began with the birth of Jesus, as we also count our A. D. years. That seemed simple indeed. We understand that the Grand Gallery along the wall, above the Ramp and missing the step is 1881.6 inches corresponding to our 1882 A. D., when British-Israel went into Egypt, and was a land mark indeed in our history. Now to make the Grand Gallery commence at the public ministry of our Lord, will leave that important national event in the air. The Prophet Micah (7:15) seems to see that very day in his prophetic eye, and the subsequent events, giving as many years after 1882, as Israel was coming up *from Egypt* to the Promised Land, which brings us to 1922. The Prophet Micah says, "According to the days of thy coming out of the land of Egypt will I show unto him marvelous things." Now I am sure we will be in a receptive mood to accept what Mr. Milner sees well to submit to us for the very year that the prophet says shall be marvelous.

Yours sincerely,
William Reeve

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Let every book worm, when in any fragrant, scarce old tome he discovers a sentence, a story, an illustration, that does his heart good, hasten to give it. —*Coleridge.*

Books are the best of things, well used; abused, among the worst. What is the right use? What is the one end, which all means go to effect? I had better never see a book than to be warped by its attraction clean out of my own orbit, and made a satellite instead of a system.

—Emerson.

The most needful piece of learning for the uses of Life is to unlearn what is untrue.

—Antisthenes.

The universal voice of mankind is not infallible. It was the universal belief once, on the evidence of the senses, that the earth was stationary;—the universal voice was wrong.

—Rev. F. W. Robertson.

In regard to religious matters, there is an intellectual cowardice instilled into the minds of the people from their infancy; to inquire or exert their reason is denounced as sinful.

—Erasmus Darwin, M. D., F. R. S.

The greatest part of the Christian world can hardly give any reason why they believe the Bible to be the word of God, but because they have always believed it, and as they were taught so from their infancy.

—Dr. Isaac Watts.

"Be sure if you do your very best in that which is laid upon you daily, you will not be left without help when some mightier occasion arises."

"The impossible thing is usually accomplished by the fool who didn't know it was impossible."

There is a God, and he is good, I say to myself. I try to increase my trust in this, my only article of creed.

—Prof. Maria Mitchell.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—John G. Whittier.

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.

—Victor Hugo.

The test of spirituality is that you cannot tell whence it cometh or whither it goeth. A man never feels the discord of his own life, never hears the jar of the machinery by which he tries to manufacture his own good points, till he has stood in the stillness of such a presence. Then he discerns the difference between growth and work. He has considered the lilies, how they grow.

—Drummond.

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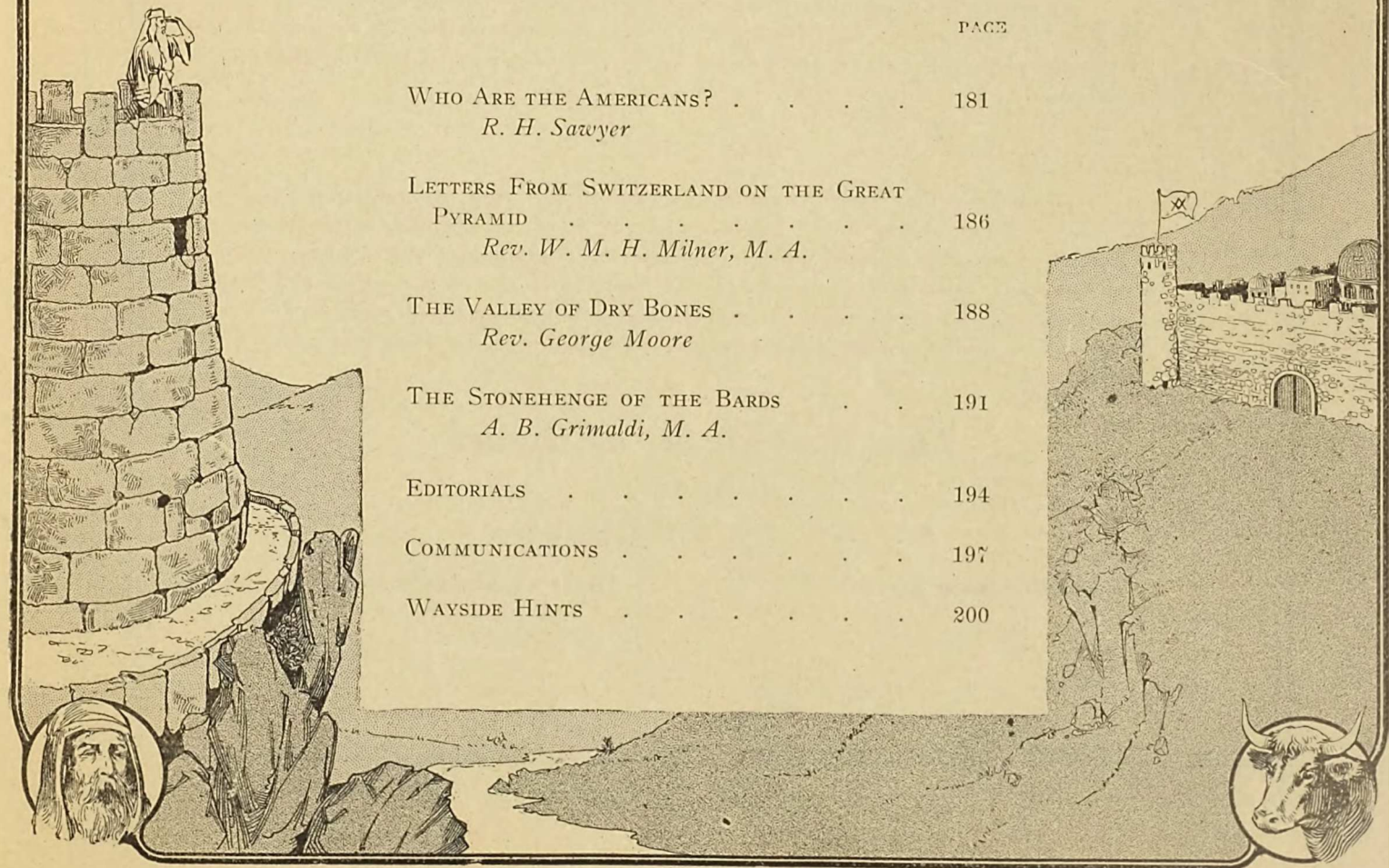
BEHOLD, HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP

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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To proclaim the fact that the ideals of American government represent the unfoldment of all of the world's previous attainments in the realm of law, order and government.

To elevate the Bible in its true position as the great and guiding light in all the affairs of our people, at home and abroad, because it is the textbook and guide book of Israel.

To seek a more complete knowledge of the Divine Plan of the Ages, in which, we have reason to believe, is revealed the foundational Principle upon which the American government and its institutions rest, and upon which the future welfare of the world depends.

To promote a better understanding between all peoples of the earth, and to endeavor to make America so "American" that there will be no room for false religious and political ideals.

To assist in making America the secure home of a free people, and the hope and haven of the oppressed people of every land.

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THE WATCHMAN OF ISRAEL

"Behold, he that keepeth Israel shall neither slumber nor sleep." Psalms.

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Who Are the Americans?

History from 1921 B. C. to A. D. 1921

By R. H. SAWYER

"Will civilization survive?" "Has Christianity failed?" "How long will Anglo-Saxon ideals endure under the present stress of destructive forces?" Such are the serious questions claiming the attention of thinking minds in America, and throughout the world today.

Humanity faces conditions such as it has never before confronted. The nations of Europe are aflame; red ruin sweeps the lands of antiquity; thrones have been cast down, crowns torn from the brow of once revered monarchs, and monarch and crown have been trampled into oblivion beneath the feet of infuriated peoples. Plans for the reconstruction of ruined homes, wasted cities and war-wrecked nations are widely discussed, but the elements of dissatisfaction and destruction of the old order of things sink deeper into the despairing minds and burdened hearts of humanity, until the most conservative are made to wonder what the immediate future holds in store for an overburdened and sadly perplexed world.

What of England, proud mistress of the seas, stern arbiter of the fate of nations? What will be her fate in the coming years, nay, in these strenuous days of internal strife when half fed multitudes not only predict her downfall, but direct their wasting energies toward the rapid fulfillment of their evil prophecies.

What of America, proud, free, prosperous America? Can America long survive the destructive principles which have wrought such ruin in other nations? Many answers to these serious questions are coming from thoughtful minds in our own and other lands, but the answers are not always satisfactory. A writer on "The Student Christian Movement and A New Christian World" says: "Students have never been so thoughtful as now. They are realizing that the supposed foundations of society have been shifting sands.

"They are discovering that formal religion is in no way able to combat selfishness and greed, suspicion and hate. They have come to see how many seeds of war there are in modern social life."

A dignified Senator thus forecast the rule of the mob, as he warned his colleagues in the United States Senate of the trend of the times: "You fellows who think more of big business than you do of your religion will come to my successor on bended knees, praying for protection from the mob. Those who are called radical now will be the Conservatives of the future."

A Spanish newspaper has recently charged America with the ambition and determination to rule the world. Commenting on this the Portland *Oregonian* said: "It is probable that America is more the favorite of destiny than her citizens ever imagine, and that the Spanish version of present-day evidence is simply untrue in that the ultimate purpose is misread."

A German financial leader in a recent conversation with Senator McCormick said of America:

"Now we shall witness the inevitable and irresistible oncoming of a second Rome, to conquer the old civilized states of Europe, smitten with decay engendered by rivalries, divisions and hatreds which they cannot cure. Peace, and lasting peace, a Roman peace, will be laid upon them by the Masters of the world."

When the Senator assured him that nothing was more remote from the hearts of Americans than such a conquest, the German said: "It is not a question of your will to conquer; an inevitable and irresistible destiny will carry you on to dominion, whether you will or not."

But One True Answer

There is but one true answer to these momentous questions and that answer can come only after an intelligent understanding of the question: "Who are the Americans, and why have they prospered when the nations of the old world have suffered such un-

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speakable horrors?" "You will understand what He intended in times to come." (Jer. 23:20. Ferrar Fenton's Translation.)

"Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them." (Ezek. 36:37.)

The prophet is describing world-wide conditions in which the restoration of Israel, the revelation of God to the heathen, and the coming of the long sought peace and brotherhood are accomplished facts. In their search for an understanding of the present world conditions men have inquired everywhere except of God. The Bible, the Church, and Jehovah seem to have been regarded as sweet and beautiful sentiments, too sacred to be associated with the commonplace things of life. "Having a form of godliness, but denying the power thereof."

Now at the end of the ages, when the whole world is confused and perplexed by ever increasing problems, "men's hearts failing them for fear, and for looking after those things which are coming on the earth," would it not seem wise to inquire of the Lord as to the past history and future destiny, not alone of America, but of the nations about her?

That the destiny of America is a part of the eternal plan of the ages is a foundational truth, laid deep and strong in the hearts of real Americans by the faithful teachings of the founding Fathers, and the outstanding characters in every period of our country's history.

"You cannot leave God out of American history and explain America," said an editorial writer in one of our great Western dailies. The thinking mind will accept the statement as a plain, practical truth. Editorial writers in various parts of the country are expressing the national conviction that America is a part of the plan and purpose of Jehovah for the advancement of the cause of righteousness and peace among all nations. A writer in the *Chicago Post* said: "It is our humble faith that in the providence of God we were destined to serve the world in that crisis when defeat threatened for the hopes of men.

"And it was possible for God to use us *because* in spite of all blunderings and temporary forgettings, we had not lost our vision of the goal, nor our *belief* that He has for us a purpose. There is a divine plan for the race, and in that plan we have our part to play."

The Land of Joseph

In this divine plan America occupies that honored place assigned by Jehovah to the house of Joseph, the favorite son of Jacob-Israel:

> **13. And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.**
> **14. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.**
> **15. And for the chief things of the ancient mountains, and for the precious things of the lasting hills.**
> **16. And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.**
> **28. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew." (Deut. 33:13-16,28).**

Whether we begin with Joseph, the exalted Hebrew ruler of Egypt and follow the finger posts of history planted by the hand of Israel's guiding God, or whether we begin with the America of today, from her rich blessings providing corn for the famine stricken nations, and follow the same "way marks" backward over the track of the chosen race, we will be forced by the facts of history to conclude that America, our America, so abundantly blessed of Jehovah above all the nations, and so desirous of sharing her rich heritage with every land, is the western home of the sons of Joseph, exalted like their honored father to be the sincere benefactor, and big brother to the needy world.

The Man Joseph

Let us inquire into some of the peculiar phases of this remarkable character, seeking to know the secret of his boundless success in the face of such difficulties, as few, if any other men have encountered in their struggle to gain the heights of noble achievement.

He was the twelfth arrival in the family of Jacob, son of Isaac, grandson of Abraham the Hebrew, who was the founder of many of the ancient and modern nations. Because of his superior qualities, Joseph, was exalted above his brethren, more loved as a child, and in manhood invested with a double portion of his father's possessions, and given the priceless heritage or birthright of the royal race.

"And Israel said unto Joseph . . . . I have given unto thee one portion above thy brethren . . . . 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, and on the crown of the head of him that was separate from his brethren." (Gen. 48:21, 22; 49:26.) This was not an arbitrary selection of a favorite son by a partial father. It was due to the operation of that principle, or law of life, as old as the universe, proclaimed by the Christ, and yet so sadly misunderstood today:

> **"Whosoever hath, to him shall be given, ... but whosoever hath not, from him shall be taken away even that he hath." (Matt. 13:12).**

Joseph possessed much, and to him much was given. "Blessed are the pure in heart: for they shall see God," said Jesus, the Christ. Joseph possessed a clean heart, a superior mind, and an abiding consciousness of the

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presence and power of God, therefore we witness the fulfillment of the divine promise in him: "Whosoever hath, to him shall be given."

It is worthy of note that Joseph's purity of mind and heart, and his frequent manifestations of divine power were due to the fact that he was the desired offspring of parents mated in accord with the principle, or law of life, for Joseph, unlike other sons of the same father, was a product of love rather than lust.

In the history of Jacob and Rachel, parents of Joseph, the Scriptures record one of the most beautiful romances of the ages. It was not only a case of love at first sight, but an enduring love which found tender expression even after old age had robbed Jacob's life of its romance.

That Rachel was loved by her husband above all the others is plainly indicated in the inspired record:

> **10. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban, his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother.**
> **11. And Jacob kissed Rachel, and lifted up his voice and wept.**
> **18. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel, thy younger daughter.**
> **20. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. (Gen. 29:10, 11, 18, 20.)**

The beautiful story of this favorite son of Israel is related in the last thirteen chapters of the book of Genesis. It should receive the careful consideration of all who would understand God's purposes concerning the world of today. To the character of Joseph may be traced the foundation of many of the Anglo-Saxon characteristics, and he may well be termed the spiritual father of American ideals.

The possessors of the rich blessings of land and sea, and the desire to share these blessings with all nations, the exaltation of womanhood and the protection of her rights under all circumstances characterize the Americans above other peoples today, and strangely commingled with the unrighteousness of her conglomerate masses it is true that America has stood, from the very beginning of her history for an unparalleled freedom in the worship of God, which seems to forecast a spirituality in the days to come, promised, first of all, to the descendants of the Heaven-favored Joseph.

Looking far down the centuries to the time when Israel should have reached her higher spiritual plane the prophet Isaiah said:

"Thy people also shall be all righteous." . . . . "I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders."

In the days of Moses there was a forecast of the high plane of spirituality to which Israel would attain in the days of her final restoration for it is written in the Book of Exodus: "And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel . . . . Ye shall be unto me a kingdom of priests, and an holy nation.

A Preacherless World

That all Israel should ultimately become spiritualized, and that they should bring forth the fruits of righteousness is one of the most definite promises made by Jehovah to his people. It may seem strange to the reader to contemplate a time on earth when the church bells will no longer ring an insistent call to the tardy worshipper, and when there will be no place for the preacher with his promise of reward for the faithful, and punishment for the impenitent, yet such is the picture presented in the sure word of prophecy. There will be a preacherless world, at least a world of pulpitless preachers in the better days to come, for such will be the high order of Israel's spirituality that the people will need no reminder of their God-given responsibilities and privileges. Jesus himself indicated this as he said: "It is written in the prophets, And they shall be all taught of God." The reference was to the promise of God as given through Jeremiah, the Prophet: "After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts . . . . And they shall teach no more every man his neighbor, and every man his brother, saying, know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:33-34).

This higher spiritual plane will only be attained when the veil that covers the face of the people is removed, and Israel awakened to their identity as the "elect race" shall accept the Christ as their Lord and King, sharing their Heaven-sent blessings, material and spiritual, with the people of every other race and nation.

Purity the Secret of Power

Joseph was idealistic, spiritual, so pure in mind and heart that he could look upward to the throne of the infinite and catch intimations of things yet to come.

This son of love became a dreamer, or thinker of the thoughts of God. He was a man of power because he possessed a mind devoid of inherited or acquired evil, into which the divine mind might shine and from which the divine light of life might be reflected.

There is the secret of success and happiness in the life of the individual institution or nation: the ability and willingness to receive and reflect the mind of God.

> **5. Let this mind be in you, which was also in Christ Jesus.**

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9. Wherefore God also hath highly exalted him, and given him a name which is above every man. (Phil. 2:5, 9).

With the beloved Jesus, of whom our father Joseph was an illustrious type, it is within the realm of truth to say, he too was the outward expression of the thought of the Heavenly Father. The blessed Mary, possessed of purity of mind and heart, was but the instrument for the operation of the divine Mind, having the ability and being willing to catch and reflect the light of life from the mind of God.

The ideal America is, just as truly, the expression of the eternal principle of divine light and life, caught by the love-filled minds of the Pilgrims whose one desire was to reflect the mind of their God. The real America is the embodiment of the everlasting truth as proclaimed by prophet and apostle, a visible expression of the loving mind and saving mission of humanity's Savior.

The faith of America's founding fathers, their desire, ability and willingness to reflect the plans and purposes of the great Jehovah, are among the many evidences that the descendants of Joseph are in America today, possessing in their national characteristics and sacred ideals all the racial marks identifying them as the worthy heirs of this noblest of Israel's noble sons. To such will be given abundantly of every good gift, for herein lies the power to attract, enjoy and reflect the noblest powers divine.

The true American, whether of Anglo-Saxon birth or by the God-given law of adoption, need feel no fear of claiming Joseph as his father, or hesitate in assuming the world-wide responsibility of unselfish service which such a claim entails.

Joseph, the father of our fathers was a man, such a man as every American should desire to be, and must become, if he would measure up to the mark of his high calling as a worthy citizen of America, the land of Joseph.

Of such a father, and of such sons we may well exclaim!

Methinks high forces were unloosed by God
At your conception; and, from star to star,
The Unseen Helpers of the great-race trod,
Bringing new light from regions fair and far.
So many human lives seem accident;
They do not speak of any purposed plan.
But yours—ah, yours was most divinely meant.
The God of Israel called to earth a Man.

The Making of a Nation

Sold into slavery by his brethren, the lad Joseph was carried into Egypt and became a servant to Potiphar, an officer in the army of the king.

His inherent qualities of true manhood won recognition and rapid advancement, but the secret of all his success may be found in the statement:

"His master saw that the LORD was with him, and that the LORD made all that he did to prosper." (Gen. 39:3.)

As a result of a woman's false accusation Joseph lost his position of honor and trust and was cast into prison. But no harm can come to one on whom the mind of God has a place. This effort to destroy Joseph was again the means used of Jehovah to advance him to position and honor.

21. But the LORD was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. (Gen. 39:21.)

Let us suppose that Joseph had prayed God to save him from the humiliation and shame of prison, and restore him to the favor of his former master. Would it not have been a misdirected prayer? It was in prison that he met the servants of Pharaoh, and by the interpretation of their dreams was later brought to the attention of the Egyptian monarch.

His way to honor and glory led through the gloomy prison doors. If he prayed to be spared that experience God graciously ignored the prayer. It is just as true of the divine plan and our part in it today.

We, ignorant of ourselves,
Beg often our own harms,
Which the wise powers
Deny us for our good;
So find we profit
By losing of our prayers.

Called from the prison, Joseph, the elect of Jehovah, stood in the presence of the mighty Pharaoh, the same calm, courageous, well balanced, manly man who had hitherto faced every experience with an unbounded faith in the God of Israel, ready for whatever might come, confident that all would fit into the great plan of which he was an essential part.

Because of his manifestation of the spirit of God in the interpretation of Pharaoh's dream, this future father of our race was exalted to be the chief ruler over Egypt. (See Gen. 41:39-52.)

As the result of the famine which he had foretold, Joseph's brethren in Canaan were driven by dire necessity to seek food in Egypt. Later the aged Jacob with all his family were brought from their homeland and became inhabitants of the land of Pharaoh. (Gen. 46:1-27.)

We need to remember in considering this strange history that we are witnessing the making of a mighty nation of which our own is the natural outgrowth. Jehovah had said: "I will there make of thee a great nation."

In Egypt we may have a glimpse into the workshop of the Almighty God as he brings into being and fashions a great nation to suit his own revealed purposes.

A hundred and fifty years previous to Israel's coming into Egypt with his family of seventy souls, God had made this remarkable declaration to the childless Abram:

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13. Know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them; and they shall afflict them four hundred years.
14. And also that nation, whom they shall serve, will I judge; and afterwards shall they come out with great substance. (Gen. 15:13, 14.)

That this promise was literally fulfilled is proven by the established fact that Israel grew into a mighty multitude in Egypt, coming out under the leadership of Moses numbering more than three million souls.

The Racial Blessing

The Great Pyramid of Egypt, overhung by the Capstone and the All-seeing Eye forms the reverse of the Great Seal of the United States.

One of the great Egyptian obelisks, or needles of Cleopatra found its final home in America. The Man (Uncle Sam) is one of the significant emblems of our country, and he who would understand the hidden meaning of all these must go to the dying bedside of our father Israel far yonder in Egypt where American history finds its first foundation in the adoption and blessing of the two sons of Joseph.

3. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.
4. And said unto me, Behold, I will make thee fruitful and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.
5. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon they shall be mine. (Gen. 48:3-5.)

Here is the deliberate disinheritance of Reuben and Simeon, the eldest sons of Jacob-Israel, and the adoption of Manasseh and Ephraim as his legal heirs in their stead.

"From him that hath not shall be taken away even that which he hath." Reuben and Simeon, sons of an unloved and unloving mother, did not possess those fundamental principles of manhood absolutely essential to an intelligent understanding and willing co-operation in the plans and purpose of the Almighty God. Incompetent, inefficient, lacking the principles of Divine life, they were rejected by the Divine Law, or Principle of life, and supplanted by those who were more worthy.

Let us not lose sight of the fact that Jacob-Israel was the custodian for life of the birthright of his fathers Isaac and Abraham. This racial promise made to Abraham and Isaac had been transferred to Jacob, not as the natural successor, but because of his spiritual qualifications. Not only had the racial promise been confirmed to him by Jehovah, but on him had been bestowed the princely and immortal name by which the future great white race should be known. This honored name and the birthright blessings which were an inseparable part of it must now be duly transferred, lest it fall into the hands of those unworthy of such a sacred honor.

15. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born.
16. And he blessed Joseph, and said . . . . 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. (Gen. 48:15, 16.)

Some confusion has been occasioned even among believers in our identity as the sons of Joseph, by the distinction made by the aged Israel between the two adopted heirs of the name and promise.

There need be no question in the mind of the true Israelite today as to whom was given the great honor.

The exaltation of one people above the other occupied no place in the mind of Israel. He forecast the strangely different characteristics which should mark the two branches of the House of Joseph.

The difference was to be in quantity, rather than quality. Manasseh was to become " a people," a great nation, while Ephraim was destined to develop into a "multitude of nations."

Manasseh (America) is readily recognized in these "last days" as "a people," the great oustanding nation of the whole earth, while Ephraim (Great Britain) has become "the multitude of nations," whose colonizing proclivities are ever adding to her destined greatness.

But would it not be difficult to speak of America as Manasseh and of Great Britain as Ephraim, if by those terms we intended to confine the descendants of either to the boundaries of any one land? Ephraimites by the million are in America, and Manassehites by multitudes are in Great Britain. Let us be content to say Israel dwells safely before God today, and has grown "into a multitude in the midst of the earth." With apologies to Kipling we may say:

There is one task for all
For all one life to give
Who lives if Israel fall
Who dies if Israel live?"

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Letters from Switzerland on the Great Pyramid

By W. M. H. MILNER, M. A. ("Oxonian")

Author of "Israel's Wanderings," "Russia Japhet," "History is on Our Side," "The Royal House of Britain an Enduring Dynasty." Editor for 16 years of "The Covenant People."

(Continued from Page 164 of the July Number.)

British Chaplaincy, North-East Switzerland.
Zurich, 25th July, 1921.

Dear WATCHMAN,

This third letter is being commenced just after your June number has come in, in which you have kindly printed my first. I am glad to see it followed, first, by my friend Mr. James Simpson's memories of Piazzi Smyth, and then by some extracts from Piazzi Smyth's own exposition of "Great Pyramid Measures." I am glad, because it gives these letters a good send-off, as they will be found to develop Piazzi Smyth's own idea of how Messianic prophecy is shown in the Pyramid, and that in turn as worked out in continually more and more detail by Mr. Simpson and myself. There is a recent view differing from this which has of late years found expression in certain quarters. I only ask that our view may have a fair hearing.

In the personal reminiscences we arrived at the year 1910. Early in 1911 the low passage in the Pyramid was entered. From that date till the Michaelmas of 1919 my ministerial work was still at Helston, and for the late spring, the summer, and early autumn of 1920. Since then (and for the winter of 1919-1920) my work has lain in this magnificent metropolis of North-East Switzerland.

That the time at Helston was not altogether unproductive of results in the way of information given and received on prophecy and Pyramid may be gathered from the kindly spontaneous expression of opinion in the address presented to me on leaving. This I referred to in my last. It may interest readers of the WATCHMAN to know some of the subjects dealt with in those interesting adult Bible readings we were privileged to hold there. One was "A Prophecy of the War in the Book of Joel," prefaced with these words:

"It came upon me on the afternoon of Sunday, November 7th, 1915, on looking over the two alternative evening lessons for the day (Joel. 2:21 and 2:9), that the opening paragraphs, up to a certain point, of the Book of Joel refer to the present war. So strong was this conviction that, my mind being full of this wonderful possibility, I put aside whatever else I had to say in the pulpit that evening, and resolved to tell my people, always now on the lookout for Bible clues anent the war, what seemed to me of the nature of a great discovery.

On October 6th, 1919, we arrived at Zurich. The very first Sunday in church proved that there was a great desire among the people for instruction. It was not many days before one of the younger members, still pursuing her education at the High School, asked if I could tell them anything about the Lost Tribes! This led to delightful weekly talks with those who soon became my "affectionate pupils," and subsequently to drawing-room meetings in different houses, at which a great percentage of the general congregation were present. We thrashed out together Ezekiel's "Russian" prophecy, and elucidated it by reference to the Great Pyramid, with the result that they are looking for what I have called "The Greatest Event in History" (greatest, that is, up to that time) as to happen on St. Andrew's Day next year.

These Zurich lectures I should like some day to give you in full, as showing how the Christian world is waiting to be instructed.

Let me now in detail introduce the subject of the Great Pyramid.

First, a hint to all who may be suddenly called upon to express their Pyramid beliefs in conversation with enquirers. Always make sure that your audience understands that *the* "Great" Pyramid is one thing, and that all the other pyramids are something totally different. The second, third, and rest were built for and used as tombs. The Great Pyramid was neither built for nor used as a tomb. Herodotus distinctly says that the king in whose reign it was built was buried outside, and his tomb has actually been discovered.

Never let it be forgotten that *at first* the Great Pyramid stood alone, glorious in its glistening casing, as well as in its stupendous height and girth. Let it be granted that this unique building was erected for a special purpose to be discovered in after ages. How naturally its beauty and magnificence would suggest to subsequent rulers the ideal for their own mausoleums! And so it was—that is what happened.

The next point is that the Great Pyramid fulfils exactly, and in the only way possible, the prophecy contained in Isaiah 19:19, 20. The old delta-land of Egypt forms a sector of the circle (the coastline fitting precisely into the circumference line) whose centre is the Pyramid. Being at the apex of the sector, that central point is also on the "border." That is the unerring Bible testimony to the Great Pyramid.

Many other points might be mentioned. Many great discoveries in the domain of "Weights" and "Measures" have been from time to time reported by successive Pyramid students. Problems of geometry, terrestrial and celestial, are solved in it. But the present writer is concerned only with chronology, the

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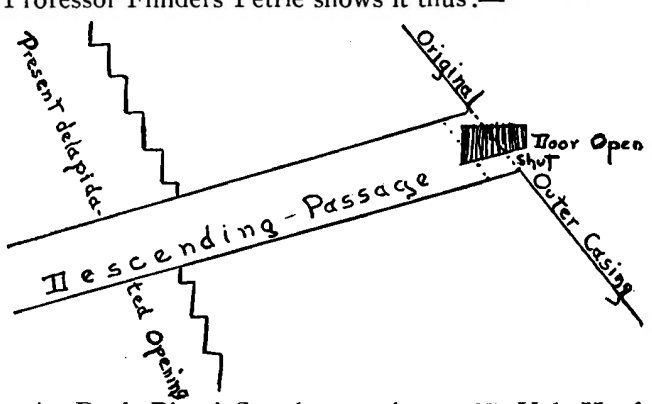
agreement between the passages and chambers of the Pyramid and the great providential dispensations of history. Recent and coming events are, he believes, wonderfully recorded therein.

Let us see what light we can get from the Great Pyramid on the doings of the world.

1. The Great Pyramid was not always in the delapidated condition in which it is at present. Some day it will be restored to its pristine form *and* cleaned.

2. Originally it was all smooth-faced. Any doubts on this score are set at rest by the discovery of Mr. Dow Covington in February, 1909, of seventeen casing-stones all in a row, three having been already discovered in 1837.

3. The present delapidated entrance was originally finished off with a passageway emerging on the smooth external face, closed by a stone door, swinging horizontally on side pivots, and having its outer surface flush with the general angle of the casing. A door such as this would possess no external marks by which its situation could be identified, and, knowledge of its existence having been lost, Al Mamoun was compelled to force an entrance for himself. That the great Pyramid *was* closed by a pivoted stone door is borne out by the writing of the ancient geographer Strabo (1st century B. C.) Referring to the Pyramids of Gizeh, he wrote:—"The Greater, a little way up one side, has a stone that may be taken out, which being raised up, there is a *sloping passage* to the foundation." Professor Flinders Petrie shows it thus:—



As Prof. Piazzi Smyth remarks, p. 37, Vol. II of *Life and Work at the Great Pyramid*:—

"The present beginning of the entrance passage is an accident of dilapidation, and mischievous destruction; hence, the roof ends northward at one distance, the walls extend a little farther out in the same direction, and the floor a good deal farther out still."

The exact distances of these different "endings" of the passage from the original entrance have been calculated as follows:—

1. Present end of the "basement sheet," i. e., the continuous floor of the descending passage, 123.375 pyramid inches.

2. Beginning of lower course of wall, 233.375 pyramid inches.

3. Beginning of full height of wall, 247.075 pyramid inches.

4. Beginning of roof, 285.48 pyramid inches.

There are certain architectural features facing you over the present entrance into the tunnel of the descending passage which are evidently Masonic. Nobody can be certain that the closed-in square passageway continued entire up to the outside door of the original entrance. The present end of the "basement sheet" may quite well have been its intended and original end. The roof over the passage may never have been further forward than it is now, and the architectural features noted above, now visible above the existing entrance beneath the roof, may have been intended to mark the actual final passing into the long series of passages and chambers. The *great breadth* of the basement sheet, extending well under the open passageway, a long distance to right and left seems to suggest the "broad way leading to destruction," with the "narrow way" superimposed upon it. At any rate, we have to deal with the several features as we find them.

Before proceeding to consider the passages, etc., in detail, it will be well to summarize the view that has generally been held, from Piazzi Smyth downward, on the Messianic chronology of the Pyramid.

It is a fact that at the present day a great many people all over the world believe that the interior passages, gallery and chambers of the Pyramid portray (on the scale of an inch of distance to a year of time) the chief epochs in the providential history of the world. The general impression, derived from a study of the works of the late Professor Piazzi Smyth and others, has been that

1. From the entrance to the first ascent corresponds to the period from the Flood to the Exodus.

2. Thence to the commencement of the Gallery, to the period from the Exodus to the birth of our Lord.

3. The gallery (*and what follows*) comprising the Christian Dispensation up to the point where it merges in the time of preparation for the Kingdom of Christ, and the national trials the Lord's people must pass through to fit them for that kingdom, itself prefigured in the final chamber to which all this progress leads.

We now come to the measurements in detail.

Section I.

Flood to Exodus (History).

Entrance to Ascending Passage (Pyramid).

The Flood and its attendant circumstances include the period of preparation during which the impending catastrophe was discussed, from the date of the event which necessitated it.

The new order of things commenced with the day of that great transgression, 120 years before the Flood. These 120 years of warning belong to the period

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which, at first sight, seems naturally to begin with the Flood itself. They are typified in the Pyramid by the first 120 inches of the original passage-floor from its original commencement.

Starting with them I propose next to show you how the length in inches from that commencement to the first ascent hits off exactly the time in years to the Exodus.

The Valley of Dry Bones

By GEORGE MOORE

Thus saith the Lord GOD unto these bones: Behold, I will cause breath to enter into you, and ye shall live.
These bones are the whole house of Israel . . . .
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.
(Ezek. 37:5, 11, 13).

Ezekiel was carried away in the first deportation of the Jews by Nebuchadnezzar about the year 595 B. C. and held in captivity on the banks of the river Chebar in Babylon. Ten years later the city of Jerusalem was destroyed and the last remnant of the southern kingdom was carried into captivity.

The northern kingdom (the Ten Tribes) had been carried into captivity 130 years before by Shalmaneser. These captives were settled in the cities of the Medes on the banks of the river Gozan in Media-Persia, 500 miles to the north of Babylon. It is readily seen that in the days of Ezekiel practically all Israel was in captivity. The captives of the first deportations in all probability had been lost to those of the last.

Ezekiel was as the voice of Jehovah to "the whole house of Israel." In this he was unlike the pre-exilic prophets whose ministry was to either the northern or to the southern kingdom. His message contained a singular appeal for the Israelites of his day. But, it has in no sense lost its significance to the Israelites of the 20th century.

Three things in the passages above quoted are to be emphasized. These things are made clear by the context. First, the valley of dry bones; secondly, the resurrection in the valley of dry bones; thirdly, the restoration.

The Valley of Dry Bones

Ezekiel, whose weird imaginative power surpassed that of all the prophets before him, had a vision, but it was not only vision or imagination; for even as he spoke his highly figurative language referred to actual historical fact. The children of Israel had been transplanted into a veritable valley of death.

The prophet was set down "in the midst of the valley which was full of bones"—of the captives.

"These bones are the whole house of Israel" (Ezek. 37:11)—and he was caused "to pass by them round about; and behold, there were very many in the open valley; and lo, they were very dry:" the "sinews" and "flesh" were gone, there was no skin on them,—bones, human bones, weird, gruesome, chaotic, for they were not even skeletons, but an indiscriminate mass of bones. There they lay, the "sad emblems of a hopeless, lifeless people." The gloom and horror of it would enter into the souls of the living on the edge of the valley. The judgments of God, as they listened to the language of the prophet, must have been severely manifest to this last remnant of the once united kingdom of the days of Saul, David and Solomon.

Furthermore, the memories of these stragglers must have been fresh with the horrors of invasion after invasion. Doubtless in every valley and on every hillside from Canaan to the terminus of Assyrian-Babylon captivity there were the bleached bones and ghostly skulls of the unoffending but slaughtered precursors of their race.

Then what shall be said of the glorious days of the kingdom? Surely these have not faded from their memories,—the days when the great prophet Samuel was prevailed on by the people's choice of a man of kingly stature; the days when Israel was so strong in her own might she esteemed it necessary to have a king like unto the Gentile nations; the days of the idle shepherd lad, of his crowning, and of psalm-singing on Mount Zion; the days of Solomon, the so-called wise, when the land was filled with milk and honey, with peace and praise, but when the erection of a great material temple on Mt. Zion seems to have broken down the spiritual edifice in the heart of the nation under taxation grievous to be borne. Where now the covenanted land to which Abraham was divinely led, promised to Israel as an everlasting possession? Where the nation whose people were to be as numberless as the stars of heaven and as the sands of the seashore. Now, it seems that hope is gone! The great kings are dead; the nation is dead; praise on Mt. Zion is dead; beauty is dead; pathos is dead; death itself is turned dead!

In such an hour as this Jehovah said to the Prophet: "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD . . . Behold, I will cause breath to enter into you and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin and put breath in you, and ye shall live . . . There bones are the whole house of Israel . . . And ye shall know that I am the LORD when I have opened your graves."

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Thus Ezekiel vividly presents the actual situation of all Israel then in captivity and prophesies the restoration, even as a resurrection from the dead, of the twelve tribes plus one, *literal* as well as *spiritual.* He also makes it plain that until this has been accomplished Israel herself will doubt its possibility for they will say, "Our bones are dried and our hope is lost; we are cut off for our parts." (Ezek. 37:11). But God will put His spirit in them and bring them out of their graves and then shall they know "I the Lord hath spoken it, and performed it." (Ezek. 37:14).

The Resurrection in the Valley

Since the bones are the whole house of Israel, their graves are evidently the nations among whom they dwell.

The exodus of many had doubtless begun ere the last remnant had reached the land of bondage. Are we to believe that God sent a second Moses for their deliverance—that there was a manifestation of divine power in their escape? Surely their bondage had already worked a change of heart. How strangely suggestive of all this is the following passage from II Esdras 13:40-47:

> **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, and so came they into another land.**
> **41. 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.**
> **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 passage of the river.**
> **44. For the Most High then shewed signs for them and held still the flood until they were passed over.**
> **45. For through that country there was a great way to go, namely, of a year and a half; the same region is called Arsareth.**
> **46. Then dwelt they there until the latter time; and now when they shall begin to come.**
> **47. The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace."**

Is it not to be believed that these children of Israel made their escape by way of the Euxine Sea (Black) or the straits thereof and came into Europe through the Crimea? Was it not divine leading that prevented recapture by pursuing Persians?

The Crimea bears testimony to this day of their sojourn there. The names of the rivers of Russia testify to the trail of Dan. Rome felt the unbending power of the Goths, Visigoths, Vandals, and yielded very humbly to their superior power. History tells of the gruesome march of one of the Imperial armies through the forests of Germany. Years before, Varus, a general of the Roman army, had been entrapped and cut off with his whole force, by these same so-called barbarians. They found the open camp covered with the whitened bones—silent and undisputable testimony of the fate of their brother legionaries. These so-called savages were described as fair in appearance, having blue eyes, many of them; fine physiques, wonderful courage, great power owing to their spirit and organization. Their religion was described as Druidism, which every reader knows contains much which savors of Judaism and the East remodelled to meet the conditions of just such a wilderness people. Tradition says, indeed historians speak more and more in a certain strain of King Odin as a real character who led his people farther westward, for that was to be the spirit in the heart of God's "chosen." The goal lay westward. No instrument formed against them was to prosper. (Isa. 54:17).

When they emerged from the Black Forests they were called Ayrans, Celts, Angles, Saxons. When they came down from the North they were called Vikings, Northmen, Danes, Normans, Scandinavians. Wheat has been found buried for thousands of years among the mummies of Egypt; under new light it has been known to produce a new harvest. So "lost" Israel buried in her "graves" among the nations is brought forth to the coasts of the "great sea" and to the "far-off isles."

"The isles shall wait for his law." (Isa. 42:4).

"So shall they fear the name of the LORD from the west." (Isa. 59:19).

"The LORD shall set his hand the second time to recover the remnant of his people, which shall be left . . . from the islands of the sea." (Isa. 11:11).

The judgment of Jehovah was upon Israel because of her idolatry. Captivity was her punishment; it worked her repentance. In Babylon she resolved anew to keep the statutes of her God. But God did not turn them again to Judaism, for back in the land of promise among restored Judah, a scene was being enacted to bring "on earth peace, good will toward men." Sung by angels, the strains were caught up by men, who in the providential leading of God went forth to convert to the cause of the Christ these same so-called "barbarians" of the northern forests. They went from Judea and from Rome. In many cases persecution caused them to go forth. In other cases they went because of a high impelling motive. They were going to the "lost sheep of the house of Israel." (Matt. 10:6). Even Paul seems to have found that the most receptive listeners of his audiences were "Jews" and "men of Israel."

One cannot read the narration of Pentecost in the second chapter of Acts without feeling that among all that assemblage of Parthians, Medes, Elamites, and the dwellers in Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, Crete, Arabia, are many, many racial Israelites. Surely they are gathered together providentially. Would God gather together at Pentecost purely Gentiles to the exclusion of Israel? Was not the promise to the effect

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that Israel was to be the background and the instrument in salvaging the world? Did not Peter address that mixed audience as "ye men of Israel"? (verses 14 and 22.) A study of these localities on the map would also indicate resurrecting Israel. "I will give them one heart and one way, that they may fear me for ever." (Jeremiah.)

America has been labeled the melting pot of the races of Europe. More exactly might she be called the melting pot of regathering Israel. She with the British Empire is fulfilling the destiny of ancient Israel. The dry bones of Ezekiel have had and are having their resurrection, spiritual and literal. The "noise" and the "shaking" as the bones come together was never greater than today. (Ezek. 37:7.)

Restoration

Daniel speaks very plainly here. He recalls the forgotten dream which worried the king and then interprets it. The great image had a head of gold, breast and arms of silver, belly and thigh of brass, legs of iron, feet of iron and clay. A stone cut out without hands smites the image in the feet. The whole image crumbles and becomes as the chaff of the summer threshing floor. The stone becomes a mountain filling the whole earth. Daniel himself gives the interpretation "Thou O king . . . art this head of gold." But "after thee shall arise another kingdom inferior," and "another third kingdom of brass," and "the fourth kingdom shall be strong as iron." The best expositors of the Word are agreed that so much of the prophecy has had its literal fulfillment in history—in Babylon, Media-Persia, Greco-Macedonia, and Rome.

Daniel makes it clear that the divine program as he saw it contained but five world empires. History testifies that nations have run in the mould of prophecy, and history so far has produced but four empires holding rule "over all the earth." Daniel also makes it clear that the fifth world empire is not to be a part of the image; has nothing to do with it except to cause the downfall of the image and make it disappear. It is distinct from it in kind, as stone is distinct from metal; it is distinct in quality as the image crumbles but the stone is an everlasting kingdom. It is distinct from the image in source as the image is of man, but the stone was to be cut out "without hands"—by the regeneration of the spirit. Every thinking student of the Word will look for a fifth world empire, different in source, nature, purpose, from anything the world has ever seen; an everlasting kingdom which will bind together the dissenting elements of the world, "not by might, nor by power, but by my spirit, saith the LORD of hosts."

The image has to do with the Gentile nations. The stone is Israel "cut out" of those nations by the Divine Hand. History has been running in the mould of the image of the Gentile—it will from henceforth run in the mould of the stone kingdom.

What thinking man looking upon the world catastrophe of the last six years cannot perceive something of the "noise and shaking" of Ezekiel; who is he who will dare deny that the conflict of blood and struggle for bread by the Romanic, Germanic and Slavonic nations of Europe are but the death throes of the dying embers of Rome—the fourth world empire of Daniel?

There have been those whose ambition was to realize another world empire. Napoleon had no more chance of succeeding in his dream than he had of plucking the sun from the heavens. Had he known the Word he might have saved the world the terrible carnage of war. Later, on reflection and study, he bowed to the man of love, saying "O lowly Galilean, thou hast conquered!"

Kaiser William possessed of the same ambition for world empire armed his millions with heels of iron, and sent them forth with the superscription "Me und Gott"—as though he were the divine leader of world empire of Israel. He had no more chance of succeeding than had Napoleon of plucking the sun from the heaven.

It is not too much to believe that the throne of David will be preserved to fulfill the divine purpose. King David believed that Jehovah would always give him an heir to reign upon his throne. "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." Jacob said "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."

That King George and the Royal family of England are the direct descendants of King David is quite commonly known for the genealogical chart of the Royal family traces their descent back to David. When the nation Israel disappeared in Samaria and Judea it sprang up in Ireland, Scotland and England.

What is to be the influence of such a claim in the affairs of the world? Will it again arm with iron the heels of millions for battle? The policy of the Empire is not one of force but brotherhood: it augurs well.

The question is not are we willing to believe the claim made concerning the descent of the Royal family of Britain, but if such a claim is truly made, are we willing to recognize it as worthy of serious consideration by intelligent and sincere students of the Word and of history? We are not discussing the superstitions of savages but a very vital question. If it is a mere bubble it ought quickly to be dissolved; if a reality, not only substantiated, but it must come to the fore as a determining factor in the destiny of nations.

The ascendency of the Anglo-Saxons has been due not to commercial or material powers but to the potential spiritual forces of their life. The only adequate explanation of the rise, reign, and future hopes

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of the Anglo-Saxon peoples is found in these words "by my spirit saith the Lord." It is fully evident that the "balance of power" has passed from the Eastern to the Western Hemisphere; from the Roman, Germanic, Slavonic races to the Anglo-Saxon; and not only so, but from idol-worshipping, altar-confessional, ritual-loving worshippers to the liberty-loving, sane, free, reformed worshippers of God who worship "in spirit and in truth."

Israel awake! For it is a lamentable fact that the spiritualizing theory has cast a cloak of dross over the pure gold of the World. Preconceived prejudice, in many cases, has sent Israel into juggleland. Yet the Word says, "I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth." (Amos. 9:9).

Certain men came to Jesus and said "Lord, wilt thou at this time restore again the kingdom to Israel?" The burden of their question was literal restoration. But it could not come then; their conceptions were too small; conditions were not right in the world for that. But Jesus did not dissuade them from the idea.

Zionism, however, is not the basis of this kingdom. One tribe cannot fit into grooves prepared for twelve.

The fervent prayer of countless millions during the ages, "Thy kingdom come" will be answered, and in a most marvelous way. The prayer of Jesus that they "all may be one" will have fulfillment.

To all who call this a delusive dream, who say "our bones are dried, and our hope lost" Ezekiel and Daniel give the answer. It shall be as a resurrection in a valley of chaotic bones, and the kingdom is to be "cut out without hands"—by the power and spirit of God. There shall be "one faith, one baptism, one God, and Father" of us all. Ultimately the cry must arise, "Gather yourselves together for we must go up to Mount Zion and to our God." That condition will finally be attained in which there shall be neither Jew nor Greek, the curse of confused tongues will be lifted, and the curse of racial inequality will be no more. Then what shall be the consternation of the great ones of earth! For the "moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem and before his ancients gloriously." (Isa. 24:23.) Then the gates will be opened that that "righteous nation which keepeth the truth may enter in." In that day there shall be written on the very bells of the horses "HOLINESS UNTO THE LORD." (Zech. 14:20).

The Stonehenge of the Bards

By Rev. A. B. GRIMALDI, M. A.

An interesting feature of Stonehenge lies in its duality. Ordinary buildings are homogeneous, with a unity of design, and purpose, as well as of author. The duality of Stonehenge is seen by noticing its various peculiarities. It had two designers, Merlin and the one employed by Hengist. It had two names the British Cor Emmrys or Circle of Emmrys; and Stonehenge or the Stones of Hengist. It arose under two kings, the British king, Emmrys, and the Saxon [illegible] king of Cantia. Two peoples were connected [illegible], British and Saxons. The materials were derived from two places: the sarsens from Wiltshire, and the diabases from Kildare. The stones are of two sorts, the sarsens are fine siliceous sandstone; the bluestones are a hard igneous blue tinted stone. The [illegible]s are of two sorts, earth for the vallum and [illegible] stone for the four circles. There were two [illegible] circles used, the complete round in the first [illegible] circles, and the horseshoe in the two last circles. [illegible] styles of stone were used, viz., the unhewn in circles 3 and 5, and the hewn in circles 1 and 2. Two forms of construction were used, the sarsens or grey wethers had mortices and tenons; but the bluestones did not have them. Two forms of design were used, the sarsens have imposts, but the bluestones are without. The structure was used for two purposes, viz., religious and civil. And as it owes its origin to two peoples, so it was erected by two Hebrew tribes.

In these notes upon Stonehenge, I have taken the view that it is an old British monument, a work of our ancestors in the 5th century and that therefore it ought to be explained and illustrated by the British historians and the British bards. The following extract from a poem of one of the ancient bards show the opinion and feeling in regard to the Cor Emmrys. His estimation of it is thus expressed:

> **There hath not been built a Hall so perfect.**
> **There hath not been built a Hall so imperishable!**
> **There hath not been built a Hall so faultless**
> —Gododin.

In A. D. 474 Britain was in a most unsettled and disorganized state, and was being torn to pieces and gradually ruined by the ceaseless contests between the Britons and Saxons. Hengist the Saxon leader seeing the enormous difficulties of the work before him sent a message to the British chiefs to meet him in Stonehenge and there settle on terms of reconciliation. The British agreed, and to celebrate such a great and beneficial national event, held a splendid festival in the sacred Cor Emmrys, with feasting, drinking, playing and singing. When men were well drunk, quarrelling commenced: the Saxons drew their short swords. It resulted in a large number of British chiefs being slain, and the Saxons remained masters of the Cor. The British writers unanimously declare it was a Saxon plot, and that they drew their swords by preconcerted signal. Hence it

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was never forgotten nor forgiven by the enraged and defeated Britons. The bardic poems are full of references to the "Plot of Knives." So deeply was the slaughter impressed upon the bardic mind that there are more than eighteen extant bardic poems which advert to this event. Wharton considers all of this "an undisputed piece of history." The following is an excellent account of the fatal banquet:

"Scorching was the anger of the wolf [Hengist]:
The law of steel was his nature,
His usual mode of judging.
Puissant was Eideol
Ruler of the Gorwy [Circumference]
Excelling in wisdom.
The rage of the Dragon leader
Directed against the Britons
Was an incomplete achievement.
The custom resorted to in malice
Was the fair and equal custom of
A convention at a mead feast.
The dispenser of the mead and wine
Was the Knight of the Enclosure
Of the capacious place.
The place appointed was the Wall of the Eternal,
The melodious Quarternion of Peter,
The great Cor [circle] of dominion.
Numberless were the fair songs,
By my truth our Cor [circle]
Is a lovely mystery
Minister of my land
Thou heldest the inheritance
Of pleasing eulogy,
The music and singing,
Like a golden utterance,
Of the place whence I proceed.
Greatly spreads the swarm,
To secure their asylum
Against the surrounding foe."

Line 1. Hengist means horse, so the bard designates him by a brute's name.
Line 2. An old opinion was that the Saxons obtained their name from the short swords (saxe) they wore.
Line 4. Geoffrey Eideol was the master and guardian of the Cor at that time.
Line 7. Dragon, another abusive term of Hengist.
Line 9. Incomplete, because the Britons were not subdued.
Line 12. Mead, the old British drink of honey and ale.
Line 14. Knight, i. e., Eideol.
Line 17. Quarternion, the four spaces for perambulating between the 5 circles.
Peter, a stone; the Cor is sometimes called a stone, putting one for many.
Line 19. The Welch are still noted for their numerous songs and musical taste.

There hath not been built a Hall so perfect.
Like a great sea of the hue of slaughter.
Well did Eideol prepare, at the spacious Circle of the World,
Harmony, and gold, and great horses, and intoxicating mead.
And fair, shall be the evening on the ground plot on the Mount of Assembly.
And each one shall be saluting the Chieftain with honour.
There will in that place be bloody pride and presumption.

Line 4. Horses. These would be for the horse races, the course for which was on the plain.
Harmony. The musicians and singers would be between circles IV and V. The chiefs would banquet in the Adytum, a circular hall 30 feet in diameter.
Line 5. Mount of Assembly, so-called because the religious and civil meetings were held in the Cor.
Evening. The Feast it seems was in the afternoon.
Line 6. Chieftain, perhaps Emmrys.

Referring to this great but fatal feast prepared by Emmrys for Hengist, Voel says: "The glad Repository of the World was amply supplied."

Merddin symbollically gives the whole number of stones in the monument as seven score and seven, "of equal age, equal height, equal length, equal bulk."

Herbert says: "The number 12 was vastly esteemed in Bardism, and the value attached to it was curiously and strangely manifested." In this principle of the bardic duodenad by which a number was used, the sum of whose digits equal 12, we have secret evidence that 147 is the correct number.

Of course traditions gathered around such a building, and Wharton the poet records one:

Thou noblest Monument of Albion's Isle.
Whether by Merlin's aid from Scythia's shore
To Amber's fatal plain Pendragon bore,
Huge frame of giant hands, thy mighty pile, etc.

Its fancied Scythian origin may have arisen from the ancestors of the builders having come from Scythia. Merlin was a great mechanician, and was consulted by Emmrys (or Ambrosius) about rearing a great Circle. He advised the king to remove the sacred bluestones (diabases) from Kildare, thirteen miles south of Dublin. This was done by Merlin and Pendragon (Arthur). Amber is Ambri (now Ambresbury) about two miles from the structure.

In the *Preiddeu Annwvn* another peculiarity is mentioned:

Am I not contending for the glory of song imperfectly heard
In the quadripartite enclosure with four ways.
Am I not contending for the glory of song, heard
In the quadripartite enclosure of the island of strong shelter.
Deep is the quadripartite place with four ways.

The "four ways" would refer to the four circular walks formed by the four circles, and symbolically they may refer to the four elements. One of the commonest bardic terms for it was "the Cauldron"; and one bard styles the Cauldron that "of my four elements." Another calls it "the Cauldron of the four origins or sources," and elements are origins. Taliesin has a similar reference:

I have been in the toilsome chair
Above the Caer Sidin,
Which hath its turning
Between three elements.

Herbert explains that its own site was the representative of the fourth element.

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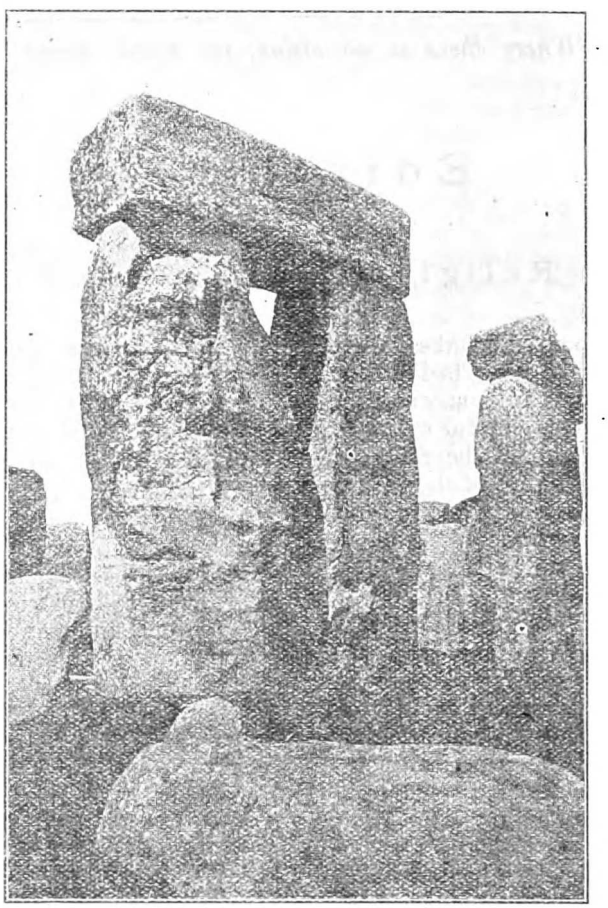
The bards believed, or pretended to, that the redoubtable British warrior Pendagron or Arthur was buried in the Cor Emmyrs,—"A mystery of the World, is the Grave of Arthur." The possession by the Saxons of this precious British heritage is thus alluded to: "Of the sanctity of the winding Refuge they have possessed themselves." There are some hints in the bardic poems of underground vaults in Stonehenge. Herbert observes: "If subterraneous recesses existed at all, they might now exist nearly in the same state as when Cymric drove away the Britons. The liberator of Elpin seems to boast a knowledge of some such secrets:"

I know every pillar in the cavern of the West.
I know every pillar in the Arcanum of the West.

The sacred Cor was even a symbol of Britannia, as in *YmLludd*:

Let the Cor [circle] be Britannia.
Let blaze round about it
The Song of woe resounding
Round about the Circle of Britannia.

These bardic extracts show conclusively the high estimation and deep veneration in which the Cor was held by the Britons. But in A. D. 526 Cerdic the Saxon conquered that part of Briton and founded the kingdom of Wessex. As this included Wiltshire, the Cor Emmrys was henceforth lost to the British. The Saxons had not the same interest in it, and also they were uncivilized pagans. The only correct accounts of it were in the old British tongue, which hardly any, save the Britons in Wales could read. Hence the real history of the Cor, its uses and meaning became completely lost, and it was looked upon as a mere Druidic heathen temple; and suffered to fall into irremediable decay.



STONEHENGE

In conclusion it may also be of interest to some to see a specimen of the original ancient British bardic verse and its literal translation:

Cylch Prydain Bo.
Flemyched ymgo
Dreig nid ymgelo
Eir meint y do.

Let the Circle be Britannia
Let blaze round about it—
The Dragon not concealing himself—
Radiance coextensive with the shelter.

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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"
Proverb of Solomon

Editorials

Religious Intolerance

Thomas Jefferson who has been called the father of American democracy, said that he wished to be known in American history for three accomplishments, the first of which was his successful effort to dis-establish the Church of England in the State of Virginia, the other two being as a signer of the Declaration of Independence and as a founder of the University of Virginia. On his tombstone his epitaph, written by himself, includes the statute of religious liberty in Virginia.

A recent writer has said that America's unique contribution to the sum total of human progress is religious tolerance. The whole history of beginnings in the new world is indissolubly connected with the search for religious liberty. The primary determination of the sturdy pioneers who founded the American commonwealth was to cement into the national structure a cornerstone which would forever guarantee the right of the individual to worship God according to the dictates of his own conscience so long as such worship did not interfere with the equal rights of his neighbor.

Democracy is founded upon justice perceived and confirmed through logic and reason, whereas religion as heretofore popularly understood depends largely for acceptance upon impressions and beliefs created and developed through the operation of sentiment and faith rather than the more orderly processes of deduction and reason. Hence throughout human history religion has been used as a means by which civil government has been manipulated by the crafty under the guise of special fitness and through a claim of superior knowledge of things unseen. The constitutions of the most progressive nations of today seek to prevent religious prejudice and religious intolerance. When a religious organization enters the political arena, it becomes legitimately subject to the same criticism that a political party or group is subject to; and when the effort is made to engraft politics into the religion, the religious element is at once nullified and the political element holds full sway.

The struggles of humanity for centuries past have been largely due to the problems of church and state. Theology has been moulded in many instances with a special view to justifying the claim of temporal power. The history of religious intolerance always repeats itself. The spiritual outcasts and dissenters of yesterday become the orthodox of today, and they in turn attempt to scourge those who dissent from their "established" doctrines. The world has grown old in its constant struggle to break down intolerance while in new forms intolerance welds new links in the endless chain of humanity's struggle to find liberty and make the name of liberty express the attainment of a permanently established ideal.

When St. John, the Revelator, visualized a "new heaven and a new earth," he must have foreseen the downfall of intolerance and the enthroning of a common world desire to gladly consider and ponder each new and progressive footstep in humanity's upreaching. This "new earth" cannot appear until the common consent of the world encourages the evolution of spiritual unfoldments as definitely as it does the unfoldment of thought in the realms of physical science and invention.

To attain this vision is a part of the destiny of Manasseh. She therefore jealously guards her domain against the encroachments of those elements of old world reaction and superstition which would defile and reverse the very essence of that which is the great gift of America to the world,—the gift of a world standard of religious tolerance.

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A Company of Nations

One of the results of the World War has been to make the British Empire more definitely fulfill her prophetic destiny as "a company of nations" (Genesis 35:11). The great dominions and the Indian Empire have been driven into a closer and more influential union than ever before, and while the heart of the Empire is theoretically still on the bank of the Thames, the sentiment of the Empire is by no means evolved so completely in London as it has been in the past.

There is not the slightest danger of a collapse of this great "company of nations." Their destiny is linked with that of the other son of Joseph, and those two together shall establish and maintain "LAW" for the nations in the highest sense of the term.

There can be no law apart from justice and wisdom, and these qualities are divine attributes attained naturally and spontaneously by those peoples whose foundation stones of national character are laid most firmly upon the rock of individual liberty. Japan and Ireland present problems which will be turned into examples as Ephraim and Manasseh more clearly understand their destiny and recognize that their God will deliver them in exact proportion to their confident dependence upon the Word He has spoken through His prophets.

Is Ireland Only A Tool?

As this issue of the WATCHMAN goes to press, it appears that the conferences in London between De-Valera and representatives of the British government have failed to accomplish a solution of the Irish question. The government has proven its good faith, however, by offering Ireland full dominion freedom, the same as that under which Canada, Australia, and South Africa have so abundantly prospered. Gen. Jan Smuts, in whom the whole British Empire has confidence, has again rendered a distinguished service to his country which will not soon be forgotten. His published statements on the Irish problem and his personal efforts to have Ireland accept the generous terms that have been offered, have done much to establish public confidence in the good faith of Mr. Lloyd George and his colleagues.

The Irish nationalists did not conduct themselves during the war in a way to inspire confidence. The overwhelming opinion in the allied nations is that in view of her geographical position, for Ireland to attain complete national separation and independence would constitute an international calamity that could not well be overestimated.

In America we have grown a bit suspicious of the constant affirmations in the press that religiously Sinn Fein is dominantly Protestant, when it is observed that all of the Irish agitators in the United States without a single exception so far as we know, are active Romanists. A free Ireland, entirely outside the British Empire, would of course mean a menaced and weakened England. There are only two great world groups which desire or would profit by such a situation,—ROME and GERMANY.

The unprejudiced Anglo-Saxon recognizes that Ireland has proven herself temperamentally unsafe for the governmental liberty she seeks. She has also proven herself capable of being manipulated through sinister outside influences,—influences which always work behind "smoke screens." The motive behind these machinations is primarily and fundamentally always the same,—to break down or weaken that nation which has been the great stronghold of Protestantism and the safe-guard of human freedom in the Eastern Hemisphere. This effort will not succeed. More reliable information showing *why* it will not succeed may be found in the prophetic Scriptures than in the daily press.

The Second Congress of the British-Israel World Federation

In the opening address of the British-Israel World Federation Congress the Chairman, Lt.-Col. Arthur B. Prowse, M. D., F. R. C. S., characterized the Federation as the most representative religious body in the whole world, embracing a very large number if not all the Protestant churches of the world. He said they were not concerned as to whether they were well spoken of by the world for "the friendship of the world is enmity with God." "We British-Israelites," he said "are a peculiar people—perhaps I should say we are an unusual people, because we differ from the majority of Christians in two or three very marked respects. We think for ourselves. We do not take the *ipse dixit* of our accredited ministerial leaders, but we search the Scriptures, we test the teaching of those to whom we listen, and we make up our minds after having investigated the subject."

It is most gratifying to see such a breadth of view. The world has need of people who can work together for the good of mankind without following the path of those who, having seen a great truth, have proceeded to shut the door as fast as they were able against further revelations both for themselves and for others, if possible. The injunction to search the Scriptures

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and the practice of thinking for oneself is a great safeguard against the intolerance which has crept into the religious organizations of the past. Such sentiments encourage one to feel that the progressive individual thought will not be cramped or thwarted by the tyranny of majorities in this organization.

The Annual Meeting of the Federation was held Monday afternoon, July 4, when the members had the opportunity of hearing the Report of the Council showing the growth and prosperity of the movement for the past twelve months. Many new branches of the Federation have been formed throughout the British Empire during the year—no less than twenty on the eastward journey of the three Canadian delegates and speakers, and only recently we received an attractive pamphlet containing "The Inaugural Address Read at the First Meeting of the South African British-Israel Association, Held in Johannesburg, Friday, 18th March, 1921."

Lord Gisborough was elected President, Lord St. John of Bletso and Col. E. F. Gosset, Deputy Presidents, Major J. Knowles, O. B. E., Chairman of Executive, and J. Arthur Jutsum Esq., Hon. Treasurer.

Tuesday afternoon the new President served as Chairman of the meeting. His remarks last year (published in the WATCHMAN report of the First Congress) were especially significant and the Federation is fortunate in his acceptancy of the Presidency. This year he emphasized the need of cooperation of the people of Great Britain and the United States "our brothers across the sea, the Americans," he said. He declared that he did not believe in the League of Nations because the League of Nations leaves out altogether the question of human nature, but he said he believed in a League of Nations between the two great English-speaking peoples. That, he said, was the League of Nations the Federation was working up to,—when the two great English-speaking and civilized peoples should join shoulder to shoulder, England and America standing up for justice and truth, bringing the world out of their darkness through the fire of experience into the glory of the Promised Land. "Let us do our part," he said, "in trying to bring that about."

The Rev. Commander Roberts, R. N., Editor of the *Covenant People* writes that the meetings kept up their interest throughout and were generally well attended and all were exceedingly sorry when Friday evening brought the proceedings to a close. The lovely weather during the Congress was a contrast to that of last year and he thought may have accounted for the larger audiences. Unfortunately Princess Alice was prevented by the visit of the King and Queen of the Belgians from gracing the meetings with her presence. "There is no doubt," he writes, "our Canadian friends from Vancouver were highly appreciated. It being put from the Chair on the last day as to the opinion of our hearers whether these men of God should be asked to remain and tour Britain with their zeal and energy on behalf of God's Truth, 300 pounds and more were raised at once, this growing to at least 500 pounds."

From the addresses of the Canadian friends it is easy to see how they must have supplemented each other on their journey from Vancouver to the Atlantic, as well as at the Congress.

Professor Odlum's remarks on Monday evening were scholarly but extremely interesting and his well chosen words were natural and unlabored. He has a most delightful way of saying things. "Now," he said, "when we begin to look around for a nation that would correspond to Israel, a nation that must remain in perpetuity while this earth remains, we must do what the farmer does. We must look for the marks. A farmer knows at once whether his cattle are Jerseys or Shorthorns by the marks. I go amongst my fowl in Vancouver, and I know the difference between a Leghorn and a Plymouth Rock. We have to find the nation that God's Word says must be a perpetual nation. How natural and how easy it is to select in the big world about us amongst plants, amongst apples, amongst flowers, and we say that is a reasonable process.

"Now let us apply the marks that should belong to Israel to the nations round about. . .

"There is no such word in the old Hebrew as 'Isaac.' He was called by the name Tsaac, and the son of Tsaac is 'Tsaac-son,' and they are the nation called "Saxon," and long before the time of Christ we spread across the continent of Asia out to the Sea of Japan and spread away over into Russia and out towards the Baltic. They were driven westward and ever westward, these 'Sons of Tsaac,' till they got into the British Islands, and their brethren with them, the Dans or Dons, and the people called Angles. Then you have this Anglo-Saxon country, and call it 'Angleland' or 'England.' You have 'Anglesey'—the island of the Bull, the 'e' meaning island'; 'Ely'—an island; 'Orkney—the 'e' there meaning island; 'Hebrides'—'e' an island, the 'island of the Hebrews'—'Guernsey, Jersey,' island of the wanderer, and so on, all the way around the island, all Hebrew words. We come to the British, or 'Brith-ish'—'Covenant Man'—a word used hundreds of times in the old Bible," etc.

Professor Odlum's remarks will bear thoughtful reading and we are confident that all will enjoy carefully perusing his addresses in the Report of the Congress, which will soon be ready for delivery.

Rev. Merton Smith also spoke on Monday evening, prefacing his address with the remark that after so much eloquence and erudition in the Israel truth, perhaps it would be better if he gave a little of the practical side of the movement. He then gave an enthusiastic account of his experiences in going from Vancouver across Canada to the Atlantic. He was three weeks in making this journey and spoke in numerous places *en route*. His address was evidently enjoyed for the *Banner of Israel* speaks of him as possessing the gift of amusing an audience while delivering an interesting and serious address.

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Each speaker had a distinct message and the three Canadian delegates supplemented each other so wonderfully that we feel our report must contain a few extracts from Rev. Wm. Pascoe Goard's address delivered Wednesday afternoon, the third day of the Congress.

After a few introductory remarks he said:

"I am not going into the Identity, but I am going on to what it implies. Being Israel, we are subject to Israel's constitution. If you admit that, you step out with this movement into a new and a higher sphere, and you set for yourself a task which nothing but the wisdom and power of Almighty God can carry through, for it means nothing more than this: back to our Bible in regard to our ecclesiastical faith, and back to our Bible for our national administration. There is power enough in that statement, provided it be true, to lift this great nation that we love and upon which so much depends in this earth of ours, out of its difficulties and troubles, and to lead it out of darkness into the very light of God.

"In the 26th chapter of Leviticus and in other chapters we read: 'If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season." There is hidden away in the minds of the illiterate multitude a feeling that the governmental activity and administration has something to do with the natural conditions which produce good times and bad, and you will find a joke made of that in connection with every election. This is where it comes from. 'And the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.'

"In another passage God gives this challenge: If ye keep My statutes, commandments and judgments and do them, I will take away all sickness from among you. Here is the challenge, and it has been lying there for three thousand years: I will take away all sickness from among you,—the last case from the hospital and from the home. The chairman said in one of the meetings. 'We accept the whole Bible.' Do we? . . .

"Come to Pentecost. The very first message the Holy Spirit sent the nation was this, 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' There was the gauntlet, and it has lain there ever since. At any time it might have been lifted nationally and the millennium brought in. But right on and on to the very bitter end these sentences have been running. . . .

"Now how to escape the things which have so long oppressed us. How the world has grown and suffered, how gloriously we have struggled under the handicaps, how fearfully we have paid the price! Do we want to see our hospitals empty? De we want to see sickness banished from our homes? Do we want to see a land in which there is no poverty? Do we want to see peace within our borders? Do we want to see victory over our enemies, bloodless victory? Surely God has been telling you through His prophets and apostles and through the lips of the Lord Jesus Christ. . . . The way in which you will get these desirable things is to get back to the Divine constitution."

The WATCHMAN is deeply indebted to Mr. Goard for a most interesting report of the Congress which will be found on another page.

Communications

Pyramid Measures

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

The several preceding articles on this subject by me in the WATCHMAN indicate in a fashion the mental processes from a mere hypothesis to a fairly established conclusion in reference to the time measures of the low passage and Ante-chamber. In the last communication in the WATCHMAN of October, 1920, however, I question if the detail scale of twelve pyramid inches to a year was absolutely correct, and in modification suggested that the ancient Hebrew Calendar should rather apply so as to give one inch to a Hebrew or Lunar month. Lately I have been favored with a valued letter from a friend in Israel, Professor Benjamin B. Penfield, Ph.D. of Nashville, Tenn., giving in detail a calculation showing that upon the Hebrew almanac 52.50 inches would cover partly the period of the war, that is from Aug. 4, 1914 to Nov. 11, 1918.

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In similar fashion he has calculated that the 21 inches from the Armistice brings us to July 23, 1920 where we come under the double leaf; and that, allowing 15.5 inches for the leaf, we emerge from its shadow October 28th, 1921. These calculations are doubtless correct upon the data given, but it must be remembered that the present state of the Pyramid, chipped and broken in places, renders accurate measurement often impossible; and closer accuracy of measurements would simply modify these dates.

The whole length of the Ante-chamber is 116.26 inches and upon Hebrew or Lunar months, would bring us to the summer of 1927, as before observed, when we enter the "great" tribulation or last, long, low passage.

It occurred to me to see where the floor of the Grand passage being prolonged through the great step would emerge. The result of a rough calculation shows that this point of emergence of the incline floor line upon the floor of the low passage would be about 13 inches inside the entry of low passage. But that incline floor line belongs to the primary pyramid scale of an inch to a year, or in other words the point of emergence would be 13 years beyond the entrance date of August 4, 1914, or about the summer of 1927. So while Israel is still walking as now on level granite, albeit under the shadow today of the Double leaf; the "World" is still toiling up the incline and will not reach the level of Israel until that momentous summer of 1927, when the gloom of the last low passage begins.

Yours sincerely,

H. PERCY BLANCHARD.

To the Editor of the WATCHMAN OF ISRAEL.

Dear Mr. Editor,

When I opened the June number of the WATCHMAN I was delighted and so stirred that I could do no other than sit down and write but I wrote such a long letter that I broke it in two, and therefore it was only the first part of my original letter which you published last month. Here is the rest of it.

The length of the Grand Gallery along the floor to the 36-inch step is 1813 inches, and the top of the step to the south end wall of the Grand Gallery from the edge is 61 inches, making in all 1910 inches. Now taking one inch to equal one year and commencing with our Christian era, we had something tangible to work upon. Mr. Milner banked upon it, and found it solid. But we admit that Mr. Blanchard produced something apparently more definite; viz, that this narrow Ante-chamber Passage prefigured the Great War, giving the exact length of it even to the week and day, by taking one inch to represent one month. But he apparently commences the Grand Gallery measurements, with the public ministry of our Lord, and consequently is 30 years late in getting to the foot of the step in 1843. So to catch up, or overtake time, he measures his line through the step, which to me is unreasonable, for the builder might have been accomodating enough to leave sufficient space for a rule or lath to have been placed for measurement to show his intentions if such they were. But when the floor line is *bent up* from the foot of the step, to where it is made to come to the surface, directly under the south end wall of the Grand Gallery, it is therefore not at the same angle as the Grand Gallery floor. For if continued at the angle of the Grand Gallery floor, it would be away under the Ante-chamber Passage, and would seemingly carry no definite message.

I say while I have to accept this evidence for the present, it seems somewhat forced, and I believe in due time a more simple way will yet be found. But again the evidence of circumstances seemed to be fully demonstrated when the British Empire had its feet put upon the granite block in the floor (which up till then had been limestone), of the Ante-chamber, and just seventeen inches after entering the Ante-chamber, or in other words seventeen months after the Armistice, they were made protectorate over Mesopotamia, at the St. Remo Conference of the Premiers in April, 1920.

It seemed as if there was going to be a new world, that this old earth was cleansed by the Great War. But within four months—viz., August of last year—how everything was changed! Labor troubles, particularly in Britain, but also world-wide arose, the Irish question became more acute, and in one way and another troubles came thick and fast. The little respite that the Empire had, when they could straighten their backs for twenty-one months was quickly passed, and then again the back had to be bent, to go under the two granite bars. But not only was granite under their feet, but all around them,—God's promises in visible performance.

The Prophet Amos said: "According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things." (Amos 7:15).

From Egypt under Moses, to Canaan under Joshua was 40 years. Great Britain entered Egypt 1882. To 1922 is just 40 years. Look out for something important, because God has promised it.

Must there be some national bereavement, while still our heads and backs are bowed, before we can again walk upright in the Ante-chamber,—some change that will bring labor and capital together, Master and Man in harmony, also peace to Ireland for a while? "They shall see eye to eye when the Lord bringeth again Zion." We have Jerusalem. A period of unprecedented blessing and prosperity is due to the Empire, the United States, and all connected with us; why? That is another story, and is revealed in God's witness, the Great Pyramid of Egypt.

"All things shall work together for good to them that love God, to them that are called according to his purpose."

Yours truly,

WILLIAM REEVE.

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A Report of the London Congress

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

First let me say our approach to the Conference across the Dominion of Canada was a very remarkable preparation for what followed in the Conference in London. Three of us who are accustomed to work together proceeded from the West Coast to the Conference, but not together. At first Captain the Rev. Merton Smith commenced his progress in the extreme West, namely the city of Victoria; thence giving a series of lectures in Vancouver, Kamloops and neighborhood, Calgary, Regina, Winnipeg, Toronto and Montreal, together with smaller places in each Province. Some ten days later I started over the same route, giving a series of lectures in the larger cities mentioned to increasing audiences. Finally Professor Odlum some two weeks later covered the same course to still larger and more enthusiastic gatherings and the correspondence which has followed us shows a deep impression and some twenty new organizations as the result of the serial progress across the continent.

Following the same course we divided forces on the boats and had busy and successful work all the way across among strong men on the passenger list.

Arriving in London we were immediately plunged into the midst of the heartiest hospitality it was possible for any person or company to receive. Withal we were not allowed to be idle; preaching appointments and lectures, luncheon engagements and interviews followed in rapid succession, and then came the Conference.

We had approached this Conference with an interrogation mark of considerable dimensions in our minds. We soon found that we were in the grip of a big thing.

We found the generalship of Mr. and Mrs. Herbert Garrison far-reaching and complete. Every succeeding day has shown that it is further reaching than we had hitherto supposed. Associated with them we found a wise and strong Council, and in the ranks of the workers we found strong men of the clergy of the various churches, and laymen of influence and weight in the affairs of the nation. We found the patrons of the organization high in position and influence, eagerly interested in the success of the movement. This was indicated first by a message from His Majesty the King which the Conference rose respectfully to receive; by the presence of the Countess-Dowager of Radnor, whose interest and enthusiasm was most marked; by the active participation of Lords Gisborough and St. John of Bletso, each of whom presided over sessions of the Conference, and of the enthusiastic attendance and participation of Baroness de Knoop, with many others of England's titled men and women. Men of the legal and medical professions, with financiers and business men, formed a considerable part of the delegation, and altogether one could not move about in association with the delegates for five days of constant activity without realizing the strength underlying the movement.

The elections of officers etc., took place with less effort than anything of the kind we had hitherto seen, and the new officers entered upon their duties like men trained to the task.

The programme of the addresses proceeded in the order arranged without confusion.

Every address given was of a high order and bore directly upon some phase of British-Israel truth. It must be understood that the men selected to give those addresses were each master of the department of truth covered by his paper. It is impossible to note individual addresses for lack of space, but it is necessary to say that they covered archaeology, ethnology, history, prophecy and evangelism, and especially in consideration of the national message, the application of the Biblical constitution to financial, industrial and social problems of the day to which the Scriptures so interpreted, alone present the efficient key.

The accumulative effect of the Conference was nothing short of tremendous upon all attending its sessions, and it is evident to those who were there that it has put the British-Israel movement upon a wide and firm foundation upon which it will be able to successfully build upon a scale hitherto unrealized.

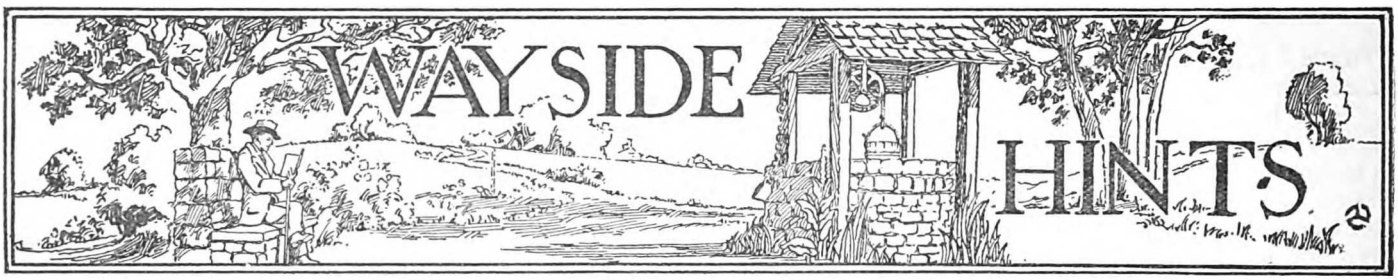
The immediate results have been the commencement of organization on a larger scale; the determination to secure new premises; to consolidate the publishing department; to prepare to install a printing establishment; to reorganize the official organ, the *Covenant People,* and to institute immediately after the holidays a forward movement of conferences and instructional activities coupled with the strongest evangelism which shall embrace the whole of the British Isles.

The great-hearted way in which the overseas delegations were received, and the place so unselfishly accorded to them on the programme, has earned the warmest gratitude and admiration of every overseas man.

Sincerely yours,
WM. PASCOE GOARD.

As cold waters to a thirsty soul, so is good news from a far country.—Proverbs.

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Let every book worm, when in any fragrant, scarce old tome he discovers a sentence, a story, an illustration, that does his heart good, hasten to give it. —*Coleridge.*

A Love to Learning is th' unfailing clue
That leads us Learning's Rarities to view.

—*Cocker's Morals,* 1675.

No work noble or lastingly good can come of emulation any more than of greed: I think the motives are spiritually the same. Emulation is the devil-shadow of aspiration.

—George MacDonald.

It is better to fight for the good than to rail at the ill.

—Tennyson.

But noble souls, through dust and heat
Rise from disaster and defeat
The stronger.

—Longfellow.

It is much easier to be critical than to be correct.

—Beaconsfield.

Those readiest to criticise are often least able to appreciate.

—Joubert.

All religions must be tolerated, but none must make unjust encroachments upon the others. In this country every man must get to heaven his own way.

—Frederick the Great.

The only monopoly any church has a right to claim is a monopoly of the errors peculiar to it.

—Lawrence Oliphant.

Both read the same Bible, and pray to the same God, and each invokes His aid against the other.

—Abraham Lincoln.

Whatever a man may pray for, he prays for a miracle. Every prayer comes to this: Great God, let twice two not make four.

—Ivan Tourguenief.

There is no counting with certainty on the justice of men who are capable of fashioning and worshiping an unjust divinity.

—John Morley, M. P.

It is unwise to tell me not to reason, but to believe.

—Lord Byron.

Every event in the universe takes place according to fixed laws.

—Hitchcock.

The endeavor to change universal power by selfish supplication I do not believe in.

—Thomas A. Edison.

"Say what is prayer, when it is prayer indeed?
The mighty utterance of a mighty need,
The man is praying, who doth press with might
Out of his darkness, into God's own light."

"Undepressed by seeming failure,
Unelated by success;
Heights attained, revealing higher,
Onward, upward, ever press."

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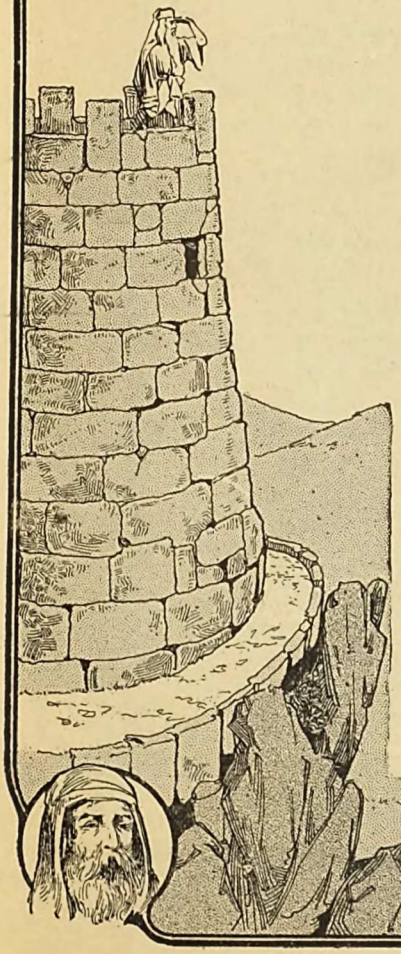
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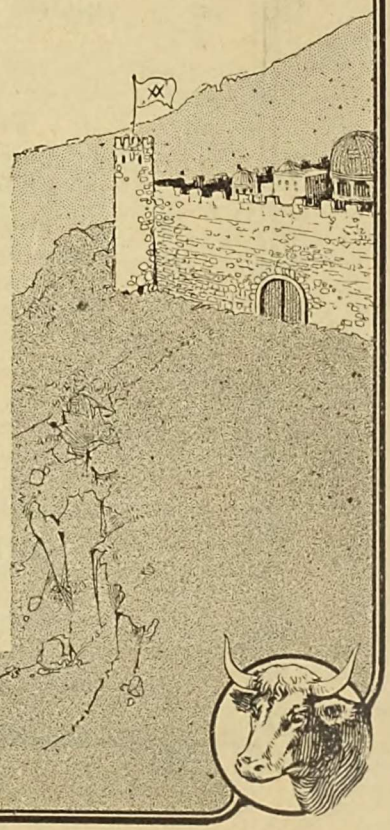
THE WATCHMAN OF ISRAEL

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

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To proclaim the fact that the ideals of American government represent the unfoldment of all of the world's previous attainments in the realm of law, order and government.

To elevate the Bible in its true position as the great and guiding light in all the affairs of our people, at home and abroad, because it is the textbook and guide book of Israel.

To seek a more complete knowledge of the Divine Plan of the Ages, in which, we have reason to believe, is revealed the foundational Principle upon which the American government and its institutions rest, and upon which the future welfare of the world depends.

To promote a better understanding between all peoples of the earth, and to endeavor to make America so "American" that there will be no room for false religious and political ideals.

To assist in making America the secure home of a free people, and the hope and haven of the oppressed people of every land.

To establish the great fact that the English-speaking peoples of today are the lineal descendants of the "lost ten tribes" of Israel and must fulfill in these "latter days" the responsibilities decreed for them through the patriarchs and prophets.

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THE WATCHMAN OF ISRAEL

"Behold, he that keepeth Israel shall neither slumber nor sleep." Psalms.

Volume III | Boston, Mass., September, 1921 | Number 11

Extracts from "The Romance of History"

By Professor C. A. L. TOTTEN

From the very nature of the case England is forced *outward,* from her little island home, into other lands; and all on whom she sets her colonial seal become English in the end. With us the process is exactly reversed, although the same result ensues: the people *come,* from all parts of the earth, to dwell beneath Manasseh's flag, and her great seal marks their children for her own. Our common ancestral origin was by *adoption;* and just as Jacob made the Egyptian lads his own first-born, so we, their children, are adopting, and adapting, all men to our ends. The underlying principle of all this is *Hebrew,* and finds its counterpart only in Saxon lands. "The stranger that dwelleth with you shall be unto you *as one born among you,* and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God" (Lev. 19:34); and "As ye are, so shall the stranger be before the Lord" (Num. 15:15).

The outcome of the British process is EMPIRE and as the tide fills up, and floods back to the central fount, "Confederation," now already begun, will unite her "company of nations" into one grand group; while, by the American plan, starting from a fundamental company of independent sovereignties, Centralization grows with age, and its outcome is REPUBLIC. With Ephraim it is Nationality, with Manasseh it is Popularity, and with the twain, at length, it is to be Fraternity.

The day thus selected for this beginning of Israel's military might is in notable keeping with the strange methods which always govern the councils of the Almighty. Viewed from the human standpoint, it was the least auspicious one in their whole history. They had wandered in the wilderness for thirty-eight years; "until *all the generation of the men of war* were wasted out from among the host, as the Lord sware unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed" (Deut. ii, 14, 15). "So," continues Moses, "it came to pass, *when all the men of war were consumed and dead* from among the people, that the Lord spake unto me, saying, Thou art to pass over . . . THIS DAY . . . . Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, ... and his land; begin, possess, contend with him in battle." It is from this date that Israel truly reckons its prowess in arms, and whenever, since then, she has fought upon the Lord's side, the dread of her "thin red line" has prepared the certain victory. *"Annuit Coeptis!"* —"He has prospered our beginnings," even as Manasseh still records upon his seal; and down through all the ages, with the Scythians, Scots, and Saxons, and with Engle-men, and *new* Engle-men—both "blue and gray,"—the dread and fear of them still make the nations pause, before they take up arms doomed not to prosper or prevail where ISRAEL is the foe! (Isa. 54:17; 1 Sam. 26:25.)

Moses certainly viewed Israel in its latter-day development when of its leading tribes he also uttered this:

"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).

And did Balaam's foresight look into the present day, and through it into Israel's further future, when he uttered: "God brought him forth out of Egypt; he has, as it were, the strength of a unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows?" (Num. 24:8).

It was a *world-wide* dominion that Israel was to be trained to inherit, and this grander mission demanded the dure experience of a far longer pilgrimage than that from Egypt, which latter, even, needed forty years ere it fitted them to enter Palestine. Accordingly the prophets rise unto the theme so soon as Israel becomes "lost" in the northern wilderness.

In his chapter on "The Anglo-Saxon and the World's Future," Josiah Strong ,the author of "Our Country," after having surveyed the outlook, aside

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from any bearing upon the identity of our race with Israel, exclaims in glowing tribute, and in words which to us have no hope of fruition unless we be of Israel, as follows:

"What is the significance of such facts? These tendencies infold the future; they are the mighty alphabet with which God writes his prophecies." Aye, and, we may add, *his fulfilments too!* for this story, if it has a future, has likewise a *past*, a *raison d'etre;* for otherwise, if God be true, a true, and still more literal, "ISRAEL" must supplant *us, in our turn!* But Mr. Strong goes on: "May we not, by a careful laying together of the letters, spell out something of his meaning? It seems to me that God, with infinite wisdom and skill, is training the Anglo-Saxon race for an hour sure to come in the world's future. Heretofore there has always been in the history of the world a comparatively unoccupied land westward, into which the crowded countries of the East have poured their surplus populations. But the widening waves of emigration, which millenniums ago rolled east and west from the valley of the Euphrates, meet today on our Pacific coast. There are no more new worlds. The unoccupied arable lands of the earth are limited and will soon be taken. The time is coming when the pressure of population on the means of subsistence will be felt here as it is now felt in Europe and Asia. Then will the world enter upon a new stage of its history—*the final competition of races, for which the Anglo-Saxon is being schooled.* Long before the thousand millions are here, the mighty *centrifugal* tendency, inherent in this stock and strengthened in the United States, will assert itself. Then this race of unequalled energy, with all the majesty of numbers and the might of wealth behind it—the representative, let us hope, of the largest liberty, the purest Christianity, the highest civilization—having developed peculiarly aggressive traits calculated to impress its institutions upon mankind, will spread itself over the earth.

It is in this light that, now its object has been gained, we must view the blindness into which Israel, if Saxon, has hitherto been suffered to work out its destiny. That Israel's early schooling predisposed it to accept Christianity in lieu of Leviticus, which it had mixed with Baalism, and thus found wanting, is but natural. "Among this people religious thoughts of a most exalted nature were common to all. They were profoundly earnest and serious, with feelings of awful reverence towards the Most High, whom they believed to be always present among them."

It was out of "Israel" that such heroes as Joshua, Jephtha, Samson, and Gideon arose, such prophets as Hosea, Nahum, and Jonah, and such spirits as Samuel. The genius of such a race could not be crushed by any trial and captivity, and we have every reason to believe that the very object contemplated in their deportation, and entire removal from direct Mosaic influence, prepared them all the better for their later and far grander mission among men.

The grandeur of their work is thus all the more conspicuous, in that they have been led to bring about the grand result *unconsciously,* and so stand themselves as much amazed, when light shall dawn upon them, as the surrounding peoples among whom they have travailed, and whose conviction, as to God's integrity, they shall thus have forced.

In the succession of empire, each dominant race has impressed some one great fact indelibly upon its life and civilization, and the salt of the Saxon's vitality is Faith—faith grounded now immovably on facts of which itself is the embodied realization.

An angel stands beside the web of Fate continually dyeing one of its strands with deepest irony. But mortals are so color-blind to shades thus subtle, that they rarely detect this fibre till the cord is spun. Even the silver cord of Christianity is marred by such a strand. For if it teaches any lesson, it should make us far more lenient when we judge our neighbors, and particularly when we criticise our brethren "the Jews."

We of "the Church" delight in pointing out how clearly the Messiah satisfies the promises, and we hold up to rebuke those who worship in "the Synagogue," because they argue not as we do, and are blind though having eyes.

Are we as individuals satisfied within our hearts that, had we lived with Judah in Jerusalem centuries ago, we ourselves would have been convinced disciples of the Saviour, although he came not clothed in purple?

The spirit of that age was *temporal.* We refer not to the Galileans, who were all of Benjamin, and though *in* Judea were by no means *of* it, but we refer rather to Judah and to Levi. What guarantee have we, who mostly are but Christians because Christian-born, that born in those days rather, and of Judah, we had not also been exponents of their tribal blindness?

The Rock in Horeb was a type of Christ; when stricken, *each* gave forth a fountain to the thirsty. Why, pray, should we seek lessons from the simile and yet maintain that "the original story of the Pentateuch" is a fable? Must we not literally believe that

> **"The living waters from the smitten rock**
> **Still tracked their devious steps,"**

when Israel thirsted in the wilderness, if we are to truly quench our thirst of soul at sweeter waters? What *substance* have we left, in such a process, upon which to rest our weary faith? May not the irony of Fate have yet in store for us *our* lessons too? Suppose *we* are as grievously in error, as to the true state of *our own* case, as Judah was. If so, how grave is our dilemma when we judge our brother! Thus for very fairness we should listen to the counter-statement.

The Church looks anxiously towards the second coming of its Lord, but it forgets that when he comes he goes directly to "the Jews," though still in unbelief.

The Pulpit goes too far. It preaches too much of *spirit,* and overreaches *facts* of vast significance. And

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they are facts on which *faith* could securely stand, for they would furnish substance to our hopes where now we sorely suffer loss. If the over-spiritualization of the plain statements of the Bible be an apology to disbelief, away with it!

The special error of Judah consisted in mistaking the character of the blessings entailed in the promise of the Messiah. They believed when Shiloh came that he would close the line of David, and that he would come to rule in might beyond magnificence in Jerusalem. They saw not that there were to be *two* comings. They looked for purely *temporal* blessings, and when, in a meek and lowly Saviour, they found only *spiritual* ones they crucified him, and went out among all nations desolate.

But "blindness too has fallen upon Israel in part," for here we find the circumstances just reversed. Upon the sons of Joseph, ruling as chief among the nations of the modern world, we find the *temporal* blessings, literally as foretold, poured out and running over. And yet we find them blind unto the Rock whence they are hewn, proclaiming themselves everywhere as Gentiles, and as only in the possession of the purely *spiritual* gifts that come of Christianity alone.

But the day of his awakening has dawned. An unprecedented feeling of unrest has fallen upon all mankind. Expectancy is more intense that it has ever been before in the history of Adam's race. All nations feel it; and if the sure Word of God is an abiding Rock, then unto *it* must Christians turn for knowledge of these latter days, and, having identified not only Judah but Israel, speed their feet towards the Land of Promise.

It is difficult to understand the animus of the acrimony, with which those among us who dispute these patent fulfilments load their vain objections, for surely Christianity loses naught of its spirituality by being clothed with the body of such a lofty genealogy, while to a degree still more wonderful are "Moses and the Prophets" verified. This opposition is probably Pharisaical, and deserves a second Sermon on the Mount.

Thank God, however, there is a *healthy* school of critics left, one whose study is to prove the Bible, not to discredit it, and who have not yet bowed the knee to Baal. In *them* this light of Israel found in Isaac's Saxon sons does not *per se*, awaken any antipathy, and with them the faithful will investigate it fairly. . . . It has the vitality of *faith*, is full of *hope*, and its *charity* is without limit. It is fearless of evil, and will seek for truth wherever it can be found, and seek it with the whole soul. And what if it fails? Then it will seek elsewhere, or else attribute its failure to its own shortcomings, for its motto is forever, "Though he slay me yet will I believe."

The writer of this volume has discussed the merits of its theme too often, and with too many, not to know the several ways in which its beauties are received; and it is with a view of anticipating some of the adverse comments that this digression is deemed necessary. He has found that 90 per cent of the earnest, honest, seekers after truth accept it gladly, and welcome it as *"water in a desert land."* A large proportion of the clergy have been deeply impressed with its grandeur and simplicity, nor found therein anything incompatible with their several minor creeds. . . . . .

But may all to whom these pages come defer to no man's judgment but their own. The object of this volume is to tell a simple truth in a simple way; to afford the wavering a firm basis for belief, and provide a way for intelligent doubt to recuperate itself and stand once more erect. The author had far rather read these truths from other pens than write them in so weak a way; but as others either won't, or know not of them, he is constrained to essay a role quite foreign to his real profession, and be militant himself for "Moses and the Prophets." . . . . .

The grander spirits of our own and other races, have always been attracted by the irresistible beauty of the parallelism between the ancient and the modern Israel. Dean Stanley saw it and exclaimed: "The sons of Israel are literally our spiritual ancestors; their imagery, their poetry, their very names have descended to us; their hopes, their prayers, their psalms are ours." . . . . . .

Isaac Taylor, in his "Spirit of Hebrew Poetry," maintains this position as follows: "All unsolicited testimony as to similarity of character between the Israelite and the Anglo-Saxon must be acknowledged to be of high value in exciting strong impressions as to the reasonableness of our argument. Especially is this so if these similarities are so striking as to draw the following reflections from the pen of so profound and careful a thinker as George Eliot. We quote from the 'Impressions of Theophrastus Such': 'There is more likeness than contrast between the way we English got our island and the way the Israelites got Canaan. We have not been noted for forming a low estimate of ourselves in comparison with foreigners, or for admitting that our institutions are equalled by those of any other people under the sun. Many of us have thought that our sea-wall is a specially divine arrangement to make and keep us a nation of sea-kings after the manner of our forefathers, secure against invasion, and able to invade other lands when we need them, though they may lie on the other side of the ocean. Again, it has been held that we have a peculiar destiny as a Protestant people, not only able to bruise the head of an idolatrous Christianity in the midst of us, but fitted, as the possessors of the most truth and the most tonnage, to carry our purer religion over the world and convert mankind to our own way of thinking. The Puritans, asserting their liberty to restrain tyrants, found the Hebrew history closely symbolical of their feelings and purpose; and it can hardly be correct to cast the blame of their less laudable doings on the writings they invoked, since their opponents made use of the same writings for different ends. . . .

(Continued on page 218.)

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Has Israel Been Lost?

A Reply to an Inquirer

By Rev. J. H. ALLEN

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

There is a wide spread and apparently a growing tendency to regard the Anglo-Saxon race as the Ten Lost Tribes of Israel. That this theory is accepted and disseminated by many who are honest and sincere in their belief no one will deny. It is not my business to call in question the honesty or sincerity of anyone with regard to any theory they may hold on any part of the revealed Word, but it is my business to try that theory by the Word before I accept it, in order to see if it is in accord with the inspired Word; that is my object in writing this article.

I am entirely unable to find any statement in the Scriptures that would justify me in believing that from God's standpoint any of the twelve tribes of Israel ever were lost, and my reasons are as follows: Jesus in giving his commission to the twelve apostles said, "Go not into the way of the Gentiles . . . but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6). He made the same statement to the woman of Canaan who desired to have her daughter relieved of the devil, and because of her great faith she was given the crumb she asked for. Jesus during his ministry never went outside the land of Palestine, nor did any of his apostles under their first commission as given in Matthew 10:5, 6. So it is evident that Jesus regarded "the lost sheep of the house of Israel" as within the bounds of that country.

In Acts, 2nd Chapter, when speaking to the men of Judea, and all that dwell in Jerusalem, Peter called them "ye men of Israel" (verses 14, 22). He also addressed those who ran together in the porch that is called Solomon's after he had healed the lame man, as "ye men of Israel." In Acts, 5:35, a Pharisee named Gamaliel a doctor of the law, in warning those who were taking counsel to slay Peter and the other apostles, addressed them as "ye men of Israel," and in Acts, 21:27, 28, when the Jews which were of Asia saw Paul and the men that were with him in the temple, and stirred up the people against them, they addressed the people as "ye men of Israel." Also in Matt. 8:10, Jesus speaking of the centurion said, "I have not found so great faith, no, not in Israel."

In John 1:31, John the Baptist speaking of the Lamb of God said, "And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water." Neither John nor Jesus went outside the land of Palestine during their ministry, therefore they must have regarded Israel as living within its borders. No doubt there were many true Israelites at the home land attending their national festivals, and so had an opportunity to hear the preaching of both John the Baptist and Jesus,—"devout men, out of every nation under heaven." (Acts 2:5).

These texts and many others that might be given prove that those who were living in Palestine and Jerusalem during the ministry of John the Baptist and Jesus were spoken of as "men of Israel." And this was a long time after the supposed loss of the ten tribes. There is a sentence in the Mosaic books of the Old Testament that will be a great help to get the correct focus on this question: "That soul shall be cut off from his people." (Gen. 17:14); "from Israel" (Exod. 12:15); "from the congregation of Israel." (Exod. 12:19). This sentence is pronounced more than a score of times in the Pentateuch, for a list of things that they were commanded to do, and also things they were commanded not to do, some of which to us would seem to be too trivial to be taken any notice of, as eating any manner of blood. (Lev. 7:27; 7:14.)

It would be manifestly wrong to regard this cutting off of those who disobeyed any of those commands as meaning that they were killed the moment they disobeyed, for in all the accounts given there is no one authorized to do the cutting off. I understand the correct thought to be, that the moment anyone failed to obey any of those commands, that moment he automatically ceased to be a true Israelite.

These apparently exacting conditions are an indication of the high standard required in those who would maintain their standing as true Israelites. This is also shown by the fact that of all the thousands of the tribes of Israel whom God brought out of Egyptian bondage by the hand of Moses and Aaron only two, Caleb and Joshua, were found fit to enter the Promised Land. It is also shown by the time it has taken to seal (impress) the servants of God (the true Israelites) in their forehead, and when the work will have been completed there will be only 144,000 all told, twelve thousand from each of the tribes (this does not allow the possibility of ten of the tribes being lost) who were found fit to have a place among those who will be associated with Christ in his thousand years' reign on the earth. (Rev. 5:10, and 20:4, 6.) And while it is true that 'Dan will judge his people as one of the tribes that will reign on the earth with Christ, his name is not found in the list given in Revelation 7:5, 8 and we know that this is true because it is a part of the Revelation that God gave Jesus Christ to give his servant John.

The question, naturally arises, what became of those who failed to retain their place in the congregation of Israel? The fact that they were cut off from the congregation of Israel did not cut them off from being the children of Abraham after the flesh, just as Ishmael, and Esau were, and share in the same blessing, which for Ishmael was, "For I will make of him a great nation" (Gen. 21:18); and for Esau, "Behold thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and serve thy brother." (Gen. 27:39, 40.)

It would seem that these blessings fit the Anglo-Saxon race remarkably well, and came to them because they are children of Abraham after the flesh, but not true Israelites, and if we are looking for the Anglo-Saxon race to bring about the looked, and hoped-for deliverance, then we have ceased to look for the time when the "Lord Jesus shall be revealed from heaven with his mighty angels." (2 Thes. 1:7). That looks to me too much like looking in the wrong direction for our deliverance, and putting our confidence in an arm of flesh, instead of the Lord from heaven.

Some further proof that during the apostolic times the terms Jew, and Israelite were used interchangeably, and that none of the tribes were regarded as lost:

In Luke 2:36. we learn that the prophetess Anna was of the tribe of Asher, and in Philippians 3:5, Paul speaking of himself says, "of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews." And in Acts 22:3, he says, "I am verily a man which am a Jew," and in

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Romans 11:1 he says, "For I also am an Israelite." And in the 9th and 10th chapters of Romans he uses the terms Jew, and Israelite interchangeably. In Romans 9:6, he plainly says, "For they are not all Israel who are of Israel." This no doubt refers to those who would be cut off from the congregation of Israel, for doing, or failing to do certain things.

The information that we get on this point from the inspired Word should be given a great deal more weight than that from Josephus, or any other uninspired writer.

In the second paragraph of the above, our friend writes: "I am entirely unable to find any statement in the Scriptures that would justify me in believing that from God, we would agree with him, for the word came ever lost." If by that he means that none were lost from God we would agree with him for the word came through Jeremiah the prophet: "Behold, I will send for many fishers of men, saith the LORD, and they shall fish them through the gospel: and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes, caves of the rocks. For mine eyes are upon all their way: they are not hid from my face." (Jer. 16:16, 17.) That is, they are hid from the hunters, but not from God from whom nothing is hid, but men never hunt except for that which is lost.

Then the writer quotes the words of our Lord concerning "the lost sheep of the house of Israel" and he says it is evident that Jesus regarded "the lost sheep of the house of Israel" as all to be found within the bounds of Palestine. But Jesus said to the Jews: "Ye shall seek me, and shall not find me; and where I am thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles?"

Concerning "the dispersed," about six hundred years prior to this, Ezekiel had written the following, "When the house of Israel dwelt in their own land (Judah—the Jews—had not yet gone into captivity and were then in their own land), they defiled it by their own way and by their doings; their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it; and I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them. And when they entered unto [the land of] the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land." (Ezek. 36:17-20).

Twelve years later the LORD declares, according to Jeremiah: "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone [wandered] from mountain to hill, they have forgotten their resting-place"—the margin reads: "place to lie down in," i. e., their fold, their home. This is a question of wandering among the hills and mountains and of going astray, having no home-fold in which to rest; as they formerly had, and not a question of moral loss, or of a lost condition spiritually.

Moreover, Jeremiah also wrote: "For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place—i. e., Israel's original territorial home in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us, or what is our iniquity, or what is our sin that we have committed against the LORD our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me and have not kept my law. . . . Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers." (Jer. 16:9-11, 13.) This declaration is quite contrary to our friend's statement: "Neither John nor Jesus went outside the land of Palestine during their ministry, therefore they must have regarded Israel as living within its borders."

But it is left to Isaiah to give the location of that unknown land:

"Keep silence before me, O islands; and let the people [tribes] renew their strength. . . . Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow," a strong war power. "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." (Isa. 41:1, 2, 8.)

"Listen, O isles, unto me: and hearken, ye people from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me. And said unto me, Thou art my servant, O Israel, in whom I will be glorified." (Isa. 49:1-3.)

"Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor [the Biblical name of the river Nile], the harvest of the river is her revenue; and she is a mart of nations." (Isa. 23:2, 3.)

But since silence was commanded only until they had renewed their strength, we may now safely speak. The Hebrew word for covenant is *"Brith"* and the Hebrew for men is *"ish,"* from which we have in its Anglicized form, "British," thus fulfilling the prophecy that Israel shall be known by another name.

While the compound hyphenated noun Anglo-Saxon, in its present form, is not a Biblical name, it is a combination of two Hebrew names, and Saxon, some

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lexicographers say, is fairly and without straining translatable into sons of Isaac, the word *saac* being the Hebrew Isaac with the elimination of the initial letter, as we find in other Hebrew names such as, Horeb, Oreb, Jachan, Achan, Hagar, Agar, Hosea, Osea or Osee, etc. This is in accord with the words, "In Isaac shall thy seed be called" and is another fulfillment of the prophecy that Israel shall be known by another name.

Again, we read in Jeremiah: "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). Hence, it is evident that Ephraim-Israel is in the isles of the sea, that they have left their home land, from which they are afar off, and this Israel—the birthright people—according to Biblical history are the ones who were deported out of their Palestinean home in the year 721 B. C. by Shalmaneser the king of Assyria.

The word "nations" is appropriately used in the last quotation from Jeremiah because in the Abrahamic covenant it is promised that Abraham shall be a father of many nations. (Gen. 17:4). When the Abrahamic birthright descended to the two sons of Joseph, Manasseh and Ephraim, it was declared that Manasseh should become "a great people," and that Ephraim's posterity should become a multitude of nations. Now the Jews have never developed into "many nations," as they were disbanded as a nation during the Roman seige under Titus, and were scattered into all the nations of the earth where they are unto this day just as it was prophecied concerning them, and where each individual Jew can now be located. But the Israel in the isles of the sea have developed into an empire composed of *"many nations"* while the United States of America has surely become "a great people." All of this is in perfect accord with the following: "Consider the years of many generations [i. e., look ahead]: ask thy father, and he will shew thee; thy elders, and they will tell thee [tell thee what?"] When the Most High divided to the nations [the promised many nations] their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." (Deut. 32:7, 8.) We must cease looking to Palestine for the inheritance of the many nations who were to be as the sand of the sea and as the stars of the heavens. The great nation and the many nations are not there. It is not large enough.

Both Israel and Judah according to the Scriptures were to be scattered. Judah was to be scattered as stubble before the wind into all the kingdoms of the earth and thus remain. Israel was to be scattered among the nations and sifted through them "like as corn is sifted in a sieve, yet shall not the least grain (margin "stone") fall upon the earth. The reason that "stone" is used in the margin is because it is the true rendering, but "grain" is used in the text so as not to mix the metaphor. National Israel is the stone kingdom in the natural—in the flesh—but the kingdom of heaven preached by our Lord, by John the Baptist, and the apostles is the spiritual stone kingdom. Jacob's pillow-pillar stone is the type of the earthly stone kingdom, but the stone which the Jewish builders rejected is the spiritual corner, or foundation stone of the spiritual stone kingdom of Daniel 2:34,44.

In the third paragraph, lies our brother's real difficulty, and as it is also the difficulty with nine-tenths of those who find this subject confusing, we shall be glad to give an extended reply in explanation as to why the Jews should be addressed as "ye men of Israel;" and why they should claim to be "Israelites" when their national name is Judah. The fact is that the name Israel is used both in a national and in a racial sense in the Scriptures.

For instance, the phrases "all Israel" and "all Judah" are used as contradistinctive appellations for the two houses into which the seed of Jacob were divided in the days of Jeroboam and Rehoboam, the former being "king of Israel," and Rehoboam "king of Judah." Following this division the Scriptures refer to one part as "the children of Judah," "the kingdom of Judah," "the house of Judah," and "the whole house of Judah." These were the distinctive national appellations of the people who were later called Jews, as well. The other part, the Ten Tribes were called "the house of Israel," "the kingdom of Israel," "the children of Israel," and "the whole house of Israel," and often simply "Israel" in contradistinction to "Judah."

But when Isaiah in uttering a certain prophecy used the term "both the houses of Israel," the name is therein used in its racial sense only. Also at Jerusalem just after Pentecost in addressing a congregation of Jews, nationally of the house of Judah, Peter said: "Ye men of Israel, why marvel ye at this?" Here the appellation is used in a purely racial sense. This was perfectly legitimate, for while the Jews were subjects of the kingdom of Judah, racially speaking they were of the seed of Israel; hence they are Israelites. Consequently, Paul could most truthfully say, "I am of the stock of Israel," and, "I also am an Israelite." But being of the tribe of Benjamin, he was compelled nationally to say "I am a Roman citizen," because the Judean commonwealth was at that time an autonomous government under the overlordship of Rome, to which the Jews owed their political fealty. Hence their repudiative cry, "We have no king but Caesar." Also it is recorded that Paul declared before King Agrippa, "I am accused of the Jews, mine own nation at Jerusalem,"—nationally he was "a Jew," a Judaite; racially "of the stock of Israel."

Furthermore, after the Jews returned from their seventy years' captivity at Babylon, it is declared concerning the rebuilt temple: "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the

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commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. . . . And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs and for a sin-offering for all Israel, twelve he goats, according to the number of the tribes of Israel." (Ezra 6:14, 17.) That is, the elders of the Jews builded, they prospered, they finished and dedicated the temple. Among the things offered were twelve he goats, according to the number of the tribes of Israel. Yet, because of this text, many teach that all the twelve tribes must have returned with the Jews and been in Palestine at that time, also that the name Jews had by that time become a synonym of the racial name Israel. But there is no mention of any tribal names in either Ezra or Nehemiah except those of the three tribes which composed the kingdom of Judah, namely: Judah, Levi, and Benjamin. The entire object of these books is to record the fact of, and the circumstances connected with, the return of the Jews from Babylon at the expiration of the seventy years as foretold by Jeremiah.

With all due apology to our brother we wish at this juncture to quote Josephus, for the writings of this Jewish historian corroborate the Scriptures. It is plain that he had a full knowledge of the difference between Israel and Judah, and the use of Israel as a national name when it could not be possible for it to mean the entire race. Josephus declares that the king sent a letter to Esdras (Ezra) saying "To Esdras the priest, and reader of the divine law, greeting. I think it agreeable to that love which I bear to mankind, to permit those of the Jewish nation who are so disposed, as well as those of the priests and Levites that are in our kingdom, to go together to Jerusalem. Accordingly I have given a command for that purpose. . . .

"When Esdras had received this epistle, he was very joyful, and began to worship God, and confessed that he had been the cause of the king's great favor to him, and that for the same reason he gave all the thanks to God. So he read the epistle at Babylon to those Jews that were there; but he kept the epistle itself, and sent a copy of it to all those of his own nation who were in Media and when these Jews had understood 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 and came to Babylon as very desirous of going down to Jerusalem; but then the entire body of the people remained in that country; wherefore there are but two tribes (three with the Levites) in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude not to be estimated by number. Now there came a great number of priests and Levites, and porters, and sacred singers, and sacred servants to Esdras, etc."

We have thus quoted verbatim, to show conclusively from Jewish history that only Jews returned to Jerusalem. This is shown by the fact that the decree of the king was "to permit those of the Jewish nation," together with their "priests and Levites" to go to Jerusalem. This is also further shown by the record of the effect of this letter on Esdras, who read it to "those Jews" that were in Babylon, and who sent a copy of it to "those of his own nation" in Media, and when "these Jews" understood, they brought their effects ready to go down to Jerusalem the capital of Judah. Finally, it is emphatically stated that the entire body of the people of Israel remained in that country, i. e., beyond the Euphrates, and the people thus denominated as the entire body of Israel, were "the ten tribes." All of this shows that the name Israel, as herein used and as understood both by Josephus and the Jewish nation, was the national name of the Ten Tribes, also that of the entire race, i. e., the Jewish nation and the Ten Tribes; hence they, the entire twelve tribes, are "Israelites" and "men of Israel" according to the New Testament.

Furthermore, this excerpt from Josephus mak special note of the priests and the Levites, the porters and the singers, etc., as going up to Jerusalem also. In harmony with which we find the following in the sacred record: "And there went up some of the children of Israel and of the priests, and the Levites, and the singers, and the porters, and the Nethinims [sacred servants for temple service] unto Jerusalem, in the seventh year of Artaxerxes the king." (Ezra 7:7.) This king, Artaxerxes, was the one from whom Esdras or Ezra received the epistle which is quoted in full by Josephus. And yet we could mention men whose names are well known as profound Bible students and teachers who claim that the *Jews* are *all* Israel, and that because of the use of the phrase, "*Some* of the children of Israel" the *entire* House of Israel (the ten tribes) returned to Judea with the Jews when the Jews returned from Babylon.

How blind we ecclesiastics can be!

Here someone may ask about a certain Anna, a prophetess, of the tribe of Asher, who is the one person mentioned in the New Testament as belonging to a non-Jewish tribe, that is, until we come to the Revelation after the two houses are united into one, as foretold by Ezekiel,—but that is another story. So, to go back to the beginning, we will explain why one of a non-Jewish tribe might be among the Jews. At the time of the division of the seed of Israel into two kingdoms, the tribe of Levi went with Jeroboam, king of Israel, and, as we have said, this *racial* name Israel became also the *national* name of the Ten Tribes. But soon after the separation it is recorded: "The priests and the Levites that were in all Israel [the ten-tribed kingdom] resorted to him [Rehoboam, king of Judah] out of all their coasts. For the Levites left their suburbs and their possession, 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 after them out of all the tribes of Israel [i. e., the tribes left in Israel] such as set their hearts to seek the

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LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers. So they strengthened the kingdom of Judah," etc. (2 Chron. 11:13-15, 17). One other similar record is as follows: "And he [Asa, king of Judah] 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 [the nation] in abundance, when they saw that the LORD his God was with him." (2 Chron. 15:9.)

Now, should any argument arise based on the fact that in order to offer twelve goats there must have been representatives of the twelve tribes present, these bits of Israel-Judah history which we have given furnish all the essential reasons, and also account in particular for the presence among the Jews of Anna who belonged to the tribe of Asher.

But there is another point concerning Anna which it is well to understand, as it pertains to a general law referring to the change of tribal relation in regard to daughters who marry out of their father's tribe. This is given as follows: "And if they be married to any of the sons of the other tribes of the children of Israel [the race], then shall their inheritance be taken from the inheritance of our fathers and shall be put to the inheritance of the tribe whereunto they are received . . . . And when the jubile of the children of Israel shall be, *then* shall their inheritance be put unto the inheritance of the tribe whereunto they are received." (Num. 36:3, 4.) But Anna only lived with her husband seven years, was a widow of fourscore and four, who departed not from out of the temple, but served God therein with fasting and prayer day and night. Consequently, she, not having married into any of the Jewish tribes still retained the tribal name of her ancestors, being a daughter of Phanuel of the tribe of Asher. (See Luke 2:36, 37). But if she had married into either of the national tribes of Judah she would have come into the inheritance of that tribal name at the first jubilee after her marriage, and the record declares that she was "about fourscore and four years" when Jesus, then eight days old was brought into the temple for the covenant rite of circumcision. It was the fact of her being in the temple, witnessing to that rite, and of giving testimony in corroboration with Simeon that brought her thus into prominence.

In regard to the points raised in the fourth paragraph concerning the ministry of our Lord and John the Baptist, all would be perfectly clear if one can have the true light concerning a text which the writer quoted later, namely: "For they are not all Israel, which are of Israel." That is, they who are of Israel as a race are not all subjects of Israel the nation. Or in other words all who belong to the race of Israel, and are thus Israelites, are not subjects of the ten-tribed kingdom of Israel, because they are subjects of the kingdom of Judah. And the Scriptures positively declare that our Lord Jesus Christ came to his own (his own tribe and nation—Judah), and his own received him not. Also Paul in giving one of his farewell messages to the Jews, says, "It was necessary that the word of God should first have been spoken to you ("to the Jew first"); but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles [nations of Israel]. For so hath the Lord commanded us." The word Gentiles is from the Greek *ethnos* which is in many places translated "nations" and should here be nations, meaning the nations of Israel. Then, in order to prove that the Lord had thus commanded, he quotes a prophecy concerning Israel, but instead of quoting from Acts 13:47 as it is reiterated by the apostle, we will quote from Isaiah with the context which is as follows: "Listen, O isles, unto me; and hearken ye people from far . . . Thou art my servant, O Israel, in whom I will be glorified. And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, 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 [Israel] for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." (Isa. 49:1, 3, 5, 6.)

This is why it was said to this same Israel in the isles of the sea, "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60:1, 3.) This is also why John declared that "He [the Christ] should be made manifest to Israel," and why Simeon declared that He should be "a light to lighten the Gentiles, and the glory of thy people Israel"—not Judah, not the Jews. They sold, mocked, rejected, spit upon, and crucified him, as it had been foretold. But it is also prophesied "The Lord sent a word [the word] into Jacob [the unregenerated name of Israel, the race] and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria." (Isa. 9:8, 9.) Ephraim, Samaria and Israel are names for the ten tribes whose national name is Israel. Their original territory was Samaria, and Ephraim is the name of one of the two sons of Joseph who inherited the national birthright of the seed of Abraham.

Both the Old and the New Testaments tell the story of the two houses of Israel, one of whom rejected the Gospel and the other received and rejoiced in it. Not only in "Apostolic times" but always in the Bible the terms Jew and Israelite were distinct, not used interchangeably but the house of Israel became lost even to themselves, as well as to the Jews and to the other nations of the world. Indeed very few of them even now know who they are.

There is one more point in this article to which we wish to reply. The writer says: "If we are looking for the Anglo-Saxon race to bring about the looked and hoped for deliverance, then we have ceased to look

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for the time when the 'Lord Jesus shall be revealed from heaven with his mighty angels.' (2 Thes. 1:7.) That looks to me like looking in the wrong direction for our deliverance and putting our confidence in the arm of flesh, instead of the Lord from heaven."

This is a common and gross misconception that can only be dispelled by understanding that there is in the Bible both a personal or individual message and also a national message. The personal message is "Whosoever will;" the national message, "This people shall." And it must be understood that prophecy deals with nations, groups, companies and classes of men in which are involved His people, their judgments, reward and the final overthrow of their enemies. "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau [their age long enemy] for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it." (Obadiah 18). Because one sees things adjusting themselves so as to bring about the fulfillment of this prophecy, it is no evidence that one has ceased to look for the Lord as the one and only deliverer of His own people.

Because one believes that God has said to Israel "Thou art my battle axe and . . . with thee will I break in pieces the nations," one does not necessarily fail to see the divine power behind, i. e., "thou art *my* battle axe and weapons of war." "They that war against thee shall be as nothing, and as a thing of nought. For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." (Isa. 41:12-15).

The final, and only eternal help and hope for a sin-cursed world is the glorious coming of the Christ. Then will be fulfilled the three remaining parts of the angel Gabriel's prophecy to the Virgin Mary: "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob [the race] for ever; and of his kingdom there shall be no end." (Luke 1:32, 33). So we agree with the writer in putting our confidence in the Lord. To reckon without God in any case would mean disaster. "Without me, ye can do nothing," said Christ Jesus.

Israel in the Isles

By I F. T.

In 1837, Professor John Wilson first commenced inquiries into the Israelitish origin of the Anglo-Saxon race thereby discovering the inheritors of the blessings and prophecies given to Abraham, Isaac and Jacob. To Abraham was given the promise that he was to become the father of many nations, and that his seed should be called in Isaac. Jacob, who received the blessings bestowed upon Isaac, seeing and commenting on the character of his twelve sons made many God-inspired prophecies to his children and to the two children of Joseph, whom he adopted. Others believing in the Scripture promises have taken up his investigations with the result that there are an increasing number of those who now believe western Europe to have received Israelitish immigrants even prior to the Assyrian captivity.

We know that the Phoenician descendants of Israelitish tribes made frequent visits to Tarshish which is presumably "Israel in the Isles." As early as 720 B. C. the Simonii are mentioned among the various peoples inhabiting Britain, and Dan abode in ships from the earliest days, colonizing Denmark (Dan's mark) and northern Ireland.

Numerous prophecies were uttered by Isaiah, Jeremiah, and Ezekiel concerning "Israel in the isles" to the north and west of Palestine. Since England and Ireland are in this geographical position many now believe that the Ten Lost Tribes found in these islands a refuge and the promised place to renew their strength; when they were scattered subsequently to the Assyrian captivity.

Various clues lead from the nations of western Europe, back to the Orient, one of which may be found in the standards of weights and measures which obtained and are still used among the Teutonic peoples. It has been ascertained that these were directly derived from the measurements of the Great Pyramid. The history of the alphabet and that of Masonry furnish other clues. Geologically, England is said to be an epitome of the geological structure of Europe. This fact may be of deeper significance. Geographically, England, separate, yet close to the continent, reminds one of the blessing pronounced by Israel on Joseph, as on the one who was separate from his brethren. In short, believers in identity truth may well study England under the similitude of Joseph; until the branch that hung over the wall, was transplanted to America in 1620,—after which event England may be called Ephraim and America Manasseh. This is in accordance with the promise of a double portion to Joseph.

From time immemorial the history of England has been intertwined with that of Ireland. As early as 1296 B. C. descendants of the tribe of Dan, are known to have established themselves in Yarin (Erin or Ireland). Thus early did Dan commence his leap from Bashan. When the prophet Jeremiah was commissioned, about six centuries B. C. to transplant thither the daughters of the last king of Judah, a line of Yar-

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ish kings had long been reigning over the Tuatha de Danaan (tribe of Dan). One of Jeremiah's wards, the princess Tea Tephi, was married to the reigning Heremon, and their descendants still occupy the English throne. Jeremiah became known in Ireland as Ollam Fodhla, "the prophet of the past and of the distant future;" and he founded there a college of prophets, known as Mur Ollam. This name is identical in Irish and Hebrew. Many centuries later a line of celebrated Irish missionaries were largely instrumental in Christianizing England.

When Julius Caesar descended on that island half a century before the Christian era, the names Britain and British had long been established. These names have been interestingly derived by the Rev. J. H. Allen, from the Hebrew *B'rth*—covenant—and *ish*—man. We will quote a brief paragraph from *Judah's Sceptre and Joseph's Birthright,* by that author:

"We are told that the people of Waels, called themselves *Bryth y Brithan,* or 'Briths of Britain,' which means 'The Covenanters of the land of the Covenant.' The first form of this phrase is almost vernacular Hebrew."

Legend says that after the crucifixion, Joseph of Arimathea, the uncle of the Virgin Mary, brought the Holy Grail to England. It is strange that the Arthurian legends, largely concerned as they were with the quest of this Grail, centered around the Welsh, the aboriginal inhabitants of Britain. From Anna, the daughter of Joseph of Arimathea, was descended the Welshman, Owen Tudor, father of Henry VII, who was the founder of the Tudor dynasty.

The name of the Scots, another people who early inhabited Britain, is of interest to this inquiry. The Scots are a Germanic people, and their name has been associated with that of the Scythians, which means wanderers. Some scholars derive the name from that of Scota, the sister of the princess Tea Tephi. This Scota married Baruch the scribe, the famous amanuensis of Jeremiah, and descendants of Scota and Baruch occupied the throne of Scotland for many generations; intermarrying with other royal lines, among whom were the Guelphs.

Shortly after the Roman occupation of Britain came to an end, that country was to receive a new name, even as Joseph when in Egypt was given another name. This patriarch received the name of "Zaphuath-pannea," or a revealer of secrets. The name by which "Israel in the Isles" next came to be known, holds secrets of great interest, as we shall try to show.

History records that the Angles, Saxons, and Jutes, three closely related Teutonic tribes, inhabiting the region about the Baltic Sea and the lower Elbe, descended on the island during the fifth century and conquered it. Britain was then known as Saxony for some time after this conquest. But when in 800 A. D. Charlemagne mounted the Imperial throne, having first converted the Saxons of the continent to Christianity by a sword of great cruelty, he seemed to cast his eyes on the transmarine Saxony. That country, therefore, thought it wise to disclaim relationship and adopted the names of *English* and *England,* derived, of course, from the Angles. We will now inquire into the name Anglo-Saxon, taking the more prominent part of the name first.

It has been said that the Jews clung to the name of Jacob, but the Israelites preferred that of Isaac. During the Assyrian captivity, the latter commenced to call themselves Saac—dropping the beginning vowel as the possessive case commonly does in Hebrew, and adding an affix which means son of,—so that the name of Saxons may fairly be thought to signify sons of Isaac. They were largely known as Saac-sunni, which means the same thing.

The Saxons were known during the Dark Ages, as a very ferocious people, and many philologists derive their name from the sharp-edged swords they wore. Commenting on the Stone Age, in his work *The Early History of Mankind,* Edward B. Tyler cites from Jacob Grimm the word *saxum,* as a word "possibly belonging to a time when instruments to cut with, *secare,* were still of stone, and which still keeps close to the Old German *saks,* Anglo-Saxon *seax,* a knife. There may possibly be some connection between *sagitte,* arrow, and *saxum,* stone, and in like manner in Sanskrit *cili,* arrow and *cila,* stone, while in the Hebrew language *chetz,* and *chatzatz,* gravel stone are both related to the verb *chatzatz,* to cut."

This author continues: "We find in two passages of the Old Testament an account of the use of sharp stones or stone knives: 'And Zipporah took a stone [*tzor*]'; Jehovah said to Joshua, 'Make thee knives of stone [*Charvoth tzurin*].' There is much the same ambiguity in the original meaning of *tzor, tzur,* as in the etymologies of some of the words just mentioned. Gesennius refers them to *tzur,* to cut, and the readings 'an edge,' 'a knife,' and 'knives of edges,' 'sharp knives' have, so far, at least an equal claim." But the Hebrew *tzor,* has a higher significance than indicated by this author, for it means also the Rock of Righteousness, Truth militant, and through this word we connect the Sons of Isaac, the Saxons, with the design of the Almighty, as foretold by patriarchs and prophets.

In short, some of the etymologies quoted above point to a group of words capable of throwing a double light as it were, on the history of the race. Through *tzor* and *saxum,* we are reminded of Jacob's pillar stone; the stone of Israel, bequeathed to Ephraim and Manasseh, as to the shepherds of the nations; the stone kingdom of Daniel; the head stone rejected; and the white stone of salvation mentioned in Revelations.

"The roots of words are phonetic types, produced by a power inherent in human nature," says Professor Max Muller. "They exist, as Plato would say, by nature, though with Plato, we would add that when we say by nature, we mean by the hand of God." Archbishop Trench, in his *Book on Words,* voices the

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same thought when he says, "God gave him [man] a capacity for naming; and then evoked the capacity which He gave.

This God-given capacity seems to have been evoked to good purpose when the names England and English were given to the land and speech of Joseph—Ephraim. Since, as we have said, these names were derived from the Angles, we will trace these people back to the Orient—as we did the Saxons—finding the former identical with the bull-worshippers of Israel—the Angli or Engli.

After Jeroboam had set up golden calves at Samaria and Bethel, the surrounding tribes and the foreigners sojourning among them commenced to call the ten tribes "engel-ish" or calf men. In modern German, curiously enough, this combination of sounds and characters *"engellisch"* or as usually contracted, *"englisch,"* means literally angelic. Far be in from us to deduce from this coincidence that the English are an angel-like people. Their thought and speech, have, however, offered the line of least resistance to the spreading abroad of truth and ideas of religious and political liberty.

Another coincidence is found in the 49th chapter of Isaiah where the loss of the American colonies to England is predicted; and England is denominated a narrow (German *eng*) land; thus "the children thou shalt have, after thou hast lost the other, shall say again in thine ears, 'The place is too strait [eng] for me; give me a place, that I may live'" It was only after the loss of the American colonies that England became Ephraim, a company of nations.

The Israelites, who, from the earliest days, drifted westward, presumably in small groups, and those who after the Assyrian captivity settled in great numbers in Western Europe, were in general Baal worshippers; and had lost all knowledge of God. Peoples were constantly pushing westward in those days, and it is not difficult to conceive of the early history of Britain being a continuation of Israelitish history, and here we recall that among the petty kingdoms of Britain at the time of the Crucifixion was that of Siluria. Its Christian king was, with his family, taken captive to Rome under Claudius. The historical and religious affiliations of this king's descendants are most illuminating. But we cite this event merely to indicate that the very early Christians visited and proseletyzed in Britain, using the country probably as a place of refuge from persecution. The long endeavor, interrupted by barbarian incursions, to stablish Christianity, made by Rome on the east, and the strenuous efforts of the Irish missionaries on the west; Wycliffe's career; the fact that England was the first country to break with Rome; the history of the early Protestant martyrs; the rise of Puritanism, when, in the language of John Richard Green "England became the people of a book, and that book was the Bible"; these, together with the departure of the Pilgrim Fathers and the recent establishment of an English protectorate over Palestine are events worthy of Israel Redivivus.

It has been pointed out by Professor Brander Matthews that the Germanic nations derived their spiritual conceptions from the Hebrews and therefore beheld in duty their ideal. The Romance nations, imbibing their ideals through the Latins from the Greeks, upheld the traditions of beauty. It is certain that progress in religious thought, the Reformation, etc., came about through the Germanic peoples led by Wycliffe and Luther. The English have founded the greatest number of progressive sects of all the Germanic peoples.

Even as we find the established church of England, the Anglican, still extending a friendly hand on the one side to the Catholic church, while her affiliations with the Protestant sects are indubitable—so we find the language of England, its warp wholly Teutonic and northern, nevertheless, since the Norman Conquest, closely related, through the French, to the Romance languages of the south. Joseph-Ephraim has occupied a unique and central position in these respects.

Once on a time, according to Genesis "the whole world was of one language and of one speech." (Gen. 11:1). If that which is to be has already been, and if God requires that which is past, as the Preacher in Ecclesiastes tells us, then we may indeed look forward to a universal language. Furthermore, if man, as created in the image and likeness of God, was made but little lower than the angels, then such universal language may well be named English (englisch) or even angelic.

But we also need to remember that as God is no respecter of persons, neither is He a respecter of languages or peoples.

The English word "Angle" (English) comes from the Greek word *aggelos* meaning "messenger" or "envoy," and is first used by Homer and Herodotus. It then became used to mean "one that announces or tells," e. g., birds of augury, and as such Sophocles uses it in reference to the nightingale. Then in Biblical Greek (the LXX and New Testament) it came to mean a messenger (of the Lord), hence an "angel," as we employ the term generally. Hence we are "Angles" because we are God's messenger-people, His "witnesses." Similarly the word for "Gospel" (of the kingdom) is *to euaggelon,* which means "the reward of good tidings given to the messenger," as in Homer, and then "good tidings," "good news" in classical writers generally, hence "Gospel" as in the New Testament. We see therefore that the root word which is used for messenger, angel, Gospel, is the same root word from which we get the word "Angle" (and possibly "angle," where the chief cornerstone may be). And thus to evangelise the world (Luke iv. 43) is another way of saying to "ev-anglo-ize" the world, i. e., to carry the Anglo-Saxon message of the Kingdom into all parts of the world.

—Banner of Israel.

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Letters from Switzerland on the Great Pyramid

By W. M. H. MILNER, M. A. ("Oxonian")

Author of "Israel's Wanderings," "Russia Japhet," "History is on Our Side," "The Royal House of Britain an Enduring Dynasty." Editor for 16 years of "The Covenant People."

(Continued from Page 186 of the August Number.)

23rd August, 1921.

Dear WATCHMAN,

As I said in my last letter, the story of the Flood begins with the date of the event which necessitated it and the 120 years of warning was a period of preparation during which the impending catastrophe was discussed. The "old" world lasted up to it; the transition to the "new" world commences with it. Let us see how this fits our idea of Pyramid Chronology.

I. History

		Years
Gen. 6:3	The impending doom	120
11:10	Birth of Arphaxad [1]	2
11:11, etc.	From the birth of Arphaxad to the "Division of the Earth" [2]	99
	From the birth of Peleg to the birth of Abram [3]	191
21:5	From the birth of Abraham to the birth of Isaac	100
25:26	From the birth of Isaac to the birth of Jacob	60
47:9 etc.	From the birth of Jacob to the birth of Joseph [4]	91
	From the birth of Joseph to his removal into Egypt	17
Ex. 12:40	Thence to the Exodus [5]	430
	Total	1110

(1) Noah being in his 600th year when the Flood came, was 599 years old. At the age of 500 he begat Japhet the elder 99 years before the Flood, Shem the second 98 years, then Ham the younger. Shem was 100 at the birth of Arphaxad, the two years to his birth being thus reckoned from the commencement of the Flood.

(2) This, and not Babel, was the epoch of the great migrations from the central "Ararat" or "Aryaratha" on the "Roof of the World," whereby the continents were peopled. Doubtless the Babel-builders were also scattered.

(3) Terah aet. 70

(4) Joseph being 17 at his removal into Egypt, 30 when he stood before Pharaoh, there being then 7 years of plenty, and 2 of drought, it follows that Joseph was 39 when Jacob was 130, hence Jacob was 91 when Joseph was born.

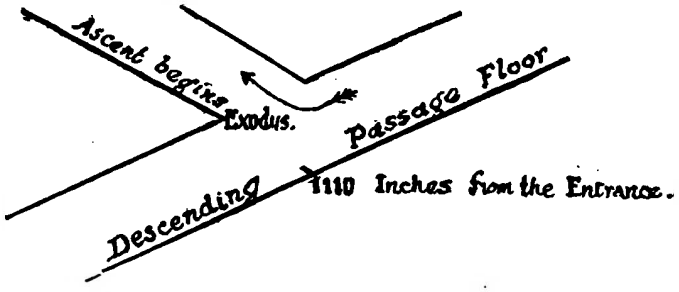
(5) The "430 Years" were of "the sojourning of the 'Children of Israel' (i. e. descendants of Jacob) Egypt"—of whom the first was Joseph.

II. Pyramid

From the original entrance into the Pyramid, to the commencement of the ascending passage is (by Prof. Flinders-Petrie's accurate measurement) 1110 Pyramid inches!

Many, of course, dispute the "430 years" as pertaining to the sojourn in Egypt of the children of Israel, i. e., descendants of Jacob. The natural interpretation of the words, however, is just that—and, reckoning the period so, the number of years from the warning of the coming Flood to the moment of the departure of the Hebrews from Egypt, *agrees to the year* with the number of inches from the entrance into the Pyramid to the commencement of the first way up.

A diagram will here make clear the exact point along the Pyramid passage floor which we have measured to, *and* the point where we begin again.



Before proceeding upwards it will be of interest to consider the two finely-grooved lines which show on the walls, both right and left, of the descending passage. These come 481 inches from the entrance.

Now Shem is generally believed amongst us to have been the architect of the Great Pyramid. Abraham was born (his father being 70) in the year 412 from the warning of the Flood. In 487 he entered Canaan, and in 496 met Melchizedek and paid him tithes, receiving his blessing in return. Shem lived up to the year 622 from the warning. Now if, as so many believe, Shem, Job and Melchizedek are one, then the later and happier era of Shem's life, after the terrible experience he records so dramatically in the Book of Job, which,

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according to the closing statement of that book, lasted 140 years, commenced in 482. Allow one year for these cruel happenings, and we arrive at 481 as the year of the trial of Job, thus aptly, by the two fine lines, recorded in the Pyramid.

The Exodus and After

The opening of the ascending way was at first concealed. Piazzi Smyth tells us how Caliph Al Mamoun's men, breaking a way into the Pyramid because they could not find the entrance, one day "heard a great stone fall." What had happened was this. A large angular fitting stone that had made for ages with its lower flat side, a smooth and polished portion of the ceiling of the inclined and narrow entrance passage had now dropped on to the floor; and revealed that there was just behind it, or at and in that point of the ceiling which it had covered, the end of another passage, clearly ascending therefrom, and towards the south, out of this descending one.

Across the open space of the still descending passage, straight from the "House of Bondage," through the dividing waters and the desert, the children of Israel were conveyed as it were on angels' wings, to the point where the new floor begins. Professor Piazzi Smyth himself (in his chapter on "Sacred and Prophetic Time," the section depicting the "Floor Roll of Human Religious History") shows that Pyramid students at that time (3rd Edition, 1877) were undecided whether to reckon Israel's new commencement as starting from the point on the lower floor where it is cut by the ascending floor plane produced; *or* at the point where the ascending floor actually commences. He says, "Measuring along the passages backward from the north beginning of the Grand Gallery, you find the Exodus at either 1483 or 1542 B. C." It is, therefore, quite permissible to ignore the space across the open passage where no floor is, and begin again where the new floor itself begins.

Commencing the ascending passage, then, where the actual floor begins, and accepting the 480th year from the Exodus as the date of the commencement of the temple building, further assuming the correctness of the old idea that the Christian era began at the close of 4000 years of Bible history, we get the following chronology:—

	Years
From the Exodus to the foundation of the temple	480
Thence to the division of the kingdom	36
Thence to the 4th year of Jehoiakim (Jer. 25:1)	368
The 70 years' captivity	70
From 1st of Cyrus to A. M. 4000 [1]	532
Total	1486

(1) The date usually assigned to the decree of Cyrus—536 B. C.—is by the chronologist Dimbleby given as 528 (before A. M. 3996) which (reckoning to A. M. 4000) is 532.

The length of the Pyramid's ascending passage from its commencement as indicated above, to the point where it emerges into the Grand Gallery is (by Petrie's measure) in Pyramid inches 1486.

I am not arguing for one or other of two disputed interpretations of any particular Bible chronology problem. Simply this—that by a possible interpretation the number of years agrees with the number of inches, each of the two sections separately, the downwards and the upwards: consequently, the two together also.

Adding the whole together from the original entrance up to the commencement of the Gallery we reach the 2596th year of the history, and the 2596th inch of the Pyramid passages. The actual addition, by Petrie's measurements, reduced to Pyramid inches, amounts to 2595.26. That is the 2520 years of a great "Seven Times" with the added epact of 75 as shown in the end of Daniel.

A little way up from the commencement of the ascending passage we come to the granite blocks. Granite is (in the Pyramid) the stone that typifies "the Kingdom." [1] The Coffer, the King's Chamber, and Antechamber as concerns the inauguration of the Kingdom are walled and floored in granite. The principles of the Kingdom (for which we still pray, "Thy kingdom come") were first enunciated amid the thunders of Sinai, in the giving of the law.

Rebellion on the part of the chosen people was regularly met with discipline. Granite is the fit emblem of the discipline of the kingdom. So we most naturally find granite stopping the way at the start up Israel's ascending passage, leading on towards Christ and His Kingdom. And again comes out this remarkable coincidence.

	P. I.
Pyramid: From beginning of actual ascending floor, to base of the granite blocks	14.38
Thence to the present upper end of the granite blocks	178.32
Total	192.7

	Years
Chronology: The 40 years wandering in the wilderness	40
The oppressions after apostacy	111
The troubled reign of Saul	40
Total	191

(1) "The Kingdom"—i. e. the Heavenly rule on earth, when God's wise law will be universally observed.

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Premonitions

Coming events cast their shadows before—the intelligent eye is always noting that. Dispensations project themselves forward so that the "wise" shall not be taken by surprise. The floor level of the King's Chamber to which—and the jewel which, as a casket, that chamber enshrines—everything internal in the Pyramid leads, stands out into the Gallery. But the King's Chamber has also premonitions of itself right down the long passage that ascends to the far-away commencement of the Gallery. Of course the granite of the blocks is such a premonition. But here is something more wonderful. These are the great stone plates.

Piazzi Smyth writes (in his chapter on "Sacred and Prophetic Time") :—"The manner of progress of that first ascending passage is noteworthy. 'The name of the LORD is a strong tower: the righteous runneth into it, and is safe (Prov. 18:10).' And so, in the earlier part of the passage, representing the Theocratic period of the Hebrew people under their judges, the great stone plates which surround that lower end of it, and make walls, ceiling, and floor, all in one piece, are close one to the other, almost continuously. In the middle of the passage, representing the regal period, David, Solomon, and Hezekiah, and other occasional kings acknowledged by God, these *surrounding safety plates* appear only at successive *breadths* of the King's Chamber. But when the voice of prophecy was closed with Malachi, then follows the last part of the passage, where for 400 years and more there is no reminder of the same refuge from on high."

In the chapter of *Our Inheritance* headed "Mechanical Data", Piazzi Smyth describes in detail these "great stone plates." They were first discovered in 1872, by Mr. Waynman Dixon and Dr. Grant, of Cairo. They found that "at stated intervals the blocks forming separately the walls, floor, and ceiling of the passage, were replaced by great transverse plates of stone, with the whole of the passage's hollow, or square bore, cut clean through them; wherefore, at those places, the plates formed walls, floor, and ceiling all in one piece.

The positions of these great surrounding safety plates of stone will be seen from the following table:—

		P. l.
Commencement of ascending passage		0.00
Plates around the granite blocks, to		195.00
Five contiguous surrounding plates,		
First	273.58 to	314.78
Second	314.78 to	351.
Third	351. to	388.
Fourth	388. to	436.33
Fifth	436.33 to	492.
Four ordinary stones		
Sixth	655.63 to	688.31
Four ordinary stones		
Seventh	861.73 to	894.2
Four ordinary stones		
Eighth	1069.13 to	1100.53
Nine ordinary stones		
Exit into Grand Gallery		1485.73

Now from the midpoint of the eighth to the midpoint of the seventh is 206.87. Pyramid inches and from the midpoint of the seventh to the midpoint of the sixth is 205.99 Pyramid inches. These two intervals average 206.43 Pyramid inches—the breadth of the King's Chamber. [1]

Thus is God's providential care for His people marked in the stone of the passageway. On His part it is everlasting, interrupted only by their carelessness to observe the principles of His Kingdom.

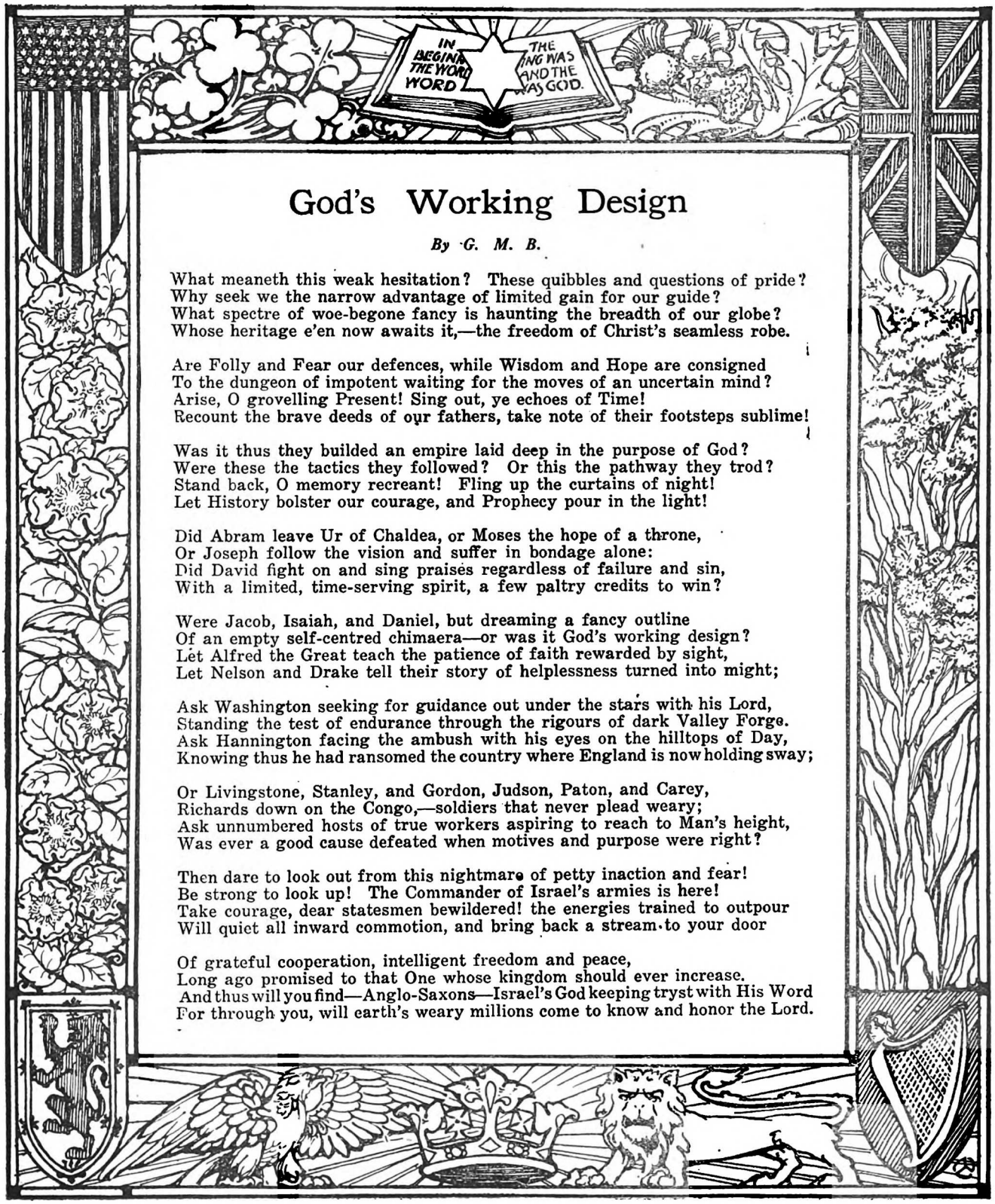
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(1) This is the measure assigned by Petrie to the base of the E. Wall of the King's Chamber. For the ideal measures of the King's Chamber see Mr. James Simpson's paper in the Northern British-Israel Review for April, 1912.

(To be continued.)

I come not to preach tolerance; the most unlimited liberty in religion is, in my eyes, a light so sacred that the word tolerance, which is used to express it, appears to me, a species of tyranny itself.—Mirabeau.

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God's Working Design

By G. M. B.

What meaneth this weak hesitation? These quibbles and questions of pride?
Why seek we the narrow advantage of limited gain for our guide?
What spectre of woe-begone fancy is haunting the breadth of our globe?
Whose heritage e'en now awaits it,—the freedom of Christ's seamless robe.

Are Folly and Fear our defences, while Wisdom and Hope are consigned
To the dungeon of impotent waiting for the moves of an uncertain mind?
Arise, O grovelling Present! Sing out, ye echoes of Time!
Recount the brave deeds of our fathers, take note of their footsteps sublime!

Was it thus they builded an empire laid deep in the purpose of God?
Were these the tactics they followed? Or this the pathway they trod?
Stand back, O memory recreant! Fling up the curtains of night!
Let History bolster our courage, and Prophecy pour in the light!

Did Abram leave Ur of Chaldea, or Moses the hope of a throne,
Or Joseph follow the vision and suffer in bondage alone:
Did David fight on and sing praises regardless of failure and sin,
With a limited, time-serving spirit, a few paltry credits to win?

Were Jacob, Isaiah, and Daniel, but dreaming a fancy outline
Of an empty self-centred chimaera—or was it God's working design?
Let Alfred the Great teach the patience of faith rewarded by sight,
Let Nelson and Drake tell their story of helplessness turned into might;

Ask Washington seeking for guidance out under the stars with his Lord,
Standing the test of endurance through the rigours of dark Valley Forge.
Ask Hannington facing the ambush with his eyes on the hilltops of Day,
Knowing thus he had ransomed the country where England is now holding sway;

Or Livingstone, Stanley, and Gordon, Judson, Paton, and Carey,
Richards down on the Congo,—soldiers that never plead weary;
Ask unnumbered hosts of true workers aspiring to reach to Man's height,
Was ever a good cause defeated when motives and purpose were right?

Then dare to look out from this nightmare of petty inaction and fear!
Be strong to look up! The Commander of Israel's armies is here!
Take courage, dear statesmen bewildered! the energies trained to outpour
Will quiet all inward commotion, and bring back a stream to your door

Of grateful cooperation, intelligent freedom and peace,
Long ago promised to that One whose kingdom should ever increase.
And thus will you find—Anglo-Saxons—Israel's God keeping tryst with His Word
For through you, will earth's weary millions come to know and honor the Lord.

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

Editorials

Magna Charta

When at Runnymede on June 19, 1215, the barons secured from King John a recognition of their rights, they no doubt failed to fully understand the immense significance of the event. The perspective of time is always necessary in order to adequately appraise the value of individual or collective action having to do with the attainment of the important steps in human liberty and the downfall of individual or organized tyranny and intolerance. The Great Charter is the foundation of the liberties which the world today enjoys and it constitutes a common meeting point for every individual member of every race or creed which accepts and seeks to demonstrate the fundamental ideals of human liberty.

Magna Charta was the concrete expression of the hopes of the human race for fundamental justice and equity in its onward and upward progress for over five thousand years. Although the doctrine of the divine right of kings was to persist and be supported for more than eight centuries more, it received a blow which insured its final collapse when King John capitulated to the barons on that eventful day in the thirteenth century.

The Great Charter was the product of Anglo-Saxon civilization rather than of Latin or other national or racial development simply because the Anglo-Saxon race represents the line of least resistance for the expression of the conscious and unconscious yearning of humanity for deliverance from the tyranny and inhumanity of the ages. The struggle of the barons more nearly approximated the struggle of an awakened national consciousness for freedom than had any other movement in any nation previous to that age.

The student of world affairs today should not fail to recognize why that nation out of which came the Magna Charta, the English Constitution, and Bill of Rights, and the guarantee of trial by jury, should be the nation which seems to be beset more persistently than any other with foes both within and without seeking her destruction. The thoughtful and patriotic American citizen can by no means approve all of the policies of English statesmanship since the days when the American commonwealth was founded, but there are underlying reasons for the support and assistance in the preservation of the British nation by every true American which outweigh all other considerations.

Within the past few months an international movement has been launched for the observance of "Magna Charta Day." The distinguished citizens of America, Great Britain, and her colonies who have sponsored this movement, quote these words of Abraham Lincoln as one of the reminders of the demand for Anglo-Saxon unity: "America and Great Britain in peace and friendship perpetual." This sentiment must be made a national rallying cry by both nations, and it will be if America awakes to the character of the elements within her borders which seek to accomplish the very opposite result.

It is significant that almost simultaneously with the plan for a Magna Charta Day observance comes the broadcast publication in the American press of a story to the effect that Abraham Lincoln and General Grant had planned war against England to be inaugurated by a campaign against Canada through the New England states, this declaration of war to be in the nature of a reprisal for England's sympathy with the southern states during the Civil War and her alleged encouragement of their rebellion. It has been broadly asserted that only the assassination of Abraham Lincoln prevented the consummation of this plan. It is an extraordinary thing that over half a century after the close of the Civil War it is possible by propaganda to create the belief among even a small number of people that this story is true. Those who analyze and consider the news of the day before permitting themselves to digest it, will have no difficulty in discovering what element in America will be benefited just now by the dissemination of such a story as this one. The mold-

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ing of American public opinion by anti-British agitators has become a systematically developed business. Those who are plotting the destruction of the British Empire in the interest of her political and religious enemies see that their only chance of success lies in gaining the sympathy of America, but they have not yet recognized the hopelessness of their task.

Whether Magna Charta Day becomes an international legal holiday or not, the movement to establish such a public holiday will not have been without results in recalling the vast significance of the event which it is desired to commemorate. The English-speaking race has greater responsibilities upon its shoulders than all of the other people of the world together. Those who understand the spiritual and literal identity of Anglo-Israel have no moments of doubt or dread from the fear that these responsibilities will not be met. They understand that the problems of the world have been placed in the hands of America and Britain for solution, not by accident, not through political negotiation, but because John Bull and Uncle Sam represent a consciousness capable of dealing justly between themselves and trustworthy to insure justice to all mankind.

The forthcoming conference in Washington for the limitation of armament is an epoch-making event, significant of the responsibilities of the English-speaking peoples. We believe that one of the results of this conference will be that the doctrine of "freedom of the seas" as understood in America will be interpreted as meaning a joint guarantee by America and Britain that the highways of trade shall forever be open to all nations which lawfully and unselfishly labor for the upbuilding of the world.

Two great nations sharing common ideals and common traditions in their always successful struggles for human liberty need have no fear of the future for themselves or for the world if their plans are united in the bond of love for humanity.

Prophecy and Life

Prophecy is to life what dawn is to day; what the mountain means to the lowlands and valleys. The river of life has its source high up in the mountains of vision, those great watersheds by means of which the lowlands are nourished and watered. "Where there is no vision, the people perish: but he that keepeth the law, happy is he." There can be no real life nor happiness apart from a knowledge of the eternal laws of the universe, for they are the Hands of the Living God, the Absolute Power of Omnipotence. Just as the power of the law of gravity causes and sustains the flow of every stream on its way to the boundless ocean, blessing and stimulating all forms of life and its fruitage, thus it is with the flow of life's river. Man must understand that the flow of the current of life is caused and sustained by a universal LAW, a fundamental Principle, that governs its normal, natural advancement to the boundless ocean of happiness, called heaven.

Truly prophecy is proof of the knowledge of the Creator's Law. We find our liberty, our freedom to work, only as we are obedient to this Law. It is a wonderful day for any man when he intelligently recognizes and finds himself getting into the current of the Law of the New Testament, the positive spiritual aspect of Law, not its mere moral signification under a legal code controlling the outward conduct: not the Law of Sinai with its lightnings and thunders, but the silent action of the invisible but omnipotent Law of the Christ, the Law of Love acting always from within, from the heart—that deep spring out from which are the issues of life.

The Law of Love draws everything real and genuine toward Love; away from death to life; from darkness to light; from woe and misery to joy and happiness; from poverty to enduring riches. This is the absolute Law of gravitation which man may learn from Nature which becomes the garment of God when rightly interpreted. This Law of Love is the very axis of the universe; it supports the movement of all real life with perfect stability while at the same time allowing it to move always forward, even as the earth advances yet is stable, perfectly poised yet steadily advancing. The more we can help one another to gain freedom by obedience to, and dependence upon, this eternal Law, the more wholesome and perfect will be all our human relations.

The Law of man's being is this spiritual Law. Man's true guiding instincts are in a pure heart; here we find natural desires, divinely natural aspirations that reach out for and cling naturally to God's Law and its beneficent action. Has Mt. Sinai with all its thunders and lightning ever been able to reach that spot where man can begin to become sweet, tender and holy? Faith in the mere will of God is not equal to the task of transforming the character from selfishness to unselfishness; from hate, malice, envy to good will, kindness, compassion. Human conduct may be altered but only Love can transform one's character.

The Law that Christ continually applied crushed no one, destroyed no one. This same Law will save *every* one, when rightly applied—from within the heart of the individual. The gentle Carpenter went about quietly, not bruising people's wills, but knocking with a gentle knock at the door of their hearts. He loved the world, and tried only to get at its heart. He did get there, and it is only on account of that fact that the world is being transformed.

Caesar did not transform the world. Napoleon made a new map of Europe but he could not change the character of Europe. Lincoln, in changing the character of America, gave the world such a practical application and interpretation of this royal Law that the world is gradually learning the wisdom, the practical

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efficacy of the only Law that will regenerate and redeem it.

Mothers and ministers have been the great sowers of the seed of love in the heart of man, but man must be shown that this seed in all its states and stages of development is under that great Law that balances the worlds, that lights the suns, and maintains for all, enduring peace and happiness and order. Happiness is but the rich fruitage of life that is following the deep current of the Law, and we may ponder with profit the latter part of the quotation from Proverbs, as well as that which precedes it: "But he that keepeth the law, happy is he."

Extracts from "The Romance of History"

By Professor G. A. L. TOTTEN

(Continued from page 203)

Indeed, the correspondence between the predictions of Israel's destiny and the *facts* of English history, the national *character* of its descendants, their unique Semitic appreciation of the Scriptures, laws and customs of Palestine, is so intimate and literal as to require no forcing of the intent of inspiration to make the one the lineal descendant of the other. And the fact that this is *spiritually* so of them alone, of all who have embraced the truths of Christianity, is enough to warrant one in pursuing, free from prejudice, the study of their *literal* right to such proclivities. . . . . .

The proposition of identity between the Anglo-Saxons and the house of Israel cannot but be viewed with interest by the "Jews" for if true it opens up their long-sought opportunity, *and holds out to them the promise of a country.* For England, already, by the joint treaty of the great European nations is the recognized Guardian of the Holy Places, and when this identity is fully manifest will, without doubt, make her "Protectorate" an actual one, and issue a proclamation to Judah far more famous than that of Cyrus! . . . . .

Nor can Judah fail to see what Disraeli saw, that, so far as human policy and politics are concerned in this topic, *with England, and with England only, lie her hopes for Palestine.*

There are few Christians who have not wondered in their hearts how they would have acted had they viewed the miracles of Christ and heard the Sermon on the Mount. The questions of to-day are equally momentous, are parallel and similar.

We actually live within hearing of the Sermon on the Saxon Mountains of the Height of Israel. We move amid the Miracles of History. We have our daily intercourse and being among FACTS which demonstrate the *Saxons* to be "Israel." . . . . . .

Probably few questions have so frequently enlisted the deep religious interest, particularly of the Anglo-Saxon race, as that which surrounds the fortunes of the "lost Ten Tribes of Israel."

Ever since 721 B. C., the day of their final deportation into Media, an impenetrable mystery has hung about their fate.

In a most subtle manner the Bible itself has increased the zest with which, from the first days of printing down to this, the search for them has been prosecuted. Only after the full consummation of the decree of exile passed upon them do they come into special prominence in the Holy writ, and not only were most of the prophecies of the sacred canon uttered *after* the separation of Israel from Judah, but the bulk of them was spoken after the Ten-Tribed Kingdom had been lost a hundred years and over! Furthermore, the grander part of these subsequent predictions is burdened with the future blessings and identities of this missing and transplanted kingdom; and note, too, that these blessings are to come upon them *in the lost state,* and will be found upon them as identities when *they* are found!

It is noticeable that early in its exile, and while it is not yet quite lost, this separated house of Ephraim is acknowledged to have "justified herself more than her sister Judah." Now it is at this time, and thereafter, that the most gracious promises are made to her, though she herself had already passed beyond the Gate of the Caucasus, and was repidly vanishing into the northern wilderness. Made to her, or said of her, be it noticed; but it is not likely that she ever heard these gracious words until, in the vicissitudes of pilgrimage and banishment, her children had lost every conscious trace of who they were and whence they had descended.

There is a mystery here that runneth like a romance! Their blessing overtook them in disguise. They had forgotten Moses and Jehovah long before even their banishment began, and so their memory was soon despoiled of all remaining traces of their land of birth. Their repentance, however, had begun almost as soon as they reached Media. But it was undefined and anxious. Baal was dethroned, and the One Great God of Justice, whose very name they had forgotten, and whose attributes they could but poorly formulate, was raised into his seat. . . . . .

It is a fact worthy of special stress in studying the fortunes of the Lost Tribes, and one that we do not remember ever to have seen treated according to its merits, that this Ten-Tribed Kingdom was absolutely innocent of any particpation in the Crucifixion! Therefore, instead of being scattered as the Jew is yet, and weighted down with all the responsibility of innocent blood, which Judah took upon herself and

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on her children, they should be somewhere inheriting the very opposite and oft-reiterated class of circum stances.

They must be found a gathered people; great; not numbered among the continental nations, of superior influence in all interational councils, and with a commerce whose ports close not day or night, and a flag which, lifted as an ensign to the world, greets the sun from clime to clime around the globe, and possessed of a thousand other marks of greatness that to-day are Anglo-Saxon only.

It was of Israel that Webster spoke unwittingly when he alluded to "the morning drum of Britain;" for if Jacob is to bind the earth as with a measuring-line, he must lay the belt upon the Zodiac of colonies already called in Isaac's name! Furthermore, if, in the distribution of the promises, the Lawgiver, in spite of Judah's rejection, *came*—as Christ did come—though but for crucifixion, how *can* it be that unto Joseph and his tribal brethren,—innocent of the tragedy at Calvary, and on whom alone the purely temporal blessings were to quickly fall, and be a fact in latter days just antecedent to the second coming—their blessings shall come short of full fruition?

On the basis of the Holy Writ, if Judah did in fulness have *her* blessing, so in verity Jehovah cannot fail to have regard to *Joseph*. Nor hath He failed! Read but the book of Hosea consecutively and this will be too plain to be gainsaid.

The world has been explored. The Anglo-Saxon flags have searched the seas until its islands of an acre's area are swept into the empire of the mother-country. In every ocean where Dan plough the waves,

> "From Greenland's icy mountains
> To India's coral strands,"

with open Bible in their hand, this people, blind and ignorant of the true import of their lofty descent as the reason of their loftier destiny and mission, have sought that nation driven out of Palestine so long ago. Judah having rejected its Messiah, hence the search for Israel has been with Christians, of the open Bible, still more anxious. Christ's message was unto *"the lost sheep of the house of Israel"! And His disciples still long to find them!*

"Where, oh where are the Hebrew children?" they have sung in every land. But they have not found them. Strang paradox—*a Nation searching for itself.*

And, too, how wonderful is all this in our eyes; what depth of patient earnestness; what demonstration of a lost identity, what change of heart, O Ephraim! and what an awkaening awaits the touching of thine eyes, O Israel!

The puerile identities noticed between the Afghans (who may perhaps be "Jewish") and "all Israel," those found in Aztec-land, those of the fast-vanishing Indian of North America, and numerous others, are as short of weight and unsatisfactory as to seek to identify those who were destroyed at Pompeii and Herculaneum with an imaginary remnant escaped from Sodom and Gomorrah. These efforts simply demonstrate the fact and interest of the search, but they belittle the dignity of the prophecies, and the facts about us laugh them all to scorn.

With all her promised greatness full in view, we shall not find the Nation that we seek in any minor power, nor hidden still among the byways of the wilderness. Ephraim exists, or woe betide believers in the Bible! But if existing, and so great, how mysterious have its disappearance and its history been! And how grand will be its reacceptance and its double resurrection!

The entire search for "Lost Israel" has hitherto been conducted upon the most mistaken premises, and naturally it has been fruitless. Convinced from biblical statements, historical corroborations up to a certain point, and from the collateral existence of Judah, that Israel, too, was somewhere hidden and reserved for some great era in the drama of history, explorers have, so long as there was any hope, pursued their quest in every corner and quarter of the globe. But, anxious for the integrity of the Scriptures, these zealous explorers have strangely lost sight of the fact that to find the Ten Tribes in some forlorn and poverty-locked district of despair, reduced to obscurity, and barely eking out a miserable existence, is as clearly to violate the requirements of the sacred canon, as for them to have vanished into air. The search has mocked them, and as Tullidge pointedly remarks: "There was entirely too much haste in the matter. It was merely noted that the Bible did not allow the supposition that the Ten Tribes had ceased to exist. Steps must therefore be taken to find them. With strange lack of wisdom they neglected to take with them their infallible guide to direct their steps in the prosecution of their search. Thus did they,

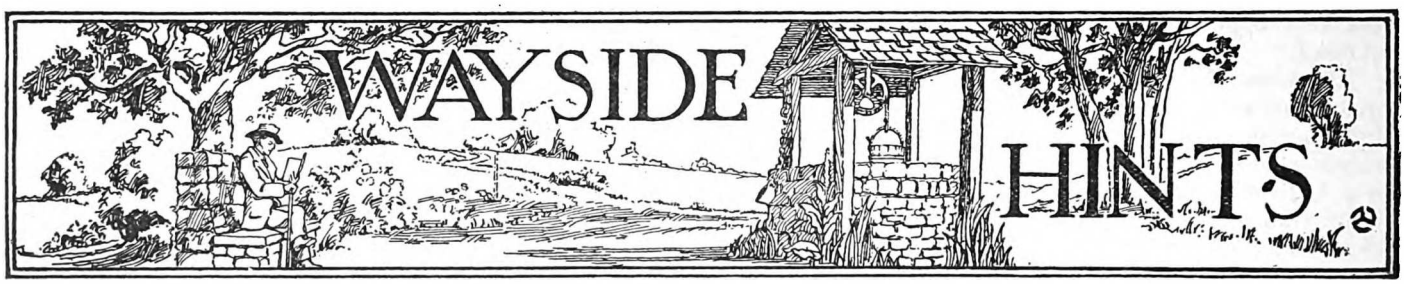
> 'With a clear and shining lamp supplied,
> First put it out, then took it for a guide.'"

The whole history of the endeavor is a tale of ridicule. And it has reacted not only on themselves, but upon the Records whose integrity they sought to justify. What irony would it be, in fact, if it were clearly demonstrated that Ten-Tribed Israel had been unmistakably identified in the Hottentots, or South-Sea Islanders, the Toltecs, the little house of Beni-Israel, or found in any other of the numerous localities where, by forcing some few similarities alone, the grand and broader destiny of those who were to be in latter days "the sons of the living God" were all forgotten!

No candid mind, anxious for the truth, and willing to search for it upon the broad requirements of the Bible, can for a moment tolerate the identities advanced as the result of this vain search among the very outcasts of the earth.

The disappearance of Israel thus becomes only the more mysterious; and discarding all these trivial similitudes in minor matters, we must begin the search again *de novo* and with lighted lamp. Let us replenish, then, our oil at the fountain of the Prophets, and renew these explorations, beginning close at home.

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Let every book worm, when in any fragrant, scarce old tome he discovers a sentence, a story, an illustration, that does his heart good, hasten to give it.
—*Coleridge.*

Go forth under the open sky, and list to nature's teaching.

—Bryant.

Color is, in brief terms, the type of love. Hence it is especially connected with the blossoming of the earth; and again, with its fruits; also, with the spring and fall of the leaf, and with the morning and evening of the day.

—Ruskin.

For what have years to bring,
But larger floods of love and light,
And sweeter songs to sing?

—Holmes.

To the giver shall be given;
If thou wouldst walk in light
Make other spirits bright;
Who, seeking for himself alone,
Ever entered heaven?
In blessing we are blest,
In labor find our rest.

—C. Seymour.

For tasks of greatness do not wait,
There's none we ought to shun;
'Tis ours to make the small ones great
By being nobly done.

—M. B.

Those only are despicable who fear to be despised.

—La Rochefoucauld.

In God's world, for those who are in earnest there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.

—F. W. Robertson.

The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him. Allow me to assure you that suspicion and jealousy never did help any man in any situation. There may sometimes be ungenerous attempts to keep a young man down; and they will succeed, too, if he allows his mind to be diverted from the true channel to brood over the attempted injury. Cast about and see if this feeling has not injured every person you have ever known to fall into it.

—Lincoln.

"Self-will does not become patriotism simply because it is expressed noisily in the name of patriotism. Madame Roland's famous apostrophe to liberty is as true today in Washington or London as the day that it was uttered in Paris. The brute force of the majority may gain its way, may for the moment compel submission to its self-will. But ideas are not and never have been suppressed by force. They continue to work under the surface until they explode in revolution against injustice."

If men would but . . . . let the Maker handle them as the potter his clay, yielding themselves in respondent motion and submissive hopeful action with the turning of his wheel, they would ere long find themselves able to welcome every pressure of that hand upon them, even when it was felt in pain, and sometimes not only to believe but to recognize the divine end in view, the bringing of a son into glory; whereas behaving like children who struggle and scream while their mother washes and dresses them, they find they have to be washed and dressed, notwithstanding, and with the more discomfort; they may even have to find themselves set half naked and but half dried in a corner to come to their right minds, and ask to be finished.

—George MacDonald.

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"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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"Behold, he that keepeth Israel shall neither slumber nor sleep." Psalms.

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The Abrahamic Races

By Rev. JOSEPH WILD, D. D.

"And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac." —Joshua 24:3.

For the most part of my life the scientific world has been anxious to know the true source of the Nile. Explorer after explorer has gone forth to settle that disputed point, ending up with a Livingstone and a Stanley. What special profit it would be to the world to know the exact source of the Nile I cannot say; but in like manner historians have laboured to trace the true origin of certain nations and races. Some are easily traced; of a few it is very difficult to arrive at their beginning. Britain as a nation can easily be accounted for, but not so the people. The Jutes, the Angles, the Saxons, and others who came to the British Isles, are with great difficulty traced to a reliable and authentic origin. We are in our own opinion as intelligent a people as live on the face of the earth; yet we are, as we must all acknowledge, the most ignorant of our origin. The historian Sharon Turner finds the people from which come the Saxons, several hundred years before Christ, located in Central Asia. From that point he can trace them in their wanderings and migrations to their final settlement in the British Isles. Now, no historian has yet advanced on his teachings, or overstepped his authority as a writer, and he acknowledges that he does not know where they came from to that point.

Anglo-Israelism, however, comes to our aid in this matter, and with an authority and a clearness that is convincing and satisfactory, I think, to most reasonable persons. Just as the Scriptures carry us back into the pre-historic period of the human race, so does this Anglo-Israel theory carry us back beyond the profane historians. Where Turner and other historians stop, the Scriptures take it up, and carry us down to Adam on a safe line of genealogy. Supposing I commend the following verse to you (2 Kings 17:6), and I should read as follows: "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 the Medes." Now, to my mind that is a very plain statement, as to the people who are taken captive, as to the time, and as to the geography and locality where they are located. This is supposed to be about 725 B. C. It is singular to relate, yet it seems hard for some people to believe, though very easy for me, that Sharon Turner and the other historians move up to that period and place, and find a people there from whom they derive the Saxons, but they cannot give an account of where the people came from to that place. Surely it is not a stretch of the imagination, not a perversion of what I must call a legitimate inference, for me or anyone else to believe that the people from whom came the Saxons are none other than the Lost Ten Tribes. Most certainly we are somebody, and the Lost Ten Tribes are somebody and somewhere, and as we find the two lost ends meeting together about the same period of the world's history, and at the same geographical point, why is not one the other? Well, I could say so, and nobody could dispute me, because nobody knows anything about the Saxons beyond that point, and lots of people do not pretend to know anything about the ten lost tribes after they are located there. So, if I say we are the lost tribes, I say it is a pretty fair inference which no man of common sense would hastily deny. The simplest and most reasonable inference is that the Saxons are the Lost Ten Tribes, or literal Israel; besides, this inference is strongly corroborated by the career, the history, the present power and position of Britain.

Our Jewish brethren are satisfied, and the world is satisfied, that they came from Abraham—the one man of all men styled "The Friend of God." With reasonable proof I see no reason why anybody should be angry if we trace their source to this man who is "The Friend of God." Yet some of you here will be vexed to think that you had come from Abraham. You would sooner come from some chief or sheik, a wandering stranger in some unknown part of the world, going only a short distance back; but going so far back I don't think you could get a more honourable origin

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than Father Abraham. You will note that he is a notable character in history. Very much is said of him, more of him personally than of any one person in the Bible. His name is a wonderful word. It is a compounded word—Ab, father; Ra, great; Ham, multitude—father of a great multitude. This name was indeed prophetic, and the prophecy has been literally fulfilled. My text, for instance, says "God took him from the other side of the flood." The word flood here does not mean the Noahic flood. The Hebrew word for the flood of Noah is *Mabbul,* in my text the Hebrew word is *Nahar,* which means a river. I suppose we all agree that he meant the river Euphrates; from the other side of the Euphrates God brought Abraham into the land of Canaan. Indeed that is what the word Hebrew means—namely, from the other side of the Euphrates.

From Abraham came three distinct races that in the repeating centuries have multiplied into many races. First, we have the Ishmaelites, born of Hagar, an Egyptian woman. The descendants of Ishmael number millions at this present time; they have numbered millions for centuries in the past. They do not doubt their Abrahamic origin; they point to it with pride that they are of that royal and sacred origin, and yonder in the desert of Arabia these wandering Arabs, in their desert home, are at this present moment, as have been their ancestors, defying the whole world to subjugate them. Of Ishmael the angel prophesied before his birth that he would be a wild man. "His hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren" (Genesis 16:18). Now, has such prophecy been true? It has been true every year from that time unto this. When driven forth from his home, God said concerning him also: "And also of the son of the bond-woman will I make a nation, because he is thy seed" (Genesis 21:13). Now, you see it was an advantage to be derived from Abraham, and he was to receive certain blessings because of Abraham. These prophecies have been fulfilled, and he is largely in the presence of all his brethren. Have you ever read the history by Gibbon—that part of it touching these Arabs? Does he not tell us that vast armies of Sesostris, Cyrus, Pompey, and Trajan and other heroes, always failed when they came against Ishmael, and had to turn back? The vast empires of Assyria, Macedonia, Media, Persia, and Rome have all failed to conquer these Ishmaelites; they have never been conquered by anyone on the earth, and sometimes all the surrounding nations have joined together against them, but God said, "He shall dwell in the presence of all his brethren," and there he is. Even Britain got a rebuff when she went into the Soudan, and came back with her head down. It was a strange thing, you see. God's prophecies are true in the face of the sword, in front of the cannon, in front of the strongest powers in this earth, nor can a man touch prophecy without seeing God's hand as on a star-lit night he can see the vaulted sky above him? Now, I ask you, can you go and find these Arabs? Oh yes, you say, we are not disputing that. I am glad there are some prophecies you believe; it will encourage me to go a little further. He and his seed were to be blessed because of Abraham. They were to have a special country of their own, but they were not to be the heirs of the covenants and promises made to Abraham.

Now, the second race from Abraham was the Keturah race, the descendants of which have been and are to this day very numerous in some parts, but as a whole are very difficult to trace. You will understand it by reading Genesis 25:1, 2. "Then again Abraham took a wife, and her name was Keturah. And she bear him Zimran and Jokshan and Medan and Midian and Ishbak and Shuab." If I were to ask where these Keturan people are, what races compose them, I should simply answer you that India chiefly contains the descendants of Keturah; another part are the Japanese. The Japanese are of Abrahamic origin, and that is why they so readily receive the Gospel that comes to them. I know a great many will say, I don't care about Japanese being of Abraham. You don't care about Abraham. You don't want these people to be so honourably descended, yet the fact is they are existing, and they must have descended from somewhere, that is very likely. Blood is thicker than water, affinities will tell. They may lie dormant for ages, but they can be aroused at the proper time. Britons are the ten lost tribes; they are of Abraham. The Hungarians are from Moab, and the Turks are from Abraham through Esau, and that is why Britain has always stuck to Turkey, and a more worthless and ungrateful people than Turkey we never could find, but we have undertaken to sustain them. Why should we sustain them? Blood is thicker than water, and the Hungarians will go with Turkey tomorrow if allowed. Why do they go? Why do we stand by Turkey? That is part of prophecy, and they come under our protection. It is in our blood; we are all originally of one family—blood will tell. These things may lie dormant, by they can be aroused at the proper time.

A man may abuse his own wife, but he does not want another man to do it. A man may curse his own country, berate the government, but let another man take up the cudgel and see how soon he will flare up, and tell him to mind his own business. We can have sentiments dormant and when the proper time comes they can be aroused to an activity, and that accounts for the strange alliances in the past. You want to get some reason for such alliances. If you turn to Genesis 25:6, you will read as follows:—"But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country." Here you have six sons sent forth as fountain heads, all becoming distinct races, going into this country. I ask you, where are their sons now? Where are their de-

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cendants? They were promised an existence to be blessed because of Abraham. If you say the Japanese are not these, I ask you who are they. Many of them believe they are the Ten Lost Tribes themselves, they actually believe they are literal Israel, that they are of the Abrahamic stock. If we go to this people and look at this vast country, India, how is it that a few people, not more than 9,000,000, away off for thousands of miles, could go to this great country and conquer it, a country filled with gold and silver wealth from the sky to the depth of the earth? India, with sixteen different races, speaking thirty-two languages, with 250,000,000 and we conquer them! And today, with only 35,000 soldiers, we rule over this vast multitude. Is there not a miracle in such a thing? How can we do it? Because they are of us, and were designed to be brought under the Abrahamic covenants and protection because of Abraham. Now, you see how many people have tried to conquer India before. You see what a small force we have there. You see what efforts have been made to arouse India to resistance. If any man wants a solution of it, he finds it in the simple fact that India was first founded out of the sons of Keturah. The blood is in them. It tells, and they know not why. But even none of the descendants of Keturah are to be the heirs of the covenants and promises to Abraham.

The third race springing from Abraham is the one that comes from Isaac and Jacob, the Israelites and the Jews. In Genesis 27:21, we read as follows:—"But my covenant will I establish with Isaac." Not with Keturah's sons, not with Ishmael's, but with Isaac. May we not see some things that would enlighten us in the very names? I-saac's sons—Saxons, with the *I* changed. What other derivation could it have? To correct me, find a better. Just as for instance you get the word English. What is English? Go to the beginning. It is the Hebrew *Egel*. Then it becomes Engles. What does it mean? *Egel* means a bull and Ephraim is called a young heifer or a bull; and who is called John Bull? Some people think this is nonsense. A nickname is not given without a design; it is expressive of some feature in a person's appearance, or of his character.

Now of several of these races we have prophecies. I called your attention to some of them. Nearly everybody is willing to admit that the prophecy referring to the Keturians and the prophecy referring to the Ishmaelites shall be fulfilled; yet they are not the children of the covenants and promises. Mark that. Now, I dare say one-third of this audience disbelieves the prophecies made to the children of the covenant and promises. I wonder why anybody dare for a moment utter one iota of dissent. If you were to say to me I do not believe the prophecy referring to Ishmael to be true, I might give you some latitude, but when you come and say that God's promises to and covenants with Isaac and his descendants are not to be believed, you have but a slight idea of what the integrity of God's Word is. No, my friends, if people were as careful to hunt for evidence of the prophecy fulfilled to these covenanted children, as they have been to see the prophecy fulfilled in the line of Ishmael, the world would be advanced one hundred years.

Take, for instance, Esau. Isaac said, prophesying of him (Genesis 27:39):—"Behold thy dwelling shall be the fatness of the earth and the dew of heaven from above, and by thy sword thou shalt live." In short, saying the Turks are the Esauites. What is their history? How have they lived? They live on the fairest portion of God's earth. What have they been doing? Constantly fighting and reaping rewards by the sword. No people have ever lived so much by the sword, and yet, away back the old patriarch said this was to be their special sign and character. It is literally true of the Turk today. I called your attention on a former occasion to the simple fact that Britain being the stone or fifth kingdom, we crown our sovereigns on a stone, a ragged old stone, worth to us more than all the jewels and diamonds and crowns in Britain. It is sacredly preserved in Westminster Abbey. How came we to crown our kings and queens on a stone? Because we are the stone kingdom cut out of the mountain, and we symbolize it by this stone. Very well, then, Esauites were to live by their sword. How is the Sultan crowned? He never gets a crown on his head. The coronation of the Sultan is simply to sit in his chair while the sword is placed over his head and put in the belt at his side. How came he to be crowned that way? No other monarch is so crowned. Some of you will say it happens to be. No, you could not run the happenings so happily along the line. It would not do. This is simply a fullfillment of the prophecy of the patriarch concerning Esau.

You may go further and find numerous evidences of the fulfilment of prophecy of these several races. For myself, I believe they are all true. I can take up a prophecy touching the Ishmaelites, the Keturians, and the Esauites, and find it correct. Just so, as these people in India are the descendants of Keturah, just so are the Saxons the descendants of Jacob. Has it never struck you how unwilling we seem to be to let God have His own way? What a vast amount of confirmatory information there is in the Bible touching the origin of races and the upbuilding of nations, their destiny and their career. Can a man read history intelligently who is ignorant of the Bible? I trow he cannot!

—The *Messenger*.

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Israel and Esau

By MARION ANDERSON PRINCE

When the beloved disciple told the world that God is love, doubtless many of his hearers were at a loss to reconcile this statement with the God of Vengeance the Old Testament portrays at times, and indeed the terrible denunciations uttered by the ancient prophets against those peoples who disobeyed His law seem strangely at variance with the Father of Mercies whom Jesus revealed.

No more striking illustration of this seeming contradiction can be given than the story of Jacob and Esau. The Scriptures abound in promises of blessings for Jacob and his seed, while the fiat goes forth, "There shall not be any remaining of the house of Esau." Even before their birth it was revealed to the expectant mother that "the elder shall serve the younger"; and mindful of this prophecy, she secured for Jacob, the younger son, his brother's birthright blessing. Then she arranged his journey to the home of her brother, in order that he might escape Esau's wrath. The years passed, bringing many lessons to Jacob through which he drew closer to the God of Abraham and Isaac, and then came the divine command to take his family and servants and flocks, and return to the land of his kindred. As he drew near his brother's home, Jacob sent messengers ahead, suing for peace; but time had not healed the breach, and the messengers returned in haste to warn their master that Esau was approaching prepared for battle. In fear and distress Jacob made preparations for the safety of his loved ones, at the same time sending gifts in advance with the hope of appeasing his brother's anger. Finally the last detail was completed, and "Jacob was left alone." The spiritual experience that came to him in this hour of need is the key with which we may unlock the treasures of God's wisdom and obtain a glimpse of His wonderful plan of salvation.

The oriental mind delights in metaphors, and to the Hebrew, Jacob and Esau were symbolical of two differing types of thought. Esau, with his lack of control over appetite even to the point of bartering his spiritual birthright for a mess of pottage, represents that unregenerate carnal mind which is enmity against God. Jacob, in spite of his questionable business methods, dimly perceived that there is a spiritual force operating in the universe and in the hour of need instinctively turned to the Father of all for guidance. He typifies the repentant, receptive thought, the state of consciousness that receives and appreciates God's blessings.

And there wrestled a man with him until the breaking of the day." Was not this a mental struggle between "the old man which is corrupt" and "the new man which after God is created in righteousness and true holiness" (Ephesians 4), a struggle that continued until some understanding of the presence and power of God dawned on Jacob, blotting out the darkness of doubt and fear? As he expressed it, "I have seen God face to face and my life is preserved." And to the new man came a new name: no longer can he be called Jacob, the Supplanter, but Israel, a Prince.

> 1. And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.
>
> 3. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.
>
> 4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.
>
> 8. And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my Lord.
>
> 9. And Esau said, I have enough, my brother; keep that thou hast unto thyself.
>
> 10. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. (Genesis 33.)

Children of Israel, take heed! The house of Esau has sworn to wrest from us the birthright. They have bound on the green turban of jealous rage, and under the crescent, symbol of night and its dark deeds, are preparing to seize the kingdom by violence. How shall we meet them in battle? Let us follow the example of Jacob, and draw so close to the Father that we too may see Him face to face, for the Master has told us that it is the pure in heart who see God. Then when the Sun of Righteousness arises with healing in its wings, Spiritual Israel shall stand revealed; and when Israel advances to meet the hosts of Esau, lo, a wonder shall appear! We, too, shall see our brother as though we had seen the face of God. Truly the prophecy shall be fulfilled, for there shall not remain one quality of Esau nor a vestige of his dominion and sway. As the Apostle Paul has told us: "For ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3).

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Letters from Switzerland on the Great Pyramid

By W. M. H. MILNER, M. A. ("Oxonian")

Author of "Israel's Wanderings," "Russia Japhet," "History is on Our Side," "The Royal House of Britain an Enduring Dynasty." Editor for 16 years of "The Covenant People."

(Continued from Page 212 of the September Number)

3rd October, 1921.

Dear WATCHMAN,

We have arrived in the progress of our investigation at the commencement of the Grand Gallery.

From the Exodus to the Birth of Christ	Years 1486
From the point where the ascending passage strikes upwards from the descending to the point where it emerges into the glorious height of the Gallery	Inches 1486
From the Flood and the warning thereof by way of the Exodus to the Birth of Christ.	Years 2596
From the original entrance into the Pyramid down the descending and up the ascending passages to the commencement of the Grand Gallery.	Inches 2596

The 2596th year of the history, and the 2596th inch of the Pyramid passages—"Seven" prophetic "Times," with the 75 years added.

I ask to be allowed to *assume* that the commencement of the Grand Gallery corresponds to the Birth of Christ. Piazzi Smyth and the older school of Pyramid workers took it so, and the subsequent conclusions of this series of Letters will, I think, substantiate that view.

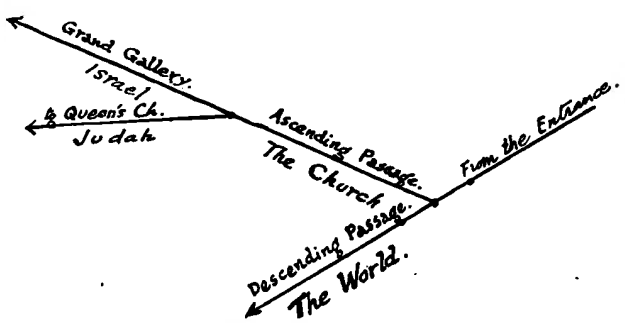
I don't want to argue against any other view, but simply to have a fair hearing for this view. We will see how results work out.

I also ask to be allowed to *assume* the date of the Birth of Christ as the night of September 29-30, in the year B. C. 1, that is three months before the "Vulgar Era" Anno Domini commences.* In this case also I believe that results will justify this view. At any rate the results are wonderful enough to be worth considering.

Two features arrest attention as we pass within the Grand Gallery:

1. The life of our Lord of over 30 years to his crucifixion corresponds to the 30 or more inches to the "Well," which communicating with the descending passage before the latter reaches the "Pit," marks a way of escape from it. When, at the Exodus, a chosen people was directed upwards, the world as such still followed the downward way, but from that descending passage near the Pit is a way up which emerges through the Well into the Christian Gallery.

2. The 200 inches (horizontally measured from the commencement of the Gallery to the point where the passage to the Queen's Chamber disappears under the Gallery floor) are the 200 years before the Jewish rabbis crystallized into their present system of dogma and interpretation, known as the Mishna, Talmud, and the rest. The Queen's Chamber and the passage leading horizontally thereto evidently typify the history of Judah continuing after the Birth of Christ at the level arrived at then, while Israel mounts ever upward. A rough diagram may serve to illustrate this point. Israel-Judah, the twelve tribes, was God's "church" from the



Exodus, dividing when Messiah came into the Israel—"Christian"—church and the still Judah—"Jewish"—church. The Queen's Chamber comes directly under the great Step with which the Christian Gallery closes, but there is no outlet from it there, nothing but to retrace their steps to the point from which they wandered off—the coming of Messiah.

Before following the Grand Gallery to its ending, we must consider how the "Seven Times" of prophecy fit in. For they do fit in at the ending of the Gallery in a remarkable way, that is the seventh Time does.

Let us remember that it was at the Exodus, under Moses, that the theocratic rule was first definitely inaugurated, which, for the good of mankind, will be finally consummated in the Millennial Kingdom. Up-

*In the year 1882 the present writer spent several weeks, with thirty-six books to refer to, in thrashing out this question. The evidence would be too long and technical to incorporate here, but may be read in the Banner of Israel for that year under the heading "The Truth About the Aera." See also Mr. James Simpson's exhaustive enquiry into the matter in Vol. V (1914) of the Northern British-Israel Review.

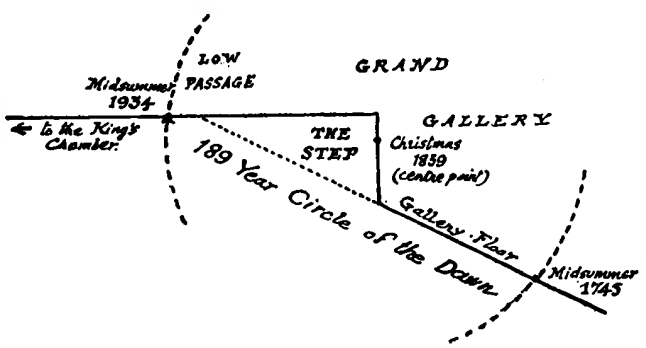
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wards and onwards, past the first Coming of the Saviour, to the time of His Coming as the King, the floor-way in the Pyramid ascends when the height of the passage rises into the grandeur of the Gallery. The level floor line of the King's Chamber and the Antechamber projects into the Gallery in what is called the "Step." The rise of the Step marks a period of uplifting to the plane of the Kingdom. To that plane belongs all that makes for peace and ordered liberty. Before mankind can realize in practice that heavenly rule, the prophetic "Times" must have run their course. These commence before, but are completed in the Grand Gallery and its onward exit. Let us see how they run out.

The great "Seven Times" do not begin and end with one single happening. There is an era of commencements and an era of fulfilments, the latter closing also the "time, times, and half-a-time" which begin in an era of like length, midway in the Seven. The era in each case is a period of 189 years.*

The three "eras" of 189 years each for the beginning, middle, and close of the Times I have called, the "Twilight," the "Midnight" and the "Dawn."

To locate the "Dawn" in the Pyramid, we must first locate the "Twilight." It began with the first Olympiad, midsummer B. C. 776. On the ascending passage floor of the Pyramid this would be 775.267 P. I. back from the Nativity, at the commencement of the Gallery. To complete "Seven Times"—2520 years—we must advance 1744.733 P. I. along the Gallery floor. This brings us to midsummer 1745 for the commencement of the era of the "Dawn." The 189 years of this era will close, midsummer 1934.



*Working on Grattan Guiness's investigations, which led him to assign a period of about 150 or 160 years to these "eras," the present writer published in Vol. III of **The Covenant People**, his Glasgow lecture of January, 1897, "History Fulfilling Prophecy," establishing the exact period as given above. See also Mr. William Reeve's, of Toronto, book form of the same argument, with chart to 1933 A. D.

The circle of the Dawn, commencing at 1744.733 P. I. along the ascending Gallery floor-line ends at 1933.738—measured over the Step—as nearly as this structural peculiarity admits. The circles of the Twilight and the Midnight are each of them described along a straight diameter; but when the path of history in the Pyramid arrives at the terminal era—the 189 years that cover the close of the prophetic times and the Dawn of the new day—it does not follow the same unbroken course. There is the uplifting to the level at the Step. The exact centre of these 189 inch-years is at a point 1839.233. Measuring from this as centre (this point being well up on the rise of the Step), with radius the straight line drawn thence across the angle to the point where the era begins (1744.733), the circle so described comes round (with as near approximation to exactness as the two bends in the diameter allow of) to the point where the era ends. It is marvellous! It is as if the architect had designed the floor-lines and the Step-rise to show this very thing. Thus the Pyramid most wonderfully confirms this era of terminations of the times, already deduced from a comparison of history with Scripture.

Let us now briefly review the history of this era.

1745 to 1934 A. D.

The Close of the Prophetic Times

1745. Midsummer. The rise of Prussia to greatness, and headship of Germany, assured by the successful campaigns of Frederick the Great.
1755. General outbreak of infidelity on the Continent.
1789. Commencement of the French Revolution.
1793. The Reign of Terror.
1799. Bonaparte first Consul.
1804. Napoleon Emperor.
1805. Trafalgar.
1805. December. End of the "Holy Roman Empire."
1812. Napoleon's Retreat from Moscow. The monster going headlong to his doom.

Note that the Gallery floor-line in the Pyramid is rapidly nearing the rising of the step.

The autumn of 1813 and winter of 1813-1814 are thus detailed in Alison's *History of Europe* Vol. XVII, pp. 129, 130:

"Twenty years of almost unbroken prosperity had reared up and consolidated the mighty fabric of the French Empire, and no power on earth seemed capable of overthrowing it. Despite the catastrophe of the Moscow campaign, the genius of the Emperor had again brought victory to the tricolour standards . . . . . 400,000 brave men were arrayed around his eagles on the Elbe, to assert and maintain the dominion of the World. Never, save on the Niemen, had Napoleon seen himself at the head of such a force; never had Europe beheld such a host assembled over its whole breadth, for the subjugation of its independence. Within two months from the resumption of hostilities in August, 1813, the colossal structure was overthrown—

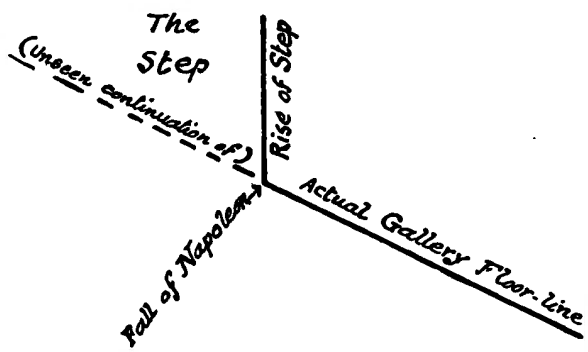
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the French armies were swept as by a whirlwind from the German plain, Spain was rejoicing in her freedom, the liberated nations of Europe were returning thanks for their deliverance; and in six months more the empire of Napoleon was at an end."

January 1st to February 18th, 1814, is described by Alison as "Napoleon's last struggle." On March 1st was signed the Treaty of Chavmont "which presented an impassable barrier to the ambition of France." At Laon, on March 10th, his whole disposable forces, immediately commanded by himself, were brought to a stand. At Bordeaux, on March 12th, the British were hailed deilverers of France. The fall of Napoleon followed—abdication, Elba, the Hundred Days and Waterloo!

We have arrived at the point at which the floor-line of the Gallery commences to climb the Step.

Let us close for the moment with two diagrams:



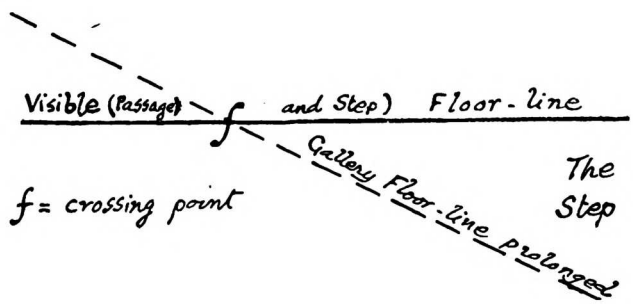
From this it will be seen that the length measure of the Gallery ends in the first place at the Step, from which (that is, from the point at which the Step begins to rise) run what may be called two lines of fate:

1. The actual visible floor line up and over the Step and then along the level.

2. The unseen imaginary (but perfectly justifiable to draw) prolongation of the sloping Gallery floor through the substance of the Step.

The further meeting-point or crossing of these two lines is shown in the following diagram:

That cross-point (as I hope to show in the sequel)



has once already been reached—May 9th, 1895, on the Gallery line prolonged—and is once yet again to be reached in the near future, on the level floor-line of the step and passage, November 30th, 1922.

God has not only made things beautiful; He has made things happy; whatever misery there is in the world there is no denying that. Misery is the exception; happiness is the rule. No rational man ever heard a bird sing without feeling that the bird was happy, and that if God made that bird He made it to be happy, and He takes pleasure in its happiness, though no human ear should ever hear its song, no human heart should ever share its joy.

—Charles Kingsley.

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Thy Rock

(Job, 5: 19—25)

By M. C. B

His Salvation shalt thou see:
For He will deliver thee
In troubles six:
Yea in seven,
His protection shall be given.

In time of famine or of sword
Or if scourge of tongues be poured,
Thou shalt be hid
And not afraid;
E'en the beasts of earth are stayed.

For in league shalt thou be,
Not with people unlike thee,
But with stones:
Living stones attune
With the Rock whence ye are hewn.

Look ye not for pagan tie,
Nor for league of nations sigh;
Thy God is just:
Keep thou the vow
Till the Gentile knee shall bow.

Hid your Light shall never be;
'Tis lifted up where all may see
And follow Light:
An open Way,
Prepared for those who will obey.

"Thou worm Jacob"

By H. PERCY BLANCHARD

When I was a child, I took a great delight in Bible stories. I had not heard then that the story of creation was a myth, and that the Fall and Eden were allegories. To me they were real; and I could see Adam walking in Paradise, and talking over with Eve the names to be given to the various animals. I could picture that royal pair standing beside the huge lion, and stroking his mane, while the king of beasts gazed lazily out of his sleepy eyes at his masters. And then, anticipating Eden; what a lovely time the angels had making all the animals. There would be the discussion as to whether stripes or spots would look best on the leopard. And of a rainy day, there would be all the little insects to make and decorate in their wonderful colors. Actually, it was with a spirit almost of envy that I thought of those angels so busy; and once and a while when they got puzzled over something, flying over to God and asking His opinion. It was all so very real, that some of those thoughts persist, and the question lingers even today:—when God created the worm or grub, was his *primary* object to make a grub or a butterfly? That question is vital: which is the true body and existence of that little creature? Is it the creeping naked body that spends its whole time devouring its food, ever hungry and ever feeding; leaving behind it ruin and destruction; or is the true life that which emerges from the chrysalis and wings its wondrous way in gorgeous colors, care free and rejoicing in the summer sunshine? The question is vital; for upon its answer depends the solution of our own many earthly sorrows, and the immortality of the redeemed in the glories of the age to come.

In that wonderful call to "the islands," voiced by Isaiah in Chapter 41 vs. 14, are the words: "Fear not, thou worm Jacob, and ye men of Israel; I will keep thee, saith the Lord, and thy redeemer the Holy One of Israel." In whatever foreign land you travel, Britain is the supplanter; the Jacob of the nations. Britain is the robber that has stolen the chief places in the sun; the choicest of the waste places of the earth. The colonial empires that once belonged to Spain and France are now Anglo-Saxon, and latterly the German adds his plaint that he also has been robbed by "the treacherous Jacob." In the mind of the foreigner, this feeling will never down, be he German or Spaniard or Turk or Mexican, that the Anglo-Saxon is the race to be feared as the great supplanter, often buying a nation's birthright for a mess of pottage. Much of this feeling is unjust; it is the evil thought

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of the shiftless one toward a more industrious neighbor. But above this is a sort of subconscious knowledge and fear that the British and American are the chosen of God, or of Destiny to inherit the earth. We know that this feeling is deep down in the heart of all the outside world; and we know that some day we must reckon with it. And so against that day comes the encouragement, "Fear not, thou worm Jacob."

There seems to be a distinction between "thou *worm* Jacob," and "ye men of Israel." The word "men" implies *few* men, but valiant men; men who fought in an almost forlorn hope, like the British heroes that held back the Germans on the retreat from Mons. The worm had passed through his chrysalis; Jacob the "supplanter" had become Israel, "the man who was a Prince with God."

When we view our country at large, when we see so much of evil and vice and misery and selfishness, we can realize how applicable is that term, "thou worm Jacob." But God made the butterfly; the worm is but its preparatory experience. And so Isaiah voices the call:—"Come, my people, [come thou worm Jacob] 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." Then on the other side of that narrow passage, Jacob emerges, or rather, Israel, and stands in the King's Chamber; where are the covenant mercies in their imperishable coffer, even with the cover removed; and in those days to come shall (shiftless) Jacob "take root; Israel shall blossom and bud, and fill the face of the world with fruit."

An Enduring Friendship between Great Britain and the United States

President Harding's Yorktown Address

We must not claim for the new world, certainly not for our colonies alone, all the liberal thought of a century and a half ago. There were liberal views and attending sympathy in England and a passionate devotion to more liberal tendencies in France. The triumph of freedom in the American colonies greatly strengthened liberal views in the Old World. Inevitably this liberal public opinion, deliberate and grown dominant, brought Great Britain and America to a policy of accommodation and pacific adjustment for all our differences. There has been honorable and unbroken peace for more than a century. We came to common sacrifice and ensanguined association in the World War, and a future breach of our peaceful and friendly relations is unthinkable. In the trusteeship of preserving civilization we were naturally arrayed together and the convictions of a civilization worthy of that costly preservation will exalt peace and warn against conflict for all time to come.

Our thoughts have lately been concerned with those events which made history on the scale of a world, rather than of a continent. Yet the lesson is the same. It is the lesson of real interdependence among the nations which lead civilization.

In our great crisis, nearly a century and a half ago, France came to our aid and made our independence possible. In her supremely anxious hour we gladly went to her support and did our part to secure her liberty. A grateful republic fulfilled an obligation which the passing generations had not dulled.

Reflecting today on the inevitablness of our participation, on our ties of kinship, friendship and fellowship, and appraising anew the way the world—God's good world—must share the aspirations to realize the noblest ideals for mankind, there is a fresh hungering for undesrtanding, a new call for cooperation, a clear conviction of purposes and devotions and loyalties not limited to sovereignties for national boundaries. As the fortunate, successful citizen is both inspiration and example to the community of his growth, so must the fortunate and successful nations help the world to the higher and nobler levels of accomplishment. Here at Yorktown was sealed the charter of the new and free America, but in the charter was written the rational liberalism of the maturing eighteenth century crying out from both continents.

Shall mankind, then, go on yet for generations, for centuries, knowing but refusing to be guided by these truths? Not if conscience and reason are properly asserted. I believe the time has come when there must be recognition of essential cooperation among nations, devoted, each of them, in its own peculiar national way, to the common good, the progress, the advance of all human kind. Let us hope that we stand at the dawn of a new day, in which nations shall be stronger for contribution to the world's betterment, because each will feel the assurance of common purpose and united aspiration, and the security of a common devotion to the ends of peace and civilization.

One need not picture a world sovereignty, ruling over all the varying races, traditions and national cultures, because it will never be. No programme which seeks to submerge personality will succeed. This Republic will never surrender so priceless a heritage, will never destroy the soul which impelled our gratifying attainments. In the sober circumspection, retrospection and introspection of these crucial times we do believe there is sanity and urgent need in bringing the best thought of all great peoples into understanding and cooperative endeavor which shuns the alliances in arms and strengthens the concords of peace, so that each may realize its rightful destiny and contribute its utmost to human advancement and attending human happiness."

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Prophetical Years

By F. MOODY LOWRY

By adding the 365+ days of a year, solar time, to the 354+ days, lunar time, you have just 720 days, and this divided by 2, gives you 360 days, which is "mean" time. The Bible distinctly informs us of "prophetical years," and you will see it in Ezekiel 4:6,—"I have appointed thee each day for a year." *Hebrew* reading in the margin is "a day for a year, a day for a year."

Ezekiel, Daniel, and Jeremiah all lived at the crucial turning point in Israel's history, when Babylon overthrew the nation of Israel in 586 B. C. and when the 2520 years of the Jews' punishment began. When, in 721 B. C., Samaria fell by Assyria's hand, the punishment of Northern Israel began, and it ended in 1800 A. D. That of the Jews ends 135 years later.

In Ezekiel 4:3, "the day for a year" was to be a "sign" to the house of Israel. A symbol and sign mean the same thing, and the ordinary "day" Ezekiel was to use for a "year," as a symbol of prophecy. This sign with reference to "the times of punishment" or Gentile Times, is really the key to prophetic time. The Siege of Jerusalem is mentioned in verse 7. All here agrees with "the iniquity of the house of Israel." If you turn to Leviticus 26:18, 21, 24, 28 you will see that four times Moses warns them of this "seven times' punishment," if they disobeyed God's laws. In Daniel 9:11, Daniel refers also to this "curse" and this "oath," written in the law of Moses," because we have sinned against him."

John, in Revelation, called the 3½ times of Daniel, 42 months and 1260 days; Revelation 12:14, "a time, and times, and a half a time;" and in 13:6, 42 months. Reference is also made to this in Daniel 8:25; 11:12, and 12:7—seven different references to the one period used by Daniel and John. In Daniel, the "Times" mentioned, is in the *dual* number in Chaldaic, and can only mean "two."

John quotes from Daniel, but also called it 42 months and 1260 days. Ezekiel's prophetic sign to Israel is called "a day for a year, a day for a year." This, as we said, is the key to all prophetic time.

Again, in Daniel 9:24 "seventy weeks" are really seventy heptads of years, or seventy "sevens of years." The word "week" is not correct, for a *week* of days is not meant, as a casual reader would naturally infer. It meant 490 years (458 B. C. to A. D. 32).

You will find this "heptad" or "week of years," referred to in Leviticus 25:8. A prophetic week is the space of seven years, "a day for a year." Here in Leviticus 25:8 it says, "seven sabbaths of years or seven times seven years," means *seven weeks of years.* Now this word "heptad" is the Latin Vulgate translation of the Hebrew word for "seven sabbaths," and the same word is used by Daniel in 9:24, and does not mean "a week of days," but a week of years. To make certain of this, the original Hebrew should be consulted. The same uncertainty occurs in Genesis, where it speaks of "days" of Creation.

Here the Hebrew word means a "period of time" not necessarily a twenty-four hour day. Seventy sabbaths of years, and not seventy weeks, is the correct rendering in Daniel 9:24.

Genesis contains a reference to *signs,* seasons, days and years. Now these signs, like the others, have a measurement of time allotted to them, and we have the twelve signs for the year, also the great year or *Maximus Annus* of 26,000 odd years, in which we have several Pole stars. Vega was Pole Star 13,000 years ago, known to Egyptians as the "Faithless She" when they found it was changing its place. Draconis A. was Pole Star about 3000 B. C., and now it is in the tail of the Little Bear.

The least common denominator of all the numerals is 2520. All excepting 7 are included in 360. To include 7, we must multiply 360 by 7, with the result 2520. Here, 7 stands out unique from all other numbers, and by it the moon's days are quartered. As full moon is always 14 days from the first of the month, the Jews had their Passover at full moon, being the 15th of the month always, from the new moon on the first of the month.

Their 1st was always at the new moon, and by the new moons they counted their months. If you look at the account of the Flood, 360 days was reckoned a year by Hebrews in early times.

The Flood began (Gen. 7:11) on the 17th day of the 2nd month, Noah being 600 years of age; it ended (vs. 13 and 14) in his 601st year and was dry on the 27th day of the 2nd month (v. 24 of the 7th chapter); 150 days water prevailed (Gen. 8:3); on the 17th day of the 7th month, at the end of 150 days waters decreased.

From the 17th of the 2nd month to the 17th of the 7th month, is 5 months. This, we are told, was 150 days; so that it is clear there were 30 days in each month then, as 30x5 equals 150. Here is conclusive evidence that 360 days was used in early Hebrew times. The Greeks did the same, and then adopted lunar time. I think Babylon divided the Zodiac into 360 degrees, each day represented one degree.

No other number can be got to make so close a natural division of time. All known eclipses are said to take place in 360 years, and then they recur again in the same order, as Mr. Grimaldi has stated. Mr. Guinness, in his "*Approaching End of the Age,*" gives various astronomical dates and calculations, and goes

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deeply into this. I never had read it, until I lent my first essay on "Seven Times" to a clergyman, and he said that the only thing I ever read like it, was in this very book of Dr. Guinness, who was an astronomer. The Jews were banished in England in 1290 A. D. and restored in 1650. Here is a *time* exactly marked in modern history.

The Ark was 120 years or one-third of a "Time," in building. Many more instances could be given of the divisions of a time.

From 1800 A. D., end of Israel's punishment, to 1920, is 120 years, and in 1800 A. D. was the union of Ireland to England. Today, we find a new departure with reference to it, and a big change, just another 120 years. Incidentally you will find that the Greek is often translated "world" when it should be rendered "age" (made up of seven times).

The marginal reading is right, hence so much confusion about the end of the present "world" at the Second Advent.

From the time of the king's vision in Daniel, in 603 B. C., to 1917 A. D. is a period of 2520 years. Jerusalem has been under four empires, and was freed from the present down-trodding Turks in 1917 A. D. That year was pointed out by Daniel in 12:12 as 1290 plus 45 or 1335.

Daniel was an astronomer, skilled in all the Chaldean lore.

"Seven times" passed over Nebuchadnezzar in his madness, but was really seven years, here a Time is put for a year, on the day for the year principle. The "madness" of the nations, in 2520 years, is typified by the madness (from pride) of Babylon's head of gold, Daniel 4:16.

The "times" of refreshing, Acts 3:20, Romans 8:21, are yet in the future, the restoration of Israel so long expected.

Israel then comes into her own, for God has willed it and Judah is yet to be a praise in the earth, for her long curse is nearly gone, and her times of refreshing are at hand.

"And in thy seed shall all the nations of the earth be blessed"

"Protector of the Poor"

It is significant that those who watch for any pretext on which they may denounce British rule in India are entirely silent with respect to the armed rising and the Hindu slaughter in the Malabar district of Madras, though troops have gone to the front for maintenance of the imperial power. The government cannot be blamed for the rising of the Moplahs. They are fanatical Mohammedans, carrying on a little "holy war" of their own against their Hindu neighbors, in harmony with the prophetic principle of conversion by the sword. The Hindu section of the population is not war-like, and the British force has intervened for its protection and the restoration of peace.

This kind of task is all in the day's work for those who wear the British uniform in India. The races and religions are so numerous and so jealous of one another that protection of the weak is one of the imperative duties of the government. And relief of the famine-stricken—famines in some parts of the great country being periodical—is another duty that must not be neglected. When Commissioner Booth-Tucker of the Salvation Army spoke in New York the other day, after 39 years' work in India, he said that the British rulers have stood for the protection of the poor until Britain is known as "Protector of the Poor" and as "Mother and Father of the Poor."

"Scrupulously honest" is his verdict on the British administration of Indian affairs. And it is neither autocratic nor bureaucratic. He holds the opinion of other competent authorities that British retirement from India would be a calamity for the peoples, as there would be an immediate struggle between the Mohammedans and the Hindus, if no other.—Editorial in the Boston *Herald*.

LONDON, Oct. 24.—In the event of a clash at arms on the Pacific or elsewhere involving the United States, Great Britain without question would support the United States according to the personal opinion voiced by Lord Northcliffe in an interview Saturday with Japanese newspapermen who came to Manila from Japan for the purpose of talking with him, says a dispatch to the Times from Manila.

Replying to direct questions, Lord Northcliffe declared it was his belief that "should such a clash occur the whole family of British nations would stand beside America, just as the American people had stood beside the British in the still smouldering conflagration of Europe. Lord Northcliffe added that it seemed inconceivable that any contingency might arise seriously to menace "the invisible but impregnable bonds that make the English-speaking peoples one in the ultimate and supreme issues of humanity."

"Lord Northcliffe," the dispatch says, "has repeatedly commented on the amazing generosity of the United States in the handling of the Philippine problem and the treatment of the Filipino people. He has been deeply impressed with the wonderful school system established by the Americans, and has declared there is none better anywhere in the world. He frankly asked various Filipino statesmen and officials how the Philippines would or could carry on if America should get out. Without exception the question remained unanswered except by puzzled silence.

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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"
Proverb of Solomon

Editorials

"Link arms for peace"

The last statement made by Viscount Bryce, former British ambassador to the United States, as he was sailing for home a few days ago were these: "By her geographical position and by her inexhaustible resources America stands out as the one impregnable country."

Lord Bryce then reviewed the vital importance of the forthcoming international conference in Washington for the limitation of armaments. "The real disease from which Europe now suffers," he stated, "is hatred, the hatreds of peoples toward one another." He pointed out that England and the United States are freest from the passions of hatred and that they alone have no revenge to satisfy and do not hate in the way the nations of continental Europe do. In closing he said:

> **"If there be any human means by which the world can be made good, and I am sure there never was a moment in history when so much turned upon the preservation of peace and upon bringing the nations into accord and cooperation together, if mankind can ever be saved by human means, it is in the cooperation of America and Britain, the honest cooperation, in the same high spirit; it is in their cooperation that the prospect of the saving of mankind now rests."**

Such prophetic utterances as this coming with greater frequency than heretofore evidence the fact that, although largely as yet unconscious of the prophetic reasons behind their statements, great men of both branches of the Anglo-Saxon race are coming more and more to see that the hope of the world lies in a right understanding between the United States and the British Empire,—between Manasseh and Ephraim, joint heirs of prophetic destiny.

The Greatness of Godliness

When Joseph became the food administrator of Egypt, it was sheer efficiency and not politics which placed him in that position. It was demonstrated ability based upon spiritual understanding and spiritual intuition. It was the judgment which inevitably comes, regardless of time or place, from an intelligently conscious recognition that true authority is from God and that the only truly *great* man is he who is sufficiently humble to permit God to speak through him. That God is always ready to thus speak when the avenue is provided, is abundantly proven by the history of all ages.

The greatness of a Washington or a Lincoln is the same greatness expressed in different environment as that of a St. Paul or a Luther. In other words, man's greatness is only in proportion to his recognition of God's greatness regardless of what form or by what name he chooses to express the faith that is within him. "Why callest thou me good? there is none good but one, that is, God." (Matt. 19:17.)

In the turmoil of governments throughout the world today, only the hand of God can point the road to permanent reconstruction. The results of mere political expediency and shrewd statesmanship will not sustain in this hour of the world's unrest. The Church has largely failed because it has absorbed the methods and manners of the world. It is a spiritual renaissance, apart from all forms of sectarianism, which the world so anxiously awaits, though it is largely unconscious of this fact.

Prosperity individual or national, with its satisfying abundance of material things, is the culminating

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effect of confident strength and vitality believing unitedly in the ability to accomplish, and this belief fearlessly expressed by the undoubting voice of the national or world community.

Hunger and famine, strikes and anarchy, taxes which are little less than governmental confiscation, and all of the etcetera of a disorganized world, are but expressions of the reaction of belief after its extremes. These conditions are largely the effect of the collective subconscious action of the human mind as it responds to the inevitable law of compensation which balances all extremes and of which the compensation for individual effort is but a human symbol.

Education is always prior to effective legislation because to change the common consent of the world by establishing greater confidence in unselfish good than in evil is the real solution for all of the problems of our sick, suffering and disorganized world.

The history of ancient Israel is repeated in some measure in the history of every government. National prosperity cannot be attained or retained except to the degree that a spiritualized national consciousness is developed. That a standard of spiritual idealism is impractical is an argument which has long disinherited humanity. Without it the world is dead.

"Where there is no vision the people perish" said the prophet of old. Conversely, where there is the undimmed vision of a God-directed destiny, the people awaken to a new sense of life, which partakes directly of Life eternal.

Grateful But Not Satisfied

This issue of the WATCHMAN completes the third year of its publication. The Editor wishes to extend his deep appreciation to the readers and friends of the WATCHMAN for their cordial cooperation and support. Letters received daily furnish convincing evidence that the WATCHMAN is meeting a great need and fulfilling in some degree at least the purpose for which it was established. We regret, however, that our subscription list has not increased to a point that can make the WATCHMAN fulfill a broader usefulness.

We believe that every subscriber to this publication recognizes in some degree that the safety of the world depends upon spiritual power and upon the successful linking of present world interests to that power. The Editor and contributors to the WATCHMAN are giving largely of their time and effort in order to help to accomplish this vital result. Will you not only renew your subscription promptly when it expires, but also get us one or more new subscribers or take out subscriptions for one or more of your friends? The WATCHMAN should be on the tables of every public library reading room. Will *you* see that it is there for a year *in your town?*

The inertia needs to be broken down and the common consent of our readers made effective for practical action in distributing the good news.

Help us get 1,000 new subscribers AT ONCE.

Sustaining the Pitch

In a letter accompanying the manuscript of a splendid article the writer closed with the words, "The WATCHMAN is keeping good, it is sustaining the pitch."

We want to take this occasion to say again that the WATCHMAN encourages contributions from our readers on all subjects which may properly be included in the columns of this publication. Such as are suitable will be published as promptly as space will permit. It is our desire, and one of the needs not only of the WATCHMAN but of the cause for which the WATCHMAN stands, that new writers be developed who will supplement the work of the elder and more regular contributors. Literary experience is by no means essential to the writing of these articles; conviction and inspiration will make up for inexperience. Will you not "do your bit" as our contributor has so nobly done the past year, and help us continue to "sustain the pitch"?

We had the pleasure of a visit from Rev. William Pascoe Goard of Vancouver, British Columbia, on October 2nd and 3rd. Mr. Goard was en route to England where he is to spend the winter lecturing. He reached Boston on Saturday and on Sunday afternoon delivered a lecture under the auspices of the American Patriotic Association to an audience of about 450 people. His remarks were received with much enthusiasm and a considerable interest was aroused in the Identity of Israel. Mr. Goard left that evening for New York and sailed the day following. We shall look forward to hearing him again upon his return.

Rev. R. H. Sawyer of Portland, Oregon, writes that numerous lectures before large audiences have recently been given. Our next number will contain more about these and other lectures.

The complete report of the Second Congress of the British-Israel World Federation held in London last July is now ready. It makes a volume of 236 pages, similar in style to that of last year's report. Those desiring copies should order promptly as the edition is limited. Price $1.00.

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Communications

Dear WATCHMAN:

May I bring before your readers some thoughts suggested by Dr. Davidson's Pyramid articles recently appearing in the *Covenant People?*

Not being as deeply versed as he in geometrical metaphysics, one cannot always fathom the logic of many of his positive statements; neverthless they make an appeal because they fit the conditions of prophecy and history discernible by any spiritually awakened thought.

For instance the following statements are unquestionably descriptive of developments of the last fifty years, though students viewing them from different human standpoints might adapt them differently. Speaking of the three keys to the "intentional narrative of the Great Pyramid's symbolism of 'the Times of the End'" he names the first one as "the symbolic indication of the *unseen presence* of the Index Pyramid on the Great Step." Later he dates the "commencement of the geometrically defined *unseen presence* of the Index Pyramid" at the Great Step face and says further: "The symbolism of the Index Pyramid is significant. Its *unseen presence,* as a determining and shaping *factor* in the entire symbolism from the Great Step forward into the King's Chamber, is not specifically defined until the first low passage has been passed through. The indicated position of the Index Pyramid, and its geometrical and chronological connection with the symbolism, suggest that from the dating of the Great Step onwards its *unseen presence* overcomes obstacles ahead of their datings." Further on in speaking of the *"New Motive* in the *Design* of God" which has entered into the development of human affairs he says: "The omission of the portcullis blocks (in the Antechamber) symbolizes that Israel must be clear of the troubles that would have sealed all access to the King's Chamber. This then is the symbolism of the new *Superior Factor* in the design. The *Factor* is the *Atonement,* for the *Redemption* of *Israel,* and the *Salvation of the World.* . . . . Remember! this Pyramid was built, with this symbolism indicated before the call of Abraham or before the Abrahamic promise of Christ and the New Covenant—*the promise of the New Motive in the Design of God!!!"*

These are intensely interesting and one always rejoices to find students reaching beyond the immediate human origins into the Mind of God for ultimate and therefore real Cause.

What seems the heart, however, of the conclusions arrived at by Dr. Davidson, in relation to the present stage centers in the fact that Israel's basic number (2520) with its factors of the 360 day year and 30 day month, or prophetic time, is the measuring scale of the Pyramid.

His discovery that this scale terminates the first low passage at November 11, 1918, and the Granite Leaf at November 10, 1921, is correlated in its significance by the fact that the four grooves in the Antechamber (including that one containing the Granite Leaf) represent the destruction of the four human empires of the 2nd chapter of Daniel *in reverse order* as it is given in Daniel 2:35. Yet, as in Daniel 7:11, the fourth kingdom represented by the Granite Leaf was "destroyed," so the "rest of the beasts," or the other three kingdoms represented by the three empty grooves which follow this Leaf, were emptied of dominion but their existence prolonged for about 450 years.

According to the Pyramid the emergence from under the Granite Leaf is sudden as that at Armistice Day. And the interesting thing about Dr. Davidson's reckonings is that it coincides with the calling of the Disarmament Conference.

Now it is obvious that those empires as individual material kingdoms do not exist as a menace to the world today, but the false impressions which they stamped upon human society remain to be eliminated. While pondering this, I was attracted by the inspired names which Professor Totten gave to these four empires depicted in chapters 2 and 7 of Daniel as the gold, silver, copper and iron kingdoms. As you remember, he called the Babylonian, or the gold kingdom, the "Truth of History"; the Medo-Persian, or silver, the "Heart of History"; the Grecian, or copper, the "Key of History" and the Roman, or iron, the "Focus of History." The Babylonian or gold kingdom represented as manifesting the dominion of moral courage typified by the lion, the aspiration after higher things typified by the eagle, the egotism and subsequent degredation of an untested humankind typified by the man (the *mortal*) he named the "Truth of History"; the silver kingdom which under the figure of a bear symbolized what was said of the humanity of Jesus, "The zeal of thine house hath eaten me up," and under the figure of a ram stood for restless energy and struggle, he named the "Heart of History"; the copper kingdom, which under the figure of a winged leopard typifies subtlety and intellectual ambition, and under the figure of a he-goat "which came from the west on the face of the whole earth, and touched not the ground" (8:5) indicates a dominating intellectuality, he named the "Key of History"; the iron kingdom, which under the figure of a "fourth beast, dreadful and terrible, and strong exceedingly, with great iron teeth" seems the embodiment of a headstrong will, he named the "Focus of History." Within the annihilation of this last under the Granite Leaf is implied

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in Daniel 2:35 the emptying of all the other kingdoms, although the externalization of that fact is made in reverse order, and according to Pyramid measurements is to occupy about one year and a half—each being separated from the other by about three months, or inches.

Maspero in his *History of Oriental Kingdoms* says: "An Oriental empire . . . scarcely ever falls to pieces in the slow and gradual process of decay . . . It perishes as a rule, in a cataclysm; its ruin comes like a bolt from the blue, and is consummated before the commencement of it is realized . . . One day it stands proud and stately in the splendor of its glory. Suddenly an ill wind, blowing up from the distant horizon, bursts upon it in destructive squalls and it is overthrown in the twinkling of an eye, amid the glare of lightning, the resounding crash of thunder, whirlwinds of dust and rain." With like instantaneousness is the emergence from the Granite Leaf pictured for November 10, 1921 at 5:40 P. M. by Dr. Davidson's measurements; the other grooves are equally decisive in their endings at intervals of about 21 months apart, though the very fact that this is all in the reverse order would suggest that the *reverse* of all Maspero's attendant circumstances must mark each of the groove experiences for Israel. We shall soon see, for toward these denouements we are rapidly hastening.

The will symbolized by the Granite Leaf is the psychological pivot of humankind. To it the Bible makes its supreme appeal. This singles out the Granite Leaf as the symbol of the focus of ideas. An outlook upon the world in any direction today reveals this significant fact. Again is repeated the thought of the old hymn: "The hopes and fears of all the years are met in thee tonight," for the Christ-idea of all the ages is being revealed under the Granite Leaf today. Small wonder that this Idea should embody all the constructive, and destroy all the destructive opinions of previous human conception. So it empties mankind of the "knowledge of good and evil" symbolized by the forbidden tree, and reflected in the Grecian counterfeit of Mind, because this Idea embodies true intelligence, the norm of all; likewise this dissolving of disobedient human wilfulness under the Granite Leaf by the outshining of the will of divine intelligence annihilates the consuming struggle reflected in Medo-Persia by fulfilling the demand—"Son, give me thine heart"; whence the door is opened to humanity's original Edenic innocence, symbolized in the gold of Babylon's lion and eagle before the facts of revelation were degraded in the imaginings of men to the level of a humanly originated conception.

This interpretation seems to clear up the reason for Totten's fondness for quoting from the Bible those references to gold, silver, copper and iron in their application to these national states and stages of human consciousness. One's understanding of the divine process in the onward and upward movement of humanity is usually clearer when gleaned first from the progress as a whole than when tainted by the inevitable self-interest of individual explorations. Surely Psalms 107:15, 16 takes on a new meaning in the light of Pyramid revelations.

> 15. Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
>
> 16. For he hath broken the gates of brass, and cut the bars of iron in sunder.

So also with Isaiah 60:17.

> 17. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace and thine exactors righteousness.

These larger lessons unfold as we watch the silent, irresistible advance of the transformation which is changing the copper of human mentality, by a renewal of its true affections, over into "that mind which was also in Christ Jesus"; and the iron of self-willed vigor melted into the silver of "willing to do His will"; even the perishable wood of fictitious materiality resolved into its original birthplace in human imaginings, as also the desultory activities of unclassified and irresponsible stone, restored to the continuity and coherence of cooperative energy. Perhaps we understand better now why Totten assigned Goliath, with his complete sheathing in copper armament, to the Grecian kingdom as its fitting symbol (1 Sam. 17:5, 6); and it may be, too, that he understood what the world at that time was not ready to receive, i. e., that when David, God's chosen, prepared gold, silver, copper, iron and wood for the house of the Lord (1 Chron. 29:2) he was actuated by a deeper impulse to symbolize these days of reconstruction in which it is seen that every human concept has its appointed service. This may explain why Totten uses this verse as one of his keys to his analysis of the four great empires.

To sum up this analysis: unquestionably the "Truth of History" is that "God hath made man upright, but they have sought out many inventions" (Eccles. 7:29); the "Heart of History" is the struggle of mankind against the apparent results of these "inventions" or "imaginations" as Paul calls them in 2 Corinthians, 10:5; the "Key of History" in every case has always been in the true or false exercise of the reasoning faculties; and the "Focus of History" has always centered in the will. "He that willeth to do His will shall know" "whom to know is life eternal."

Manassites have every reason to be grateful for the foundation which Professor Totten's pioneer work in chronological readjustment has furnished the world and to rejoice in the sure "underpinning" upon which they stand as they reach out hands of mutual service to the brothers across the sea.

Yours in the Ranks of Israel.

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Extracts from Letters of Appreciation

"It is with pleasure that I enclose check for two dollars renewing my subscription to the WATCHMAN OF ISRAEL for another twelve months. It has been of great help to me as a student of the Bible, besides throwing a clearer light on present day happenings."

"Enclosed find check for $2.00 for the WATCHMAN OF ISRAEL. It is a wonderful periodical. I wish I could send more subscriptions at this time—but will try to do better later."

"I do not see how I could get along without the WATCHMAN OF ISRAEL, as I am very much interested in the subject, and will you please begin my subscription with the May number so I will not miss any."

"I enclose a check for $2.00 for your paper another year. I certainly enjoy it very much, and had it sent to Florida through the winter. I am home again now for a time. My business is evangelizing so I am not very permanent any place. I wish I were able to enclose more money for paper to others. I send mine to those too poor to take it who enjoy reading it."

"Let me congratulate you on the fine and interesting articles appearing in the WATCHMAN."

"I am reading with deep interest Volume I and II of the WATCHMAN OF ISRAEL and watching with joy for the next number of the WATCHMAN to appear and what it may bring to us."

"The WATCHMAN is cast in a fine and shapely mold. I like it because of its high character and the exalted form of its contents. I am interested in your spiritual inte.pretations. At present I am, in my studies, taking a more than passing interest in the Tribes of Israel. I appreciate the high tone of the WATCMAN."

"I have just received the last number of the WATCHMAN. It is fine and I do enjoy every word of it and feel I cannot get along without it. Praying God's richest blessings upon you and your efforts to spread the truths of our Identity. . ."

"I just received the August number of the WATCHMAN OF ISRAEL and want a number of them as soon as possible that I may interest many people here especially Americans and I enclose you two dollars in American value for which please send me as many as you can afford for the same."

"We look forward very much each month to the arrival of the WATCHMAN; it has opened up to us entirely a new line of thought, throwing light upon the Scriptures and many other things not heretofore understood.

"It might interest you to know how we first heard of it. A friend happened to lunch with us one Sunday and I made the remark that I would like to know more about the book of Revelation. She then said, 'Have you seen this paper?' and showed me a copy of the WATCHMAN OF ISRAEL. We subscribed for it at once also ordered several of the books advertised on the cover. Being British the book *Jacob's Stone* interested us very much. We have *Judah's Sceptre and Joseph's Birthright.* I intend to order others also. Yesterday I think I obtained another subscriber whose home is in Omaha. We have given away almost all the loose copies, for I consider the WATCHMAN is opening the gate for Israel—opening the blind eyes. I am very happy to have it in my house—and as you probably know—each year we are getting the bound yearly volume.

"I have never been to Boston, but look forward—naturally—to a visit there some day and shall then have great pleasure in looking you up."

"It is with much joy we have been reading the December number of the WATCHMAN OF ISRAEL, sent to us as a Christmas gift. We are earnestly looking forward for the next copy, and for what it will bring to us. We first became acquainted with Anglo-Israel when a friend let us have *Judah's Sceptre and Joseph's Birthright* to read, also the *National Rebirth of Judah* by J. H. Allen. We became so interested and decided to send for them. I am so glad we did; it was just what I needed, to get the real meaning of the Bible Scriptures.

I received the copies of the WATCHMAN OF ISRAEL for which I thank you and in which I am much interested. I was first interested in British Israelism over forty years ago from the writings of Rev. Wild, author of *The Lost Ten Tribes.* I am sure your magazine will do much to awaken Anglo-Saxon readers to the importance of a study of their Identity.

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From China

I want you to know what a comfort and inspiration the WATCHMAN OF ISRAEL is to me away off here in far away China. Especially has the April number been helpful; the poem on Manasseh, the picture above it, and the selections in the back are just wonderful. I want to know if it would be possible for me to secure a copy of the aforesaid picture, the one at the head of the page illustrating the passage, "I will appoint a place for my people," etc., and how much it would cost. Its symbolism is wonderful.

From Alaska

"Permit me to acknowledge my appreciation of your March issue of the WATCHMAN OF ISRAEL." It is the third number of the year and bears the stamp of that solid, substantial and complete number 3 which the Rev. E. W. Bullinger in his inestimable book *Number in Scripture* pronounces as being so significant.

From England

I received the WATCHMAN OF ISRAEL on Thursday last. It really is a very wonderful publication and I am recommending it world-wide. Positively, I believe the WATCHMAN improves in every issue. I lend, and give away all my copies, it is too good to keep.

From Canada

I enjoy reading the Watchman. I get the American viewpoint, and it sets me thinking on a new line, which I find is broadening.

From Ireland

I thank you so very much for sending me those most interesting American papers. What a fresh way they have of putting things! I shall be so grateful for any numbers of the WATCHMAN which you do not want for yourself or any of your friends and I enclose stamps and will send more when they are finished.

Your kind letter notifying me that my subscription has expired came yesterday, and I hasten to renew it, for I do not feel that I can do without it. I have not only found it interesting and profitable but one of the greatest comforts of my life.

I read every word of it from cover to cover, and each time with increased pleasure. How I do enjoy Mr. Allen's articles and your Editorials! So please renew my subscription to the WATCHMAN for a year, for which I enclose $2.00.

I have found a young college student to whom I loaned the WATCHMAN OF ISRAEL and he is deeply interested in the things it teaches. He had never heard of our Identity until I brought it to his notice by giving him your magazine to read. I think the seed sown in his fresh young mind will spring up and bless many in Manasseh.

How differently England and America would do if they knew this blessed truth, that we are Israel. They would not be appealing to the nations for help in this time of stress, but to the God of Jacob.

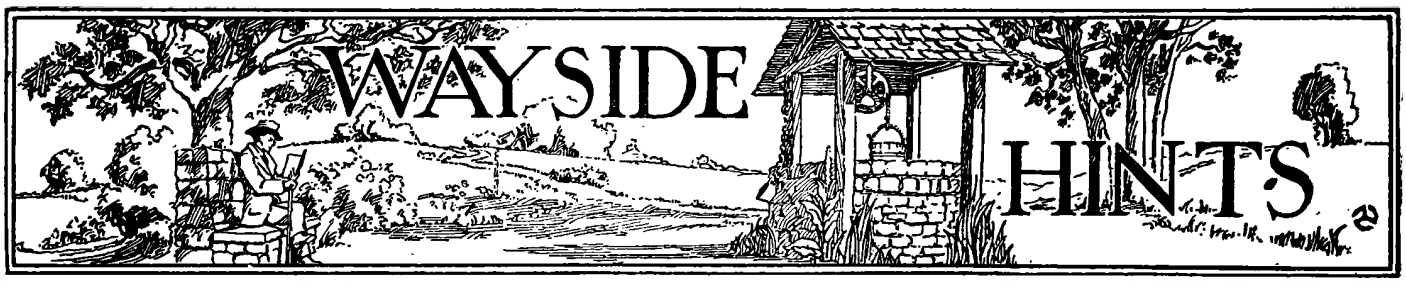
Pardon me for this long note but my heart is full of gladness this morning that you are doing such a grand work in enlightening the people in these dark and stressful times to see the golden age to come.

"Who are Americans" in the August number of the WATCHMAN OF ISRAEL is so spiritually satisfying. The Editorials are also fine. I congratulate you on the high, spiritual tone of your magazine. The world is hungry, ready for the highest and best we have to give, and recognizes the real thing when it sees and feels it. Keep up, and up, and *up* as you are now doing. Your little magazine carries with it a message—a Truth message—an impersonal message, full of light and love. With that vital spark it can not help but succeed with its message for America.

The WATCHMAN is keeping good—it is sustaining the pitch.



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Let every book worm, when in any fragrant, scarce old tome he discovers a sentence, a story, an illustration, that does his heart good, hasten to give it.
—Coleridge.

Men will talk of little things and great things—as if they knew what things were little and what things were great!

—Phillips Brooks.

The question is not what you would do with a drove of Arabian horses or a procession of carriages, if you had them; but what you are ready to do now, right here on the road, with the one little Syrian donkey which you have.

—Charles R. Brown.

All knowledge is lost which ends in the knowing—for every truth we know is a candle given us to work by. Gain all the knowledge you can, and then use it for the highest purpose.

—John Ruskin.

There is nothing more dificult than to get another man to take your point of view, unless it be to take his point of view.

—Lyman Abbott.

Great is the condition of a man who lets rewards take care of themselves—come if they will, or fail to come—but goes on his way, true to the truth simply *because it is true*—loyal to the right for its pure righteousness.

—Phillips Brooks.

Truth is as impossible to be soiled by any outward touch as the sunbeam.

—Milton.

A man with an idea is stronger than a thousand with bayonets. In the arena of Progress the idea always wins—it is God's weapon.

—David Pugh Griffiths.

It may happen that I shall find solace in that which brings sorrow to you; and that which to you speaks of gladness may be fraught with affliction for me. But no matter—into your grief will enter all that I saw of beauty and comfort, and into my joy there will pass all that was great in your sadness.

—Maurice Maeterlinck.

Never lose an opportunity of seeing anything beautiful. Beauty is God's handwriting—a way-side sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank Him for it, who is the Fountain of all loveliness.

—Kingsley.

Enjoying things which are pleasant: that is not the evil: it is the reducing of our mortal self to slavery by them that is.

—Carlyle.

Man is a creature most dear to God. He is a citizen of a universe that is infinite. He is the child of a duration that is eternal. He cannot be dislodged from infinity and eternity any more than a day can be dislodged from a year. Loyalty to his moral nature is necessary to the understanding of his destiny, but his true happiness lies in the exercise of his spiritual faculties. Until he comprehends the greatness of his glory, and the unimaginable splendours of his inheritance, he must be a creature of unrest and ever great confusion.

—"A Gentleman With a Duster."

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