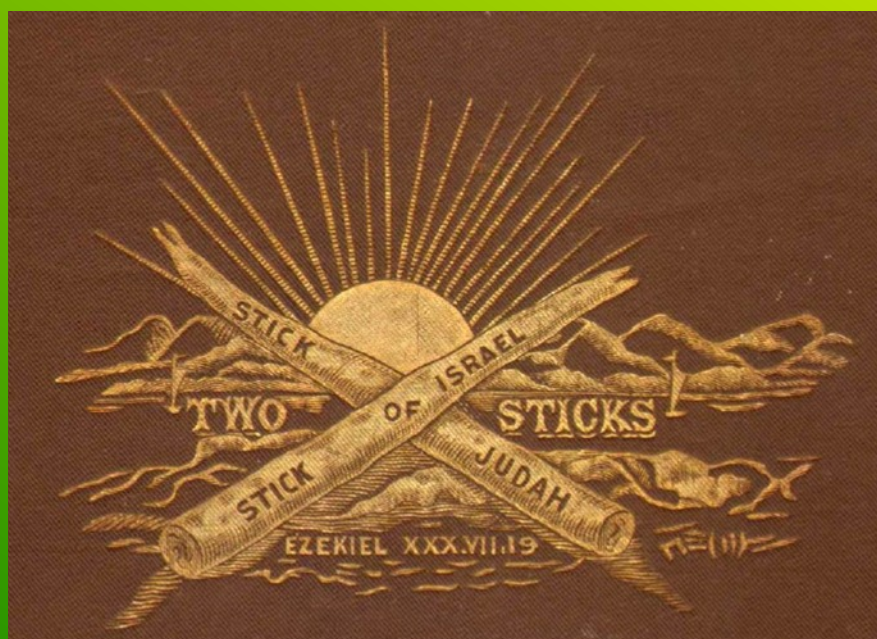


**TWO STICKS
OR
THE LOST TRIBES OF
ISRAEL
DISCOVERED**



**By
M. M. ESHELMAN, V. D. M**

1887

**TWO STICKS
OR
THE LOST TRIBES OF
ISRAEL
DISCOVERED**

The Jew and the Israelite
not the same

By

M. M. ESHELMAN, V. D. M.

"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."—Ezek. 37: 16, 17. B. C. 587.

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1887

TO MY WIFE

**MY EVER FAITHFUL COMPANION, A
CHRISTIAN WOMAN, WHOSE AFFECTION
AND FIDELITY HAVE BEEN MY JOYS;
AND TO MY CHILDREN, IN WHOSE CAREERS I
HAVE A GREAT INTEREST,
THIS VOLUME IS RESPECTFULLY
DEDICATED.**

**Entered according to Act of Congress, in the year
1887,**

**by
M. M. ESHELMAN,**

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THE AUTHOR'S PREFATORY

DURING the year 1886 I had the pleasure of becoming acquainted with an octogenarian, by the name of William Montgomery, by birth an Englishman. He called my attention to the Biblical distinction between "the house of Judah" and "the house of Israel," that the Jews were one class and the Israelites another. This awakened a pleasurable interest in me and immediately I began an investigation of the subject. The deeper I dug, the greater number of precious prophetic gems were cast up; and, being somewhat unselfish, I resolved to scatter them abroad, through *The Gospel Messenger*, published at Mount Morris, Illinois. This done, an interest was aroused, requiring the remarkable prophetic chambers to be further explored and the results given in book form.

In accordance with this unselfish desire, I am before you with this volume. It aims to regard the Bible as the Divine unit of the revealed will of God to man, with all of its principles harmoniously related to each other. The usual orthodox rules of Scripture exegesis on prophetic utterances have not been followed, for the reason that the painted words and the great variety of bits and broken fragments of the regulars could not be made to fit together so as to make harmony; and as confusion was not the thing sought, the orthodox rules were brushed aside to give place to common sense. If in thus pulling away from the entrancing visions of the old, beaten pathway of the when and the how of orthodoxy, and leaving those to God, to whom they belong, new

inspirations will be created in the mind for divine prophecy, then the author's purpose will have been accomplished.

Dates, signifying when, and methods showing how God shall accomplish the fulfillment of prophecy yet future, are not given, for the simple reason that the author has no means of knowing what the Wisdom of heaven has not revealed. But the what and the where are so clearly made known through the Bible, that it becomes a pleasure to the student to search them out.

The ground assumed is that laid down in the Oracles of God. That the Jews, or the house of Judah are a distinct class from the remaining Tribes of Israel, and that while the Jews are, by the hand of Divine Justice, scattered over the world, without a government, the Israelites or remaining Tribes were not thus condemned, but were to arise in the latter days a mighty people, to prepare the way for their return to Palestine, accompanied by the Jews.

With this prophetic key, the reader may cheerfully unlock the Temple of Truth and enter boldly into the chambers, seeking for the goodly pearls. That the Anglo-Saxons possess a large number of the qualities ascribed to Israel in her preparatory state, prior to entering the Holy Land, cannot be successfully denied. So numerous are these identities that the mind is unwilling to reject them, or to ascribe them to mere chance. Many of them are here given, with the hope that an increased interest in prophecy may result, to the glory of God and of Him who hath redeemed us.

M. M. ESHELMAN.

McPherson, Kansas, September 1st, 1887.

WORKS CONSULTED

THE following works have been valuable aids in preparing this volume: "Dan, The Pioneer of Israel;" "The Anglo-Saxons;" "Israel in Britain;" "Philitis;" "The Lost Ten Tribes of Israel;" "Two Witnesses;" "Scripture Guide;" "History, The True Key to Prophecy;" "The Pillar of Witness;" "Clarke's Commentary;" "Lange's Commentary;" "Museum of Antiquity;" "The Great Pyramid Mysteries;" "The Battle of the Standards;" The Holy Bible, and a number of other works on Theology and History.

An Address to My Fellow Citizens

RESTLESSNESS OF THE POPULACE. — LATTER-DAY SPIRITUAL JUGGLERY. — THEIR THEORY OF INTERPRETATION TESTED. — AN OPTIMISTIC VIEW. — A PICTURE OF THE AWFUL SCENES AT THE DELUGE. — NOAH IN THE RIGHT; TIE WINS.

MEN of culture, fashioned in erudition's gilded temple,—men, cradled in the massive-frosted halls of theology, — men, polished by philosophy's winsome hand, — men who have braved the dangers of scientific jungles and got hurt, and those who are unhurt, this way, and give ear!

And none the less hearty is the invitation extended to the staid and steady farmer; the faithful, toiling, honest-browed artisan; the patient, cheerful band of pedagogues; the millions of toil-worn laborers, whose happiness springs out of fidelity to the law of well-doing; to the mothers and daughters, whose love of right and truth shines through every action, and to the "saints of the Most High," whose praise is in heaven. Let all give attention.

There is a notion floating in the air of the religious heavens. Perchance a million of similar notions may bespeck the Christian skies. But this particular notion, heralded from the pulpit and fired from the religious press, now engages our attention. It is the notion

that all things foreshadowed and predicted in the Oracles of God, by the mouth of his holy prophets, are to be interpreted spiritually, and not literally. With an energy and perseverance worthy of a nobler cause, the self-elected "Doctors of the Law" are quite willing to lay all the woes and curses, pronounced against Jew and Israelite, at the doors of those houses. But these same dispensers of theology are no less prompt in effort to transfer over to the Christian the blessings and promises made to the families of Judah and Israel. Why is this thus? All the blessings are, by those tinkers of the Law, truly, literally, and unreservedly set over to the credit of believers in Jesus, though the prophets the inspired seers of God — clearly and expressly declare that the blessings promised to Israel belong to Israel.

They cannot be filched!

Blessings, indeed, are promised to the disciples of Christ, whether they be Jew or Gentile, bond or free, Greek or barbarian. But each in his own order, and among his own band.

Really, if those self-constituted physicians of the Divine Law had the distribution of the woes and the blessings, set forth in the Sacred Oracles by a benignant Father, there would likely be marvels and wonders and surprises of all sorts and shades for angels and celestial hosts. They refuse to see any literal return of Judah and Israel to Palestine, though the Wisdom of heaven has left line upon line, verse upon verse, and chapter upon chapter; upon which both the learned and the unlearned may found their belief. Though the Lord of all things has described a literal temple, yet future, whose form, pattern, dimensions and magnificence stand unparalleled in the history of the past, dull, stupid unbelief refuses to turn its eyes and behold the wonder.

Abstract Spiritualism doth blind the sight and blunt the understanding.

In the reign of Moses, this class of instructors would have thus delivered themselves:

Our Beloved Chief, Moses:—

"We believe all you say about God, our Father. We believe He is good and wise. We love Him. We love Him in our hearts. We know we love Him because we feel it in our hearts. We know, too, that our hearts are right, for they feel right. If the heart is right, all is right, as you know. About what God says of Himself, we have no doubts. We believe all that He says about Himself. For this we love Him. We know, also, that He commanded you to build a tabernacle in which to offer praise. But He meant a spiritual building. He certainly did not mean that material things should be used to give honor to Him. We can add nothing to Him. We cannot believe that He meant that a material tabernacle should be erected. Our Father, who is so good and kind, does not mean that we shall give up our gold, and silver, and brass; our cloth of blue, and purple, and scarlet; our fine linen, and goats' hair; our bracelets, and earrings, and tablets and badger skins. These have a spiritual and not a literal meaning. God cannot be worshiped with these things; we must worship Him in the mind and with the heart. Why put us to so much trouble and expense to erect a tabernacle! God means a spiritual tabernacle.

Moses, you certainly are mistaken. Our Father means a spiritual building set up in our hearts. We understand that Israel is the tabernacle; Aaron, the laver; Moses, the altar; and the tears and wailings of the people, the sacrifice. Surely God will not require his people to give up the best and most valuable goats, sheep, and heifers to sacrifice. He simply demands that his people shall slay their goatish affections and be willing to feel humble in their hearts, and to be willing, if need be, to yield up their finest and fattest animals for each other's good, the owner of the animals to be the judge when the good time is at hand. He does not ask us to slaughter our innocent lambs which will bring the greatest revenue to our impoverished coffers, but means that we should study the docility and innocency of the spotless lamb, and profit by it. None of these things are to be understood in a literal sense, but in a spiritual. Now, dear Moses, believe us, we are honest

in our views. A spirit of broad charity will qualify you to regard us with complacency and fraternal feelings. We are not materialists. We think Jehovah is too great to behold His children through material things. He simply mentions material things as a figure to convey spiritual lessons and spiritual blessings. We recommend, as Doctors of Divinity, that you do not receive the things named to you on the Mount as having a material sense, but as conveying a spiritual idea. We do not favour the erection of a material tabernacle, but think a spiritual one is meant. And this idea must be right, because we think so."

This is about the way the disciples of the school of modern Spiritual Interpreters would have illuminated (?) the Captain of the hosts of Israel.

But Moses believed that the Lord meant a literal tabernacle, and with this belief proceeded to erect the edifice, furnish it, and use it as directed. And he was right.

And if some of the modern visionary Spiritualists had been citizens of Solomon's commonwealth when he began to lay the foundations of his magnificent temple, they would have, in all probability, entered a learned and exhaustive protest against his literalism. They would have concentrated their would be spiritual wisdom against the literal interpretation of David's teaching with reference to a structure for the Lord. Knowing the tendency of the human mind to mystify, we think they would have interpreted about as follows:

"We know that about 3000 years A. M. the Lord said to your father David that you should build a house for the Lord's name (2 Sam. 7: 13); but we think that Jehovah had in mind the enlargement of your kingdom. True, he gave your father a pattern, dimensions, etc., but these have simply spiritual meanings, and cannot be understood literally. The chambers are so many hearts; and, though some are said to be "five cubits broad," and some six, and some seven, we understand this to illustrate the various capacities of the human heart. And the beams are the words upon which faith is founded; and the oxen symbolize the strength of your affections; and the doors mean the entrance into your heart. We think all the utensils named are but to represent to the human mind the diversity of the embellishments of the heart. O, no; He did not mean to put the king and the people to the trouble, expense, and inconvenience of constructing such an edifice of stone and wood and gold and brass and silver in which to worship Him. Believe us, all those commands and instructions to your father David, are to be received and enjoyed in a spiritual sense, and not in a literal. Are we not learned in the Law?"

"The temple signifies all who are chosen of God and are faithful in Israel. The shewbread means to give to good works; the incense is the prayer of the ministers to God for those who do well by Him; the vessels and instruments are so many gifts bestowed upon the sons of Israel; the precious stones, the gold, the brass and the silver indicate the varied callings of the human mind. There is no use in all this literalism; God does not want it. Are we not learned in the Law?"

Shades of presumption!!

Now if this is not the manner of misdirected mentalism manifested by many modern teachers, then we have failed to perceive the drift of their constructions. They regard chapters 40, 41, 42, 43, 44, 45, 46, 47, and 48, of Ezekiel, as teaching only a spiritual lesson for the church of Jesus Christ. They perseveringly persist that there will be no gathering of Judah and Israel in Palestine; that no literal temple will be built, therefore no literal priests, service, sanctuary or offerings. They know that no such building has ever been erected this side of Solomon's temple. The "frame" or pattern of this majestic structure was shown to Ezekiel while he was "upon a very high mountain." It is lucidly described; yet blind stubbornness refuses to have the scales rubbed from its eyes.

But we are of the few who believe that the Lord meant what He said by the voice of His holy prophets. We do not believe He said one thing and meant another. This is not God's definition of Himself. He says: "I am God, and not man."—Hos. 11: 9. In His figure of "dry bones," He interprets their meaning. He says: "These bones are the whole house of Israel." — Ezek. 37: 11. If He had meant the temple and its service as a metaphor, He would have shed a ray of light upon it, to lead us that way. But He shed no such ray; therefore He means a literal temple, a literal sanctuary and a literal service; and undoubtedly the renewed and sanctified people who wait upon Him will be filled with the Spirit; and will always be spiritually minded. But this state of their hearts will not unfit them for literal, holy, soul-enlightening work.

Believing in the literal fulfillment of all things promised does not disqualify the humble soul in anticipating the splendor and gorgeousness of the coming temple, the resurrection of the saints of Jesus, the trial of Israel by Gog, the subjugation of all opponents of Christ and the deliverance of the kingdom to God the Father. This is no bar to supreme enjoyment.

We are assured that God's descriptions of things to come, up to this time, have all been literally fulfilled, the abstract spiritual doctors to the contrary notwithstanding; and all that is yet to come shall surely be brought to pass, however much men may desire not to have it so.

We are not working our passage along the thorny and desert highway of fatalism. Neither are we disposed to wrap ourselves in the uninviting sheet of pessimism. You can put us down as an optimistic pupil of the livelier sort; this shall not corrode faith, uproot confidence, nor abrade affection. "The Lord he is God."

There is an item of prophecy about which there is no doubt or disagreement—about the literal fulfillment of the promise concerning the incarnation, birth, flight, work, death and resurrection of Christ. Those who believe in Christ must also believe in the prophecies uttered many hundred years previous to his coming. About this there can be no dispute. The same prophets who predicted Jesus — his betrayal, condemnation, the division of his garments, the crucifixion, the convulsions of nature, his burial, resurrection and ascension—all these and many other things concerning Him—also glowingly depict the return of Israel—their wealth, prosperity, healthfulness, pleasantness and peacefulness. If the former were literally fulfilled, why will not the latter be? Believing both is the ground of unity. It is a fearful thing to despise the testimony of God,—to disbelieve it, scoff at it and reject it.

This lesson would not be complete without a look at the patriarch Noah; for as it was in the days of that elect personage, so shall it be when the Son of man cometh. That good old man of faith lived among 'scoffers and unbelievers, much in disposition like those of this age: Doubtless men thought him an old idiot; a strange man to believe that God meant a real or literal ark when He addressed him on that subject. But Noah believed God meant an immense ship and proceeded upon this understanding, and was right, while all the scoffers, unbelievers, gainsayers and merry-makers were in the wrong.

"Noah, whose head was whitened by the frosts of six centuries, laid the foundations of his large vessel on a pleasant day, when all was serene and tranquil. The fields were smiling in verdure before his eyes, the perfumed breezes floated by, and the music of the birds and sounds of busy life were about him, when he, by faith, laid the first beam of that structure which was to sail over a buried planet.

"When men, in inquiring the design of that large edifice, were told its purpose, they could hardly credit their senses, and Noah—though accounted by all a very upright and respectable man—became a jest for children. As the farmer returned at evening from the fields, and the gay citizen of the town passed by, they called it Noah's Folly! Those more aged and sober shook their heads wisely, saying, the old man is mad!' Even the workmen engaged upon it laughed as

they drove the nails and hewed the plank, yet declared they cared not as long as the foolish old man was able to pay. Still the ark went up, and the day's wonder ceased to be talked about. When it was finished and curiosity satisfied, it was dismissed from the mind as a passing folly. At length the patriarch with his family entered, the door was shut in the face of the world, and he sat down, on the strength of a single promise, to await the issue. Day after day passed on until a week had gone by, but still the faith of that old man never shook. At length the sky became overcast, and the gentle rain descended—to Noah, the beginning of the flood; to the world, a welcome shower. The farmer, as he housed his cattle, rejoiced in the refreshing moisture, while the city never checked its gaiety, or the man of wealth his plans. But as the rain continued day after day, and fell faster and fiercer on the drenched earth, and the swelling streams went surging by, men cursed the storm that seemed determined never to break up. The lowlands were deluged; the streams broke over their banks, bearing houses and cattle away on their maddened bosoms. Wealth was destroyed and lives lost, till men talked of ruined fortunes, famine, and general desolation; but still it rained on. Week after week, it came pouring from the clouds, till it was like one falling sheet of water, and the inhabitants could no longer stir from their doors. The rich valleys that lay along the rivers were flooded, and the peasants sought the eminences around them, till all through the valleys nothing but little black islands of human beings were to be seen on the surface. Oh, what fierce struggles there were for life among them!—No one yet dreamed of the high grounds being covered, least of all the mountains. At length a sound was heard that sent paleness to every cheek, and chained every tongue in mute terror. It was a far-distant roar, faint but fearful, yet sounding more distinct and ominous every moment till it filled all the air. The earth trembled and groaned under it, as if an earthquake was on its march, and ever and anon came a crash, as if the ribs of nature were breaking. Nearer and nearer and more terrible it grew, till men, forgetting alike their pleasure and their anger, rushed out in the storm, whispering, 'The flood! The flood!' And lo! a new sea, the like of which no man had ever seen before, came rolling over the crouching earth, stretching from horizon to horizon, as far as the eye could reach, losing itself like a limitless wall in the clouds above; it came pouring its terrible and massive waters onward; while the continual and rapid crash of falling forests and crushed cities and up torn mountains, that fell one after another under its awful footsteps, and the successive shrieks that pierced the heavens, rising even above the deafening roar of the on-rushing ocean, as city after city and kingdom after kingdom disappeared, made a scene of terror and horror inconceivable, indescribable. The fountains of the great deep were broken up. But the last cry of human agony was at length stopped, ocean met ocean in its flow, and the waves swept on without a shore. Oh, what a wreck was there!—the wreck of 2,000 years, with their cities, cultivated fields, and mighty population! Not shivered masts and broken timbers, the remains of some gallant vessel, were seen on the turbulent surface, but the fragments of a crushed and broken world."



The Shemitic Family, and Israel and Judah

LESSON FIRST

GOD AND ABRAHAM'S CONTRACT. — HISTORY DEFINED. — THE VARIOUS FAMILIES. — THE NUMEROUS OFFSPRING. — THE FIRST KING. — DAVID'S RISE AND REIGN. — SOLOMON'S GOVERNMENT. — REHOBOAM AND JEREBOAM'S BEGINNINGS. — TWO KINGDOMS. — BENJAMIN LOANED TO JUDAH.

TEXT.—*And Abraham fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.*—Gen. 27: 3, 4.

GOD thus made a contract with Abram, and promised that he 'should be a father of nations—and more, of many nations. This divine prediction—a beautiful ray of celestial light sweeping through the portals of Infinite Wisdom, is the elemental substance of the stone that was cut out of the mountain without hands.—Dan. 2: 4. The Lord of heaven cut it out, hence not of human hands.

History is the key which unlocks the door of divine prophecy. The Record made beforehand by an Omniscient Being, and that made after the event has transpired must agree; otherwise it would not commend itself to the credence of the human mind. Then divine prophecy is God's partial record of an event before it occurs among men, and the human account of it is man's view of it after it transpires. Prophecy is the Lord's message to human beings of what is to come and where it shall take place. His intelligent creatures may, by signs given them, know whether the time of the fulfilment of the divine prediction is near at hand, but they have no means of knowing the precise time.

Since the deluge of waters, every man is a descendant of one of the three sons of Noah; so that if you would know whether you are a Hamite, a Japhethite, or a Shemite, you need only trace your lineage and obtain the fact. If you are uncertain at the start whether you are going back over the Japhethic or Hamitic or Shemitic line, your uncertainties will vanish as you approach the Noachian days unless you, by the way, leap off the line and alight upon another.

The remarkable and startling events which cluster around the Abrahamic people, had their beginnings in Western Asia, near the centre of the land surface of the Eastern Hemisphere. Other and still more notable scenes will occur in the same regions. "He that hath ears to hear, let him hear."

The descendants of Shem's son, Elam, settled the country between the Persian Gulf and the Caspian Sea, and have always been, and are yet, known as Elamites or Persians.

Shem's grandchildren by Asshur located west of the Tigris river, and extended their dominion toward Syria and Asia Minor, and are known to us as Assyrians. In course of time, their language underwent so great a change that it became foreign to the Hebrew.

Arphaxad, Shem's third son, took up his abode in Arrapachitis in the northern part of Assyria, east of the river Tigris. Arrapachitis was the original site of the Chaldean with whom Arphaxad is closely allied. Lud, Shem's fourth child, peopled Asia Minor and are known as Lydians.

Aram, Shem's fifth son, settled Syria and Mesopotamia and were early known as Aramenians.

Biblically, nothing more is said of Elam, Asshur and Lud; but Aram's four sons, Uz, Hue, Gether and Mash, are mentioned, then the line ceases. On the other hand, Arphaxad's line becomes the more prominent as it extends on through Eber, the great-grandchild of Shem. In Eber's family

the line again separates, Peleg securing the promise while Joktan, his brother, goes off and joins himself to the sons of Gether, who was Shem's grandchild by Aram. Gether and Joktan were third cousins. In course of time their posterity was absorbed by the sons of Ishmael, who was Abraham's son by Hagar. Moses knew the offspring of Gether, Joktan and Ishmael as Arabians, passing through their country on his march to Canaan.

Salah, which means sending forth, was the son of Arphaxad, and Eber, which signifies passing over, was the son of Salah. Here we obtain a glimpse of the migratory beginning of the Hebrews. Ewald, a learned writer, maintains that the word Hebrew is derived from Eber or Heber (Gen. 11: 16), the great-grandchild of Shem; and from the "*Geshichte des Alien Bundes*," we learn that the Hebrews were so called because they came from the other side of the river Euphrates. These ideas are in perfect accord with each other, the word Eber expressing passing over, while the word Hebrew signifies having come over. The Hebrews early accepted the name Israel, since " they wrestled with God in faith and prayer."

AN IMPORTANT QUERY.—What was there in the Hebrews that disposed God to single them out as the only people through whom He would manifest His character, attributes and wonderful works? Possessing no art, no fixed science, no political distinction like that of some others, but given to herds and flocks, rambling among the hills and valleys, green with pastures, there must have been a quality of mind and heart in them that suited the divine wisdom. In them He found a religious, a worshiping quality adapted to His purpose. With qualities that were genial and exalted, they were eminently fitted as vessels for divine manifestations. And to preserve those qualities of mind in a robust and healthy body, the Lord prescribed the kind of food which they should eat. Instead of leaning towards the arts, sciences and politics, the Israelites were dynamic or fixed in principles. Worshipped they the one true God, they did so with energy of soul most astounding. Turned they to idols; their zeal and fidelity to the erroneous knew no abatement until smitten severely by a provident hand. Their qualities of worship, of adoration and veneration were, indeed, highly developed; and their disposition to cling to the substantial entities of creation was strong and marked. On this account, they were intelligently fitted to manifest greatness of soul, mind and spirit. And since prophecy is presented to us in a double complexion, so the human mind also is the instrument by which sin, in its crimes and viciousness, presents its aspects.

"I will make thy seed to multiply as the stars of heaven." Has this promise to Abraham been literally fulfilled? Did Abraham's posterity, as represented in Palestine, B. C. 1491 to A. D. 70, number hundreds of millions? Is there an iota of evidence to substantiate an affirmative answer? Having never been fulfilled in that country, we must look elsewhere for its accomplishment.

"Unto thy seed have I given this land, from the river (Nile) of Egypt unto the great river, the river Euphrates." Gen. 15: 18. Has Abraham's seed ever possessed the country between the Nile and the Euphrates? Part of it has, at various times, been occupied, but when did the Israelites possess all of it?

That Abraham now has a very numerous and rapidly increasing offspring in the world, can scarcely be successfully questioned. All who believe the Divine Oracles know that Abraham stands at the head of the multitude of Jews and Israelites,—that he begat Isaac, to whom the promise was renewed (Gen. 26: 3-5),—that Isaac begat Jacob, to whom the Lord made an equally assuring promise (Gen. 48: 4),—that Jacob begat the twelve patriarchs, who, with their father, went down into Egypt, and whose posterity, under the name of Israel (soldier of God), sojourned there four hundred and thirty years.

That this people, two millions strong, were led out of that country by Moses, through the Red Sea, into the Arabian wilderness to Mt. Sinai, where God gave them a code of laws for a temporal government, symbolical in its nature ;—that He led them by a cloudy pillar during the day and by fire at night,—that He gave them bread and meat from heaven and water from a rock,—that

He summarily punished the rebellious, and faithfully rewarded the obedient,—that he disciplined the young forty years to teach them the law of obedience and submissiveness,—that He passed them over the Jordan River on dry ground, though the waters were overflowing its banks (Joshua 3: 15),—and that He assigned them portions on both sides of the Jordan. This was accomplished by Heaven about the year 1491 B. C. For four hundred years they were ruled by judges, after which, by their persistent entreaties, God gave them Saul of Cis to be their king.

About the year 1055 B. C., David, the son of Jesse, of the tribe of Judah, was, by Samuel, anointed king over, not the twelve tribes of Israel, but Judah in Hebron.-2 Sam. 2: 4, 7. His reign as sovereign over "the house of Judah" continued seven years and six months, and during this period, Ishbosheth, Saul's son, was placed on the throne of Israel by Captain Abner.-2 Sam. 2: 9, 10. Afterwards Captain Abner conspired against his chief, deposed him, and in 1048 B. C., King David assumed regal authority over "all Israel" and held the supremacy thirty-three years.-2 Sam. 3: 12; 5: 5.

In 2 Sam. 12: 7, 8, and 19: 41 13, there is abundant proof that for nearly sixty years prior to the actual separation of the house of Judah and the house of Israel, under Jereboam and Rehoboam, the twelve tribes were, under God's providence, divided into two nationalities. Even Absalom's rebellion was a sign of the spirit of division existing among them.

In the order of royal succession, Solomon ascended the throne at the death of his father, David, and, as preparation had been made by his paternal ancestor to erect a magnificent structure for the Lord, Solomon did according to the requirements of God. His ships visited the various parts of the world and he sent his workmen into the mines, his skilled mechanics into the forests, to gather material for the temple. From Sheba and Dedan on the Persian Gulf came merchants to trade and maintain commercial amity. Tyre, on the Mediterranean Sea, furnished the machinery to move stones fifty feet in length. Every-where energy, enterprise and activity marked the age, and universal peace prevailed among the inhabitants of the earth. It is probable that this will be the state of the human family during the building of the temple for the Lord after God's Israel shall again possess and control the Holy Land. Solomon's temple, adorned with gold and presenting the most dazzling splendour ever seen on earth, together with his private residences, adorned the hills of Jerusalem until they seemed like one vast mountain of marble.

At Solomon's death, Rehoboam, his son, assumed imperial authority. Difficulties, as predicted by the Lord, immediately arose. The temple and residences were furnished, but the enormous taxes laid for their construction were not abated. The people desired a change, hence the more aged and experienced sent a delegation to confer with King Rehoboam. He was petulant and selfish. He asked, "How do ye advise that I may answer the people?" They desired that he be a servant unto the people. This likely offended his royal dignity, hence he turned to his young associates and sought their counsel. They answered in the pride of their youth, saying, Tell the people, "My father chastised you with whips, I will chastise you with scorpions." This is about the kind of answer that men, who have no taxes to pay, would give.

No sooner had this imprudent counsel been given than Reuben, Simeon, Naphtali, Zebulon, Issachor, Dan, Gad, Asshur, Ephraim and Mannasseh withdrew allegiance to Rehoboam, and recognized Jereboam, Solomon's valorous and industrious chief, of Joseph's house, as their royal head, and repaired to Shechem, where they set up a new government. Thus began, B. C. 975, in fact what had long been in preparation—the existence of two kingdoms, two peoples, the house of Judah and the house of Israel. From this time forward history and prophecy deal with them as separate nationalities. Their future career was to be similar in some respects, and very diverse in others.

Jereboam at once introduced a change in the religious system followed by his adherents. Instead of pursuing the old beaten pathway of the Lord, he introduced Baalism into their devotions and

set up two golden calves, one in the city of Dan, away up north, and the other in Bethel, in the south part of his dominion. This mixture of Baalism, the chief rite of which was the public prostitution of every female, and God's system given to Moses, may be traced to all countries where the ten tribes wandered for more than fifteen hundred years.

Upon entering Canaan, the tribe of Levi, which ministered in holy things, had "no part nor inheritance with Israel; the Lord God of Israel was their inheritance."—Joshua 13: 33. There were twelve tribes beside Levi, for "the house of Joseph" counted two tribes —Ephraim and Manasseh. This double stem was designed to perform a remarkable part in human events. In the mind of God, Benjamin was counted with Israel when the separation took place; but this tribe was left with Judah and Levi—loaned to them for David's sake, and that God might have a light before Him in Jerusalem. Compare 1 Kings 11: 13, 32 with 12: 20, 23. Benjamin was pliable, willing to yield to the Divine Will, thus being accepted as God's instrument to hew out a "spiritual house," "a holy nation" whose chief should be Jesus Christ, the Son of God.

In studying the history, the rise, development, falls and wanderings of "the seed of Abraham," the reader should bear in mind that when the ten tribes abandoned Rehoboam and selected Jereboam as chief ruler, not everyone in each tribe went with their new sovereign, but as tribes they gave allegiance to him. So when they went into Captivity, we are not to understand that every man, woman and child were marched into Media and Persia, but that the majority of each tribe was carried away. The same may be said of Judah's captivity.—2 Kings 25: 12.

The record given by Heaven shows why Israel was taken out of Samaria. "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 Medea. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the Land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchman to the fenced city. And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the LORD to anger: for they served idols, whereof the LORD had said unto them, Ye shall not do this thing, Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them. And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only."—2 Kings 17: 6-18.



The Twelve Tribes as Related to the Zodiac

LESSON SECOND

NO CHANCE WORK. — THE SIGNETS. — THE MEANINGS. — THE DIVINELY WONDERFUL. — MAZZAROTH, ARCTURUS, AND PLEIADES. — DIVINITY ABOVE AND DIVINITY BELOW. — HARD PROBLEMS ANSWERED.

TEXT. *And they wrought onyx stones enclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.* —Ex. 39:6.

GOD, who made the heavens and the earth and rules them, also cares for His dear children, even numbering the hairs of their head. He who arranged the heavens also adjusted the twelve tribes as they journeyed toward the Holy Land. Eloquent orations are, sometimes, delivered concerning the exploits and stratagems of generals who have led their hundreds of thousands to victory; but how about Chief Moses, who led millions of men, women and children to victory, though they had been schooled only in servitude?

Did not their fathers, before Moses, understand the starry heavens? The twelve signs of the zodiac and the twelve tribes of Israel are not the work of chance. When they pitched their tents and were tribally arranged, they were the exact picture of the zodiac—that is, when encamped they represented the twelve signs of the zodiac. Each tribe knew where to march and where to encamp by the constellations in the heavens above them. Each tribe had its signet, and these signets were worn by Aaron.—Ex. 28: 9-12, and 39:6, 7.

Jacob said of Reuben, "Unstable as water, thou shalt not excel." The tribe of Reuben corresponded with the sign Aquarius, which means water.

Simeon stands for Pisces, or fish, scattered through the waters. Simeon dwelt among Judah, and always assisted in the wars of that tribe.

Levi stands for Libra, which signifies balances, an instrument for weighing. It was fit that Libra should be given to Levi, since he was to teach the people the law.

Judah is associated with Ariel, or Leo, the lion (Isa. 29:1), which, in Hebrew, means eminence, distinction; "Unto him shall the gathering of the people be."—Gen. 49: 10.

Dan was given the Scorpion, meaning conflict or contention. He led the way to the isles, and contended against the nations.

Naphtali stands for Capricorn, a goat, meaning, in Hebrew, "cut of"; "a hind let loose," bounding "with goodly words."

Gad was given Aries, a ram, and signifies "sent forth;" from him issued judgment, and "he came with the heads of the people."—Deut. 33: 21.

Ashur stands for Sagittarius, an archer, a destroyer. His shoes were "iron and brass," and he was acceptable to his brethren.

Issachar is associated with Cancer, a crab, meaning holding fast.—"A servant unto tribute."—Gen. 49:15.

Zebulun was given Virgo, a virgin, which means purity. "He sucked of the abundance of the seas, and of treasures hid in the sand."—Deut. 33: 19.

Joseph represented Taurus, a bull, which, in Hebrew, means coming. The era of glory, the millennial joys, are coming through Joseph.

Benjamin is given the Twins, meaning united—in Christ all shall be one.

There is something divinely wonderful in the characteristics of the twelve tribes and the twelve signs placed by God in the heavens. God is constantly surprising his creatures with His unerring wisdom and unlimited knowledge. To Job He said, "Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?"—Job 38: 32. Mazzaroth, means the twelve signs of the zodiac, and Arcturus is a star of the first magnitude. He calls attention to Pleiades, the seven stars, and the multitude of stars too numerous for the limited mathematical abilities of man. Many men know something about astronomy through the various observatories in different parts of the world; but God long ago schooled His chosen ones in the glory of the stars.

And when Christ was born, the Wisdom of heaven employed a star as guide to the wise men of the Orient. Divinity above and Divinity below always agree. In the fulfilling of His promises, the marvelous works of God become more and more apparent. Perhaps each child of God can truly adopt the exclamation of David in beholding the manifest wisdom of the Creator: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Ps. 139: 6.

Just why God so nicely adjusts spiritual and material things, I cannot tell. I do not know that any being but God can tell. We know that He created a material body for the soul to inhabit, and that, as an All-wise Being, He certainly had a reason for doing so, but who, on this mundane sphere, can most surely tell why? In the days of primitive Christianity, the faithful Jesus advised His apostles to send all difficult scientific problems up to Heaven and He would solve them. They believed Him and followed His instructions, and the hard questions were answered. True, He never sent the figures down, or the demonstrations showing how they were solved, for, in their limited capacity as human beings, they could not have comprehended them, but the answers were invariably correct. And when He restores all things, He will solve the zodiacal problem, too.



Dan as a Remover of Obstructions to the Westward and Northward

LESSON THIRD

DAN'S ENTERPRISE. — HOW HE GOT HIS NAME. — THE OLD HOMESTEAD BY THE SEA. -- THE NEW POSSESSIONS IN BA SHAN. — TWO DANS. — OLD DAN BECOMES A MARINER. — SOLOMON'S CUNNING MAN. — DAN'S MISSION. — GOES TO SPAIN, IRELAND AND SCANDINAVIA. — SEARCHING FOR DAN. — HIS MONUMENTS. — SURE EVIDENCES.— SIMEON GOES ALONG.— THE COLCHIANS.

TEXT—*Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder (arrow-snake) in the path, that biteth the horse heels, so that his rider shall fall backward.*—Jacob, in Gen. 49: x6, 17.

Dan is a lion's whelp: he shall leap from Bashan.—Moses, in Deut. 33: 22.

In adventure, enterprise and daring, Dan occupies the pre-eminent position among all the tribes of Israel. He was the son of Jacob, by one of his concubines and the first adopted child of Rachel. She named him Dan, because she believed that God had judged her. Thus the name Dan and the word judge are synonymous in juridical parlance. In the Gothic, Anglo-Saxon and English languages, the word Dan, under the forms of Don, Dun, Din, has ever carried with it the sense of judge or ruler.

Providence is ever exercising a vigilant watchfulness over the works of his hands, hence the naming of Dan, by his foster-mother, was not likely an incident or unimportant circumstance, for he was destined to judge his people—not another's people. He would choose his own bearings, apply his own judgment to himself, and be distinctively separate. Like an arrow-snake he would be shrewd and swift, turning his opponents away from him by his aptness in speech and diplomacy.

"I have waited for Thy salvation, O Lord," is the ejaculation of Jacob as he concludes his blessing to Dan. What was in the patriarch's mind? Did a vision of Dan's future career pass in review before him? Did he see the pioneers of Israel by land and sea, carrying on their enterprise and explorations, trading among the Grecian Islands into the Black Sea, up the various rivers, crossing Asia Minor, exploring Europe, scouring the Mediterranean, on into the broad Atlantic, meeting the overland parties at the Baltic, settling in Denmark, and making a secret, secure, little hiding-place and sanctuary for centuries in Ireland, and other settlements in England and Scotland? And did the patriarch still see this Tribe in the van, leading back to the Land of Promise, to take up their first place, the most Northerly, in the day when the Lord shall beat off from the channel of the river to the river of Egypt? in that day when the Lord shall bind up the breach of His people, and heal the stroke of their wound?"

About eighty-five years after the tribes of Israel had settled in Canaan, Dan began to bestir himself; for "in those days the tribe of the Danites sought them an inheritance to dwell in."—Judges 23: 1. The plain reason of this was, that "all their inheritance had not fallen unto them among the tribes of Israel." At this time they lived along the shores of the Great Sea. They sent five spies to ascertain the condition of a new country, away to the north. They performed their mission, returned to Zorah and Eshtoal, reported a country "where there is no want of anything that is in the earth," and immediately six hundred Danites "girded with weapons of war," marched for the new land and conquered it, changing the name of the chief city thereof from Laish to Dan. Henceforth there were two Dans,—not two tribes, but two sections of one tribe; and in our researches we must keep these two stems of one branch in mind, since both perform an important part in the earth's conquests.

Now Dan, on the old homestead along the sea-coast, early took to the sea and became a mariner.—Judges 5: 17. It is but natural to conclude that, in a period embracing hundreds of years, Dan, being well-skilled in nautical affairs, would, when sorely pressed by the kings of Moab, Canaan and Mesopotamia, seek a more genial habitation. Eldad, a Jewish writer, when writing to the Jews in Spain, says: "In Jereboam's time (B. C. 975), the tribe of Dan, being unwilling to shed their brethren's blood, took a resolution of leaving their country." [1]

Here the Bible again becomes the unerring guide. Before Christ 588, Ezekiel, in uttering woes against Tyre, says: "Judah, and the land of Israel, they were thy merchants.---Dan also and Javan (the Greeks) going to and fro occupied in thy fairs; bright iron, cassia, and calamus were in thy market."—Ezek. 27: 17,19. When Ezekiel thus wrote, the Ten Tribes had been in captivity about 130 years, and Judah had just gone. But some of Dan and the Greeks were associated in trading with Tyre. This is still made clearer by the fact that the Danites and people of Tyre intermarried; for Solomon requested Hiram of Tyre to send him "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men." In response to this, king Hiram sent "the son of a woman of the daughters of Dan." 2 Chron. 2: 7, 14.

The associations of Dan and the Phoenicians by intermarriage and commercial amity would increase rather than diminish, especially since, by virtue of the divine promise, the seed of Abraham could not wither and perish.

The increase and perpetuity of Dan have ever asserted themselves wherever they planted their habitations. The histories of the Greeks, the Irish, the English and the Scandinavians are mines of information concerning the characteristics of the Danites, for the impress of their peculiarities are every-where manifest.

The purport of this lesson is, to teach that the people of Dan along the sea-coast became adventurers in new countries, opened them to settlement and prepared the way for the rise and progress of the other eleven tribes in these latter days. They visited the countries now known as Greece, Italy, Spain, France, Ireland, Denmark and portions of Germany. On the other hand, Dan in Bashan went into captivity with the other tribes of Israel, and when they began their migrations out of Asia into Europe, Dan took the lead. This we leave for another lesson, and return to Dan by the Sea.

The histories of the Irish, English, Danes and Greeks frequently make mention of a people known as Danai, or Dannans, or Dannoinii. Wherever the traders of Phoenicia went, the Dannans were with them; and, in harmony with the spirit of the early Dan to give names to things and places, we see the word Dan imprinted all along the line of travel.

Beginning at the Red Sea, let us search for Dan's monuments. Don-golo, so named from Dan and Bola, a sprout; hence Dongola[2] is a sprout or plant of Dan. Going up toward the north we come to the Caly-don river, in Greece; the Eridon, now the Po, in Italy; the province of Mace-don-ia; then the Dan-ube river, meaning Dan's multitude of waters; the Dan-ister, the Dan-apris, now the Dnieper, and the Don. In Switzerland arises the Roh-dan, now the Rhone; then there is Sardin-ia; and tire city of Danzig, on the shore of the Codan Gulf, now the Baltic Sea. From there we go across to Dan-nemora, opposite the Finland Gulf, then westward from the Baltic to Dan-nemark, now Denmark, besides, we have all Scan-din-avia. Here we take ship and sail across the North Sea to Humber and see the Don river, and turning south soon reach Don-caster. Next we pass into England and arrive at Dan-nonia, now Devonshire.

But our search for Dan's marks has not yet ended. Going to Ireland, the seat of the early Dannans, we come to Dun-dalk, Donegal and Don-aghadee. This last named place sounds very much like the Hebrew word Danhaghadee, meaning, "Dan, my witness." Ireland used to be called Scotia,

but Scotland now owns that name. Here we see Cale-don-ia, also found in Greece; Dumfries and Dum-barton, Dun-dee and Aberdeen. In Ptolemy's map of Ireland, the name of a place is given, called "Dan Sobairse," pronounced "Dan Sovarke, or Dan Swerick," located near Carrick Fergus. The word, Dan Sovarke, in Hebrew, means, "Dan's resting place," and Dan Sovar means, "Dan's exile." Now, how can we account for the word Dan being found in the names of so many places unless this tribe, or portions of them, first visited those places and gave them names? It is an undisputable fact in history that through the Tuath de Dannans' settlement in North Ireland the Hebrew language was introduced. Would a people not of Israel, introduce that language? These are evidences hard to turn into the sea of rejection.

It is also clearly shown in history, that while the Danites were settling in North Ireland, where traces of them still remain, another class were settling along the west coast of Scotland, who also brought with them a language strongly Hebraic in its form. This people finally shifted southward and fixed themselves in Wales, from which they have never been dislodged. In the Welsh language many purely Hebrew words are yet found. The probabilities are that while Dan was settling in North Ireland, Simeon was opening up the country in West Scotland, and finally drifted into Wales where he abides to this day. These two tribes came in ships, about 720 B. C., and were, in all probability, joined by the other tribes that came over the continent, arriving in the Islands about 449 A. D.[3]

With the word Dan in its variations and other strong evidences of his pioneering, what shall be the conclusion? In view of God's promises to Abraham and this array of evidence of Dan's explorations by sea and by land, there can be but one conclusion.

Long-time have historians been stumbling over these evidences, clear as the unclouded skies. Why has this mine of information been so long undiscovered? "Even so, Father, for so it seemed good in thy sight."

"The Colchians alone, and the Egyptians, manufacture linen in the same manner, and the whole way of living and the language is similar in both nations; but the Colchian linen is called by the Greeks sardonic."—Col. 7. C. Garver.

The "veil has been kept on all eyes" until the day of Israel's hiding should be taken away. As Christ's coming was heralded by many prophets, these all became clearer and more easily understood by the faithful as the day approached, but "the wise" and "the prudent" of this world knew it not.

FOOTNOTES CHAPTER 3

1 Sailman, Researches in East, 1818.

2 There are, at this time, two classes of people at Dongola—the Falashas and Kanmantas, calling themselves Israelites and so recognized by the Jews.

3 It was, as nearly as chronologists can determine, about B. C. 1280 when Jason's expedition, composed of the flower of Thessaly, sailed in the Argo from the port of lolchos. To compare dates: this expedition took place about 160 years later than Joshua's conquest of Canaan, about 150 years later than Danaus' first colony in Argos, and about five years later than when Deborah and Barak taunted Dan with keeping on board ship.

"The Thessalians are Heraclidæ, for Thessalus was a mythical son of Heracles. Now Thessaly, Strabo tells us (9: 2, 3), was colonized by Phoenicians (so called). He also tells us (5: 2, 4) that it was Argive; hence we come round again to the Danai. There is an additional tallying proof

also of their being genuine Danai, for, many years afterwards, a shipload of the descendants of the Argonauts found their way back to Greece (Strabo 8: 3, i9; Herod. 4: 145), and claimed relationship with Lacedaemonians, whom they called their fathers;' and the claim was admitted.

"To return to the Argonauts. Their object is shrouded in mythic legend, but it was probably some buccaneering enterprise. Hera-des is said to have been on board; and they sailed to the Eastern extremity of the Black Sea, and founded Colchis, the modern Poti.

"Herodotus (2: 104) mentions the important fact that in his time, B. C. 420, the Colchians observed circumcision. He adds: I found that the Colchians had more recollection of the Egyptians than the Egyptians had of the Colchians.' Israel, indeed, would long retain a very lively recollection of the Egyptians! He also says (2: 105):



Dan of Bashan Meets His Brothers in Assyria

LESSON FOURTH

DAN PREPARES THE WAY IN ASSYRIA. — WAS CYRUS A DANITE? — EZRA SENDS TO MEDIA FOR PRIESTS. — PETER'S ADDRESS. — JOSEPHUS' TESTIMONY. THE COUNTENANCE. — THE TUMULI. — GLADSTONE'S TESTIMONY. — INFALLIBLE PROOFS.

TEXT.—*And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.*—Isaiah II: to.

DAN in Bashan was taken, with the other tribes, to the Gozan or Chebar river, in Assyria. God had use for him there. Isaiah, in chapter thirteen, says, "I have commanded my sanctified ones, I have also called my mighty ones for my anger." Here two classes are mentioned: first, the "sanctified ones," and, secondly, the "mighty ones." The King of heaven does not give a reason for commanding His "sanctified ones," but He does state the reason for calling His "mighty ones." He called them for His anger — His judgment, or to punish the Babylonians. The "mighty ones" were the Medes and Persians.—Isaiah 13: 17. Of this there can be no doubt.

Who were the "sanctified ones"? Clearly, to my mind, they were Israelites. Long before Babylon was crushed by General Cyrus, the Ten Tribes had been citizens of Media and Persia. Probably some of the tribe of Dan had even penetrated to that region long before the Tribes were marched thither as conquered captives. Batches of Danites, as adventurers, may have been held in the mountain fastnesses of Media many years, as a rod of His "sanctified ones," to punish the inhabitants of the golden city on the plains of Shinar. May not a clue to the ancestry of Cyrus be found here? He is "mine anointed," says the Lord of hosts.

Considering the fact of Dan's disposition and characteristic; his forwardness to open the way and lead in exploring new lands, together with other evidence, permeated with circumstances of the Ten Tribes assisting in liberating their Jewish brethren from Babylonian servitude, and the decision of Daniel to make his future home in Persia, can there be any other conclusion than that there were not a few Israelites in that part of the world when those remarkable scenes were transpiring? His "sanctified ones" were a notable people in many respects; hence, whether in prosperity in their own beloved Palestina, or in captivity among the heathen, God carefully guarded them from extinction and obliteration. If He did not thus preserve them, then many of His utterances concerning His people are inexplicable to the human mind.

Another proof must be brought to the witness stand. On the return of the Jews from Babylon, about 518 B. C., Ezra found no Levites among them, hence he sent to "Iddo the chief of the place Casiphia," [1] that they should bring unto them "ministers of the house of God." — Ezra 8: 17. Now, to whom did Ezra send at Casiphia? Were they Jews? If so, how came they there so far from Babylon, in another country? Is there any accounting for this, save on the ground that the Levites were preserved among the Israelites?

The apostle Peter addressed his first letter to "the strangers (dispersion) scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." Asia includes Asia Minor and Asia proper, the place where some of the Israelites still dwelt in Peter's time. The Lacedemonians, who were Israelites, resided in Asia Minor, to whom the Jews in Jerusalem addressed a letter calling them brethren. — Antiq. B. 12, C. 4. Josephus also states in book 11, chapter 5, that Ezra, before starting for Jerusalem, "sent a copy of the epistle (of Xerxes) to all of his own nation that were in Media; but then the entire body of the people of Israel remained in that country, wherefore

there are but Two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers."

It is necessary to notice this testimony of Josephus. He says the entire body of the people of Israel remained in Medo-Persia. He doubtless refers to their numbers as they appeared when he wrote. The period of time from the Exodus of many of the Israelites from Medo-Persia into Southern Europe to the writing of Josephus was several hundred years; and if but a remnant remained in Persia, by increase they would have been "an immense multitude" in the days of Josephus.

Again, as Israel was to be unknown in his wanderings, Josephus could not know that the inhabitants of the isles of the west, were Israelites; hence he believed they were still in Persia as an entire body. And as the Ten Tribes did not become extinct, nor ever can be, we need only search for the evidence of their existence, as God, by the mouth of his prophets, has revealed them, to ascertain their whereabouts. The Jews were to be a reproach in the world—a sort of common football for all nations to kick against—hence always to be known by race peculiarities; but Israel was promised the reverse.— Hosea 1: 10. Still, in the good providence of Divine Mercy, both are to be ultimately united in one happy, harmonious family.

"The chew of thy countenance doth witness against thee."—Isaiah 3: 9. The Jews retain their countenance, and this witnesses against them, for thereby are they known. The Israelites' countenances changed, therefore it witnesses against them, for with another countenance their origin could not well be known by the people among whom they sojourned.

Faithful Jeremiah (31: 31), speaking of Ephraim or Israel, says: "Set thee up waymarks, make thee high heaps." The Ten Tribes seem to have obeyed this injunction, for Dr. Clarke mentions the vast number of tumuli along the way from Media across the plains to the Sea of Azov and up along the Danube river. And the rock temples at Kanari,[2] India, lend some testimony to the thought that the Ten Tribes journeyed from Asia to the British Isles, by way of the Black Sea.

By means of symbols, inscriptions, analogies, ruins, and the historians, Strabo and Herodotus, evidence upon evidence may be accumulated to prove the migrations of the Danites, and their connections with the Heraclide and Argives of Greece at an early day after their settlement in Palestine by Joshua. All these, taken in connection with the letter of the Lacedemonians[3] to the Jews, and their answer, substantiates the claim the Danai or Danites were God's instruments to make ready the country of the Medea and Persians for His "sanctified ones," when the time should come for Him to cause them to be transported thither.

One more proof of Dan's prominence in pushing the people to the ends of the earth. Hon. Mr. Gladstone, for a number of years Premier of England, in his work on Homer and the Homeric Age, says that "the word *danoi* occurs 147 times in the Iliad and 13 times in the Odyssey," and always in the plural number, thus referring to soldiers or war men. Wherever they went they inscribed their name on mountain and river and valley and city and monument. Was this Providential, so that in the fullness of time Israel might be again known and recognized? Truly Dan is a serpent by the way.

With this array of facts — the onward pressure of Dan through the country between the Black and Caspian seas, his arrival before a great river and naming it the Don or Dan, his triumphal march along the North shores of the Black Sea to another mighty river and calling it Daneper (Dnieper), and next to the Danister or Dniester, and finally to the Danube—the mind is led into the once hidden mysteries to see the blessed hand of the Lord working for the happiness of the human family. These witnesses are the infallible proofs of God's wisdom in behalf of His elect and for the promotion of His glory and honor. So let us receive them.

Footnotes Chapter 4

1 Dr. Henderson's Russian Researches says this is the country along the Caspian Sea.

2"Lo the worship of Saka is the fruit of my lip. His garden, which Cyrus laid low, was glowing red, behold it is blackened. His people being aroused would have their rights, for they were cast down at the cry of the parting of Dan, who being delivered was perfectly free Every one grew mighty, and Saka's mouth enkindling them brought the princes together of the race of Harari

3 (people of the hill country of Ephraim, so-called — 2 Sam. 23: 9-I I). As to Dan, his unloosing was destruction, oppression, and strife. He stoutly turned away, he departed twice. The pre-determined thought is a hand prepared: yea, Gotha (i. e., the opposite or North coast of the Black Sea called Gothland), that watched for the presence of Dan afforded concealment to the exile.----The redeemed of Kasha wandered about like a flock over-driven."—Moore's Saxons.

"Areus, King of the Lacedemonians, to Onias, the High Priest, sendeth greeting. It is found in writing that the Lacedomonians and Jews are brethren, and that they are of the stock of Abraham. Now, therefore, since this has come to our knowledge, ye shall do well to write unto us of your prosperity."—Antiq. i2:4, Jo.

The Jews in Jerusalem answered as follows:

"We joyfully received the epistle, and were well pleased with Demoteles and Areus, although we did not need such a demonstration, because we were well satisfied about it from the sacred writings."—Josephus i3: 5, 8.

Did the Jews allude to Ezek. 27: 19, where Dan is represented in company with Greece trading to Tyre?



The Ten Tribes in Assyria

LESSON FIFTH

THE TWO CAPTIVITIES. — ISRAEL ON THE GOZAN OR CHEBAR RIVER. — EZEKIEL GOES TO SEE THEM. — MELTING THE ISRAELITES. LO-RUHAMA AND LO-AMMI. ISHI AND BAALI. -- THE URIM AND THUMMIM LOST. — GENTILE BELIEF. — THE CUTHEANS. — ISRAEL'S UNGODLY STATE. — THE PROMISE.

TEXT.—*In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Haigh and in Habor by the river Gozan, and in the cities of the Medes. — 2 Kings 17:6.*

THE house of Judah, or the Jews, was taken into captivity B. C. 588, by the king of Babylon. We have seen that the Ten Tribes, of Israel, went into captivity to Assyria B. C. 725. About 140 years later, Judah was taken captive. During this time the Assyrian empire had gone down, and the Babylonian realm had arisen in its glory. The Israelites were taken to Nineveh and located along the river Gozan. 1 Chron. 5: 26. The Jews were taken to Babylon, and remained there seventy years, or until about B. C. 520, when they returned to Jerusalem under Nehemiah. Here the Jews remained until A. D. 70, when they were dispersed among all nations at the destruction of Jerusalem by the Romans, under General Titus.

The Ten Tribes, as already noted, were planted on the river Gozan, and in the cities of the Medes on the south-west of the Caspian Sea. It is the opinion of not a few learned men that they have become extinct; by others believed the people of Afghanistan are their descendants, whilst others regard the North American Indians as the offspring of Israel. All of these views and beliefs are mere conjectures, and directly opposed by overwhelming testimony in the Bible. God has promised Israel great things, and to bring them again with Judah and unite them in one, as demonstrated by Ezekiel with two sticks. He has promised to unite them. He has not yet done it, therefore the event is future.

Ezekiel, the son of Bazi, was a priest, hence a Levite, and was taken with the Jews to Babylon before the destruction of Jerusalem by Nebuchadnezzar, and settled, with other Jews, on the banks of river Chebar, chapter 1: 1, about 200 miles north of Babylon, the same place to which the Ten Tribes had been taken more than a hundred years before. Here the divine mind was given him; and, by means of figures and visions, glowing glimpses of Israel and Judah's future were transmitted to future posterity. "Go," said the Lord, "speak unto the house of Israel, for thou art not sent to a people of a strange speech and an hard language, but to the house of Israel."— Chapter 3: 1, 5, and 4: 4, 5, 6. The people addressed by this notable man of God were "the house of Israel" and "the house of Judah." Both were then among the heathen--both were promised restoration, and new institutions, founded upon the old promise made to Abraham, Isaac and Jacob.

Israel having lost her identity by the removal of the Urim and Thummim, the sacrifice, the ephod, and pillar, she was like the Gentiles; and Paul may have referred to this class in Romans eleven when he says: "Blindness in part has happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved." He expressly states that "ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their (Israel's) unbelief: even so have these (Israelites) also now not believed, that through your mercy they also may obtain mercy." Again he says: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." Just now Israel is emerging from the dead; for the time or period of the Gentiles is nearly completed.

Viewing Romans eleven as referring to Gentile fullness, and lost Israel's restoration, all becomes clear, and the fogs and mists of unbelief vanish as before the noonday sun.

Upon removing the main body of Israelites from the land of Samaria, Shalmaneser peopled it with citizens from Babylon, Cuthah, Ava, Hamath and Leparviam. These "feared not the Lord," hence God "sent lions among them, which slew some of them." This coming to the ears of the Israelites in Assyria, they besought the king to send a missionary among them. He sent a priest to "teach them the manner of the God of the land." The priest entered earnestly upon his duties in Bethel, but the people "made gods of their own."

This mixture of heathen and Israelites in Samaria produced what have since been known as Samaritans—manufactured Israelites with whom the Jews would not deal.—John 4: 9.

Behold the awful state of Israel in Assyria! "A rebellious nation," "impudent children and stiff-necked," and "a waste and a reproach among the nations." Upon them the Lord sent famine and blood and pestilence and evil beasts and the sword for their iniquity; after which they shall arise in favor and goodwill. "Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries." — Ezek. 6: 8.



Ephraim and Manasseh

LESSON SIXTH

JACOB'S BLESSINGS. — EPHRAIM AND MANASSEH COMING OUT OF OBSCURITY. — MEANING OF SAXON. THE LOST FOUND. — GREAT NATIONS.

TEXT. *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.---And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand to remove it from Ephraim's head upon Manasseh's head. ---- And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than lie, and his seed shall become a multitude of nations. And he blessed them that day.—Gen. 48: 14, 17, 19, 20.*

UNDoubtedly this blessing of Joseph's two sons U and the circumstances attending it, were controlled by a divinely directed hand. Manasseh was to become a great people, and the United States, in our judgment, contains this "great people" and the British nation the "multitude of nations"—the modern Ephraim.

It will be noticed that Jacob crossed his arms in blessing Ephraim and Manasseh. This is the sign by which the British conquer — the Union Jack—emblazoned on her national banner. Jacob said, "Let my name (Israel) be named on them, and the name of my fathers, Abraham and Isaac."

That Ephraim is now arising out of his obscurity, and Manasseh coming forth as a great people, shall now engage much of our attention.

The interest in "the lost tribes of Israel" is increasing, and many recognize the American and British nations as these tribes; and if this be correct, then no one can estimate its importance. It would verify the divine Scriptures in seven hundred different ways, and so completely establish the truthfulness of the Bible that unbelief must needs seek shelter among the caves and dens of despair. Being correct, Israel becomes heir to one of the finest land estates in the world—a country extending from the Nile in Egypt to Hamath, and from the Euphrates to the Great Sea. All this region God promised to Abraham and his posterity, and they have, as yet, only possessed a part of it. For nearly 2,000 years the physical face of that country has been resting, waiting the return of the Jews and Israelites, in order to fulfill the sixty predictions, made by the Lord, of their return. All this means wealth and commerce in an unparalleled degree; great social happiness and blessings to heart and soul, until the people shall again be tried. Russia wants that territory; France desires it; Italy would gladly receive it, each knowing that whatever nation secures it shall have dominion over the whole earth.—Dan. 7: 27. This is the secret of the vexed Eastern question. Every move in Asia is watched with jealous eye by Russia, for she longs to possess Palestine.

"In Isaac shall thy seed be called."—Gen. 21: 12. It is admitted by the most learned Hebrew scholars in the world, that the word "Saxon" means "sons of Isaac." They follow the old rule of the Hebrew "by dropping the prefix and adding the affix "ons," or "sons of."

The Jews are fulfilling the predictions made concerning them, and the same Book informs us what Israel shall be like in the latter days; does it not therefore follow that Israel is fulfilling the prophecies relating to her? Ephraim was to become a multitude of nations (Gen. 48: 17), or a nation and company of nations.—Gen. 35: 11. Now Israel must possess these characteristics with many others; and if we can find a nation, or two nations answering to all the requirements of the divine prophecies, then we shall have found "lost Israel." We must find a people who were

taken captive B. C. 725, and transported to Assyria — a people who emerged from that country, from the very spot where Israel was planted, and journey through Europe to the British Isles. If we can find a people from that particular locality in Asia, who have left marks and monuments of their migrations and evidences of their ancestry, moving out into the present world with all the identities of Ancient Israel, then we shall have found the people who were long lost to the intelligence and records of the world.

Again, we must find a people who are great in the Islands, possessing many colonies, immensely wealthy, controlling the strongholds of the sea, a mighty maritime nation, and we shall have found Ephraim or the Ten Tribes of Israel. Then, if we can find " a great people" who have left Ephraim, possessing wealth, liberty, fruitfulness, on an immense continent, making the desert blossom like the rose, joining Ephraim in commerce, in teaching liberty and in giving lessons on arbitration, we shall have found Manasseh.

Our claim, therefore, that Manasseh is rooted and grounded in America, and Ephraim at home in the British Isles, shall now be vigorously pressed. Both are brothers and together Israel, preparing the way for their brother Jew who is yet wandering among the heathen, a stranger and without a country, king or government.

With this picture upon the wall of intelligence, much of the past becomes clear and luminous, and the future opens up with a grandeur which can only emanate from the regions of unfading Glory.



The March of the Israelites Westward

LESSON SEVENTH

THE ISLAND EMPIRE. — ALONG THE BLACK SEA.---IRELAND'S UNDERGROUND HALL. —WAY-MARKS IN SPAIN. — EVIDENCES IN ST. PETERSBURG. — THE SCUTHS. — OMRI AND KYMRI. — CALLED CIMMERIANS FROM SAMARIA. — HERODOTUS' TESTIMONY. — ESDRAS AS A WITNESS.— THE NORTHMEN OR DANES. — DAN AND THE PHOENICIANS. — AFGHANISTAN.

TEXT.—Thus saith the Lord God; Although I have cast them far of among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.—Ezek. 11-16.

THEIR portion, when Ezekiel wrote this, was among the heathen; but the Lord promised to be to them a little sanctuary, not in Midia, but in the countries where they shall come. Where did they go from Midia in order to fulfil this promise in the country where they shall come? To determine this we call upon Jeremiah first.

"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 does his flock."—Chapter 31: 10.

Now we introduce Isaiah as a witness where they shall come from to the promised land: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."—Chapter 11: 11.

Jeremiah witnesseth thus: "In those days the house of Judah shall walk with the house of Israel, and they will come together out of the land of the north to the land that I have given for an inheritance unto your fathers."—Chapter 3: 18.

Great Britain is the only island empire in the world. She and the United States fill every niche of prophecy concerning Ephraim and Manasseh. "Listen, O isles, unto me," says the Lord, "thou art my servant, O Israel, in whom I will be glorified;" and "though Israel be not gathered, yet shall I be glorious in the eyes of the Lord."—Isa. 49

The isles have listened and heard. In power, language, enterprise, wealth, government, dominion, and scores of other things Ephraim and Manasseh are filling the measure of divine utterances.

"Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.

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. He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he. The isles saw it, and feared: the ends of the earth were afraid, drew near, and came."

Now we have something from this notable prophet concerning the silence of the islands. Long were the British Isles silent, and during that quietude they renewed their strength and came near. Being near, they speak. The righteous man "from the east," is none other than Jeremiah himself,

who fled from Jerusalem at its captivity by Nebuchadnezzar, and took ship with Dan, to the British Isles.

"Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof."— Isa. 42: 10; also 49: 1; Gen. 28: 14.

The isles and the people thereof were to raise the melody of song unto the Lord, even the end of the earth. Great Britain is not only on islands, but those islands are the end of the earth to the west of Canaan.

Israel, B. C. 500, found themselves in a fruitful country, bounded on the east by the river Dan, or Don, on the south by the Black Sea, on the west by the river Danube, and on the north by "a low range of hills, extending nearly to the Baltic Sea,"—a country with an area of 250,000 square miles. It has ever been regarded as the most prolific country in Europe. Here they sojourned about 500 years, or until the birth of Christ.

In another chapter I spoke of the tumuli or grave mounds in the southern part of Russia, along the pathway of the Tribes as they moved westward. These "way-marks" may be seen all the way through Europe to Germany, Denmark, and in parts of Ireland. In Meath county, Ireland, an underground hall, sixty feet long, containing ornaments of gold and silver, was discovered by a labourer who was quarrying stone for a public highway. Its wealth and age attest the character of the tumuli builders. In Spain there is a tombstone with the following inscription:[1] "This is the tomb of Adoniram, the servant of Solomon, who came here to collect tribute and died here." "And Adoniram was over the tribute."-1 Kings 4: 6.

"In an ancient map of Spain the name 'Gad' occurs nineteen times." Was this chance? As late as 1085 A. D., some of the Hebrew colony remained in Spain and were yet in possession of their family records and owned their land. A few of their "chief men" called upon King Alfonso ITT, and informed him that they were a remnant of the Ten Tribes, who had been driven into Spain by Nebuchadnezzar. Among the papers presented to the King, reference was made to correspondence with Jews at Jerusalem, about the time Christ was crucified. They gave the King the document and the answer thereto, "which was written in the Hebrew and Arabic," and both are now in the documentary repository of Toledo, Spain.

In the Imperial Library at St. Petersburg, Russia, are a number of tombstones, taken from a high promontory, near Sebastopol. One of them read: "I am Jehudi, the son of Moses, the son of Jehudi the Mighty, a man of the tribe of Naphtali, which was carried captive with the tribe of Simeon and the other tribes by Prince Shalmaneser, from Samaria, during the reign of Hoshea, King of Israel. They were carried to Halah-Habor, which is Cabul to the Crimea. Cherson was built by the father of Cyrus, and destroyed and built again by Crim."

In the same region is an ancient cemetery called Tschufut Kalch, which means "Israel's fortress."

What are the conclusions as one passes by those graveyards in Southern Europe and notes the names and records of Hebrews, and the "high heaps," or tumuli, scattered over a wide range of country? Can the searcher after truth arrive at any other deduction than that a large number of wealthy people of Israelitish origin passed through that country at some period when darkness covered the minds of the people, so that only these faint outlines of their history are now within our reach?

Herodotus, the historian, says that about 438 B. C., the Scüths "extended their dominion to the eastern side of the Kimmerian Bosphorus, or Straits of Yenckaleh." From 393 to 353 B. C., the corn trade of the Scüths rose to a great height. On one occasion they shipped 3,150,000 bushels

from one port on the Black Sea to Athens. About B. C. 113, their battles with the Romans began. The Roman General, Carbo, attacked them at great advantage, but was terribly defeated. A storm arising saved the Roman army from complete destruction, says Mommsen. The Limbri, or Israelites, might have taken Rome then, but an unseen hand held them back for a wise purpose.

Three years after, they came into Southern Gaul, now France, and besought the Romans to settle there peaceably, but this request was rejected, and the Roman General, Silanus, was sent to attack them. He was defeated, and the Roman camp captured. "The remnants of Jacob" had again "gone through, trodden down, and torn in pieces, and there was none to deliver."—Mic. 5: 8.

Professor Max Muller maintains that the Armenian language "belongs to the Indo-European family." If this be correct, then we may easily understand how the children of Israel might lose their own, or Semitic tongue and accept the Aryan. By this method the Ganthic, the Angli, and the Saxon may have grown up into our own present English.

In 1 Kings 16: 16-25, an account is given of Omri, then King of Israel, who, for \$3,220, purchased the ground for a city, now known as Samaria. It was at one time called Kymri,[2] after its founder Omri, or Gimri.

Prof. Rawlinson says: "The ethnic name of Gimri occurs in the cuneiform writing of the time of Darius. It was the equivalent of the Greek Cimneri, and of the Danish Cymbri, and of the Welsh Khumri."

Dr. Hincks throws light upon this name in his translation from a cuneiform character. This was a record of Jehu, son of Omri, who paid tribute. Beth-Omri is called Beth-Kymri. The signification of "Beth" is house; and Cymri, and Skuthoi, and Gael, and Wael, meaning "strangers or wanderers," are words frequently used in records made by wedge-shaped letters.

We now have the origin of the word Crimea, where the Israelites dwelt for many years on the westward march. Herodotus (IV. S. 2) says, "The Cimmerian invasion into Asia Minor was 633 B. C., and the people went westward." In the Crimea were the Cimmerian Bosphorus, the Cimmerian Castle, the Cimmerian Ferry, and the Cimmerian Mountains—all from Samaria, the name of the native country of the Ten Tribes.

Pliny says: "The Cimmerians, afterwards called Cymri, came from Asia Minor"

The LXX teaches "that the Israelites were called Kymri soon after they were taken from their own land."

From the foregoing we observe that from the word Omri we have. Gimri, Kymri, the Teutonic Kimbri, the Latin Cambria, all referring to the same people.

Turning to the Hebrew language we find the word Succoth (booths) Lev. 23: 43. From Succoth is derived - Scüth or Sacae-Suni — sons of Isaac.— Amos 7: 16. Sunnia is an Eastern word meaning sons, hence the people who went into that country from Palestine were called Sac-Suni or Isaac's sons. From Sac-Suni we derive Saxons, which is formed by dropping the "I" in the first syllable and the first "s" in sons. "The word Sacae," says Sharon Turner, "is derived from the most celebrated among the Scythian. All the ancient historians say that the Ten Tribes were called Sacca-Suna or sons of Isaac, in Halah, Habor, Hara along the Gozan.

Herodotus says: "The Scüths having invaded Media, were opposed by the Medes, who gave them battle, but, being defeated, lost their empire. The Scüths became masters of Asia.---The dominion of the Scüths over Asia lasted twenty years, during which time their insolence and

oppression spread ruin on every side; they scoured the country and plundered every one of whatever they could."

We now quote from 2 Esdras 13: 39-48: "And whereas thou sawest that he gathered another peaceable multitude unto him; those are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea, the king, whom Shalmaneser, the king of Assyria, led away captive; and he carried them over the waters into another land. But they took this council among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statute, which they never kept in their land. And they entered into Euphrates by the narrow passages of the river; for the Most High showed signs for them, and held still the flood till they passed over. For, through that country there was a great way to go, namely, of a year and a half, and the same region is called Arsareth. Then dwelt they there till the "latter time." This "latter time" likely refers to the birth of Christ, at which time they began to leave their habitations along the Black Sea, and moved onward to France, Denmark, Sweden and Norway.

Herodotus confirms, in every particular, the account given by Esdras. Oxonian maintains that the historian, "Herodotus was himself an Israelite of the tribe of Dan." Esdras also agrees with 2 Kings 17, wherein is given an account of the capture of Israel by the Assyrians; hence we here have three witnesses of their transfer, sojourn and removal into other parts.

Just how long these Israelites remained in Germany (now known as Anglo-Saxons), is not clearly known, but the inference is that about A. D. 446, when they began to arrive in England, and soon after found some of their brethren near at hand, viz.: the Danites in the north of Ireland, and Simeonites in Wales. All the historians of England fix the date of their arrival from Germany about the middle of the fifth century; but where the Anglo-Saxons came from, none of the great historians seemed to know. It seems never to have occurred to them to trace the origin of those people. Was it God's hand that bade them keep silent until the time should come? Not until Sharon Turner arose, and, step by step, traced the Anglo-Saxons back until he found them in "the cities of the Medes," on "the river Gozan," did the people know where they came from. This he did, never supposing that these Anglo-Saxons had any connection with the "lost tribes of Israel." Is not this remarkable? Had he started out to find a connection between the Anglo-Saxons and lost Israel, he might be open to the charge of bias or prejudice in favour of Israel, but he never dreamed of tracing the origin of the Anglo-Saxons to Israel in Media, or of proving the identity of them with lost Israel. The hand of God is in it, therefore it is marvellous.

Eight little kingdoms were formed in England, called the Ochtarchy. This form of government was maintained until A. D. 800, when they were consolidated, and Egbert made king. The Northmen, or Danes (Danites), troubled the people of England very much, plundering wherever they went. In 1066, William of Normandy, in France, came over and conquered the island and made himself king. It is declared that William the Conqueror was none other than the leader of the Benjaminites, who settled in Normandy. We noticed, in 1Kings 11: 9-13, that Benjamin was given to Judah, so that God might have a light in Jerusalem. Benjamin went into captivity with Judah and Levi to Babylon, remained seventy years, returned to Jerusalem 520 B. C., and abode there until 70 A. D., when he fled to the north in search of his brethren. Perhaps we should call this a remnant of Benjamin, since some had gone away from Jerusalem before its destruction. Some were located in and around Tarsus, where Paul was born. From Asia Minor he migrated over into Europe, following his brethren who were led by Dan. He found Dan in Denmark, then turned south through Holland, and from there pitched his tents in Normandy, where he founded one of the mightiest kingdoms then known in Europe.

Jacob said of Benjamin: "He shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." Lord Macauley says: "The Normans were then the foremost race in Christendom.---- Without laying aside the dauntless valour which had been the terror of

every land from the Elbe to the Pyrenees, the Normans rapidly acquired all, and more than all, the knowledge and refinement which they found in the country where they settled. Every country, from the Atlantic Ocean to the Dead Sea, witnessed the prodigies of their discipline and valour." "They saw the emperors of the east and the west fly before their arms." We now have eleven tribes in and around the "isles of the sea." None of them surmised that they were the descendants of Israel of old. By the year 1100 A. D., they were completely lost to history and lost to themselves. Their long migrations, their wars, their changes, had wrought effectually in erasing their origin from their memories. God was hiding them until "the fullness of the Gentiles" would come in.

Joshua was commanded to destroy the inhabitants of Canaan, but not all at one time, "lest the wild beasts might overrun the land." But destroy them he must, lest they "become thorns in your side and burrs in your eyes."—Joshua 23: 13. The servant of God did this wherever it was practicable; but it is a fact in history that during the destruction of Jericho, B. C. 1503, some of the inhabitants escaped, and, having ships, fled to a far country along the north shore of the Mediterranean Sea; for at that age of the world there were but few people in Western Europe. These people who fled from Jericho were the pioneers of Western Europe. These were Phoenicians. These, with Dan and some other people of the tribes of Israel, probably made settlements in Spain and France. They were known as Gauls and Kelts—this latter name being given to those of Israel. The Phoenicians settled in the south of Ireland, and Dan in the north of Ireland, and to this day there is a difference between those two sections. Those in the south have always spoken the Phoenician language, with only sixteen letters of the alphabet. The Belts settled in England, from whom came the Druids who builded "Stone Henge," and other remarkable structures. In A. D. 446, they were met by their brethren who had come overland from the East. All seem to have relapsed into Baalism, and no wonder, for they had lost their system of true worship. When we consider how soon they abandoned Jehovah's worship under Jereboam, their first king in Samaria, and worshiped calves, it will not seem strange that in 1,000 years afterwards they were still in Baalism.

During Solomon's reign, large numbers of Jews went into other countries as merchants. In Tadmor, Hamath, and in the wilderness or desert, through which he constructed a road, Solomon built store-cities. — 2 Chron. 8: 4. Over these roads the trade from Dedan and Sheba was brought to Jerusalem. Hebrew names were given to places, to rivers, mountains and persons. These roads extended to the Afghan country, which was under the influence of the Hebrews. The most reasonable conclusion is that some of the people of the Ten Tribes wandered from Media into Afghanistan, and when they left that country, the Afghans came from India and settled that country. I mention this Afghan region because it will be an important factor in the rise and progress of Israel. At this time Israel wants it, and Russia desires it also.

It may be of interest to know that the people of India in Southern Asia are believed to be descendants of Abraham by his concubines. The Sacred Record sheds some light on this. "And Abraham gave all that he had unto Isaac. 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."—Gen. 25: 5, 6.

If the people of Hindostan are the offspring of Abraham by his concubines, and the Anglo-Saxons the descendants of Abraham through Isaac, then the ease with which the people of India are governed by England is easily understood, for they are akin; Isaac being the greater, naturally became the ruler.

Historians have treated voluminously of the Scythians, the Saccæ, the Kymri, the Goths and Vandals, but where they came from, or who they were, seems to have never entered their minds; but of late some enterprising searchers after truth have stumbled over the stones of antiquity and turned them up to find many gems for those upon whom the "ends of the world" have come. For

more than 2,500 years the cloud of obscurity hung over these elect of God; but now the light of history comes peering through the rifted cloud, bringing the glorious intelligence that those brave Scythians were none other than the Israelites who were carried captive by Shalmaneser. The men of nerve have begun to sink a shaft through the rock of antiquity, and the deeper they dig, the greater the number of diamonds of infinite value.

Footnotes Chapter 7

1 True Key to Prophecy, p. 37.

"There are tombstones now in the museum at St. Petersburg, which were discovered in the Crimea, and which leave no doubt on the subject. The dates on these stones are given, and the inscriptions are as follows: (i) 'This is the tombstone of Baki, the son of Izchak, the priest. May his rest be in Eden at the time of the salvation of Israel. In the year 702 of our exile.' (2) Rabbi Moses Levi, died in the year 726 of our exile' (3) Zadok the Levite, son of Moses, died 4000 after creation, 785 of our exile.' Could there be a more striking coincidence than that afforded by the evidence of these tombstones, three in number?"—*E. P. Ingersoll, Lost Israel Found.*

2 Mr. Rankin dug up from the ruins of Nineveh a marble slab with the following inscription: Sargon, King of Assyria, came up against the city of Samaria and the tribes of the house Kymri and carried captive into Assyria 27,280 families.



Jeremiah's Flight and Mission

LESSON EIGHTH

IN JERUSALEM. — FLIGHT TO EGYPT. — JOINS DAN IN IRELAND.— VICTORIA OF DAVID'S HOUSE.— WHERE IS THE ARK? — JEREMIAH'S COLLEGE, OR MUR-OLLAM. — JACOB'S STONE. — THE ROYAL STANDARD.—SAINT PATRICK.

TEXT.—See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.—Jer. 1 : 10.

THUS spake the Lord to the prophet 629 B. C., and 41 years afterward, or B. C. 588, the Jews were carried to Babylon, and Saraiah was told, by Jeremiah, what to say and do when he came to Babylon, thus showing that the great prophet himself did not go into captivity. Where did he go? He certainly did not perish by the hands of the Babylonians, for his predictions being in their favour, they would shield him from injury.

St. Jerome says he was stoned to death at Tahpanhes, in Egypt, B. C. 586, because of the terrifying predictions concerning Egypt. He himself, in Jeremiah 43, states that Johnanan took women, and children, and the king's daughters, and Jeremiah, and Baruch, and brought them to Egypt; and at Tahpanhes the word of the Lord came unto him. Other accounts inform us that, instead of being put to death, he returned unto his own country, and a place is pointed out to travelers, near Jerusalem, where Constantine erected a tomb to his memory.

But he was to "build and to plant," as well as to "pull clown and to destroy." Where did he plant? Where did he build? Was ever such commission, before or since, given to mortal man? He was set over nations—not simply his own nation—the Jews—but nations with divine authority "to root out, pull down, destroy, throw down." Jewish historians and other writers endeavor to limit his labors to his own land. They are ignorant as to the whereabouts of his last days. As to the time, manner and place of his death, they know nothing, because, in their selfishness, they look for him in Judea; and there he is not. They admit he was a puller-down, but are not able to see that he was a setter-up—a builder and a planter. To admit he is a planter, necessitates the finding of the place of his planting and what he planted. These cannot be found in Palestine; and many are slow to admit that he went elsewhere to build and to plant.

We have found a remnant of Dan in the north of Ireland, nearly two hundred years before Jeremiah left Jerusalem. He had already made a beginning — had gotten a foothold on the island in the north. Her first name was "Scuite's Land," or the Island of the Wanderers. Next she was named Scotia Major, and Scotland was Scotia Minor, and England was Tarshish or Dannoü, or Baratamac, or Land of Tin. "Yorin-Eirin moans the land of the setting sun. Hibernia is a Hebrew word, and means from beyond the river or rivers."

The Phoenicians, or Philistines, settled Southern Ireland, and the Tuath de Danan, meaning the tribe of Dan, settled the north part, now Ulster. Nine-tenths of the Irish historians agree in this. Concerning the people of Southern Ireland, the inscription on one of their monuments reads: "We are Canaanites who fled from Joshua, the son of Nun, the robber."

"Thus saith the Lord, I will also take of the lofty top of the cedar, and I will set it; I will crop off from the topmost of his young twigs a tender one, and I will plant it upon a high mountain and eminent."—Ezek. 17: 22.

Before permitting them to be carried away from their beloved Jerusalem, God sent Jeremiah to them with a message. But they closed their ears to his preaching, and declared they would not go into Babylon, and in their wrath they threw him into a deep and loathsome pit. By the

interposition of Providence, lie was taken up and remained in the city until the temple was torn in pieces. At the first attack of the city, Zedekiah, the king, was captured, his sons slain, his eyes put out, and his daughters were given to Jeremiah, who protected them. And Nebuchadnezzar gave special charge to his general to care for the prophet. Nebusaradan gave him to eat, and to dwell where he pleased. All the vessels of the temple were carried away by the Babylonian general, except The Ark of the Covenant. No mention was made of this. Josephus also enumerates the articles taken, but is silent concerning the Ark of the Covenant. Who can account for this silence? Would not so valuable an article have been named if it had been among the vessels captured?

Jeremiah knew that the temple would be overthrown, completely destroyed, therefore is it not probable that, with the freedom accorded him by the king of Babylon, he took the Ark of the Covenant, and Jacob's Stone with him to Egypt?

Jeremiah went to Egypt; thence, with some of king Zedekiah's daughters and other Jews, escaped on Dan's ships and went to the north of Ireland. Irish historians say that a divine man landed in Ulster B. C. 585, having with him the king's daughter, and "an ark, and many other wonderful things." Dan knew this divine man. Jeremiah married King Zedekiah's daughter to Eochaid II. The Irish records say, "A wise and holy man from the east came to Dan, bringing with him his scribe, Brugsch (Baruch, Jer. 4: 2). The Prince Eochaid seeing Tephai, said he must marry her, to which Jeremiah assented, on condition that he purge his government of all Baalism. Tephai was crowned on Jacob's Stone. This Stone was given the royal family, to be transmitted down through every royal household, as the "title deed" to the land of Canaan. Down through all the rulers of Ireland to Fergus I. came the Stone. Fergus took it over to Scotland, then to James I to England, and from him down to Queen Victoria, who was the last to be crowned upon it. The names of all the rulers from Eochaid to Queen Victoria have been carefully compiled, and Jacob's Stone, upon which each was crowned, is to-day in Westminster Abbey.

What does all this prove? Does it not prove that Queen Victoria is of the house of David? The trading of the people of Tyrus, by means of Dan's ships, with Tarshish or Cornwall England, in tin, iron, lead and silver (Ezek. 27: 12), was God's means of saving the seed royal, and, in due time, to bring again Israel to greatness. What means this promise to David?

"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 anymore, as before time."-2 Sam. 7: 10.

"If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them."—Jeremiah 33: 25, 26; Psalms 89: 3, 4.

Jeremiah was the rightful custodian of the Ark of the Covenant, the tables of the law, the Urim and Thummim. In the 52nd chapter of Jeremiah a list of articles is given that were carried from the temple by Nebusar-adan, but the tables of the law, the Ark, etc., are not mentioned. What shall we conclude? That these were carried away by Jeremiah, who, as a prophet, had a right to them. A remarkable passage on this is found in 2 Maccabees 2: 4-7.

Queen Tephai died a few years after being married to Eochaid, and left children. The people greatly mourned; and her death was noted in prose and poetry as none ever has been lamented for. Her husband was so depressed by her demise that he built a great mausoleum for his queen, and therein placed her body, and, by some believed, the Ark of the Covenant and tables of the law also. The centre of the tomb was sixty feet square, and over the tomb he built a great mound, and called it Tara, meaning, "two tables." Efforts were recently made to open the mound, but

they failed. Why? Because, like God's declaration against Jericho, that it should never be rebuilt, he does not permit the finding of the Ark of the Covenant. That Nebuchadnezzar did not secure it, is certain, for in that case it would have been mentioned, for it was of priceless value.

"I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him."—Ezek. 21: 27. This throne was overturned three times—once from Jeremiah to Eochaid; second by king Fergus to Scotland; third, through king James, to England. It has been overturned for the last time, for Israel has it "whose right it is." It has got home among the tribes of Israel.

Zedekiah was the last prince of the house of David that ever governed in Judea. His daughter being preserved, the promise to David, that "then shall there enter into the gates of this city kings and princes sitting on the throne of David," Jer. 17: 25, was fulfilled.

Read Ezekiel's riddle in chapter 17. Were not the "tender twigs" the daughters of Zedekiah? One of these twigs was planted by mighty waters in a land of commerce. Was it in north Ireland as Queen Tephî?

Jeremiah, tradition says, built a college in his new home among the Firbolgs or De Danans, and it was known as Mur-llam — school of the divine, or prophets. The word Mur-Ollam is Irish, but of Hebrew origin. In this manner he planted; and by restoring the law through Queen Tephî he builded, until now his structure extends over the greater part of the earth, nation having been added to nation until they number more than two and a half score in one. The college of Armagh, in Ireland, could at one time boast of 7,000 students. Few men have been equal to Erigina, Columba, Columbanus, Virgilus. In olden time she was called the "Isle of the Saints." There is much in her history for reflection.

Before leaving for Egypt, Jeremiah purchased a field of his cousin Hanameel in Anathoth, by command of the Lord. He paid seventeen shekels of silver for it. He gave the title deeds to Baruch, his secretary, "in the presence of the witnesses," "before all the Jews that sat in the court of the prison." This done, Jeremiah, by order of the Lord, directed Baruch to take the title deeds, "the evidence of the purchase," and "put them in an earthen vessel," that they might be preserved many days. The reason assigned for this was, "For thus saith the Lord, the God of Israel; Houses and fields and vineyards shall be possessed again in this land."—Jer. 32: 15.

What does this purchase by Jeremiah mean? Why did he buy land at Anathoth, north of Jerusalem, near where the restored Jerusalem shall be built? Maybe these title deeds to that field contain the secret of the right to all Palestine, for our Lord said, "I will gather them out of all countries whither I have driven them in mine anger. And I will bring them again unto this place, and I will cause them to dwell safely." They never yet dwelt there safely, but shall.

By some it is believed that St. Patrick of the Irish is none other than Jeremiah, the patriarch. Two classes of people first occupied Scuite's Land or Ireland; the Phoenicians, who came of the stock of the Philistines, and the Tuath-de Danan or Danites.[1] The Phoenicians were given to seafaring, hence Dan's association with them. Go to the seven churches of Glendenburgh, and you will there be told that they are Hittites and Hivites. The old custom of ninna-baal-tinne, or Irish funeral wakes, is simply a perpetuation of Baal-fires, which were forbidden to the Israelites by the Lord.— Jer. 16: 7. Possibly Jeremiah, because of his age, wisdom and understanding, was called Saint Patriarch, and from this came the name St. Patrick. I am aware that the church of Rome recognizes young Calpurnius as the true St. Patrick. The Roman Hierarchy destroyed the famous capital of Tara, and in 565 A. D. a number of Roman Bishops cursed the place, and compelled the people and the government to abandon the city. After this the harp of Erin sounded no more in Tara's halls. But Rome never conquered Ulster, the home of the Danites. Southern Ireland, first peopled by Gibeonites, who deceived Joshua with old shoes and musty bread, continues to

clamor for independence. They are Hivites, and prefer Italians for masters rather than British-Israel. They have always set their faces toward Rome and their backs to Israel. They said to Joshua, " We are thy servants."—Joshua 9: 8.

What became of the Ark?

No satisfactory answer can be given to this question. The most reasonable conclusion is, that Jeremiah took it with him when he left Jerusalem; and if we can credit the histories of Ireland concerning the Tuath-de Dannans, now believed to have been Danites, then the Ark of the Covenant may be stored away in Tara's Mound. In second Maccabees 2: 1-8, the following passage occurs: " It was also contained in the same writing that the prophet, being warned of God, commanded the tabernacle and the Ark to go with him [Jeremiah] as he went forth into the mountain, where Moses climbed up and saw the heritage of God. And when Jeremy came thither, he found a hollow cave wherein he laid the tabernacle and the Ark and altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but could not find it. Which, when Jeremy perceived, he blamed them, saying, "As for that place, it shall be unknown until the time that God gathers his people together" again and receives them in mercy. Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was shown unto Moses."

Wherever the Ark may be, I incline to the opinion that it will, in God's own good time, be found and brought to light.

When Jacob went out from Beersheba, he stopped for the night under the broad canopy of heaven and took a stone for his pillow; and while in deep slumber he beheld a ladder standing on the earth and the top reaching unto heaven. At the upper end stood the Lord and spoke to Jacob, while the angels were going up and down the ladder. After waking out of this heavenly vision, he commemorated the occasion by setting up his stone pillow as a monument, and poured oil on the top of it. This pillar was placed in the temple many years afterwards and was known as Jacob's Stone. This Stone is said to be in Westminster Abbey, and upon it every ruler, from David down to Queen Victoria, has been crowned.

"The royal standard of England has nine lions on it and one unicorn. The unicorn comes from the east; it has a chain around its neck. So the tribe of Benjamin came that way, and, as Normans, were finally attached to the throne. The big lion comes from the west, so it did from Ireland to Scotland and London. On the top we have a crown, and on the top of this we have a lion. On the first quarter are three lions, on the second quarter one, on the third a stringed harp with an angel's head, and on the fourth three lions; the total of lions, nine, and a unicorn." Deut. 33: 17. Truly it may be said of the Lord, "Thou halt given a banner to them that fear thee; that it may be displayed because of the truth."—Ps. 9: 14. Banners of nations are not the work of chance. They come not wholly by human hands. The Providence and Wisdom of the Heavens are in them. They represent the characteristics of the nations which possess and display them.

Study the work and mission of Jeremiah as we will, the sublime, the exalted, the eminent, and the magnificent qualities of a wise Disposer of human events come rushing to the surface to surprise and astonish us. Science cannot account for all these things; philosophy cannot brush away the mists and set the great events out in the light where we can understand them, but Providence can. In Him we rest the question.

Footnotes Chapter 8

1 Pinnock's Catechism on Ireland.

The Anglo-Saxons' Identity with Ancient Israel.

LESSON NINTH

THE PROPER KEY. — IDENTITIES. — MORE ABOUT DAVID'S THRONE.— WHAT FIDELITY TO GOD REQUIRES. — THE PRINCESS FROM THE EAST.

TEXT.—Once have I sworn by any holiness that I will not lie unto David.—Ps. 89: 35.

THE Jews believe that all the tribes except Judah and Levi are lost, and are of the opinion that if the other eleven are in existence, that "a descendant of David is reigning over them." But a patient and prayerful study of the divine Scriptures teaches that the Jews were not to be hid, but scattered among the nations, and always to be known as extremely Jewish. The Jews being of Israel are also Israelites, but the eleven tribes that are now arising in fullness and with great power are nowhere called Jews. For the want of the observance of this divine distinction, many eminent writers have failed to grasp the import of the prophecies. The Jews regain their inheritance in the Holy Land by the help of the Israelites; and the predictions of the prophets concerning this great result, and the preparations for it, are sublimely grand, shedding light upon much that heretofore seemed dark and misty.

LOST ISRAEL WAS TO BECOME	THE JEWS WHEN SCATTERED WERE TO BE
Unknown in name, ...Hosea. 1: 9	A by-word, Jeremiah. 24: 9
A multitude, Hosea. 1: 10	Fanned, or few, Jeremiah 7.
Strong, Isaiah. 41: 12.	Weak, Jeremiah. 19: 7
An island people,.... Isaiah. 49: I.	Wanderers, Jeremiah 15: 4.
Leader of nations, ... Micah. 5: 8	No nation, Jeremiah . 35:17

IDENTITY FIRST

Christ sent his ministers to "the lost sheep of the house of Israel."—Matt. 10: 5. They went to Media, then to Asia Minor, where they planted seven churches. — Rev. 2: 3. Josephus says: "The entire body of the people of Israel remained in that country, wherefore there are but two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now, and are an immense multitude, not to be estimated by numbers." Sharon Turner, vol. 1, 93-102, says that the Anglo-Saxons, Danes, Belgians, Lombards, Normans and Scotch have descended from a people who came from where the Ten Tribes were located in Assyria.

IDENTITY SECOND

"Keep silence before me, O islands."—Isa. 41: 1. "The isles shall wait for thy law."—Isa. 42: 4, 12; Jer. 31: 10; Isa. 59: 18. Anglo-Saxon Israel settled on islands, and yet live on islands.

IDENTITY THIRD

"Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me forever."—Jer. 31: 35, 36.

Israel was not to "cease from being a nation." She is not called a church, but a nation. The British are a nation; and more, many nations under one head.

IDENTITY FOURTH

Dan along the Sea was not carried into captivity, but went by ships to the Isles in the north. The Assyrian king was at peace with Judah when he captured Israel; and to get Dan and Simeon he would have been under the necessity of marching through Judah's land; but this he did not, so they could escape. Much evidence has been adduced to show that Dan came to north Ireland in ships. The evidences of Dan in Ireland, and Simeon in Wales, are proof of Identity Fourth.

IDENTITY FIFTH

The silence of the Islands was rest. Then her people renewed their strength in these latter times, and now they "thresh the mountains, and beat them small," and "fan them." The British conquer nations and people, thus thresh the mountains and beat them small.

IDENTITY SIXTH

"And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name."—Isa. 65: 15. Israel among the Medea and Persians lost her name, but by a well-directed chain of evidence the old name appears as the basis for the new—Anglo-Saxon.

IDENTITY SEVENTH

"With stammering lips and another tongue will he speak to his people." Isa. 28: 2. The Jews continue to use the Hebrew. The British use a new tongue.

The following "Heads of Identities," from Edward Hine's "Forty-seven Identifications," will give the reader some idea of the scope of the Identities:

1. The Lost Tribes when last heard of.
2. When did Israel's Captivity take place?
3. Was Media the Cradle of the Israelitish Nation?
4. How the Ten Tribes lost their Identity. Lost Israel's Location must be the Isles.
6. Israel's Isles must be North-west from Palestine.
7. Israel must be a Nation.
8. Israel must be with the Tribe of Dan.
9. Israel Exhausted when they arrived in the Isles.
10. Israel was to bear "another Name" in Captivity.
11. Israel in Exile to speak "another Tongue," not Hebrew.
12. Physiognomy.
13. Israel to be a Multitude in Exile.
14. Israel was to find their Isles too small for them.
15. Israel must be in possession of Colonies. 16: Israel's Colonies must be in all Zones.
17. Israel's Colonies must Belt the Earth.

18. Israel must have a Nation from her, but Independent of her.
19. Israel's Isles must have been found too narrow more than once.
20. Israel must push the Aborigines of her Colonies to the Corners.
21. The Aborigines of Israel's Colonies were to die out.
22. The Canaanites must be about Israel.
23. Israel must have been without a King many days.
24. Israel must now be under a Monarchy.
25. Israel must have the Line of King David ruling over them.
26. Israel must have Jacob's Stone with them.
27. Israel must be "a Nation and a Company of Nations."
28. Israel could never be maintained a Republic.
29. Israel must have the Emblems of the Lion and the Unicorn.
30. The Army.
31. The Navy.
32. Israel cannot be Conquered in their Isles.
33. Israel Conquers against all odds.
34. Israel must adopt the Non-intervention Principle.
35. Israel must be above all other Nations.
36. Israel to be a separated People from the Gentiles forever.
37. Israel must be a Christian People.
38. God must be to Israel, when in their Exile, a little Sanctuary,
39. Israel's Children must know the Lord.
40. Israel must be a Sabbath-keeping People.
41. Israel can never be found with a Continental Sabbath.
42. Israel must be found with a State Church.
43. Israel would bury their Kings in their Cathedrals.
44. Israel must be Wedded to the Ten Commandments.
45. Israel must regard an Eastern Aspect.
46. Israel to be called in Isaac.
47. Israel must be God's Inheritance.

"God is not a man that He should lie, neither the son of man that He should repent. Hath He said and shall He not do it, or hath He spoken and shall He not make it good?" It therefore follows, from the clearest of Scripture evidence, that the seed of King David would be perpetuated purposely to provide rulers over the kingdom of Israel. The Lord has sworn IN TRUTH unto David, He WILL NOT TURN from it: Of the fruit of thy body will I set upon thy throne.' (Ps. 132: 11.) I will establish the throne of his kingdom FOR EVER. Thine house and thy kingdom shall be established FOR EVER. (2 Sam. 7: 12 -16.) I will establish the throne of thy kingdom UPON ISRAEL FOR EVER. (1 Kings 9: 5; 1 Chron. 17: 11, 12.) Ought ye not to know that the Lord, God of Israel gave the kingdom over Israel to David FOR EVER, to him and to his sons by a covenant of salt?' (2 Chron. 13: 5; 21: 7.) '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 (mark, not without) may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne. (Jer. 33: 20, 21.) Of course we do not accept the teaching sometimes offered, that these Scriptures apply to Christ, because they would be totally false if they did. Christ has never reigned upon earth as yet. He will do so, but the time is yet future. He cannot reign unless all give to Him allegiance, and all the enemies are cast under His footstool. This has never yet been the case. Take the converts from millions of people, the heathen and idolaters of all climes, and in comparison they would resemble but a thimbleful of water out of the ocean. This state of things is existing to this very day.

Hence honest intelligence can only maintain that they refer to the literal seed of David, God's servant, and not His Son. David's scepter ruled over the people up to the time of the Babylonish captivity, when Zedekiah the King had his eyes put out, his sons killed before him, and he was

taken to Babylon; but though his sons were slain, his seed, the legitimate ruling seed, was not extinct, because he had daughters, the King's daughters ' (Jer. 43: 6), and they escaped. They were specially entrusted by the Almighty to the care of Jeremiah the prophet. God distinctly promises that the remnant that is escaped of the House of Judah (which was David's house) should again take root downwards and bear fruit upwards.' (Isa. 37: 31.) It was especially given to the prophet Jeremiah, by prophesying to destroy the then kingdom, because he was bid to root out, and to pull down, and to destroy, and to throw down' (Jer. 1: 10); and having done this rooting, he was given a second commission 'to build and to plant', (same verse)—i. e.; rooting up in one place, he was to re-establish it in another, God declaring to Jeremiah that it shall be well with thy remnant,' and that he would cause everybody, while in the execution of his mission, to entreat him well in the time of evil and in the time of affliction' (Jer. 15: 2)—i. e., notwithstanding difficulties might arise, yet he should pass safely through them all—nothing should prevent him carrying out the instructions the Lord had given him; so that we have the plain statement by God that the thing should be done; so that, even if we could not trace Jeremiah executing his work, fidelity to God requires that we should believe it was literally and successfully done, for God could not break through His word. All Christians must be quite certain that the kingdom, with this particular branch of the royal seed, the king's daughter,' was replanted, because we are so expressly told the zeal of the Lord of Hosts shall do this.' (Isa. 37: 32.) The prophet Ezekiel, who lays hold of the substance of the foregoing and embodies the matter in a riddle, speaks of the royal seed under the figure of its proper emblem, 'the high cedar,' where we are told that the Lord would take the highest branch —i. e., the legitimate succession of the ruling line, and that this branch should be a tender one —i. e., of the feminine, and not of the masculine gender, or, in other words, the king's daughter, and would plant it upon an high mountain and eminent, in the mountain of the height of Israel will I plant it,' (Ezek. 17: 22), where the kingdom should ' bring forth boughs,' branches, and shoot forth sprigs '

He beget colonies; and that under it shall dwell all fowl of every wing —i. e., that every nation should trade with it, consider it essential to be represented by their ambassadors and consuls, because the kingdom was to be replanted in a land of traffic, a city of merchants, "a fruitful field," planted by great waters, therefore in an insular or island position, where, from that time, it grew and became a spreading vine,' or a great nation.

"The identity has the advantage of claiming all these descriptions, as really only applying to the British nation; and, with the conclusive proofs already given that we are identical with lost Israel, we have a right to claim Queen Victoria as descended from David. If the above Scriptures have been carried out, this must be so, even if we could not trace the connection. But we have the proofs. We possess all the links. There are none missing. There is not a flaw. History comes honestly and majestically to our help. It is an undeniable, historical fact that, about B. C. 580, i. e., the very time of the Babylonish captivity, a princess from the East' did arrive in the north of Ireland. Her name was Tephi, purely a Hebrew word, a proof in itself that she must have had Eastern extraction, and she was accompanied by a guardian known as the Ollam Fola, another Hebrew word, showing Eastern origin, and which means a Revealer, which is the same as a Prophet. This Prophet was accompanied also by one Brug, no doubt Baruch, because Jeremiah and Baruch were undoubtedly together (Jer. 43: 6). From this time many new things were introduced into that part of Ireland of a clear Hebrew origin; thus the name of the place, Lothair Grofinn, was changed to Tara (TAURA), a Hebrew word, signifying The Law of the Two Tables. The Mur-ollamain was established, Hebrew for College of Ollams, or School of the Prophets. The Iodhan Moran was created, also Hebrew for a Chief Justice.' The Rectaire, Hebrew for the Judge. The king of Ireland then reigning, one Eochaid, we are informed by historical record, married this Tephi by the consent of the Prophet, who imposed upon the king that he should renounce his false religion, Baalism, and worship the God of the Hebrews, with many other conditions. The King accepted them all, hence the Law of the Two Tables. The Ten Commandments were accepted as the law of the land from that time, and a whole system of new things, having direct Hebrew origin, appeared at Tara at the same time, the very time of the

Babylonish captivity, B. C. 580; and, taking these in connection with the commands of God to Jeremiah, that they should be accomplished, we surely must be slow of heart to believe the words of God, if we cannot accept these historical proofs, that the Almighty's great plan was worked out in this way. This Tephî, the 'Princess from the East,' the veritable king's daughter,' was married, and from her we obtain a direct and unbroken line of ancestry to Fergus the First, who went from Ireland to Scotland, and from Fergus the First of Scotland, we get the same unbroken line to the time of our James the First; and from James the First of England, we get the same unbroken line to Victoria, the present glorious Queen of Great Britain and Ireland; for though George came from the Continent, he married the granddaughter of King James the First, and so the line was preserved intact. The seed came in by a woman, was preserved in a woman, and the declaration of our Lord that He will make the great work of our Identity and restoration a short work upon the earth, cutting it short in righteousness' (Rom. 9: 28), coupled with the promise that we shall have longevity restored to us upon the work being completed, it will not be strange if the seed goes out by a woman."—Forty-seven Identifications, pp. 31, 32, 33.

If these proofs of the identity of Anglo-Saxon-Israel with the Eleven Tribes is not sufficiently weighty to remove the heaps of doubts, let the heavens be again measured, and the foundations of the earth be digged into, and the Oracles of God searched out from the Alpha to the Omega. "If these ordinances (sun, moon and stars) depart from me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever."—Jer. 31: 36. The sun, moon and stars continue to shine as luminously as ever, hence Israel must yet be a nation. How readest thou?



Manasseh Leaves Ephraim and Spreads out in the New World

LESSON TENTH

NO NEW PRINCIPLE ORIGINATED. — MOSES' APPORTIONMENT. — A STRAIT PLACE. — LIBERTY DESIRED. HAM BEFRIENDED BY MANASSEH. — JOSEPH'S BLESSINGS. — THE ARCHERS. — THE FULNESS. — ARBITRATION. — ISHMAEL. — TWO KINDS OF VESSELS. — MANASSEH'S SEAL. — JOHN BULL AND BROTHER JONATHAN.

TEXT.—They are the thousands of Manasseh.—Deut. 33: 57.

THE theory of Anglo-Saxon Israel neither originates nor eliminates any new principle, but unfolds and fitly joins that which always existed. The discovery of the uses of steam, sound and electricity did not overturn or produce any new principle, but simply brought to the understanding of man those principles which had existence from eternity. Scientific investigators and teachers of art and philosophy, upon the discovery of new and correct principles, abandon the erroneous and accept the true, however much the faulty may be silvered over by the hand of time. And may not the disciples of Jesus wisely pursue the same policy? May they not, upon the discovery of old truth in a new form in the Oracles of God, wisely forsake the wrong application for that which, in every way, is "according to the measure of the gift of Christ?"

Why a few and scattered inhabitants, hemmed in by the seas on a small island, should become so powerful, pushing nations in all directions, winning victory after victory both by sword and diplomacy, and, like the stone seen in Babylon, growing larger and larger, can be accounted for on no other ground than that "the Most High ruleth among men."—Dan. 4: 17.

In dividing the land of Canaan by lot, Moses assigned a portion to Manasseh west of the Jordan, between Ephraim and Issachar, and another portion east of Jordan, in the land of Bashan. Gilead and Bashan were assigned to Machir, Manasseh's first-born, because he was a man of war.—Joshua 17: 1. Manasseh had more territory given him in Canaan than any other tribe.

He needed much space. We find this coincidence appearing among British Israel. Manasseh wanted enlargement. The words of the prophet seem applicable here: "The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell."—Isa. 49: 20. The person addressed, I understand, to be Ephraim or Anglo-Saxon Israel. She lost Manasseh in 1776, and those who remained cried for more place; hence, she secured Australia, India, South Africa and many other places to make room for increasing multitudes.

Manasseh desired liberty and secured it. He loved Ephraim, but Ephraim required too much and Manasseh went by himself. If this line of thought be correct, he had to depart from Ephraim in order to become "one great people." Did he ever become "one great people" in Canaan or anywhere in Asia? If not, and we fail to see that he did, where would he likely set up his standard? What nation outside of the United States so aptly fills all the requirements of the Manasseh that was to come?

Ham or Egypt once held Manasseh in bondage, but in the land chosen by Manasseh he put Ham in bondage; but God would not permit Manasseh to become two-tribed over Ham's servitude, hence stopped the contention by removing the cause — freeing Ham.

Here, as well as in England, liberty is taught and presented as nowhere else. The people from Russia, Spain, Italy, Germany, Africa and other places on the globe fare better among Manasseh than in any other country.

Of Joseph, Jacob said, "He is a fruitful bough; even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."—Gen. 48. These rich blessings did not cease with Joseph, but were to continue to his posterity. No intimation by Jacob that Manasseh shall wander away and become no people.

By the fruitful bough, I understand abundance of grain, vegetables, fruits and meats. The bough grows with branches, full of blessings. These fruitful boughs spring from acre to acre, from field to field, so that the nation becomes noted for its products—its wealth "whose branches run over the wall." Such a nation is the United States. The early settlers came from the east, where the country was too "narrow" for them, and the "archers" (Indians) "sorely grieved" them and "shot" at them; but as a fruitful bough they multiplied into "a great people," whose rich products go seeking sales in every clime. Manasseh says: "I have wheat, and corn, and fruits, and meats in abundance, come with your ships and carry them to the hungry of all nations. Send ship after ship, fleet after fleet, and I will lade them with the millions of fat oxen and sheep and swine, and golden grains for every land and nation. I am a fruitful bough by the well; water is plenty to nourish the boughs that are full of blessings." America says, Come, take away our horses, our mules, our meat, on ice, ready dressed, our flour and meal, our potatoes and all kinds of food, and give us money and goods.

With all these blessings, what more does Manasseh need to make him see that he is Manasseh? Does he need more gardens, more dairies, more corn, - more oxen and fatlings, more wealth and produce of all kinds before he will believe? Compared with the blessings bestowed upon the posterity of Joseph, Abraham's blessing is but a drop in the bucket. Joseph was the leading grain merchant in Egypt in his day, and by his wisdom and foresight his father and brothers enjoyed salvation from starvation; and one of his sons, Manasseh, as a great people, has also become a mighty merchant in produce—a fruitful branch in a glorious land. There is more than chance in all these great events and wonderful things. God's hand is in them. Here is a nation of 50,000,000 souls, with a small army of 25,000 men, a long coast, inviting attack from greedy nations and pirates—yet Manasseh goes on increasing in people and in wealth and greatness. His time is nearly complete when, with Ephraim, he shall enter into the glory of the grandest of all earthly kingdoms. Ruhamah and Ammi are specially blessed; and "he that hath ears to hear let him hear," what divine prophecy is uttering.

These two nations were the first who taught the art of mediation so that peace might flow out to others. They showed that national grievances can be settled without war and bloodshed, thus preparing the minds of the people for the reign of peace by Jesus. There are the Geneva, the Alabama and other arbitrations by which war and distress were averted. Island after island, colony after colony, will continue to come into the possession of Ephraim and Manasseh.

Having seen that the blessing of Jacob upon Joseph's two sons was entailed—that the will of the patriarch was impressed upon the descendants of all his children, we can readily understand how the tribes manifested those peculiarities. This is true, also, concerning the children of the Patriarchs by their concubines. Of Ishmael it was said: "And he will 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."—Gen. 16: 12. Was not this prophecy, tribal in its character? Ishmael alone was not wild; but all his offspring are wild and free. Has not the prediction of the angel been literally fulfilled? How then shall we receive the predictions concerning Manasseh? Will they be literally fulfilled? If not, why not? Read the account of Esau disposing of his birthright, and all that Isaac said about him, then turn your mental cult towards the Turks, and behold those principles

reappearing. Esau's dwelling was to be "the fatness of the earth." So have the Turks lived. "By thy sword shalt thou live," said Isaac. And verily the Turks have so existed.

In 1 Chron. 5: 1, it is asserted that the birth-right was taken from Reuben and given to the sons of Joseph, but the chief ruler came of Judah. From birth-right we may understand all civil blessings will come through Joseph; that liberty, in its highest form among men in a state of sin, will be developed through the chosen seed. Temporal and transient blessings were to flow unto all nations through Joseph's sons, while spiritual and enduring felicity was to come through Judah. It is true that temporal happiness and spiritual bliss are designed to walk arm in arm; but by an All-wise Creator two kinds of vessels have been chosen to convey these blessings to the human family.

"Thou hast given a banner to them that fear thee; that it may be displayed because of truth."—Ps. 9: 14. What kind of a banner has Manasseh?



THE GREAT SEAL OF THE UNITED STATES

"Let anyone examine the great seal of the United States, and study its design, and surprise will fill the mind that facts, Providence and prophecies do so wonderfully agree. Take the obverse side. Here you have an eagle with outstretched 'wings; the bird is perfect, not double-headed and deformed, as in the other case where the eagle has been or is, the national bird. The striped escutcheon on its breast, in its beak a scroll, inscribed with a motto, *Pluribus Unum*. One out of many, as Manasseh was, and as the country is building up a grand nationality and oneness out of all nations nearly. Over the head of the eagle there is a glory, the parting of clouds by light; in the opening appear thirteen stars forming a constellation argent, on an azure field. In the dexter or right talon is an olive branch, a symbol of peace; in the sinister or left talon, is a bundle of thirteen arrows. But it is on the reverse side of the great seal that we have a wonder. Here we have an unfinished pyramid: a portion of the top is gone, exactly the same as the great pyramid in Egypt is at this day. Anticipating this very day—Isa. 19: 19: 'In that day shall there be an altar to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt. Now it is somewhat singular, that the Congress of 1782 should have adopted so remarkable a sign, one that would witness to God and tell of their origin. The reverse side is the underside, and shows from whence the nation came, and on what it is built. In the zenith, that is, above the top of the Pyramid, is a triangle, surrounded by a glory; and in the centre is an All-seeing eye. Over the eye we have *Annuit Coeptis*, which means, 'He prospers our beginning.'" On the base of the Pyramid we have in letters 1776, and underneath the following motto — *Novus ordo seclorum*, meaning a New era in the ages.' The suggestion of the items upon the Great Seal were from Sir John Prestwich, Bart., an Englishman. He gave the suggestions to the American Minister, John Adams, and thence the same were conveyed to Congress and adopted.

"We have in the facts of the Great Seal, a series of coincidents that connect this country with the tribe of Manasseh. When the Tribes marched, Benjamin, Ephraim and Manasseh went together, on the west side of the Ark, for their homes were westward. On their battalion banner was the figure of a youth, denoting activity, with the motto, 'The Cloud of Jehovah rest on them, even when they go forth out of the camp.' Here we have the origin of the cloud on the seal. And when we remember that Manasseh was brought up at the foot of the Pyramid and could see it from his palace home at Memphis, then we get a cue to the figure of the Pyramid on the seal. In the Great Pyramid, standing now in Egypt, the Grand Gallery sets forth and symbolizes Manasseh's separation from the other tribes. This gallery on the floor line is 1,882 inches long, but 1,814 inches reaches a step across this floor, from the top of which proceeds the floor line, on a higher level, this corresponds to the period of 1814 and 1815, when Ephraim and Manasseh finally made peace, which they have kept with each other ever since. The word Manasseh in Hebrew is Nenasseh, from Nasshane, and means forgetting. So England and America will be friends, for Manasseh will forget and forgive.

"And at the same time Ephraim, at Waterloo, conquered a world's peace, changed the course and destiny of nations. Ephraim calls us Brother Jonathan. All the other Colonies are called sisters—Jonathan was of Benjamin. We speak of ourselves as a people. We begin our laws of enactment—We, the people of the United States. How Manasseh-like it is! Other nations legislate by the rulers or the name of their nation. We called England John Bull, the very thing that Ephraim was compared to in the Bible. Ephraim was spoken of as an heifer, and this word in Hebrew is Engle. Of him it was said he should go forth and grow as calves in the stalls—Ka Engli."—Manasseh and United States, pp. 14,



Israel's Pure Language

LESSON ELEVENTH

THE LOSS OF URIM AND THUMMIM. — MODERN SAXON. — OTHER LANGUAGES FLEEING. — JACOB TOMLIN'S WORK. — HEBREW AND ENGLISH AFFINITIES.

TEXT.—*“For I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.”*—Zeph. 3: 9.

EACH prophecy points into another like the timbers in a well-constructed building. It was God's purpose to keep Israel in hiding for centuries. He took away their Urim and Thummim the ground of their light—and sent them away wanderers in the earth. In this condition they would soon lose, by contact with other people, their knowledge of many things that were strictly Hebraic in their character.

The people among whom they settled in Media spoke the Sanskrit, out of which a number of languages have come,—“the German, French, Italian, Saxon and others. The Saxon of to-day, compared with the Saxon of 2,000 years ago, is very different; so much so that for us to learn and speak it would be equal to learning a new language. Thus the English language is a thing of growth. In 1362 the Saxon was made the court language in England.”

The tenacity and flexibility of the English language enables it to develop rapidly; “wherever it goes, it sounds the death-knell of the rest.” Immediately on entering England it began the work of supplanting the native tongue. The Cymric or Welsh, the Erse or Irish, the Gaelic and the Manx, had to flee before it. It is within the recollection of many that the “French language was best suited for a traveller in Europe. But not so now. The English is leading—supplanting all others. And why? Let Prof. Grimm, of Berlin, give the scientific reason: “It has a thorough power of expression, such as no other language ever possessed. It may truly be called a world-language, for no other can compare with it in richness, reasonableness and solidity of texture.” I cannot refrain from quoting also Prevost Paradoe, a learned Frenchman. He says “that neither Russia nor United Germany, supposing that they should attain the highest fortune, can pretend to impede that current of things, nor prevent that solution, relatively near at hand, of the long rivalry of European races for the ultimate colonization and domination of the universe. The world will not be Russian, nor German, nor French, alas! nor Spanish, but Anglo-Saxon.”

It is admitted that the English language is not the Hebrew. If the Saxons are the Israelites, then surely God has given them another tongue. But “between the English and Hebrew languages there is an intimate relation, especially back a few years before the English had grown so much. The Hebrew was a very limited language, not numbering more than 7,000 words. The English now numbers more than 80,000. In the English we have less than 1,000 Hebrew roots. This, comparing the languages a few years back, is a large percentage.

In names of persons and places, the Hebrew is very prominent in England.”

Many men have written on the origin of language, endeavouring to account for it in various ways, but I accept the ground that God is the source of language. Certainly Adam could talk. Speech was a part of the gifts. A bird was given ability to sing, why should not man have the gift of talking direct from his Creator?

There are eight powerful languages within the domain of Christian civilization, because those who use them are vigorous and extremely active; they are English, German, French, Russian, Spanish, Italian, Portuguese and Scandinavian. But of these none can bear transplanting except the English. If carried away from their native places, they eventually perish. But not so with the

English language. Did not the French once have a firm grasp on this country? Where is it now? It went out in Canada and Louisiana.

The English language will, by common consent, soon become universal. "All the changes going on among nations forecast its ubiquity. China, by an imperial decree, has recently added to her language 700 English words. Her sons, by the thousands, are with us and are learning our mother tongue." The Japanese formerly carried on their foreign affairs through the Dutch, but have changed to the English. In her 50,000 schools English is being taught. Can science account for this? We can account for it as being the will of God. By a confusion of tongues at Babel the people were scattered. By one pure language they shall be brought together. Since Babel's dispersion and confusion "we have had some 1,500 distinct languages and 3,500 colloquials, or 5,000 different forms of speech. Six hundred of the primary are dead, so that there are now about 900 languages spoken on the earth, with about 2,500 colloquials."

"The English and the German were the last to come into existence. No new ones are now being made. Alphabets are increasing, because missionaries are reducing spoken languages among the heathen into written form. The Bible is translated into two hundred different tongues. This will only lead the millions back to English. All ship papers are now made out in English, except the French, and, no doubt, they will soon have to follow the wake."

Who can account, except by the prophecy of Zephaniah, for this remarkable and rapid spreading of the English language? God says he will turn to the people a pure language. Is the English a pure language?

We do not understand that there will be no other languages at Christ's coming. What we incline to, is the fact that the English language is the one referred to by the prophet, and that, at Christ's appearing, it shall be Israel's tongue, and the Jews' too, for they are also learning it rapidly. By this sign also Israel's rise may be known.

Here I must notice some objections against the line of research thus far pursued, and as Philo-Israel meets the opponents of Israel's finding and development, I shall quote him freely.

"In regard to the assumption that Anglo-Saxon is Aryan, and one with the Germanic, Teutonic, and Latin family of tongues, we deny that the evidence is conclusive of the facts assumed. ----The truth rather seems to be that English is a Shemitic tongue, which has long been in contact with Aryan tongues, and has thereby suffered a large transfusion of verbal roots and dialectic forms. It exhibits just such transformation as one would expect Hebrew would have sustained by subjection to the domination of Aryan tongues during a period of more than thirteen centuries.' The Saxons, if Hebrews, were, during that long period, migrating slowly westward across the Aryan territories of Europe from their Shemitic centre; and their language, while it tenaciously retains its Hebrew Grammatik and idiomatic structures, besides a really large number of Hebrew roots, has adopted, as it was sure to do, the very considerable amount of Aryan verbal roots and dialectic forms we know to exist in it.----Such affinity of language as exists, is proof of contact, not of affinity of race."

Jacob Tomlin, M. A., wrote a work entitled "Forty-eight Languages Analysed and Compared," in which he shows that the early language of Great Britain was largely Hebrew "with several modifications," and that "one-fourth part of the words of the Saxon tongue bears a close affinity with the Hebrew."

Canon Lysons gives a list of 5,000 English words which have the Hebraeo-Kymric for their superstructure.

Dr. Margoliouth, editor of the Hebrew Christian Witness, quotes from the writings of Taliesin who was prince of the Druid poets, where she says: "My love has been declared in Hebrew, in the Hebraic tongue." The Druids were the first settlers of the British Isles.

Here, as in other identities, when we dig down to the bed-rock of truth, the wonders of the Almighty appear to startle and amaze us! Out of many languages the English has come laden with its aptness of adaptation and simplicity of power. The Welsh of Wales and kindred tongues of Scotland and Ireland are unquestionably dialects of the Hebrew.

"In all these things we see the lively tokens, and the pre-millennial agencies hastening on the day of the Lord."



Israel's Gates and Her Population

LESSON TWELFTH

BRITISH GATES. — DISRAELI'S DIPLOMACY IN BEHALF OF TURKEY. — THE CZARS. — GROWTH OF SAXON RACE. — ISRAEL'S SUPPLANTINGS. — THE BENEVOLENT PURPOSES OF GOD.

TEXT.—*Thy seed shall possess the gates of his enemies.*—Gen. 22: 17.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh.—Isa. 62: 10, II.

THE promise is that Israel shall be "chief of the nations," occupying the ends of the earth, a "company of nations" (Gen. 35: 11), a "great people." The gates evidently mean strongholds, mighty defences by nature, as well as by the works of man. These the seed of Abraham were to possess. The strategic points, places of strength and prominence have been promised Israel. The strong mountain passes, the islands in the straits, the prominent harbours easy of defence, the towers,—all are "gates." Supposing Mexico should hold Governor's Island in the New York Bay, and defiantly dictate to us the doctrines of politics, trade and religion, then would our text be exemplified clearly to us; for this is what Abraham's seed is doing in nearly all parts of the world. The Saxons being the "lost tribes," the English nation is likely the principal representative of these tribes, and thus in possession of the gates of her enemies, as we shall presently see.

1. She holds Gibraltar, the great gate to the Mediterranean Sea. She secured it in 1704. In 1779 to 1782 the combined powers of France and Spain failed to wrest it from the grasp of Britain.
2. Malta, facing the Land of Promise, is another gate. Here she menaces Greece, Turkey and Italy. She secured it in 1800, and at this time it is fortified with 1,200 cannon.
3. The Suez Canal, built by the French, is a gate now held by the British. By its occupancy and ownership, she virtually owns Egypt. The date of the purchase of this canal was Nov. 26, 1875.
4. Aden, at the entrance to the Red Sea, is held by the British, and by this gate they have access into all Arabia. Possessed in 1839.
5. The Island of Perim, at the straits of Babelmandeb, occupied in 1865, is a strong gate.
6. Bombay, Calcutta and Madras, acquired in 1662, 1700 and 1639 respectively, are the gates to India.
8. Rangoon, on the Irrawaddy River, the gate to Burmah, was captured in 1852. It is a strong point.
9. Singapore, Melacca and Penang, commanding the straits of Malacca, and held by the British since 1819, are important gates.
10. Sarawak, in Borneo, and Labnan, off the coast, held since 1841 and 1846 respectively, are gates.

11. Hongkong, opposite the river Canton, and Cow-loon, on the mainland, belong to Britain since 1841 and 1861 respectively. By these she checks China

12. Cape Coast Castle, on the western coast of Africa, is a stronghold occupied by Britain since 1661.

13. Capetown and Natal, at the southern point of Africa, have been held since 1806 and 1842 respectively.

14. Sidney, in New South Wales, is a gate of Israel since 1788, and New Zealand since 1839.

15. The Channel Islands and St. Helena are owned by the Saxons.

16. Peshawur, at the passage into Afghanistan from India is a gate. It came into the hands of the British in 1849.

17. The Island of Cyprus, near Palestine, recently, by the Berlin Congress, came into the control of Britain. It is a very strong gate.

In short, she controls the gate to Constantinople, to Alexandria in Egypt, to Canada, and to the English Channel, between herself and France. She wants Afghanistan, a country containing 7,000,000 of people, and rich in timber and minerals. The signs of the times indicate that ere long she will have it, and also the one whose head is at Constantinople. This is but the entering into that time when Isaac was to have "the thousands and millions" of people.

With the " gates " or strongholds to the Great Sea, the Red Sea, the Holy Land, the coasts of Africa, the Southern coasts of Asia, Australia, British America, and many islands, does she not already fulfil this particular prediction?

Only a few years ago Disraeli, or Lord Beaconsfield, was Prime Minister of England. He was a Jew. Under his premiership the Island of Cyprus was ceded to England, and through him Russia, England's enemy, was forced to yield back to Turkey 30,700 geographical miles, which had been given Russia by the treaty of San Stefano. England took no part in the last war between Turkey and Russia, yet she reaped the greater harvest by obtaining Cyprus and becoming Turkey's protector. This is but opening the way to secure Palestine. Step by step she gains advantages, whether by war or diplomacy. This is the hand of God. How fit that a Jew (Disraeli, the Prime Minister) should help Israel! Marvelous things occur under our very eyes, yet the mists of unbelief and the tendency to reason out things, do so blind the eyes that we fail too often to catch the divine movements.

How did Russia receive the treaty of Berlin a few years ago? The Golos, a paper published at St. Petersburg, said: "It is felt that Russia has not attained her object; that she has been deceived by her friends, and that she has foolishly helped her enemies with victories. What is the reason of our failure?"

It will thus be seen that Russia regarded her war with Turkey a failure. Was it a failure on her part because the children of Abraham (Anglo-Saxons) protected the children of Edom (the Turks)? Nebuchadnezzar of old, and Russia's czar are on a line. The destruction of the golden image, spoken of by Daniel, began at the feet and ended at the head. Babylon's czar, and his government, and Russia's czar and government, are parts of that image. Let him that readeth understand.

Silence must not be observed with reference to the gates of the United States. This model nation—a Republic founded upon the imperishable principles of liberty and equal rights—

possesses nearly all the gates or harbours along the North American coast, both by the Atlantic and the Pacific. She maintains these undisturbed with an army numbering less than 30,000 men, and a navy so small that, compared with that of England, it pales into dwarfishness. Of this no American need be ashamed. The balance is on the credit side of the American ledger. It is wiser to be prosperous without burdens than with them. Perhaps our dear brothers over on the Islands will also learn the blessedness of peace and small armies. In fact, if she be true Israel, she will learn it. God disposes national events.

But more about Israel's population. In Jer. 30:10, 11 occurs this remarkable passage: "Fear not,---O Israel, for I am with thee, saith the Lord, to save thee: 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." Is the punishment past? Has Israel been corrected? "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them; "Ye are not my people; there it shall be said unto them, Ye are the sons of the living God." — Hos. 1: 10.

This prophet sends down to us the great numbers of Israel—their being known and their name. Saxon-Israel is supplanting other people with great rapidity. Religion, philanthropy, legislation, cannot stop the increase of these supplanters nor their pushing of others out of their dwelling-places. In Canada the Saxons are increasing, and other nationalities are disappearing. The natives of Van Diemen's Land have become extinct. The Maoris of New Zealand are rapidly decreasing. Fifty years ago they numbered 200,000; now they can scarcely muster 50,000. Soon they will be all gone, and the Saxons will predominate. The same is true of every Australian province, of the isles of the sea and the colonies in Africa. Surely "This is the finger of God." "Israel is increasing by the law of diminution among the Gentiles." "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and beast."—Jer. 31:27. Are these days at hand? Is this kind of prophecies being fulfilled? This promise was made to the "house of Israel" after their captivity.

Mr. W. E. Axon, M. R. S. L., in the Journal of Science, July, 1873, calls attention to " the comparative rate at which various nations double their populations at present." He says: "The Germans double in 100 years; the French double in 140 years; the Russians double in 100 years; the Spaniards double in 112 years; the Italians double in 135 years; the Turks double in 555 years; the Anglo-Saxons double in 41 years."

The figures show a remarkable conclusion. Taking into consideration the Anglo-Saxons and their dependencies, in 1986 they will number about 950 million, while Russia, Germany, Turkey, Austria, France, Spain, Italy and Egypt will have 550 million. Why should this certain law come into active use at this time? We can illustrate no better than quote from Dr. Wild:

"In thermal science it is an axiom that heat expands all bodies, and, of course, cold contracts them, But to this general rule there is one beautiful and benevolent exception; it is in water; for if we start with water at thirty-two degrees, we find the remarkable phenomenon of cold expanding all below thirty-two, and heat expanding all above. If we take water at 212 degrees, and withdraw from it the heat, it will continue to contract till we reach thirty-two; then the law is reversed, and the water expands." Is not this reversal of the law at a given point a remarkable evidence of God's presence and benevolence? "As this exception is to thermal science, so is the law of reproduction to Israel in this day. This people who have been behind other races, now, at an appointed time, step to the front. The law seems to be reversed, and that, too, for a benevolent purpose."

And the benevolent purpose seems to be that blessings may flow unto all nations. This modern Israel is growing by the millions, sending civilization, culture, the Word of God, and wealth and

prosperity into all lands. Like the exception to the thermal law, this people, until a hundred years ago, were behind other nations; but recently she made a mighty rush forward, and now stands at "the head and not at the tail."— Deut. 28: 13.



Modern Israel's Wealth LESSON THIRTEENTH

BRITAIN'S WEALTH. — ARMY AND NAVY. — AREA OF SURFACE. — UNITED STATES' INFLUENCE. — BORROWING AND LENDING. — LAW OF LIMITATION. QUEEN'S JUBILEE.

TEXT.—*And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.*—Micah 5: 7, 8.

THE remnant was to be among the Gentiles. They are represented as a "young lion." Turn to every people on the earth, examine them carefully, and none can be discovered whom this prophecy will fit save the Anglo-Saxons, for they alone have been in the midst of many people, as a "lion among the beasts of the forest." While in Asia they were "among the Gentiles." Moving up west of the Don River, they were like a lion among the beasts—the Greeks and Romans being their adversaries. Did they not destroy the Roman armies time after time, thus acting like a "young lion among the flocks of sheep?" Did they not sack Rome, laying it completely in waste?

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more

be pulled up out of their land---which I have given them, saith the Lord thy God."—Amos 9: 14, 15.

This promise of their return is proof that they are, or were, scattered; but now are arising out of their hiding places.

Of Joseph's posterity Moses said: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. 33: 17.

This was said of them in a national sense. The Anglo-Saxons are pushing "the people together to the ends of the earth." Ephraim and Manasseh are strong, spreading out over all the surface of the earth. What are the facts concerning the Anglo-Saxons, or Ephraim?

Hon. W. B. Dailey, Attorney General, of Sidney, says: "Our British Empire, at this moment, embraces more than one-sixth part of all the land of the earth, and comprehends nearly one-fourth part of its population; and of this population 50,000,000 are of Anglo-Saxon descent. Its area is 9,000,000 square miles. Its population is 313,000,000 persons. Its annual revenues are \$1,025,000,000 and its exports and imports are \$5,300,000,000 per annum. Its armed forces, including militia, are more than 1,500,000, and its navy consists of 60,000 men."

"The United States have an area of 3,602,990 square miles, with a population of 55,000,000, and a revenue of \$365,000,000, and a trade of \$1,460,000,000. She holds one-fifteenth of the land of the globe, and contains one-twenty-third of the population. Unite these stupendous forces, and you have an area of 12,600,000 square miles; a population of 368,000,000 persons; revenues amounting to \$1,390,000,000; a trade of \$6,760,000,000 a year. You will have a fourth of the globe, and more than a fourth of the human race. You will have 100,000,000 men of Anglo-Saxon descent."

This evidence is given by one who is competent, and in giving it he had no thought of "the identity of the Anglo-Saxons with the "lost Ten Tribes of Israel." Besides all this strength and wealth, it is well known that England and the United States have a wide influence "high above all nations—at the head, and not at the tail."—Deut. 28: 13.

Moses said of Israel: "Thou shalt lend unto many nations, but thou shalt not borrow." "The actual wealth of England is estimated at \$44,000,000,000, and of the United States \$41,000,000,000; and England fulfils the promise of lending and not borrowing." She has loaned out to nations more than \$9,000,000,000 and she borrows from none.

Israel, in the latter days, is to occupy "the ends of the earth," "the coasts of the earth," "the uttermost parts of the earth." To do this she must be strong—must be a great maritime power, possessing ships and wealth. She is to be "the chief of nations." Great Britain possesses these phases of the prophecies. She has large colonial possessions, and is still increasing them. "Behold, I will bring them from the north country, and gather them from the coasts of the earth."—Jer. 31: 8. How could He bring them to Palestine from the north country unless they be in the north?

They were taken to the east country B. C. 725; but in the gathering of them "from the coasts of the earth," they shall come from the north. This "north" is from England and the United States; for to reach Palestine they must go southward.

God is overturning, and will continue to overturn until the "kingdoms of this world shall become the kingdoms of the Lord Christ." He has promised perpetuity to David's throne. He has an

unending seed for that throne, just as He had for temple service. He has a land, a people, a throne, a seed for that throne, and a people subject to the occupant of that throne.

"I have sworn unto David, Thy seed I will establish forever, and build up thy throne to all generations." —Ps. 89: 3, 4.

This promise to establish the seed of David was not for simply sixty years, not for a part of the generations, but all generations.

It is proper to note here that the law of limitations in England is the same as that among Israel in Moses' time. Then every creditor that loaned unto his neighbour, if he could not pay, should be released at the end of seven years.—Deut. 15: 1, 2. Precisely the same in British-Israel. Is this mere chance?

What means the late Jubilee in England? Was the fact that Queen Victoria ruled fifty years the basis of all the joy and merriment through her Empire during the latter part of June 1887? It was Jubilee year; and, in accordance with the law of Moses, some notable things had to be done. Prisoners were released, gifts made, debts forgiven and many other acts of mercy performed. And even men who hate England had to acknowledge her supremacy, though they lived not under her government. Rulers who have no love for Anglo-Saxon dominion sent congratulations to the offspring of David: heaven bent them and made them confess Israel's uprising and development. In the hurry and bustle of business these events and incidents are never thought of, but there is an invincible hand beneath all of them, and that hand directs.

I close by a quotation from the Quarterly Journal of Science for July, 1873: " We are aware that the predicted fullness of the Gentiles ' is held by many earnest Christians to have a more spiritual signification, because we are told in Acts 15: 14-17 that God is now visiting the Gentiles, to take out of them a people for his name;' and that, before his elective family has been fully gathered out of the Gentiles, he will build again the tabernacle of David, which is fallen down.' This is doubtless true; but the 'fullness' predicted of the Gentiles is of the same character as that which is to occur to Israel."



Ephraim's Conquering Sign

LESSON FOURTEENTH

THE HIGH MOUNTAIN. — THE UNION JACK. — ITS ORIGIN AND MEANING. — THE STANDARD.

TEXT. *Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.*—Ps. 60: 4.

Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land.—Isa. 13 : 2-6.

IN prophecy a "high mountain" usually means an exalted government—a favoured people or nation; hence the prophet commands Israel to lift up a banner in her exalted government. For God has commanded his "sanctified ones," "the noise of a multitude in the mountains" or high places. Yes, the ensign is to be lifted up by those who "come from a far country."

The Messenger, published in London, contains such a clear description of Israel's banner that I quote it entire:

The Union Jack is the symbol of the Union, which may, for a time, be marred, but never broken. It is the flag of the Empire.



It bears the Name of Him whose Name we bear, the Christ of God and Redeemer of Israel, the First and the Last, Alpha and Omega. One of the oldest symbols of the Faith is which is a monogram of the name Christ. The diagonal rays represent the initial x of the Greek form, and the + is the old form of the terminal T. Hence, following the ancient tradition, we write the name of Christ thus **X.T.**, not for brevity, but in reverence; and for this reason, that the combination has a deep inner significance. While Alpha and Omega are the first and the last letters of the Greek alphabet, the first and the last in the Hebrew are Aleph and Tau. The ancient form of these, before the introduction of the Babylonian square script, now in use, was **X** and **+**, or **T**. Thus **X.T.** signifies,— Christ, the First and the Last. But these two symbols compose the Union Jack. So the flag of the Empire, the Kingdom, bears the cognizance of the King. The millions who are under allegiance to the flag are marked with the mark of the King. Wherever under heaven that flag flies, the name of the King floats on the breeze. The flag is the open credential of His Messenger, Israel, blind and deaf. By this it is that Britannia rules the waves, by the power of Him whom the winds and the sea obey.

"The combination of the symbols occurred first in the reign of James, first of England, sixth of the Scots (the tribe of Ephraim). Following the Gallic influences that survived, especially through his mother, he was accustomed to sign himself 'Jacques.' Hence the name of the flag; not Jack for John. So a Jack-tar is a man who serves under the Jack. By royal ordinance in 1606, the red + of St. George for England was laid over the white X of St. Andrew for Scotland. Then, at the Union of Ireland with Great Britain, the red x of St. Patrick was added, 'counter changed' so as to show equal portions with the white cross of St. Andrew. The field is blue.. For the merchant-service, a border of white has to surround the field.

"The Standard is another story. That is the flag of the Royal House. In sinister chief, the Lion of Judah; coming, of course, with the Stone through Ephraim, the Scots, appointed as heir of Joseph to be its keeper. (Hence these wear the tartan, the royal coat of many colours.) In dexter base, the Harp of David; coming from Tara. In dexter chief and sinister base, the Lions of general dominion, coming with Benjamin, the `Ruler.'"



Israel's Fullness as Represented by Ephraim and Manasseh.

LESSON FIFTEENTH

PENN AND THE PURITANS. — THE INDIANS. — BROKEN BRANCHES. — FOREIGN AIDS. — COMMERCIAL AMITY. — RAPID DEVELOPMENT. — GENIUS, SKILL AND APTNESS. — STUBBORN UNBELIEF.

TEXT.- *When the Most High divided to the nations their inheritance, wizen 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.

WHEN the Lord God arranges the geography of nations, their metes and bounds cannot be disarranged without incurring his displeasure. He "will perform the truth to Jacob."—Micah 7: 20.

Moses, in the unerring wisdom sent from the Shekinah, peered down through the ages to come, and beheld the fullness of the house of Joseph, and seeing it exclaimed, "Let the blessing come upon the head of Joseph, and upon the top of the head of him who was separated from his brethren."—Deut. 33: 16. No greater blessings have ever been called down upon any one than this of Moses, upon the house of Joseph. Nor is this all. He adds a word of consolation to "him that dwelt in the bush," and this excellent benefit was to come upon the people of "the bush" through the exertions of the house of Joseph. What then? Why, in the dispensation of Providence we understand that Joseph's son, Manasseh, came over to America, and through Wm. Penn and the Puritans large numbers of the inhabitants of "the bush" were permitted to enjoy felicity by treating them as human beings. Manasseh has always striven to elevate the people of the bush, the Indians, but the Canaanites, who also dwelt in the land, were cruel and severe upon the inhabitants of the wilderness. But the good work begun by Penn and the Puritans continued to grow and enlarge until now Manasseh is strong enough to give the red man's children an opportunity to drink at the fountain of knowledge. Two fine educational institutes, Haskell, at

Lawrence, Kan., and Carlisle Institute, Pa., are, therefore, open to these wild wanderers in the bush.

Now we turn to another fullness spoken of by Paul, more than eighteen hundred years ago, in a letter to his brethren at Rome. "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree."—Rom. 11. Judah and Levi are the broken branches; the "wild olive" represents the Gentiles; and "the people in among whom they were grafted, or root of whose fatness they were partakers, means the Israelites." "Now if the fall of them (the Israelites) be the riches of the world, and the diminishing of them the riches of the Gentiles," how much greater their fullness? Who can answer Paul? If Israel has been God's instrument to do so much for humanity, what will be her riches and reward when restored to her inheritance?

The Gentile fullness seems nearly complete. China, though one of the oldest nations on the earth, has failed to respond to the demands to people the earth. Liberty has not taken root in the hearts of her rulers, and enterprise has not been lifted up to the heavens by that race. Instead of building ships to spy out new lands to colonize her needy subjects, she barred her ports and shut herself in and others out. Lately she opened a few doors along her coast and permitted some of her sons to go into the "new world," not as citizens but as seekers of wealth. Germany, Spain, France, Italy, Denmark, Sweden, Norway, Russia and Switzerland have been, and still are, contributing to Israel's fullness by sending their sons and daughters into her colonies and by receiving her goods, grain and meats. So willing are they to assist in filling Israel, that when they come into her borders, they forsake the customs, habits and language of their mother country and accept those of Israel. Nay, more! They abandon their allegiance to the sovereigns of their native country and vow fidelity to the chiefs of Israel. But the Turk clings to his Koran. His cry is still, "The sword of Mohammed and of God." He sends out no emigrants, yet his people are diminishing. The Euphrates is drying up, "hat the way of the kings of the east might be prepared."—Rev. 16: 12. Human events and divine prophecy as naturally agree as birds that mate. Our Lord declared, while here in person, that the Jews "should fall by the edge of the sword, and be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21: 24. The human records declare that the Jews were slain by the sword and that the Gentile Romans took Jerusalem. It is a fact that the Jews are scattered among "all nations." It is certain that the Holy City has, for centuries, been "trodden under foot," and that the disciples of Jesus have ever since been shut out of Mount Zion where the Mosque of Omar now stands. But all this will be changed. British Israel is preparing the way for "the kings of the east,"—the rulers that began with Abraham, Isaac and Jacob, and that have come from the east. Victoria being of the house of David is "of the east." Under her reign Turkey is weakening because the good queen is God's instrument to help dry up the Euphrates by shrewd diplomacy and strong military power. England is Turkey's protector. Turkey now depends upon England for safety. England will surely weaken her.

Again, verse twenty-four, in a striking manner, teaches Jewish restoration: "For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these which be the natural branches, be grafted into their own olive tree?" Here "the wild olive stands for the Gentiles, the good olive trees for Israel, the branches broken off, but which may be grafted in again, for the Jews." With this rule of common sense to interpret the divine Scriptures, no one need to pull and twist them to their own destruction.

Thus far in our researches we have seen testimony upon testimony, line upon line, fact jointed into fact, concerning the Ten Tribes of Israel in their wanderings after being carried into captivity. To-day we find them in two grand divisions, a people noted for their activity, culture, strength, habits, civilization and well regulated liberty.

It may be urged that England ever has been, and still is, greedy of conquest. We shall not now enter into an examination what she has been centuries ago, but we shall come down to this century and see her inclinations.

Being a maritime or commercial people, her subjects seek trade in all the ports of the world. The old spirit of Dan is still in her; hence her ships have swept the seas and rivers all over the earth. Well, as she had goods abundant—goods for all peoples and climes, the inhabitants every-where were willing to purchase and enjoy their purchases. But sometimes these good customers did not have the cash, or its equivalent, to pay, hence Ephraim gave them credit. But like other human beings the customers of the islands and continents would not pay, so Ephraim sent ships with cannon and powder to compel them. In this way modern Israel got into new countries; and the circumstances required them to possess the country, even though they were not inclined to do so.

The rulers of Great Britain have been alarmed at her rapid development; her legislators have passed resolutions and sent them to the rulers of the Indian Empire not to increase her territorial domains. When the Marquis of Wellesley was sent to India as Governor General, he was given the "most solemn injunctions, not to engage, if possible, in hostilities with any native Power; and not to add by conquest a single acre to her territory." She did not desire the Fiji Islands—she tried to avoid annexing the Transvaal, but circumstances compelled her to take them under her broad mantle. Can you account for it on human grounds? We can on divine promises. "I will make Israel a nation and a company of nations, and his seed shall become a multitude of nations" "In the latter days I will bless thee abundantly."

Ephraim in the Islands and Manasseh on the American Continent are receiving their fullness. The genius, the brain, the skill, the enterprise that harnesses the wind, water and electricity, and make them the servants of men, are found in a remarkable degree among this multitude of people. Indeed, the man must be exceedingly dull who does not see America and Britain in full control of the reservoirs of wealth—the gold mines, oil wells, the fisheries—"the blessings of the deep"—the granaries, the cattle upon a thousand hills, and horses, and swine, and sheep, and products of the dairy, and the railroads and steamships. If we are not Israel, we have assuredly, by some means, come into the possession of the wealth, honours, dignity and enterprise promised to Israel thousands of years ago; and if we are not the people alluded to by the prophets, in these last days, "the elect of God," then we must prepare to surrender this fullness to those who are or shall be the rightful owners according to the divine promises.

But we believe we are those who "are called by the name of Israel," Isa. 48: 1, for He has said, "I will pour out my blessings on thy offspring."—Isa. 44: 3.

All this is marvellous. There is only one way to break it down, and that is to shut our eyes and close our ears to prophecy and the truth. Moses spoke concerning Christ's family; Micah mentioned the place of his birth; Isaiah wrote about the virginity of His mother; Zechariah dwelt upon His glorious entry in Jerusalem; David told of His life, resurrection and ascension, but what did the scientific and unbelieving gentlemen of Christ's day say about these prophecies? They were as idle tales, or had a spiritual meaning and "could never be received in a literal sense." Still they did come to pass literally; they were fulfilled; the learned were amazed, silenced, defeated, but did they turn over to the truth, to the side of victory? Nay; but they hardened their hearts and stiffened their necks, and the truth went rushing on with triumphant banners to meet and greet the millions who would believe, receive and obey it.

The Lord's Pillar Witness In Egypt

LESSON SIXTEENTH

THE PILLAR'S USE. — BLIND AND STAGGERING SKEP- TICISM. — AGE OF THE STONE PREACHER. — ITS LOCATION. — ENTRANCE. — INTERIOR. — PASSAGES. — ROOMS. — MEASUREMENTS AND THEIR SIGNIFI-CATIONS. — REMARKABLE ANALOGIES.

TEXT. *In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow avow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.—Isa. 19: 19-25.*

IF you have not read the foregoing Scripture, just stop and carefully peruse it—get all its bearings. It was uttered B. C. 714, or about 750 years after Moses led the Israelites out of Egypt. It does not, therefore, refer to that time and people. Its use was that of a sign—the Lord's " witness " or stone minister, proclaiming divine, scientific truth. And the further fact is evident that the Egyptians never offered "sacrifice and oblation" to the Lord, but shall. This, then, is also future.

This is a period of doubts, misgivings and unbelief. Infidelity insists on accurate measurements of truth, on visible things and witnesses that are minutely accurate. God, foreseeing this age, caused a pillar to be erected in Egypt that would testify to His truth and for His people. This accurate and reliable witness is none other than "The Great Pyramid" at Jeezeh.

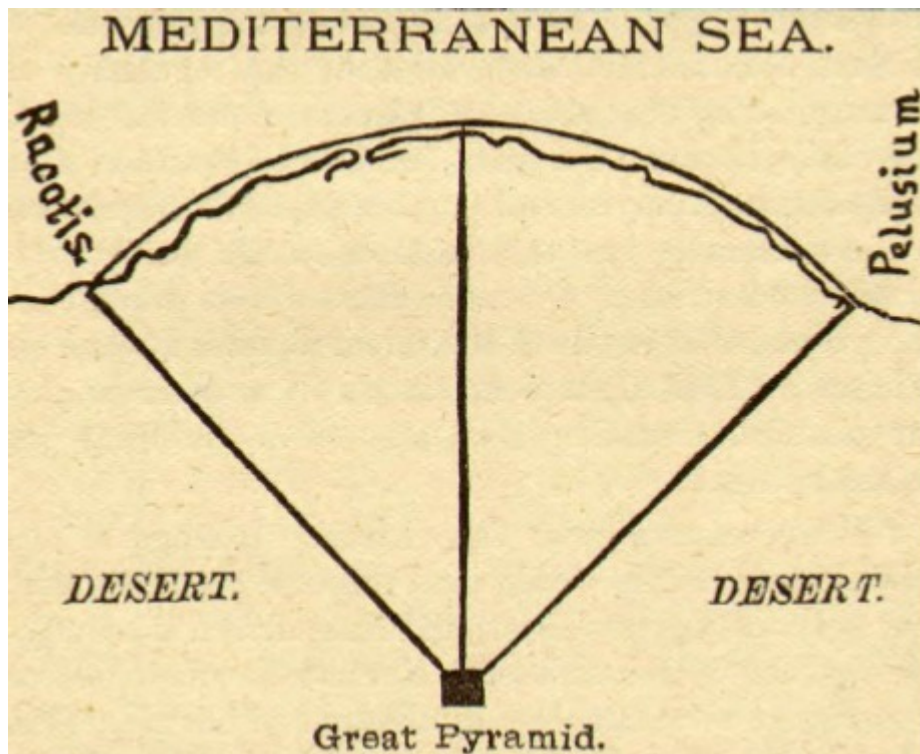
Every student of divine revelation—every believer in Jesus as the Christ, having a faith-imbued mind, must be deeply impressed by the voice, efforts and aggressiveness of infidelism, reflected on the current of human events. The mind-drift of many leading scientists is to be super-humanly wise, deifying the mind of man to the exclusion of the Infinite Mind. The anti-Christian principles of unbelief in the entire Word of God, the deifying, human intellectualisms, the material-isms, that " are of the earth earthy," appealing to passions and appetites, the spiritualisms that obscure, mislead, and mystify the minds of men, were foreseen by Providence, and He caused this Pillar in Egypt to be erected thousands of years ago that down in these centuries the mouths of gainsayers might be stopped.

This monument of stone "in the midst of Egypt" dates from Isaac and Abraham; nay, more; it may be found up near the period when the human race was dispersed on the plains of Shinar. For many years the learned of the world have been assigning dates of its building, but in these latter days the pillar itself unfolds its age and stills the voices of human wisdom. It has the effrontery to sweep across the lines of the very learned, metaphysical and unscientific heads, who maintain that the Great Pyramid was not only built prior to the Deluge, but before Adam was created.

It appears, however, from hieroglyphic inscriptions,[1] first interpreted in the present century, and corroborated by traditions and some historic records, that the great Egyptian pyramid was

erected three or four hundred years before the time of Abraham, and eight or nine hundred years before the era of Moses. It is a gigantic structure. The perpendicular height is about 480 feet. This huge fabric consists of two hundred and six layers of vast blocks of stone, rising above each other in the form of steps, the thickness of which diminishes as the height increases, the lower layers being nearly five feet in thickness, and the upper ones about eighteen inches. The summit of the Pyramid appears to have been, originally, a level platform, sixteen or eighteen feet square. Herodotus states that one hundred thousand men were employed twenty years in its construction, and that ten years had been spent previously in quarrying the stones and conveying them to the place.

These scraps[2] of history seem to afford good reason for concluding that the Great Pyramid was really originated and superintended by men foreign to Egypt—men of God—or as Josephus[3] testifies, "the children (or descendants) of Seth." In that case, the knowledge displayed in its construction may be easily accounted for, as we may readily conclude that with this chosen race—this godly line—was entrusted the wisdom necessary for the accomplishment of so great a work. If God's Spirit rested upon chosen men for the building of His Tabernacle in the Wilderness, that same Spirit may have enlightened the architect of this grand old Witness of the last days.



Its location is in "the geographical centre of the land surface of the whole world. It is situated between the latitude of 29 degrees, 58 minutes, 23 seconds, and 30 degrees, where it is found that, taking the distribution of land and sea in parallels of latitude, there is more land surface than in any other."

Another remarkable feature is the location of the structure in exact accordance with the words of Isaiah's prophecy (19: 19), "in the midst of Egypt," yet "upon the border thereof." At the first thought this would seem impossible, but upon a more careful examination it becomes quite manifest.[4]

"This was first discovered by Mr. Henry Mitchell, Chief Hydrographer to the United States Coast Survey, who visited Egypt in 1868, to report on the progress of the Suez Canal. His observation

of the regularity of curvature along the whole of Egypt's northern coast, then noticed for the first time, led him to conclude that there must be some central point of physical origination for the successive curves struck one after another towards the coast line. On searching for this grand centre he found that it was at the Great Pyramid, when he exclaimed that monument stands in a more important physical situation than any other building yet erected by man.

"A line drawn from the entrance passage of the Pyramid due north, would pass through the northern most point of Egypt's coast; and lines drawn in continuation of the North-east and North-west diagonals of the building would enclose the Delta's either side, thus embracing the fan-shaped country of Lower Egypt.

"The Great Pyramid being built on the northern most edge of the Jeezeh cliff, and looking out with commanding gaze over this sector, or open fan shaped land of Lower Egypt, may be truly said to be located at the very border thereof, as well as in its nominal middle."

The descriptions of the Great Pyramid and the astronomical and scientific bearings in harmony with the Bible, are given so clearly by William H. Wilson in his "*Great Pyramid*" that we present them in their entirety:

"The entrance is on the north side, and fifty feet above the base, and twenty-five feet east of the centre of the Pyramid. The stone courses around the entrance are of a whiter, denser stone than the others, and slightly curiously, and exactly inclined from a right angle. The floor is much harder than the walls or roof, and extends further out, the latter being partly broken for some distance inwards. The door-way is 47.3 inches high and 41.5 inches wide, and dips at an angle of 26.3 degrees. There were shallow notches in the floor across the stones every two or three feet, and increasing in depth and frequency. At the bottom of the descending passage, or its intersection with the ascending, was a steep bank of sand, placed there by the Arabs to avoid the trouble of escorting travellers along the continuation of the passage downwards for more than 200 feet to the subterranean chamber, which is the largest in the pyramid. There is a large cavernous hole opening sidewise from the west wall above the sand-bank. Then facing south and scaling a small cliff by small holes in the stones for the fingers, and turning west, the ascending passage is reached above the portcullis stop. The ascending passage rises at an angle of 26.3 degrees. There are notches in the floor, made in comparatively recent times, to assist in climbing, and the roof and walls are rounded and cavernous.

"At the right is a square hole, by a short duct leading to the well. Here commences the horizontal floor of the passage leading south to the queen's chamber. There are ramps along the sides of the Grand Gallery sometimes missing, and the holes filled with dust. Seven overlappings of stone tables are seen in the walls, with fractures from their edges. There is a step three feet high at the upper end.

"Thence we enter, by a low passage southward, into the granite constructions. Another stoop and then comes the King's Chamber. The coffer is at the western end. In the north-west corner is a long hole, caused by undermining to find mummy pits in the limestone masonry. The floor stones were once exquisitely jointed.

"Five hollow chambers of construction are built in over the ceiling, to prevent too great pressure from the enormous super incumbent mass above. The antechamber is 116.26 inches in length, and if this number be multiplied by the quantity, which the best of modern science has computed to be the particular fractional number for squaring the circle, viz., the proportion of the length of the diameter to the length of a circumference of a circle, or 3.14158, the result is 365.24, or the number of solar days and parts of a day contained in a solar, tropical year, as ascertained by modern astronomy very exactly, but always blundered at by ancient astronomers, even 2,000 years after the day of the Great Pyramid.

"The coffer in the King's Chamber is of exactly similar cubical capacity with the Ark of the Covenant, and constructed long before the Ark, and placed in the Pyramid's heart, and built in so as never to be removed.

The west side of the coffer was found to be slightly the lowest, with groves cut in three other sides, and pinholes, apparently for the lid. A lump of limestone was found in the coffer, for the use of travellers in breaking off fragments for mementos, which was taken away. The room was extremely dusty, and the air chambers choked.

"The joints of masonry work within are wonderfully fine and straight. No modern optical instrument maker could work better straight-edges, even after 4,000 years of expansion, contraction, lightning and earthquake. In the main portion of the Pyramid the breadth of the joints is often measurable by inches, being filled full of coarse, pinkish mortar, yet substantial, and arranged so as to break joints scrupulously. But in the beginning of the entrance passage the joints are cemented with fine white cement, almost microscopically thin, showing great skill, trouble and expense. The floor is measured in inches and tenths of an inch, from joint to joint, the character of each joint being noted, and the quality of stone. The inclination is ten degrees greater than what is called the angle of repose for wood or stone. The floor blocks are much the hardest, and the best joints are near the two ends of the passage. The stones are of unlike size, but break joints well, the object being a certain angle without great expense or ornament.

"Prof. Smyth discovers a line on either wall, ruled, apparently, by a masterly hand, as a guide to the original working masons. Compared with this, the mean of all the errors was zero or nothing. Seven or eight feet of the lower floor are as hard as flint and tough as slate, and from this extra hardness have effectually defied both time and hammers. There are three stones with two oblique joints, which are two secret key-marks [designed for men in a remote period] and *vis a vis* to the lower butt end of the portcullis block, closing the entrance to all the ascending passages of the Pyramid, under the stone space, where Al Mamoon's workmen heard a falling sound. Here, behind these joints, lay a concealed entrance to the secret, internal constructions of the Pyramid. The unfinished subterranean chamber, cut far down beneath the Pyramid's base, reached by a passage continuing from the descending entrance passage, was designed for a blind.

"The Grand Gallery floor is a continuation of the floor of the former passage, with the same breadth and the same southern direction. A horizontal passage goes under the elevated floor of the Grand Gallery, a *cul de sac*, and not considered a part of the show for travelers.

In this passage and chamber there is no floor-way of white Mokattam stone, but ordinary masonry courses, and on two different levels. The walls are lined with the finest and purest stone of all, whiter, closer, more polishable and exquisitely planed, with the closest joints of microscopic exactness. Cement was used to ensure durability, and to prevent depredations of intruders.

"Howard Vyse settled the question as to whether the Pyramid was cased, for in digging down on the north face, he found two huge casing stones and part of a third in situ, and held by cement, the material being hard White Mokattam stone. The rubbish heaps, apical in shape, excepting on the north side, evidently came from the Pyramid, being the same in color, a yellow ochre crust, two or three feet deep, but underneath are fragments of white limestone only. Prof. Smyth particularly wanted a stone where two surfaces met together. At last Alee Dobree found one [and more were afterward found] with an angle of 128 degrees, showing that it was fitted to the angular inclination of about 52 degrees of Pyramid sides. The outside surface was like bright-painted brown walnut wood; the interior sides were white, with traces of white cement, and in smoothness far exceeding the chisel work of our day. These specimens were probably knocked off to suit the rectangular masonry of new buildings, in the construction of which they were employed. The rubbish heaps on the east, west and south sides were never explored.

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, i. e., ascertaining very closely the proportion of length between the diameter and circumference of a circle, and it is accomplished at the Great Pyramid by giving its sides such a particular angle of slope that the vertical axis shall bear to two sides of the base, the proportion of 1 to 3.14159. The angle of slope of the sides is 51 degrees, 51 minutes, and 43.3 seconds. It is easy to see that a very slight variation in the angle of slope will affect the height either to augment or to diminish it. But with this exact angle, we have a height of 5813 Pyramid inches, or 5819 English inches.

"We do not give these lengths to a minutely fractional exactness. Of course, the ratio between the height and the sum of two sides, being as above intimated, the height becomes the radius of a circle, whose circumference is equal to the sum of four sides, and the area of a right section is in the same ratio of the base.

Now why or how was this exact angle given to the sides? Was it a mere accident, a strange coincidence? A variation of one degree, or even one-half degree, would have rendered this ratio, of course, impossible. Are mathematical truths evolved by accident, or would such a truth be accidentally expressed in the erection of such a monument? If by the merest chance one such expression were lodged in eighty million cubic feet of masonry, how enormously would the chances multiply against the embodiment of a second and third mathematical problem? Yet there are more than three, or three times three important scientific truths in the Great Pyramid.

"This building's first astronomic problem was discovered by Wm. Petrie, in 1867, determining the sun's distance from the earth. This was represented at the Pyramid, 4,000 years ago, by its chief line of measure, or its central vertical height, when multiplied by the numbers which its shape typifies, to wit: 10 raised to the 9th power. In other words, 5819 English inches multiplied by 1,000,000,000 equals 91,840,000 miles nearly. No other building, not even St. Peter's at Rome, or the Strasburg Cathedral, has ever attained such a height as the Pyramid.

"A peculiar relation exists between the sun's mean distance, the size of the earth, the number of days in a year and the proportion of the Great Pyramid. What is that relation? The length of a base side of this Pyramid [and not in another pyramid in Egypt], is such that when divided by the number of days in a year, that is 365.242, the result is to develop not only a convenient measuring rod, but one with the inestimable recommendation of being exactly the ten-millionth of the straight distance from the earth's centre 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,' says Prof. Smyth, makes so, pre-eminently proper a nature-reference to scientific linear measure, that one of the latest and ablest of American pro-French metric writers, President Barnard, of Columbia College, New York, recently acknowledged that if the French metrical system had now to be created anew, its promoters would profit by what is now known.

"Hence, nothing better in science can be imagined even to the masters of science, than the Great Pyramid's base side standard for a unit of measure in the sacred cubit of 25 pyramid inches. If we divide 9,131, the number of inches in length of a base side by 365.242, we have, as a result, the 25 inches of the sacred cubit. That length is quite diverse from the 20.7 inch cubit of profane Egypt, Babylon, and other Canaanite 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. And this is the cubit which Moses told his people was the cubit of the Lord their God, according to the admonition, See that thou make all things according to the pattern showed to thee in the mount.' There seems to be a reference to this cubit in Ezek. 43: 13, where it is said: The cubit is a cubit and a hand breadth,' and again in 2 Chron. 3: 3, where it is said, in reference to the dimensions of Solomon's temple, The length by cubits after the first measure was threescore cubits.

"Be it remembered, therefore, that the earth's all-important axis of rotation measures just 500,000,000 of Pyramid inches, fives and tens being the basis of the Pyramid's system of numeration, for there are that number of corners and sides. Thus the Great Pyramid's cubit is a wonderful measuring rod, and the Pyramid itself is remarkably commensurate with the sacred cubit on the one hand and astronomically with the earth itself on the other, with an accuracy never yet attained by any other existing stone building, or work of man anywhere. This cubit was brought into Egypt at the building of the Great Pyramid, monumentalised there in stone before the visit of Abraham, and its original taken back by the owners into Palestine.

"The same standard was again brought into Egypt by the children of Israel, but carefully taken out with them at the Exodus, and exclusively used by them in the preparation of the Ark of the Covenant, and other sacred vessels, in the wilderness. Again, for the third time, it was brought before the world, though with variations, when the Goths and Saxons appeared in the west of Europe.

"We have thus two factors, the inches in a cubit and the days in a year, and these, multiplied together, give the length of a pyramid's base side exactly. Is this an accident? Impossible.

"A little within the antechamber begin the granite constructions of the Pyramid, every stone outside and in, hitherto seen, except the portcullis blocks at the beginning of the first ascending passage, being limestone. Mr. Smyth was two or three days measuring and re-measuring the ante-chamber, with the help of a ladder. We defer a description, only remarking that it is entered by a low opening, from the Gallery, and that a granite leaf is found on the east side, 43 inches from the floor and roof, and cemented with pure white cement.

It is formed in two pieces. On the upper is *altorelievo* sculpture, one inch thick and semi-circular in shape, 7x7 inches in diameter at the inner outline, and 5x5 at the surface. It looks like a handle to lift the upper half and perhaps disclose a hollow space, with the key of the Pyramid. This chamber is 116 Pyramid inches in length, 65 inches in breadth from east to west, 149 inches in height. The south granite wall of the antechamber is 120 inches in thickness, with a passage to the King's Chamber 43 inches in height.

"The antechamber is 41.5 broad and 116.26 inches long, and there is a peculiarity about the length, that part of it is in granite and part in limestone, and the granite portion is in length 103.033 pyramid inches. Now, if we multiply this last number by 50, the course of masonry on which the chamber stands, reckoning upward from the base, we have 5,151.5 inches, or the length of the side of a square which is exactly equal in area, to a direct vertical section of the Great Pyramid, or to a circle having the vertical section of the Pyramid for a diameter, exhibiting, in fact, another form of the problem of squaring the circle, which the ancient idolatrous nations knew next to nothing about.

"Again, if the above number of 116.26 inches be multiplied by 50, the result is 5,813 Pyramid inches, or the ancient vertical height of the Great Pyramid, as derived from the mean of all the measures of it. But can any reason be assigned for these exact measures of 116.26 and 103.33, exact to a fraction, even in thousandths, neither less nor more by a hair's breadth? The reason is obvious in the forethought of the Divine Author, and not in any blind and senseless philosophy of chance, nor in any conjectured ingenuity of the uninstructed Egyptians of those days.

"In the King's Chamber a beginning was made by measuring the stone floor joints. There are four straight, horizontal stone joint courses and five equal stone courses in the wall spaces from the floor to the roof, with needle-proof closeness of the joints. Each course is 45 inches high, except the lowest, which is only 42 inches above the door. The principle of fives is a grand tendency in the Pyramid, and is carried out even in the temperature; that is, one-fifth the distance between the freezing and boiling points of water above the former. The temperature of the King's

Chamber is 50 degrees, which is the mean temperature both of all lands inhabited by man, and the most suitable degree to man,—a temperature below which human nature seeks methods of warming, and above which it seeks methods of cooling, and is also the most suitable for work or play, prayer or praise, and all the accuracies of science. This Chamber is shielded from the outside heat and cold, by a thickness of nowhere less than 180 feet of solid masonry.

"The size of the King's Chamber, in Pyramid inches, is 230 in height, 206 in breadth, and 412.132 in length. And why is it that length? Apparently no one ever thought of that, until in July, 1873, Prof. Smyth, guided by a previous, kindred discovery of Capt. Tracey, in the antechamber, ascertained that Pyramid inches in the King's Chamber stand for Pyramid cubits outside the Great Pyramid. Now this quantity above mentioned, that is, 412.132, as the diameter of a circle, represents accurately in area a square, one side of which equals 365.242 or the number of days in a year, or the number of cubits in a base side of the Pyramid. And that number, that is, 412.132 represents in area a circle the radius of which equals the height of the Pyramid, in cubits, or 232.52 cubits.

"There are five wall courses in the King's Chamber of granite, as we enter the low doorway into that magnificently finished room, which is equal to fine jewelry polish. Each course around the room is about four feet in height, except the lowest course which sinks one-tenth below the floor, so that the top of, the lowest course is on a level with the top of the granite coffer. Two separate sets of measured numbers in Pyramid inches, for the length, breadth and height of the lowest course, give, when divided by the coffer's contents, 50. So we have the multiple of $5 \times 5 = 25$ and twice $25 = 50$. Now 50 is a prophetic or jubilee number, and it is somewhat striking that the King's Chamber stands on the 50th course of masonry from the Pyramid's base, whereon also stands the granite coffer, a vessel with commensurable capacity proportions between the inside and out, and wall and floor, in a room with five courses, composed of 100 stones, and with a capacity proportion of 50 to the five of these courses. It is a peculiar feature of the coffer that the cubic capacity of the outside is twice that of the inside, and the number of cubic Pyramid inches is nearly 71.250. And these 71.250 inches comprise the same cubic capacity as the Ark of the Covenant. Is this accidental? It may serve the purpose of incredulous persons to call this coincidence a mere fortuitous circumstance, but it cannot disturb the connection of God-fearing men, that His hand formed, or caused to be formed this wonderful pyramidal vessel. Its fourth part also represents the old Saxon measure called a "quarter," while again its typical division into five times 500 parts produces a standard unit of Pyramid capacity, practically equal to the old British wine pint; equal in weight to the British pound also. These 2,500 pounds form also the Pyramid ton, coming between the avoirdupois and shipping ton.

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

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

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

"Again the modern astronomer may measure at midnight the angular distance of the Pleiades from the meridian. Or he may measure the angular distance from the old pole star from the present pole of the heavens. In either case, by appropriate astronomical calculations, it can be determined how long those stars were on the meridian. And this time agrees very nearly, if not exactly, with that before mentioned. Thus we have something definite and tangible relative to the true age of the Pyramid. We are not borne backward into pre-historic or even antediluvian antiquity. At 2170 B. C., the structure rose from its base, certifying by the verdict of astronomy the date of its origin."

This voluminous and undisputable reasoning upon the great facts of the Pyramid are here given, with the hope that when it meets the eye and ear of the doubting Saxon and the infidel Gentile, it may turn their attention to the everlasting Gospel of King Jesus, the Lord Savior and Redeemer of mankind. Such facts are not to be swept away from human credence by a faithless, trustless, unfeeling enemy.

A TABLE OF MEASUREMENTS

The base of the Pyramid covers 13 square acres.

The length of a base side is 9,131 Pyramid inches.

The vertical height is 5,813 Pyramid inches (484 feet).

Solid contents of the Pyramid, 313,590 cubical fathoms.

The mouth of entrance passage, 50 feet above the ground.

Entrance, 25 feet east of the center.

Doorway, 47.3 high, 41.5 broad, dips at an angle of 26.3 degrees.

Subterranean rock chamber, 100 feet below the center of the base.

Subterranean chamber is 46 feet long and 28 feet broad.

Ascending passage leading from the entrance passage to the Grand Gallery, has its junction with the entrance passage at the distance of about 1,045 inches from its mouth.

This passage is 47 inches in height, 41 in breadth, elevation 26 degrees.

Southward up the first ascending passage to the commencement of the Grand Gallery is 1,542 inches.

The floor length of Grand Gallery from north, beginning to its southern termination, is 1881.2 inches. Height of Grand Gallery about 339 inches, or nearly 28 feet.

Height of the door at the north end of Grand Gallery, is 53 inches.

Door at the south end leading to the antechamber, 43 1/2 inches.

From the beginning of Grand Gallery floor to the well called Souterrain, is 33 inches.

The southern wall of Grand Gallery impends 1 degree. Length of Grand Gallery midway between floor and roof, 1,878.4 inches.

Number of roof stones to this Gallery, 36.

Number of overlapping stones on the side walls, 7.

Cubical contents of Grand Gallery, 36,000,000 inches.

Strange exit from the upper corner of Grand Gallery, 28 feet above floor.

Length of short passage leading from the Grand Gallery to the antechamber is 52.19 inches.

Length of antechamber, 116.26

Breadth from east to west, 65 inches

The height, 149 inches

Wall of passage way between ante and King's Chambers, 100 inches thick.

The King's Chamber is 412 in length, 206 in breadth, 230 in height.

King's Chamber shielded from outside heat or cold by 180 feet masonry.

Temperature of King's Chamber, 50 degrees.

From base of Pyramid to King's Chamber, 50 courses of masonry.

Wall courses of granite in King's Chamber, 5.

First 4 courses, 4 feet high, 5th and lower one sinks one-tenth below floor.

Outside measurement of coffer in King's Chamber: length 89.62, depth 41.13, breadth 38.61.

Footnotes Chapter 16

1. Great Pyramid, by Wm. H. Wilson.
2. Great Pyramid Mysteries, p.
3. Josephus, B. 1. ch. 2.
4. Great Pyramid Mysteries, p. 22.



The Signification of the Stone Witness.

LESSON SEVENTEENTH

WHO BUILT THE PYRAMID? — WHEN IT WAS TO BE UNDERSTOOD. — THE WELL. — THE HOLY ALLIANCE. — KNOWLEDGE INCREASING. — MEANING OF THE STEPS.— TIMES OF TROUBLE AND PERPLEXITY. — SUDDEN TERMINATION OF THE GOSPEL AGE. A SELECTED COMPANY. — PLANETARY COMBINATIONS. — MEN'S HEARTS FAILING THEM.

THERE is such a vast amount of scientific, astronomical, and prophetic truth centred in and about The Great Pyramid of Jeezeh, that I cannot give all here; hence refer the reader to Prof. Piazzzi Smyth's "*Life and Work at the Great Pyramid.*"[1]

For our present purpose I draw on Mr. Wilson's description of the prophetic character of this notable stone monument "in the midst of Egypt."

"Now the man who built the Great Pyramid, or laid its foundation in 2170 B. C., must have been a contemporary of, but rather older than Abraham, according to the best Biblical Chronology. Melchizedek was a grandly mysterious kingly character, to whom even Abraham, offered the tenth of the spoils. He was king of Salem which some consider to have been Jerusalem.

"The Great Pyramid was only to be understood in the latter days of the world, and was destined then to prove 'the inspiration, origin, and Messianic character of its designs, to both religious and irreligious; in manifesting forth in modes adapted to these and the approaching times, the original and ineffable inspiration of Scripture,—as well as the practical reasons for expecting the return of Christ to an undoubted personal reign for a miraculous season over the entire earth.

"Never was there any building so perfect as the Great Pyramid in fulfilling both the earliest words of the Lord given by Inspiration, and also New Testament types of the Messiah. And if the Great Pyramid is not mentioned in so clear a manner in the New Testament, that all men may instantly see it, whether by name, or figure, that may arise from its being connected with the second and future rather than with the first and past coming of Christ, which the New Testament was mainly to chronicle and expound. The first ascending passage is found to be 1542 inches long, and these inch years measure the Jewish dispensation, terminating with the first advent at the commencement of the Grand Gallery. Thirty-three inches from the beginning of the Grand Gallery floor is the mouth of a well-like opening, descending pretty directly downwards to a cavity in the rock called Souterrain, below the Pyramid base, and then curving southward until it reaches the 4,000-inch passage, a little north of the deep subterranean chamber. This well is understood to represent the Savior's death and descent into the grave at the close of His laborious and suffering life of thirty-three years, while the ejection and disruption of the stone that originally closed its mouth expresses His resurrection and triumph.

"Following along the Grand 'Gallery 1,815 inches from its commencement brings the explorer to a step which rises about thirty-six inches. Measuring from the step, in the general direction of the ascent, or from 1,815 to 1,882, are sixty-seven year-inches, but if measured horizontally, along the floor, we have sixty to sixty-one inches to the wall, or to the commencement of the low passage leading to the antechamber. It is remarkable that the Holy Alliance was formed in 1815, after the terrible wars of France, with an avowed object of creating peace on Christian principles, but really to maintain the existing dynasties. The difference between these two short lengths of sixty-one and sixty-seven inches involves also an interval of difference between 1876 and 1882 inch-years in the entire length, or an interval of six inches. It is a notable circumstance that the southern wall impends over just this space. From 1815 onward we have the day of

preparation. This is the period spoken of when many shall run to and fro and knowledge be increased.

"The mounting of the step indicates the conquests of Nature's powers in manifold ways. The steam-boat, the railroad, and the telegraph, with multitudinous discoveries, all bear witness to this well-defined era. During this period the Word of God has been circulated as never before; during this time there has been developed a marked and decided conviction among the followers of Christ that His advent is imminent.

"It is a structural fact in the Pyramid, that after the Grand Gallery there follows a more contracted passage than any preceding it, running under the impending south wall, and opening into the antechamber. The breadth of this south doorway is a little over forty-one inches, and its mean height about forty-three inches. The length of this short passage is fifty-two inches.

"Prof. Smyth concludes that this low, difficult, straitened passage, fifty-two inches or years long, must be the period of the times of trouble and perplexity and darkness of the nations, living, not exactly as in the old times, without God in the world, but pretending that they can be a god to themselves by the help of their own science.

"To those who think the coming of Christ for His saints is imminent, notwithstanding a period for the duration of those calamities which are to befall the ungodly may be indicated as above, it may be interesting to quote again from the Astronomer when writing to the editor of a book entitled, *The Pillar of Witness*.'

"When the Grand Gallery terminates at the 1881-2 southern end, and a distressingly low passage begins, testifying, probably, to times of difficulty and oppression to follow, there is a peculiar mode of escape or exit from the upper (or near the ceiling) corner of that southern or 1881-2 end of the Grand Gallery; no less than a small, concealed passage-way, far above the heads of all travelers below, and leading to a sort of sanctuary over the ceiling of the King's Chamber, the final end of all the historic series of chambers and passages in the building. This sanctuary is not a place for living human beings, or any walking bodies, the floor being all up and down in huge knobs of granite, and the height too small; but the ceiling of it is exquisitely smooth and true, in polished red granite, and of the same length and breadth as the ceiling of the King's Chamber below.

"There is nothing known in the Egyptological or scientific theories of the Great Pyramid that can pretend to explain that strange exit from the upper corner of the Grand Gallery, twenty-eight feet above its floor, and that one sort of sanctuary to which it leads being thus left accessible to winged beings by the builder; but the sacred theory may point to it as typical of the carrying up of the saints to above the clouds, just before the troubles of Antichrist begin.

"There are also four somewhat similar hollows in the masonry above said sanctuary, and they all act with them usefully in defending the King's Chamber from destructive pressure; but the other four are sealed up hollows; why, therefore, was the fifth and lowest one left open and furnished with a regular channel of approach, but one which could not be stormed by the world, or any foot soldiers, because it is 28 feet above the floor to which such beings are confined, and is all but invisible from there; in fact, I doubt whether one in 500,000 visitors knows anything about it; yet there it is and has been, apparently, from the days of Melchizedek.

"The author of the *Pillar of Witness*, says, we have come to that momentous era to which I have adverted, 1881-2. I do not think the professor expects a positive answer to his question of, "Why, therefore, was the fifth and lowest one left open and furnished with a regular channel of approach?" for no one from personal observation and prophetic study was better able to reply to it. How interestingly solemn the thought that the only way to escape the unprecedented trouble

coming upon this world in the very near future is by that ereptive act by which a prepared and waiting few are caught away to meet the Lord in the air! The same prophet that speaks of the pillar in Egypt foretells the ascent to the safety of the upper courts: "Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were, for a little moment, until the indignation be overpast."

"Mr. Russell, of Canada, says: My impression regarding the Grand Gallery would naturally be, that as it commenced with the first advent of Christ, its terrain action would be with the second advent. Now the question arises, Does the Grand Gallery in the Great Pyramid really and truly represent this dispensation, and does its termination represent the close of the Gospel age referred to by our Lord?

"Looking at the parables recorded in Matt. 13, we find that they are peculiar to this age, representing its varied progress and sudden and unexpected termination, in the midst of overwhelming judgments upon the wicked, and miraculous escape of the righteous. Now, is there anything in the Great Pyramid's Grand Gallery corresponding with what is recorded in those parables, as well as Christ's further prophecy of His second coming, and accompanying events mentioned in Matt. 24, Mark 13 and Luke 21? All those prophecies go to show that this Gospel age will terminate suddenly and unexpectedly for the great mass of the human race, even as the sudden sweeping deluge in the days of Noah, the elect only escaping, by being gathered by angels from one end of heaven to the other.

"Comparing with the Grand Gallery we find that from the first advent it continues one unbroken passage, ascending uniformly with an incline of 26 degrees, higher and still higher, until it terminates suddenly and abruptly at the south impending wall, where there are but two small passages of exit—one at the bottom of the overhanging wall, a narrow passage or doorway leading down from the level plane of the great step into the antechamber, while the other passage of exit leads almost horizontally down from the highest point in the south impending wall, into the heavens above the King's Chamber. This latter passage can only be approached by persons being caught up,—so the passage may symbolize the coming of Elijah, or the second coming of Christ, or the resurrection of the Bride, the Church of the First-born, or it may symbolize all these enumerated events.

"After having given his views on the relations sustained by the Bride, the first fruits, and the harvest, to each, Mr. Russell proceeds to inquire:

"What does the passage into the antechamber denote? Does it symbolize the great tribulation into which the harvest enters, and is afterwards delivered by entering the antechamber? Or does the tribulation of the harvest occur this side of the impending wall, and of 1881-2?

"I cannot, at present, suppose that the north air channel symbolizes the second coming, for then the advent would not take place until we reached the second pilaster in the antechamber. According to the New Testament prophecies, Christ comes at the harvest, and the harvest occurs at the end of the age; therefore, if the Grand Gallery represents this dispensation, we can come to no other conclusion, I think, than that Christ is at the very door. One thing is certain: When the Grand Gallery terminates, whatever that may signify, a complete change takes place in the whole course of human events.'

"Prof. Smyth concludes that the Great Pyramid was built under the influence of Divine inspiration, and that it contains the memorials of a system of weights and measures that is designed to be perpetual, is entitled, at least, to more than ordinary respect and consideration. No less respect is due to the conclusions of the distinguished Astronomer and to the opinions of other talented and learned investigators, that these measures are chronological, and reach great epochs in human history. So far, at least, grand events have occurred where its inch-year periods

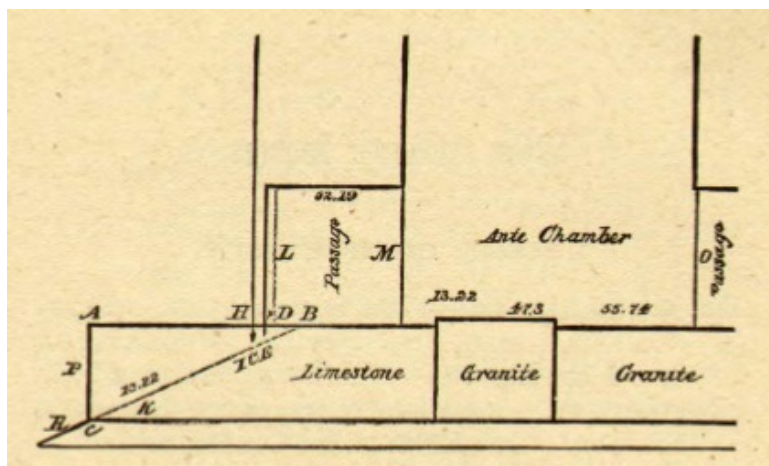
have indicated marked changes. The Grand Gallery is on the eve of termination. [England secured Cyprus, became protector over Egypt and holds the key to Afghanistan.—Author.]

"As already stated, there is an egress to a symbolized heavenly chamber of safety, but it is attainable only by beings who can move upward like the angels of God. To do this we must be changed and become like them. A selected company of faithful waiting ones will thus be changed to meet the Lord in the air.

"There is another egress, but it leads through a pathway of tribulation. The question now forces itself home upon our attention as to what our own particular, personal destiny shall be. Shall we be left to enter into that time of trouble, such as never was since there was a nation, or shall we escape by a translation? We are entering into the space of those few inch-years covered by the impending wall. The Pyramid indicates the alternative of translation or tribulation.

"The Great Pyramid has stood in its solemn, stately grandeur while great empires of the world have arisen, declined, and fallen to ruins. Its teachings were only to be understood in the latter days. It now reveals the inspiration, origin, and Messianic character of its designs. Its impressive lesson now is that our dispensation nears its close. About synchronously with the 1881-2 inch termination of the Grand Gallery, we are to have a planetary combination as to three of our largest planets connected with our solar system. In 1880, these planets all reach the nearest point of their several orbits to the sun, at precisely the same time in the year. This event has not occurred before for 2,300 years. Let us bear in mind that 2,300 years is the long-appointed time given by the "Wonderful Numberer," that spans both Jewish and Gentile time. There were 490 years cut off on Daniel's people commencing B. C. 420 and ending A. D. 70. The 1,810 years remaining, terminate the long vision, when the sanctuary and host shall no longer be trodden under foot. Scientific authority predicts that most wonderful and violent atmospheric and magnetic changes will attend the unusual planetary conjunction. Political changes foretold more than 2,400 years ago are taking place in our present existing generation. A grand crisis is imminent. The whole world is feverish with anxiety. Men's hearts are now failing them for fear and for looking after things that are coming upon the earth. Let us watch, pray, and be sober, and strive to so live that we may at last be found by our Lord in peace, without spot and blameless."

Now, while this outline of probabilities may not be accurately fitted upon the Divine Arrangement, it is here given to awaken thought and encourage further investigation. That the elements have been extraordinarily agitated the past several years, many witnesses can testify. The Great Pyramid will bear study and measurement in behalf of Divine truth. Its Alphabet is just being opened to human understanding, and no marvel if some should occasionally misplace the letters.



**VERTICAL
LONGITUDINAL
SECTION OF THE
FLOOR OF
THE STEP, PASSAGE
AND ANTECHAMBER.
EXPLANATION OF
DIAGRAM**

A—North end of step. B—Termination of Grand Gallery

C—Junction of Grand Gallery with step. D E — Junction of Grand Gallery with low passage. F G —Point where Antechamber must set into Grand Gallery, to correspond chronologically with date, A. D. 1878.4 on inclined floor. H I —Point where plumb line from

top of Grand Gallery wall would strike step and inclined floor. K—End of 1826.21 measurement under step. L—Passage Entrance from Grand Gallery. M—Entrance to antechamber on leaving passage. O—Low passage (two inches long) from antechamber to King's Chamber. P—Step. R—Grand Gallery floor.

DIMENSIONS

Line A H measures 55.80. Line A F measures 58.94. Line A D measures 62.14. Line A C measures 36.06. Line C K measures 13.22. Line C I measures 61.86. Line C G measures 65.41. Line C E measures 68.96. Lines A H, A F and C D on step are equivalent to C I, C G and C E on floor. The difference is equal to the angle of incline.

Footnotes Chapter 17

1. Published by Isbister & Co., London.



Seven Universal Empires

LESSON EIGHTEENTH

THE METALLIC IMAGE. — THE LITTLE STONE. — NEBUCHADNEZZAR SAW FIVE EMPIRES. WHAT THE STONE REPRESENTS. — THE FIFTH KINGDOM NOW COMING UP. — JOSEPHUS' TESTIMONY. — THE SIXTH KINGDOM. — THE SEVENTH OR COMPLETED DOMINION OVER ALL.

TEXT.—*Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth.*—Daniel 2: 31-35.

TWENTY-FIVE hundred years ago these words of Daniel were uttered to King Nebuchadnezzar, who then reigned over one of the greatest empires in the world. He saw a "great image," bright and excellent, with massive proportions and outstretched arms, with golden head, silvery arms, brassy thighs, iron and clayey legs and toes. As he stood beholding the metallic statue, he saw "a stone cut out without hands." This was certainly remarkable—more than ordinary. The stone smote the metallic image upon his feet and "brake them to pieces." And more, "the iron, the clay, the brass, the silver, and the gold were broken to pieces together." The entire visionary structure was demolished. We observe that, according to the divine order, the toes and legs, representing the Roman, or fourth universal kingdom, was first smitten, then the brazen, or Grecian kingdom, next the silvery, or Medo-Persian Empire, and last the golden, or Babylonian realm went down beneath the stone's crushing power. We also bear in mind that the stone appeared and went to work on the image immediately.

Nebuchadnezzar was "the head of gold." "Thou, O king, art a king of kings." Not simply a king of ordinary subjects, but a king of kings. He was over kings, would stand at the head, and continues. A czar still exists. If we have not Nebuchadnezzar we have Alexander, czar. There has always been a zar, a "head of gold." Babylon's zar wanted to know "what should come to pass hereafter."—Dan. 2: 29. This hereafter, to our mind, means all the future history of human events from Nebuchadnezzar's time. He saw five empires, four symbolized by the great image and one by a stone from a mountain.

Daniel informed King Nebuchadnezzar that God's hand was in this wonderful dream and future work. "For the God of heaven hath given thee a kingdom, power, and strength, and glory."—Dan. 2: 37. He subjugated Egypt, Phoenicia, Palestine, Arabia, Spain, Thrace and Pontus, and the entire habitable world. Twenty-three years after his death, the empire crumbled and was succeeded by the kingdom of silver. Bear in mind that, by the facts in history, the light of reason, and the analogy of Divine Scripture, we believe that the first universal empire was temporal, not spiritual.

The Medo-Persian Empire.—Commentators, annotators, and writers on prophecy agree that "breast and arms of silver" stands for this second universal empire. It was "inferior" to its predecessor, as predicted by Daniel. It did not carry its conquests into Africa or Spain, and its kings were by no means noted for their goodness. Its duration extended over two hundred years. I quite agree with the writers on the work and character of this nation, but would have the reader remember that, like the Babylonian Empire, it was temporal, and not spiritual.

The Grecian Empire.—It is agreed that the "belly and thighs of brass" stand for the third universal kingdom, recognized as the Grecian, at the head of which stood Alexander the Great: but it was a temporal, not a spiritual kingdom.

The Roman Empire.—Again there is agreement among Biblical students that the "legs of iron, and feet part of iron and part of clay" symbolizes the fourth, or Roman Empire. It was to be "strong as iron; forasmuch as iron breaketh in pieces and subdueth all things."—Dan. 2: 33,40-43. By this we see that this empire was to be stronger than the three that preceded it, for it was able to break them in pieces. Josephus taught that, as the two arms of silver "denoted the kings of Media and Persia, so the two iron legs represented the two Roman consuls." The feet stand for the same power, but in a weaker form—clay mixed with iron,— "miry clay" at that. The genuine iron Romans were indeed mixed with the clayey barbarians.

In course of time this kingdom, possessing "great iron teeth," was divided into ten lesser kingdoms, thus suitably symbolized by the ten toes. Baxter falls into the common error when he teaches that Great Britain is one of the toes of this two-footed empire. He asserts that Britain is a little toe of the image. How the greatest empire of this age could be represented by a little toe, we shall leave with those who know. Now the ground upon which we deny that Britain does not stand for any toe, is that she was never conquered by Rome—was therefore never a part of that kingdom. Rome, after seven years' conflict with the people of Britain, got as far as Kent and the country south of the Thames River. They never succeeded in going beyond the Grampian Hills, and the people of Wales (Simeon) were never subjugated. The Romans kept the "barbarians," as they called them, in their "mountain fastness" but finally, to hold the people in their strongholds at check, they built a stone wall across the entire country. But this did not conquer the natives, and the result was, the Romans, wearied with the struggle, retired from the island. Sir James Mackintosh says the Roman possession was but nominal. Their abandonment of the country took place about the middle of the fifth century, A. D., or about the time that some of the Ten Tribes joined Dan and Simeon. Before withdrawing his troops, the Emperor of Rome notified the people of Britain, where he had gained a foot-hold, that he could protect them no longer and that he "absolved them from their allegiance" to him.

Where, then, is the ground for regarding Britain as one of the ten toes of the image? The facts are, Britain was never subdued by Rome, and Rome voluntarily abandoned what little she did possess. If we put Portugal in as one of the toes, the facts of history and the vision of Nebuchadnezzar will more fitly join together. On the right foot we may arrange France, Spain, Italy, Austria, and Portugal, and on the left, Turkey, Greece, Egypt, Tripoli, and Syria. In all these kingdoms there have been, and still are, elements of weakness and elements of strength. They have all "mingled themselves with the seed of men," forming alliance with savages and barbarians. Mede says: "The Roman Empire to be the fourth empire of Daniel, was believed by the church of Israel both before and in our Savior's time; received by the disciples and apostles, and the whole Christian church, for the first 300 years without any known contradiction." All of this I heartily endorse with the reminder that the Roman Empire was a temporal, and not a spiritual dominion.

The four Empires were temporal, literal, tangible; and as one went down, the others rose, i. e., as the Babylonian fell, the Persian came up, and as the Persian decayed, the Grecian sprang up, and when the Grecian was no more, then the Roman prevailed. There were no crevices in the metallic statue, so there are no gaps between these empires. Nebuchadnezzar saw away down to the second coming of Christ, for he saw the stone demolish the wonderful statue, and take its place in the whole earth.—Dan. 2: 44

And now shall we hunt for the Roman Empire? Is she yet as "iron," strong and full of fierceness? Where is she? Down in the toes—weak, decaying, almost gone.

"Had we lived in the age when Babylon was in all its glory, it would not have been easy for us to have foreseen the succession of Empires, to have known their names, or to have imagined how strikingly they would answer to the symbolic representation of 'the gold, the silver, the brass, the iron, and the mixture of iron and clay.' But now that all the four Empires have had their rise and fall, and more than four-fifths of the prophecy is fulfilled, it must be an easy thing to see where we are."

We maintain that, as the stone cut out of the mountain has rolled down upon, and crushed, the four universal Empires prefigured by the metallic statue, there must be a fifth, or stone kingdom, now existing. With this view let us look for the evidences.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces all these kingdoms, and it shall stand forever."—Dan. 2: 44. Some expositors insist that we must read it, "In the reign of some of these kings, God will set up a kingdom." Is not this "some of," an addition to Divine Truth? It does not come that way from the prophet. It might have come thus if God had so desired it, but he left out the "some of," and expressly says, "In the days of these kings."

Now, if we can show that from Nebuchadnezzar's time on, down to the present, a people has been growing and bearing all the marks and lineaments ascribed to it in the king's dream and Daniel's interpretation, then that kingdom must be the one that "shall stand forever."

The "kingdom" was not to be left to other people. If it would not be left to others, then it certainly belonged to a certain people. This kingdom represented by a stone, was inalienably fixed in a people. The king saw its beginning. It existed when he lived. As many years had elapsed in the building up of the Babylonian Empire, so many years had gone by since the kingdom, symbolized by the little stone, had begun. The "head of gold" was complete because the Babylonian Empire was complete—in its most glorious state. Illustratively speaking, there was a time when the gold in the head was in particles; then a time of gathering; a time of formation; so there was a time when the Empire was in fragments; then a time of gathering, and lastly, a period of completion. Now all this took long time. In like manner there was a time when the "stone was cut out." There was a time when the kingdom represented by it began. It did not begin by order of human beings. Its origin was divine. "I will make of thee a great nation, and I will bless thee, and make thy name great," said God to Abraham. Does this not look like a stone cut out of a mountain by divine hands? And to Isaac He said: "In thy seed shall all the nations of the earth be blessed."—Gen. 26: 4. And Jacob, in blessing Joseph, said of him, "From thence is the shepherd, the stone of Israel."—Gen. 49: 24. Will any assert that Jesus is of the house of Joseph? Nay, but he was of the tribe of Judah. What, then, does Jacob mean when he declares that from Joseph comes the shepherd of Israel, and the stone of Israel? Does he mean that in the latter days Ephraim and Manasseh, Joseph's sons, shall lead the flock? It, indeed, has that bearing. And the "stone of Israel" corresponds with the stone seen by Nebuchadnezzar.

The Israelites used stones as symbols on many occasions. Jacob set up "a pillar of stone" at Bethel. Joshua set up a stone under an oak tree as a witness for the people Israel. David slew Goliath with a small pebble.

Now this stone seen by King Nebuchadnezzar cannot represent Christ, since Christ's kingdom is a peaceable one, and does not break down other kingdoms with "carnal weapons."—John 18: 36; 2 Cor. 10: 4. The kingdom represented by the little stone was to "break in pieces and consume all these (four) kingdoms." Did Christ's kingdom break in pieces the kingdom of Babylon? If it did, then it broke a kingdom in pieces before it even itself existed. Could that be done? Did the kingdom of Israel help to break up the Babylonian Empire? Well, we have seen that one Cyrus, God's "anointed," was at the head of the army which scattered the kingdom represented by the head of gold; and we also have pretty strong evidence that this Cyrus was of one of the Ten

Tribes that were then dwelling in the region where Cyrus was born and reared. All this cannot be swept aside by the bosom of prejudice and unbelief.

Did the "little stone" have any part in breaking the Medo-Persian Empire to pieces and scattering it to the four winds of heaven? Let us see. Alexander was born and raised in Macedon, the country named by Dan. And some eminent writers maintain that Alexander the Great was of the tribe of Dan. Surely, there was a cause for this "King of the World," as he styled himself, "saluting the high priest" at Jerusalem when he met the remarkable procession of the Jews who had gone out from Jerusalem to meet him. If he was a Danite, we can account for his kindness to the Jews. The account given by Josephus, in book twelve and chapter eight, is so remarkable that it is here given as proof of this line of argument:

"The Jews also did altogether, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high-priest of the Jews? To whom he replied, 'I did not adore him, but that God who hath honoured him with his high-priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself, how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and give me the dominion over the Persians; whence it is, that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own hand. And when he had said this to Parmenio, and had given the high-priest his right hand, the priests ran along by him, and he came into the city; and when he went up into the temple, he offered sacrifice to God, according to the high-priest's direction, and magnificently treated both the high-priest and the priests. And when the book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended; and as he was glad, he dismissed the multitude for the present, but the next day he called them to him and bade them ask what favours they pleased of him; whereupon the high-priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired; and when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired."

This, indeed, looks as if Alexander was of the royal seed of Abraham, and raised up for the purpose of smiting the arms and breast of the image. If so, then he is a part of that stone cut out of the mountain.

But the Roman Empire arose and smote the thighs and belly of brass, and thus fulfilled the destiny assigned to it. That there were in this nation some of the elements of the stone, leading on to victory against the Grecian Empire, is indeed probable when we consider how the tribe of Dan everywhere asserted themselves.

Shall we, then, incline to the theory that this stone symbolizes a fifth universal, temporal kingdom rather than the kingdom of Christ? To me this seems clear. This kingdom that is to break all others in pieces, will also prepare the way for Christ's personal reign on earth with his saints. This fifth kingdom, represented by a stone, must not be confounded with the sixth universal, or millennial kingdom, presided over by the Lord himself. As the second consumed the first, and the third the second, and the fourth the third, and the fifth will the fourth, so certainly will the sixth, or Christ's glorious kingdom, consume the fifth.

It will not be denied that the kingdom begun in Abraham and brought to such a high standard in civil and religious liberty, has a spiritual bearing. Much of its character is symbolical of the spiritual kingdom begun by Christ; but this symbolical lineament is no argument against its being temporal. This stone must crush out all these kingdoms before Christ, the rejected stone, appears. "Christ is the rightful king, but not now the reigning king." Satan and the powers of darkness are not yet destroyed.

Some claim that the stone cut out represents Tea Tephi when she began to reign in Ireland, B. C. 600, but this is without divine proof. Nebuchadnezzar beheld what then existed and was to come to pass. He did not see a stone that was to be cut out hundreds of years hence, but one cut out. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." — Dan. 7: 13, 14.

The Ancient of days, in my judgment, refers to the house of Israel.—Isa. 24: 23; Ezek. 9: 6; Dan. 7: 9, 22. "Thus saith the Lord, the King of Israel, and His Redeemer, the Lord of hosts; I am the first, and I am the last; and beside Me there is no God. And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people?" We will now take the "Ancient of days" to mean God's ancient people Israel, and see how the verse reads: "And I saw in the night vision, and behold Jesus Christ came with the clouds of heaven, and came to His ancient people Israel, and they brought Israel before Jesus Christ, and there was given to Israel dominion."—Isa. 44: 6, 7.

The light of understanding will shine more brightly in these clay temples, if we shall remember that Nebuchadnezzar's visions were concerning temporal dominion; while Daniel's dreams referred to temporal kingdoms and a spiritual one. Nebuchadnezzar's dream denoted the temporal characteristics of his and successive empires, and that the interpretation of the dream by Daniel does not convey any spiritual aspect of those four kingdoms. It teaches the strength and splendour of the first empire; the inferiority of the second compared with the first; the power and influence of the third as being inferior to the second, and the fourth as the strongest of all. Then it closes with a view of the smallness of the beginning of the fifth universal empire, its development and ultimate triumph over all. "It shall stand forever." Set up in Palestine with all its former glory, having a temple resplendent with richness, grandeur and glory, this kingdom will receive Christ and His redeemed ones, who shall henceforth govern the world. At the end of one thousand years this sixth universal Empire shall be delivered up to God, and then will begin the seventh universal kingdom.—1 Cor. 15: 24.

England, or as we maintain, British-Israel, has smitten France 219 times, and always bruised her and came off conqueror. She smote Spain 35 times and the other toes 33 times, always triumphing. This is simply astonishing, unless we accept it in the light of prophecy and permit Britain to perform her mission as the stone cut out of the mountain,—God "shook the kingdoms," and "they fell down, there was none to help."



The Two Olive Branches.

LESSON NINETEENTH

WARNING REHOBAM. — TWO LINES OF THOUGHT. THE MYSTERY OF GOD. — DIMENSIONS OF TABERNACLE. — THE TEMPLE. — A WHEEL WITHIN A WHEEL. — MOSES AND ELIJAH. — A FEARFUL OVERTURNING.

TEXT.—*Then answered I, and said unto him, what are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, what be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole world.*—Zech. 4: 11-14.

And I will give power unto my two witnesses---These are the two olive trees, and the two candlesticks standing before the God of the earth.—Rev. 9: 3, 4-

IN the beginning of this work we called attention to God's double stem—dividing the people in Arphaxad and again in Abraham, thirdly in Jacob, then in Solomon, since which the two stems, Israel and Judah, have not united but are preparing. He also, significantly, pointed to this age of the world, in the blessings of Jacob to-Ephraim and Manasseh.

Even in 1 Chron. 5: 2, these stems are more faintly outlined in the religious heavens. "Judah prevailed above his brethren, and of him came the chief ruler, but the birth-right was Joseph's." Here the interests and future blessings of Israel and Judah were recognized as distinct before the separation; and when Rehoboam thought to subdue the Israelites for their defection, and institution at Shechem, he was warned by God's prophet not to do so. God said, "This thing is from me."

These two stems of the one olive tree, were God's elect to carry on his work in the two dispensations. Judah took the lead during the era of the law. He was the school-master in that day and age, and God's executive in preserving his code of ethics.

Since Judah's dispersion among all nations, Ephraim, or Israel, assumes the lead and prints the Bible, and sends it to all peoples and tongues. Judah's mission ended in the Messiah whom she rejected. Israel's mission is to carry blessings to the world. When her fullness is come, "then shall there come out of Zion a Deliverer, who shall turn ungodliness from Jacob;" and the two stems will be united on the mountains of Israel as " a green olive tree."

By some it is maintained that the two olive trees, the two witnesses, in the two dispensations are the two anointed ones, Israel and Judah, "who stand by the Lord of the whole earth,"—that the two stems of father Abraham, whose oil of divine grace has ever kept the two candlesticks burning before the Lord, and that "wild olives" may have been "grafted into the good olive tree," but the wild ones have never eaten up or consumed the good one.

We shall first present the line of thought to sustain this view, then take up the other perspective and give the testimony in its support.

"I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."—Rev. 11: 3. This occurs at the opening of the seventh seal and the sounding of the sixth trumpet.—Rev. 9: 13-21. In Rev. 10: 7, it is said that the "mystery of God shall be finished" at the beginning of the sounding of the seventh angel. The "mystery of God," which is finished, is the story of the two witnesses. Then the "mystery of

God" is clearly manifested in the meaning of the story of the two witnesses. Rev. 11: 1 begins with the command, "Rise and measure the temple of God." But where are the measurements? Are they given? Who, then, must measure the temple? The "two witnesses,"—Israel and Judah.

Let us first measure the tabernacle in the wilderness. The court (Ex. 27: 9-11) measures as follows: Length of north and south sides, 100 cubits, or 2,500 inches; breadth east and west 50 cubits, or 1,250 inches. Hence the sum of the sides and ends, or the entire distance around it equals 7,500 inches. The mean of sides equal 1,875 inches. These 1,875 inches (an inch for a year) mean 1,875 years, the time, B. C., when Isaac was offered upon Mount Moriah. Here the Lord began his spiritual temple. Here faith was tested and found true.

In verse two, commandment was given to leave out and measure not the court without or outside the temple, "for it is given unto the Gentiles." From B. C. 1875, we pass into the court and go directly from this enclosed fence to "the door of the edifice—the tabernacle of the congregation." This distance is 35 cubits or 875 inches. 1,875 years less 875 equals 1,000, which coincides with the date of Solomon's temple, God's house, when he ceased to dwell "in curtains," but met his people "in a house."—2 Sam. 7.

Before this, Israel had been going to school to prepare herself for a witness to the nations. Now "the stem of Jesse" had been chosen as the progenitor of the Lord Jesus, and light was to go forth from the house of the Lord in the Holy City, and Israel, as a witness unto the heathen.

No measurements of the temple are given, but when the order "to measure the temple" was given, it is said that God's witness prophesied 1,260 days, clothed in sackcloth. From Solomon to 1,260 years, brings us to A. D. 260, at which time Diocletian and Maximian commenced their fearful martyrdoms of Christians. It may be urged that rebellious Israel and Judah themselves were persecutors of Christ's children, therefore could not be witnesses for him; but it must be borne in mind that there is "an elect within an elect,"—"a wheel within a wheel."—Ezek. 1: 16. And these elect or faithful ones represent Israel and Judah. At one time, Moses, Aaron, Miriam, Caleb and Joshua seemed to be the only ones who were faithful in the wilderness, out of millions. Though God had cast off Saul, David regarded him as "the Lord's anointed." Kings and Emperors may be wicked, but still "the powers that be are ordained of God."—Rom. 11: 1-7.

Again, by the sufferings of the Lord Jesus, the warnings He gave of the sufferings of His followers, did not they witness in sackcloth? Were not His disciples mainly composed of the literal seed of Abraham?

From the time of the general persecution of Christians, A. D. 270, for a time, times, and a half time, Israel and Judah were dead, none professionally keeping the records. In 1530 A. D., England began to throw off her obscurity. She would permit no appeals to the court of Rome. In 1534 she abolished Peter's pence and threw off the Pope's supremacy in her country. In 1536 the Bible was ordered translated and printed. About this time the Turks had gained the zenith of their conquests, thus fulfilling Rev. 9: 14-21. "Then the ascension of the witnesses and the earthquake, which immediately precede the seventh trumpet, should synchronize nearly with the events described in Rev. 9: 14-21, under the sixth seal." On this line of reasoning, Israel and Judah are regarded as the "two olive trees," the "two witnesses."

We now take up another line of thought, trusting the Bible reader may glean some seed truths out of this great mystery.

The two witnesses are two men. They are sent to Jerusalem, because at the period of their visit, the city will be very wicked. They are to prophesy 1,260 days. They come from heaven where they had been "standing before the God of the earth." They are sent as special witnesses on a special mission. They have power to stop rain, to change water into blood, to "smite the earth

with plagues." Fire issues from their mouth, and their burning words overcome the wicked. They come because they are witnesses—know how and what to testify. They shall die in Jerusalem, and be resurrected.

Daniel knew one of these witnesses as "the Ancient of days," and the other was "like the Son of man." He does not say he was the Son of man, but like Him. He saw them as judges, condemning Antichrist.

"And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. 7: 20-22.

Daniel tells us that they shall judge Antichrist, and soon after his condemnation he shall be destroyed. Who, then, are the two witnesses? Moses and Elijah. Moses is the "Ancient of days," and Elijah the Tishbite is "like unto the Son of man." They shall have power over fire and water. When on earth they had this power. The mystery connected with the disappearance of Moses becomes clearer as we see him as the divine witness, one of the olive trees. He went up into Horeb and never returned to Israel. This is somewhat defined by Jude, who says that "Michael the Archangel, when contending with the devil, he disputed about the body of Moses, thirst not bring against him a railing accusation, but said, The Lord rebuke thee." Satan endeavoured to inflict death upon the body of Moses, but could not. He was yet in the vigour of manhood, for it is said, "His eye was not dim nor his natural force abated."—

Dent. 24: 7. Granted that he died naturally, there is nothing unreasonable in assuming that God resurrected him for future use.

They had special power over fire and water when here before. Moses called fire down on the Korathites for their wickedness. Elijah called down fire to consume Ahab's fifty men sent to arrest him.—2 Kings 1: 10. Moses, on account of Pharaoh's stubbornness, turned the Nile into blood. Elijah, during Ahab's reign, sealed heaven against rain. No wonder that "these have power to shut heaven, that it rain not in the days of their prophecy, and have power over waters to turn them into blood." In those days there will be a time of fearful trembling—a time of distress and indignation, thrones crumbling and dynasties diminishing. The world will be amazed and perplexed at the destruction of Antichrist and his multitude. He will have gained power over Palestine by his shrewdness and great scientific learning. He will be a notable electrician, and will understand how to deceive his subjects with the improved electrical apparatus of his day. Just now this science is beginning in its development. We are yet in the alphabet of this mighty force in nature.

"Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one Head."—Hosea 1: 2. The Jews, "the house of David," and the Eleven Tribes of Israel, the Saxons, will join in electing a ruler. But the "two witnesses" shall first overthrow Antichrist in Jerusalem, and then the "two sticks" shall become one. What awful and sublime events are before us! The God of heaven is gathering the curtains of the kingdoms together, and the signs of the times indicate an "overturning and overturning" of temples and kingdoms until the king-dome of this world shall become the kingdoms of our Lord Christ.

Antichrist Associated with Israel

LESSON TWENTIETH

THE COMING MAN. — THE UNRELIABLE. — RAW AND REFINED DARWINISM. — PREPARING THE WAY. — THE DESOLATOR JOINS THE DRAGON. — ISRAEL'S ULTIMATE TRIUMPH.

TEXT.- *That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, skewing himself that he is God.*-2 These. 2: 3.

THE Coming Man, here called the Son of perdition, is the theme of many. The most active minds, who are controlling the thoughts and expectations of the multitude, may find the idea of the Coming Man diversifying their theories and principles. Nothing is settled. Society, government, religion, science and philosophy are upon the waves tossed by a storm of unbelief and the mysteries of reconstruction. That which is accepted to-day is overthrown to-morrow. The reliable turns out to be very unreliable. The forces that were supposed immutable are found to be simply the circles of a sphere filled with boundless information. A new order for man must come out of all this chaos.

What about the Lawless One, Perdition's Son? What about the Antichrist foreseen by Christ, prophets and apostles? Will he come? Assuredly! The manifest tendency of things is proof that he is on his way. The thinkers of the world and a large class of professed followers of Jesus, wrapped up in Darwinism in the raw and Darwinism refined, following vain philosophies which deny both the Father and the Son, are but macadamising the highway for the Lawless One, the Antichrist. This truth may burn into the marrow of unbelief and cause the rattling of gnashing teeth, but it must be uttered.-1 Tim. 2: 1, 2. Though the facts are clearly delineated along the prophetic heavens, and the signs indicate their near approach to the fulfillment, the leaders of mankind will go on depending upon their own wisdom, not anticipating that by their heedless, unconcerned rush they are bringing upon the human family the most terrible plague ever felt by human beings—the plague of Antichrist. The whole earth will feel his influence, more or less, for the spirit of Antichrist has been among men since the day of Christ. But the seed of Abraham will especially feel the lashings of the Son of Perdition. "It is the time of Jacob's trouble."— Jer. 30: 3. The awful scenes will occur in and around the Holy City where Antichrist shall reign. He will plant "the tabernacles between the seas in the glorious, holy mountain," and there shall set up the "abomination of desolation."

The house of Israel and the house of Judah will first be restored. The "race of the weary foot," which has long been scattered among the heathen, and her sister, the house of Israel, reserved for "the glorious land," will come trudging home in ships and overland with money and with goods, filled with high hopes of future bliss and goodness.

"I am come," says Jesus, "in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."—John 5: 43. By this I understand the houses of Israel and Judah once restored, the question of a ruler will engage their attention, and a league of friendship will be made between them and the one who offers himself as their Messiah. By some it is maintained that this ruler, known in Scripture as Antichrist, shall reign seven years, "the last seven of the seventy-sevens divided out upon Daniel's people and the Holy City." For a time the inhabitants of Palestine will be very prosperous. Wonderful improvements, aided by recent discoveries in science, will rapidly spring up. With the vast resources at the back of this people, and the co-operation of influential representatives one can readily foresee the unprecedented prosperity of United Israel. In a few short years, the city of David would be transmuted into the

greatest financial or mercantile center in the world; for when the mighty hand of God shall have cleft Mount Olivet and brought the waters of the Great Sea near the Holy City, there will be abundant facilities to raise her to the zenith of fame and wealth portrayed by the prophets.

But the Desolator will spoil them. He will claim to be the Messiah and his vast fund of information will enable him to bring many to recognize him as their Savior. He will abolish the sanctuary service, which he himself assisted to restore, occupy the temple, confiscate the lands to be used by him in bribing his followers, and permit no one to rule or trade without authority from him. The people will thus find themselves in agreement with hell, helpless, vanquished for a season by a tyrant, the like of which was never before known. It will be then as in all ages,—the few will have open eyes while the multitude will go rushing headlong into devil-worship, led by Antichrist. The multitude is ever unwilling to have the scales brushed from their eyes. All these things are designed to test the people. Gold is refined by putting fire under the pot and over the pot. Do the people improve by the ills of preceding generations? Have the games of pagan Greeks been laid away in the tomb of oblivion by men who have passed into the, temple of Christ? Or are the principles of the heathenish games, shows and amusements cherished by civilized countries? Then they were pursued for the amusement afforded, now for the money that can be filtered out of them by betting and gambling in various ways. Even, professed Christians, who cannot turn a nickel into the coffers of the Lord once a week, take the front ranks in lusts, vanities, whims, pleasures and all shades of unscrupulous ministering to the flesh. This is simply getting ready for Antichrist. These are "the times of the Gentiles."

When Antichrist shall have spoiled the children of Israel, he will confer with the Czar of Russia, who shall think in his heart about going up against the Holy Land to obtain its gold and silver. They will make a compact—a league of friendship—for the Czar will flatter Antichrist, puff him up and thus win him over. Antichrist will himself be exceedingly wealthy. "He shall magnify himself above all." "The arms shall stand in his part." This is Russia. She shall assist Antichrist. Together their forces shall attack the faithful in Israel, and at the battle of Armageddon the entire forces of the dragon, the beast, the false prophet and Antichrist shall be utterly destroyed. By the fires of fearful trial God will save his people.

At this juncture the One True Savior, Jesus, will come in his glorified state and "so all Israel shall be saved."

"Great and awful has been the reign of death! Who can tell the associations of grief and pain, of dismay and agony, of streaming tears and broken hearts, of blasted hopes and ruined plans, of speechless misery and shattered reason, of desolate homes and bleeding affections, which throng around that chilling word—death!" Yet through that, mortals enter the portals of eternal joys, pleasures and blessedness. O gloomy, all-leveling and resistless death, how your "subjects mingle with the soil of every clime and crowd the hidden depths of the sea! "From thy awful visage let us turn to the gracious promise of the Lord, our God:" Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd: they also shall walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle

shall be with them: yea, I will be their God, and they shall be my people. And the nations shall know that I do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezek. 37: 21-28.



God's Prophetical Witnesses to Israel's Restoration LESSON TWENTY-FIRST

EDOM'S POSSESSION. - VALLEY- OF DRY BONES. - NO DEFILEMENTS. - THE RIGHTEOUS BRANCH. - JUDAH'S TENTS. - PERPETUAL HAPPINESS.

OBADIAH (B. C. 587), produces predictions against Edom, of whose progenitor was spoken, "He shall dwell in the presence of his brethren." Edom now owns and controls the holy mountain—Jerusalem,—and rejoices over the house of Judah, not the house of Israel; but the time will come when "the house of Jacob shall be a fire, and the house of Joseph (Israel) a flame, and the house of Esau (the Turks) for stubble." All this because Israel and Judah must possess the land, hence the Turks must be removed, not by Russia but by Israel.

Ezekiel (B. C. 595 to 572), informs us, in chapter nine, of the fearful wickedness of the house of Judah; how her priests and rulers said, in the chambers of imagery, "The Lord seeth us not; the Lord path forsaken the earth;" and yet Jehovah declares to Israel and to Judah, "Yet will I be to them a little sanctuary in the countries where they come."—Chapter 11: 16. Notwithstanding the Jews despised Israel, and could not abide with them thousands of years ago, the Divine plan has, arranged that the Jews shall arise and return by the help of Israel. Jerusalem will receive her elder sister—Samaria—and both will enter upon a new order of things.—Jer. 3: 18; Ezek. 16: 61. Chapter 20: 33, 44, conveys to our mind the sifting of Israel. This will take place prior to the return to Palestine, and the leading features are, (1) the gathering of Israel and Judah amidst increased opposition and difficulties; (2) the stubborn and rebellious will be driven out, and "shall not enter into the land of Israel."

"The prophet tells us of the mountains of Israel: 'Ye shall shoot forth your branches and yield your fruit to My people of Israel; for they are at hand to come' (chapter 36: 8). This Israel is to be cleansed, and receive a new heart and spirit, so as to walk in the statutes of God rather than in the ritual of Churches. They shall loathe themselves for abominations committed under the excuse of what is termed a Free Dispensation. Our ears are familiar to the vision of the valley of very dry bones; God declares that they are the buried House of Israel, at this moment hidden in the British-speaking people, now believing themselves Gentiles; but the moment these dry bones hear the word of the Lord, and take the Bible promises to the House of Israel literally, then instantly breath and life enter into them— an exceeding great army' of Israelites rises up. This is not all; for the moment Israel is discovered, Judah must be united to it. The prophet (in 37: 15-20) tells us, under the parable of the two sticks, how the union is made. After that, one nation with one King, and Jehovah will set His sanctuary in the midst of them for evermore'— which temple is a token to the heathen that the Lord doth sanctify Israel.' There is no sane person will declare this prophecy has been fulfilled; and how such can be done without a literal temple and a literal Israel passeth the understanding of any one who takes the Bible to mean what is written. Surely, if the Divine Will meant idealisms in all these prophecies as to Israel, the Hebrew language was rich enough in metaphor or symbol to have supplied the prophet with adequate materials for conveying the will of Jehovah to man that is, supposing man really desired to know the plans of God, rather than his own prejudices regarding them.

"The vision of the new temple, including the arrangements for the offering up of sacrifices, regarding which God declares, 'I will accept you' (43: 27), are matters not to be evaded. The defilements which an erroneously-supposed liberty of Christianity have induced us to gather round our places of worship will be done away with (43: 7-9)! These and many other things would, of course, follow with the re-institution of the Mosaic ordinances after Israel is brought into the bond of the covenant,' for in those days the pastors of Israel shall teach 'the difference between the holy and profane---between the unclean and the clean---and they shall hallow my Sabbaths. These are matters which modern Christianity tends to ignore, under the excuse of Gospel freedom. There are a few tokens of the Prince-priest mentioned in this wonderful prophecy worth noting, for to some people nothing is easier than to declare of this Son of David, He is Christ, and think no more of the passage. We have (1) the Prince to prepare offerings; (2) give gifts of property to his servants, unto the years of liberty; (3) give his sons their possessions out of his own lot, for he shall not take of the people's inheritance by oppression. These marks show us that Christ is not meant to be this prince, either literally or spiritually, for it would be peculiar for Christians to imagine Christ using His power to thrust them (His subjects) out of their possession. The portions of the land to be set apart for the temple, the city, the prince, who is probably the Righteous Branch,' the one head whom Judah and Israel are to select; and the new arrangement of the Tribes are all parts of our future history, and well worth our deepest attention as believers in the Scriptures being the Word of God.

"Haggai (520 B. C.), in his prophecies, encouraged the House of Judah to build the temple, declaring the greatness of its glory, and how Christ would honour it. There is no reason why these predictions should not cover, to the very fullest extent, the building of Ezekiel's temple, notwithstanding the sneers of the so-called religious, saying, The time is not come.

"Zechariah (520 to 587 B. C.). Many of the prophecies of this Book related to the past building of the temple, and also, in a fuller manner, point to the future great temple. The BRANCH of 3: 8, we take to be the King under whose rule we are to return, and who, with JOSHUA and his fellows, — men wondered at — are to reconstruct the temple. The Stone mentioned in 8: 9; 4: 7, should be connected with the Stone of Gen. 49:24, which was to be the possession of Joseph,— from thence is the shepherd the Stone of Israel,'—the Stone known as Jacob's, now in Westminster Abbey. Chapter 8: 3- 8, pictures the future of Jerusalem full of old men and women, with boys and girls playing. The clear distinction between Israel and Judah is shown in verse 13, when they are told, 'Let your hands be strong.' A special degree of favour is to be shown to the House of

Judah; their four feasts are to be cheerful, and when ten men of all languages (very probably professors of Christianity), shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. Very different this from what the Jew has suffered at the hands of Christians, from the time when the marked antipathy of the Fathers—the inventors of the Spiritual School of Interpretation. by which they would fain have abolished all traces of the literal Hebrew race from the Bible, the world, and the Divine favour in order that the church, laden with its priest-craft, tradition, and human inventions might stand, not only between a man and God, but even between a man and the Word of God. Chapter 10: 5-11 mentions the return of Judah and Joseph; saying of Ephraim, they shall increase as they have increased, and I will sow them among the people.---I will bring them into the land of Gilead and Lebanon: and place shall not be found for them.' At the time of this return of Judah and the multitudes of Israel, we learn, as in other prophecies, that the sea and the river shall be smitten, the pride of Assyria (its modern European representative) shall be brought clown, and the sceptre of Egypt shall depart away. Therefore when the sceptre of Egypt next begins to totter, we may expect the Identity to be on the verge of manifestation, and our armies being on the borders of their inheritance, may once more advance out of Egypt, being at hand, to come.

"The prophet, then, takes us on to the time of the future siege, speaking of Jerusalem as a burdensome stone to all people. Though all the people of the earth be gathered against it (12: 3), we read that the Lord shall save the tents of Judah first; and that then upon the inhabitants of Jerusalem shall be poured the spirit of grace---they shall look upon Me whom they have pierced, and they shall mourn; it is then that the House of Judah shall begin to look for Christ's appearance as their Messiah, and cry out, 'Blessed is he that cometh in the name of the Lord.' The last chapter, to which frequent allusions have been made, depicts the items of this siege, which in no way resembles the Roman capture of 70 A. D. The enemy consists of all nations; the city is taken, and half of the people are captives; then, at the last moment, in the deepest hour of religious distress, our Lord will descend upon the Mount of Olives,' amidst great natural convulsions. All the enemies of Jerusalem shall be consumed, and the residue shall go up from year to year to worship---. and to keep the feast of tabernacles. The heathen nations who shall not come up, shall have no rain, hence there is no excuse to spiritualize this passage into heaven, or any ethereal structure, for we learn that then, even on the bridles of the horses, shall be in. scribed Holiness unto the Lord,' and then there shall be no more Canaanite (or, as some put it, trafficker) in the house of the Lord of Hosts.

"Malachi (397 B. C.) in his messages predicts awful punishments upon religious hypocrisy, whether Jewish or Christian, stating clearly the evils that have since come upon Judah. Touching the Messenger—(the Elijah) to prepare the way, to turn the heart of the children to their fathers 'before the time of the great and dreadful day of the Lord'—it pleases men, ignorant of Scripture, to imagine that John the Baptist was the fulfilment, instead of a fulfilment of these prophecies. The words of Christ are: Elijah indeed cometh, and shall restore all things.'—Matt. 17: 2. The Baptist had been put to death when Christ said this, yet He speaks of a future restoration.

"When Israel and Judah are gathered, they shall undergo sifting under the hands of God, and by the instruments He shall raise up, amongst which may probably be the recovered Urim. This seems to have been lost to use with the division of 975 B. C. It would be a swift witness' against sorcerers, adulterers, false swearers and oppressors. But whatever scenes we may behold, or troubles we may pass through, let all of us who desire to be amongst the jewels of Jehovah, to be written in His Book of Remembrance,' think upon His words, I am the Lord, I change not; therefore, ye sons of Jacob are not consumed." — William Patterson Orchard.



The Two Sticks, or the House of Judah and the House of Israel United.

LESSON TWENTY-SECOND

THE SCRIPTURAL PROMISES. — MULTITUDE OF OCEAN CRAFT. — HOSTS OF HUMAN BEINGS RETURNING TO THE HOLY LAND. — NO JEW AN IDOLATER. — GOOD CHILDREN. — A RELIABLE MEASURE. — EZEKIEL'S REED. — AREA OF THE NEW COUNTRY. — FRUITFULNESS. — HAPPINESS OF THE PEOPLE. — GOVERNMENT. — GOD NOT PLEASED WITH MONARCHY. — VICTORIA'S REIGN. — THE NEW CITY. — ITS TEMPLE. — THE SERVICE. — WONDERFUL WATERS. FISHERMAN. — BEAUTIFUL TREES. — "HE HATH GLORIFIED THEE."

TEXT.—*Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.* — Ezek. 37: 21 22.

THE evidences of the return and restoration of the Jews and the Israelites are overwhelming. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given them for an inheritance unto your fathers.—Jer. 3: 18.

Can language make their return plainer? Where are they to come from? "Out of the land of the north." Is Britain north of Palestine? It is, and one of the islands

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because He hath glorified thee."—Isa. 60: 9.

Even Israel's ships are mentioned. Did ancient Israel have ships? They shall bring their wealth with them. But more about coming from the north.

"Behold I will bring them from the north country, and gather them from the coasts of the earth."—Jer. 31: 8.

"They shall come together out of the land of the north."—Jer. 3: 18.

When the time approaches for their return, they will meet each other with tears and ask the way to Zion.

"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. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant, that shall not be forgotten."—Jer. 50:4, 5,

But not all shall return. "The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return."—Isa. 10: 21, 22.

"I will gather the remnant of my flock out of all countries whither I have driven them."—Jer. 23: 3.

"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.

"I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first." —Jer. 33: 7.

One need only read the last eight chapters of Ezekiel to learn how God will build them again as at the first.

Should the reader desire any further proof of the promises of God concerning the bringing of Judah and Israel together again in their own land, the country promised them for an everlasting inheritance, let him read the following Scriptures: Jer. 23: 6-8; 30: 3; 31: 27; 33: 10-14; 32: 42-44; Isaiah 35: 10; 65: 20, 22; 14: 1, 2; Ezekiel 37: 15-21; 28: 25; 20: 40-44; 11: 18-20; 36: 24-36; Micah 4: 7; 5: 7; Amos 5: 4-15; Zeph. 3: 20; Zech. 8: 12.

Come with me upon Mount Carmel, near the Great Sea, and look out over the broad expanse of waters. What do you see? Ships — multitude of ocean craft, some with sails, some with steam, ploughing the mighty deep, all moving toward Joppa, and other ports along the Holy Land. But some have arrived: let us watch them unlade their cargoes and passengers. See the men, women and children passing down the gangway to the docks. There are multitudes. And now the stevedores order up the goods and chattels and merchandise and great heaps are conveyed to the landing. But look far away to the westward and northward and the line of ships is increasing. What does all this mean? Israel returning to her old homestead!

Now turn toward the east and the south and what do you see? Railway trains, carriages, men on foot, horses, cattle, sheep and dromedaries—all moving and hurrying over the land that has now become exceedingly fertile. And what signifies all this animation? Israel settling in the old homestead! All is energy, enterprise, activity. Turkey has been broken, dismembered, and partitioned among other people hence Israel need fear the sword of Mohammed no longer.

Idolatry, into which the Jews have never fallen since Christ's time, no more annoys and perturbs these happy people who are flocking to their inheritance. False gods, earless, eyeless, odourless, tasteless, made by human hands, can no more find sale among them. Baalism, and the numberless kindred, deceptive, human systems of religion no more have hold of their affections, but they behold a new and gorgeous temple in their beloved city dedicated to God and the Prince of Peace. No more are their ears greeted with profanity, blasphemy, unbelief and scepticism. The Sabbath, with its hallowed associations, blessed of God, has come without being desecrated by revelry, intemperance, debauchery, wantonness and profligacy. Here it is with peace, with quietness, with joy, with honour, with sublimity and holy aspirations. And the children obey their parents, having abandoned cruel words, uncouth manners, perverseness, stubbornness, and all kinds of selfishness. Now they honour their father and mother, speak the truth, respect age, are sober, thoughtful, industrious, and sweetened by loving conduct and right doing.

Let us go down among the vast multitude and mingle with this harmless, happy people. Here we are in their midst. Murder, rapine, theft, deceit, anger, hatred, wrath, malice, adultery, intemperance, gluttony, covetousness, unbelief, revelry and lasciviousness have all been left among the heathen, no more to vex and annoy this felicitous family, No jails, no alms-house, nor dungeons, are anywhere to be seen. Policemen, socialists, anarchists, blasphemers, scoffers, infidels in the raw or refined, and gainsayers are nowhere to be seen or heard, for all know the Lord from the least to the greatest.— Isa. 64: 13.

Well may Major Scott Philips say: "If, among the various, wonderful developments of the days in which we live, a new development can be produced even out of a very, very old book, and if

such can be brought to bear upon the lands we have been speaking of, is it not worthy of scientific pursuit to inquire upon this subject; and while Layard has been digging into that book, and digging up foundations, and producing things new and old, and while Rawlinson has been deciphering names and dates, which also illustrate the value of that old, old book, may it not be permitted us to turn to our geographical maps, and turn to the pages of what is written, and, comparing things past, present, and to come, see if we cannot also decipher somewhat amid the latitudes and longitudes, the elevations and depressions, the river and the coast lines, the sites of cities and of plains, which may throw light upon the return of civilization to Syria and Arabia, the return of the Jews to their own land, and their resettlement upon that land, amid fertility, and wealth, and science, and all that dignifies and exalts the human kind?"

In the measurements of the country assigned to the house of Israel as recorded by Ezekiel in the 47th chapter of his book, I shall use those given by Major Philips of London.

While Abraham was sojourning just north of Jerusalem he was required to lift up his eyes and look northward and southward and eastward and westward and behold all the land which God would give to him and to his "seed for ever."—Gen. 13: 15. He repeated the promise at another time, stating its limits more clearly. Its northern boundary the Euphrates and its southern the Nile.—Gen. 20: 18.

It is exceedingly difficult to procure an accurate Scripture measure, for the best calculators differ as to the length of the cubit. But by comparing three different buildings named in the Bible, we are enabled to secure a measure sufficiently reliable for our purpose. The oblation of Ezekiel (Ezek. 42: 15-20), the winepress of the revelator (Rev. 14: 20), and the Holy City (Rev. 21), the first a square of 25,000 reeds, the second a square of 400 furlongs, and the latter 400 furlongs or fifty miles, gives us a pretty correct measuring line. Now fifty Roman miles equal seventy-five geographical miles, or one degree; and, accepting this method of measurements, we proceed to survey the land of Israel in its restored state.

The Sanctuary is to be between Judah and Benjamin.—Ezek. 48: 8. From the north boundary of the oblation to the Euphrates River where it bends northward is just 350 miles, and from the southern border of the holy oblation (which is fifty miles wide) to the southern border of Gad, by the Red Sea, is just 250 country possessed by the Twelve Tribes, including the holy oblation, is 650 miles, and the length from the Mediterranean Sea to the border of " the East Sea," or Sea of Oman, now the Indian Ocean, about 1,200 miles.

Syria, Arabia and Palestine shall be re-peopled with the offspring of Abraham. Before this shall occur, many physical changes in the country will take place.— Zech. 14: 4. At one time in the history of the world it was "a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil, olive, and honey." —Dent. 8: 8. God was there, and blessed the land, and its astonishing fruitfulness was the source of many wars, carried on by heathen nations. At this time the extreme barrenness and sterility of the land, the waste and destruction of its cities, and its generally uninviting appearance become subjects of infidel ridicule and sceptical jeering. But this moves not the believer in God and His Christ. He who caused a faithful record to be made of its once fertile and fruitful condition also predicted its present worthlessness at a time when the unbelieving, intellectual giants thought such a state could not be possible. But here it is, just as God said it would be, and the unbelievers are all found wrong. "In that day shall thy cattle feed in large pastures."— Isa. 30: 23. "The wilderness, and the solitary place, shall be glad for them, and the desert shall blossom as the rose."—Isa. 35.

Its mountains, hills, valleys, plains, groves, rivers, seas, towns, villages, cities and country homes will be delightful to the eye. "Joy and gladness shall be found therein, thanksgiving and the voice of melody."

" For ye shall be a delightsome land, saith the LORD of hosts."—Mal. 3: 12.

Now with all this glory and happiness, the Lord will be present in his holy temple within the grandest and most beautiful city on earth "to which all nations shall flow." Here in the land, blessed above all countries, with the riches of the earth carried thither by the people of Israel, will be built the illustrious sanctuary of the Lord, and around it will be seen beautiful houses, palaces, fountains, gardens with flowers emitting the most fragrant odours, and the fruits that shall enrapture the soul of man. Look at a land with all your vivid imagination—a land crowned with fatness of fruits, of cattle, of grain, of merchandise, basking in freedom, peace, security, and enjoying all that mind can desire in the absence of strife and turmoil, and you will have a faint glimpse of Israel restored. But a day of trial awaits her. The rush of Gog with his hosts will sorely plague this favoured people.

The Oracles of God are explicit, forcible and assuring as to the return of "the whole House of Israel." Once upon their old homestead, peace, plenty, fraternal union, social happiness, joyful ecstasy and un-manacled merriment will characterize this "elect nation." Their training in governmental affairs now being received in the two governments founded upon democratic principles, will then be very advantageous to them, since they will choose their own rulers—Isa. 1: 26; for "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it." "Thou shalt be called, The city of righteousness, the faithful city."

For the first four hundred years of Israel's dwelling in Canaan, the people were ruled by Judges or Counsellors. This system, ordained of God (2 Sam. 7: 2), is to be renewed upon the re-assembling of the people in their own country; because it embraces equal rights among all citizens and confers exclusive favours upon none. The introduction of monarchy among the ancient Israelites was distasteful to God; but because they importuned Him to give them a king that they might be like other nations, the Lord yielded, telling them the direful consequences that should flow in the pathway of a monarchical form of government. God told Samuel that, in asking for a king, "they have not rejected thee, but they have rejected me, that I should not reign over them." When the royal line had been marked out, and Saul of Cis came forth as Israel's first human monarch, God manifested His displeasure by a fearful thunderstorm during wheat harvest, and the people were so terribly terrified that they came to their prophet and urgently entreated him to pray "for them that they might not perish;" for," said they, "we have added unto all our sins this evil, to ask us a king."

By this act on their part, the Hebrew Republic was changed into hereditary monarchy and the Lord of the heavens ceased to be their only King. This form has been unalterably perpetuated down through all ages, so that the evidence seems to be pretty clear that Queen Victoria is, at present, the ruling sovereign among the Israelites. That even in her Empire there is a large class whose love for royalty is rapidly decreasing cannot be doubted,—not because Victoria has not been a good ruler, admired for her amiable qualities and prudent reign in the midst of unparalleled prosperity, but because the principles of self-government, or a "government by the people, for the people" are divinely originated. So thoroughly have these principles been tested and demonstrated by Manasseh in his home in America, that British-Israel is inclined to embrace them more and more as she learns and applies them to her own use and those of her colonies.

The Queen of England has manifested these principles in her judicious reign. She has taken wise counsel, and seems to have been disposed not to govern too much, but rather submit all questions affecting the public to her subjects for consideration and decision. All this, with the steady increase of the simplest, easiest and wisest form of government, is but the fulfilment of the will of God to bring His people again under the Divine Power which produces happiness for all, to all and among all, to the injury of none. Until that time, kings will be used by the Lord as He

uses other evils, to correct the wicked. He employed the king of Babylon to punish the people of Tyre, and Titus to chastise His own children, though "the powers that be are ordained of God."

Here, in our own land, God is demonstrating the principles of that form of government which prevailed during the period of the Judges. Is He using Manasseh to give lessons to Ephraim and thus preparing British-Israel to lead the way to the establishment of a pure constitutional government among His gathered ones in their old home? Perhaps! Nay, more; the evidences are all leaning in that direction, therefore we incline that way too; for we are partial to God's testimonies.

In the twenty-fifth year of Judah's captivity, or about B. C. 564, Ezekiel wrote an account of the panoramic scenes enacted in his presence: "In the visions of God brought he me into the land of Israel, and set me down upon a very high mountain, whereon was, as it were, the frame of a city on the south."

He saw not the actual city, not the real temple with its courts, and walls, and dazzling furniture shining as the unhidden, noontide sun, with the glory of the Lord round about, but the frame of the city—the pattern. It was not the Jerusalem which was, or the Jerusalem which was to be forty-five years from the time Ezekiel had his vision, for Nehemiah and the Jews who returned with him from Babylon built not according to the pattern shown to Ezekiel. Having never been built, the city, as seen by the prophet, must be future. It is described as material, having form, size and dimensions; such things are not said of spiritual buildings. The good Father deals with human sense in a sensible, understanding manner.

Here is brave, faithful, uncompromising Ezekiel who has invited us to take a view of the heavenly city, the temple and the enchanting, inspiring scenes connected with this immense structure. The man of brazen mien has come with a measuring reed and a flaxen line to measure the gates, the doors, posts, windows, chambers, porches, and the mighty river that issues "from under the threshold of the house eastward."

A massive, magnificent wall, 25,000 feet long, surrounds the temple, shutting it in from the profane place without. If you were to mount this wall and walk around the temple, you would travel nearly five miles. This will give you some idea of the great space within, which is taken up by the temple and the various courts.

The porch to the gate on the east side of the wall is twelve and one-half feet broad and one hundred long. The little chambers in the wall by the porch were twelve and one-half feet square, and the posts of the porch twenty-five feet long. The porch is not set against the wall outside, but sets in the wall, so that when you enter it seems like a large room; on each side are three little chambers, beautiful rooms, because it is the Lord's doings. Between each chamber is a wall. These little chambers appear like waiting-rooms, where weary travellers find repose before going inside the walls. There are "narrow windows" to admit the rays of the sun to cheer the tired pilgrims and permit the sweet, pure air to come in. The entry, or gate, is twenty feet and ten inches wide, and the length of the gate twenty-seven feet and one inch. From the roof of one little chamber to the roof of another is 625 inches. The posts roundabout the gate are 1,500 inches in length, and "from the face of the gate of the entrance unto the face of the porch of the inner gate are 1,250 inches." "Upon each post are palm trees," presenting a beautiful appearance.

From this porch, which is truly magnificent, we entered "the outward court," and lo, there were chambers, and a pavement made for the court roundabout; and upon this pavement were thirty "grand chambers." Here were posts or pillars, and little chambers like those we saw in the outer porch, and everything in the - grandest splendour.

Going to the south wall, we see a similar gate and porch, and arches, and chambers, and eight steps by which we go up on the porch. Here were windows like in the other chambers, and many things to make one feel that this is truly God's temple. Passing on to the "inner court toward the east, we ascended eight steps" to the porch and chambers; and here one meets with the same dazzling splendour as in the other porches. And thus, as one passes the various gates within and without, on the four sides, he becomes more and more impressed with the wisdom and greatness of the Lord God Almighty. In the porch of these gates are eight tables, where the animals for sacrifice were slain; four of them "were of hewn stone, for the burnt offering"—each one and a half cubits long, one and a half broad, and one high. Just outside of the inner gate were chambers for the sweet singers of Israel, for the Lord will be praised in song also. There is also a chamber here for the priests who have "charge of the house;" another for the priests who care for the altar. In the porch where the meat offerings were prepared were hooks as broad as your hand, where the flesh was hung, and some of it was upon the tables. The room "whose prospect is toward the north," is where the priests stay who have the care of the altar. They are Levites from the family of Zadok. They minister to the Lord.

The court, or space, in front of these chambers is over 200 feet square; and the order and beauty of its surroundings dazzle one's vision with their richness.

As to the temple, no pen can describe it. Wherever one goes, the thought of magnificence and glory and perfection comes up. It is the Lord's doings, therefore marvellous. As we pass on, there is "an enlarging, and a winding about, still upward, to the side chambers; the breadth of the house was still upward, and so increased from the lowest chamber to the highest." There are chambers and galleries, doors and windows, that are covered, cherubim and palm trees, cherubs with two faces—one of a man, the other of a lion—and so arranged that the lion face looks toward a palm tree. Many of the doors are two-leaved, and have palm trees and cherubim engraved on them.

As we approached the east gate, "the living cherubim lifted up their wings" and flew up from the earth, "and the glory of the God of Israel was over them above." These beautiful, living cherubim have each four faces and four wings. No creatures could be more beautiful, and the sight of their going up thrills us with admiration. Just then we heard the voice of God, and it sounded like the noise of many waters, while the earth shone with the resplendent glory of the Lord. The house was filled with glory and the praise of God; the priests, with their kids, and bullocks, and rams, were busy preparing the sacrifices for the people, and offering the fat and the blood to the Lord, their mighty Prince.

These priests wear garments of pure linen. Not a particle of wool is permitted upon their bodies during their ministrations. They wear the hair of their heads neither long nor short, but medium length; they "only poll their heads." While going into the inner court, they dare not drink any wine, and so strict is the law governing them that no priest can marry a widow outside their order, or a divorced woman, but may "take maidens of the house of Israel, or a widow that had a priest before." Even their food is prescribed, so that they dare not "eat of anything that is dead of itself, or torn, whether it be fowl or beast."

The country where the children of Israel or the twelve tribes are dwelling is very long and wide. In the centre of this grand nation is a portion, fifty miles square, devoted to the holy oblation. In this hallowed region is the holy city, ten miles square. On two sides of the city is the prince's portion, on the other two sides the portion of the Levites. The king's portion is on the east and west sides, each tract being ten miles wide and thirty long—an area of 600 square miles.

We must now describe the wonderful waters which issue from under the threshold of the house and flow eastward. They "come from under the right side of the house, at the south side of the altar." One of the prophets told us that he long ago informed the inhabitants of the world that "living waters" should go out from Jerusalem—a thing that never before occurred, for Jerusalem

of old was watered by fountains at a distance and the waters had to be brought in pipes or aqueducts to the city. We left the altar from whence these waters issued, and went out by the north gate, thence eastward, where we again came to the stream. One of the company went forward and measured 2,500 feet from the wall, and at that place the depth of the stream was up to the ankles of the prophet. The man with the flaxen line again measured 2,500 feet along the shore, and when good old Ezekiel walked into the water it was knee-deep. Again, the brazen-looking man measured 2,500 feet, and when the prophet went in, the waters came up to his loins. Measuring another 2,500 feet, the waters were so deep that the aged seer could not pass over. This is an awfully grand stream! In less than two miles from its source it has increased so much that a man cannot wade across it. It flows onward to the sea, and its healing properties are noted and remarkable, so that "everything shall live whithersoever the river cometh." The fishermen of Engedi and Eneglaim love to spread their nets in this river of the Lord, for fish are very numerous in these pure waters.

The banks of the stream are adorned with many trees affording delightful shade, and the fruit is truly delicious above every other kind. The trees bear every month of the year; and the leaves are used by the people as medicine. No one needs to pay for this fruit and medicine.

"Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee."—Isa. 60: 8, 9.

David's Royal House

LESSON TWENTY-THIRD

CENSUS OF THE JEWS. — KAISER WILLIAM'S MISSION. — PERPETUITY OF DAVID'S HOUSE. — THE GENEALOGICAL LIST OF RULERS FROM ADAM TO VICTORIA. — COMMON - SENSE - ODOXY. — THE FIRST SOVEREIGN, THE 50TH, THE 100TH AND THE 150TH. — A LINE WORTH STUDYING.

TEXT. *-I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations.* — Psalms 89: 3, 4

THE Jews number about ten millions. Among the first to give them civil and political rights, were Great Britain and the United States. The Jew, Disraeli, rose to the high position of Premier in England. His diplomacy secured Cyprus to the British. Behold that triangle of gates — Malta, Cyprus, Gibraltar! Where is Russia? Stepping aside by the might of God, so that the Jew, Disraeli, may help his brother, Israel, to open the highway to the Holy Land and the beloved city, Jerusalem. Kaiser William, of Germany, cannot much longer remain as a check upon France. Then she may repeat some of her follies in attempting to regain her prestige along the Nile and the Bosphorus. But the house of David shall triumph, and Egypt and Palestine shall pass wholly under Saxon-Israel.

David exclaimed: "Who am I, O Lord GOD, and what is my house that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come." When David thus spake of God's grace to him, his kingdom was established, and peace prevailed among his people. And so pleased was God with His servant that He informed him that "He would appoint,"—not did appoint—" a place for " His "people Israel," and "plant them, that they may dwell in a place of their own and move no more." If these and all other divine Scriptures be interpreted by the rules of common sense, spiritual jugglery will not take fast hold on the hearts and minds of those who ought to be better schooled in the prophets.

In another part of this work, reference is made to Queen Victoria as a lineal descendant of King David. The evidence in proof of this seems strong; and lest the reader should be pressed with misgivings on this interesting subject, a genealogical table, prepared by F. R. A. Glover, M. A., and A. B. Grimaldi, M. A., ministers of the Episcopalian church, England, is herewith presented as found in "*The Lost Ten Tribes*," by Dr. Joseph Wild. Should the reader find any errors therein, he will confer a favour by communicating the fact to the author.

ADAM TO VICTORIA. Generations

1	Adam	(B. C. 4000-3070) Eve
2	Seth	(B. C. 3870-2978).
3	Enos	(" 3765-2860)
4	Canaan	(" 3675-2766)
5	Mahalaleel	(" 3605-2710)
6	Jared	(" 3540-2578)
7	Enoch	(" 3378-3013)
8	Methuselah	(" 3313-2344)
9	Lamech	(" 3126-2344)
10	Noah	(B. C. 2944-2006) Naamah
11	Shem	(B. C. 2442-2158)
12	Arphaxad	(" 2342-1904)
13	Salah	(" 2307-2126)
14	Heber	(" 2277-2187)
15	Peleg	(" 2243-2004)
16	Rew	(" 2213-2026)
17	Serug	(" 2181-2049)
18	Nahor	(" 2052-2003)
19	Terah	(B. C. 2122-2083) Amtheta.
20	Abraham	(B. C. 1992-1817) Sarah.
21	Isaac	(B. C. 1896-1716) Rebekah.
22	Jacob	(B. C. 1837-1690) Leah
23	Judah	(b. B. C. 1753) Tamar
24	Hezron	
25	Aram	
26	Aminadab	
27	Naashon	
28	Salmon	
29	Boaz	(B. C. 1312) Ruth
30	Obed.	

31	Jesse		
32	K. David	KINGS OF ISRAEL	(B. C. 1085-1015) Bathsheba.
33	K. Solomon		(B. C. 1033-975) Naamah
34	K. Rehoboam		(b. B. C. 1016 d. 958) Maacah
35	K. Abijam		(B. C. 958-955)
36	K. Asa		(B. C. 955-914) Azubah
37	K. Jehoshaphat		(B. C. 914-889)
38	K. Jehoram		(B. C. 889-885) Athaliah
39	K. Ahazia		(B. C. 906-884) Zibiah
40	K. Joash		(B. C. 885-839)
41	K. Amaziah		(b. B. C. 864 d. 810) Jecoliah
42	K. Uzziah		(b. B. C. 826 d. 758) Jerushah
43	K. Jotham		(b. B. C. 783 d. 742)
44	K. Ahaz		(b. B. C. 887 d. 726) Abi.
45	K. Hezekiah		(b. B. C. 751 d. 698) Hephzibah
46	K. Manasseh.		(b. B. C. 710 d. 643) Meshullemeth.
47	K. Amon		(b. B. C. 641 d. 621) Jedidah
48	K. Josiah		(b. B. C. 649 d. 610) Hamutah
49	K. Zedekiah		(B. C. 599-578)
50	K. Heremon	KINGS OF IRELAND	(fl. B. C. 580) Q. Tea Tephi She was Zedekiah's daughter, reigned 15 yrs
51	K. Iriah Faidh		(reigned 10 years).
52	K. Eithriall		(reigned 20 years)
53	Follian		
54	K. Tighernmas		(reigned 50 years)
55	Eanbotha		
56	Smiorguil		
57	K. Fiachadh Labhriane		(reigned 24 years)
58	K. Aongus Ollmuchiah		(reigned 27 years).
59	Mavin		
60	K. Rotheachta		(reigned 25 years)
61	Dein		
62	K. Siorna Saoghalach		(reigned 21 years)
63	Oliolla Olchaoin		
64	K. Giallachadh		(reigned 9 years).
65	K. Aodhain Glas		(reigned 20 years)
66	K. Simeon Breac		(reigned 6 years)
67	K. Muireadach Bolgrach		(reigned 4 years)
68	K. Fiachadh Tolgrach		(reigned 7 years)
69	K. Duach Laidhrach		(reigned 10 years)
70	Eochaidh Buaigllcry		

71	K. Ugaine More, the Great . . .	(reigned 30 years).
72	K. Cobhthach Coalbreag	(reigned 30 years
73	Meilage.	
74	K. Jaran Gleofathach	(reigned 7 years).
75	K. Conla Cruaidh Cealgach	(reigned 4 years)
76	K. Orliolla Carsfluachach	(reigned 25 years)
77	K. Eochaidh Foltleathan	(reigned 11 years)
78	K. Aongus Tiurmheach Teamharch	(reigned 30 years)
79	K. Eana Aighneach	(reigned 28 years)
80	Labhra Luirc.	
81	Blathuchta.	
82	Easamhuin, Eamhna	
83	Rorghnein Ruadh	
84	Finlogha	
85	Fian	
86	K. Eochaidh Ferdhloch.	(reigned 12 years)
87	Fineamhnas	
88	K. Lughaidh Readhdearg	
89	K. Criomhthan Niadhna .	(reigned 16 years)
90	Fearaidhach Fion Feachtnuigh.	
91	K. Fiachadh Fionoluidh	(reigned 20 years)
92	K. Tuathal Teachtmar	(reigned 30 years)
93	K. Conn Ceadchathach	(reigned 20 years)
94	K. Art Aonfhir	(reigned 30 years)
95	K. Corinc Usada	(reigned 40 years)
96	K. Caibre Liffeachair	(reigned 27 years)
97	K. Fiachadh Sreabthuine	(reigned 30 years)
98	Muireadhach Tireach	(reigned 30 years)
99	K. Eochaidh Moigmeodhin(reigned 7 years).
100	K. Niall,	of the Nine Hostages
101	Eogan	
102	Earca	

KINGS OF ARGYLESHERE

104	K. Feargus More Mac Earca	(A. D. 487)
105	K. Dongard	(d. 457)
106	K. Conran	(d. 535)
107	K. Aidan	(d. 604).
108	K. Eugene IV	(d. 622).
109	K. Donald IV	(d. 650).
110	Dongard.	
111	Eugene V	(d. A. D. 692)
112	Findan	

113	104.K. Eugene VII	(d. A. D. 721) Spondan
114	K. Elfinus	(d. A. D. 761) Fergina.
115	K. Achaius	(d. A. D. 819) Fergusia.
116	K. Alpin	(d. A. D. 834)

SOVEREIGNS OF SCOTLAND

117	K. Kenneth II	(d. A. D. 854)
118	K. Constantin II	(d. " 874)
119	K. Donald VI	(d. " 903)
120	K. Malcom I	(d. " 958)
121	K. Kenneth III	(d. " 994)
122	K. Malcolm II	(d. " 1083)
123	Beatrix m.	Thane Albanach
124	K. Dunkan I	(d. A. D. 1040)
125	K. Malcolm III. Canmore	(A. D. 1055-1093) Margaret of England.
126	K. David I Maud of Northumberland	(d. A. D. 1153)
127	Prince Henry ..	(d. A. D. 1152) Adama of Surrey.
128	Earl David	(d. A. D. 1219) Maud of Chester.
129	Isobel	m. Robert Bruce III.
130	Robert Bruce IV	m. Isobel of Gloucester
131	Robert Bruce V.	m. Martha of Carrick.
132	K. Robert I. Bruce	(A. D. 1306-1329) Mary of Burke
133	Margary Bruce	m. Walter Stewart (I.)
134	K. Robert II	(d. A. D. 1390) Euphemia of Ross (d. " 1376)
135	K. Robert III (d. " 1406)	Arabella Drummond (d. " 1401).
136	K. James I	(A. D. 1424-1437) Joan Beaufort
137	K. James II (d. A. D. 1360)	Margaret of Gueldres (d. " 1463)
138	K. James III ...(d. " 1488)	Margaret of Denmark (d. " 1484)
139	K. James IV (d. " 1543)	Margaret of England (d. " 1539)
140	K. James V (d. " 1542)	Mary of Lorraine (d. " 1560)
141	Q. Mary.: ..(d. A. D. 1587)	Lord Henry Darnley

SOVEREIGNS OF GREAT BRITAIN

142	K. James VI. and I(A. D. 1603-1625)	Ann of Denmark
143	Princess Elizabeth (1596-1613)	K. Frederick of Bohemia
144	Princess Sophia m.	Duke Ernest of Brunswick
145	K. George I (1698-1727)	Sophia Dorothea Zelle (1667-1726)
146	K. George II. (1727-1760)	Princess Caroline of Anspach
147	Prince Frederick of Wales 1707-1751	Princess Augusta of Saxe-Gotha
148	K. George III (1760-1820)	Sophia of Mecklenburg Strelitz
149	Duke Edward of Kent (1767-1820)	Princess Victoria of Leiningen
150	Q. Victoria(b. 1819 cr. 1838)	Prince Albert of Saxe-Coburg

This is certainly in keeping with the promise of God to David.-1 Kin. 7: 25; 2 Chron. 6: 16; Jer. 33: 17; Ps. 89: 3,4. The promise was, that unto David's seed the throne should be established to all generations. It was not to be established for three score years, nor for some of the generations, nor to a few generations, but to all generations! I am aware that this poniard of facts may pierce some peculiar orthodoxy, but so long as it is legally joined to divine truth and common-sense-orthodoxy, the Lord will be honoured by it.

Let us take the names by 12s and observe the notable persons and their characteristics so far as obtainable: Adam the first; 12, Arphaxad; 24, Hezron; 36, Asa, reigned 41 years; 48, Josiah; 60, Rotheachta, reigned 27 years; 72, Cobh-thach Coalbreag, reigned 30 years; 84, Finlogha; 96, Caibre Liffeachair, reigned 27 years; 108, Eugene IV.; 120, Malcolm I.; 132, Robert I. Bruce; 144, Princess Sophia.

King Heremon, of Ireland, was the 50th sovereign from Adam. He was the husband of Tea Tephi, Zedekiah's daughter. King Niall of the Nine Hostages was the 100th ruler in the line. And Queen Victoria is the 160th.



Who was Saint Patrick ?

LESSON TWENTY-FOURTH

THE ALMOND ROD. -- A MAN OF STRIFE. — THE TANGLE-WOOD OF CONFUSION. THE PHILISTINES AND DANITES. — DAN DEALS IN TIN. LANGUAGE OF THE ULSTERITES. — BAALISM OVERTHROWN. — HITTITE BENEVOLENCE COMPARED WITH DANITE GENEROSITY. — ST. PATRICK NOT A FRAUD.

TEXT.—Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. --Jer. 1: 1.

AFTER seeing "a rod of an almond tree," Jeremiah was permitted to behold "a seething pot," whose face was "toward the north," and the Lord's definition, —the King of heaven's meaning of the "seething pot," —was, that out of the north an evil shall break forth upon the inhabitants of the land," because the Jews had gone off into scepticism, unbelief and stubbornness, preferring their own wisdom to the wisdom of heaven. At this stage of human affairs, God made Jeremiah "an iron pillar"—"a brazen wall"—against Judah's kings and against the princes, priests and people. Here was opposition. It was not the opposition of the rabble, the ignorant alone, but organized opposition, — the whole machinery of the civil and ecclesiastical powers turned against one man, and he a man of God. Had some of the leading ecclesiastical functionaries of this day been there, and chosen of God to become an iron pillar — a **fixed** man for God and Heaven, they would likely have sought an excuse, and rushed to the populace with "an explanation," desiring the applause of the multitude, rather than the divine power and pleasure. But God usually understands whom he chooses. He knew that in Jeremiah there was grit and soundness beyond the control of the wishes and foibles of his brethren. He was therefore chosen, elected and magnified before his people, though he was a small minority. But for his fidelity to God and uncorruptness in divine things, the Jews subsequently assigned first place to him among the prophets. He was the patron saint of the Jews.

Jeremiah was from a priestly house and born about 641 B. C., in the village of Anathoth, which is a few miles to the north of Jerusalem. His labours and authority antedated his birth.—Jer. 1: 4. The compass of "his commission was neither tribal nor national in its limitations." "I ordained thee a prophet unto nations," saith the Lord. And the prophet deeply felt the struggle through which he had to pass. "Woe is me, my mother," said he, "that thou hast borne me a man of strife and a man of contention to the whole earth." He was not permitted to choose a wife in his own land; for how could he comply with the vastness of his commission with the cares of a family burdening his mind?

Unless the extent of the authority given him be considered, confusion and bewilderment must result. But, strange as it may appear, not unfrequently confusion and derangement are preferred rather than admit that Jeremiah performed the part assigned to him by the Lord God of the universe. It is because of the disposition of Jewish historians and other writers to ramble among the tangle-wood of confusion that they are unable to give satisfactory evidences of the latter half of the prophet's career. They seem unable to give clear accounts of his last days; they know nothing of the manner, place, or time of his death. They admit that he was a puller-down, but not a builder-up. Had these learned historians admitted that he was a planter and a builder (Jer. 1: 10), they would have been under the necessity of finding the place where he builded and the purpose of his building. As they did not know the place and purpose of his planting and building, they considered silence golden, and wrote nothing concerning this part of the prophet's great commission. They well knew that the prophet planted and builded nothing in Palestine, and their dimness of vision did not permit them to look beyond that country for manifestations of divine wisdom and power in behalf of his people. Well does Dr. Wild say: "A man who would be equal to the Bible, must be large-hearted, generous and free, not fettered and bound by the errors of

youthful training, the selfishness of sectarianism, the bigotry of orthodoxy or the indifference of infidelity, but seek the truth, no matter from whence, or what it upsets or overturns of preconceived ideas. The command is, Prove all things, and hold fast that which is good.' To hear some people talk and lament, you would think that the command was: Prove nothing, but hold on to all that you have got."

Much valuable information on Jeremiah's career among the Tuath de Danans has been gleaned from the "*Lost Tribes of Israel*," by Dr. Joseph Wild.

Let us now pass on and learn how closely related "Irishology and theology" are.

It is agreed by many Irish historians that two classes of people settled Ireland—the Phoenicians, or Philistines, or Hittites, who occupied the south part; and the Tuath de Danans, or Danites, who took up their abode in the northern portion. To gain further information on this subject. read Pinnock's Catechism on Ireland. The Phoenicians were mariners, or a people who navigated the seas, and being harassed continually by Egyptians, Assyrians and Israelites, they forsook Philistia and sailed northward, landing in Ireland several centuries before Christ. Irish monuments, customs, ancient inscriptions, ruins of Baal Temples, Cromlechs and Round Towers are but so many evidences of the origin of the inhabitants of South Ireland.

But the settlements in the north part of Ireland are what bewilder modern historians. The trouble is altogether with the latter-day historians, for the old recorders of events agree that the "Formorians, Firbolgs and Tuath de Danans were one and the same people." They were a chosen people, led by the divine hand. Dan, with his usual commercial insight and activity, early discovered the value of the tin mines of Tarshish, or England, and at once began to develop them, carrying the precious metal to commercial marts.

Between the Danites in the north and the Philistines in the south, there could be no happy union; hence, to this day, they are at variance; for one is a divine folk, the other not, by promise. Even in language they differ. General Valiancy has compared thousands of words used among the people of North Ireland and finds them allied to the Hebrew. "Instance: Jobhan-Moran, Chief Justice; Rectaire, Judge; Mur-011am, School of the Prophets; Ollam-Folla, Divine Teacher; Mergech, a Depository; Tara, Law; Tephi, Prince of the East; Lea-Fail, Stone of Destiny; Eben Gedonlah, Precious Stone." Now unite Bible History and Bible Prophecy with Irish history, and all becomes clear. God gave strong assurances of the permanency of David's throne, and in this line of research that permanency is found.

Turning to Irish history, we are informed that about B. C. 585 a notable man came to Ulster, accompanied by the daughter of a king, having with him Lea-Fail, or Stone of Destiny, an ark and many other remarkable things. The people received him with gladness, and well they might, for they and he were both of the house of Israel: In order to preserve the seed royal, Jeremiah married Tephi, Zedekiah's daughter, to King Heremon, doubtless of the tribe of Dan. The conditions were that King Heremon should abandon Baalism and build a college for the prophets. He fulfilled his agreement, and was thenceforth known as Heremon of Tara. Lothair Croffin, the name of the capital, was changed to Tara. From Tara the United States got the idea of the Goddess of Liberty, represented on old coins as sitting on a lion. Now it is believed that Jeremiah buried the Ark of the Covenant, the Tables of the Law, etc., at the city of Tara.

While these events were transpiring in the north of Ireland, the tribes of Judah, Levi, and Benjamin were fulfilling the seventy years of captivity in Babylon, and the little band left in Judea were scattered, forsaken and destitute. The other tribes were in central Asia, moving gradually northward and westward toward the Caucasus Mountains. Jeremiah being God's man certainly knew this. All the predictions of heaven from B. C. 700, concerning lost Israel, plainly denoted the whereabouts of this people, but only recently these prophecies are being understood.

Hence Israel was truly lost for more than 2,500 years — lost to human knowledge, but known by the Lord. These prophecies were not unraveled in Palestine, nor Asia Minor, nor in the regions of the Czars, but in the north and west. The Gospel of Jesus was first sent to these tribes; till this came, the "isles waited for the law." Benjamin became the missionary of God, and carried this divine law to his brethren. "Wherefore glorify ye the Lord by the urim; the name of the Lord God of Israel in the islands of the western sea."

Few people have, on the face of the earth, been more puzzling to the later historians than the Irish. All this confusion and perplexity among the latter-day historiographers is owing to their want of the true key. They did not possess the key because it was not within their reach, but for the simple reason they were unwilling to lay hold on it. Had they kept in mind that two classes of people inhabit Ireland — that these people are, and ever have been, more or less distinct in customs, manners, religion and enterprise, they would have been prepared to trace the Ulsterites to the Israelites, and thus have unlocked the temple of prophecy and invited the readers to enter, behold, and enjoy to their heart's delight. Mixed as these people now are, to some extent the Danite may be distinguished from the Hittite. If one were to measure the benevolence of the Phoenician Irishman by his vocal vociferations, he would conclude that this hilarious Hittite would pluck out his tongue and eyes for the downcast and poverty-stricken of other lands. When Chicago was swept away a few years ago by fire, Dublin sent over \$2,000, while Belfast remitted \$36,000. Who can answer the cause of this difference? Is it because the people of Belfast are Danites and those of Dublin Phoenicians? But we must exercise becoming charity toward those Canaanites. They were Canaanites in the days of Joshua, and are Canaanites still. Gold is not manufactured from wood.

The Welsh have ever had David for their saint. Ireland had Jeremiah as her patron saint for many years. The history of St. Patrick, as handed down to us by some good authorities, is, that he was born at Boiravena, in ancient Gaul, about 387 A. D., and is said to have died March 17, 465 A. D., in the county Down, Ireland. The name of his father was Calpurnius. The early life of young Calpurnius was full of trials and hardships. Being a native of Gaul, there is a strong probability that he was a Benjaminite, as this people were active missionaries. They were prompted by love for their brethren, hence sought them out and preached to them upon every occasion. Now, if young Calpurnius was a Benjaminite, and the evidence points to this, then his love for the Ulsterites, or people of Dan, would move him to assist them and lift them up into a higher and purer religious atmosphere.

As centuries rolled on, the designs of crafty men were engrafted upon the religious institutions, thus turning them into channels of selfishness. It is not difficult to see how Jeremiah became the patron saint of the Danites. He was a venerable patriarch. He was revered and regarded with great esteem by the people of Ulster. For a long time he was thus associated in their memories. But when young Calpurnius had spent a life of hardship in elevating his people, and had gone to his grave, crafty men saw their opportunity to crush Jeremiah as the patron saint of the Ulsterites; hence they announced young Calpurnius as patron saint.

Rome early set eyes upon Ireland. After securing possession, the authorities at Rome set to work to overthrow the labours and influence of Jeremiah. The first effort was to substitute the name of St. Patrick for that of Jeremiah. The next move was to pull down the notable capital city of Tara. In 565 A. D. Ruadham, accompanied by a lot of bishops and rulers of South Ireland, cursed the city of Tara, so that the people became alarmed and nevermore king nor queen ruled therein. They compelled the government and people to leave the place. From that time on the harp of Erin sounded no more in Tara's halls. Rome triumphed, and young Calpurnius, though long dead, and a Benjaminite, was designated St. Patrick.

Thus the evidence leads us to conclude that Jeremiah is the true Patriarch of Ireland—the venerable person who gave that people the Law, turned them from Baalism, and made them a

happy, prosperous people. Whenever South Ireland shall free herself from the Italians, under whose yoke she now is, and, like the people of the North, obtain the severance of church and state, being delivered from spiritual bondage, she will secure a new lease of life. This deliverance means a free state, free schools and a free religion, unfettered by spiritual shackles, manipulated by spiritual wickedness in high places. Institutions of learning, founded upon correct principles, and conducted according to divine laws, will dispel darkness, overturn prejudice, purify morals and perpetuate liberty in its highest form. Jeremiah knew this, hence immediately set up a school, the Mur-Ollam of Dan, and invited his people to attend. Seven thousand of them embraced the opportunity to secure enlightenment; and for centuries the illuminating rays of Jeremiah's college shed light upon the benighted minds of the inhabitants of Ireland. Unholy, wilful ignorance cannot long thrive where true education is loved and perpetuated.

Jeremiah was to build and to plant. He planted the seed royal in Ireland, among a people related to him. He introduced true religion and inaugurated reforms. He gave them a liberal government and founded a college. Education was as necessary to a free government and a free religion as water is to life. Blindness, ignorance, scepticism and superstition fled before Jeremiah's reformation. He pleased God.



Russia and Her Allies, the Beast, False Prophet, Dragon, and Antichrist

LESSOR TWENTY-FIFTH

THE TRUE CHRISTIAN. — THE COMING GOG. MESHECH AND TUBAL. — EXTREMES PRODUCE EXTREMES. — PREPARING THE FORCES. — THE PASSPORT SYSTEM. — HOOKS IN THE JAWS.— MADAME KOUTOUZOFF'S TRIALS AND SUFFERINGS. — BONAPARTE'S PURPOSE. — FRANCE, RUSSIA, AUSTRIA. — BONES OF CONTENTION. — THE POPE OF ROME. — BEAST, FALSE PROPHET, DRAGON, AND ANTICHRIST. — UNITED OPPOSITION. — A SPOIL WANTED. — TARSHISH ASKS A QUESTION. — THE PROBABLE ORDER OF EVENTS. — CERTAINTIES AND UNCERTAINTIES. — AFGHANISTAN. — GATE.

TEXT.—*And I Will smite thy bow out of left hand, and will cause thine arrow to fall out of thy right hand.*—Ezek. 39: 3.

THE testimony of the past shows that a true man can be a Christian under the most unfavorable circumstances. Religion rises above all circumstances, and it will lift man up to itself. Samaria was famously corrupt, still there were "good Samaritans." All around Abraham were idol worshipers in multitudes, yet that man of faith led others out of their fashionable sins.

While Joseph was among the idolatrous Egyptians, he did as the corrupt Egyptians ought to have done, believed and obeyed the one true God. The noble-hearted, uncompromising Obadiah dwelt in the palace of wicked Ahab, and there dared to do right at the risk of his life. He did not say, "I must do as I am bidden, because my employers require it;" but he saved those who were condemned to death by the king. In the corrupt houses of Darius and Belshazzar, Daniel was unflinching in the right, and to-day he stands as a beacon-light to the true and tried disciple of Jesus. A boy in Sunday-school was called to read Dan. 6: 3, and instead of reading, "an excellent spirit was in him," he read, "an excellent spine was in him." His error was not a grievous one, for Daniel truly had backbone,—true courage. Then there was Nehemiah who remained true to God though dwelling in the godless household of Artaxerxes, and to this remarkable faithfulness we may "add the saints in Cesar's household," i. e., Nero's family. He was the most cruel tyrant that ever reigned, but some in his mansion were brave enough to follow Jesus. This much by way of encouragement to the faint and weary.

Russia with all her allies is the coming Gog, now dwelling in "the land of Magog." Magog was the son of Japheth, who was the third son of Noah. Magog, therefore, is the grandson of Noah. Meshech was Japheth's sixth son. He and his brother Tubal settled in the north-eastern part of Asia Minor, by the shores of the Euxine or Black Sea. Gomer also settled near his brothers, and from this man sprang the Gomerians or Germans. There is still a city on the south side of the Black Sea called Ashkenaz. The Sea itself was at one time called Ashkenaz, named, no doubt, after Gomer's son. Ashkenaz is the Jewish word for German. It will thus be seen that Germany and Russia are intimately related—both having their origin in Japheth, while the Israelites came from Shem.

The children of Magog and Meshech and Tubal and Togarinah spread out over the country now known as Russia, which name comes from Roosch, from which the words, "the chief prince" of Meshech, are translated. From Meshech we have the words Mose, Mesece, Mosch, Mesoch, Moskwa, Moscow and Muscovy, all meaning Russian forces. Roosch and Mosch are interchangeable terms. From Tubal is derived Tobolium or Tobolski, a familiar word in Russia. These, with many other names now found in Russia, are all pointing to the people mentioned in Ezekiel 38.

Let us now survey the Russia of to-day. Possessing a territory embracing the half of Europe and a large part of Asia, she holds in her domains nearly one hundred millions of human beings. Over these the Czar rules with a despotism as strong and intolerant as Nebuchadnezzar's. He is absolute. None can go beyond him. Tighter and tighter he draws the chains which manacle his subjects. This produces Nihilism. An extreme government will produce an extreme, worse, perhaps, than the cause. Grind the subjects and the subjects will grind the king. If the monarch tie the people to the stakes of misery, the people will endeavor to drive the stake through the monarch. Out of evil comes. "Whatsoever a man soweth that shall he also reap," also takes in czars, kings and emperors. Do we wonder that Czar Alexander is disposed to regard all men with suspicion? He is fitting his Empire for her work. He shall come "forth" with "horses and horsemen; all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords."—Ezek. 38: 4.

The time was when every European government required passports from every traveler, but now one can go through England, France, Italy, Spain, Norway, Germany and Switzerland without passports. Occasionally one is needed in certain parts of Greece, Turkey and Egypt, but no person can enter and travel through Russia without passports. Recently the Czar issued an order which makes it harder than ever for foreigners to travel in Russia. And more; he has made it difficult for his own subjects to get away, or to get from place to place in their own country. Whoever desires to leave Russia for a short time, must pay fifteen dollars for his pass, and it is limited to a few weeks, and if he remains longer than the period named he must pay an additional sum for each day's absence. Such burdens are certain to produce nihilism, socialism and all the kindred isms which afflict human kind. They are the thorns in the dragon's heels, and cause him to become furious. Forward, to further conquests, the Czar desires to go, but the Lord said, "I will turn thee back, and put hooks into thy jaws." The hook of anarchy is fastened in his jaw, and there he must stand until the Lord's time.

I quote the following from Prince Krapatkine, a Russian, showing the fearful state of despotism:

"Mme. C — nee Koutouzoff, was found guilty of opening a school for peasants' children independently of the ministry of public instruction. As her crime was not penal, and as, moreover, she was married to a foreigner, General Gourko merely ordered her to be sent over to the frontier. This is how she describes her journey from St. Petersburg to Prussia. I shall give extracts from her narrative without comment, merely premising that its accuracy, even to the minutest detail, is absolutely unimpeachable.

"I was sent to Wilno with fifty prisoners—men and women. From the railway station we were taken to the town prison and kept there for two hours, late at night, in an open yard under a drenching rain. At last we were pushed into a dark corridor and counted. After many oaths and much foul language the fire was lighted, and I found myself in a spacious room, in which it was impossible to take a step in any direction without treading on the women who were sleeping on the floor. Two women, who occupied a bed, took pity on me and invited me to share it with them.

"When I awoke next morning I was still suffering from the scenes of yesterday, but the female prisoners—assassins and thieves—were so kind to me that by and by I grew calm. Next night we were "turned out" from the prison and paraded in the yard for a start, tinder a heavy rain. I do not know how I happened to escape the fists of the jailers, as the prisoners did not understand the evolutions and performed them under a storm of curses and blows; those who protested—saying that they ought not to be beaten—were put in irons and so sent to the train, in the teeth of the law, which says that in the cellular wagons no prisoner shall be chained. Arrived at Kovno we spent the whole day in going from one police station to another. In the evening we were taken to the prison for women. Here I spent a week among murderesses, thieves and women arrested by mistake. Misfortune unites the unfortunate and everybody tried to make life more tolerable

for the rest; all were very kind to me and did their best to console me. On the previous day I had eaten nothing, for the day the prisoners are brought to the prison they receive no food; so I fainted from hunger, and the prisoners gave me of their bread, and were as kind as they could be. The female inspector, however, was on duty; she was shouting out such shameless oaths as few drunken men would use.

"After a week's stay in Kovno I was sent on foot to the next town. After three days' march, we came to Mariampol; my feet were wounded and my stockings full of blood. The soldiers advised me to ask for a car, but I preferred physical suffering to the continuous cursing and foul language of the chiefs. All the same, they took me before their commander, and he remarked that I had walked three days and so could walk a fourth. We came next day to Wolkowsk, from whence we were to be sent on to Prussia. I and five others were put provisionally in the depot. The women's department was in ruins, so we were taken to the men's.

"I did not know what to do, as there was no place to sit down, except on the dreadfully filthy floor. There was even no straw, and the stench on the floor set me vomiting instantly. Here I spent two 'days and two nights, passing the whole time at the window. On the third day a soldier of the depot, a Jew, took me into his room, a tiny cell, where I stayed with his wife.

"The prisoners told me that many of them were detained "by mistake" for seven or eight months awaiting their papers before being sent across the frontier. It is easy to imagine their condition after a seven months' stay in this sewer without a change of linen. They advised me to give the jailer money, as he would then send me on to Prussia immediately. But I had been six weeks on the way already and my letter had not reached my people. At last the soldier allowed me to go to the post-office with his wife, and I sent a registered letter to St. Petersburg. Mme. C— has influential kinsfolk in the capital, and in a few days the Governor-General telegraphed for her to be sent on instantly to Prussia. My papers,' she says, were discovered immediately, and I was sent to Eydtkunen and set at liberty.' It must be owned that the picture is horrible; but it is not a whit overdrawn. To such of us Russians as have had to do with prisons, every word rings true and every scene looks normal. Oaths, filth, brutality, bribery, blows, hunger—these are the essentials of every ostrog and of every depot from Kovno to Kamchatka, and from Archangel to Erzerum. "Conquer England, and the world is ours," said Napoleon. Russia has adopted that sentiment. Napoleon failed to conquer England; then he invited representative Jews to a secret meeting with him in Paris, and proposed to them certain rights and enjoyments provided they would assist him in securing possession of Palestine. Bonaparte believed that he who would rule the Holy Land would govern the world. But Bonaparte was not God's man to restore Israel.

France went into the Crimean war to become guardian of Palestine. She desired to hold Russia in check from that promised land. England was destined to open the way for Israel's return. She had a strong antagonist in France. To make England much stronger than France, Germany was called up and, after a bloody struggle, she captured the Emperor and his army at Sedan and levied an immense indemnity upon the French. England's strength was husbanded for the future. But Russia had grown strong since the Crimean campaign, so she must spend much of it on poor, old Turkey in warring with him. Hostilities ceased, Turkey was humbled, but not destroyed, a council of the leading nations was called at Berlin and there the diplomat Jew, Disraeli, won a lasting victory for Saxon-Israel. The diplomacy of Disraeli, and the money of the Rothschilds in purchasing the Suez canal, were strong factors for England. Were these men the executors of the divine purpose?

European Turkey has caused much strife and will likely yet be an object of great contention. Piece by piece her territory has slipped from her power. Recently France and Russia endeavoured to form an alliance with the Sultan, but again England marches off with the prize. Austria (Gower) and Russia both want Turkey in Europe. Bulgaria is a bone of strife. If Russia secures that province, then away goes Servia and Montenegro to Austria; hence the cautiousness of the

Russian bear. All is restlessness in those regions; but what about the portion allotted to England? Is it disquieted? By no means!

Now suppose Austria and Russia, through the internal strifes in Bulgaria, Roumelia, Servia, Greece and Montenegro, should eventually absorb those countries by war or by peace, what then? Why they will thus set a precedent for England to absorb Egypt, Palestine and Asia Minor, and all the protesting of Austria and Russia will not avail. The Turks will protest and murmur, but all this will not assist them.

Thus will the way be completely opened for the restoration of Israel. The proposition already comes to make the Pope of Rome king of Palestine. This will not come to pass; it only proves that the idea that a ruler shall be chosen for that country is getting into the minds of the people. The idea is correct, but the person named is not the right one.

The Oracles of God frequently mention opposing powers under the similitude of beasts and dragons. The word "beast," however, does not always stand for evil powers, but sometimes for good.—Rev. 4: 6-9.

The beast, the false prophet, the dragon and the antichrist are four powers or governments that will yet perform astonishing things in this earth. All these are enemies to God, satanic powers led only by the evil one with the intention of crushing the people of God.

The beast represents the combined powers or forces of the "ten toes," of Nebuchadnezzar's great metallic image. The dragon stands for Russia with all her allies, China and the heathen nations. The false prophet is Mahomet with his millions of disciples; and Antichrist, the spirit* of whom was raging even in the apostolic age, is he who will arise and deceive many in Israel.

The beast is symbolic of the Roman Empire.—Dan. .7: 7. The ten-horn and little-horn period each have their characteristics. The beast represents the Empire in its united, compact state; the ten horns and ten toes in a divided condition, the term king being used metonymically for kingdoms.

I do not accept the arrangement of Machiavel in every particular, since he makes the Saxons and Angles one of the ten horns; and I have shown that this cannot be correct, since they never were the subjects of the Roman Empire, and the Scythians were opposers of Rome as has been shown. But it is not my intention to notice the diversities of the Roman Empire under the metaphor of ten horns, three horns and the little horn. That these did and shall make war upon the saints with the dragon is certain.

As the Roman Empire absorbed the three Empires which preceded it, so the dragon will combine with itself the influence and sympathy of the beast and its horns. It will take in Persia, Ethiopia, Libya, Austria, Italy, Spain, Portugal, France, Togarmah of the north, and China. Russia is asked to prepare herself for these and to be their guard or guardian. A time of fierce conflict will come, and all these forces must be marshalled. Then the cause of the division of the church into Eastern, or Greek, and Western, or Latin, will be taken away, and they shall be one in heart and mind. The woman that rides on the beast with seven heads and ten horns shall be led by the dragon. — Rev. 17. This is the eighth beast. "Many people shall come with the dragon," or Russia, "all of them riding upon horses, a great company, and a mighty army." The great company alluded to probably refers to the many nationalities which shall compose the mighty army, while marching to Armageddon by command of Gog.

What are we now to understand? Much every way. When Israel shall have been gathered home to her delightful land, she will rapidly increase in wealth and population. This vast field of treasures will be a source of anxious longing on the part of other nations. The productions of the

soil, the unlimited trade and commerce, the magnificent temple in the metropolis of Palestine, the palatial and richly gilded residences, with every other valuable thing, will create a desire to possess the land. Russia shall "think an evil thought." Russia will say, "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls (forts), and having neither bars nor gates, to take a spoil, and to take a prey." When Russia appears on the borders of that land (her own being near), then Sheba and Dedan, down near the Indian Ocean, and the merchants from Tarshish or England will say, "Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, and to take away cattle, and goods, to take a great spoil?"—Ezek. 38: 13. These will protest. God will address him.—Verse 17. He will remind him what He said by His "servants, the prophets of Israel." He will call attention to the book and chapter from which we are now gleaning these evidences. The battle shall wax warm. The contest shall be short and decisive. With a hook of six teeth or six plagues the Lord shall draw back this immense multitude of Cossacks and horsemen from all parts of the Russian dominion. He shall be smitten with sword, blood, pestilence, hail, fire and brimstone. Armageddon shall see all this and more. The Valley of Hamon-gog shall be the Cemetery of Magog. For seven months will the house of Israel "be burying them." Men shall be sent up and down the land to bury the corpses and the bones of Gog's slain.

Fierce wars, tempests, earthquakes and pestilences shall likely come upon the earth ere this battle at Armageddon shall be fought.—Mark 13: 7, 8. These "must needs be." No such engagement as that described by Ezekiel has ever taken place; and since it has not occurred, and the Lord will not lie, it is yet to come. Other astonishing and appalling events are to transpire prior to this terrible battle.

1. The Mount of Olives will be rent.
2. Half of it shall move north and the other half south.
3. There will be a valley between them.
4. The valley shall reach to Azal on the Mediterranean Sea.
5. All the land from Geba to Rimmon shall become a plain.
6. For one day it shall be neither light nor dark.
7. Proof, Zech. 14.

Keep the probable order of events in mind.

1. The securing of Palestine by England.
2. The return of the Jews and Israelites.
3. Election of a ruler—one noted for his great learning and beautiful countenance.
4. Increased prosperity.
5. The making of a league between the Czar and Antichrist, the ruler of the Jews.
6. Approach of Russian forces assisted by Antichrist who has joined the Czar.
7. Complete triumph of the Israelites by Christ, who makes His appearance when they are sorely distressed.
8. The resurrection of the saints.
- 9; The beginning of the millennial reign of Christ.
10. The temple service of the Israelites, but Christians are not to engage in it since they accepted a crucified Christ. On this account they have the pre-eminence.

Or if the foregoing order does not suit you, then think of the following:

1. The securing of Palestine by some power now known or yet to arise.

2. The return of the Jews and Israelites.
3. The election of a ruler in direct line with David.
4. Increased prosperity.
5. Building of Jerusalem and the temple.
6. The service only for all Israelites.
7. The approach of Russia and her allies, and the battle of Armageddon.
8. Appearance of Christ and destruction of Gog.
9. Resurrection of saints.
10. Beginning of the millennial age.

There are difficulties about some of these problems which cannot yet be removed by human agencies. I mean that while the securing of Palestine by some power preparatory to Israel's return, their restoration, prosperity, temple building and service are clear, the exact point of Antichrist's last work, and the ushering in of the millennial are still veiled with difficulties. Whether Antichrist shall sit as ruler among Israel, or whether he shall join the dragon from some other point, is to me not clear, and all the testimony examined does not shed sufficient light to remove all uncertainties. That a great and terrible conflict between God's forces and Gog's, in Palestine, shall take place, is certain beyond a doubt. That Christ shall appear in the time of Israel's greatest distress is equally certain. That He shall resurrect his saints is beyond dispute. That He shall reign over His people a thousand years we are confident. That at the end of the millennial age He shall have conquered the last enemy — death — and turned the sixth universal kingdom over to His Father, is according to the Divine Oracles.

Russia is stealthily pushing her forces toward India. She is at the gate of Afghanistan. England is there with an army, and has fortified the gate. The mountain pass has scores of cannon looking toward it with open mouths. Russia cannot go by those sentinels; hence her efforts to work in with Persia. Railways have been built close up to the frontier of Afghanistan and a large army lies along the border. This only shows her aggrandizement and determination to enlarge her company. She promises more liberty. If she wins a province occasionally, it is to coil around it the arms of an absolute and unrelenting despotism. For every step Russia takes, England will take two.

"Russia, beware! though the Lion is still,
Dare not to rouse him his task to fulfill!
He who contendeth with Israel shall fail, I
srael must conquer though hosts should assail!

"Britons, awake! for throughout the wide world,
Soon shall the standard of old be unfurl'd;
Judah with Israel united shall be,
As one grand nation God's glory will see."

Unfulfilled prophecies are at the very door of belief, struggling for entrance. Shall we recognize them and be prepared? All the divine predictions come when few are looking for them. If rulers and nations knew when the prophecies relating to them were to be fulfilled, measures might be taken to frustrate them.

Here and hereafter, time and eternity, are the only two states of existence. As we quit the here we shall begin the hereafter. The possibilities of this existence are finite; over there they are infinite. Either we go up the stair of spiritual perfection or we go down the stair of spiritual wickedness. Over there we shall know the effect of every spiritual law, just as we here know the effect of that physical law, that if we put our finger in the fire, the finger will burn.

Kingdoms, nations, empires go up the incline of power and prosperity, until their full time has come, then they go down, to be succeeded by others, better fitted for God's purposes. Nations are God's courts of justice for the people of the world until the rulers become corrupt, then others are made to succeed them. The kingdoms of this world are ordained of God—not of Christ. The difference between the two is the difference between mercy and justice. By means of the kingdoms of this world, God deals out justice to the lawbreaker, to the opposers of the civil government; but in Christ's kingdom it is not life for life, nor yet tooth for tooth; but mercy, long suffering, patience, forbearance, harmlessness.

Keeping in view the distinction between the kingdom of this world, over which God the Father presides, and the kingdom of Christ, over which He, by His Word and Holy Spirit, rules; the awful scenes of carnage, bloodshed and desolation, so often seen and felt among nations, will be understood. Justice demands it. But not so in the harmless, holy institution presided over by the Lord Jesus. Truly He could say, "My kingdom is not of this world."



Miscellaneous Gems.

LESSON TWENTY-SIXTH

THAT eminent Swiss historian, John von Muller, 1 after reading 17,000 pages of history, written by 1,733 authors, says: "Christ is the key to the history of the world. Not only does all history harmonize with the mission of Christ, but all is subordinate to it." Christ being the key to the history of the world, we need only to use that key, and the doors to the halls of prophecy will be opened to us, and we welcomed to the studio of heaven.

THE great swarms of people who came from Asia into Europe were also called Goths. This term is defined by Lexicographers as meaning, " One of the ancient tribe or nation, of Asiatic origin, who overran and took an important part in subverting the Roman empire." It is from the Greek word Ganthoi, meaning "God's people." The Goths, or Israelites,- were then, as now, fulfilling the prediction of Moses concerning Joseph: " 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."—Deut. 33: 17. Ever since this was uttered, the pushing process has been going on, and the end is not yet.

FREDERICK the Great, addressing his minister, said: "Doctor, if your religion is a true one, it ought to be capable of very brief and simple proof. Will you give me an evidence of its truth in one word?" The preacher, fixing his eyes upon the great king, replied: "ISRAEL!"

CHAMBERS, in his encyclopedia, writing of the second century, says: "A Saxon league or confederation makes its appearance in the north-west of Germany." Was not this Isaac's people working their way westward to the islands?

ARTELLUS witnesses: "The ten tribes went west and north to Arsereth, where, on entering, they were called Ganthoi, or the people of God." Pliny, Strabo, Ptolemy, Dictorus, Halgrave and Sharon Turner are in perfect accord with the fact that the sons of Isaac were carried captive, and settled in and around the cities Halah, Habor and Hara, and that here these people were called Sacca-suna, or sons of Isaac. The name Saccasuna is found on the maps which were made in the days of Israel's dwelling on the river Gozan.

THE Behistan Rock in Persia is on the main highway to Babylon. The Greeks gave it the name of Bagistanon oros, which name they discovered in Persia. This rock is a great curiosity to travelers. Its perpendicular height is 1,750 feet. At the summit of Behistan Rock was builded a temple and dedicated to Ormeze. When Queen Semiramis was marching through Persia with her army, she encamped by this majestic rock on the plains. She was so delighted with it and the surroundings that she laid out there a garden of beautiful flowers, and had the face of the rock polished to a high degree. This done, she caused her own likeness, and those of one hundred of her guards, to be cut on the smoothened surface, and an inscription in Syrian letters. Afterwards Darius, passing that way, had an account of his conquests written 500 feet above the inscriptions of Queen Semiramis, in the Median, Persian and Assyrian languages. The letters used were of the cuneiform character; and when they were completely chiseled, he caused the whole surface to be varnished, so that while the winds and storms of twenty-three centuries have swept against Behistan Rock, it still looks as smooth as glass. The form of Darius is erect and majestic, having one foot upon the body of a captive; nine other prisoners stand before the king, with their hands tied, and a rope around the neck of each. There are ten captives. Their costumes differ. One of them is named "Sarocus, the Saax." "On his head is the Hebrew form of head-dress." What mean these ten captives chained before Darius? They represent the ten chiefs of the Ten Tribes that were led into Assyria by their conquerors, and the history of those conflicts and captivities is given in the three languages Median, Persian and Assyrian. The evidences of this Rock are not to be sneered at.

HAVE you read Eothen, in which is Kinglake's account of the manner in which the citizens of Cairo, in Egypt, made the way clear for him as he rode through the streets on a donkey? A boy passed on ahead of the donkey, saying: "Eh, Shiek! eh, bwit, reggelek, shumalek," which, being put into plain English, means, "O, old man; O, old virgin, get out of the way on the right! O, virgin; O, old man, get out of the way on the left. This Englishman comes—he comes—he comes!" This illustrates the truth that the Englishman comes, always gets there, or pushes his conquests and finds room. The reason may be found in God's utterance, "I will bless thee and ye shall be the head and not the tail; ye shall be above only and not beneath, for I am with thee."—Deut. 28: 13.

IN the sealing of the 144,000, as given in Revelation 7, why was the tribe of Dan omitted? This question has been often repeated, and the answers have been generally unsatisfactory. Maybe this one will be; but it shall, nevertheless, be given. Alford says that Dan's sealing was omitted because he was the first to fall into idolatry. But Ezekiel wipes away this mist in the forty-eighth chapter, where, in giving an account of the new order of things in Palestine, Dan comes in for his share of favors with the others. Hence we conclude that the future blessings do not depend upon the sealing mentioned by John. Again, if the want of sealing is a sign of displeasure from the Almighty, then how could Dan, who is not sealed, secure the blessings promised in Ezekiel forty-eight? Verily, Dan is not cut off because he was not sealed.

Possibly an error has arisen concerning this by teaching that this sealing is to take place in the day of judgment. Certainly an error! The sixth chapter details the events which were to occur under the six seals. As each seal was broken, John was given a panoramic view of remarkable events. These pictures of future happenings were delivered as so many prophetic events; and history has admirably verified them. The fearful wars, famines, pestilences, etc., depicted under some of these seals, referred to Jews, Greeks and Romans. The close of the chapter describes the terror and perplexity of Paganism. Some writers conclude that the end of the world is meant; but evidently the fall of Paganism is the true meaning. A long string of judgments remains after the completion of the seventh seal.

The seventh chapter refers to the sealing of the servants of God in their foreheads. These were taken out of the twelve tribes, Manasseh being counted instead of Dan. Observe, this sealing was done before the seventh seal was opened. Were not these tribes endangered by the numerous wars long before this sealing was done?

Now, there seems a plain way out of this dilemma. If we accept the evidences that the Goths and Scythians were Israelites, the fog and mists disappear with fleetness. In the territory between the rivers Don and the Danube, the Scüths, or Isaac's people, enjoyed security for centuries. True, they had fierce conflicts south of the Danube, with the Romans sometimes victorious, sometimes beaten, "but the heart of their country had never been penetrated." Here the Goths, or Israelites, were safe from the judgments announced under the six seals. What now? Why, it is held by all commentators, so far as I know, that the events spoken of under the first trumpet, (the opening of the seventh seal) are none other than the sweeping of the Goths upon the Romans, A. D. 338-412. They had been pushing up toward the Romans for many years, and now being pressed on the east by a vast number of Huns, they burst in upon the Romans with great power. Here is the meaning of the sealing: God reserved for himself 144,000 out of the great multitude who were exposed to the trials and dangers of war and destruction. Dan had already gone on, leading the way. As a tribe, he was no longer with the others in Southern Europe. He was the pioneer—the maker of the highway, the instrument of God to prepare the way for his people. Dan was in no danger at this period, hence needed no sealing. He needed no special hedging in; for he was scattered over Denmark, Scotland and Ireland, hence not within danger of the awful wars that were being waged against his brethren in the South. He had come that way—forced the passages and gone on to new discoveries, the final resting-place. He had found Israel's sanctuary.

DR. FREEMAN clearly shows that there was an immense hive in central Asia which continually sent swarms of human beings to the westward, and they came by a divine hand, to perform a mission. As one mighty army settled in some fertile country and builded and cultivated, then came another horde and pushed the first ones further westward, and so on, until five swarms had emerged from Armenia, or Media, the very spot to which the Ten Tribes had been led. On they came, to the valleys of the Danube, to the river Elbe, and then north and west until the "islands of the sea" were reached. The valiant Irishman must needs push on to America. Even George Washington's father used to call the Washington of Ireland his grandpa. Was Washington a Danite? Really, he pushed for liberty like a Danite.

F. TENNYSON says: "It has come to light within the past few years that the Anglo-Saxon race are really and truly those ten tribes of Israel carried away some seven centuries and a half before Christ; and deported by the king of Assyria to the country of the Medes, and non-apparent from that time to this; but who undoubtedly migrated north-west, and finally settled in the British Isles. The astonishing and multifarious evidences of this fact have already filled volumes. I may say this much that the British people, or the Saxon race, have literally fulfilled all the great promises made by God to Abraham; which were never realized in Palestine."

WHEN Jacob had blessed Judah, thus fixing the royal coat of arms, he said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."—Gen. 49: 10. Now nearly all the old expositors maintain that the sceptre, or authority, should not go out from Judah until Christ would come. They believed that sceptre meant rule or government, and that this ruling power, or this government, should not depart from Judah, or the Jews, until Shiloh or Christ should come.

It is evident that Shiloh means Jesus, or the Christ, but who should maintain the sceptre? Judah was to keep it until Shiloh comes.. Did the Jews retain the government until Christ came in the flesh? Did not Nebuchadnezzar carry them into captivity, and were they not held there without any government of their own for seventy years? True, the royal seed was preserved, and is yet. The right to a throne and occupying it are two things. The power, we see, was taken from the Jews—the sceptre had gone, and Shiloh had not yet come. For centuries they kept up the festivals, the ceremonies of the law, distributed gifts to the poor and were glad in the favours of the Lord; but independent government they had not. Ahasuerus, Darius, Alexander the Great and all the Syrian conquerors levied tribute upon the Jews. For centuries the nine sons of the Maccabean family shed blood to obtain the sceptre. Imperial Rome fed upon the fat of the land, and oppressed the poor, down-trodden Jews for a long period. Where was the sceptre of the Jews? Along came Jesus, the Messiah, God's holy Son, and found an Edomite, King Herod, on the throne. For 680 years those people writhed under the lash of forty foreign monarchs. The emblem of royalty was gone from their land. It left when Zedekiah was taken captive. It departed with his daughter, who fled to Egypt with Baruch and Jeremiah, and thence to Ireland. There the sceptre was set up, and now continues among the Anglo-Israelites, and will continue until Shiloh comes without sin unto salvation.

A lawgiver is still between the feet of Judah. Judah is low down. He is at the foot. Still a lawgiver is here. The Anglo-Saxons maintain the law. They preserve liberty, civil government in its highest and purest form. Shiloh will come, then the scepter will be delivered to him. He will become the one sovereign feared, loved and respected.

THE glorious restoration of Israel rests upon the condition that they turn to the Lord, and not only turn, but turn with the whole heart. "O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD."- Hos. 14: 1, 2. "Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the

LORD your God."—Joel 2: 12, 13. God will have His people to turn from wickedness to righteousness. Such as do this have His protection and blessings. That He will renovate and purify, there can be no doubt. Israel shall be cleansed.

As we near the close of this volume, the news comes over the sea that a Fish Commission has been appointed. This means that the differences over the fisheries in British waters, between Great Britain and the United States, are to be adjusted on the principles of peace and amity. The cry of war over these differences has been stilled, and now a better and more noble way is being sought to bring about an understanding. This is because Manasseh and Ephraim are friends. They have made great progress in arbitration. The grave questions of responsibility for the destruction of American shipping by the Alabama, fitted out in English ports and put into the hands of Confederates during the late Civil War, was settled by arbitration. Other equally grave questions have passed into easy adjustment by the same method. And the difficulties over fishing in Canadian waters will be met and adjusted in the same friendly way, though the first effort may prove abortive. God leads. None can divert Him from His purpose among the nations.

THE "two sticks" of Ezekiel, mentioned in chapter 37: 15-17, require more than quotations. These sticks are used emblematically. On one stick Ezekiel wrote, "For Judah, and for the children of Israel his companions." Now, Judah is the same as Jew; hence on this stick was written the Jews and the companions of the Jews, Levi and Benjamin. On the other was written, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions."

The type shows an instantaneous union; but this does not prove that the union of the antitype was to be so. But the time is coming when the Jews, represented by one stick, and the Israelites, represented by the other stick, will be united. The vision proves this..

The Jews and the Israelites are upon amicable terms. For ages the Jews have been hated, hunted, persecuted and cast out in many countries. In Russia they are abhorred, shut out, and debarred from nearly every profitable employment. Among the English they find sympathy, friends, kindness and benevolence. Why are they hated in one country and loved in another? God said they would be persecuted and scattered among the heathen; He also said they should be joined to Ephraim in the latter days. The latter days are at hand, and the way is preparing in the East for a glorious union. And, as this day approaches, Russia will tighten the cords of oppression and rivet tighter the shackles of despotism. But recently she closed her schools against a certain class of her own people, thus demonstrating the fact that only through ignorance and a despotism fraught with terror can she fulfill her mission as the manager of the armies of Clog. The coming struggle will be a conflict between blind unbelief and ignorance on one side, and enlightenment and liberty on the other. These anarchistic splurges in our own laud are but foretastes of the coming struggle. The God of hosts permits Manasseh and Ephraim to first taste of the bitterness of her foes, so that the champions of liberty may the better prepare for the coming conflict. Both Ephraim and Manasseh need to be tested before the great day of Armageddon.

No grander—no more magnificent city has ever been described than the New Jerusalem which is to come. Do you turn backward to view Nineveh, with its towering temples--its spacious halls—its gigantic walls? Do you see Babylon, the wonder of the earth, with her towering golden image in the plain of Dura—with her hanging garden — her temple lined and frescoed with gold—in short, do you see a city so rich, so splendid, so embellished that man's ingenuity finds an end in preparing ornaments for her? Then turn and look upon Jerusalem in the midst of her splendor during Solomon's reign, and behold a temple that even outshines those of Nineveh and Babylon in richness and magnificence. When you have witnessed these and the brilliant cities of modern times, cast your vision upon the New Jerusalem and witness that which causes all cities on the earth to pale into insignificance. See the angels at the gates! The foundations of the walls are made of jasper, sapphires, chalcedony, emeralds, sardonyx, sardine, chrysolites, beryls, topaz, chrysoprasus, jacinths and amethysts. Think of the whole foundation of a city built with

such precious and beautiful stones! Grasp them in your mind, if you can. Then turn to the gates of pearl, and from thence cast your eyes down upon the streets that are paved with gold which shines like transparent glass. There, listen! The songs of joyous hearts, the hallelujahs of delight and gladness are going up from the redeemed of the Lord. Praises, adorations, thanksgivings and melodies of sweet ecstasies resound from the temple of God, who is the light thereof. If all the splendor, all the magnificence, all the glory, all the excellencies, all the adornments, all the embellishments of all the ages were gathered into one place and arranged according to the highest wisdom of man, they would fall short of the glory and beauty of "the holy Jerusalem," which shall descend "out of heaven from God."

Reader, do you want to be a citizen of that city? Then prepare to meet thy God!

WHAT means this effort, both in England and in America, to trace up genealogies? Why so much anxiety to know the lineage? Is it because there is a prospective inheritance in the Holy Land? Are the Israelites desirous of knowing what share of the new country is theirs? The title deeds are, no doubt, secure under the providence of God, and the families of Israel shall have the promised inheritance. Men may attribute this hunting of ancestors to an "idle curiosity," a "fancy of the brain," still there may be a providence behind it. Thousands have performed work which, at the time, was considered as having no significance from a divine stand-point; but what seemed mere fancy to the multitude turned out to be the hand of God in shaping the destiny of men and of nations. Few, indeed, know, at the time the event occurs, the position and the signification of that event in the divine arrangement. How often has that which has been considered as mere happening turned out to be "the finger of God"? Now while it may seem to be improbable that this seeking of genealogies has any relation to Israel's gathering, it might be well to place it in the catalogue of portentous events that are transpiring in perfect harmony with prophecy—divine utterances from the glory and presence of God. When events and predictions fit so happily, it would be rudeness to tear them asunder. The children of Israel were very careful to preserve their genealogies.

ON the 31st of October, 1887, a deputation of twelve members of the British Parliament were received by President Cleveland in Washington in the interests of International Arbitration. This deputation presented a memorial in favor of the arbitration of political difficulties when the means of diplomacy have been exhausted. This document was signed by two hundred and thirty-three members of the House of Commons, and is the outgrowth of a sentiment of peace among the working class of the United Kingdom. Arbitration is God's only way of settling differences in civilized nations; in fact, international arbitration would be a grand step upon a higher plane of civilization. Courts have been created to settle disputes. These are founded upon principles of arbitration. Why should not nations resort to this method, when it invariably brings about the most excellent results? Now, this representative body of Israelites, headed by Lord Kinnaird, in visiting their brother, Manasseh, shows that there is still a deep feeling existing between them upon principles which long ago were laid in the house of Israel. As the huge engines being built for the butchery of men and the destruction of property alarm the people, the progress in international arbitration will increase. The cost of maintaining war armaments in Europe is three per cent of the whole earnings of the people. This tremendous drain upon the working classes is an incentive to resorting to peace principles. It is becoming that Ephraim and Manasseh should take the first steps in a work committed to them by the God of heaven.



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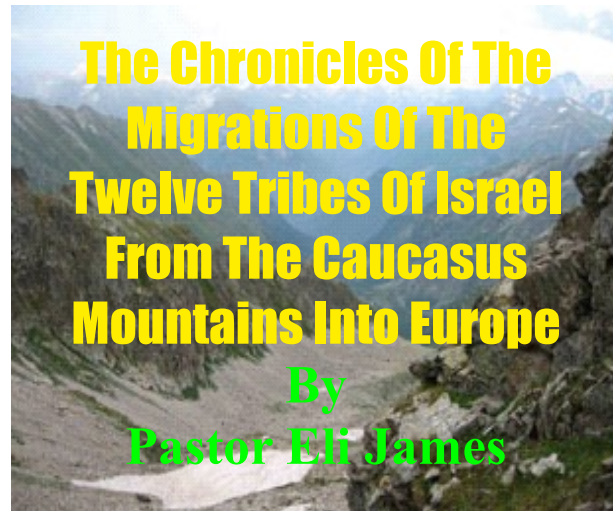
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