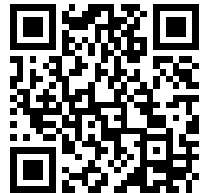

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THE ANGLO-AMERICAN

ALLIANCE IN PROPHECY



STREATOR



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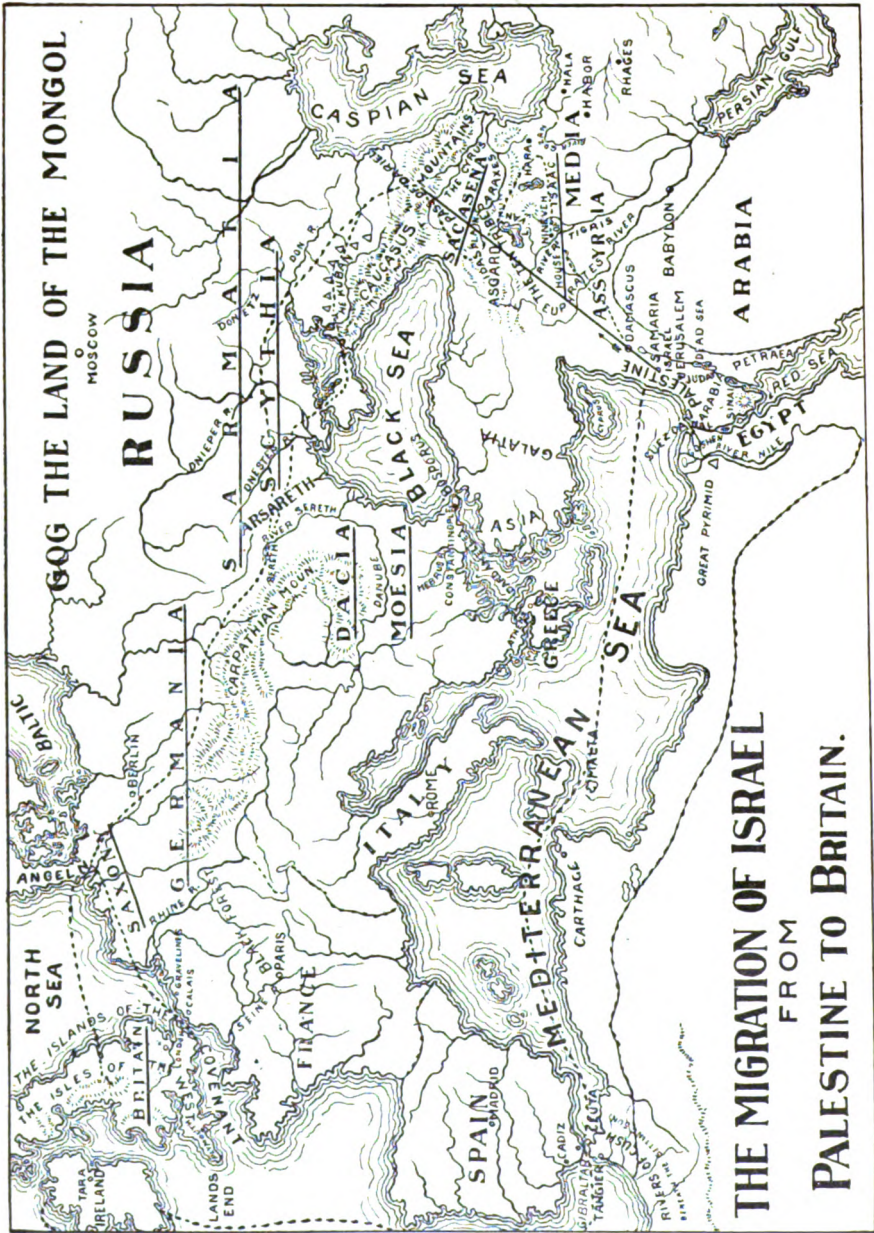
R. Roberts

THE ANGLO-AMERICAN ALLIANCE
IN
PROPHECY
OR
THE PROMISES TO THE FATHERS

VOLUME I

*“In days to come shall Jacob take root;
Israel shall blossom and bud:
And they shall fill the face of the world with fruit.”*
— *Decree of the Lord Eternal.*

•



"I will cause you to go into captivity beyond Damascus" (Am. 5: 27.) A line projected from Samaria beyond Damascus passes thru noted lands of the exile.

THE ANGLO-AMERICAN ALLIANCE
IN PROPHECY,
OR
THE PROMISES TO THE FATHERS



BY
MARTIN LYMAN STREET, M. A.
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VOL. I

LONDON, ENG.,
THE WERNER CO., PUBLISHERS.

NEW HAVEN, CONN.,
OUR RACE PUBLISHING CO.

1900.

"I will cause you to go into captivity beyond Damascus" (Am. 5: 27.) A line projected from Samaria

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THE
ANGLO-AMERICAN ALLIANCE
IN PROPHECY
OR
THE PROMISES TO THE FATHERS.
VOLUME I.

BY M. L. STREATOR, M. A.

"He also shall become a people, and he also shall be great:
Howbeit his younger brother shall be greater than he,
And his race shall become a multitude of nations."

— Decree of Jehovah, the God of the Covenant.

NEW HAVEN, CONN.,
OUR RACE PUBLISHING COMPANY.

1900.

*" God bringeth him forth out of Egypt ;
He hath as it were the strength of the unicorn :
He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite them thru with his arrows.
He couched, he lay down as a lion,
And as a lioness : who shall rouse him up ?
Blessed is every one that blesseth thee,
And cursed be every one that curseth thee."*

— Num. 24 : 8, 9.

*" As an eagle that stirreth up her nest,
That fluttereth over her young,
Spreadeth abroad her wings, taketh them,
Beareth them on her pinions :
Jehovah alone did lead him,
And there was no strange god with him."*

— Deut. 32 : 11, 12.

" The fourth creature was like a flying eagle."

— Rev. 4 : 7.

*" There were given to the woman the two wings of the eagle, the
great one, that she might fly into the wilderness unto her place."*

— Rev. 12 : 14.

*" The little one shall become a thousand,
And the small one a strong nation :
I, Jehovah, will hasten it in its time."*

— Isa. 60 : 22.

TO
THE CHOSEN PEOPLE
OF
THE ELECT RACE
THIS BOOK IS
RESPECTFULLY DEDICATED
IN THE HOPE OF
ISRAEL
BY THE AUTHOR.

“In the days of these kings will the God of heaven set up a kingdom, which shall to eternity not be destroyed, and its rule shall not be transferred to any other people; but it will grind up and make an end of all these kingdoms, while it will itself endure forever.”

— Dan. 2: 44. *Leeser's Translation.*

“The kingdom, and the dominion, even the greatness of the kingdom under the whole heavens, is given to THE PEOPLE—the saints of the Most High.”

— Dan. 7: 27. *Young's Translation.*

STUDY NUMBER I
OF THE
Anglo-American Series.

THE
ANGLO-AMERICAN ALLIANCE
IN PROPHECY,
OR
THE PROMISES TO THE FATHERS.

STREATOR.

*"The firstling of his bullock, majesty is his;
And his horns are the horns of the unicorn:
With them he shall push the peoples all of them, even the
ends of the earth:
And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh."*

— Deut. 33:17.

*"The Æsir meet on Ida's plain,
And of the mighty earth-encircler speak,
And there to memory call their mighty deeds,
And the Supreme God's ancient lore."*

— The Vala's Prophecy.

THE ANGLO-AMERICAN ALLIANCE IN PROPHECY

OR, *The Promises to the Fathers*

VOLUME I

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“ Ye shall proclaim liberty thruout the land unto all the inhabitants thereof.”

— *Lev. 25:10.*

*“ Is not this the fast that I have chosen?
To loose the bonds of wickedness,
To undo the bands of the yoke,
And to let the oppressed go free,
And that ye break every yoke?”*

— *Isa. 58:6.*

PREFACE

A FIRM and deliberate conviction that the origin and destiny of the Anglo-Saxon race, with its "assembly of peoples" in the United States of America, and its "company of nations" in the empire of Great Britain, were foreseen and foretold by the Hebrew prophets, and that these nations, favored of God, are the natural descendants of the beautiful Joseph and the Egyptian princess Asenath, according to the ethnical covenant of promise given in the ancient days to our fathers, and which is now approaching the culmination of its marvelous development in the era of crisis into which the world has entered, has impelled, with a force that no longer could be suppressed, the author to write and publish this book. Having been taught from childhood the distinction between Israel and Judah, he has entertained for a quarter of a century the idea of our Israelitish origin and destiny. But he has never held the idea that we are Jews, or that we are of Jewish descent. The patriarch Jacob had twelve sons, of whom Judah was only one son among twelve brothers. The nation of Israel had twelve tribes, of which Judah was only one tribe among the twelve. The Jews are the descendants of Judah. While they absorbed and assimilated the two tribes of Benjamin and Levi, they never assimilated nor absorbed the Ten Tribes of Israel. The tribe of Ephraim of the house of Joseph so far assimilated the Ten Tribes in the land of promise that the northern kingdom of Israel frequently is called in the scriptures by the name of Ephraim. The promises, histories, and prophecies concerning the two houses of Israel and Judah are distinct and divergent. These are "the two families which Jehovah did choose" (Jer. 33:24)

for accomplishing his work in the world. "Ephraim departed from Judah." (Isa. 7:17.) They as yet have not been reunited into one people.

I am indebted to "Lectures on Our Israelitish Origin" by John Wilson of England for my first ideas on the subject. Having little sympathy for new-fangled notions, my judgment concerning it was held in abeyance for four years. Gradually the marvelous appeared plausible, the plausible became the manifest, and the manifest was demonstrated to be the very truth of the living God. - It has been a delightful theme to investigate, pushing my researches into it as far as the exacting demands of a busy life in public service would permit.

✓ The writings of Prof. C. A. L. Totten of New Haven, T. R. Howlett of Philadelphia, Charles Latimer of Cleveland, Dr. Beverly O. Kinnear of New York, W. G. Davenport of Washington City, Dr. Kelso Carter of San Francisco, and "Oxonian," "Philo-Israel," F. R. A. Glover, Douglas Onslow, Bishop Titcomb, Elisabeth Wilson, Mrs. G. Albert Rogers, and other champions of Our Identity with the children of Israel I have read with avidity. The writings of Prof. J. B. Dimbleby of London have been studied with especial reference to chronology and the impending crisis of the ages. J. A. Goodchild, the laureate of Anglo-Israel, in his graphic epic poem, "The Book of Tephî," gives a modern poetical "reproduction of the main features of a story which has deeply influenced the national, clerical, and literary history not merely of Celtdom, but of all non-Slavonic Europe." The legends from the ancient runes of the old Irish bards he presents in charming English verse, forming an epic of intense and thrilling interest. The literature on the subject in Great Britain, Australia, and New Zealand is abundant. Captain Hugh Stewart of New Zealand in a recent personal letter says: "I think New Zealand leads the world in the matter of interest in the subject." Americans are just awakening to this truth. Several periodicals advocate the great idea. In England we have

as a weekly "The Banner of Israel," and as a monthly "The Covenant People." In America we have a serial of twenty volumes on "Our Race, Its Origin and Destiny," by Professor Totten. These are supplemented by numerous news-leaflets, published monthly, that have a permanent value to every Anglo-Israelite. For a while "The Heir of the World" was published in New York, "The Tribes" in Denver, and "The Anglo Saxon" in Chicago as monthlies. To all of these I wish to acknowledge my indebtedness. The searchers for truth on this subject are exploring every realm of information, seeking for it as for hidden treasures in archæology, mythology, chronology, and history. They are finding pearls of great price buried in the rubbish of ages. They are bringing them forth to the light, glowing with the innate beauty of immortal truth.

While appreciating the evidence from all of these sources I have searched the scriptures diligently to find out what they taught on the topic in promises, prophecies, and recorded facts. Having pursued various independent lines of investigation, having written and lectured on different phases of the subject, I long since have been convinced. The more thuroly I searched and studied and reflected the more deeply I was convinced. No man can afford to be mistaken on so great a theme which involves the destiny of Our Race and the dominion of the world. I believe upon conclusive evidence; therefore I have written. The purpose in writing is that others may believe, and share with me the joy of "the hope of Israel" which such a faith brings. While the pages of this book contain but a small part of the evidence as it appears to my own mind, I trust it will be sufficient to awaken interest, produce conviction, and stimulate research along these lines of thought. "Ideas," said James A. Garfield, the preacher-president of our nation, "are the great warriors of the world, and a war that has no ideas behind it is simply brutality." These ideas are the thoughts of God flashing forth in these modern times from the ancient divine revelation. They were the inspiration of the

chosen people of God in the olden days. They are not an invention of human genius, but a discovery of divine thoughts that were hidden for ages in a mystery. The finding of Our Identity with Israel has restored to their original power the promises given to the fathers, and has revealed for our admiration and delight the significance of great and mysterious prophecies that were written for the fuller development of the racial covenant of promise. These thoughts of God are becoming living realities, embodied in the words and actions of his chosen people. They are giving direction to the international policy of the two greatest nations on the earth. They are to be accomplished by the stupendous and magnificent facts of history fulfilling on a world-wide scale the unfailing promises of the Almighty to his elect race. They are the ideas which make heroes of God for the impending war of Armageddon. Already God is sounding the bugle-notes for marshaling his hosts for the battle. Can you not hear them? Can you not see the dividing lines on which the final war of races will be fought between his chosen people Israel and the hostile world in arms? The oracle of God declares: "It shall come to pass in that day, that a great trumpet shall be blown." (Isa. 27: 13.) His trumpet-call shows that the conflict will involve all peoples and nations. Its clear and shrill notes echo and re-echo among the hills and mountains of the globe. He proclaims this:

"All ye inhabitants of the world, and ye dwellers on the earth,
When an ensign is lifted up on the mountains, see ye:
And when the trumpet is blown, hear ye." (Isa. 18: 3.)

When God addresses all the inhabitants of the world, and dwellers on the earth, it is because they all are involved in what he has to say, which is here the approaching conflict of races for the dominion of the world at "the harvest of the earth." (Rev. 14: 14-20.) He has carried Our Race from its birth, and he will deliver it in its final and supreme crisis at the consummation of the ages, for he says:

"I have made, and I will bear; yea, I will carry, and will deliver."
(Isa. 46: 4.)

He appeals to the sacred memories of the race distinguished by providential deliverances, and to the heroic manhood of his chosen but wayward people, saying :

“Remember this, and show yourselves men :

Bring it to mind again, O ye transgressors.” (Isa. 46: 8.)

The three covenants of promise, national, Christian, and racial, which were given to the patriarchs Abraham, Isaac, and Jacob, pervade in their development the entire divine revelation from the call of “the friend of God” and “the father of the faithful.” They determine the course of events thruout the ages, they reveal the mystery of the Providential government of the world, they explain the true philosophy of history, they exhibit the order of the great dispensations of religion, they announce the divine plan of the ages, they show the sacred origin of the most vigorous race the world has ever seen, they foretell in words of patriotic delight its glorious destiny, they indicate what will be the final outcome of the imminent war of races for which the nations of the world already are arming themselves to the utmost, and they demonstrate in their fulfilment the plenary inspiration of the Bible and the truthfulness and the faithfulness of God. These things justify the most thorough investigation of the covenants of promise given to the fathers, and confirmed by the mission and work of the Messiah.

It is natural for the human mind to look at the great events of the past perspectively, dwelling on the grand epochs of history as the eye gazes on lofty mountains which rise successively into view. So it is natural as well as spiritual for the prophets of God who were inspired seers to look at the future perspectively. The man down in the canyon, limited in his view by his narrow environment, cannot justly criticise the report of the outlook of the man who stood enraptured on the lofty mountain peak. The exalted man saw things which in the very nature of the case the low man could not see. God has exalted some men to the mountain heights of divine inspiration that they might see things as he sees them, and report

to the men who dwell in the canyons and the valleys and on the plains of our everyday life the far-reaching prospect thru-out the ages which the Eternal showed to them. It is absurd for men of reason who never have been on such heights to say that these exalted and inspired men never saw such things. They did see them. They saw them, and faithfully reported to us what they saw. The history of Our Race for four thousand years demonstrates that the report of what they saw is the truth. They saw the things of God. They thought the thoughts of God. They heard the voice of God. They report to us the words of God. We do not need such exaltation and inspiration, for we may learn these things thru faith in their testimony. We really have an advantage over them, for besides their prophecy we have its fulfilment in history, and by comparing the two we can see the things which they saw more clearly than they themselves saw them. We also have an advantage over the rationalist, for by comparing history with prophecy we can see how God regards it, and what are the things in it which appear as its grand epochs. The prophetic view of history exhibits the divine standard of greatness in the events of the world. Fuss and froth and foam and furor have little enduring influence. Seed thoughts, divine principles, pure words, sacred life in its manifold developments, an elect race embodying these things—this is what endures, and fills the face of the world with fruit.

Edward Bellamy in his popular book "Looking Backward," which was a human effort to look forward into the near future, says :

"Human history, like all great movements, was *cyclical*, and returned to the point of beginning. The idea of indefinite progress in a right line was a chimera of the imagination, with no analogue in nature. . . . It was no doubt the common opinion of thoughtful men that society was approaching a critical period which might result in great changes." (ch. 1, p. 18.)

Human history *is* cyclical. It does not, as some suppose, return to chaos like a comet moving in a parabola, but it

moves onward in enlarging cycles, returning again and again to a similar point, and moving forward from it each time in still larger circles. A cycle is a circle of time. In each year we have the cycle of the seasons, spring, summer, autumn, and winter, in which a similar succession of natural phenomena and events are repeated over and over again year after year. A good description of the cycle of the seasons for one year would describe the same cycle in other years. We have many cycles in astronomy. As nature moves in a series of complex cycles so also human history, which rests on nature and is its highest earthly development, moves in a series of complex cycles. Hence we have the cycles of the ages running thru history and culminating in the era of crisis at the time of the end, which is the harvest and the vintage of the earth. In nature the harvest and the vintage is the result of divine power manifested in the life, growth, and fruitage of plants. It is a natural process that conceals to many superficial observers the divine workings. So it is in history. The harvest and the vintage is the result of divine power manifested in the life, growth, and fruitage of nations and races. The Messiah, the King of the ages, says: "When the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come." (Mk. 4: 29.) This is the law of cyclical development in history. It is a great truth, as yet but little appreciated, that "human history, like all great movements, was cyclical."

If human history be cyclical it is manifest that the covenants of promise that involve all human history are cyclical, and the great prophecies given in fuller development of them likewise are cyclical. The promises and prophecies move onward in enlarging cycles of development thruout the ages. The same thing is not precisely repeated in succeeding cycles, but the distinguishing characteristics of one cycle are so similar to those in succeeding cycles that a general description which fits one of them will apply to all of them. A series of historic cycles is progressive. The new point of beginning in each

succeeding cycle is moved forward toward the final goal to which they all are tending, the harvest and the vintage of the earth. Nothing can stop or retard this tendency. It moves with the might of omnipotence. To attempt to resist it is perilous in the extreme. The only safe course for rational men to pursue is to adjust themselves to the divine impetuosity of the cycles of the ages moving irresistibly under the might and the direction of the Eternal and Almighty God unto the consummation which he has determined for them at the appointed time upon the whole earth.

Dr. John Peter Lange, the great German exegete, clearly defines the cyclical method of representing prophecy and history in its relation to the perspective view. He says:

“According to the *perspective* view of the future, the successive critical events that lie behind each other are brought near, so that the *great epochs* rise into light like the tops of mountains, while their times of unfolding, the *periods* are concealed behind them, or are manifest only in less prominent signs. The *cyclical* contemplation proceeds according to the process of these epochs; but in such a way that the whole is in each case regarded under *its* characteristic aspect, and each new starting-point is treated as an object brought forward into the present.” (“Commentary on Matthew,” p. 430.)

Again, the same profound thinker and writer in his elaborate “Commentary on the Apocalypse” thus delineates the principle of the cyclical method:

“The law of the cyclical method rests, first, on the peculiarity of all sacred literature, which aims at edification, not at the imparting of historical knowledge. Secondly, on the peculiarity of prophecy, which has for its aim great and momentous facts, not particularities. Thirdly, on the peculiarity of the vision, which scans the succession of ages in collective pictures forming a living, genetic chain.” (p. 49.)

As inspired vision and prophecy is perspective and cyclical in its method of presenting the future the author of this work has aimed to treat his subject according to the Hebrew model in the perspective and cyclical manner. In dealing with so great a theme as a racial covenant which requires forty centuries for its development and accomplishment in

filling the world with "the many nations" of "the people whom God hath chosen for his own inheritance" scarcely any other method could give satisfaction. We are not attempting to write history. We are seeking to find the real meaning of the ethnical covenant of promise as developed by the prophets and fulfilled and confirmed by the facts of history, especially those relating to Our Race and culminating in our times. While we are not attempting to write history we are striving to ascertain *what is the true philosophy of history as revealed in the Bible*. This is of the greatest importance for a right understanding of both prophecy and history. Without it mankind appears as a ship without a captain, compass, or rudder, tossed to and fro, and driven by the wild winds in a raging sea. We must deal chiefly with the grand epochs of prophecy and history. Secular history generally is written from the standpoint of Rome. It is a suitable center for studying the world-empires of the Gentiles. But it is not at all adapted to studying the prophecy and history of Israel. We need to take our stand at Jerusalem and Samaria, follow the elect race in its wanderings among the nations, and study history in its relation to the chosen people as the center and finally as the circumference of the whole historic movement. The world-empires of the Gentiles however stable and mighty they may appear are standing on fragile feet of iron and clay, destined to totter and fall into irretrievable ruin, and to be swept away by the wild winds of anarchistic revolution into utter extinction. But the nation of Israel, according to the sure promises of the God of the covenants, is as firmly established and as permanent as the laws of nature, and will continue to be a nation while the sun endureth.

Carl August Auberlen in his great work on "Daniel and the Revelation," "which is a sketch of the philosophy of history according to the Bible," says:

"God caused the world-power, viewed in its totality, to appear to Nebuchadnezzar under the figure of a colossal human form, whose head of gold

represents the Babylonian, whose breast and arms of silver the Medo-Perian, whose body and loins of brass the Greco-Macedonian, whose legs of iron, and feet, partly iron and partly clay, the Roman Empire, with its Germano-Slavonic offshoots. . . .

"The return of the world-power is described in all its splendor; but the colossus of metal stands on weak feet of clay. All the glory of man, which seemed so precious and enduring, is in truth as worthless and ephemeral as chaff. . . . The kingdom of God will, at last, *in a future which even to us is still a future*, put a speedy end to all violent commotions of the world, and establish itself upon the earth, filling all things with its glory." (pp. 32-34.)

"Daniel has a remarkable predecessor in the prophet Balaam. Israel in conflict with the heathen world is the point around which both center. He sees by the Spirit which came upon him, a kingdom rising from this blessed nation which lies before him as a couching lion, a kingdom that shall eat up the nations. Israel shall triumph over the surrounding heathen. His spiritual vision reaches into remoter epochs. The powers which Balaam designated by the ancient names of Ashur and Chittim, Daniel sees in the two Eastern and the two Western kingdoms; and sees also before and after them this Israel, 'the people that dwell apart, and whom God hath not cursed.'" (pp. 45, 46.)

This Israel we find in modern times in the Anglo-Saxon race, the people which God hath blessed. We can now see that they with their many nations are the people of chief importance in the world. God saw that always, and has prepared the way for it. This is one of the great mountains of God that arrested the gaze of the inspired seers as they looked out across the ages. They could not ignore the vision of this grand epochal mountain. We will not ignore the preëminence of the Anglo-Saxon race in this era of crisis. Epochs are the beacon lights on the mountain tops of prophecy and history. Their light shines out into the darkness far into the past and the future. Like the Grand Teton among the Rocky Mountains this era is the Pilot Knob of the ages, whose lofty summit shining afar has guided the pioneers of Our Race.

In the first chapter of this book I present the testimony of eminent Americans and Englishmen, interwoven with the oracles of God, concerning the Alliance of Great Britain and the United States and "all the families of Israel" "in the

latter days," this decisive era of crisis, and evidence concerning the Gentile coalition of their enemies against them, which will precipitate the final conflict of nations and races, the impending war of Armageddon. In the next chapter we consider the hope of Israel, and learn that the aspiration of the Anglo-Saxon race is in line with it and a development of it. We then investigate the planting of Israel in the land of the covenant, and find that the Ten Tribes were planted for their world-wide development in the British Islands. These things form a substantial basis for the investigation of the promises to the fathers. We consider briefly the characteristics of the three covenants of promise, and note their relation to each other. Great dispensations of religion depend on them. We carefully investigate the distinguishing features of the racial covenant of promise, and then circle thru the cycles, starting first with one salient feature of this covenant and then with another feature, tracing the development of each one in turn thru the divine revelation, and looking for its fulfilment in the accomplished facts of history. The eternal Jehovah, the God of the covenants of promise, according to the good pleasure of his will which he purposed in himself, saw fit for reasons satisfactory to infinite omniscience to give the ethnical covenant with its manifold blessings of a multitudinous race developing into "a company of peoples" and "a company of nations" to the pure and beloved Joseph and his two sons, Ephraim and Manasseh. Tracing the essential elements of these promises thru the Bible, and watching their gradual fulfilment in history, we find the promised "company of peoples" in the peoples of many states united in "a strong nation," constituting the great Republic of the United States of America. The most notable events of our history were foretold in the Bible.

As Palestine was the land of promise for the nation of promise so Britain is the land of the covenant for "the many nations" promised in the racial covenant. It is the place

appointed of God for the planting of his people Israel; it is "a place prepared of God" for the refuge of mother Israel beyond the dominions of Rome, into which she fled for safety from the face of the serpent; it is the place into which the "wanderers among the nations" called from "the corners" of the earth, gathered together for a new national and racial development; it is the place where it was said to them, "Ye are not my people," and where thru their conversion to Christ they became "the sons of the living God"; it is the place in which under the divine planting they took root; the place where they blossomed and budded, increased and multiplied till the place became too narrow for them; the place from which they sent forth their swarming colonies into "the desolate heritages" of the earth; the place which fondly is regarded as the motherland of the free nations of the Anglo-Saxon race around the world:—this place the Almighty guaranteed in his sure covenant of promise to protect by the might of his omnipotence from the assaults of foreign invasion. Since the settlement of the tribes of Israel in the Islands of the West no armed foes have been able to land on their shores. Philip of Spain with his "Invincible Armada" tried it. "The Lord sent his wind and scattered them." Napoleon Bonaparte gathered his flotilla for the purpose, but did not dare to attempt it. The children who went forth from that island home have not forgotten their mother. They are growing into many nations, and are found in all quarters of the globe. The supreme crisis of the ages is coming on apace. By the power of ethnical affinity, racial patriotism, love of liberty, fondness for home, delight in law and order, the Almighty is drawing them together, and will make them one in his hand, one for the salvation of the elect race and the dominion of the world. These are the great ethnical themes of the Hebrew prophets. These things involve both an Anglo-American Alliance, and the Anglo-Saxon Alliance of the many nations of the chosen people around the world. The God of our

fathers securely is leading us onward by his unseen hand into this, our appointed destiny. Where he leads us we will follow. The promises and prophecies concerning the many nations of the elect race are reaching their culmination in Our Race in these days. These themes of the Hebrew prophets it is our privilege and delight to investigate. Then we can discern the hand of Providence in the guidance of the race.

This method is far more conclusive than the examination of a few isolated texts on which to base identities. It shows the trend of the whole teaching of the Bible on the subject. It is all interlaced. It is so delicately woven together according to a divine pattern of perfect symmetry that you cannot tear out recklessly any part of it without rending the whole and impairing the relation of every part. It all stands or falls together. It all is either a revelation from God or the most consummate delusion ever imposed on human credulity. It is subjected by its Divine Author from the beginning to the test of the history of the elect race for four thousand years as a fulfilment of its promises. This history confirms every distinctive feature in the racial covenant. Jehovah himself appeals to this evidence as the conclusive demonstration by his living witnesses that he is God.

“Ye are my witnesses, saith Jehovah, that I am God.” (Isa. 43:12.)

The logic of events fulfilling for ages the promises of God is the most stupendous evidence in the world. It binds the mind with the golden chain of truth, yet at the same time, setting it free from the delusions of error and falsehood, it gives it the largest possible freedom. Real freedom comes thru the hearty acceptance of truth. The Messiah said, “Ye shall know the truth, and the truth shall make you free.” (Jno. 8:32.) Anything short of truth enslaves as far as its influence extends. Truth unites thought to reality and wings it for its flight to the stars. The history of the mightiest race in the world in the most enlightened age, fulfilling the promises and prophecies in the Bible concerning the destiny of the chosen

people, demonstrates that it is the living word of the living God. The skeptical "higher criticism" will succumb to the disclosures of "the highest criticism," which exhibits to the people the thoughts of God in their reality, in their significance, in their truthfulness, and in their full accomplishment. No infidel can say of this long chain of promise and prophecy that it was "forged" after the events. These things were foretold long ages ago, and they are being wrought out thru the ages by the chosen people just as they were foretold in order that, as the prophet Isaiah declared,

*"They may see, and know, and consider, and understand together,
That the hand of Jehovah hath done this,
And the Holy One of Israel hath created it.
Produce your cause, saith Jehovah;
Bring forth your strong reasons, saith the King of Jacob."* (Isa. 41 : 20, 21.)

This is the challenge of the Eternal to the men of reason in this skeptical age. Will they dare to accept it? Will they dare to see and know these things? No, they ignore them, for they cannot see and know them and still hold fast to their skepticism. Will they at all consider them? Not yet, but they will be compelled in the end to consider them, however much they may dislike to do so. The stupendous facts of the history of Our Race in our own times, fulfilling the ancient promises to our fathers, will force intelligent men of all shades of opinion to consider them. The meaning of the promises is plain. Their fulfilment is manifest when you compare the promises with the accomplished facts. The atheist denies the existence of God, and the possibility of any divine revelation. The infidel critics belie the promises, and tear into tatters the sacred prophecies, and prate of their learning and their wisdom. The most intense and bitter bigots in the world are the scientific skeptics who flout at divine revelation. False teachers and erratic preachers are retailing their strong delusions as an evidence of their superior wisdom. As it was in the days of the prophet Jeremiah, in the closing cycle of Judah's dominion, so it is now in the closing cycle of the Times of the Gentiles.

"Behold, the false pen of the scribes hath wrought falsely.
 The wise men are put to shame,
 They are dismayed and taken:
 Lo, they have rejected the word of Jehovah:
 And what manner of wisdom is in them?" (Jer. 8:8, 9.)

The time is at hand when, in spite of themselves, they will be compelled by the stupendous facts of history fulfilling prophecy on a world-wide scale to see and know and consider these things. They will be dismayed and taken in their own folly in rejecting the word of the Lord. When they consider his promises and compare them with the history of Our Race, then they will see and understand that the hand of Jehovah has accomplished what his word had promised. The ancient promises to the fathers survive all their vainglorious and impotent assaults. The Hebrew prophecies abide in their integrity while the shafts of disbelief are breaking into slivers. "The word of the Lord abideth forever." (I. Pet. 1:25.) What the prophet Isaiah says is applicable to them in our times, this decisive era of crisis in the destiny of the world.

"Jehovah, thy hand is lifted up, yet they see not:
 But they shall see thy zeal for the people, and be put to shame." (Isa. 26:11.)

When the cycles reach their culmination at the appointed time, revealed in a mystery in the divine scheme of prophetic chronology, then comes, according to the solemn warnings of the prophets and the apostles, the cyclone of the ages. It involves all nations in its terrific sweep. Ezekiel, the banished prophet of the Exile, saw the fiery cyclone coming out of the north,—a great cloud with a fire infolding itself, flashing continually and glowing with a radiant brightness round about it (Eze. 1:4),—that is the divine symbol of the devastating whirlwind of nations and races into which, confused and confounded, the world in mad revelry is rushing heedlessly into the wild horrors of the final and universal war. The apostle John said: "We know that we are of God, and the whole world lieth in the evil one." (I. Jno. 5:19.) It needs a cyclone to destroy its

pet delusions, its intolerable oppressions, its crushing tyrannies, and its abominable idolatries, and to purify the atmosphere that is reeking with corruption. Even in nature a cyclone is better than death by pestilence. While I am no prophet, nor the son of a prophet, I am a student of the prophets, and believe their threatenings as well as their promises. The signs of the times indicate what God's solemn warnings declare that a great cloud is gathering, black and lurid with tempests of wrath, the four winds are blowing in the four corners of the earth, and when they come together it will be with the wild, fierce swirl of the great whirlwind of nations, the cyclone of the ages, sweeping in fury and flashing with fire. This was the appearance of modern war to the ancient prophet. The peace-loving, Quaker poet Whittier gives this graphic description of Ezekiel's vision of it:

“In sudden whirlwind, cloud, and flame,
The Spirit of the Highest came!
Before mine eyes a vision passed,
A glory terrible and vast;
With dreadful eyes of living things,
And sounding sweep of angel wings,
With circling light and sapphire throne,
And flame-like form of One thereon,
And voice of that dread Likeness sent
Down from the crystal firmament!

“The burden of a prophet's power
Fell on me in that fearful hour;
From off unutterable woes
The curtain of the future rose;
I saw far down the coming time
The fiery chastisement of crime;
With noise of mingling hosts, and jar
Of falling towers and shouts of war,
I saw the nations rise and fall,
Like fire-gleams on my tent's white wall.”

The God of the nations and the ages is the God of justice, who metes out to each of them in turn “the fiery chastisement of crime.” The nations can in no wise escape the fiery ordeal of the cyclone of the ages. But, thanks be to God for his

gracious Providence, it is under the might and control of the Lord God omnipotent, who will direct it to the glory of his own name in the saving of his chosen people, the vindication of his word of truth, and the establishment of holy peace and pervading happiness on earth. Four cherubic forms come forth from the fiery cyclone in radiant splendor and glory, each one having the likeness of a man. They had the likeness of a man because they represent mankind in the highest type of its manhood. They are the divine emblems of the chosen people of Israel in the four quarters of the world, rescued by divine power from the war of nations and races, purified by the terrific trial through which they pass, and fitted by the grace of God, the love of Christ, and the Spirit of holiness for the reign of truth and liberty, righteousness and peace with Christ and his saints for a thousand years. The great statesman and patriot of the elect race sang of the culmination of this crisis in these words inspired of God :

“For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will make expiation for his land, for his people.” (Deut. 32:43.)

Then will be answered the petition which our Lord taught his disciples to pray: “Thy will be done, as in heaven, so on earth.” (Mat. 6:10.)

If you think that this picture of the crisis and its result is overdrawn, listen, if you will, to these words of Isaac Errett, a great man of profound thought with the kindest sympathy for humanity. In an eloquent sermon on “Progressive Development” published in the “Living Pulpit of the Christian Church,” he said :

“We do look for the ‘full corn in the ear,’ for such a spread of truth and triumph of righteousness as has never yet been seen; for such an overthrow of beasts and false prophets, such a splash, and gurgle, and roar of waters when Babylon, like a millstone, is cast into the sea; such an overthrow of tyrannies, oppressions, superstitions, and impostures, and such a recognition of the supremacy of the Lord Jesus, on the very earth which was the theater of his suffering and shame, as shall vindicate the long-suffering, the wisdom, and the justice of God. And we feel like saying to

our blessed Lord, so long insulted and rejected, as the fields grow white to the harvest,—as we listen to crash after crash of falling errors and wrongs, and catch the notes of one and another song of deliverance,—we feel like saying, in the beautiful language of Cowper:

“Come, then, and added to thy many crowns,
Receive yet one, as radiant as the rest,
Due to thy last and most effectual work,
Thy word fulfilled, the conquest of a world.”

The real purpose of prophecy is stated succinctly by Christ himself in his declaration to his disciples. He said: “Now I have told you before it come to pass, that, when it is come to pass, ye may believe.” (Jno. 14: 29.) Fulfilled prophecy, especially prophecy accomplished before our eyes, is a strong confirmation of the faith of believers, and one of the best means for convincing the unbeliever. Jehovah himself appeals to it as the conclusive evidence of his divinity, his truthfulness, and his personal faithfulness. He said to his people Israel thru his prophet Isaiah:

“Ye are my witnesses, saith Jehovah,
And my servant whom I have chosen:
That ye may know and believe me,
And understand that I am he.
I have declared, and I have saved, and I have showed,
And there was no strange God among you:
Therefore ye are my witnesses saith Jehovah, that I am God.”

—Isa. 43: 10, 12.

Knowledge, faith, and understanding go together. They are inseparable. God appeals to our intelligence. He does not prize a blind faith. He wishes us to consider how our history as a race fulfils his promises and prophecies concerning his people. It is thru the correspondence between the facts in our history and the promises in his prophetic word that we become his witnesses. What we are accomplishing as a people is just what he foretold his chosen people would do. This proves two things: that we are his chosen people, Israel, and also that he who foretold these things is infinite in his understanding, the eternal and personal Jehovah. [When we perceive the perfect harmony between his promises

and the accomplished facts in the history of Our Race then we perceive who we are, and know and believe him, and understand that he is God. None but the omniscient eye could have foreseen these things; none but the omniscient mind could have foretold them. This is the gist of the divine argument as presented in the Bible. When the people perceive this truth as it is in reality, such a thing as intellectual infidelity will be an impossibility for any rational mind. The accomplished fact fulfils and confirms the divine promise and demonstrates that its author is the living God, whose understanding is infinite.

“God is not 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?” (Num. 23: 19.)

Our search has been a diligent one, but it has been with an honest purpose to find what are the thoughts of God, especially his designs concerning the chosen people of Our Race. We never will outrun the foreknowledge of God. We never will get beyond his loving-kindness and providential care. We seek to know the mind of the Lord as far as he has given us a revelation of his will. To see the things of God as he sees them, to think over the thoughts of God after his declaration of them, to understand the purposes of God according to his revelation of them in his precious word of truth, is the acme of human wisdom. It satisfies the longings of the deathless spirit. It unifies the immortal race by elevating its scattered peoples above local and temporary divisions into the grand thoughts and glorious purposes of the eternal God.

When Jehovah called Ezekiel, and gave to him his commission as a prophet, he said to him:

“Go, get thee to them of the captivity,
Unto the children of thy people,
And speak unto them, and tell them,
Thus saith the Lord Jehovah:
Whether they will hear, or whether they will forbear.” (Eze. 3: 11.)

God put the burden of truth on his soul, the truth of God, the truth for his people, the truth for his race, the truth for those times of trouble, the truth for the ages to come, the truth concerning their chastisement, their destiny, their restoration, and their glory. Speak it he must, however they might receive it. As God had spoken to him in the revelations of his Spirit so he must speak to them, "whether they will hear or whether they will forbear." The divine mandate to him was absolute. His duty was clear. He had no choice but to take heed and obey. He could not allow his action to depend on the acceptance of his message by the people of the exile. He must hearken to the voice of God, proclaim his truth to the people of the covenant, and leave the consequences with him. So it has been with the messengers of truth thru the ages. Whittier gives beautiful expression to this thought in his poem on "Ezekiel."

"With bonds, and scorn, and evil will,
The world requites its prophets still.
Yet shrink thou not, whoe'er thou art,
For God's great purpose set apart,
Before whose far-discerning eyes,
The Future as the Present lies!
Beyond a narrow-bounded age
Stretches thy prophet-heritage,
Thru Heaven's dim spaces angel-trod
Thru arches round the throne of God!
Thy audience, worlds!—all Time to be
The witness of the Truth in thee!"

Every man should be loyal to his convictions of truth, and declare the truth as God enables him to see the truth. "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear." (Eze. 2: 7.) Every votary of truth who acts as her spokesman should speak as if sent forth under this commission. We believe with the apostle Paul that "we can do nothing against the truth, but for the truth." (II. Cor. 13: 8.) The ancient motto of Our Race was, "Truth against the world." When the world is against truth, truth

should stand forth boldly against the world. Truth is truth, altho the world may reject it. It still shines on in its brightness and beauty, altho dark clouds may obscure it. They will pass away, but the truth will endure. Truth clearly and fairly presented is its own best vindication. Truth like the sun shines with its own light. When the sun is shining you need no argument to prove the reality of the sun. When the truth shines forth it dissipates the mists of error and delusion. The sunlight that first gilds in the early morning the lofty tops of the mountain peaks soon shines in the valleys, and floods all the plains and the lowlands with its radiance. If you have climbed to the mountain tops you can see the sun rise only a little sooner than those who are dwelling in the valleys. So it is with truth. To the expectant watchers it first appears shining on the mountains. But finally it rises so high and shines so brightly everywhere that it is manifest to all who have eyes to see, and it fills the world with its unfading splendor and its divine glory. O Truth! Shine out of the darkness; shine forth thru the mists; shine into our hearts; shine on thru the ages till thou hast enlightened the world!

In the exposition of the scriptures we quote from standard authors who are recognized as authorities. Their teaching generally is evangelical. If some of the ideas advanced are new to the reader let him investigate before he discards them. The orthography of a few words of frequent use in this book has been conformed to the simpler spelling recommended by the Philological Society. The quotations of scripture generally are taken from the American Revised Version with copyright references, printed for the Universities of Oxford and Cambridge: the edition of 1898. Yet the King James Version, and the translations of Dr. Robert Young, Isaac Leeser, J. B. Rotherham, and others occasionally are given when they seem to present the meaning more clearly, or bring out a peculiar phase of it to which we wish to call attention. The preference frequently is given to the marginal reading in the Revised Ver-

sion. The restrictive rules of the revisers often relegated the translation demanded by scholarship to the margin. The true place of just criticism is not to destroy the word of God, but to ascertain what was the original writing, and what is the true translation and the real significance of the language. With such criticism of men of faith, "the higher" and "the highest," we are in hearty sympathy. But with us a brief statement from Christ or his apostles outweighs volumes of skeptical criticism seeking to undermine the law and the prophets.

When the God of Israel chastened his chosen people it was in love. When he saved us it was that we might become like him in saving others. He knows what is best for us and for the world. In his kindness and tender mercy towards us he gladly enlightens us in our blindness, and directs us in spite of our waywardness. We are his chosen people, the sheep that had wandered from his pasture, but now have returned to his fold. Christ is the Shepherd and Bishop of our souls. Thru him and under his power the elect race, the natural seed as well as the spiritual seed of Abraham, becomes according to the promises given to the fathers "the heir of the world." (Rom. 4:13.)

Listen to the sublime appeal which Jehovah as the King of the ages and the supreme Ruler of the nations makes first to his beloved people Israel and then to the assembled nations of the world:

"But now thus saith Jehovah that created thee, O Jacob
And he that formed thee, O Israel:
Fear not, for I have redeemed thee;
I have called thee by thy name, thou art mine. . . .

"Bring forth the blind people that have eyes,
And the deaf that have ears.
Gather yourselves together, all ye nations,
And let the peoples be assembled:
Who among them can declare this,
And show us former things?
Let them bring forth their witnesses,
That they may be justified:
Or let them hear, and say, IT IS TRUTH." (Isa. 43:1, 8, 9.)

The fulfilment of the promises of God given to the fathers and his prophecies in fuller development of them will become so manifest in this crisis of the ages that the people of the race chosen of God to accomplish his work in the world, who have been so blind concerning their own origin and destiny, and all the nations that escape from the ethnical judgments of the time of the end of the Times of the Gentiles, will see the uplifted hand of God, will realize and tremble at the manifestation of his presence, will recognize and submit to his power, and will listen reverently to the racial covenant made with our fathers with its glorious promises concerning the "strong nation" of the "company of peoples" "over the sea," beyond the limits of the old world, and the "company of nations" that encircle the earth, that hold the gates of their enemies and that dominate the seas, and that together "shall fill the face of the world with fruit," and hold thru the triumphant power of the Messiah as his servants "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," and seeing and knowing, considering and understanding the significance of these things, they all in glad submission to the final and full accomplishment of the divine will on the earth, when "he shall holy peace establish which shall ever be," together shall exclaim in the fulness of millennial joy, "IT IS TRUTH."

CANTON, OHIO, July 25th, 1900.

*"They are the seed of the blessed of Jehovah,
And their offspring shall be with them."
—Isaiah 65:23. Revised Version, margin.*

THE ANGLO-AMERICAN ALLIANCE
IN
PROPHECY
OR
THE PROMISES TO THE FATHERS

(37)

"Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister: and whosoever would be first among you shall be your servant."

— Christ, Mat. 20:25-27.

"I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel."

— Christ, Lu. 22:29, 30.

"Now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain."

— Paul, Ac. 26:6, 7.

"Because of the hope of Israel I am bound with this chain."

— Paul, Ac. 28:20.

"United we stand, divided we fall."



"We'll Face the World Together."

*"Ye shall be gathered one to another, O ye children of Israel."
—Isaiah 27:12. Revised Version, margin.*

CHAPTER I

The Alliance of Great Britain and the United States of America in Prophecy and in the Present Tendency of the Times

“ASSEMBLE yourselves and come;
Draw near together,
Ye escaped fugitives of the nations!
Tell ye, and bring them near;
Yea, let them take counsel together:
Who hath announced this in ancient times?
Told it from the beginning?
Is it not I the LORD?
And there is no other God without me,
A just God and a savior.”

—Isaiah 45:20, 21. Leeser's Translation.

THIS divine oracle relates to the approaching alliance of the chosen people scattered over the world. It was projected into the distant future for its fulfilment, for Jehovah, the everlasting God, appeals to his people when it is accomplished that he had “announced this in ancient times.” The telescopic vision of Isaiah, the greatest of the Hebrew prophets, looked forward from the beginning to the end. As the Lord “told it from the beginning,” the inquiry arises, From what beginning? Jehovah could not have referred to the beginning of the creation, nor the beginning of Israel's national life, for each of those beginnings was in the distant past; but he must have referred to a beginning of something that had its origin in the days of the prophet thru whom he spoke. The Times of the Gentiles with reference to the house of Israel began the very year in which Isaiah received his call and commission to the prophetic office. The beginning mentioned is the beginning

(41)

of the Seven Times of Israel's chastisement, foretold by Moses. Consequently the consummation which Isaiah contemplated is the end of this long eon in the discipline of the elect race, the era of crisis at the conclusion of the Times of the Gentiles. We are living in this terminal era. Hence the prophecy relates to our times. It pertains to our own days, which are notable as times of crisis. The context shows that it was addressed to "the seed of Jacob." Hence it belongs to the seed of Jacob, the race of Israel. It is irrational to appropriate it to any other people, or to apply it to the chosen people in any other age.

It addresses the race of Israel as "escaped fugitives of the nations." The historical name of the exiled house of Israel is the Teutonic race. Great Britain and the United States of America were lands of refuge for the "escaped fugitives of the nations," the Teutonic refugees who fled from political oppression and religious persecution, seeking a home for freedom. They who were gathered out of the nations were the escaped of Israel whom the Gentiles were not permitted to devour, nor to absorb and assimilate. They were pure-blooded Israelites of the Dispersion. The God of the ages sifted the house of Israel among the nations, and planted the sifted seed in Britain and America. He also scattered them over the earth, sowing them in "far countries" widely separated from each other. This oracle of Isaiah relates to the Anglo-American Alliance and the wider Anglo-Saxon Alliance of these scattered peoples. In order to "bring them near," the prophet says, "Let them take counsel together." These are the commands of God to us as his scattered people, "Assemble yourselves and come; draw near together:" which describe exactly what the scattered peoples of the Anglo-Saxon race are doing in these times. They are taking counsel together, and they are drawing near to each other. This is preliminary to assembling themselves in one great racial alliance, that they may be ready to obey his summons when he says "Come," calling them with

their united peoples and their allied armies into the supreme war of nations in this crisis of the ages.

He who scattered Israel promised to gather him. If we are the chosen people, if Our Race is the elect race, if the Saxons are I-Saac's sons, then the promises of the Lord concerning the gathering of Israel relate to us, and the execution of the decree of the Almighty God, "THEY SHALL FLOW TOGETHER," will be accomplished in the establishment of a universal Anglo-Saxon Alliance, the chief factors of which will be the United Empire of Great Britain and the United States of America. The destiny of the world is involved in this alliance. We rejoice in the assurance of it contained in the prophetic word.

In his great "History of the United States of America," George Bancroft, the learned and eminent historian of Our Country, quotes the solemn charge which John Robinson, the faithful pastor of the Puritans, gave to the pilgrims at Leyden when they were ready to set sail for their long journey across the Atlantic Ocean, seeking for new homes in a new land where they might find and establish "freedom to worship God." Faithfully relating the facts in the case, Bancroft says:

"Anticipating the sublime lessons of liberty that would grow out of their religious tenets, Robinson gave them a farewell, saying:

"I charge you, before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. *The Lord has more truth yet to break forth out of his holy word.* I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you, remember it—'tis an article of your church covenant—that you be ready to *receive whatever truth shall be made known to you from the written word of God.*" (Vol. I, ch. 12, p. 205.)

The sons of the Pilgrim Fathers, and those associated with them in Our Country in the enjoyment of the priceless blessings of civil and religious liberty, ought to be willing to heed the parting charge of John Robinson, "a man not easily to be paralleled," to receive whatever truth shall be made known to

them from the written word of God. After centuries of patient and persistent research and investigation "the whole counsel of God" is not even yet fully understood. The faithful pastor, a man "of a most learned, polished, and modest spirit," spake like a Hebrew prophet when he said to the Pilgrim Fathers, "*The Lord has more truth yet to break forth out of his holy word.*" The mists of superstition, the fogs of human traditions, and the smoke of mystic Babylon are breaking away as the Lord breaks forth more and more truth out of his holy word. The clouds that obscured the sky are dispersing. The true light is now shining in its original splendor, undimmed by cloud or smoke or fog or mist. Why should any sane man among the chosen people shut his eyes and refuse to see the manifestations of the divine purpose in the fulfilment by Our Race of the ancient promises given to the fathers, when the light is shining brightly all around him, and the evidence is displayed in the very tendency of our times? Bats love darkness because they cannot see clearly in the bright daylight. But men of candor and discernment should welcome and appropriate every breaking forth of truth out of God's holy word. They should hail it as a new shining forth of the sun in the splendor of his real glory. The disclosure of the origin and destiny of Our Race is the finding of a new revelation in the dear old book so precious to us and to our Pilgrim Fathers. The long day of the chastisement of his chosen people Israel is ending, and the light of God, shining forth from his truth, grows brighter towards its close. This is even as God foretold it would be, for he declared, what has become a watchword for his people in the darkness of tribulation deepening into denser night,

"At evening time there shall be light." (Zech. 14:7.)

Doubtless Pastor Robinson had this prophecy in mind when he declared, "The Lord has more truth yet to break forth out of his holy word." One means by which he fulfils

this oracle is thru the fuller and clearer revelation of the truth in his word. The modern poet voices the thought of the ancient prophet in these words:

“Truth in the end shall shine divinely clear,
But sad the darkness till those times appear.” (Crabbe.)

God reveals his purpose to his people as they are able to bear it, understand it, and accept it. Things that for a long time were revealed in a mystery, and thus were hidden as to their real meaning even from the elect, become as clear as day under the light of God's accomplished purpose in fulfilling them. Many a waiting soul, patient in suffering, has relied on the faithfulness of Jehovah in fulfilling his promises when he could not possibly discern how he could do it. The accomplished fact reveals the method of the divine working. David, the sweet singer of Israel, said:

“The secret of the Lord is with them that fear him;
And he will show them his covenant.” (Psa. 25: 14.)

Mark the language, “He will show them his covenant,” his covenant given to the fathers, his covenant concerning his people Israel, his covenant concerning the kingdom of Israel, his covenant concerning the throne of Israel, his covenant concerning the place appointed for the planting of Israel, his covenant concerning the blossoming and budding of Israel, his covenant concerning the sowing of Israel, his covenant concerning the branches of Israel, his covenant concerning the gathering of Israel, his covenant concerning the destiny of Israel;—things which appeared to many faithful servants at times so obscure, so mysterious, so unfathomable: these things he will show, literally cause them to know, so that all who have eyes to see and are willing to look can perceive and understand the marvelous fulfilment of every promise relating to Israel. History fulfils prophecy, and explains its real meaning: prophecy illuminates history, and reveals its divine philosophy. This is demonstrated in the execution

of the ethnical covenant of promise, as we will show to the candid reader in the sequel.

In the solemn warnings which God gave to Israel thru Moses he said concerning their long racial chastisement for wilful and persistent disobedience:

“I will smite you, even I, seven times for your sins. . . .

I also will chastise you seven times for your sins.” (Lev. 26: 24, 28.)

This repeated warning intensifies its solemnity, and assures the elect race of the certainty of the divine chastisement for their sins. This did not involve their rejection, but their correction and reformation, and their final restoration. In taking a comprehensive view of the chosen people in relation to the Seven Times of Israel's chastisement as foretold by Moses, and the corresponding Times of the Gentiles in their dominion over the promised land, we find three great things foretold by the Hebrew prophets concerning the elect race:

1st. The scattering of the chosen people (Lev. 26: 31-33), and the sifting of them “like as grain is sifted in a sieve” (Am. 9: 9) in their wandering among the nations (Ho. 9: 17) during the first half of the Times of the Gentiles. (Dan. 2: 37-40.)

2d. The planting of the chosen people in the land of the covenant according to the promise given to King David (II. Sam. 7: 10, 11), and the sowing them for God in the earth (Ho. 2: 23), even in far countries (Zech. 10: 9), which takes place during the second half of the Times of the Gentiles. “There were given to the woman (Israel) the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” (Rev. 12: 14.) This is three and a half times, the half of the Seven Times of chastisement foretold by Moses, the 1,260 year-days of John. (Rev. 12: 6.)

3d. The gathering of the scattered people of the elect race into a compact ethnical union in the era of crisis at the

end of the Times of the Gentiles. (Psa. 102: 13-18.) In reply to an inquiry concerning the time of the deliverance of Israel the answer is recorded in Daniel as translated by Dr. Robert Young, "After a time, times, and a half, and at the completion of the scattering of the power of the holy people, finished are all these." (Dan. 12: 7.) The planting, sowing, and nourishing of Israel proceeds *for* three and a half times beyond the dominions of Rome; *after* which, at the completion of the Seven Times of chastisement, at the end of the scattering of the power of the holy people, in the final era of crisis of the Times of the Gentiles, all these things are finished. Christ said, "Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled." (Lu. 21: 24.) Jehovah said thru the prophet Zephaniah, "At that time will I bring you in, and *at that time* will I gather you." (Zeph. 3: 20.) Then the kingdom is restored to Israel. (Dan. 7: 22.)

It would require volumes to develop the thought involved in each of these grand divisions of the ages, for they embrace the history of the world from the beginning of the captivity of Israel. This is merely a general outline indicating the scriptural division of the ages. To simplify so great a subject we should remember three things: *God scattered and sifted Israel; God planted and sowed Israel; God gathers and unites Israel.* We have entered into the era in which he gathers together and unites in a strong ethnical alliance his chosen people around the world.

"He that scattered Israel will gather him." (Jer. 31: 10.)

A cycle is a circle of time. As every circle has 360 degrees, so every cycle has 360 parts, which may be regarded as days or as years. If one cycle contains 360 years, seven cycles contain seven times as many, or 2,520 years. The Seven Times of Moses are seven cycles of the ages, each consisting of 360 years, and all taken together extending thruout the ages

for 2,520 years. This is the appointed length of the Seven Times of Israel's chastisement, and of the corresponding Times of the Gentiles in their dominion over the lands of Israel and Judah.

The city of Samaria fell and the kingdom of Israel was overthrown, according to the chronology established by Professor Dimpleby of England and Professor Totten of America, in 3284 A. M. or 715 B. C. Seven Times in solar years measured from this epoch reach to 5804 A. M. or 1806 A. D., the beginning of the world-wide expansion of the Anglo-Saxon race under the power of the application of steam to locomotion. But the devouring of Israel occupied a cycle of a month of years (Ho. 5: 7), or thirty years. The larger cycle of 390 years, governing the development of the house of Israel in its separation from Judah, is a multiple of this cycle of thirty years, or thirteen times thirty years. (Eze. 4: 1-9.) Hence, as the cycle of Israel's devouring lasted thirty years, it began thirty years before the fall of Samaria, or in 3254 A. M. or 745 B. C., when Pekah became king of Israel, and Tiglath-Pileser king of Assyria. These were the kings who precipitated the conflict resulting in the captivity of the Ten Tribes. This was the year in which Isaiah received his call to the prophetic office, and saw thru the long vista of the Seven Times the splendor of the Millennium, when the fulness of the whole earth becomes the glory of God. (Isa. 6: 1-8. See "The Truth of History" by Totten, p. 61.) Hosea then began to prophesy to the Ten Tribes. It was a critical era, the beginning of the notable Seven Times of punishment with reference to Israel. Seven Times in solar years measured from this epoch reach to 5574 A. M., which is 1776 A. D., the date of the Declaration of American Independence, when, according to the prophet Isaiah, a land was born in one day, and a nation was brought forth at once. (Isa. 66: 7-9.) This very time was appointed of God for this great event in history. Then according to the prophecy, "*I Jehovah will hasten it in its time,*"

"the small one" became "*a strong nation*" (Isa. 60: 22), the nation born in a day. When God says "a nation" he does not mean a church. Our nation was "born in one day" at the time appointed of God in the year indicated by his holy prophets. Then according to prophecy and history at the beginning of the consummation of the Seven Times, "a new order of the ages" began, as is commemorated on the reverse of the Great Seal of the United States of America, for an illustration of which see the title-page. These things evince that the accurate measurement of the Seven Times is 2,520 years, and that our nation is a child of prophecy. This is no speculative fancy. Accomplished facts demonstrate the fulfilment of the divine promises concerning the birth of this strong nation at its appointed time. This was the introduction on a national scale of a series of great events that will culminate in the Millennium, when we shall realize the seraphic vision of Isaiah.

The captivity era was a long period. The kingdom of Judah survived the fall of Israel for many years. (Jer. 7: 15.) The city of Jerusalem fell, the throne of David over Judah was utterly subverted, and the temple of Solomon was burnt, according to the chronology of Dimpleby and Totten, in 3416 A. M., which was 583 B. C. But the cycle of Judah culminating in the destruction of Jerusalem was a period of forty years. (Eze. 4: 1-7.) Hence the final era of crisis began forty years before this date, or in 3376 A. M., which was 623 B. C. This was the time when Josiah, the Cromwell of the Jewish kings, began the reformation of Judah thru the violent destruction of idolatry. It was also the date of the fall of Nineveh, and the establishment on the ruins of Assyria of the new Babylonian empire as the head of gold of the world-empires of the Gentiles. Seven Times in solar years measured from the beginning of this era of crisis reach to 5896 A. M., which is 1898 A. D. This was the beginning of the last cycle of forty years in the Times of the Gentiles. This is the era of crisis for the gathering of Israel. The scattering of Israel is finished. The

sowing of Israel in the earth has been completed. The next step in the development of the divine purpose, according to its revelation in the scriptures of truth, is the gathering together of the scattered fragments of the chosen race into an ethnical union over the world.

Chronology is the backbone of prophecy and history. The prophecies do foretell the time of this gathering. It is clearly indicated in the Bible. Many prophecies relate to it, a comparison of which with the chronological prophecies indicate the date and duration of this great era of crisis. Jehovah said thru Zephaniah:

“At that time will I bring you in,
And at that time will I gather you.” (Zeph. 3:20.)

But what is “that time” of which the prophet writes? It must be determined by the context. In the 14th and 15th verses of the same chapter the prophet says: “Shout, O Israel. . . . Jehovah hath taken away thy judgments.” Leeser translates: “Shout, O Israel. . . . The Lord hath removed thy punishment.” To what judgments or punishment does the prophet refer? Manifestly to the Seven Times of chastisement foretold by Moses, who said: “If then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob.” (Lev. 26: 41, 42.) The Lord according to his promise removes the punishment of his elect race at the end of the Seven Times of chastisement. This is expressly declared in the conclusion of the 20th verse. “At that time will I gather you.” When? “When I turn back your captivity before your eyes, saith the Lord.” “Lange’s Commentary” says: “The whole sentence becomes clear only from the reference to Deut. 30: 3, which passage the prophet quotes as known to the hearers.” In it Moses says:

“Then Jehovah thy God will turn thy captivity,
And have compassion upon thee,
And will return and *gather thee* from all the peoples,
Whither Jehovah thy God hath scattered thee.” (Deut. 30:3.)

When will God gather Israel? When he turns their captivity. Henderson translates the concluding clause in Zephaniah thus: "When I reverse your captivity in their sight, saith Jehovah." Concerning which "Lange's Commentary" says: "It is indeed nothing else than the fulfilment of the promises which were made to the fathers, and which are chartered and sealed in the Torah." Israel is punished Seven Times for their sins. At the consummation of these times, in the final era of crisis of the Times of the Gentiles, God reverses the conditions of the exile and gathers the elect race for its complete restoration. Jeremiah confirms this, for in his great prophecy concerning "all the families of Israel" "in the latter days" he declares:

"He that scattered Israel will gather him,
And keep him, as a shepherd doth his flock." (Jer. 31:10.)

The divine scheme of prophetic chronology, revealed in a mystery in the Bible, shows in its explanation that the era of crisis for the gathering of Israel, in preparation for the great consummation determined upon the whole earth began in 1898 A. D. We have just entered the time of the end so famous in the sure word of prophecy. Do the signs of the times correspond with the promised gathering of Israel? Is the race scattered abroad over the earth to be united under the providence and the power of the Almighty God? *Delayed -*

The year of our Lord 1898 was notable for three great events: the Spanish-American War, the victory of the army of Great Britain in the Soudan, and the development and manifestation before the world of a marvelous sympathy and amity between the two great branches of the race of Anglo-Israel, Great Britain and the United States of America. Of the three events the last is the greatest, and the most far-reaching in its consequences. It was simply the manifestation of a latent tendency that henceforth will move forward with cumulative force. We wish in this first chapter to present some of the evidences of this strong tendency towards the ethnical union of the mighty people of these great nations. In the light, the great

searchlight of prophecy for testing things in their reality and tendency, we regard this as the most significant sign of the times. To one versed in the prophetic word it indicates that the final era of crisis has begun.

God had a purpose of his own in scattering Israel among the nations; a greater purpose in sowing them for himself in the earth; but the greatest and grandest purpose of all is to be accomplished thru his gathering them together for the supreme crisis of the ages and the nations. Jehovah, the God of the covenants of promise, will gather together and unify with the might of his omnipotence his chosen people, however widely they may be scattered thruout the earth. Listen to this oracle of God:

“I said not unto the seed of Jacob,
 Seek ye me in vain:
 I Jehovah speak righteousness,
 I declare things that are right.
 Assemble yourselves and come;
 Draw near together (ye seed of Jacob),
 Ye that are escaped of the nations:
 Declare ye, and bring it forth;
 Yea, let them take counsel together:
 Who hath showed this from ancient time?
 Who hath declared it of old?
 Have not I Jehovah?
 And there is no God else beside me.” (Isa. 45: 19-21.)

The language of Jehovah thru his prophet Isaiah in this oracle shows that it had reference to a future which at the time of its utterance was very remote, for when it is fulfilled he appeals to its accomplishment as that which he had showed from ancient times and had declared of old. He uttered it at the very beginning of the Seven Times of Israel's chastisement, and now as we enter the last era of forty years in the corresponding Times of the Gentiles we behold its accomplishment in the efforts of the people and the statesmen of the race of Jacob scattered over the world to “take counsel together” and draw near to each other for their mutual peace and happiness, and

as a means of protection against the appalling dangers that are looming above the horizon of the future. Happy are those people and wise are those statesmen who pay the strictest regard to this divine admonition peculiarly adapted to these times of crisis. O ye seed of Jacob, "take counsel together," "draw near together," that ye may assemble yourselves and come when Jehovah, the God of hosts, calls you for the supreme crisis of the nations. As the prophet Joel beheld from afar, thru the vista of the Seven Times, the mighty conflict of the nations in the era of crisis at their consummation, he exclaimed in the heroic impulse of his patriotic ardor,

"Thither cause thy mighty ones to come down, O Jehovah. (Joel 3:11.)

Declare it, proclaim it, print it, publish it thruout the Anglo-Saxon world, that the Lord God omnipotent commands us, his chosen people, to "take counsel together" and to "draw near together." Unify the elect race in this, the appointed time.

As a voice in the night, when darkness enveloped the land, while the great Republic was struggling for its own life and the freedom of an alien race, the Quaker poet Whittier voiced the latent sentiment of the people as he plaintively sang in the midst of sad rebukes of the ethnical unity of England and America:

"O Englishmen! — in hope and creed,
 In blood and tongue our brothers!
 We too are heirs of Runnymede;
 And Shakespeare's fame and Cromwell's deed
 Are not alone our mother's.

"Thicker than water, in one rill
 Thru centuries of story
 Our Saxon blood has flowed, and still
 We share with you its good and ill,
 The shadow and the glory.

"Joint heirs and kinfolk, leagues of wave
 Nor length of years can part us:
 Your right is ours to shrine and grave,
 The common freehold of the brave,
 The gift of saints and martyrs.

“ We bowed the heart, if not the knee,
 To England's Queen, God bless her!
 We praised you when your slaves went free:
 We seek to unchain ours. Will ye
 Join hands with the oppressor?”

The sentiment of kinship with the people of Our Race over the sea, who are co-laborers with us for the progress of mankind and joint heirs with us of the empire of the world, manifested itself during our Civil War. But during the late Spanish-American War a juster and higher appreciation of the appointed work and the real worth of Great Britain seized the American people and their trusted leaders. That was the set time for its manifestation, the very year indicated in the divine scheme of chronological prophecy. “The Lord is not slow with his promise,” but fulfils each part of it in its appointed season.

In response to a request from the editor of the “British Realm,” the great hero of the unparalleled naval victory in Manila Bay, that startled the Gentile world and delighted the whole Anglo-Saxon race around the earth, our own Admiral Dewey, said: “After many years of wandering I have come to the conclusion that the mightiest factor in the civilization of the world is the imperial policy of England.” These are strong words, written deliberately by a man great in thought and action. If they are words of sound judgment, if they are words of truth and soberness, why should any philanthropist oppose this imperial policy? Is not civilization better than rude barbarism for any people? We honor our own manhood to see and admit the truth with reference to the mission and destiny of Great Britain. She is our mother, and the mother of the free Protestant nations of the world, who respect her and love her. Woe betide any despot who attempts to destroy her! Her children around the world would rise in arms for her defense if that ever should become necessary.

What Admiral Dewey said of “the imperial policy of England” is, according to the prophecies in the Bible, the destiny

of Israel of the house of Ephraim. The ancient national emblem of Israel, as far back as the days of Moses, was the lion. He records the blessing of Balaam, who wished to curse Israel, but was compelled to bless him, in these words fraught with national destiny :

“He couched, he lay down as a lion,
And as a lioness: who shall rouse him up?
Blessed be every one that blesseth thee,
And cursed be every one that curseth thee.” (Num. 24: 9.)

What was true of Israel then, is true of Israel now. The ancient national emblem of Israel is the modern national emblem of England. The British lion is the lion of Jacob. Balaam, who loved the wages of unrighteousness, was hired to curse Israel. But God turned the curse into a blessing. Those who take such delight in cursing England, a modern representative of Israel, would do well to remember what Balaam said: “Cursed be every one that curseth thee.” It is the fiat of the Almighty that the curses against Abraham and his race shall react against their authors. (Gen. 12: 2.) Politicians of practical gumption will take warning in due time. Do not curse the people and nation and race which God has blessed. He said thru Micah:

“The remnant of Jacob shall be among the nations,
In the midst of many peoples,
As a lion among the beasts of the forest,
As a young lion among the flocks of sheep:
Who, if he go thru, treadeth down and teareth in pieces,
And there is none to deliver.
Let thy hand be lifted up above thine adversaries,
And let all thine enemies be cut off.” (Mi. 5: 8, 9.)

There is no modern nation in the world to which this oracle of the Almighty God is so strictly applicable as it is to the empire of Great Britain, whose national emblem is the lion. This is so well established that we frequently speak of the great empire as the British lion. The lion, king among the beasts of the forest, treads down and teareth in pieces and there is none to deliver. Yet the devouring and conquering lion of Jacob establishes

peace and order, and the blessings of law and civilization, wherever he goes. He too, in the missionaries of the gospel which he sends forth, is "in the midst of many peoples as a dew from Jehovah, as showers upon the grass." (Mi. 5:7.)

Rudyard Kipling vividly describes the power of England in breaking the yoke of the oppressor and in enlightening the people by giving voice to the thoughts of a soldier in a Sikh regiment of infantry, who, on learning that General Kitchener, after his great victory over the Madhi in the Soudan, intended to establish the Gordon College at Khartum, exclaimed:

"They do not consider the meaning of things, they consult no creed or clan;
Behold, they clap the slave on the back, and behold he becometh a man;
They terribly carpet the earth with dead, and before their cannons cool,
They walk unarmed by twos and threes to call the living to school."

What Admiral Dewey says is true that "the mightiest factor in the civilization of the world is the imperial policy of England." If Our Race be Israel, this is the appointed destiny of Our Race, no branch of which can afford to shirk the work ordained for it by the God of the nations in saving and civilizing the world. Expansion unto the utmost bounds of the everlasting hills is the fiat of Jehovah governing the development of the thronging people of the elect race. (Gen. 49:26.)

In a recent speech made at Pueblo, Colorado, Admiral Schley, the hero of the great naval battle off Santiago, said: "It has been my good fortune in the past forty years to participate in a great many events of interest to the American people, besides the recent war. Each time that I have returned from a cruise I have felt more and more convinced that the American people were the greatest people on earth; that they were people worth fighting for, and that they were God's chosen people." The statesmen and warriors of the Anglo-Saxon race are coming under the power of a strong conviction that the people whom they represent are God's chosen people. While it is possible that they may not fully comprehend all that is

involved in this expression according to the usage of the scriptures of truth, yet they have seen evidences in the present condition of these people that they are "God's chosen people." The evidence is overwhelming and convincing to any thoughtful mind that contemplates it. Their character, their love of liberty and fondness for home, their enlightenment, their free institutions, their social, political, and national position, the manifest destiny of their earth-encircling race, and the well-known preëminence of their seed among the nations and their offspring among the peoples, impress every reflecting observer, and compel the admission of the truth of the divine oracle concerning them that

"Their seed shall be known among the nations,
And their offspring among the peoples.
All that see *them* shall acknowledge *them*,
That *they are the seed that Jehovah hath blessed.*" (Isa. 61: 9)

This observers admit, whether or not they understand their origin, and the divine covenants of promise relating to them. But who are these people so highly favored on earth, the seed which God hath chosen, the race which Jehovah hath blessed? Moses, the statesman and lawgiver of Israel, said to them:

"Jehovah thy God hath chosen thee
To be a people for his own possession,
Above all peoples that are upon the face of the earth." (Deut. 7:6.)

When the exile was approaching and the dispersion of the people among the nations was in full view, Jehovah said to them thru Isaiah the prophet:

"Yet now hear, O Jacob my servant;
And Israel, whom I have chosen:
Thus saith Jehovah that made thee,
And formed thee from the womb, who will help thee:
Fear not, O Jacob my servant,
And thou, Jeshurun, whom I have chosen." (Isa. 44:1, 2.)

The purpose of God, according to his election of this race as his servant, stands and pervades the Christian dispensation

as it did the Mosaic dispensation. For the apostle Peter said to the Israelites scattered abroad, to the elect who were sojourners of the Dispersion (I. Pet. 1:1),—to them and no others,

“Ye are an elect race, a royal priesthood,
A holy nation, a people for God’s own possession.” (I. Pet. 2:9.)

It is an utter perversion of the language of this scripture to sever it from its context, and apply it to a Gentile race, of which it was never written. It was written of Israel, and it belongs to Israel alone. When we find the race which thoughtful men admit is “God’s chosen people”; when we find the seed which all that see them shall acknowledge them “that they are the seed which Jehovah hath blessed,” there we find the elect race of Israel.

William McKinley, the President of the great Republic, realizing the vast responsibilities resting upon him, and the need of divine protection and guidance, said: “May a kind Providence, who has never forsaken his chosen people, guide us in these perilous times in the pathway of duty and of right and of honor.” This is a fitting prayer of the President of the people whom the Lord hath chosen for his own possession. With special reference to this prayer T. R. Howlett, the lamented author of *Anglo-Israel*, published in “The Tribes” of Denver a poem from which we quote one stanza:

“‘HIS CHOSEN PEOPLE’—Who are they?
God in his word alone must tell:
In accents strong, and clear as day,
He says, ‘MY PEOPLE IS-RA-EL.’”

If we be Israel we should heed the divine command to “take counsel together” with those who are Israel, that the chosen people of the whole race may “draw near together.” (Isa. 45: 19, 20.) In spite of carping politicians seeking to subserve selfish ends, “God’s chosen people” will give heed to these divine behests. Yea, more, already they are doing

it, as if under the power of a pervading and divine impulse. Many of the heroes of Our Race have come to the conviction that we are "God's chosen people." Under its power they are filled with a strength from the Almighty which makes them invincible.

Chauncey M. Depew, America's silver-tongued orator, and United States Senator from the empire state of New York, expressed strong convictions concerning the Anglo-American Alliance. He said :

"I believe that the friendship of the English people for us, which has been so cemented during the present crisis, will result in something more than a mere understanding between the two nations in the future. It would be a glorious alliance — that of the two greatest Anglo-Saxon nations standing together for humanity and peace."

In commenting on this language of the honorable senator from New York, Mr. F. E. Harrington, the editor of "The Tribes," published in Denver, said :

"He talks like an Identity student. It may be he has been reading Totten, or some other student of the Identity. A short time ago few would have dared to advocate such an alliance."

But the world moves. The people of the elect race are moving in the direction the God of our fathers designed and foretold that they should go in these latter days. Discerning statesmen already perceive the tendency. Similar sentiments expressed by various orators and statesmen on both sides of the Atlantic indicate the direction of popular sentiment among the two great branches of the Anglo-Saxons. The elect race is approaching gradually but surely the unity designed of God for it, and imperatively demanded in the impending crisis of the world. "United we stand, divided we fall."

The main stem of the divine scheme of prophetic chronology is the Seven Times of Israel's chastisement, foretold by Moses, the man of God. Their beginning and distinctive characteristics are thus described in his solemn warning to the chosen race.

‘I will make your cities a waste,
 And will bring your sanctuaries into desolation. . . .
 And you will I scatter among the Gentiles,
 And I will draw out the sword after you:
 And your land shall be a desolation,
 And your cities shall be a waste.’ (Lev. 26: 31, 33.)

If the word *goyim* is ever translated Gentiles it should be so rendered here. Then the text explains the origin of the expression “The Times of the Gentiles,” and shows that they are the Seven Times of Israel’s chastisement, described in the context. The Times of the Gentiles is not the entire duration of Gentile power in the world, but, as used in the Bible, the long period of the dominion of the Gentiles over the lands of Israel and Judah while they are scattered among the Gentiles. This dominion was not fully established till their cities were laid waste, their sanctuaries destroyed, and the people were scattered among the Gentiles. The psalmist Asaph exclaimed:

“O God, the Gentiles are come into thine inheritance:
 Thy holy temple have they defiled;
 They have laid Jerusalem on heaps.” (Psa. 79: 1.)

“They have set thy sanctuary on fire;
 They have profaned the dwelling place of thy name even to the ground.”
 (Psa. 74: 7.)

This desolation of Jerusalem and the burning of the temple of Solomon are the appalling events which mark distinctly the full establishment of the Times of the Gentiles. The new Science of Time has fixed this date with precision. But, as we have seen, the events which led up to the culmination of this crisis, which resulted in the final and utter overthrow of the kingdom of Judah, occupied a cycle of forty years. They began in 3376 A. M., which was 623 B. C. Reckoning Seven Times in solar years from this epoch brings us to 1898 A. D., as the beginning of the final era of crisis in the dominion of the Gentiles over Jerusalem. Christ limits the treading down of the holy city, for he said: “Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled.”

(Lu. 21: 24.) The era of crisis that begins with the "outcasts of Israel" in the uttermost parts of the earth (Isa. 11: 12) finally will center in Palestine, "the navel of the earth." (Eze. 38: 12.)

Have we any decisive *historical* evidence that the year of our Lord 1898 introduced a *new era*? Is it marked, as indicated in prophecy, by accomplished facts in history as a year of crisis in the introduction of new forces for the final decision of the great issues of the world? The best testimony which I have seen on this point is that of a great statesman, who occupies a lofty position in the politics of the world, that is peculiarly favorable for enabling him to discern the real tendency of events among the nations. With his keen discernment he perceives and declares that this is a new era, a "great epoch in the history of man." Considered under the searchlight of prophecy his words are marvelous and ominous.

At the annual banquet of the lord mayor of London, which was held at the Guild Hall, Nov. 9th, 1898, the Marquis of Salisbury, the Premier of the empire of Great Britain, among many important things, asked his hearers to look at the state of the world, and uttered these significant words:

"In some respects *this era, this great epoch in the history of man*, is marked by unhappy omens. It is the first year in which the mighty force of the American Republic has been introduced among nations whose dominions are expanding, and whose instruments to a certain extent are war. I am not implying the slightest blame. Far from it. I am not refusing sympathy to the American Republic in the difficulties thru which it has passed; but no one can deny that its appearance among factors Asiatic at all events, and, possibly, in European diplomacy, is a grave and serious event, which may not conduce to the interests of peace, tho I think in any event it is likely to conduce to the interests of Great Britain.

"But with this is impressed upon us that the subject-matter of war is terribly prevalent on all sides. We see nations decaying, whose government is so bad that it can neither maintain the power of self-defense nor retain the affections of its subjects, and when this occurs there are always neighbors impelled by some motive — it may be the highest philanthropy, or it may be the natural desire of empire — to contest as to who shall be heir to the falling nation: and that is the cause of war.

"If Great Britain should ever permit her self-defenses to weaken, her whole empire would come clattering to the ground. It is, therefore, impossible in the present state and temper of the world to intermit our naval and military precautions."

Prophetic chronology indicates the year 1898 as the beginning of the final era of crisis in the Times of the Gentiles. The premier of the greatest empire in the world designates this era as "this great epoch in the history of man." Mark the words. This is an epoch not simply in the history of a nation or a race, but a "great epoch in the history of man." Its opening year is marked by the introduction of a new and tremendous force, that of the American Republic, among the policies of the Asiatic and European nations. All this was brought about by the unparalleled and almost miraculous victory which Providence granted to Admiral Dewey and the American navy over the Spanish armada in Manila Bay. It was the marvel of the world. To quote the language of Moses concerning the avenging of Israel in the final era of crisis when Jehovah judges his people, heals their wounds, and destroys his adversaries, it was "the beginning of revenges upon the enemy." (Deut. 32:42.) It began at the time appointed of God. It introduced the time of the end of the Times of the Gentiles. It was a fulfilment of the prophecy of Micah concerning this era:

"As in the days of thy coming forth out of the land of Egypt
Will I show unto him marvelous things.
The Gentiles shall see and be ashamed of all their might:
They shall lay their hand upon their mouth (in astonishment),
Their ears shall be deaf (—ened by the roar of Israel's artillery).
They shall lick the dust like a serpent;
Like crawling things of the earth (as in the Philippine Islands),
They shall come trembling out of their close places:
They shall come with fear unto Jehovah our God,
And shall be afraid because of thee." (Mi. 7: 15-17.)

Anglo-Saxon Israel around the world rejoiced in our victories over despotic Spain; but the Gentiles, perceiving our might, were astonished and dismayed. It produced conster-

nation, as well it might, among the old centers of European power.

William T. Stead, a prominent journalist and the editor of the "Review of Reviews" of England, in a letter to the Associated Press, written in Rome, Nov. 21st, 1898, gives a graphic description of its effect in Rome. He says:

"The answer to the question, 'What Does the Old World Think of the New World?' has never been made with greater emphasis than in the eternal city. The oldest Old World regards the newest New with feelings of anger, disgust, and alarm almost too great for words. The sentiment of indignation differs in intensity. But it is universal. There is no sympathy for the United States either among whites or blacks. In fact, dislike of the American seizure of the Philippines, and a conviction that the humane enthusiasm which made the war possible was a mere mask of cant assumed in order to facilitate conquest, are almost the only sentiments shared in common by the rival camps of the quirinal and the vatican."

Let Rome howl, for it is utterly impossible for her in state or church to appreciate "the humane enthusiasm" and the benign motives that animated a great nation of freemen, and that did impel a mighty people to undertake a war for the relief of a people of alien race whose oppression by Rome and the Spaniard had become intolerable. We want no sympathy from that source. Christ said, "Woe unto you when all men speak well of you." (Lu. 6: 26.) The anathemas of Rome secure the blessings of God.

In the same letter from Rome Mr. Stead presents a decisive statement concerning the intention of the powers to intervene in our recent war. It is so important that all patriotic Americans need to be reminded of it, "lest we forget." The great editor and journalist says:

"Immediately after the war broke out, a diplomatic representative of the powers communicated to an American minister at an European court in plain and unmistakable terms the displeasure of the powers and their desire to express that displeasure publicly and forcibly. This communication was sufficiently serious for the contingency of the use of the allied forces of the European nations for the coercion of the United States to be frankly discussed between the two diplomatists. The result of that discussion was to put a summary stop to all notion of European intervention.

“‘If you intervene,’ said the American minister, ‘it means war.’

“‘Yes,’ rejoined his visitor, ‘and the forces of the great European powers acting in alliance would overwhelm any opposition which America could offer.’

“‘No doubt,’ said the American, ‘but you would have to bring your forces across the Atlantic to the other hemisphere, and keep them there for the rest of your natural life. For the New World is not going to submit to the Old World any more. No, sir; not any more than it submitted a century since, when the odds were far worse.’

“‘And remember,’ he added, as a clincher, ‘that when you were bringing your armies and your navies across 3,000 miles of sea to fight America, *you would have to count with England, who is certainly not friendly to your enterprise.*’

“This put an extinguisher on the proposal. Nothing more was heard of the contemplated intervention. It never got so far as to be submitted to England. The whole design was checked at the very outset by the calm audacity with which the representative of America played his cards, including the trump card of the Anglo-American entente, *which henceforth (from 1898, according to prophecy and history) will play a leading part in all the dealings of the English-speaking people with their jealous and suspicious neighbors.*

“I am very glad to be able to set forth the actual facts as they actually happened. They were told me at first hand by the person most immediately concerned, and you can absolutely rely upon the accuracy of the above statement.”

We are thankful to have so clear and decisive a statement from so eminent an authority concerning “the actual facts as they actually happened,” with reference to the desire and purpose of the European “powers” to intervene in our war with Spain for the liberation of Cuba, and how it was thwarted by the pervading friendly influence of England. We will not forget. This of itself is sufficient reason why the chosen people in this crisis of the ages should heed and obey the divine commands: “LET THEM TAKE COUNSEL TOGETHER,” and “DRAW NEAR TOGETHER.”* (Isa. 45: 20, 21.) They are the commands of God for us at this time. They are so plain in their meaning, and so peculiarly fitted for the occasion for which

*The Vala of the North retained a recollection of these prophetic commands, for she said in the “Voluspa”:

“How is it with the Æsir? How with the Alfar?
All Jotunheim resounds; *The Æsir are in council.*”

they are intended, that we do not want any priest or prelate to interpret them for us, or spiritualize them, or explain them away. They are well adapted to the apprehension of Anglo-Saxon common sense, and will be understood and obeyed by the mighty people of this race around the wide world. Then let despots tremble on their tottering thrones. This is the decree of the infallible Jehovah.

*"I will overthrow the throne of kingdoms,
And I will destroy the strength of the kingdoms of the Gentiles."
(Hag. 2: 22.)*

Then the Times of the Gentiles will be fulfilled, and the chosen people of Israel will enter into the inheritance of the world. Whether this be a pleasing prospect or not, it is the purpose of the Almighty, declared in his word, which he has determined upon the whole earth. "For a complete and concise account will the Lord make on the earth."

"Behold, he seizeth the prey, who can hinder him?
Who will say unto him, What doest thou?" (Job 9: 12.)

At the 131st annual banquet of the Chamber of Commerce of New York city, on the night of Nov. 21st, 1899, White-law Reid, the editor of the "New York Tribune," in the presence of a brilliant audience, made a significant speech upon "The Existing Friendly Relations between the United States and Great Britain," in the course of which he said:

"If the American people ever felt either (jealousy or revenge) thru long periods of time, or if demagogues were able to persuade the unthinking among them that they did, thank God the last war has purged that distemper from their veins. If the British people ever felt either, the warm hand clasp of human and *race sympathy*, and of pride in *the world-wide muster of the tribes*, on the sixtieth anniversary of the Good Queen's coronation, had already melted it out of their minds and souls.

"No doubt it is our duty to cultivate friendly relations with all people; and they may be right who say that in general we should seek no special relations with any. But *you cannot overrule the forces of Nature, or bind with the parchment of diplomats the hidden and irresistible influences of blood and history*. I say without hesitation that if there are three great nations in the world that God and Nature meant for eternal peace and amity with each other, those three are Great Britain, Germany, and the United States. There is obviously every reason why England

and Germany should now be friends. Yet more should the United States welcome and prize the growing friendship of each."

Altho demagogues may decry an alliance with Great Britain, yet genuine statesmen will recognize the truth of what Mr. Reid says, that "you cannot overrule the forces of Nature, or bind with the parchment of diplomatists the hidden and irresistible influences of blood and history." If to "the forces of Nature" and "the hidden and irresistible influences of blood and history" you add the covenants of promise given to the fathers, that the elect race should be "the heir of the world," and the decrees of the Almighty God concerning the gathering and unifying of the chosen people scattered thruout the world, you have a force that will overpower all possible opposition that can be arrayed against it. These are the words of the Eternal addressed to the chosen people of the Anglo-Saxon race as the remnant of Israel in this era of crisis: "Draw near together, ye that are escaped of the nations: let them take counsel together." (Isa. 45: 20, 21.) "He that scattered Israel will gather him." (Jer. 31: 10.) "I will gather them from the uttermost parts of the earth." (Jer. 31: 8.) "They shall flow together." (Jer. 31: 12.) "They shall be one in my hand." (Eze. 37: 19.) When once the thoughtful reader perceives that these declarations of the God of our fathers apply to Anglo-Saxon Israel in these very times, he will have no difficulty in understanding their real significance. We have reached the era for the gathering of God's chosen people, and from this time onward the tendency in this direction will become stronger and stronger, till, in obedience to the command of God and the aspirations of the elect race, they will flow together. Yet many persons who know but little of history and less of prophecy are amazed at the confident assertions of some of the leading statesmen on both sides of the Atlantic concerning the affinity and amity between the two greatest nations of the Anglo-Saxon race.

In his message to Congress of Dec. 5th, 1899, President McKinley, after referring to "the pending negotiations with Great Britain in respect to the Dominion of Canada," said :

"Apart from these questions growing out of our relationship with our Northern neighbor, *the most friendly disposition and ready agreement have marked the discussion of numerous matters arising in the vast and intimate intercourse of the United States with Great Britain.* . . . "We have remained faithful to the precept of avoiding entangling alliances as to *affairs not of our direct concern.*"

This very language suggests the question, since the affairs of our direct concern have been immensely enlarged within the last two years, is there any *strengthening* alliance as to the affairs which have become of direct concern to us in Asia and Europe?

It will be instructive to compare this official utterance of our President with the statement of Lord Salisbury, the Premier of Great Britain, made in his memorable speech at the Guild Hall Banquet, Nov. 9th, 1899. He said :

"For several years our relations with and cordial feelings towards our kinsmen on the other side of the Atlantic have been constantly growing, and tho neither we interfere in the affairs of their continent nor they interfere in the affairs of ours, we feel we can now always look for sympathy and a fair hearing among those who share with us so vast a mission for the advancement of mankind."

It is manifest from these statements of the President of the Republic and the Premier of the Empire of the Anglo-Saxons that the bonds of sympathy and friendly disposition and cordial and fraternal feelings between the two great nations are becoming stronger and stronger year by year. This is as it should be, and is in harmony with the divine purpose as revealed in the Bible. "Let them take counsel together," and "draw near together." In due time "They shall flow together" into the Anglo-American Alliance.

At the Thanksgiving dinner of the American society in London, Nov. 30th, 1899, Joseph H. Choate, the United States ambassador to Great Britain, made a long speech

containing some very significant sentiments. We are indebted to the enterprise of the "New York Journal" for some notable extracts from it. He said:

"America, Great Britain, and Germany are the three great commercial nations of the world. Some might imagine that there might be danger in their rivalry, but how can we have any dispute while the great stream of German blood flows in our veins? New York and Chicago are the greatest German cities in the world. How can we fail to believe that we shall retain amity with that great nation?"

"Let England and America join hands across the sea and the peace of the world is assured.

"I think we all agree with the declaration of our Secretary of War that the Pacific cable ought to be laid by America from San Francisco to Manila. We have planted our footsteps in the sea. How we have progressed! First it was San Francisco, then Hawaii, then Guam, then Manila, and one step more and we will be at the open door of China. And who shall dare slam the door in our faces?"

Joseph Chamberlain, English Secretary of State for the Colonies, said recently that he would accept the judgment of the people as willingly as that of the wisest diplomat in the world. Can this be the reason why he at times is so undiplomatic, and addresses the people in such outspoken frankness? However this may be it is reported that he is the favorite minister with Queen Victoria. He showed his appreciation of America by selecting an American woman for his wife. We may owe much to her influence for the Secretary's good will towards the United States. He frankly avowed strong sentiments which produced an unpleasant sensation in Europe and rejoicing in America. In expressing his convictions he said:

"The time has arrived when Great Britain may be confronted by a combination of powers, and our first duty, therefore, is to draw all parts of the empire into close unity, and our next, to maintain the bonds of permanent unity with our kinsmen across the Atlantic. There is a powerful and generous nation using our language, bred of our race, and having interests identical with ours. I would go so far as to say that, terrible as war may be, even war itself would be cheaply purchased if in a great and noble cause the Stars and Stripes and the Union Jack should wave together over an Anglo-Saxon Alliance. It is one of the most satisfactory results of Lord Salisbury's policy that at the present time these two great nations understand each other better than they

ever have done since, over a century ago, they were separated by the blunders of a British government."

This is strong language, coming as it does, from a member of the present British Cabinet, but it was none too strong to suit the mood of the British people. The "Birmingham Post" said of it: "His allusion to America drew the utmost enthusiasm from the audience, and shows not only the spirit of the meeting, but the spirit of the whole British race." The American press hailed these utterances with satisfaction and delight.

Arthur James Balfour, First Lord of the Treasury, and Government Leader in the House of Commons, in a speech delivered at Bristol in 1896 said:

"If Edmund Burke had been told that our brothers across the Atlantic who have been the possessors of English civilization, having English laws, speaking the English language, contributing to common literature, enjoying common freedom with ourselves, had forgotten all these things, and thought only of the questions which had divided us in the past, I think he would have felt that if this represented the permanent attitude of the two branches of the Anglo-Saxon race, no greater misfortune could have fallen to this race in the world, and his eloquent voice would have been raised pleading for a common language of government and of hearts, pleading that English and American branches of the Anglo-Saxon race should be joined in an alliance not to be broken by old controversies, but that each should work in its sphere for the propagation of Anglo-Saxon ideas of liberty, government, and order. If we have not an Edmund Burke either on this side of the Atlantic or on the other, I yet am well persuaded that the generous sense of both great countries involved will speak even without the mighty impulse of his voice, and that they will speak in the sense which I have indicated, and if that be so, and if we in alliance with America can carry out those duties which Providence has intrusted to us, I do not believe that this empire need ever fear the menace of external foes. Still less do I believe it has anything to fear from the menace of internal divisions."

When we were engaged in the war with Spain, the "New York Journal" published a letter from Mr. Balfour, endorsing this speech, in which he said that it represents "the opinions I have always held; which I still hold, and which, whether their full realization be possible in my lifetime or not, I shall certainly never abandon." While these are personal views they are the views of representative men in the English government,

and really voice the sentiments of the government as well as the majority of its mighty people.

An effort has been made by some editors and politicians in America to belittle these sentiments so freely expressed by our English kinsmen, and to represent them as inspired by merely selfish motives, and as proceeding only from the politicians. In this they show that they do not at all understand the signs of the times nor the era in which we are living, and that they do not perceive the strong drift of sentiment in Our Race towards ethnical unity. It is moving under an impulse mightier than that of any man or any single nation. It was foretold of God; it is an ethnical inspiration from Jehovah; it will gain momentum from opposition, and will move forward with the irresistible might of omnipotence. The unity of the people of Israel, and of the Anglo-Saxon race as Israel, may shake the world from center to circumference, but it will triumph over every opposing foe. Jehovah saith to scattered Israel: "With great mercies will I gather thee." (Isa. 54:7.) He saith of all the branches of dispersed Israel and Judah: "They shall be one in my hand." (Eze. 37:19.)

Dr. W. Durban of London, the associate editor of the "Christian Commonwealth," visited Cincinnati to attend the Jubilee Convention of the American Christian Missionary Society held in the Queen City in October, 1899. In an interview published in the "Cincinnati Enquirer" of Oct. 19th, he said:

"With regard to English sentiment towards Americans I can testify that only on one occasion have I ever known the English people absolutely united, and that occasion was the war with Spain when every man, woman, and child in the kingdom hungered for news of the defeat of Spain."

Here was the real source of English sympathy. It came from the people themselves. It was deep, hearty, thuro, and pervading. The leaders only expressed the thoughts of the people in uttering their sympathy for the Americans. This

sentiment did not die when the war closed, but has grown stronger. In evidence of this I present some extracts from another speech made by Joseph Chamberlain, Secretary of State for the Colonies, as published in the "New York Journal" of Dec. 1st. While he may not appear diplomatic in his statements he may be evincing the highest skill in diplomacy. At any rate it is well to remember that in his official position he gets an inside view of the relation of the great governments of the world to each other. He still seems disposed to take the people into his confidence. It may be well for them and the world that he does so. Speaking at Leicester on Nov. 30th, 1899, he said :

"Let us contrast the present position of Great Britain with that which existed a few years ago. It is perhaps natural that I should take a personal interest in the friendly feeling now existing between the two branches of the Anglo-Saxon race, since I have almost as many friends in the United States as I have in this country. I can conceive of no greater disaster which could befall the two great countries, or could befall mankind, than that they should find themselves in hostility.

"When the United States was engaged in a war which this country recognized was a struggle against injustice and oppression, the assurance which our action gave to the American nation that both peoples were indeed one people will, I believe, never be forgotten in the United States, and the understanding between these two nations is a guarantee for the peace of the world.

"At the same time it is desirable that we should not remain isolated on the continent of Europe. It must be clear that the natural alliance is between ourselves and the great German Empire. . . . I do not rest solely on the community of interest, which is a great factor in present day politics. There is no reason why the sentiments of the people of the two countries should not be found in accordance. The same sentiments which brought us into harmony with the United States may also be invoked to bring us into connection with the German Empire.

"A triple alliance between the Teutonic race and the two branches of the Anglo-Saxon race will, I believe, be a potent factor in the future of the world. I have used the word 'alliance,' but I do not think it matters greatly whether there is a treaty actually committed to paper or AN UNDERSTOOD ALLIANCE, that is to say, understood by the statesmen of the respective countries. Perhaps in some respects an understanding is better than a stereotyped alliance, which cannot possibly be altered even in view of the changing political affairs from day to day."

This speech of Mr. Chamberlain produced a sensation in Great Britain and Europe. As was to be expected it called forth favorable and adverse criticism. One of the most significant comments is that of the "Daily News," which says:

"Obviously Mr. Chamberlain is very much gratified over his conversation with Emperor William, and some allowance for this personal factor should be made in interpreting his speech. However, the substance of what he had to say is clear and satisfactory, and it derives real significance from his interview with the Emperor."

The "Graphic" says:

"The country will be glad to hear that its relations with the United States and Germany are so cordial and of so close a character as to justify Mr. Chamberlain speaking of an understanding amounting to a new Triple Alliance."

The "Standard" says:

"There are no other peoples who have so much in common as those which have the old Saxon blood in their veins. Great Britain and the United States can scarcely deem each other aliens; and there are few Englishmen or Americans who would not rejoice to think of Germany as associated with them in the mission of defending civilization, progress, and liberty.

"The alliance, or, let us say understanding, between them is a natural one, and would assuredly gratify their feelings as much as it would add to their security against external dangers."

The "New York Journal," noted thruout the nation for its enterprise, published these items with a flourish of trumpets in its issue of Dec. 1st. It was the first newspaper to give the news to the American public that the Triple Alliance was forming. It regards this tendency of the three great Teutonic nations with satisfaction and delight. Claiming to be an American paper for Americans around the world, it says:

"The triple alliance between Great Britain, Germany, and the United States has been publicly announced by Joseph Chamberlain. The new Dreibund is a fact.

"The 'Journal' alone, of all the papers in the world, declared repeatedly that the alliance of America, Britain, and Germany was forming. Twice it has printed a message from high German officials, each with the Kaiser's knowledge and sanction, testifying in warmest terms to Germany's friend-

ship and cordial good will towards the United States, indicating strongly an open alliance. . . .

“How much influence the charming little Duchess of Marlborough had in forming this great Dreibund can only be imagined, but it is safe to assume that she, more than any other American, is responsible for bringing about this sudden admiration of the Kaiser for the United States.”

The appreciation of all this is enhanced by considering it under the search-light of prophecy, which gives it a greater distinctness and importance. The Times of the Gentiles did not end in the year 1898, as many were expecting. The scriptures do not teach that they should *end* in that year. But they do teach that *it was the beginning of the time of the end*. The time of the end is not a year, but it is an era. It is the cycle of forty years, corresponding to the Judaic cycle of forty years at the end of the kingdom of Judah and at the beginning of the kingdom of Babylon and the Times of the Gentiles. While Babylon destroyed Nineveh in 3376 A. M., it did not destroy Jerusalem till 3416 A. M. We do not reach the consummation of the time of the end till 2,520 years after the fall of Jerusalem and the burning of Solomon's temple. The sooner the students of the prophets perceive and recognize this truth the clearer will be their conceptions of the great events belonging to *the final era of crisis of the Times of the Gentiles, called in the Bible the "time of the end."* But this epoch did begin according to accurate measurement in 1898 A. D., and the accomplished facts of history show that it was the introduction of a new era. The Premier of Great Britain designates it, “this era, this great epoch in the history of man.”

The events in this era are moving rapidly along the lines of prophecy. The repeated declarations in the word of God show that it is the time appointed of God for the gathering together of the chosen people of Israel now scattered over the world into a great racial alliance. We now find the Israelites of the Dispersion in the Teutonic and the Anglo-Saxon race. Already the multitudinous people of this race are

complying with the divine oracles addressed to them to "draw near together" and to "take counsel together." This is now the work of supreme importance for the elect race. It is manifest from the telegrams already quoted that while the triple alliance of America, Great Britain, and Germany may not as yet be formally accomplished, a clear understanding already exists, and the alliance is in process of formation. The present trend of events is in exact fulfilment of the declarations of the Hebrew prophets. The tendency towards the ethnical alliance is so strong that it is becoming irresistible. "Ye shall be gathered one to another, O ye children of Israel." (Isa. 27:12.) The union will be complete, embracing all the branches of the race, "all the families of Israel" (Jer. 31:1), however widely they may be scattered. The unity will be "one which is one and nothing else, wholly one." ("Lange's Isaiah," p. 296.)

The "Pittsburgh Dispatch" of Dec. 6th, 1899, under the heading, "Germany Enters the Triple Understanding of Nations," publishes a telegram from its news correspondent in Washington City that confirms the foregoing statements concerning the present tendency of the three great nations to "draw near together." It says:

"Germany has given absolute proof that she is acting in concert with the United States and Great Britain, and that an understanding exists between these powers. Verbal assurances have been given that Germany will maintain the 'open door' at the Chinese ports embraced in her sphere of influence. Official notification has been given that the written guarantees required by this government will be furnished. By this action the entire world is informed that the three great nations participating in an understanding, which is effective without formality, will put a united front on all questions of common interest."

Teuton, Briton, and American separated long ago at the parting of the ways. Each has had a distinct national development. But the divergent ways are now converging. They are destined to unite in this decisive era of crisis. These nations are parts of one great race called in secular history the Teutonic

race, and in sacred history "the people." The Almighty God as their invisible King is directing them in the way which he knows is best for the full accomplishment of his purpose. He will establish "the devices of his heart." He said thru Jeremiah as translated by Leeser:

"In the latter days shall ye understand this." (Jer. 30:24.)

Dr. Robert Young in his idiomatic and photographic translation renders it thus:

"In the latter end of the days we consider it."

The latter end of the days is the time of the end so famous in the prophetic word, the era of crisis at the consummation of the Times of the Gentiles. Then on considering and investigating the revelation concerning this era we can understand it, for the angel said to the prophet Daniel: "The words are shut up and sealed till the time of the end." (Dan. 12:9.) As the time of the end has arrived, the seals are broken and the words are opened up to our understanding. For this time God gives this oracle:

"At that time saith Jehovah,
 Will I be the God of all the families of Israel,
 And they shall be my people. . . .
 Behold, I will bring them from the north country,
 And gather them from the uttermost parts of the earth. . . .
 He that scattered Israel will gather him,
 And keep him as a shepherd doth his flock. . . .
 They shall flow together unto the goodness of Jehovah." (Jer. 31:
 1, 8, 10, 12.) . . .

Jeremiah was living in Jerusalem. The uttermost parts of the earth are those most distant from Jerusalem. Consider them. They are Germany, the British Islands, Norway and Sweden, South Africa, India, China, Australia, New Zealand, the islands of the sea, the coast-lands of the earth and America, where the families of Israel are scattered. It is the fiat of the Almighty which no earthly power can thwart that all the families of Israel, however widely they may be scattered, "shall flow together" "in the latter end of the days," in this era of

crisis in which we now are living, into one great ethnical river. This foretells a racial alliance on a world-wide scale. It embraces "all the families of Israel." It gathers them all together, from the north country, and from the uttermost parts of the earth. Let all the families of Israel give heed to these oracles of Jehovah adapted to our times; take counsel together and establish a covenant of peace with each other.

He who uprooted the people of Israel in the land of Palestine, who expelled them from Canaan, who sifted them among the nations, who scattered them into corners, who planted them in the Islands of the West, who sowed them in far countries, remembers "the covenant of their ancestors," and gathers them according to his promise into one people for the accomplishment of his purpose. If we wish to perceive how history fulfils prophecy we must study the history of the elect race. While Christ is the center of prophecy, the elect race is its circumference. God delights to reveal to us the destiny of his chosen Israel in this era of crisis, "this great epoch in the history of man." He says to them: "Let them take counsel together." "Assemble yourselves and come: draw near together." (Isa. 45: 20, 21.) They give heed to these divine oracles, for God says: "Then shalt thou see, and flow together." (Isa. 60: 5.) They will recognize their kinship with Judah, for he says: "In those days the house of Judah shall walk to the house of Israel." (Jer. 3: 18.) Judah never can be restored till he unites with Israel. "Join them for thee one to another into one stick (or living tree), that they may become one in thy hand." (Eze. 37: 17.) The one branch is grafted into the other, and they grow together into one perfect tree, the Yggdrasil of the Norsemen. "God is able to graft them in again." (Rom. 11: 23.) Then comes the climax in the history of the chosen race, for this is the decree of the Almighty: "The children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head." (Ho. 1: 11.) God unites them for the crisis of the ages.

But the gathering of all the families of Israel involves the gathering of their enemies in opposition to them. This is inevitable. The hatred of them is growing stronger in this era of crisis. A London dispatch of Dec. 16th, 1899, by the Associated Press, says:

“The Vienna correspondent of the ‘Standard’ reiterates what has often been heard here, namely, that Great Britain is more hated on the continent on account of her interference in behalf of the United States when the latter was at war with Spain than for any other cause.”

The hatred of Columbia by the despotic nations of Europe intensifies their hatred of Britannia who dared to befriend us at a critical time. As Solomon said: “Hatred stirreth up strifes.” (Pr. 10: 12.) It is the inspiration of the Gentile coalition against Great Britain as the head of the Anglo-Saxon race. Has this already begun? Are they forming the hostile confederacy? What at present are the facts in the case? A dispatch by the Press Publishing Company to the “New York World,” dated Rome, Dec. 5th, 1899, says:

“Active negotiations are going on between the vatican and the French Republic concerning a joint action of Catholic powers to prevent the obliteration of the South African Republics. The French ambassador to the Holy See has been recalled suddenly to Rome, and is a daily visitor to the vatican, where he has long interviews with Cardinal Rampoli.”

The evident design of this is to effect an alliance of the Catholic nations and the Latin race against Great Britain during her trouble in the South African War with the Boers. The Reformed Dutch Church is the established religion in the Transvaal Republic, where the Roman Catholic Church was prohibited by law. How much genuine sympathy have the pope and his cardinals for such a people and nation? They would help the Boers for the sake of injuring Great Britain. K. Hirata, a Japanese statesman traveling in English-speaking countries said at Ottawa, Jan. 26th, 1900, as published in the “Cleveland Leader:”

“Russia, France, and Germany are at the back of the Boers and in a measure waging war to-day against Great Britain thru the Boers. What

they are driving at is clear enough to well-informed Asiatics. It is to weaken the military power of the British in South Africa that the strain shall compel Great Britain to neglect the defense of India and her interests in China. British defeat in South Africa means a Franco-Russian march thru India. France and Russia are making every preparation for it."

A telegram from Paris under date of Dec. 6th, 1899, shows the mood of France.

"The whole French press is urging war with England, which the *Figaro* calls a giant with feet of clay. The '*Echo de Paris*' says that England's navy is her only line of defense, and this is vulnerable because it is at the mercy of the elements."

A dispatch to the "*New York Tribune*" from London, Dec. 13th, 1899, says:

"The '*Mail*' publishes this morning evidence of Russian activity at Ceuta and Tangier (opposite Gibraltar), and in Central Asia and Abyssinia, and urges its readers to watch the movements of France and Russia."

A London dispatch of Dec. 18th, 1899, to the "*New York World*" says:

"The British public is awaiting with the keenest apprehension the first indication of active hostility from continental enemies. . . . The feeling that the empire is in danger is obliterating the most deeply marked party divisions."

The outbreak of trouble in China over the murderous assaults of "the Boxers" on Christian missionaries and foreigners in general is manifesting the natural and racial affinities of some of the great nations of the world. As straws show which way the wind is blowing, so recent telegrams from the Orient indicate the present tendency of nations to "flow together" according to their racial affinities. An Associated Press cable from London, June 23d, 1900, to the "*Pittsburgh Dispatch*" says:

"Eight hundred Americans are taking part in the fighting at Tien-Tsin, and they apparently form a part of a supplementary force, arriving with Germans and British after the conflict started. It is impossible to estimate the number of the Chinese there, but they had a surprising number of guns."

Some may regard this as an incident or an accident of but little importance. But viewed in its relation to the crisis in the

East and the results that may flow from it this fact is very significant. I scarcely expected that I would be able before sending this book to the press to state that Americans and British and Germans were fighting together for a common cause and common interest against a common adversary. But this already is a matter of fact, and no man knows to what it may lead nor where it will end. It is a recent illustration of the truth of the divine fiat concerning "all the families of Israel" that in this era of crisis "they shall flow together."

While the Russians are also fighting the Chinese there have been some outcroppings of a latent sympathy between them. An Associated Press dispatch of June 26th, 1900, from Che-Foo, China, says:

"Officers of the British first-class cruiser 'Terrible,' assert that discord exists between Russians and Anglo-Americans, and say they believe the Russians are planning to break the concert and to take possession of Peking independently. They assert Vice-Admiral Seymore's command lacked union, some foreigners sulking because they were under British leadership."

This telegram contains an ominous assertion. "Discord exists between Russians and Anglo-Americans." Discord ought to exist between them, for they are the chief representatives of the two antagonistic forces of the world. The one is the representative of absolute despotism; the other, of personal freedom and civil and religious liberty. Several telegrams have accused Russia of fomenting the disturbance for selfish ends. Be that as it may, she alone of all the great powers has on hand an army sufficient to cope with the trouble. "Russia has on the border of China at least a half million men."—"N. Y. Journal.") Russia is far-seeing and patient. This is her opportunity. Will she not seize it?

Look at the new word in that message borne by the lightning from the far East. "Anglo-Americans!" That is an earnest of the Anglo-American Alliance. It is as inevitable as destiny. It is in fulfilment of the immutable decrees of the Almighty God. That word will become famous and glorious in

this era of crisis. Demagogues may scorn it and malign it and all that it represents. But that is the triumphant word of the great future. On July 20th the "Anglo-Americans" charged and captured a large fort at Tien-Tsin without the loss of a man. Align yourselves with the declared purposes of the Almighty God, if you want to be of any account in the impending conflict. Anglo-Americans is but a modern name for reunited Israel, to whom Jehovah has promised the dominion of the world. May God bless the Anglo-Americans henceforth and forever. May God strengthen them for the great crisis.

The Vienna correspondent of the "London Daily Express," under date of June 23d, 1900, said that the Russian Minister of the Interior has issued instructions for the guidance of newspapers in dealing with the Far Eastern Question. Among these instructions this assertion, made with the absolute authority of a ukase, which no man in Russia dare to disregard, is the most marvelous:

"Editorial writers should recollect that Russia is predestinated to pre-
dominate in Asia."

My opinion is that there is a moiety of truth in this assertion. I expect that Russia will gain and hold Pekin and Northern China. Let her have them. That is her destiny. Do not waste any precious Teutonic blood over that question. According to the prophet Ezekiel China follows in the wake of Russia in her grand assault on the "Anglo-Americans." Reserve your strength for the decisive conflict. You may not have long to wait. Let Russia have Pekin. The rule of the Czar is better than that of a heathen.

The "New York Journal" of June 27th, 1900, in a telegram from Washington City contains a very significant and ominous statement showing that our statesmen are watching with apprehension the tendency of events, and the development of the secret purposes hidden under the wild outbreak of lawlessness in China. The reporter of the "Journal," on the alert for the latest news, gives what may be regarded as a cosmopolitan

view of recent events. The words indicate the signs of the times, and are portentous of some deep plot.

"It is feared some vast international political game is being played. The prediction made in these dispatches last March that the Boxer troubles would soon begin with the purpose of giving Russia an opportunity to secure her coveted expansion in North China are now being realized.

"The news from Che-Foo that the Russians are quarreling with the British bears strongly on this point. It is feared here that Russia's plans are meeting with success. No one knows what has happened at Peking during the last two weeks. For all the outside world knows, it may now be in the hands of Russia; or, if not that, a strong Russian army is probably to the north and east of that city, having come overland from Port Arthur, ready to resist any effort to drive it off.

"It is not believed that the Chinese Government would permit the complete cutting of communication between Peking and the outside world for two weeks if it were not to further the ends of some well laid plan."

We are living in great times. We have entered an era of crisis fraught with the destiny of nations and races. It is so great that it loomed aloft above all intervening objects, and was seen from afar by the ancient prophets as one of the great mountains of God. For a long time the people of Israel have been outcasts from the land of their fathers, and have been dispersed into the four corners of the earth. The God who foretold this also foretold their regathering and reunion at the time of the end. Consider this great oracle of Jehovah thru Isaiah, predicting Israel's unity:

"It shall come to pass in that day,
That he shall set up an ensign for the nations,
And shall assemble the outcasts of Israel." (Isa. 11: 11, 12.)

When the Almighty gathers them together and they assemble under his power they flow together as a mighty river which sweeps away every opposing obstacle. God also gathers to them into this great Anglo-American Alliance others who are not of them, who have shown themselves worthy of a part in this great racial Alliance. He gives us an explicit revelation concerning it, which is of great importance to us

in these times of crisis and decision. Listen to this oracle of the Eternal God concerning the allies of Israel:

“The Lord Jehovah who gathereth the outcasts of Israel saith,
 Yet will I gather others to him, beside his own that are gathered.”
 (Isa. 56: 8.)

This simply means in modern parlance that the Anglo-Saxons will have some notable allies in the approaching racial Alliance. We may not yet be able to identify all of these. But one of them already is playing such a prominent part on the stage of history that there can be no doubt as to which side that nation will take.

The Hittites were one of the great nations of antiquity. Their monuments extend across Asia from Palestine to Japan. Ephron the Hittite treated our father Abraham with great kindness and courtesy when he purchased of him the cave of Machpela for a burying-place, where he buried Sarah our mother. The Japanese are Hittites. As they affiliated with our father so will their children affiliate with us in the impending conflicts of the great crisis of the ages. In confirmation of this, look at the tendency among the nations. An Associated Press dispatch from London, June 26th, says:

“Replying to a question in the House of Commons to-day as to whether the British Government will arrange with Japan, as the only power able to act without delay, to send an adequate land force to China, A. J. Balfour, the First Lord of the Treasury and Government Leader, said it was undesirable to outline the nature of the negotiations in this connection. But, he added, Her Majesty’s Government will welcome the dispatch of troops by any power which, owing to the proximity of its troops, may be able to act at once for the suppression of the disturbances in China.”

The diplomatic answer of Mr. Balfour admits that there are negotiations between Great Britain and Japan, but that it is not now advisable to make them public. Certainly not. That Japan is with us is manifest from many things. In a speech at the Mansion House, London, June 27th, Sir Michael Hicks-Beach, Chancellor of the Exchequer, said: “The first duty

before the powers, among whom I am glad to recognize the United States and Japan, is to rescue and defend their legations and subjects." The United States troops bound for China go first to Japan. A telegram from Washington, June 27th, says: "General Chaffee will touch at Nagasaki, Japan, and wait for further orders." An Associated Press dispatch from London, June 28th, says: "The magnitude of the arrangements Japan is making suggests provision against contingencies other than the suppression of the present disturbances in China."

One of the most significant items in the recent news is a telegram from Berlin under date of June 27th, which says:

"It is understood that Emperor William has not yet decided whether to continue the former *entente cordiale* with Russia and France in China, as after the Chino-Japanese War, or to turn more to the side of England, the United States, and Japan."

We need not worry about that matter, for as certainly as he is a Teuton he will turn to the side of the Teutonic race, of which England and the United States are branches. Remember the fiat of Jehovah: "Ye shall be gathered one to another, O ye children of Israel." (Isa. 27:12.) He also declared that "all the families of Israel shall flow together." (Jer. 31:1, 12.) Whatever they may do for the moment, the Emperor William and the German people will cooperate in the supreme conflict with their own kindred. If they belong to Israel, as they do, they will fight with Israel. In this age Israel has many families, and Germany is one of them, holding a strategic position in Northern and Middle Europe. God planted them there for his purpose, which will be revealed in this crisis of the ages.

The most significant thing in the last telegram is this, that men of discernment already are perceiving the lines of cleavage on which the nations are dividing for the impending conflict. Note the words that were flashed thru the Atlantic Ocean, "The side of England, the United States, and Japan." Ger-

many is tending towards them. Japan is with England and the United States. This is an electric comment on the divine oracle concerning the outcasts of Israel: "Yet will I gather others to him, besides his own that are gathered." (Isa. 56: 8.)

The "Cleveland Leader" of July 1st, 1900, devotes an editorial to "Japan's Strength in Eastern Asia," in which it makes statements that are very significant of national tendencies, and in harmony with our views just given. It says:

"In the broadest international sense the increased prestige of Japan is favorable to the interests of the United States in Eastern Asia. The Japanese are our friends. They have long felt peculiarly cordial towards the American Republic. They do not fear schemes of spoliation in dealing with the United States. Besides, they are a maritime power, as compared with Russia, in Asia. Their interests are akin to those of the United States and Great Britain. They hope for free access to Chinese markets and for the encouragement of maritime commerce. They fear the effect of Russian aggression in China, just as American and British suspicions are aroused by the encroachments of the Czar's Government upon Chinese territory and Chinese rights.

"The stronger Japan's navy becomes, therefore, the less trouble this country and Great Britain will be likely to experience in preserving all treaty rights and all accustomed freedom of action in Chinese territory. For the purposes of diplomacy and statesmanship in Eastern Asia, Japan is about equivalent to an Anglo-Saxon power in that part of the world."

According to the oracle of the Lord Eternal, he is gathering others to his chosen people Israel besides their kindred that are gathered in alliance. Among those not of Our Race whom the Almighty gathers into the Anglo-American Alliance in preparation for the imminent conflict, Japan is preëminent. The extract from the "Cleveland Leader" furnishes a good newspaper comment on this divine prophecy, simply because it treats of the condition and facts which the prophecy foretells. The supreme crisis is approaching, and the nations are feeling the dread of it. The lowering clouds of war forebode impending doom. Concerning the stupendous conflict in this final era of crisis, Jeremiah, the "prophet unto the nations," uttered this exclamation of distress accompanied by this exultant note of deliverance and triumph for his people. Harken to it as the

voice of the God of our fathers given to us for our warning and encouragement, lest that day come upon us unawares.

“Alas! for that day is great, so that none is like it:
It is even the time of Jacob’s trouble;†
But he shall be saved out of it.” (Jer. 30:7.)

That day is so great in all the elements of greatness that it finds no equal in all the annals of history. Nothing else can approach it in the greatness of the issues involved, in the greatness of the universal conflict over them, and the greatness of the results, as it will secure peace and happiness for all mankind for a thousand years to come. May the Lord God omnipotent protect and save his chosen people in the great crisis of the ages, and grant them a great deliverance.

In connection with this oracle of God the prophet contrasts the destiny of Israel with that of the nations of the Gentiles. He regarded this prophecy of such supreme importance that he recorded it twice in the same book:

“Fear thou not, O Jacob my servant, saith Jehovah;
Neither be dismayed, O Israel:
For, lo, I will save thee from afar,
And thy seed (race) from the land of their captivity (exile):
And Jacob shall return, and shall be quiet and at ease,
And none shall make him afraid.

“For I am with thee, saith Jehovah, to save thee:
For I will make a full end of all the nations whither I have scattered thee,
But I will not make a full end of thee;
But I will correct thee in measure,
And will in no wise leave thee unpunished.” (Jer. 30: 10, 11. 46: 27, 28.)

If you can accept this as in reality an oracle of God, then you must admit one of two things: either that we, the people of the Anglo-Saxon race, are the chosen people of Israel, and the heirs of the glorious promises in the ethnical covenant given to the fathers of Our Race, or else, if we are not I-Saacsons, then we are doomed to extinction before the prolific people of that race which are the children of promise. You can take as a rational man whichever horn of the dilemma you

prefer. But if you hold fast to the Bible as the word of God then accept the identification of his chosen people as shown by the facts of history fulfilling the sure word of prophecy. The people of the Anglo-Saxon race have the vital force to survive the catastrophes of the crisis, fill the face of the world with fruit, and govern it under the Messiah for a thousand years.

A cablegram to the "Pittsburgh Post" from St. Petersburg via Paris under date of Jan. 12th, 1900, exhibits "The Hand of the Czar" in the impending crisis. It says:

"Seventy-five thousand Russian soldiers have left Tiflis, Transcaucasia, for Baku, on the western coast of the Caspian Sea. They will cross at once to Krasnovodsk, the frontier station on the borders of Afghanistan. They will soon advance to a point even nearer to Herat, the occupation of which town now depends only on events in Afghanistan and on the movements of British troops in India.

"Russia's preparations for war are all taken. In Siberia, as close to the frontier of British India as is possible, two hundred and fifty thousand men are now assembled. . . . The Russian squadrons at Port Arthur and in the Persian Gulf are being increased daily."

These things are ominous signs of the times. The world is amazed at the tremendous power of the people of the Anglo-Saxon race. The other nations are envious and jealous and suspicious of them. They dread any closer alliance among the world-wide branches of these people. All the Gentile world resounds: the Saxons are in council. The adversaries of these people would delight to check their growth and crush their power. But they scarcely know how to attempt to accomplish it. Our recent war with Spain seemed a favorable opportunity: yet they did not dare to strike. The British War in South Africa appears to some of them a better opportunity. The anarchistic outbreak of the Boxers in China is involving intricate complications among the Gentiles. Will they now gather themselves together to strike the decisive blow? If so, what will be the result? Who will win in the impending conflict of races? Will the people triumph and rule the world, or shall an absolute autocrat conquer and dominate the whole

earth? What do the scriptures say of the Gentile coalition against Israel?

In a great prophecy concerning the enlargement and gathering of Israel we have in the same chapter in the Bible another prophecy concerning the gathering of his enemies. Jehovah in lovingkindness for Israel says: "Thou shalt spread abroad (or break forth) on the right hand and on the left; and thy race shall possess (literally drive out) nations." (Isa. 54: 3.) But altho this prolific race breaks forth in all directions into all parts of the world, God unites them in one great ethnical alliance, for he says: "With great mercies will I gather thee." (Isa. 54: 7.) But the gathering of Israel provokes his enemies to gather together. The Anglo-Saxon Alliance is met by the Gentile coalition. This precipitates the irrepressible conflict. In preparation for it Jehovah, the God of the covenant, warns his people against oppression, and charges them not to fear in the imminent danger. Let every Anglo-Saxon give diligent heed to these warning and encouraging words of the God of our fathers :

**"In righteousness shalt thou be established: be thou far from oppression,
For thou shalt not fear; and from terror, for it shall not come near thee.
Behold, they may gather together, but not by me:
Whosoever shall gather together against thee shall fall because of thee."
(Isa. 54: 14, 15.)**

If we are the Israelites of the Dispersion whom the Almighty is gathering together in this era of crisis at the end of the Times of the Gentiles, then this language is an oracle of the living God addressed to the chosen people of the Anglo-Saxon race, an oracle specially adapted to us in these times. If it does not belong to us, to what people is it possible to apply it in harmony with truth? They hate oppression more than any other people on the face of the earth. They are striving to live and rule in righteousness, having learned thru ages of discipline that no other reign permanently can be established. They are brave in the midst of danger,

and will not shrink from manifest duty because disasters may threaten them. Every element in this oracle concerning Israel fits the Anglo-Saxons. It fits them because it was written for them. It is God's counsel to them in the crisis of the ages. May they heed it.

Their enemies gather together. But Jehovah says, "not by me." The Anglo-Saxon Alliance provokes the Gentile Alliance. If the one is forming, so also is the other. Russia and France and the pope, the Slavonic and Latin and Catholic powers, may gather together. They may draw into their whirl the Turk and the Mohammedan and the heathen Chinese. It would be a terrific coalition. Ponder the declaration of Jehovah. He says: "Behold, they may gather, but not by me." If they do not gather under the direction and power of the God of Israel, what is the force that causes them to assemble? It is a great conflict, for it involves the destiny of the world. The Anglo-Saxon Alliance will not guarantee the peace of the world, as statesmen now tell us. Instead thereof it will precipitate the final and universal war. I abhor war. But it is folly to cry, "Peace, peace; when there is no peace." (Jer. 6: 14.) What will be the outcome of the mighty conflict? God knows. He has graciously told us that we also may know. We need to know, or he would not have told us in advance. O that the chosen people would listen and hear and understand what the God of their fathers says to them! This is the decree of the Almighty God: "Whosoever shall gather together against thee shall fall because of thee." (Isa. 54: 15.) The translation of Isaac Leeser is more definite: "Whosoever assembleth together against thee shall fall under thy power."

The rendering in "Lange's Isaiah" is still more graphic: "Whosoever shall gather together against thee shall fall on thee, that is, dash to pieces on thee." Do these words of God mean what they say? You cannot understand them till you perceive their application. They declare in words of immortal truth the

final result of the impending conflict between the Anglo-Saxon Alliance and the Gentile coalition. In further confirmation of this divine oracle Jehovah says to his ethnical servant Israel:

“No weapon that is formed against thee shall prosper;
And every tongue that shall rise against thee in judgment thou shalt condemn.

This is the heritage of the servants of Jehovah,
And their righteousness which is of me, saith Jehovah.” (Isa. 54: 17.)

O Israel, “be thou far from oppression,” that thou mayest possess the heritage of the servants of Jehovah.

The prophecies of both the Old and the New Testaments culminate in this great and decisive conflict and its attendant events. The prophet Joel says:

“Proclaim ye this among the nations;
Sanctify war: stir up the mighty men;
Let all the men of war draw near,
Let them come up.
Beat your plowshares into swords,
And your pruninghooks into spears:
Let the weak say, I am strong.

“Haste ye, and come, all ye nations round about,
And gather yourselves together:
Thither cause thy mighty ones to come down, O Jehovah.
The heavens and the earth shall shake:
But Jehovah will be a refuge unto his people,
And a stronghold to the children of Israel.” (Joel 9-11, 16.)

In this notable prophecy the Hebrew word *goyim* is translated nations in the Revised Version; but in the King James Version it is rendered Gentiles in the ninth verse, and heathen in the eleventh and twelfth verses. If the rendering “Gentiles” ever is justified it would be here, and would serve to bring out more clearly the contrast between the Gentiles and “Thy mighty ones, O Jehovah,” who are expressly called “his people,” and “the children of Israel.” It is a vivid portrayal of the final conflict between the hosts of Israel and the nations of the Gentile world. It takes place during the era of crisis,

at the end of the Times of the Gentiles, for our Lord himself, the King of Israel, said :

“Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled. And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things that are coming on the world: for the powers of the heavens shall be shaken.” (Lu. 21 : 24-26.)

The apostle Paul in writing to the Hebrews refers to the culmination of the same great crisis. I quote his language from the critical and accurate translation of J. B. Rotherham. The apostle of the Gentiles says to the Hebrews :

“Beware lest ye excuse yourselves from him that speaketh; for if they escaped not who excused themselves from him who on earth was warning, how much less shall we who from him who warns from the heavens do turn ourselves away! whose voice shook the earth, then; but now has he promised, saying: ‘Yet once for all, I will shake, not only the earth, but also the heaven!’ But the expression, ‘Yet once for all,’ makes clear the removing of the things which can be shaken as things which have been made; that those may remain which cannot be shaken. Wherefore, seeing that of a kingdom not to be shaken we are to receive possession, let us have favor, whereby we may be rendering divine service well-pleasingly unto God, with reverence and awe; ‘for even our God is a consuming fire.’” (Heb. 12 : 25-29.)

That Christ and Paul and Joel refer to the culmination of the same crisis is manifest from the correspondence in their language concerning the shaking of the heavens and the earth.

It is worthy of note that it is only in writing to the Hebrews, Israelites indeed by nature as well as by grace, that the apostle Paul says, we are to receive possession of a kingdom not to be shaken. This takes place at the shaking and subversion of all other kingdoms. Evidently the apostle Paul had in mind the language of the prophet Daniel, in which he says: “The saints of the Most High shall receive the kingdom, and possess the kingdom forever, even for ever and ever.” (Dan. 7 : 18.) In Daniel’s view the saints of the Most High were the chosen people of Israel.

As we have seen, Jehovah said, thru the prophet Isaiah concerning the Gentile coalition against Israel, "They may gather together, but not by me." The apostle John in his description of the events under the sixth bowl of wrath that culminate in the war of Armageddon, ascribes their gathering to the power of demoniacal influence. This certainly presents a gloomy outlook for the Gentile world. The inspired vision of the beloved apostle penetrates to the essence of things. He perceives things as they are in their reality. We look on the outer manifestation of events. Consider carefully his solemn words. He says:

"The sixth angel poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; that go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon." (Rev. 16: 12-16.)

Without attempting any exposition of the symbolism in this prophecy, enough is manifest on its surface in the light of the illustrative scriptures quoted to indicate the demoniacal spirit and fury of the allied hosts of the Gentiles in the tripartite coalition of the dragon, the beast, and the false prophet in their last desperate assault on the chosen people of the elect race. The allied hosts of corrupt religion and of irreligion and of false religion in an unnatural alliance, assailing with the frenzy of madmen and the fury of demons the embattled armies of Israel, will dash themselves to pieces on the kingdom of the stone that smote the image of Gentile empire on its feet, becomes a great mountain and fills the whole earth.

As the era of crisis has begun, the season has arrived when all the branches of the elect race of Israel should "draw near

together" and "take counsel together" as the God of the covenant commands them to do, that they may "flow together" into one universal ethnical alliance. The disputes and quarrels of the past should be forgotten, and the chosen people should rise into the loftiest heights of their Saxon manhood. The dangers of the times demand it. The destiny of the world is involved in the coming Anglo-Saxon Alliance. How else can we meet and resist the combined force of the Slavonic, the Latin, and the Turkish races, dragging in their wake the benighted hordes of heathen peoples? They are marshaling under wise and skilful leadership. They are preparing themselves for the war of the ages. Ponder this prophetic language of the banished prophet of the exile:

"Son of man, set thy face toward Gog, of the land of Magog,
The prince of Rosh, Meshech, and Tubal,
And prophesy against him, and say, Thus saith the Lord Jehovah:
Behold I am against thee, O Gog, prince of Rosh, Meshech, and
Tubal." (Eze. 38: 1-3.)

Lange, the great German expositor, in his Bible-Work quotes Knoble as saying, "The chief people in the army of Gog is Ros, that is the Rossi, or Russians." (Com. on Gen., p. 348.) Gesenius, the Hebrew linguist, says of Rosh that it is "a proper name, undoubtedly answering to the name of Russia." Davidson says of it in his Hebrew Lexicon, "proper name of a northern nation, supposed to be the *Russians*." Here is an ancient oracle, forecasting our times, clearly revealing the leader of the Gentile coalition against Anglo-Israel. The oracle says to the prince of Rosh, who in modern parlance is the Czar of Russia, a thorough autocratic ruler, an absolute despot:

"Be thou prepared, yea, prepare thyself,
Thou and all thy companies that are assembled unto thee.
And be thou a commander unto them." (Eze. 38: 7.)

Here is clearly revealed the head of the Gentile coalition against Anglo-Israel. Its commander is the great prince, the

Czar of all the Russians. Russia is the chief representative in the modern world of the ancient Asiatic absolute despotism. While some of the czars have been benevolent men, and have accomplished great good, the principle of absolutism vitiates the whole system of their government.

Shall the world become Russian or Saxon? The issues of the times are tending in this direction. Shall we have absolute despotism over the earth, or Anglo-Saxon freedom, with constitutional law and order? Shall the dominion of the world be given into the hands of a despotic lord, ruling according to his own will, or shall it be intrusted for the ages to come to the people who love personal freedom and are the great champions of civil and religious liberty? These are but a few of the great questions involved in the impending war of races, but they are sufficient to appeal to every element of the heroic in our nature. Listen to this appeal of the God of the ages to his chosen people as a race :

“Hearken unto me, O house of Jacob (found in the Teutonic race),
 And all the remnant of the house of Israel (the scattered branches of
 the Anglo-Saxons),
 Who have been borne by me from their birth (the birth of the race),
 Who have been carried from the womb (as a people since the birth of
 Isaac):
 And even to old age (the maturity of the race) I am he,
 And even to hoar hairs will I carry you:
 I have made and I will bear (the chosen people);
 Yea, I will carry, and will deliver (the elect race). . . .

“Remember this, *and show yourselves men*:
 Bring it again to mind, O ye transgressors.” (Isa. 46: 3, 4, 8.)

We will need all our manhood in meeting the demands of the great crisis. The poetry of the times indicates the tendency towards the racial unity of the Anglo-Saxon peoples. The poet-laureate of England voiced the sentiments of the scattered race in one of his most popular odes. Its hearty reception is one of the most significant signs of the times. The chosen

people now take delight in such sentiments. They are worthy of assiduous cultivation. We quote a portion of the poem :

“Now fling them to the breeze,
 Shamrock, thistle, and rose,
 And the star-spangled banner unfurl with these,
 A message to friend and foes
 Wherever the sails of peace are seen and wherever the war wind
 blows.

“A message to bond and thrall to wake,
 For wherever we come, we twain,
 The throne of the tyrant shall rock and quake,
 And his menace be void and vain;
 For you are lords of a strong, young land and we are lords of
 the main.

“Yes, this is the voice on the bluff March gale,
 We severed have been too long.
 But now we have done with a worn-out tale—
 The tale of an ancient wrong;
 And our friendship shall last long as love doth last, and be
 stronger than death is strong.”

Verily the signs are auspicious for the speedy establishment of the Anglo-American Alliance. Whatever obstacles may arise will be swept away by the resistless demand for the racial unity of the English-speaking peoples wherever found. As in the outbreak of our war with Spain the national sentiment overcame at once all political differences, and the Congress of the United States in response to the urgent demands of the people voted unanimously on the great questions at issue; so in the far greater crisis of the impending war of Armageddon, the racial sentiment will overcome at once all national differences among the Anglo-Saxons, when, according to the prophecies, the whole race of Israel will be united against the world in arms. Then whose counsel shall stand? Jehovah, in declaring the end of the Times of the Gentiles from their beginning, said: “My counsel shall stand, and I will do all my pleasure.” (Isa. 46:10.) The inspired psalmist gives us a good conception of the counsel of Jehovah

in its relation to the empires of the Gentiles and his chosen people Israel. I quote the language from the beautiful translation of Dr. De Witt:

“Jehovah annulleth the counsel of kingdoms;
 He maketh void the thoughts of the nations:
 But Jehovah’s counsel standeth forever,
 The thoughts of his heart to the farthest age.
 Happy the nation whose God is Jehovah,
 The people he hath chosen for his possession.” (Psa. 33:
 10-12.)

Louis Tracy, in his great work of fiction, gives a vivid delineation of the “Final War.” While it is an ideal picture of the impending conflict of races and nations it has a great deal of reality in it. He evinces a familiarity with the hidden springs of European diplomacy. On the one side were arrayed France and Russia and Germany in armed alliance and deadly assault against England. To the rescue of their mother rushed the armies of the English colonies around the world and of the United States of America. He portrays war on a magnificent scale with the world for its theater, and the supreme dominion of the earth for its issue. After describing the stupendous conflict and its results, he says:

“Behind England was America. It was the whole race—the race that pervaded the world, that gave to the earth its history and to the sea its speech. Here was a power strong as that of destiny. Not all that remained of mankind could keep back this irresistible people. Her purpose, too—not one of empire, of ravage, of possession: rather a holy and religious purpose that had for its aim the union of the world in one eternal bond of peace. It was the dream of philosophy, the message of science, the yearning of art (and we will add, the theme of the Hebrew prophets). In its beneficent light the earth would bloom into new beauty. It was a mission that no brute force nor savage hate could stay on its triumphant course.” (P. 398.)

The brilliant author seems to have had a just conception of the nature and origin of these people, for in his report of the eloquent address of Bishop Carpenter he says: “Freedom, spoke God thru his earthly ministers, shall prevail, and war, the chief agent of the oppressor, shall cease to exist. And this

superb achievement was vouchsafed to the English-speaking race, for He said, 'Surely, they are my people.'" (P. 439.) These words are quoted from Isaiah's description of the Final War in which the great prophet dwells with delight on the divine blessings given to the chosen people of the elect race:

"I will make mention of the lovingkindnesses of Jehovah,
 And the praises of Jehovah,
 According to all that Jehovah hath bestowed on us;
 And the great goodness towards the house of Israel,
 Which he hath bestowed on them according to his mercies,
 And according to the multitude of his lovingkindnesses.
 For he said, *Surely, they are my people,*
 Children that will not deal falsely:
 So he was their savior." (Isa. 63: 7, 8.)

According to the context from which the text of the eloquent sermon was chosen these people of the Lord are none other than the exiled house of Israel, for whom the prophet prays: "Return for thy servants' sake, the tribes of thine inheritance. Thy holy people possessed it but a little while: our adversaries have trodden down thy sanctuary." (Isa. 63: 17, 18.) Compare this language concerning the treading down of God's sanctuary with that of our Lord concerning the treading down of Jerusalem. Christ limits the duration of the treading down, for he says: "Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled." (Lu. 21: 24.) Then he will restore the kingdom to Israel, and Jerusalem to its rightful owners, the chosen people who are his ethnical servants. Hence Paul said to the Hebrews: "Of a kingdom not to be shaken we are to receive possession." (Heb. 12: 28. Rotherham's Translation.) This is the hope of Israel.

The origin, course, and destiny of the Anglo-Saxon race is the greatest ethnological theme in the Bible. This is not manifest to the ordinary reader, because in the sacred scriptures the elect race is designated by different terms from those which now distinguish it. Once admit that the Saxons are I-Saacsons, the lineal and natural descendants of Isaac, the child of

promise, and you will have the clue that will solve the mystery of races for ages, and reveal to your delighted vision that we, the people of the Saxon race, are the children of promise, God's chosen people, the elect race, the ethnical servant of Jehovah, and the appointed heir of the world. Give ye praise to Jehovah, the God of Bethel, for such a glorious heritage for Our Race.

When Israel sinned, and, in spite of repeated warnings, persisted in wilful rebellion, Jehovah scattered them with the whirlwind of his wrath among the nations. The Seven Times of Israel's chastisement set in, the long era of the Times of the Gentiles, during which the dominion was taken away from the two houses of Israel and Judah, and was given in divine judgment into the hands of the Gentiles. At its commencement the decree of Jehovah was to scatter them. Now at the consummation of the Seven Times of chastisement, or, as the prophet Daniel expresses it, "at the completion of the scattering of the power of the holy people" (Dan. 12:7. Young's Translation), the fiat of the Almighty with reference to them is reversed, for he declares that he will gather them together. "Ye shall be gathered one to another, O ye children of Israel." (Isa. 27:12. R. V., margin.) For a long time they have been cast forth out of the Lord's land. But according to his promise, "He gathereth together the outcasts of Israel." (Psa. 147:2.) This is the preëminent work for our times, the era of crisis into which the world has entered. All things are now tending in this direction for the accomplishment of the divine purpose. Because of their sins God had divided and scattered Israel. The Seven Times of racial chastisement are nearly finished. The Times of the Gentiles are passing away. The era of the restoration of Israel has begun. Stormy oceans cannot sever the scattered people whom God gathers together. He will unite them. He will make them one. The rage of their adversaries and the assaults of their foes will only hasten their union with each other. As dangers threaten them they come

nearer and nearer to the God of their fathers, and closer and closer to each other in natural affinity, national unity, and a pervading racial sympathy that will culminate in the universal alliance of the kindred peoples. The decree of Jehovah concerning them for the era of crisis "in the latter days," the very times in which we are living, is that "all the families of Israel shall flow together." (Jer. 31:1, 12.) When God says the families of Israel he does not mean the nations of the Gentiles. He means just what he says. He refers to the spreading branches of the stock of Israel which are dispersed over the earth and which are filling the face of the earth with fruit. When he says "they shall flow together" he does not mean that they shall remain apart. He scattered them to subserve his purpose. He will gather them to accomplish a greater purpose. This is the declaration of God in your own Bibles concerning a race dispersed over the earth even into its uttermost parts. If this does not belong to the Anglo-Saxon race with its prolific branches, to what people is it possible to apply it? Has the great prophecy in the 31st chapter of Jeremiah any definite meaning? Or can it mean anything or everything or nothing according to the predilection in the inner consciousness of some fanciful interpreter! Nay. This great prophecy is a revelation from God. It is a declaration of his purposes concerning all the families of the chosen people of Our Race. It is a disclosure of his determination to gather them in this era of crisis, "this great epoch in the history of man." It belongs to us and all our kindred in these times. If the Saxons, the Dutch, and the Huguenots are branches of Israel they will "flow together" under the operation of this divine law. The war in South Africa is a tremendous effort to disrupt the British empire. Its effect has been to draw all the other parts of this world-wide empire into closer sympathy, affinity, and unity, and it is thus preparing the way to solve the great question of imperial federation which has been so perplexing to statesmen. When God says "they shall flow together" it is

vain for any man or nation to attempt to force them asunder. Isaac Leeser translates the language of this divine oracle thus: "They shall come together as a stream." Streams flow onward in the course appointed for them by God. The flow may be quiet, but it is steady and irresistible. Dams may stop the flow for a little while, and form a mass of slack water. But the streams soon fill the channels, overflow the dams, and move onward in their appointed course with increasing momentum. As certainly as the rivers, in spite of all obstructions, flow onward into the sea, so certainly all the streams of the elect race of Israel, however widely they may be separated in the world, are flowing onward, in spite of all obstructions, into the sea, are flowing together into an ethnical alliance where the many waters of the living people mingle in harmony in one vast racial sea that encircles all lands. The ocean itself has become the very means of the expansion and the unity of Our Race.

Senator Beveridge said in his eloquent speech in the United States Senate:

"The ocean does not separate us from the field of our duty and endeavor—it joins us, an established highway needing no repairs, and landing us at any point desired. Russia has been centuries in crossing Siberian wastes; the Puritans crossed the Atlantic in brief and flying weeks. If the Boers must have traveled by land, they would never have reached the Transvaal; but they sailed on Liberty's ocean—they walked on civilization's untaxed highway, the welcoming sea. Our ships habitually sailed round the Cape and anchored in California's harbors before a single trail had lined the desert with the whitening bones of those who made it. No! No! The ocean unites us: steam unites us: electricity unites us: all the elements of nature unite us to the region where duty and interest call us. There is in the ocean no constitutional argument against the march of the flag, for the oceans, too, are ours."

The Almighty designed the oceans as a means of the development and the world-wide expansion of the elect race, and of promoting and establishing their ethnical unity in this great era of crisis. The hand of Providence is manifest in planting Israel in the islands of the sea, and sowing them in the coast-lands of the earth. Now he declares that he will

gather them, and announces, as a result of this law of their racial development, that "they shall flow together." Marvelous are the ways of Providence in which he has led our fathers, and is now leading us. The purpose which he had in view, even in the childhood of the chosen race was that declared unto Moses: "All the earth shall be filled with the glory of Jehovah." (Num. 14: 21.) Divine judgments on nations and races are but a means to this end. He keeps this aim constantly in view, for he said thru the prophets Isaiah and Habakkuk: "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea." (Isa. 11: 9; Habk. 2: 14.)

During our war with Spain for the liberation of Cuba, whose cruel oppression had become utterly intolerable to our people, when the despotic nations of Europe were ready to rise in armed intervention against us, the mother love of Britannia for her daughter Columbia would not permit it. We will never forget it. We cherish with gratitude the memory of this racial sympathy, and will delight to reciprocate at the first favorable opportunity. Mother England has gloried in our victories, which were granted us under the power and blessing of the God of armies, as much as we ourselves, for they were the victories of her children, her offspring, her stock, her race.

According to prophecy Israel was to become the mother of nations, "the many nations," of promise that "shall fill the face of the world with fruit." In order to this world-wide development Israel was removed from Palestine, the land of promise, and newly planted in Britain, the land of the covenant. This new home was far-removed from the Assyrians who had swallowed them up. When the tribes entered it they warred with each other, so that they made it a waste and desolate place. But God united them there into one nation, where they increased and multiplied till their island home became too narrow for them. Mother Israel sent forth her children into the New World, where they planted colonies which she lost, and

which became "a strong nation." Mother Israel lamented this bereavement. She was left alone. She was an exile from her ancient home in "the happy land of Canaan." She had been wandering to and fro among the nations. She had settled in a new home. The colonies which she had sent forth to America she had lost. But her island home soon became too narrow for her prolific children, who go forth in swarming colonies into the desolate heritages of the earth. Behold, she who was left alone finds herself surrounded with a multitude of daughter nations in all quarters of the world, who retain their loyalty to the mother country. In history Britain is the mother of these nations. In prophecy she is called Israel. With these stupendous facts of history in mind read and ponder the following prophecy in Isaiah concerning the racial development of Israel, the multitudinous people promised to the patriarchs:

"For thy waste and thy desolate places, and the land of thy destruction (as Britain became thru the warring with each other of the hostile tribes of the same race), shall even now be too narrow by reason of the inhabitants (when they stopped fighting each other they increased so rapidly that they soon filled up to overflowing the waste and desolate places, and the land of their destruction became the beehive of the world), and they that swallowed thee up shall be far away. (Assyria that devoured them and removed them from their home land was far away from their new home in Britannia.) The children which thou shalt have after thou hast lost the other (she lost the American colonies. But the children that remained grew so rapidly in her island home that they) shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. (So they went forth again and again in swarming colonies to the islands of the sea, the coast-lands of the world, and 'the desolate heritages of the earth,' so that the wilderness and the solitary place were glad for them, and the desert rejoiced and blossomed as the rose. These colonies are growing into great nations around the wide world. This was beyond any intention of Israel, but it was the design of the God of Israel who foretold it. Mother Israel is surprised at the result.) Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children (the American colonies) and am desolate, a captive, and removing to and fro? and who hath brought up these? (Jehovah, the God of the covenant of promise, who had guaranteed to Abraham 'many nations,' and to Jacob 'a company of nations.' Yet Israel, the prolific mother of nations, did not understand

how God would fulfil his promise. She did not perceive the significance of these young nations of her offspring scattered over the world. Hence she exclaims :) *Behold, I was left alone; these, where had they been? or, whence are they?*" (Isa. 49. 19-21.)

This language has a clear, definite, precise meaning when applied to the colonizing work of the Anglo-Saxon race proceeding successively from their maternal home in the British Islands. As mother Israel lost her first children, so England lost her first colonies. As mother Israel gains many other children, she scarcely knows how, so England before she is fully aware of the transcendent results, has established colonies in all quarters of the world that are growing into the "company of nations" promised to Jacob. Herein is displayed the strategy of Providence on a magnificent scale. The Bible is a great book, dealing with the history of Our Race for ages, and with the greatest national issues of our own times. God saw the end from the beginning, and the whole course leading from the beginning to the end. While he gives us glimpses in his prophetic word of the course of Israel along the way, the fullest revelations deal with the great consummation in the era of crisis at the time of the end

When the island home of Israel became too narrow for the prolific race the children sought new homes in the New World. This is the prophecy, and history records its fulfilment in the planting of the English colonies along the coast of the Atlantic Ocean in North America. But she lost these children. This is now both prophecy and history. But the island home again became too narrow by reason of the throng of inhabitants. Again and again the children go forth in various directions, seeking new homes, planting new colonies, and founding new states in the four quarters of the globe. This is the prophetic destiny of Israel and the accomplished history of the Anglo-Saxon race. What God foretold concerning Israel he fulfils in the Anglo-Saxons.

But the scattering of Israel has been accomplished. The

planting is finished, for Israel has taken root. Israel has blossomed and budded. The divine fiat still further declares: "They shall fill the face of the world with fruit." (Isa. 27:6.) God remembers his promises: God keeps his covenant: God fulfils his word. How can we doubt its complete accomplishment when we see so many things fulfilled according to promise along the way in which he has led us? Nothing can prevent the realization of the glorious destiny which he has promised to the race of Israel, chosen to accomplish his work in the world.

In looking forward into the glorious future still awaiting Our Race, the prophet Isaiah in a happy prediction near the culmination of his great vision, says:

"They shall not labor in vain,
Nor bring forth for calamity;
For they are the seed of the blessed of Jehovah,
And their offspring shall be with them." (Isa. 65:23.)

Ponder the prediction: "Their offspring shall be with them." This is the literal and exact translation of the original Hebrew as given in the margin of the Revised Version. We will understand its significance better by comparing it with a former prediction. We have seen that mother Israel laments the loss of her offspring, saying, "I have lost my children . . . I was left alone." (Isa. 49:21.) This was fulfilled when she lost the American colonies in the American revolution. But to Israel was promised "many nations," and "a company of nations." While the American colonies are growing into a strong nation, mother Israel plants other colonies which grow into many nations. They never forsake their mother. No more does she lament, "I have lost my children." The elect race establishes and maintains its unity. In the great crisis of the world and the era of blessedness following it, the people of the elect race can rejoice in the assurance of this oracle of God that "their offspring shall be with them." The daughter nations will participate with their mother in the trials and dangers of

the impending conflict; and will share with her in the peace and the glory of the millennial rest. "Their offspring shall be with them." "Ye shall be gathered one to another, O ye children of Israel." (Isa. 27:12.)

In "McClure's Magazine" for July, 1900, is a valuable article entitled "An Unwritten Chapter in American Diplomacy," by A. Maurice Low, American correspondent of the "London Chronicle." In it he traces the origin and growth of "the present Anglo-American *entente*." While he finds that it originated before the Spanish-American War, he yet speaks of "the year 1898" as an "*annus mirabilis* in American history." It is such a "wonderful year" in American history, in Anglo-Saxon history and also in the history of the nations of the Gentiles because it is, as we have seen, the first year in the last era of crisis of "the Times of the Gentiles." It has the prominence and the characteristics which belong to it in the prophetic word. The providential victory of Admiral Dewey at Manila, and the war in the Philippines, projected the American Republic in spite of ourselves into the great world of European and Asiatic nations. This should teach us that the God of nations and the ages intends that "the Company of Peoples" in the "strong nation" of prophecy in the United States shall have an influential voice in determining the destiny of the world in "this great epoch in the history of man." We cannot shirk this duty and avoid this destiny even if we desired to do it. The God of our fathers has set before us an open door in the Orient which no man can shut. He has given us a coign of vantage for the impending crisis.

In the conclusion of his "sketch of one phase of our diplomacy before and after the war with Spain," Mr. Low says:

"It explains in a measure why those in authority have now, as they have had for the last two years, a feeling of gratitude toward England; it explains how, when in our extremity we needed a friend, the only friend we found was England, who stood by us loyally, manfully, and courageously, braving the displeasure of all the world because of the ties of blood; it explains why there is to-day a solidarity of the English-speaking people:

a union stronger, better, more powerful than any other union the world has before known; which does not exist by the favor of treaties or the grace of rulers, but which has come into being because it is a union that makes for the peace, the progress, the civilization of the world, which lends encouragement to the people still struggling for liberty and who know that to the Anglo-Saxon they must look for their inspiration and their deliverance.

“So long as the Blood endures,

I shall know that your good is mine, ye shall feel that my strength is yours:

In the days of Armageddon, at the last great fight of all,

That Our House stand together and the pillars do not fall.” (P. 261.)

Men of thought and discernment already are perceiving that we are entering “the days of Armageddon,” and that Our Race must stand together in “the last great fight of all.” This we will do if we are the elect race of Israel. If we are not the House of Joseph, to whom the God of the covenant promised the dominion of the world, then we will fall never to rise again in the impending war of nations and races. If you accept the Bible as a revelation from the King eternal, immortal, and invisible, then open your eyes and see what he declares concerning the origin, the course, and the destiny of Our Race. He is fulfilling day by day in the chosen people of Our Race, now scattered over the world, the promises which he gave of old to the fathers concerning the dispersion, the expansion, the gathering, and the triumphant and glorious destiny of the children of Jacob and Joseph. The manifestations of sympathy and harmony between the two great branches of Our Race, which are the most notable characteristics of recent years, are the development of the eternal purposes of the living God towards his people.

The American people have been expanding since the birth of the nation. No one questions that the Republican party favors it. The Democratic party in the platform adopted at Kansas City says: “We favor expansion by every peaceful and legitimate means.” It also quotes Jefferson as saying: “Peace, commerce, and honest friendship with all nations; entangling

alliances with none." This is good policy as a general rule. Yet Thomas Jefferson himself, the author of the Declaration of Independence, realized that conditions might arise justifying and demanding an alliance with England. He realized the necessity of our nation controlling the Mississippi River to its mouth, and of our acquiring possession of the vast territory of Louisiana. In writing to Livingston, the American minister to France, under date of April 18th, 1802, he said to him concerning the state of things existing when France had obtained the retrocession of Louisiana from Spain, that it

"Completely reverses all the political relations of the United States, and will form a new epoch in our political course. We have ever looked to France as our natural friend—one with whom we could never have an occasion of difference; but there is one spot on the globe the possessor of which is our natural and habitual enemy. That spot is New Orleans. France, placing herself in that door, assumes to us the attitude of defiance. The day that France takes possession **SEALS THE UNION OF TWO NATIONS**, who, in conjunction, can maintain exclusive possession of the ocean. From that moment **WE MUST MARRY OURSELVES TO THE BRITISH FLEET AND NATION**. We must turn all our attention to a maritime force, and make the first cannon fired in Europe the signal for tearing up any settlement France may have made." ("Hildreth's History of the United States," Vol. V, ch. 16, p. 450.)

Evidently President Jefferson was willing, if it had been necessary, to seize New Orleans and the Mississippi River and Valley by force of arms. He admitted in such a vast expansion of our territory the need of a strong navy. If Napoleon Bonaparte had not sold Louisiana to the United States, and thus changed the conditions, Thomas Jefferson as President of the United States would have favored the carrying out of the policy announced by himself in his letter to our minister in Paris that "we must marry ourselves to the British fleet and nation." This Jeffersonian policy at the beginning of the nineteenth century may become the American policy at the beginning of the twentieth century. The issue then involved was the control of the Mississippi Valley and its outlet. The issue now involved is the destiny of the world. If that issue justified an alliance

with Great Britain, this issue is a far greater justification for such an alliance. Those who nowadays so stoutly decry an alliance with England should remember that under a certain exigency Thomas Jefferson said: "We must marry ourselves to the British fleet and nation." This is the strongest declaration in favor of an Anglo-American Alliance that I have been able to find outside of the Bible. You can no more confine the on-flowing of the American people and their principles to this single country, great as it is, than you can confine the mighty waters of the Mississippi to the limits of North America. The decree of the Almighty concerning all the streams of Israel, of which we are one, and Great Britain is another, is this: "They shall flow together." (Isa. 60:5; Jer. 31:12.) When you can stop our mid-continental rivers flowing into the Mississippi and then flowing onward together into the Gulf of Mexico and mingling freely with the great waters of the mighty oceans that encircle the world, then you may be able to stop the irresistible tendency of all the branches and streams of the Anglo-Saxon race to flow together into the ocean of God's accomplished purpose that encircles all lands and embraces the world.

When Thomas Jefferson was brought face to face with the crisis which involved the greatest expansion of our national domain which as yet we have realized, he said in writing of Great Britain and the United States that a certain impending event "seals the union of two nations, who, in conjunction, can maintain exclusive possession of the ocean." But the time had not then arrived, as Jefferson supposed, to "marry ourselves to the British fleet and nation." But the time may be near at hand as we are brought face to face with the greatest possible expansion of Our Race in this world, when the imperative demands of the supreme crisis of the ages, "seals the union of two nations, who, in conjunction, can maintain exclusive possession of the ocean." If the sealing of the union of these two nations of the stock of Abraham and Joseph

would have been wisdom on the part of the President of the United States at the beginning of the nineteenth century, it surely will be a greater manifestation of wisdom for the President of the Great Republic in the face of this greater crisis now to seal once for all "the union of (these) two nations." Even Jefferson contemplated the sealing of the union of the two nations which he had been a prominent agent in separating. But the time had not then come for gathering together the chosen people. God was not then thru with the scattering of them. But now the time is at hand to gather them together thruout the world. True statesmanship will understand the demands of the times, and act according to the divine will as announced in the divine word, to gather all the families of Israel that they may flow together. (Jer. 31: 1, 8, 12.) Concerning the two chief nations of the elect race, Great Britain and the United States of America, Moses, the far-seeing prophet of the chosen people, said:

"With them he shall push the peoples all of them, even the ends of the earth:

And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh." (Deut. 33: 17.)

This will give them a dominion as great as the wide world. It will be enduring, for the decree of the Almighty God concerning it is this, that it "shall never be destroyed, nor shall the sovereignty thereof be left to another people." (Dan. 2: 44.) In this promised empire of the world the sovereignty belongs to the people, the chosen people, the people of Anglo-Israel whom Jehovah has been training for ages in the art of self government. The translation quoted above is that of the Revised Version. Leeser renders the language thus: "Its rule shall not be transferred to any other people." (Dan. 2: 44.) It belongs by divine choice to its own people, to whom the God of the nations gives it. The people that are wise enough to govern the British Islands, the Republic of the United States of America, the Dominion of Canada, the continent of Aus-

tralia, and the Island of New Zealand, will become under the divine guidance and blessing wise enough to govern the world. This is universal imperialism, if you wish to call it so, but it is the imperialism of the people themselves, elevated into sympathy and unity with the Messiah, and made heirs with him in ruling the world. While they are not all Christians, as a people they believe in the rights of man as man and the might of man. Even the skeptics among the chosen people believe that every man has a right to choose his own religion, the inalienable right to accept and obey Christ for himself. No man has a right to compel him to do it. According to the Bible the people of Israel were the saints of the Most High. Keep this in mind as you read the following oracle of the God of the nations about the restoring of the kingdom to Israel:

“The saints of the Most High shall receive the kingdom,
And possess the kingdom for ever, even for ever and ever.” (Dan. 7:18.)

It was in allusion to this prophecy that the apostle Paul said to the Hebrews: “Seeing that of a kingdom not to be shaken we are to receive possession, let us have favor, whereby we may be rendering divine service well-pleasingly unto God, with reverence and awe.” (Heb. 12:28.) Our God as a consuming fire destroys whatever is hostile to this world-wide empire of his chosen people. Then he restores the kingdom.

The Messiah rebuked the Jews of his times because they could not discern the season in which they were living. They had entered the last era of crisis in the history of the Jewish nation, but they were blind to its real significance. He said to them: “How is it that ye know not how to interpret this time?” (Lu. 12:56.) As he lamented over the impending destruction of Jerusalem by its enemies he said: “They shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” (Lu. 19:44.) We are living in a corresponding season, the final era of crisis in the Times of the Gentiles. The issues now involved relate to the mystical

Babylon and the whole world of nations. It is an era of shaking and overthrow. The partial restoration of Judah in the days of Darius was typical of the complete restoration of all Israel at the end of the Times of the Gentiles. Each is accompanied by great convulsions among the nations. The signs of the times are portentous of the subversion of kingdoms, which this oracle of God expressly foretells. He said thru Haggai the prophet touching the fall of the empires of the Gentiles:

“I will shake the heavens and the earth:
 And I will overthrow the throne of kingdoms,
 And I will destroy the strength of the kingdoms of the nations.”
 (Hag. 2: 21, 22.)

The word here translated nations is *goyim*, and means more specifically the Gentiles. The kingdoms of the Gentiles are destroyed at the consummation of the Times of the Gentiles. The world is in commotion, and filled with foreboding of the impending catastrophe. Julian Hawthorne with reference to the crisis in China says in the “New York Journal” of July 17th, 1900, what is worthy of serious consideration:

“Is not this rather the beginning of a cataclysm which may destroy the world as we have known it, and erect upon its ruins a new world whose nature no imagination is bold enough to forecast?”

W. T. Stead, the journalist of London, says in the same issue of the paper:

“We are face to face with a world movement which cannot be handled in passion. One of the awful possibilities of the near future is that the allies will quarrel among themselves and that we may have a world wide war, which may lead civilization backward.”

The “Journal” says:

“The British Government admits that the Chinese trouble will precipitate a world-wide war, and that it may extend beyond the borders of China.”

These striking statements from the secular press furnish suitable comments on the divine oracle just quoted, which has many parallel and illustrative passages of scripture. If ever

the world needed the true light of divine revelation it is in this crisis of the nations into which it is blindly rushing. If you believe in God you need not be afraid, for he will bring forth good out of the appalling crimes, good for his chosen people and for all mankind. Thus saith Jehovah, the King of Israel, and his redeemer Jehovah of hosts, the God of armies :

“Fear ye not, neither be afraid :
Have I not declared unto thee of old, and showed it?
And ye are my witnesses.” (Isa. 44 : 6, 8.)

The Associated Press reports that James Wilson, Secretary of Agriculture in President McKinley's Cabinet, said in Chicago, July 17th, that “America will oppose China's partition. Of course if all Europe settles upon partition, we cannot prevent it. I hope that Germany, Japan, and America, with Britain, will be able to prevent partition.” This language is significant as indicating the natural alignment of the nations in the impending crisis. This confirms the position we have taken that the Teutonic nations, Germany, and Great Britain, and the United States will stand together, and have Japan as their ally. Remembering that the Teutonic race is the exiled house of Israel, this would be a fulfilment of the oracle relating to the gathering of Israel which also guarantees auxiliaries. It says :

“The Lord Jehovah who gathereth the outcasts of Israel saith,
Yet will I gather others to him, besides his own that are gathered.”
(Isa. 56 : 8.)

The telegraph reports that China has declared war against Russia and invaded Siberia. A dispatch from London, July 18th, says :

“If the news of Chinese invasion of Siberia proves true it will of course immensely complicate the situation from the international point of view. A separate attack by Chinese on Russia means giving Russia, according to the views expressed in Europe, an additional excuse for an isolated descent on Peking, and an additional claim to assert greater influence than the other powers, and obtain greater compensation when the day of settlement arrives.”

The assault on Russia would justify her in repelling the invasion, carrying the war into China, capturing Peking and holding it and Northern China as her compensation. The Northern Bear may be able to seize that part of China in spite of all combinations that are possible against him. This is only an inference. But I infer it from the present tendency of events and from the prophecies which indicate that China will be a subject of Russia in the war of Armageddon. The Teutonic nations may be able to prevent the partition of Southern China. The Chinese dragon seems to be preparing the way for the final war of nations. The Mongolian race which prevails in China has an infusion in Russia, constituting a natural bond of racial affinity between the two peoples. By war or intrigue, or both combined, they will be brought into union with each other for the impending war of races in this crisis of the ages.

In his great work on "Russia Japheth" Oxonian shows that the Mongols are the descendants of Magog, the son of Japheth, and that the Muscovites of Russia are the children of his brother Meshech. Oxonian gives a translation of the 38th and 39th chapters of Ezekiel, which shows at once that the great prophecy against Gog, which is a shortened form of Ma-gog, relates to Russia and the Mongolian hordes. Oxonian says: "These are the prophet's words, carefully rendered from the Hebrew, in the rough hexameter rhythm which some think had its origin in Hebrew poetry." (P. 207.)

"Set now thy face, son of man, against Gog the land of the Mongol, Czar of the Russ, Moscow, and Tobolsk, and say in thy forecast: Thus saith Jehovah the Lord, Thou Gog, behold me against thee, Czar of the Russ, Moscow, and Tobolsk. I will turn thee with rings set Firm in thy jaws, and so lead both thee and the whole of thy war-host."

(Eze. 38: 2-4.)

This is sufficient to show that in the final war of nations the Czar of the Russians is the leader of the Mongolians. We may expect, according to the prophecies, that in the end China

will affiliate with Russia. Watch the developments in this direction.

If, then, Our Race be Israel, if we in America be a branch of Israel, the branch of God's planting, the work of his hands that he may be glorified, then we are destined according to the good pleasure of the will of the Eternal and Almighty God, to spiritual and ethnical unity with the elect race of Israel wherever found. Already this race encircles the earth in two belts, and ultimately will dominate the whole world. This is the teaching of God's holy and infallible word of truth, which any Anglo-Saxon can read in his mother tongue in his own Bible at home. This is the manifest tendency of national and racial affairs among our own people in our own times. This declares the power of God in history. Great Britain and the United States of America, under the guiding providence of the God of our fathers, are coming closer and closer together, and will establish in the near future the Anglo-American Alliance, which will dominate the world for the benefit of each nation, the happiness of man, and the glory of God on the earth. Our Lord taught his disciples to pray: "Thy will be done, as in heaven, so on earth." (Mat. 6:10.) He is directing all things to the consummation of this purpose, when the fulness of the whole earth will become the glory of God.

The man Moses, born of Hebrew parents, raised in the court of Pharaoh, and "trained in all the wisdom of the Egyptians," was an ardent patriot, and had an unshaken confidence of divine origin in the ultimate destiny of the chosen people of his race. He loved them with a love stronger than life or death. In the blessing which he pronounced on Joseph, if we substitute for Ephraim Great Britain and her colonies, and substitute for Manasseh the United States of America, so as to express at once the significance of these ancient terms in modern parlance, we find a venerable and divine oracle whose meaning all persons immediately can apprehend, an ancient

oracle for modern times which involves the destiny of Our Race, and along with it the destiny of the world. The great racial patriot said :

“ Let the blessing come upon the head of Joseph ;
 And upon the crown of the head of him that is prince among his brethren.
 The firstling of his bullock, majesty is his ;
 And his horns are the horns of the wild-ox :
 With them he shall push the peoples all of them, even the ends of the earth :
 And they are the ten thousands of Great Britain and her colonies,
 And they are the thousands of the United States of America.”
 (Deut. 33 : 16, 17.)

This interpretation will be vindicated in the following pages. As a presumption in favor of its correctness I here remark that in the days of Moses the bullock and the unicorn or wild-ox were emblems of Israel, and in the days of Queen Victoria they are emblems of England. These national emblems came with the Saxons from the East, from Asia, the ancestral home of Israel. How did they reach the Islands of the West ? They were carried there by the people of Israel when they entered Britain, the island of the covenant. If these things be true all Israel should know them in this era of crisis at the time of the end.

Hear it, O ye nations, for this oracle of Moses, the man of God, is the immutable fiat of the Almighty God. Let the Russian Gog beware how he assails the inheritance of the people chosen of the Lord ! (See Ezekiel 38th and 39th chapters.) Let the Turkish Edom tremble for his approaching doom ! (See Jer. 49 : 7-22.) Let Teutonic Germany ally herself with her kindred around the world. (Jer. 31 : 1, 8.) Let the nations of Europe open their eyes and see the avowed purpose of the Lord God omnipotent, now ready to be accomplished by his chosen people, who shall push the peoples, all of them, even the ends of the earth. Let the multitude of the islands of the sea be glad in the breaking in pieces of all oppressors. In the supreme crisis of nations and races coming on apace,

Ephraim and Manasseh, Britain and America, one in their origin, one in their nature, one in their institutions, will be one in their destiny. Under the direction of the omniscient eye and the might of the omnipotent arm the ten thousands of Ephraim and the thousands of Manasseh will coöperate with each other for the accomplishment of the divine purpose in unifying the elect race and elevating the world. According to the infallible decree of the God of the covenant they will break every yoke and let the oppressed in every land go free. "This is the heritage of the servants of Jehovah." (Isa. 54: 17.)

The culmination of the blessing wherewith Moses, the law-giver, blessed the children of Israel, announces in glowing terms their happy and glorious destiny, when, after ages of discipline and training, they become Jeshurun, the upright one. Israel enters into the full realization of these blessings at the conclusion of the Seven Times of chastisement which Moses foretold, the era of crisis at the consummation of the Times of the Gentiles. As this era has begun the blessing relates to the condition of Israel in "this great epoch in the history of man." It is a prophecy for our times concerning Our Race. The statesman of Israel said:

"There is none like unto God, O Jeshurun,
 Who rideth upon the heaven for thy help,
 And in his excellency on the skies.
 The eternal God is thy dwelling place,
 And underneath are the everlasting arms:
 And he thrust out the enemy from before thee,
 And said, Destroy.
 And Israel dwelleth in safety,
 The fountain of Jacob alone,
 In a land of grain and new wine;
 Yea, his heavens drop down dew

"Happy art thou, O Israel:
 Who is like unto thee, a people saved by Jehovah,
 The shield of thy help,
 And that is the sword of thy excellency!
 And thine enemies shall submit themselves unto thee
 And thou shalt tread upon their high places." (Deut. 33: 26-29.)

How gracious is the blessing, how grand the destiny of Israel, the people saved by Jehovah!

We request you to take an excursion with us thru the scriptures of truth that we may see together from the evidence displayed what is the real meaning of the promises given to the fathers, of the blessing of Joseph, and what is the final destiny of the elect race of Israel. Ephraim and Manasseh, Britain and America, will face the world together, will oppose the world together, will fight the world together, and will push the world together, establishing the kingdom of the fulness of Israel, "which shall never be destroyed, nor shall the sovereignty thereof be left to another people." (Dan. 2: 44.) Then according to the immutable decree of the Most High, "the kingdom, and the dominion, even the greatness of the kingdom under the whole heavens, is given to the people—the saints of the Most High." (Dan. 7: 27.) This is the literal and accurate rendering of this famous oracle of God as translated from the Hebrew by Dr. Robert Young. The dominion will be given to the people—the chosen people of Israel, under the whole heavens, which is over the whole earth. This is the will of the Almighty. This is the consummation which he has determined upon the whole earth. This is the irrevocable fiat of the Eternal, which is to be fulfilled at the time of the end, the final era of crisis of the Times of the Gentiles. While crushing the metallic image of Gentile empire, Britain and America will unify forever the people of the elect race. Thru the might of his mighty ones the Almighty will establish enduring liberty and union for the chosen people, and lasting peace and happiness for all mankind. In the millennial reign of the Lord's anointed, who will be king over all the earth in that day, the world will rejoice and blossom as the rose, and will become under the fulness of Israel a Paradise restored, when the glory of the Lord will cover the earth as the waters cover the sea.

This is not a haphazard exposition, a fantastic illusion, nor a strong delusion derived from some wild flight of disordered fancy. These statements are words of truth and soberness, derived from a normal exegesis of the divine oracles and based upon the promises to the fathers given in the days of old, and confirmed by the mission and work of the Messiah himself. They simply give a modern tone and expression, adapted to our times, to the ancient and eternal hope of Israel. That hope is to be realized by the conquering people of Our Race, for history fulfilling prophecy demonstrates that this race, the mightiest race of all the ages, is lost Israel found, and as such is the rightful heir of the divine promises to the Egyptian children of Joseph of a universal dominion which shall never be destroyed. If this be true, every American and every Anglo-Saxon around the world ought to know it. The wildest dreams of the greatest statesmen cannot equal the calm and sober purposes which the God of Bethel has devised and declared for the approaching dominion and power and unity and glory of his beloved people Israel.

The crisis is at hand. The conflict is impending. The war of races for the supreme dominion of the world is inevitable, and let it come. Let all the hills and mountains of the lands of freedom around the wide world reëcho the sentiment, Let it come. As we contemplate the approach of the irrepressible conflict, we appropriate the petition in the following stanzas from Rudyard Kipling, the gifted poet of the elect race, in the "Hymn Before Action."

"The earth is full of anger,
The seas are dark with wrath;
The nations in their harness
Go up against our path!
Ere yet we loose the legions —
Ere yet we draw the blade,
Jehovah of the thunders,
Lord God of Battles, aid!

“E'en now their vanguard gathers,
E'en now we face the fray —
As Thou didst help our fathers,
Help thou our host to-day!
Fulfilled of signs and wonders,
In life, in death made clear—
Jehovah of the thunders,
Lord God of Battles, hear!”

May the father of glory give unto us a spirit of wisdom and revelation in gaining a full knowledge of his will as revealed in his word of truth interpreted by his providential government of the world, and confirmed by the established facts of history. Open thou the eyes of thy chosen people to see thy truth concerning themselves, their origin in Abraham and their destiny under Christ. Fit us for accomplishing the work which thou hast given us to do. We are not worthy of the least of all thy mercies, and of all thy truth which thou hast showed unto us as thy racial servant. Deliver us, we pray thee, from the wrath of men, and from the intrigues of the adversary. Fulfil thy promises to Israel, and hasten the time when the fulness of the whole earth shall become the glory of God, we entreat thee thru the name of Christ, the Holy One of Israel.

CHAPTER II

The Hope of Israel Identified with the Aspirations of the Anglo-Saxon Race for Liberty and Universal Dominion

"BECAUSE of the hope of Israel I am bound with this chain." (Paul, Ac. 28: 20.)

"Now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O King!" (Paul before King Agrippa, Ac. 26: 6, 7.)

"He was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform." (Rom. 4: 20, 21.)

"Christ hath been made a minister of the circumcision for the truth of God, that he might CONFIRM the promises given unto the fathers." (Rom. 15: 8.)

THE world-wide dispersion and the ethnical unity of the chosen people were favorite themes of the Hebrew prophets, which they delighted as true patriots and real statesmen to contemplate, and of which they sang with patriotic fervor inspired songs expressive of the undying hope of Israel. This hope had its origin in the divine promises given to the fathers, and maintained itself with vigor in the midst of the severest racial chastisements. Born of God, cherished by the patriarchs, developed by Moses and the prophets, confirmed by Christ and the apostles, the hope of Israel survived the dispersion of the elect race, and is destined to find its full realization in the triumph of the people saved by Jehovah, and in their dominion as "the heir of the world" over the earth "unto the utmost bound of the everlasting hills." While the people of the elect race were to become according to promise

like "the stars of heaven in multitude, and as the sand, which is by the seashore, innumerable"; while they were to develop into "many nations," they were destined to become under the power of God many in one, exhibiting a unique "Company of Peoples," a peculiar union of the people in "a strong nation" of many states, as in the United States; and an unparalleled "Company of Nations," a kingdom of resistless might, as in the world-empire of Great Britain. While they were to be scattered abroad "to the west, and to the east, and to the north, and to the south" into "the four corners of the earth," while they were to pass "over the sea," and were to be surrounded by "the deep that coucheth beneath," and were to be separated from each other by vast oceans, yet with the utmost variety of lands and the greatest diversity of climates, they were to be one in race, one in affinity, one in sympathy, one in religion, one in their fondness for home, one in their irrepressible love of liberty, one in their institutions, one in their customs, one in their laws, one in their language thruout the world, one in their origin, and one in their destiny. The immutable fiat of the Almighty God concerning them is this: "They shall be one in my hand." In order to manifest to themselves and the world their inner racial unity in an outer political unity, and to accomplish more efficiently their grand purposes at the crisis of the ages, when the nations join in hostile array against them, they will have an election for the race, according to the oracle of God, "They shall be gathered together, and shall appoint themselves one head," for great shall be the era of crisis of the elect race which God has sown for himself in the far countries of the earth. God gathers them together and makes them one in his hand by uniting them into one people under his power. They execute his decree in electing for themselves, when they are gathered together into one people, one person who, anointed of God and under his supreme will, shall become according to the sovereign will of the people themselves, the "one head" of the united race. The omniscient eye looked

forward to this glorious consummation. The omniscient mind devised the ways for accomplishing it. The omnipotent power of Jehovah will complete his purpose in fulfilling it. This is the will of God, as declared thru Isaiah, the greatest of the Hebrew prophets:

"Ye shall be gathered one to another, O ye children of Israel." (Isa. 27: 12.)

This is the accurate translation of the original Hebrew according to the marginal rendering in the Revised Version, which frequently reveals its scholarship. Dr. Nagelsbach in his "Commentary on Isaiah," an important part of Lange's Bible-Work, says: "To one one, to one which is one and nothing else, wholly one. This combination occurs only here." The language foretells a gathering together into the closest possible unity of the whole race of Israel. Dr. Dunlop Moore, one of the American editors, adds this note: "To one one, that is, one to the other, to mark careful attention to each individual, and to express the idea that all will be gathered together and without exception." (P. 296.) In the generations that come, long after the smiting of Israel and his removal from the land of promise by the rough blast of divine wrath "in the day of the east wind" (Isa. 27: 7, 8), after the planting of Israel, after the rooting of Jacob, after the blossoming and budding of Israel (Isa. 27: 6), and when, sown in far countries (Zech. 10: 9), they begin to fill the face of the world with fruit, then, at the time appointed of God, "it shall come to pass in that day that ye shall be gathered one to another, O ye children of Israel." Ye shall be gathered into "one which is one and nothing else, wholly one." However great the barriers between them, however widely they may have been separated, however deep the estrangement between them, the God of the covenants of promise will break down all barriers, bridge all chasms, span all oceans with his electric cables of racial affinity and brotherly love, and gather them all one to another into a compact national and racial unity that will amaze and alarm the Gentile world, and surprise and delight all branches

of the chosen people. This is the destiny of Israel as declared over and over again in the word of God. If we be Israel it is our destiny. Nothing can prevent it, nor delay its accomplishment beyond God's appointed time. Great was the scattering and the sifting of the chosen people on their expulsion from the land of Canaan. Greater was the planting of them in the Islands of the West and the sowing of them in far countries. But greatest and grandest of all will be the gathering of them together into a perfect ethnical alliance, into a divine racial union in the approaching harvest home! "Lange's Isaiah" in commenting on the text and the context says:

"In contrast to a sad image of a wilderness in verses 10 and 11, the prophet depicts Israel's final destiny as a harvest of glory and highest honor for Israel. The image of a great harvest day, Matthew 13:39; Revelation 14:14, forms the basis of the figurative language of verses 12 and 13. The sheaves are gathered, even in the countries where Israel lives in exile, mainly therefore, in the countries of the Euphrates and the Nile. For these countries are for the prophet here, representatives of the lands of exile in general. But when the harvest-sheaves of those countries are borne by the reapers, the Lord shall beat these sheaves, and the ears of Israel will fall out, and then be gathered to be brought back." (P. 297.)

The gathering in this prophecy is the gathering of a scattered race of multitudinous people dispersed over the world. "The sons of the kingdom" (Mat. 13:38) are to be reunited. The Lord of the harvest will say of them: "Gather the wheat into my barn." (Mat. 13:30.) "He will gather his wheat into the garner." (Mat. 3:12.) "When the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come." (Mar. 4:29.) The fruit is ripening, and the great harvest of the earth is approaching. The apostle John gives this description of it, the reading of which may bless us, even tho we do not fully understand it:

"I saw, and behold a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle and reap: for the hour to reap is come: for the harvest of the earth is ripe. And he

that sat on the cloud cast his sickle upon the earth; and the earth was reaped." (Rev. 14: 14-16.)

The harvest manifestly refers to the gathering together of God's elect; as the vintage, which is next described, refers to the gathering together of his enemies. When does this occur? The answer of Christ is conclusive. He says: "The harvest is the consummation of the age." (Mat. 13: 39.) This is the accurate translation in the margin of the Revised Version. But of what age does he speak? Manifestly of the age in which he was then living; the age in which those solemn words were uttered. But this age he himself calls "the Times of the Gentiles." (Lu. 21: 24.) The consummation of the age is the time of the end, the era of crisis at the conclusion of the Times of the Gentiles. This thought brings into harmony the teaching of Isaiah, Christ, and John concerning the harvest of the earth. It comes when the good seed of the sons of the kingdom, sown for God in the earth in far countries, fills the face of the world with the fruit which grows ripe for the harvest. God gathers his own for the great harvest home. In further reference to this gathering at the harvest Isaiah says:

"And it shall come to pass in that day,
That a great trumpet shall be blown;
And they shall come that were lost in the land of Assyria,
And they that were outcasts in the land of Egypt;
And they shall worship Jehovah in the holy mountain at Jerusalem."
(Isa. 27: 13.)

I remark in passing that the people of Israel were lost in the land of Assyria, and the daughters of the king of Judah were outcasts in the land of Egypt. But God preserved both the race of the people and the seed of David, and gathers and restores them according to his promise. The gathering of Israel must precede the final restoration to the holy mountain at Jerusalem. Ponder these oracles of our God. "Ye shall be gathered one to another, O ye children of Israel." (Isa. 27: 12.) "They shall appoint themselves one head." (Ho. 1: 11.)

"They shall be one in my hand." (Eze. 37: 19.) In confirmation of all this he says: "One king shall be king to them all," and, "They all shall have one shepherd." (Eze. 37: 22, 24.)

Inspired seers that looked afar, and heroic statesmen that grappled with the vital principles of national and racial prosperity were the Hebrew prophets. They were taught of God to discern the real course of the life of their race, and to foretell its development unto the remotest ages. Their warnings and instructions and policies were based on the world-wide expansion of their race, and its final triumph over all opposing forces. The world-idea originated in the promises given to the fathers which related to "many nations" of both the natural and the spiritual seed, and the blessing thru them of "all the nations of the earth." We need not think it strange that the prophets of Israel deal with world-wide issues, for these were the things guaranteed in the ancient promises given to Abraham, Isaac, Jacob, and Joseph. They inaugurated policies of national and ethnical development that were to extend over the earth, widening in their influence thru the ages, and reach their consummation only in the millennial reign of righteousness and peace thruout the world. In spite of all divisions, in the midst of all disasters, these sagacious and prescient statesmen of God looked forward to the unity and universal expansion of their race as the means chosen of God according to his promises for the consummation of his work in the world. Many men have been deceived concerning the scope of the Bible by some of the later manifestations of narrow Jewish exclusiveness. The purpose of God in choosing an elect race was not limited to the confines of little Palestine. God promised, and reiterated the promise over and over again, that in the seed of Abraham all the nations of the earth should be blessed. But in order to bless all nations he especially blesses one nation. To bless all races he peculiarly blesses one race in order to fit them as a means of blessing for all people. This was fully recognized in ancient Israel as evinced in their sacred prayer-song in which

they sang as the chosen servants of God for the blessing of the world. This was its burden :

“God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations.” (Psa. 67 : 1, 2.)

These sentiments show a just appreciation of the world-wide scope of the promises given to the fathers, which furnished the inspiration for Israel's national and ethnical development. No intelligent man can afford to ignore these promises of the eternal God, for they are the source of the mightiest forces now at work in the world. Their development is the wonder of the ages. Jehovah said to Israel thru his prophet Isaiah concerning Abraham their father :

“When he was but one I called him,
And I blessed him, and made him many.” (Isa. 51 : 2.)

The divine order is this: many persons from one chosen person; many people from one faithful man; a great nation from the one called of God; many nations from one nation; and finally many nations in one elect race, one in its origin in Abraham and one in the destiny of the race. The nations of this race cannot afford to quarrel with each other, “for we are brethren.” Let the spirit of brethren prevail, and animosities will cease. The dwelling of brethren together in unity is always good and pleasant. It is like the dew of Hermon, cool, copious, and refreshing. This unity of brethren dwelling together in the great national festivals of the chosen people, this unity of the twelve tribes of Israel in one nation and dwelling in one land, this unity of the many nations of the elect race, altho dispersed thruout the world, this unity in origin, in nature, in sentiment, in hope, in destiny, this unity consecrated of God by the divine anointing diffusing its fragrance among all the people, secures for the elect race the blessing commanded of Jehovah, “even life forevermore.” (Psa. 133 : 3.) “We shall not die.” (Habk. 1 : 12.) Our race is immortal. “I will

establish my covenant with him for an everlasting covenant for his race after him." (Gen. 17: 19.) Other races may perish. But this one chosen of the eternal God survives the ravages of time, and lives on under the power and guarantee of an everlasting covenant by the everlasting God. It supplies the most stupendous demonstration of the survival of the fittest that the world has seen. Egypt, Assyria, Babylon, Persia, Greece, and Rome have perished, but Israel survives and has become "the chief of the nations." Jeremiah, the prophet of the exile, that was located at Jerusalem, in looking forward to the end of the Times of the Gentiles, when the kingdom will be restored to Israel, exclaimed in the exultation of triumph:

"Sing with gladness for Jacob,
And shout for the chief of the nations." (Jer. 31: 7.)

The force of the Hebrew parallelism shows that, at the time referred to in the prophecy, Jacob had become "the chief of the nations" while "the families of Israel" were yet "scattered" to "the uttermost parts of the earth." Altho the people of Israel have "passed over the sea," altho they are separated from each other by great oceans, yet in the approaching crisis they will stand shoulder to shoulder, with one accord doing the divine will. Their racial affinity is so strong that it will overcome all geographical barriers. Their ethnical cohesion is so mighty that it will be able to resist all the assaults of the forces of the Gentiles. "The White Man's Burden" is to execute as Israel, the servant of Jehovah, the will of the God of Israel. The unity of the elect race is manifesting itself in the unity of its language around the world, in which the chosen people may call upon the name of Jehovah, to serve with one consent

"The God of the Seas and the Lands that lie between."

The divine work is accomplished thru the Messiah, the Holy One of Israel, as the personal servant of Jehovah. But his work is carried on thru ages and thruout the world by Israel as the ethnical servant of Jehovah. The personal and

priestly prayer of Christ for his people is for Christian unity: the plea of the Hebrew prophets is for racial unity: and, as the final result of Christian unity and the racial unity of the house of Israel, the Lord God omnipotent who reigneth forever will establish human unity thruout the wide world. Christ unites believers in himself with God and with one another thru his Spirit. The Almighty unites the scattered fragments of the elect race into national unity. He unites the many nations of promise into ethnical unity. He ultimately unites all the nations under the sway of the Messiah in the world-empire of this mighty people. In the meantime he uses this race as his servant to prepare in the wilderness of the world the way of the Lord, to make straight in the desolate heritages of the earth a highway for our God. They are getting ready for their chosen King, and preparing the way thruout the world for his coming and his reign in power and glory, whose "dominion shall be from sea to sea, and from the River unto the ends of the earth." (Zech. 9: 10.) Our statesmen are beginning to perceive this truth concerning the mission and destiny of Our Race. In the eloquent oration of the Hon. Albert J. Beveridge, of Indiana, in the Senate of the United States on Jan. 9th, 1900 A. D., in favor of holding the Philippines, he vindicated the expansion of Our Race, and made this impressive declaration:

"On the bare and burning rock of Hong-Kong our constructing race has builded one of the noblest cities in all the world, and made the harbor it commands the focus of the commerce of the East. And the glory of that achievement illumines with a rarer splendor than that of Waterloo the flag that floats above it, for from Hong-Kong's hights civilization is irradiating all the Orient. *If this be imperialism, its final end will be the empire of the Son of man.*"

According to the holy prophets under the might of the Son of man "The kingdom, and the dominion, even the greatness of the kingdom under the whole heavens, is given to the people—the saints of the Most High, his kingdom is a kingdom age-during, and all dominions do serve and obey him." (Dan.

7: 27. Young's Translation.) This is the hope of Israel. This is the aspiration of Our Race. This is the end towards which the grand scheme of divine Providence that explains the true philosophy of history is directing us. This is the declared purpose of Jehovah, which will be accomplished at its appointed time in spite of all opposition, however great, which may be arrayed against it. Those who attempt to thwart this manifest destiny of the Anglo-Saxon race do so to their own confusion and ruin. The study of prophecy and history is simplified by constantly keeping this "final end" of the ages, as declared by the prophet Daniel, in full view. It is the unchanging purpose of the Eternal, whose thoughts are age-lasting and whose understanding is infinite. The strategy of Providence which he manifests in accomplishing it surpasses all the statesmanship of the great heroes of the nations. God has chosen one race above all others because that race is the fittest to perform his work. He selects the most suitable agents for whatever needs to be done.

The God who created the earth by his own power bestows it on the people of his own choice who are the most worthy to possess it and to rule it for the ages to come. He saw the end from the beginning, and the whole course leading from the beginning to the end. Accordingly he selected, long ages ago, the fittest persons and people, nations and race, for the accomplishment of his benign purpose. His original promises exhibit his final purposes. He works thru the ages according to "the unchangeableness of his counsel." The apostle Paul teaches expressly that the gifts and the calling of God are without change of purpose. The reason thereof is simply this: the gifts and the calling of God are bestowed with the infinite wisdom of the omniscience that comprehends all ages, and fully understands all people, on the fittest people that the world affords for the accomplishment of his work among the nations of the earth. Having made the best possible choice that divine knowledge and wisdom can make, no need ever can arise

that he should make any change in his original purpose and his eternal plan of the ages. Hence it becomes a question of supreme importance to us, upon whom the ends of the ages are coming, to inquire what were the promises which God gave in the olden times to the fathers, for in these promises is involved the destiny of nations and races, and the ultimate dominion of the whole world. God's will is right. God's way is best. God's truth is perfect. Believing his truth gives us light for the mind and freedom for the will. Walking in his way gives us rest for the soul. Submitting to his will gives us tranquil peace and divine joy. This is as true of a race of people as it is of individual persons. But things greatly are intensified when the people of a race, of their own free choice, think and choose and act together.

While God adapts his dispensations to the progressive development of the human race, he makes no experiments. He steadfastly adheres to the one unchanging purpose which he formed in the beginning, and patiently waits thru ages and millenniums for its gradual and progressive development, and its final and complete accomplishment. By investigating his promises we can learn to think the thoughts of God in his planning for the ages. By studying their development among the nations we can understand the true and the divine philosophy of history. By watching their perfect fulfilment in this crisis of the ages at the appointed time of the end, we can bring our human minds into harmony with the divine mind, and gladly submitting our own wills to his supreme and holy will, we joyously become intelligent co-laborers with God for the full and conclusive achievement of his own eternal and immutable purpose.

Alexander Campbell, who was a profound investigator of the development of the divine purpose in its unity and simplicity, has some notable sayings in the "Millennial Harbinger," which are worthy of reproduction at this crisis in the affairs of

the world, when the manifestation of the divine purpose is beginning to dawn on the minds of men. Writing of the "permanency of Israel as an everlasting *nation*, or people," as foretold in Jeremiah 31 : 35-37, Mr. Campbell says :

"They were from their origin, and they will be to the close of the earthly drama of humanity, a standing monument and miracle of the *special* providence, and *special* moral government of Jehovah, as the God of Abraham, Isaac, and Jacob. . . .

"There is one oracle of our apostle Paul that commands much thought, and which furnishes a very safe signpost, at a very difficult angle, in our pathway along the lines of the prophetic chart. It is laconic in a superlative degree. It reads thus: 'The gifts and callings of God are without change of purpose' or 'repentance,' on his part. He has a scheme, a purpose, a plan in creation, providence, moral government, and in redemption, from which he never departs.

"Our highest wisdom is expressed, and our most profound devotion developed, when we sincerely, humbly, and prayerfully ask—*What saith the Spirit of Inspiration in his holy oracles?*

"In tracing all the meanderings of the stream of prophecy, from the first prophetic promise or covenant vouchsafed to fallen man, however it may appear to change its course, we shall find that it is moving forward in the most direct and consistent line, and in perfect good keeping with every divine attribute, developing the moral and spiritual grandeur of the absolute Monarch of universal being.

"We rely upon God's *covenants of promise*, or pledges given to them concerning them and the Gentiles." (Fourth Series, Vol. VI, 1856, pp. 269-272, 276.)

God's own purpose, the divine plan of the ages, remains unchangeable amid all the convulsions and revolutions of time. The fall of empires, the wreck of nations, and the decay and extinction of races, serve to disclose more clearly and fully the one eternal purpose of the ever-living God.

But divine testimony is more decisive than the opinions of any man, however wise and great he may be. After giving us the grand prophecy thru Jeremiah concerning the new covenant which he will make with the house of Israel and with the house of Judah—a prophecy famous in the New Testament—God proceeds in immediate connection not merely to indicate, but to expressly declare, "the permanency of Israel

as an everlasting *nation*." The force of this passage is enhanced by the distinctions made in the context. In the preceding passage concerning the new covenant God speaks of both the house of Israel and the house of Judah. But in this passage concerning the permanency of the everlasting nation the prophecy relates solely to the house of Israel.

The force of the inspired language is intensified by bearing in mind the time when it was written. The date of the prophecy according to Prof. J. B. Dimbleby in "The Historical Bible," was *anno mundi* 3413. The kingdom of Israel had been overthrown by Sargon in 3284, which was 129 years before this prophecy was written. The house of Israel was no longer in Palestine, but had been driven forth from the Lord's land, and were exiles in the North. Jeremiah was fully acquainted with this fact, and recognizes it in his early prophecies. In the third chapter he repeatedly contrasts "backsliding Israel" with "treacherous Judah," and addresses Israel in exile beyond the confines of Palestine. He declares: "The Lord said unto me, backsliding Israel hath shown herself more righteous than treacherous Judah. Go, and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord." (Jer. 3: 11, 12.) This language of Jeremiah is conclusive evidence that "backsliding Israel" had left the land of promise and was dwelling at the time of Jeremiah's writing in the lands of the North. Altho God had cast out his people, he did not cast them off. The Psalmist says:

"Jehovah will not cast off his people,
Neither will he forsake his inheritance." (Psa. 94: 14.)

In the same chapter in which Jeremiah foretells the new covenant, and in immediate connection with the great prophecy concerning it, God declares that the nation of Israel, which then had been in exile over a century, shall be as enduring as the ordinances of nature, that it is as permanent as the stars. Note the force and decisiveness of his language concerning the exiled race of Israel of the Ten Tribes.

“Thus saith Jehovah, who giveth the sun for a light by day,
 And the ordinances of the moon and of the stars for a light by night,
 Who stirreth up the sea, that the waves thereof roar;
 Jehovah of hosts is his name:
 If these ordinances depart from before me, saith Jehovah,
 Then the seed of Israel also shall cease from being a nation before
 me forever.

Thus saith Jehovah: If heaven above can be measured,
 And the foundations of the earth searched out beneath,
 Then will I also cast off all the seed of Israel
 For all that they have done, saith Jehovah.” (Jer. 31: 35-37.)

If there be any such a thing as veritable prophecy, we find it here under the repeated affirmations of Jehovah. The apostle Paul was familiar with this prophecy, and when he recalled it and the promises to the fathers on which it is based, he could not do otherwise than write, when treating of the rejection and the final restoration of Israel, what should be a delight to every Israelite in the world. “God did not cast off his people whom he foreknew.” (Rom. 11: 2.) The divine scheme of the ages involves that they shall never cease from being a nation before him. According to the fiat of the eternal Jehovah the laws of moon and stars will perish when the seed of Israel ceases to be a nation. Why not take God at his word, and believe what he says? It is of little importance that men lost sight of this nation and race for a time, and that when they appeared again in the arena of history as its chief actors, the men of Greece and Rome did not at all know who they were, and characterized them as Northern Barbarians. God never lost sight of them. Before him they constitute a nation forever. He has a plan of the ages involving their destiny and the dominion of the world from which he never departs. Nature itself will sink into decay and ruin when the race of Israel ceases to be a nation before Jehovah. This language of the prophet cannot possibly refer to the house of Judah, for the Jews ceased to be a nation when Titus destroyed Jerusalem, since which time they never have had a national existence. But thruout all this period the race of Israel has maintained itself as a nation, and has finally

developed into many nations. Rome is not the eternal city, and the Latins are not the immortal race. Let us get out of the mist and smoke of Babylon that we may see things as they are in their reality.

In this same chapter, that the people might know that God had not forgotten his promises given in ancient days to the fathers, and that they would yet be fulfilled at their appointed time, he said of these exiles far off in the North :

*"I am a father to Israel,
And Ephraim is my firstborn." (Jer. 31 : 9.)*

Under the divine guidance and watchfulness nothing can prevent his son Israel, and Ephraim his firstborn from receiving their inheritance, for according to promise they are the heirs of the world. God loved those outcast ones, and he sent them forth to wander among the nations that finally they might inherit the nations.

But the Jews at Jerusalem as well as many others since that time entirely misunderstood and misconstrued the meaning of that divine chastisement in the exile of the Ten Tribes of Israel. Ezekiel was the banished prophet of the exile who dwelt with the wanderers in the land of their captivity. God gave him a special revelation to refute the false idea that he had rejected the house of Israel. But nowadays people seldom read it, and few of them understand it. Yet it is an oracle of the eternal Jehovah that involves the destiny of the world. God had three great prophets of the exile, Jeremiah at the court of the king of Judah in Jerusalem; Daniel at the court of the king of the Chaldeans in Babylon, and Ezekiel, dwelling among the exiles in the land of the exile. He was the prophet of the coming glory of Israel as it appeared from the depths of the gloom of the captivity of the chosen people. Jehovah said to him concerning his brethren of the Ten Tribes :

"Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, all of them, are they unto whom the inhabitants of Jerusalem have said, Get you far from Jehovah; unto us (the Jews at

Jerusalem) is this land given for a possession : therefore say, Thus saith the Lord Jehovah :

“Whereas I have removed them far off among the nations,
And whereas I have scattered them among the countries,
Yet will I be to them a little sanctuary
In the countries where they are come.” (Eze. 11 : 14-16.)

The Jews left in Jerusalem were puffed up, and claimed that henceforth they were to have entire possession of the land of promise, and told the house of Israel to keep far off. But altho God had removed Israel far off among the nations, and had scattered them among the countries, yet he does not forsake them; but he himself promises to be to them a sanctuary in the countries of their exile. They no longer could have access to the sanctuary of God in his temple at Jerusalem, which they had despised and neglected, but already chastened by the divine discipline in the loss of home and native land, they begin to repent, and Jehovah himself becomes their sanctuary. This prophecy shows that Israel was to be converted in the lands of the exile during the Times of the Gentiles. As he saith also in Hosea, whose mission was to the Ten Tribes :

“In the place where it was said unto them,
Ye are not my people,
It shall be said unto them,
Ye are the sons of the living God.” (Ho. 1 : 10.)

This language was written of Israel of the Ten Tribes, and it belongs by divine right to the people of whom it was written. It relates to Israel removed far off among the Gentiles, and dwelling with the Gentiles till they were regarded as Gentiles. Paul cites the language of the conversion of Israel among the Gentiles as an illustration of the conversion of the Gentiles. Dean Alford, in commenting on these words as quoted by Paul in his epistle to the Romans, says: “In the prophet they are spoken of *Israel*; who after being rejected and put away, was to be again received into favor by God.” The most notable of all conversions among the Gentiles was the conversion of the house of Israel during their removal “far off among the

nations." We must look for Israel among Christian people, and we find them in the many nations of the Anglo-Saxon race. The prophecies teach that the house of Israel were to be converted during their exile, and the house of Judah on their return to Palestine. The time for the reunion of the two houses of Israel and Judah, their return to their home land, and the restoration of the kingdom to Israel, is rapidly drawing near. The world will resound with the fame of the great events attending these things.

A great orator and statesman of America, Daniel Webster, a man of sound judgment who was admired for his brilliant talents, made the following declaration, as significant as it is marvelous: "There is more of valuable truth yet to be gleaned from the Sacred Writings, that has thus far escaped the attention of commentators, than from all other sources of human knowledge combined." This is quoted by Wilbur F. Crafts on the title-page of "Helps to the Study of the New Testament." Mr. Crafts is sufficient authority for the genuineness and accuracy of the quotation. This language of the great Webster would appear extravagant if it did not proceed from a man of massive brain and vigorous mind who took a comprehensive view of human history and destiny. For so bold an assertion, which we believe is true, he must have had what he regarded as sufficient reasons founded on a substantial basis. The divine mystery concerning Our Race, hidden for ages from the wise and discerning ones, has been awaiting, according to the divine purpose, the appointed and the appropriate time for its full disclosure. "It is the glory of God to conceal a thing." (Prov. 25 : 2.) The things of God relating to the dominant race of the world were revealed long ages ago; but they were revealed in a mystery, a divine and profound secret, which only time and the accomplished facts of history fulfilling promise and prophecy could explain. Joseph at first did not understand the mystery of his betrayal by his brethren, his sale to the Ishmaelites, his exile from home, his bondage in Egypt,

his temptation by the wife of Potiphar, her false accusation of him, his imprisonment in a jail, and his neglect by the chief butler. Yet he did not loose his faith in God. "Jehovah was with him; and that which he did, Jehovah made to prosper." (Gen. 39: 23.) It is a wonderful story of divine guidance and blessing in the midst of trials and afflictions. But when he became ruler over all the land of Egypt, and his brethren, rescued from famine and death, stood before him and made obeisance to him according to the mystical dreams of his youth, then he realized that all these things were parts of the scheme of divine Providence for saving the lives of his father and brethren, and preserving the chosen race for its appointed destiny. When he made himself known to his brethren he explained the mystery that had puzzled him and had troubled them. The Mosaic record is charming in the beauty, simplicity, and directness of its diction. Moses says:

"There stood no man with him, while Joseph made himself known to his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and there are yet five years, in which there shall be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. So now it was not you that sent me hither, but God." (Gen. 45: 1-8.)

Truth is stranger than fiction. The story of Joseph is a record of actual facts in real life. But it is more romantic than any story invented by human genius. Yet there is something still more romantic than this. The story of Joseph is a divine parable acted out in real life, a type of the history and the destiny of his race. This will become apparent as we perceive the divine interpretation of the history, which

explained his dreams in the larger and world-wide history of his race, which explains the ethnical covenant of promise concerning the many nations and the dominion of the world. Jacob indulged in many speculations concerning the fate of Joseph, all the while regarding him as dead. His brethren indulged in many speculations concerning his destiny, all the while regarding him as lost. But all these speculations were vain and worthless in the end, for with reference to God Joseph was neither dead nor lost. Thus many persons have indulged in speculations concerning the race of Joseph. To some the race is extinct. To others the race is lost beyond the possibility of ever being found. But with reference to God the race of Joseph is neither dead nor lost. All these speculations are vain and worthless because they are based on false premises. No amount of speculation and philosophy relating to their disappearance and the impossibility of finding and identifying them is worth a straw when offset by the fact of their discovery and manifestation in this time of the end. The God who hid them for the accomplishment of his purpose now reveals them for the manifestation of his purpose. The time may not be far distant when the people of the race of Joseph will make themselves known to their brethren, when the house of Pharaoh will learn about it, and the Egyptians and all the Gentiles will hear and see what is the origin and destiny of the elect race of Joseph. When the world perceives the universal scheme of divine Providence portrayed in miniature in the personal history of Joseph, "At the due season it shall be said of Jacob and of Israel, What hath God wrought!" (Num. 23: 23, R. V., margin.)

Our fathers carried the memory of the ancient promises of the Most High with them into the wilds of their wanderings among the nations and thru the darkness of their heathenism. In their most ancient and most sacred song, before the light of Christianity had dawned upon them, they sang of "the

Supreme God's ancient lore." The promises given to the fathers of Israel were the heritage of the elect race. Nothing could efface from the minds of these people the memory of these sacred promises, involving their destiny and their supremacy in the earth. While they forgot many things they could not forget these things. They believed that they were the children of the Supreme God, and were destined under his guidance to possess the world. This was the inspiration of their military prowess before which Rome quailed and her haughty empire was crushed in the dust.

The Anglo-Saxons are the lineal descendants of what secular history calls after the Roman nomenclature "the Northern Barbarians." But who were they? God gave to Jacob the name of Israel, which means "prince with God." His descendants carried this name. When the people of Israel forsook Jehovah, the God of their fathers, and were expelled from the Lord's land, they dropped the name of God from their own name, and thus ISR-AEL became ISR, which is one form of the lengthened ÆSIR. In "Lights and Shadows of Ancient European Mythology, Language, and History" Elisabeth Wilson gives an interpretation of Odin's Runa of Yggdrasil. The learned author takes great delight in searching into the ancient records of Our Race. In it she says:

"On their migration into the North, the name given to the Gothic tribes by themselves was ÆSIR; which word is precisely the first syllable of Isr-ael, the last being the name of 'the Interposer or Mighty One.' This name was gradually dropped, and was retained longest by the Scandinavian Goths ÆEL, which in Hebrew means 'God,' or the INTERPOSER, in Saxon is called All. The Gothic ÆSIR retained the Hebrew meaning of 'Prince.' Gothic mythology taught that there were originally twelve princes of the Æsir, of whom ODIN was All-Father." (P. 20.)

As the mythological mists disperse so that we can see things as they are in their reality we can discern that the original twelve princes of the Isr were the twelve patriarchs, the sons of Jacob, who became the fathers of the twelve tribes of Israel. The ancients frequently deified their ancestors and

their heroes. The earliest description of the Æsir which has come down to us is that found in the "Voluspa," the oldest poem in the "Elder Edda." It is the most ancient song of the Norsemen. It is the Vala's prophecy. But she looks into the distant past as well as the remote future. In her song the Æsir were men and heroes, worthy princes of God.

"The Æsir met on Ida's plain;
 They altar-steads and temples high constructed;
 Their strength they proved, all things tried,
 Furnaces established, precious things forged,
 Formed tongs, and fabricated tools;
 At tables played at home; joyous they were;
 To them was not the want of gold,
 Until there came Thurs-maidens three,
 All powerful from Jotunheim."

—"The Edda of Sæmund the Learned," Thorpe's Translation, p. 4.

This is a graphic and beautiful picture of the primitive life of the pioneers of Our Race. The Vala looked forward into the future, and described Ragnarok, the twilight of the gods, "an axe age, a sword age, a wind age, a wolf age," and inquires, "How is it with the Æsir?" to which she replies, "The Æsir are in council." She looks beyond Ragnarok into the new heavens and the new earth, of which she sings:

"She sees arise, a second time,
 Earth from ocean, beautifully green,
 Waterfalls descending; the eagle flying over,
 Which in the fell captures fish.

"The Æsir meet on Ida's plain,
 And of the mighty earth-encircler speak,
 And there to memory call their mighty deeds,
 And the Supreme God's ancient lore." (*ib.*, p. 11.)

The Supreme God of the "Elder Edda" is the Most High of the Old Testament. His ancient lore is the ancient revelation given in the promises made to the fathers. The Æsir is the elect race of Israel, the heroes of God. The mighty earth-encircler is the mighty race, chosen of God, that encircles the earth with its colonies and nations. Their mighty

deeds are their grand achievements under God in crushing Rome, and breaking in pieces all oppressors. These were the themes of the prophets of Israel. The Æsir were Israel in exile. This is the reason why the Vala of the Isr reproduces the thoughts of the prophets of Israel. In the "Voluspa," the Vala of the North sings over again and again for the heroes of the immortal race of freemen, what she herself calls "the Supreme God's ancient lore." The time has come when Christian people should understand "the Supreme God's ancient lore" better than our fathers did in the darkness of their heathenism. He has not changed his purpose, nor forgotten his ancient promises to the fathers of Our Race.

But where was Ida's plain from which the champions of liberty came, and to which they finally return? Mallet says in his "Northern Antiquities" concerning the Æsir that their "country must have been situated between the Pontus Euxinus, and the Caspian Sea. Their principal city was Asgard. The worship there paid to their supreme God was famous thruout the circumjacent countries." (P. 80.) This was the home of exiled Israel. This was the land from which our fathers came. Miss Wilson says in the work already quoted :

"The home of these Asæ or Asians, whom ODIN led westward, was said to be situated somewhere between the Black and Caspian Seas, of which the principal city was Asgard, 'the abode of gods and heroes.' Our knowledge of that region has been so very misty, that, altho this statement agrees with the long-accepted ethnological axiom that we are CAUCASIAN race, those who gave the subject of these traditions a thought seem to have come to the conclusion that the locality was merely the creation of the poet, outside of whose brain it had no existence. But clearly it has a local habitation and a name, and spelled exactly the same way, for a wonder, on 'the Karte von dem Kaukasischen Isthmus und von Armenien,' published at Berlin in 1850, and dedicated to the late king of Prussia. There, among the multitudinous springs of the Euphrates, commencing thirty miles north of Lake Van, is a district of a whole geographical degree in extent, called 'ASGARD' containing two towns called respectively 'Wagers Asgard' and 'Man-Asgard.' The latter seems to be also called 'AL-ASHKERT,' and in the late war it had been taken by Russia, who by the terms of the Berlin treaty has been constrained to give it back." (PP. 40, 41.)

Ida's plain was in Armenia north of Lake Van, west of the Caspian Sea, southeast of the Black Sea, and is now called the Plain of Arishkerd. It is the region of "the narrow passages of the River Euphrates," where "the springs of the River," mentioned by Esdras, flow forth from the inclosing mountains which separate it from the sources of the Araxes. It was from this region that the Ten Tribes departed on their way to Arsareth, or Arzareth, as the word stands in the Revised Version. The passage in II. Esdras is notable as exhibiting the view prevailing in the first century before the Christian era concerning the way in which the Ten Tribes went when they departed from the head waters of the Euphrates. This ancient writing, a part of the Old Testament Apocrypha, says:

"Whereas thou sawest that he gathered unto him another multitude that was peaceable; these are the Ten Tribes, which were led away out of their own land in the time of Osea the king, whom Salmanasar the king of the Assyrians, led away captive, and he carried them beyond the River (that is, the Euphrates), and they were carried into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they had not kept in their own land. And they entered by the narrow passages of the River Euphrates. For the Most High then wrought signs for them, and stayed the springs of the River, till they were passed over. For thru that country there was a great way to go, namely, of a year and a half: and the same region is called Arzareth. (The King James Version reads, Arsareth.) Then dwelt they there until the latter time; and now when they begin to come again, the Most High stayeth the springs of the River again, that they may go thru: therefore sawest thou the multitude gathered together with peace. But those that be left behind of thy people are they that are found within my holy border. It shall be therefore when he shall destroy the multitude of the nations that are gathered together, he shall defend the people that remain. And then shall he show them very many wonders. (II. Esd. 13: 39-50.)

The River Sereth, flowing from the north, is a tributary of the Danube, entering it near its mouth. The region called Arsareth is the region of the Sereth. It would require a year and a half for a pastoral people to emigrate from Asgard to Arsareth. In doing so they passed thru the gate of the moun-

tains as foretold by the prophet Micah. (2: 12, 13; 6: 1, 2.)

Esdras distinguishes between the Ten Tribes which moved on further into the north, and the Jews who were left behind in the border of the holy land. The Israelites did not return to Jerusalem with the Jews. But they cherished the hope of Israel in looking forward to the restoration and dominion of the chosen people. (See the map illustrating the Migration of Israel from Palestine to Britain.)

According to Josephus the decree of the king was "to permit those of the Jewish nation who are disposed, as well as those of the priests and Levites that are in our kingdom, to go together to Jerusalem." Ezra "sent a copy of it to those of his own nation that were in Media." While many of the Jews returned to Palestine, the Israelites did not return. Josephus says expressly:

"Many of them took their effects with them and came to Babylon, as very desirous of going down to Jerusalem; but then the entire body of the people of Israel remained in the country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers." ("Antiquities," B. XI, ch. V, sec. 2.)

When God cast out the Ten Tribes he did not cast them away, but even then renewed to them the promise of multiplicity given to their fathers saying to them in Hosea:

"Yet the number of the children of Israel shall be as the sand of the sea,
Which cannot be measured nor numbered." (Ho. 1: 10.)

This declaration of the prophet confirms the accuracy of the statement of Josephus that the Ten Tribes were "an immense multitude, and not to be estimated by numbers." This is a fulfilment of the promises given to the fathers. These things refute the hypothesis that they were absorbed and assimilated by other nations. They retained their identity and distinct nationality, and became the heroes of earth's history.

That the Æsir of Northern Mythology were Isr-ael in exile is shown by the traces in their literature of the divine revela-

tions given to ancient Israel. M. Mallet says in his "Northern Antiquities":

"In the 'Edda' the description of the Chaos; that vivifying breath which produces the giant Ymir; that sleep during which a male and female spring from his sides; that race of the sons of the gods; that deluge which only one man escapes, with his family by means of a bark; that renewal of the world which succeeds; that first man and first woman created by the gods, and who receive from them life and motion: all this seems to be only remains of a more ancient and more general belief, which was *carried into the North, and altered there more slowly than in other countries.* . . . *Perhaps no religion ever attributed so much to a divine Providence as that of the Northern nations.*" (PP. 99, 100.)

R. B. Anderson, professor of the Scandinavian languages in the University of Wisconsin, in his great work on "Norse Mythology," gives the following estimate of the great worth of the "Elder Edda." He says:

"There is nothing besides the Bible, which sits in a divine tranquillity of unapproachable nobility like a king of kings among all other books, and the poem of Homer itself, which can compare in all the elements of greatness with the 'Edda.' There is a loftiness of stature, and a firmness of muscle about it which no poets of the same race have ever since reached. The only production since, that can be compared with the 'Elder Edda' in profoundness of thought, is that of Shakespeare, the Hercules or Thor in English literature, that heroic mind of divine lineage which passed thru the hell-gates of the Roman school system unscathed. We are astonished at the wisdom that is shaped into maxims, and at the tempestuous strength of passions to which all modern emotions seem puny and constrained.

"The 'Elder Edda' opens with the 'Voluspa,' the Vala's prophecy, and this song may be regarded as one of the oldest, if not the oldest, poetic monument of the North." (PP. 119, 120.)

The Vala's description of the creation recalls some passages in the book of Genesis, her delineation of "the wind age" reminds us of the language of the Hebrew prophets concerning the whirlwind of nations which destroyed the Roman empire, and the portrayal of the new heavens and the new earth with the coming of "the Mighty One to the great judgment," reads like fond memories of the Hebrew prophecies cherished and repeated over and over from one generation to another

for ages. This is a part of her ancient song of the glory to come :

“She sees a hall standing than the sun brighter,
With gold bedecked in Gimill :
There shall the righteous people dwell,
And forevermore happiness enjoy.

“Then comes the Mighty One to the great judgment,
The powerful from above, who rules o'er all
He shall dooms pronounce, and strifes allay,
Holy peace establish, which shall ever be.”

—“The Edda of Sæmund the Learned,” Thorpe's Translation, p. 11.

Where did the Vala of the North get those ideas? They are the thoughts and sentiments and hopes of the Hebrew prophets. Some of the expressions in the New Testament in the writings of the apostles read like quotations or appropriations of the language in the older “Voluspa,” which was an appropriation of the language of the Hebrew prophets. Joel said: “The sun shall be turned into darkness.” (Jo. 2: 31.) The Vala of the North said: “The sun darkens.” Christ said: “The sun shall be darkened.” (Mar. 13: 24.) Again, Joel said: “The stars withdraw their shining.” (Jo. 3: 15.) The Vala said: “Fall from heaven the bright stars.” Christ said: “The stars shall fall from heaven” (Mat. 24: 29), which is almost a literal quotation from the “Voluspa.” Again, Isaiah said: “Jehovah will come with fire, to render his rebuke with flames of fire.” (Isa. 66: 15.) The Vala said: “Fire's breath assails the all-nourishing tree, towering fire plays against heaven itself.” The apostle Peter said: “The heavens that now are, and the earth, by the same word have been stored up for fire.” (II. Pet. 3: 7.) In the record of creation Moses said: “The earth was waste and void; and darkness was upon the face of the deep.” (Gen. 1: 2.) The Vala said: “There was in times of old where Ymir dwelt, nor sand, nor sea, nor gelid waves; earth existed not, nor heaven above, 'twas a chaotic chasm.” This brief comparison exhibits a similarity in thought, sentiment, and diction between the “Voluspa” and the Bible.

The prophecy of the Vala of the North concerning the coming of the Mighty One to the great judgment, in sublimity of conception and expression, is worthy of Elijah, the great prophet of the Ten Tribes of Israel, and it may be a reproduction of one of his oracles. Its sentiments are strictly biblical. The literature of Greece and Rome can produce nothing that in loftiness of thought and fitness of expression can approach it. "He shall holy peace establish which shall ever be." This is the hope of Israel. In spite of all their sins and faults the Æsir of the North believed in one Supreme God, and fondly cherished the recollections of his ancient lore. They regarded themselves as "the choicest race of men under heaven." "They were heroes to the gods devoted." (The "Elder Edda," "The Lay of Hyndla.") They were the Israel of God, cast out from their home land, wandering for their appointed time in the wilds of the North. They sang the songs of Israel, fought the fight of Israel, went the way of Israel, cherished the hope of Israel and are fulfilling the destiny of Israel.

If infinite wisdom hid the gold of the Rocky Mountains so securely that it was concealed for six thousand years, and it could not be discovered till the time of its greatest need by our own people in these days, so infinite wisdom hid the truth concerning the origin and destiny of the Anglo-Saxon race so securely that it could not be discovered till the time of its greatest need in this crisis of the world. The enigma of the ages was concealed of God because of the unworthiness of the people to apprehend and appreciate it. Because of their wilful rejection of the counsel of God against themselves they would not and could not understand the word of the Lord, but became confused in mind, blinded in perception, and hardened in heart. All vision became to them as the words of a book that is sealed. It seemed incomprehensible to the learned and the ignorant. When men will not receive the truth in the love of it, their rejection of it, their heedlessness concerning it, and their wilful defiance of it is intensified by divine judgment into strong

delusions and utter stupefaction. In accordance with this judicial principle Isaiah said :

“Jehovah hath poured out upon you the spirit of deep sleep,
 And hath closed your eyes, the prophets;
 And your heads, the seers, hath he covered.
 And all vision is become unto you
 As the words of a book that is sealed,
 Which men deliver to one that is learned,
 Saying, Read this, I pray thee :
 And he saith, I cannot, for it is sealed :
 And the book is delivered to him that is not learned,
 Saying, Read this, I pray thee :
 And he saith, I am not learned.” (Isa. 29 : 10-12.)

How strikingly this prophecy has been fulfilled not only in the times of Isaiah, but in succeeding ages. All vision of the true prophets of God became like the words of a sealed book. The Bible was buried in dead languages. Even when translated, the learned said they could not understand it because it was sealed. The ignorant could not understand it because they were not learned. Many could not read it either in the original language or in their mother tongue. Dr. Nagelsbach says in his comment on the passage : “The words of Isaiah were to many among those prophets of the people sealed words, that is, intelligible as to their verbal meaning, but incomprehensible as to their inner signification. To others, or partially perhaps even to all, they were not intelligible even in their verbal meaning. They did not know what to make of them. They stood before them as one who cannot read stands before what is written.” (“Lange’s Isaiah,” p. 319.) He warned them of such severe punishments because of their sins that they thought his language could not possibly be taken in its literal meaning, and they did not know how to interpret it. Thus the knowledge of God, and of his plans and purposes for the chosen people faded from the minds of men. Under these conditions the worship of God became formal and hypocritical. As the teachers claimed that all vision was a sealed book, they

taught fear of God by a commandment of men. The Lord said in rebuke of their blind heartlessness :

“ Forasmuch as this people draw nigh unto me,
 And with their mouth and with their lips do honor me,
 But have removed their heart far from me,
 And their fear of me is a commandment of men
 Which hath been learned by rote :
 Therefore, behold, I will proceed to do
 A marvelous work among this people,
 Even a marvelous work and a wonder :
 And the wisdom of their wise men shall perish,
 And the understanding of their prudent men shall be hid.” (Isa. 29 : 13, 14.)

While Isaiah wrote these words primarily of the Jews of his own times who were living in the cycle preceding the destruction of Jerusalem by Babylon, they are equally applicable to the same kind of hypocrisy, especially as manifested under similar conditions, as in the cycle preceding the destruction of Jerusalem by the Romans, and our present cycle preceding the fall of mystic Babylon. Christ referred to them, applying them to the Jews of his day, and with a slight change from an exact quotation, gives us his comment on them, which is of priceless value for all succeeding ages. He said : “ Ye hypocrites, well did Isaiah prophesy of you, saying :

“ This people honoreth me with their lips ;
 But their heart is far from me.
 But in vain do they worship me,
 Teaching as their doctrines the precepts of men.” (Mat. 15 : 7-9.)

They made void the word of God because of their tradition, for which God held them to a strict accountability, and punished them with the destruction of their city and their temple. The doctrines and traditions of men, science falsely so called, philosophy and vain deceit, each and everything that usurps the place of the word of God, will be swept away as chaff before the whirlwind. Human wisdom is sheer foolishness that sets itself in array against the wisdom of Him whose understanding is infinite. The wise men who defy God and boast of their own wisdom will perish in the catastrophe

attending the exposure of their folly. The fall of the mystical Babylon and the destruction of the Antichrist with his hosts of atheists will be far more terrific and appalling than the fall of Jerusalem. Jehovah is a God of recompenses.

But a brighter day has dawned. Isaiah foresaw it, and describes the day of enlightenment in its antithesis to the time of the darkness and hardening which came upon the people in divine judgment for their rejection of truth. We rejoice in the present realization of this brighter prophecy. He says:

“In that day shall the deaf hear the words of the book,
 And the eyes of the blind shall see out of obscurity and out of darkness.
 The meek also shall increase their joy in Jehovah,
 And the poor among men shall rejoice in the Holy One of Israel.
 For the terrible one is brought to nought, and the scoffer ceaseth,
 And all they that watch for iniquity are cut off.” (Isa. 29: 18-20.)

The people that were deaf and blind concerning “the words of the book”—the Bible—become a people with open ears, seeing eyes, discerning minds, believing hearts, and submissive wills. They conform their lives to the divine model in the Holy One of Israel, and constantly increase their joy in the Lord. The Almighty destroys tyrants, sweeps out scoffers and their vain pratings as dust before the onward march of his triumphant hosts, and cuts off forever all those who delight in iniquity. In the language of Dr. Delitzsch, “Everything that was incorrigible would be given up to destruction; and therefore the people of God, when it came out of the judgment, would have nothing of the same kind to look for again.” (“Commentary on Isaiah,” Vol. II, p. 25.) The might of Jehovah is so signally displayed in this final era of crisis in behalf of his chosen people that Jacob perceives the divine guidance and power in the preservation of his children, who receive and accept the truth, revere his holy name, sanctify the Messiah as their Holy One, and stand in sacred awe of the God of Israel. Even the contentious teachers who were perverse in spirit come to understand the divine discipline of the elect race, and

the very murmurers, overpowered by the displays of grace and mercy and love, accept instruction. Listen to the hopeful and glorious words of the great prophet himself :

“Therefore thus saith Jehovah, who redeemed Abraham,

Concerning the house of Jacob :

Jacob shall not now be put to shame,

Neither shall his face now wax pale.

But when his children see the work of my hands, in the midst of him,
They shall sanctify my name ;

Yea, they shall sanctify the Holy One of Jacob,

And shall stand in awe of the God of Israel.

They also that err in spirit shall come to understanding,

And they that murmur shall receive instruction.” (Isa. 29: 22-24, R.

V., margin.)

Let no teacher of God's word in these days of enlightenment mystify this divine oracle by saying that it does not belong peculiarly to the house of Jacob when Jehovah expressly declares that it is “concerning the house of Jacob.” Neither let him say, I cannot understand it, “for it is sealed.” It can be understood if you admit what it says—that it belongs to the people of whom it was written, to the race of Jacob, and to them alone. Shut your eyes and close your ears if you will. Persist in your blindness if you are determined to do so. Yet God says :

“Hear, ye deaf ; and look, ye blind, that ye may see.” (Isa. 42 : 18.)

Remember this, that God is opening the eyes of his chosen people to see the truth concerning their origin in Jacob, the purpose of their divine chastisement for ages, and the glorious destiny which is awaiting them. They are rejoicing in the new light and truth which God is causing to break forth from “the words of the book,” and to shine in the darkness, enlightening their understanding. The blind are seeing out of obscurity.

“Buy the truth, and sell it not ;

Yea, wisdom, and instruction, and understanding.” (Prov. 23 : 23.)

If you will not see and hear and learn and understand the truth which God proffers to his people in this crisis of the ages,

your lamps, which already are going out, will expire, and you will have no oil wherewith to replenish them when the Bridegroom comes. You may learn the truth too late for it to do you any good. If you ignore it till the final culmination of the crisis of the ages and the nations it may be too late for you to avail yourself of its benefits. That we may know how to act wisely in the crisis we need the enlightenment in advance of its climax. We rejoice in the more cheerful prospect as declared by the great prophet inspired of God to reveal what we should know that his blinded people will accept the truth.

“They also that err in spirit shall come to understanding,
And they that murmur shall receive instruction.” (Isa. 29: 24.)

The words were “shut up and sealed till the time of the end.” (Dan. 12: 4, 9.) But the time of the end has come. The era of crisis has arrived. The seal concealing the mystery has been broken. The book has been opened. The mystery of prophecy has been explained by the revelation of Providence in history. The gold concealed for ages has been discovered. We are not inventing some new thing, but simply are finding the treasures of wisdom and knowledge which have been hidden for ages and generations. We are exploring the gold mines of the prophets of Our Race. We have found in them rich lodes whose value cannot be estimated. They abound in ruby silver and crystallized gold. The ore is full of golden nuggets of truth. Ho! Ye miners for truth! Come here with your picks and shovels. Blast away with your thundering dynamite the opposing rocks of granite that bar your progress to the lodes of rich ore. Delve for the gold hidden of God for ages, delve deeply, and enrich yourselves with the vast treasures of the everlasting mountains of God. Search for the outcroppings of his leads, and dig deeply in them. You may find the mother-lode. God calls for miners who love truth more than gold. If you want truth at first hand dig for it as the miner digs for gold. He knows the value of gold in itself before it is stamped at the mint. But some persons can tell its worth only when it

becomes current money with the merchant. Many people never appreciate truth till it becomes popular. Some persons cannot trust their own convictions, but eagerly inquire: "Have any of the rulers believed on him?" If you cannot get gold directly from the mine, get it from the mint. If you cannot search for truth for yourself, buy it of those who have found it and coined it. The value is in the truth itself, whether in gold dust, nuggets, or coins. Truth is above all price. It is worth more than all things else. Get the truth, whatever may be the cost and toil and hardship and sacrifice. Get the truth and hold fast to it forever. You never can afford to part with it. Let your convictions be formed by the might of truth. Then be a man. Have the courage of your convictions. Dare to avow them and defend them. You can stifle them only at the peril of your soul. Manhood depends on the manly searching for truth, and the manly maintenance of truth. The might of truth makes heroes of men. The time has come for realizing the consummation of "the mystery of God, according to the good tidings which he declared to his servants the prophets." (Rev. 10: 7.)

We are fully persuaded that what God has promised he is able also to perform. We are thuroly convinced that he is faithful who has promised, and that he will fulfil his covenants in giving to the people of his choice, that delight in truth and home and freedom, the supreme dominion of the whole world. Do you inquire how I can entertain such a hope? This is the hope of Israel, and it is based on the unfailing promises of our God. He declares in words which will never be forgotten and which will be fully accomplished at their appointed time, "The kingdom and the dominion, and the greatness of the kingdoms under the whole heaven (and that is over the whole earth), shall be given to the people—(the scriptural name of Israel)—of the saints of the Most High." (Dan. 7: 27.) This is "the Supreme God's ancient lore" about which our fathers sang in the wilds of the Northland. The kingdom over the

whole world is promised by the Almighty to the people of Israel. It is an enduring kingdom, "which shall never be destroyed, nor shall the sovereignty thereof be left to another people." (Dan. 2:44.) Its sovereignty belongs to its own people, the chosen people—Israel. Daniel in his prayer for them said: "Thy people are called by thy name." (Dan. 9:19.) They bore the name of EL, the Hebrew name for God, in their own name, ISRAEL. God will fulfil his promise at his appointed time in restoring the kingdom to Israel. Paul, the apostle to the Gentiles was no Gentile by nature nor in the ethnical hope which he cherished. He said to his kinsmen according to the flesh: "Because of the hope of Israel I am bound with this chain." (Ac. 28:20.) The hope of Israel is distinct from the hope of the Christian. The hope of Israel is a racial hope, while the hope of the Christian is a personal hope. The hope of the Christian is "the hope of eternal life." (Ti. 3:7.) The hope of Israel is the hope cherished by Israel as a people, a nation, and a race; it is the hope of the heirship of the world, the hope of receiving "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven." (Dan. 7:27.) Paul, an Israelite indeed in whom was no guile, like all the patriots of Israel, cherished this hope. It is the hope of the twelve tribes of Israel, the children of the stock of Abraham, the germs of the many nations promised to the friend of God, which nations yet will come in power and triumph under the might of the God of Israel. The great apostle to the Gentiles said to King Agrippa: "Now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king." (Ac. 26:6, 7.) Because of the hope of Israel he was bound with a chain. The realization of this hope will banish all bonds and break all human fetters and chains. In the childhood of the elect race it was subjected to bondage in the land of Egypt

that it might be filled with an eternal hatred of oppression. Jehovah reminded them of their bondage in Egypt, and used it as a motive for setting free their slaves. This was his commandment: "If thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou lettest him go free from thee, thou shalt not let him go empty: thou shalt furnish him liberally out of thy flock, and out of thy threshing floor, and out of thy winepress: as Jehovah thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and Jehovah thy God redeemed thee: therefore I command thee this thing to-day." (Deut. 15: 12-15.) Having realized the bitterness of oppression and slavery the race know how to appreciate the blessings of law and liberty. Every fiftieth year was a jubilee, a year of liberty, in which all the burdened ones among the people were set free from bondage and debt. This was the law of God: "Ye shall hallow the fiftieth year, and proclaim liberty thruout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." (Lev. 25: 10.) This law prevented the amassing of vast landed estates in the hands of a few rich men. It taught the people the supreme worth of home and liberty, so that by this steady training thru ages the love of home and the love of liberty became the strongest passions in their hearts. No one could sell the poor man's home forever. According to the law of God it returned to him at the jubilee. The scripture lesson which the Messiah read from the roll of the prophet Isaiah in entering on his public ministry had reference to the jubilee as the year of release and liberty. He opened the book and found the place where it was written:

"The Spirit of the Lord is upon me,
 Because he anointed me to preach good tidings to the poor:
 He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,
 To set at liberty them that are bruised,
 To proclaim the acceptable year of the Lord." (Lu. 4: 18, 19.)

The year of jubilee was the acceptable year of the Lord. It was a beautiful type of the work of Christ in that it brought good tidings to the poor, proclaimed release to the captives, and set at liberty the bondmen. Israel as the ethnical servant of Jehovah was to carry on thruout the ages this work of the personal servant of Jehovah, the Messiah. Israel should say "to them that are bound, Go forth: to them that are in darkness, Show yourselves." (Isa. 49: 9.) In order to the universal dissemination of the blessings of freedom this is the language which Jehovah addresses to his people, the house of Jacob, for they were to become the emancipators of a world under bondage. They were to destroy slavery and the slave trade.

"Is not this the fast that I have chosen?
 To loose the bonds of wickedness,
 To undo the bands of the yoke,
 And to let the oppressed go free,
 And that ye break every yoke?" (Isa. 58: 6.)

In accordance with this appeal to his chosen people from Jehovah, Anglo-Israel first in Great Britain thruout all her realms, and then in the United States of America, abolished slavery. The Civil War was fought to maintain the integrity of the Union, "to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free." The divine commission to the people of Israel is "that ye break every yoke." In executing this trust committed to them by the God of nations and ages they are irresistible in their might. The inscription on the old Liberty Bell, cast in England, that hung in Independence Hall in Philadelphia, and that rang out to the waiting people the joyful news that the Declaration of Independence was signed, and that was copied on the larger Centennial Bell, was a quotation from the law of Moses concerning the jubilee, called by the banished prophet of the exile in

his great prophecy concerning the restoration of Israel, "the year of liberty." (Eze. 46: 17.) "Proclaim liberty thruout all the land unto all the inhabitants thereof." Israel did this in ancient days. It was the same race of Israel that did it in modern times. The jubilee of ages is approaching, when under the divine guidance, it will become their duty as well as their privilege to proclaim liberty thruout all the earth to all the inhabitants thereof. This is the mission of Israel. The Messiah, the personal servant of Jehovah, carries on the work which he inaugurated on the earth thru his ethnical servant, Israel. Hence the following language of Isaiah, having a primary reference to the personal servant of God, the Christ himself, looks onward to the execution of his work thru the ages by his ethnical servant, the chosen people of Israel.

"I Jehovah have called thee in righteousness,
 And will hold thy hand, and will keep thee,
 And give thee for a covenant of the people,
 For a light of the Gentiles;
 To open the blind eyes,
 To bring out the prisoners from the dungeon,
 And them that sit in darkness out of the prison house." (Isa. 42: 6, 7.)

Dr. Delitzsch says beautifully: "These words are a decisive proof that the idea of the expression 'servant of Jehovah' has been elevated in chapter 42: 1-7, as compared with chapter 41: 8, from the national base to the personal apex." The race of Israel, chosen of God for accomplishing his work in the world, is the base of this divine pyramidal temple, of which the personal Christ is the apex, "the chief corner stone." The base of this temple abides on the earth while its apex penetrates the heavens. Christ, "the Messenger of the Covenant," diffuses his grace and carries forward his work on earth thru the chosen people of the covenant. The following context relates to the ethnical servant. The race of Israel was transplanted from Palestine to the Islands of the West, and became the great maritime people of the world. They occupied

the end of the earth in the old continent. Jehovah addresses them in these words adapted to islanders and mariners:

“Sing unto Jehovah a new song,
And his praise from the end of the earth;
Ye that go down to the sea, and all that is therein,
The isles and the inhabitants thereof.
Let them give glory unto Jehovah,
And declare his praise in the islands.” (Isa. 42: 10, 12.)

Israel took possession of the islands at the ends of the earth; Israel dominated the sea. God calls on Israel in the islands and on the sea to join in a new song to Jehovah because of the new covenant made with them thru his personal servant, the Holy One of Israel. They gladly obey the call.

Language similar to that addressed to the Messiah as the personal servant of Jehovah is addressed to Israel as his ethnical servant. God sends this message to Israel planted in the islands and to his chosen peoples far beyond them:

“Listen, O isles, unto me;
And hearken, ye peoples, from far. . . .
I will preserve thee, and give thee for a covenant of the people,
To establish the earth,
To make them inherit the desolate heritages;
Saying to them that are bound, Go forth;
To them that are in darkness, Show yourselves.” (Isa. 49: 1, 8, 9.)

In our times the Anglo-Saxons are filling up this appointed destiny of Israel. They are occupying the islands and the far-away coast-lands of the earth. They are inheriting its desolate heritages. They have become the great colonizing race of the world. They have abolished slavery and the slave trade. They are becoming the emancipators of the world, lifting up the earth and establishing a higher, purer, and nobler civilization wherever their sway extends. God decreed that Israel should do this. In executing his decree he accomplishes it thru the Anglo-Saxons. He has not mistaken the heir, but has given, according to his purposes and his promises, the heritage to the right people.

Thru their bondage in Egypt and subjection to various servitudes the people of the elect race were taught from its childhood and thru its youth to hate not only slavery, but all forms of oppression. They have been the champions of human rights and human freedom thruout all ages. Solomon, enlightened with divine wisdom, wrote in the book of Proverbs these words of warning against tyrannical persons:

“Envy thou not the man of violence,
And choose none of his ways.” (Prov. 3: 31.)

Israel was taught and trained in the principles of justice and equity, of liberty and fraternity. They were admonished not to be “afraid of man that shall die, nor of the son of man that shall be made as grass,” nor to dread “the fury of the oppressor,” but to fear and revere Jehovah their Maker, “that stretcheth forth the heavens, and laid the foundations of the earth.” (Isa. 51: 12, 13.)

Solomon, the peaceful monarch, in one of the noblest Psalms of Israel, gives a graphic delineation of the power of the Messianic King in vindicating the poor, crushing oppressors, and ruling the world. He said in prayer and prophecy:

“Give the king thy judgments, O God,
And thy righteousness unto the king’s son.
He shall judge thy people with righteousness,
And thy poor with judgment.

“He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.

“In his days shall the righteous flourish;
And abundance of peace, till the moon be no more,
He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.” (Psa. 72: 1, 2, 4, 7, 8.)

This magnificent Psalm was written by Solomon in all his glory, and voices the prayer of David, his father, the son of Jesse, and his ardent longing that the whole earth may be filled with the glory of God, the God of Israel. Manifestly it looks forward to that happy era for its full realization. The

hope of Israel is expressed in this triumphant and glorious Psalm and its magnificent doxology. The God of Israel exalts the people of Israel under the sway of the King of Israel into a dominion as wide as the world and as enduring as the sun and the moon abounding in holy peace and prosperity.

“Blessed be Jehovah God, the God of Israel,
Who only doeth wondrous things:
And blessed be his glorious name forever;
And let the whole earth be filled with his glory.” (Psa. 72: 18, 19.)

Dr. Moll, in “Lange’s Commentary,” says concerning this Psalm of the Messianic King and his millennial kingdom:

“Such wishes and hopes as these do not float in the air like human phantasies or empty dreams without prospect of realization; they have their sure ground in the *promises* of God respecting the son of David, their historical support in the divine *guidance* of Israel and his kingdom, their constant type in the Theocracy, their transient type in Solomon’s *peaceful rule*, their final fulfilment by the *Messiah* and his *kingdom of God*, their lasting power in the *faith in the blessings*, by which God has decreed and promised to overcome in all generations the curse resting upon them.” (“Commentary on the Psalms,” p. 408.)

Christ is to reign in his people, for his people, thru his people, and by his people, from sea to sea over the whole world. He uses his people Israel as his ethnical servant for the establishment and extension of his kingdom thruout the world. Hence at the time of his first advent the ancient promises concerning this kingdom were recalled with gladness. The virgin Mary after the annunciation to her by the angel Gabriel uttered her magnificent song of praise of which this is the climax expressive of devout gratitude:

“He hath holpen Israel his servant,
That he might remember mercy
(As he spake unto our fathers)
Toward Abraham and his seed forever.” (Lu. 1: 54, 55.)

The birth of Jesus does not destroy the promises given to the fathers, nor prevent their fulfilment, but is the very means appointed of God for their accomplishment. Such was the

conviction of the holy Zacharias, the father of John the Baptist. Filled with the Holy Spirit he prophesied and said :

“Blessed be the Lord, the God of Israel;
 For he hath visited and wrought redemption for his people,
 And hath raised up a horn of salvation for us
 In the house of his servant David
 (As he spake by the mouth of his holy prophets who have been of old),
 Salvation from our enemies, and from the hand of all that hate us;
 To show mercy towards our fathers,
 And to remember his holy covenant;
 The oath which he sware unto Abraham our father,
 To grant unto us that we being delivered out of the hand of our enemies
 Should serve him without fear,
 In holiness and righteousness before him all our days.” (Lu. 1: 68-75.)

These were not false nor vain expectations. They have a distinct Israelitish tone. They give voice to the immortal hope of Israel. Rescued from our enemies, with “freedom to worship God” without fear or molestation, we will serve him in holiness and righteousness and hasten the triumph of Israel under the power of the God of Israel and the reign of the king of Israel in righteousness and peace thruout the world. The hope of Israel is based on the promises given to the fathers. This hope was confirmed by the mission and work of the Messiah, because he confirmed its basis. Paul, the apostle to the Gentiles, said: “Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers.” (Rom. 15: 8.) Simeon, a righteous and devout man, was “looking for the consolation of Israel.” (Lu. 2: 25.) Anna, a prophetess, spake of the child Jesus “to all them that were looking for the redemption of Jerusalem.” (Lu. 2: 38.) The angel Gabriel said to the virgin Mary: “He shall be great, and shall be called the son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” (Lu. 1: 32, 33.) According to this angelic prophecy, recorded in the New Testament, however many Gentiles may be gathered into

the kingdom of Christ, they will be so few in comparison with the seed of Jacob that the reign of Christ is distinguished as a reigning over the house of Jacob. The disciples on the way to Emmaus said to the risen Jesus who, as yet unknown, appeared to them: "We hoped it was he who should redeem Israel." (Lu. 24: 21.) They were not mistaken in their hope, for he does redeem Israel. Their hope was true, for it was based on the unfailing promises of God concerning the redemption of Israel. The prophet declared as a reason for exultation:

"Jehovah hath redeemed Jacob,
And will glorify himself in Israel." (Isa. 44: 23.)

The apostles said to the risen Christ: "Lord, dost thou at this time restore the kingdom to Israel?" (Ac. 1: 6.) They had no question about the restoration of the kingdom to Israel, for this was the teaching of the prophets. They had no doubt about the Messiah accomplishing it. They inquired solely with reference to the time when he would do it. He answered the question which they asked just as it was put, solely with reference to the time. At his own time, appointed of God, he does restore the kingdom to Israel. This is the hope of Israel. "The saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever." (Dan. 7: 18.) This is the unfailing promise of our God. Never abandon the hope based on such a promise.

This was the ethnical hope of Abraham and Isaac, Jacob and Joseph, Moses and Elijah, Isaiah and Daniel, Hosea and Amos, Luke and Paul. This is "the hope of the promise made of God unto our fathers; unto which our twelve tribes, earnestly serving God night and day, hope to attain." (Ac. 26: 6, 7.) It is the hope of freedom from all oppression. It is the hope of proclaiming liberty thruout all the earth to all the inhabitants thereof. It is the hope of equal rights and fair opportunities for every man, woman, and child. It is the hope of freedom to worship God according to the teaching of his own word and

the prompting of our own conscience. It is the hope of the exaltation of the people into sympathy with each other around the world, and into fellowship with God. It is the hope of the reign of righteousness and peace over the earth. It is the hope that the knowledge of the glory of the Lord will be revealed, that all flesh shall see it together, and that it shall cover the earth as the waters cover the sea. Combined with the Christian hope it is in its highest form "the blessed hope," the "appearing of the glory of the great God and our Savior Jesus Christ." (Tit. 2: 13.)

This is the hope for which Paul was enchained, for which Luther broke the fetters of Rome, which William of Orange maintained, for which Cromwell conquered every assailing foe, for which Washington fought, for which Grant triumphed, for which Lincoln and Garfield died, for which Gladstone toiled, for which America lives, and for which Great Britain reigns. It is worth living for this hope of Israel, worth toiling for this hope of Israel, worth fighting for this hope of Israel, worth suffering for this hope of Israel, worth dying for this hope of Israel. The champions of freedom thruout the ages have fought for this hope. For this hope they have died by myriads on myriads. They may not have comprehended all that according to the divine purposes and promises was involved in this hope. But they prized manhood, and loved liberty as the opportunity of developing manhood. They caught glimpses of the visions of triumph and glory seen by the ancient prophets of Our Race. However limited their view of this hope in its full realization, they loved the essence of it better than life itself. The race chosen of God to vindicate this hope, with millions of martyrs, martyrs for truth and liberty, in all ages and in all lands, continues to increase and multiply thruout the world. Their branches have spread. They have encircled the globe. They are filling the face of the world with fruit. They are gaining the supreme dominion of the lands and the seas of this terrestrial planet. This is the hope of Israel,

promised of God in the days of old, and certain to be realized here on the earth in its fulness at his appointed time.

The hope of Israel will never perish from the earth. It has withstood the trials and tribulations and disappointments of more than three thousand eight hundred years. It is stronger than when it sprang into being under the inspiring breath, faithful promises, and confirming oath of the Almighty God, the King of the ages. To-day it is the hope of the "strong nation" of the people. It is the sustaining hope of the promised "Company of Nations" that encircle the world, that are filling up its desolate heritages; that are riding in triumph on the waves of the sea, and are marching in conquering majesty on the high places of the earth. It is the hope of liberty, quiet homes, pervading peace, and permanent happiness for the untold millions of the innumerable seed of the promised multitude of nations that will fill the face of the world with fruit under the benign sway of the Messiah. It is the hope of the conquest of the world by the might of the chosen people who stand for the right. It is the hope of the restoration of the kingdom of Israel, whose sovereignty shall not be left to another people, but which shall break in pieces all the kingdoms of the Gentiles, and which shall stand forever. It is the hope that the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. It is the hope that the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, around the whole world, shall be given to the people—the chosen people who love freedom and home, truth and justice; the people of the elect race purified by ages of divine chastisement, and fitted by their teaching and discipline thru the Times of the Gentiles to crush the oppressor and liberate the oppressed, to christianize and civilize the world, and to wisely administer under their Messianic King the affairs of a universal empire; the people beloved for the sake of the fathers, and protected and preserved for the sake of the children; the people given according

to promise and covenant the islands of the sea, the coast-lands of the earth, and the strategic points of the world; the people whose invincible navies hold the sway of all the oceans, and whose commerce traverses all the seas; the people that with the might of manhood conquer for the rights of man; the people that revere truth and despise shams; the people that maintain law and order and abhor and destroy lawlessness; the people that hate tyranny at home and abroad; the people that reverence the God of the Bible and believe in the Hebrew Messiah; the people of the saints of the Most High:—whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. It is of this people, chosen of God as his own ethnical servant, that the Almighty in infinite benevolence to all his creatures declared his irrevocable decree:

“That nation and kingdom that will not serve thee shall perish:
Yea, those nations shall be utterly wasted.” (Isa. 60: 12.)

This oracle of God belongs to the race of Israel. Do not pervert it by applying it to some church, especially to an apostate church. The time has come when the statesmen of the chosen people should understand this decree of the invisible King of the elect race, and move onward to their appointed task of reviving and renewing the world. The hope of Israel is the hope of universal freedom under Israel's dominion at the jubilee of ages, when, according to the ancient types given to the chosen race, “a great trumpet shall be blown,” Israel's trumpet of the jubilee, which will proclaim liberty thruout all the earth to all the inhabitants thereof. The aspiration of the Anglo-Saxon race is in line with this hope of Israel, of which it is the natural development. Our love of liberty and our hope for mankind we have inherited from Israel, the ancient champions of freedom and manhood. That this is true, and that our statesmen are beginning to see the duty involved in this hope and destiny of Our Race, becomes manifest on reading and pondering a few extracts from the recent eloquent speech of Senator Beveridge in the highest legislative assembly of our

nation. To one versed in the promises to the fathers and their development by the Hebrew prophets, some of his expressions read like a modern declaration of the ancient hope of Israel.

The American senator said of Our Race :

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

Moses, the lawgiver of the elect race, said to Israel :

"Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth." (Deut. 7:6.)

The apostle Peter said to the Israelites of the Dispersion :

"Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who hath called you out of darkness into his marvelous light." (1. Pet. 2:9.)

The American senator said of Great Britain, our mother :

"England's miracle in Egypt, surpassing the ancient one of turning rods into serpents because the modern miracle turns serpents into men, deserts into gardens, famine into plenty—England's work in the land of the Sphinx has solved its profound riddle, exalted not England alone, but all the world, by its noble example, and thrilled to the soul every citizen of Great Britain with civic pride in the achievements of the greatest civilizing empire in the world."

The Hebrew prophet said of Israel :

"I will preserve thee, and give thee for a covenant of the people, to establish the earth, to make them inherit the desolate heritages; saying to them that are bound, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all bare heights shall be their pasture." (Isa. 49:8, 9.)

"The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose." (Isa. 35:1.)

The American senator in characterizing "the ruling tendency of Our Race" said :

"It is the tendency to explore, expand, and grow, to sail new seas and seek new lands, subdue the wilderness, revitalize decaying peoples, and plant civilized and civilizing governments over all the globe. The makers

of the constitution were of the race that produced Hawkins and Drake, and Raleigh and Smith, and Winthrop and Penn. They were of the great exploring, pioneering, colonizing, and governing race who went forth with trade or gain or religious liberty as the immediate occasion for their voyages, but really because they could not help it; because the blood within them commanded them; because their racial tendency is as resistless as the currents of the sea or the process of the suns or any other elemental movement of nature, of which that racial tendency itself is the most majestic."

What makes their racial tendency as resistless as the currents of the sea? Who formed their blood so that it urged them on into great enterprises, vast explorations, and world-wide dominion? Who gave them such a physical nature and indomitable spirit? It was Jehovah, the God of the covenants of promise, who entered into a covenant with even their physical nature, and foretold these things concerning their development. The God of Bethel said to the patriarch Jacob concerning his race:

"Thy seed shall be as the dust of the earth, and thou shalt break forth to the west, and to the east, and to the north, and to the south." (Gen. 28: 14.)

In developing this racial covenant he said thru his prophets:

"In days to come shall Jacob take root: Israel shall blossom and bud: and they shall fill the face of the world with fruit." (Isa. 27: 6.)

"They wandered into the wilderness: her branches were spread abroad, they passed over the sea." (Isa. 16: 8.)

"He hath passed over thru the sea, and hath pressed and smitten billows in the sea." (Zech. 10: 11. Young's Translation.)

"I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return: they shall revive as the grain, and blossom as the vine." (Ho. 14: 5-7.)

"I will sow them among the peoples; and they shall remember me in far countries: and they shall live with their children, and shall return." (Zech. 10: 9.)

These oracles of the living God foretell the destiny of Israel. Every one of them has been fulfilled or is being fulfilled by the earth-encircling people of the Anglo-Saxon race. "The ruling

tendency of Our Race" is described in them. God has been preparing this people for a far greater and grander work than the holding of the Philippines. They may be stepping-stones to the great end he has in view. Yet we may relinquish them for the sake of reaching that greater end, the full fruition of the hope of Israel in the dominion of the world. The supreme crisis may be so near that we may not have time to take care of Cuba and the Philippines. We would be justified in leaving them (Isa. 18: 5, 6) because of the greater demands of the impending crisis involving the destiny of Our Race and the whole world. We will not shirk a manifest duty, but may face greater dangers in the discharge of a grander duty. God's purpose in training Our Race is to make it "the heir of the world." This thought gives a higher significance to the eloquent words of the American senator, which we highly appreciate and admire. Let me appropriate this paragraph:

"Mr. President: This question is deeper than any question of party politics, deeper than any question of the isolated policy of our country even; deeper even than the question of constitutional power. It is elemental. It is racial. (It will precipitate the war of races.) God has not been preparing the English-speaking and Teutonic peoples for a thousand years for nothing but vain and idle self-contemplation and self-admiration. No! He has made us the master organizers of the world to establish system where chaos reigns. He has given us the spirit of progress to overwhelm the forces of reaction throuout the earth. He has made us adepts in government that we may administer government among savage and senile peoples. Were it not for such a force as this, the world would relapse into barbarism and night. And of all Our Race, he has marked the American people as his chosen nation to finally lead in the regeneration of the world. This is the divine mission of America, and it holds for us all the profit, all the glory, all the happiness possible to man. We are trustees of the world's progress; guardians of its righteous peace. The judgment of the Master is upon us: 'Ye have been faithful over a few things; I will make you ruler over many things.'"

We rejoice with thankfulness that these words were uttered in the Senate of the United States, where every senator was in his seat intently listening. It was like a trumpet call

from God to the nation and the race to arouse itself to meet the demands of this era of crisis. God needs heroes now as never before. The young orator found responsive sympathy among the senators, and in the hearts of the chosen people of the nation. Such an oration lifts us up onto a higher plane of manhood. It appeals to the heroic instincts of the Saxon race. It is a blessing to be one person of such a people. How highly God has honored us in making us the executors of his covenant and the heirs of his kingdom! According to promise the prolific people of the elect race already have developed into "a Company of Peoples" (Gen. 28:3) and "a Company of Nations." (Gen. 35:11.) According to prophecy, "They shall fill the face of the world with fruit." (Isa. 27:6.) He has gathered the promised "Company of Peoples" into the "strong nation" of the people in the United States of America. He is gathering the promised "Company of Nations" into the United Empire of Great Britain, whose national emblems of the bullock, the lion, and the unicorn are the scriptural emblems of the ancient people of Israel. Thru these two nations, Manasseh and Ephraim, the "Company of Peoples" and the "Company of Nations," the United States of America and the United Empire of Great Britain, their Messianic King "shall break in pieces the oppressor." The persistent oppressor, who cannot be reformed, is under the divine judgment, and is doomed to be broken in pieces. The Almighty has given a peremptory commission to the chosen people of Israel "to let the oppressed go free," and, in order to accomplish it, he gives them this emphatic command, "that ye break every yoke." (Isa. 58:6.) The breaking of every yoke involves the breaking in pieces of every oppressor who has fastened the yoke upon his serfs and his slaves. This is the mission of Israel. Its full accomplishment is the hope of Israel. The King of the nations endows his ethnical servant Israel with the natural prowess adapted to such a work, and

equips him with the instruments of destruction fitted for it. He said to the elect race of Israel as the warriors of God:

“Behold, I will make thee a new sharp threshing instrument having teeth: Thou shalt thresh the mountains (great empires), and beat them small, And shalt make the hills (the smaller kingdoms) as chaff. Thou shalt winnow them, and the wind shall carry them away, And the whirlwind shall scatter them (and thus destroy them) And thou shalt rejoice in Jehovah, Thou shalt glory in the Holy One of Israel.” (Isa. 41: 15, 16.)

We cannot escape this prophetic destiny of Our Race, even if we desired to do it. But the chosen people have no wish to shirk their national duty nor delay their manifest destiny. They long to realize the hope of Israel. Daniel the prophet, a captive in Babylon, the head of the world-empires of the Gentiles, in revealing to Nebuchadnezzar his forgotten dream about the kingdoms of earth and the stone of Israel, appropriates language from this oracle of Isaiah in describing the final conflicts between the people of Israel and the empires of the Gentiles. The race of Joseph became the stone of Israel.

“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 in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; 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.

“In the days of those kings (kingdoms of the Gentiles) shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” (Dan. 2: 34, 35, 44.)

The Almighty ordains that the Messiah “shall break in pieces the oppressor.” (Psa. 72: 4.) But he also ordains that this work of destruction shall be accomplished thru his ethnical servant, his chosen people Israel. The final and enduring dominion is the empire of the chosen people. Concerning it Daniel the prophet said, as translated by Leeser: “Its rule shall not be transferred to any other people (it belongs peculiarly

to its own people, for whom it is adapted); but (it is so hostile to all oppressive governments that) it will grind up and make an end of all these kingdoms (of the Gentiles), while it will itself endure forever." (Dan. 2: 44.) This language is not applicable to the church of Christ, for it is not its mission to smite, and prostrate, and grind up, and crush, and destroy. The dominion of the chosen people does this in its final conflicts with the kingdoms of the Gentiles. The word which is translated "smite" denotes a repeated stroke such as the clapping of the hands. The stone of Israel prostrates the image of Gentile empire, beats it to powder, and grinds it into dust. Then the empire of the people fills the world.

The wonderful year of 1898 was the beginning of the last era of crisis in the Times of the Gentiles. If we project the image of Nebuchadnezzar across the map of Europe from the Euphrates as it was projected in history, we will find its feet in France and Spain. In the year 1898, opening the new era of crisis, the Spaniard still had a firm foothold in the New World. Appeals, entreaties, and moral suasion had no effect in lessening the oppressive treading down of the people under his foot. Hence he was devoted to destruction. Spain has lost all of her dominions in the Western Hemisphere. We are all familiar with the events by which this was accomplished in our own times. The most succinct and impressive presentation of them which I have heard was in the address of President McKinley at Canton, Ohio, on the 12th of July, 1900, in response to the speech of Senator Lodge, notifying him of his renomination as President of the United States.

President McKinley characterized our recent war with Spain as "A just war for humanity." Concerning it, and the new issues growing out of it he said:

"Some things have happened which were not promised, nor even foreseen, and our purposes in relation to them must not be left in doubt. A just war has been waged for humanity and with it have come new problems and responsibilities. Spain has been ejected from the Western Hemisphere, and our flag floats over her former territory. Cuba has been

liberated, and our guarantees to her people will be sacredly executed. A beneficent government has been provided for Porto Rico. The Philippines are ours, and American authority must be supreme throout the archipelago. There will be amnesty broad and liberal, but no abatement of our rights, no abandonment of our duty. There must be no scuttle policy. We will fulfil in the Philippines the obligations imposed by the triumphs of our arms and by the treaty of peace; by international law; by the nation's sense of honor; and more than all by the rights, interests, and conditions of the Philippine peoples themselves. No outside interference blocks the way to peace and a stable government. The obstructionists are here, not elsewhere. They may postpone, but they cannot defeat the realization of the high purpose of this nation to restore order to the islands and establish a just and generous government, in which the inhabitants shall have the largest participation for which they are capable. The organized forces which have been misled into rebellion have been dispersed by our faithful soldiers and sailors, and the people of the islands, delivered from anarchy, pillage, and oppression, recognize American sovereignty as the symbol and pledge of peace, justice, law, religious freedom, the security of life and property, and the welfare and prosperity of their several communities."

This language of the President of the great Republic is in harmony with the teaching of the oracles of God concerning the mission and work and destiny of his chosen people Israel. The Messianic King of Israel breaks in pieces the oppressor by arming his chosen people who hate oppression with the weapons of war whereby they break in pieces the feet of the image of Gentile empire, and break every yoke, and let the oppressed go free. American Israel has been doing this on a stupendous scale since the beginning of this era of crisis in 1898. Compare the language of our President with the following oracle in Isaiah:

"According to their deeds, accordingly he will repay,
Wrath to his adversaries, recompense to his enemies (such as the Spaniards);
To the islands he will repay recompense.
So shall they fear the name of Jehovah from the west (as in the West Indies),
And his glory from the rising of the sun (as in the East Indies):
When the adversary shall come in like a flood (as in the Boxer revolt in China),
The spirit of Jehovah shall lift up a standard against him." (Isa. 59: 18, 19.)

What standard is this but the standard of the chosen people appointed of God to execute his will? I do not claim that the instances cited as above in the parentheses exhaust the meaning of the prophecy, but select them as notable examples of its fulfilment. The context shows that the oracle relates to events belonging to the time of the end. It was not the design of American statesmen to take possession of the West Indies and the East Indies at the beginning of this crisis, for as President McKinley said: "Some things have happened which were not promised (in the political platform), nor even foreseen (by the wisest statesmen)." But they were foreseen of God, and they were promised by his holy prophets. The marvelous things in the great naval victories in Manila Bay and off Santiago were foretold in these words of the prophet Micah:

"As in the days of thy coming forth out of the land of Egypt
Will I show unto him marvelous things.
The nations (Gentiles) shall see and be ashamed of all their might."
(Mi. 7: 15, 16.)

Those victories arrested the attention of the world, and filled the Gentiles with astonishment and dismay at the might of the American Company of Peoples. The war in the Philippines is accurately described in the next sentences. I quote the language from Lesser's Translation as more definite in meaning.

"They shall lay their hand upon their mouth,
(In token of their astonishment at the victories of Israel),
Their ears shall be deafened (by the roar of Israel's cannon).
They shall lick the dust like a serpent;
Like those that crawl on the earth,
Shall they come forth trembling out of their close places
(As they are doing in the Philippine Islands):
Unto the Lord our God shall they hasten in dread,
And shall be afraid of thee." (Mi. 7: 16, 17.)

The context of this divine oracle shows that it relates to events in the final era of crisis preceding the full restoration of

Israel. Our wonderful victories over the Spanish armadas, and the submission of the Philippines as "they come forth trembling out of their close places," are involved in the prophecy, but do not exhaust its import. These events are typical of more and more like them that are yet to follow in order that the Almighty may fulfil his promises to the chosen people who delight in liberty and justice. It is worthy of notice that among the blessings of which "the people of the islands recognize American sovereignty as the symbol and pledge," President McKinley specifies "religious freedom." This is in harmony with the oracle of the prophet. The God of Israel is mighty in power, and delegates his chosen people to "break in pieces the oppressor." In dread of such power, and rescued from the oppressor, the amazed people hasten unto the Lord our God.

The terrific outbreak of lawlessness and violence in China is another indication that the world has entered the time of the end of the Times of the Gentiles. This must precede the gathering together and the unifying of the scattered peoples of the elect race. An appalling danger urges them to "take counsel together" and to "draw near together" (Isa. 45: 20, 21) for their mutual protection and safety. Common interests that are imperiled are bringing them into common sympathy and racial unity. Jehovah, the God of the covenant, will execute at his appointed time his infallible decree, "Ye shall be gathered one to another, O ye children of Israel." (Isa. 27: 12.) Our petty differences among ourselves will sink into utter insignificance in the presence of the overwhelming demands upon our nation and Our Race in the presence of the supreme crisis of the world which we shall in no wise escape. All efforts to segregate us from our kindred peoples and to isolate us from the world of nations into which the Almighty has thrust us forward will prove unavailing. The crisis of the ages among the nations is at hand, and it will not wait for the petty demands of politicians whose views are circumscribed by their narrow environment. In spite of ourselves the affairs of China have been

projected into the policies of America. President McKinley said concerning the outbreak of lawlessness in China :

“ The sudden and terrible crisis in China calls for the gravest consideration, and you will not expect from me now any further expression than to say that my best efforts shall be given to the immediate purpose of protecting the lives of our citizens who are in peril, with the ultimate object of the peace and welfare of China, the safeguarding of all our treaty rights, and the maintenance of those principles of impartial intercourse to which the civilized world is pledged.”

While this is the language of statesmanship, who can tell whither it will lead us? Where are you going? Whither are the nations tending? The answer of the divine revelation is, to Armageddon. This crisis may not culminate in Armageddon. But it is a preparation for it. It will be followed by crisis after crisis, each increasing in intensity and severity till they all culminate in the final war of Armageddon. This crisis *may* develop the alignment of the nations. We must stand with the chosen people of Our Race, or else fall with the nations that gather in hostile array against it. The decisive fiat of Jehovah is this :

“ Whosoever shall gather together against thee shall fall because of thee.” (Isa. 54 : 15.)

We need to keep in mind “the last great fight of all.” We should direct our international policy with reference to this supreme crisis of the nations.

The mission of the chosen people culminates in the jubilee of ages, when, according to the ancient types instituted of God, they will “proclaim liberty thruout the earth unto all the inhabitants thereof.” (Lev. 25 : 10.) In the Hebrew the word for land also means earth, as I have translated it in this quotation. The elect race has made grand strides in this direction. In the same address, which it was my privilege to hear, President McKinley aroused his audience to the highest enthusiasm by his grand summary of the historical course of our nation during the last forty years, which has been a

fulfilment of the Hebrew prophecies relating to the development of the chosen people of Israel. He said:

“We have been moving in untried paths, but our steps have been guided by honor and duty. There will be no turning aside, no wavering, no retreat. No blow has been struck except for liberty and humanity, and none will be. We will perform without fear, every national and international obligation. The Republican party was dedicated to freedom forty-four years ago. It has been the party of liberty and emancipation from that hour; not of profession but of performance. It broke the shackles of 4,000,000 slaves and made them free, and to the party of Lincoln has come another supreme opportunity which it has bravely met in the liberation of 10,000,000 of the human family from the yoke of — *imperium*. In its solution of great problems, in its performance of high duties, it has had the support of members of all parties in the past and confidently invokes their coöperation in the future.”

According to the oracles of God the mission of the elect race is performed in

“Saying to them that are bound, Go forth;
To them that are in darkness, Show yourselves.” (Isa. 49: 9.)

The people and party and nation that gives heed to this call of God in the “performance” of this work, secures and obtains, according to the promises, the favor and the blessing of heaven. God desires the freedom of all men. Harken to his appeal as he urges Israel to his appointed duty. The prophets were real statesmen.

Is not this the fast that I have chosen?
To loose the bonds of wickedness,
To undo the bands of the yoke,
And to let the oppressed go free,
And that ye break every yoke?” (Isa. 58: 6.)

The Monarch of the nations, the Possessor of heaven and earth, promised to the people heeding and performing these words the most abundant prosperity.

“If thou take away from the midst of thee the yoke,
The putting forth of the finger, and speaking wickedly;
And if thou draw out thy soul to the hungry,
And satisfy the afflicted soul;
Then shall thy light rise in darkness,

And thine obscurity shall be as the noonday:
 And Jehovah shall guide thee continually,
 And satisfy thy soul in dry places,
 And make strong thy bones;
 And thou shalt be like a watered garden,
 Like a spring of water, whose waters fail not. . .
 I will make thee to ride upon the high places of the earth;
 And I will feed thee with the heritage of Jacob thy father:
 For the mouth of Jehovah hath spoken it." (Isa. 58: 9-11, 14.)

These are national and racial blessings. They have been bestowed without stint upon the people and nation and race that have executed the divine commission to break in pieces the oppressor, and to let the oppressed go free. England emancipated her slaves in 1833, and the United States in 1863. In 1898 the American people thru their Government and victorious navy and army broke in pieces the Spanish oppressor, and liberated "10,000,000 of the human family from the yoke of imperialism." This is an earnest of more and more to follow in this line of racial development, for the decree of the Almighty concerning his chosen people is this, "that ye break *every* yoke," and "let the oppressed go free." On these prescribed conditions he promises to give them the heritage of Jacob their father. To him Jehovah said: "Thou shalt break forth to the west, and to the east, and to the north, and to the south." (Gen. 28: 14.) This involves expansion in all directions. This expansion extends over the earth "unto the utmost bound of the everlasting hills." (Gen. 49: 26.) It will secure for them at the time appointed of God, the full realization of the hope of Israel, according to which "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven (which is over the whole earth), shall be given to *the people*—the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 27.)

The ethnical covenant of the God of our fathers he confirmed with his own solemn oath, in order that the chosen

people, his inheritance, in all their conflicts, and especially in their final and fierce conflict with the cumulative despotism of ages, and the anarchistic "forces of reaction thruout the world," might remember it, and heed his admonition to show themselves men. (Isa. 46: 8.) He confirmed the covenant with his oath, binding forever, that they might have a full assurance under his divine guidance and almighty power of their complete triumph over every foe, and of the victorious dominion thru them of truth and liberty, righteousness and peace, thruout the world. The elect race is the heir of the world. (Rom. 4: 13.) The chosen people, as the stars of heaven in multitude and as the sand which is by the seashore innumerable, "shall fill the face of the world with fruit." (Isa. 27: 6.) The "Company of Peoples" and the "Company of Nations" will grow into such a multitude in the midst of the earth that they will become "the fulness of the nations" promised to Joseph and Ephraim. Then all Israel will be saved. Then the hope of Israel will be realized in their supreme dominion under Christ over the earth. Then "they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." (Dan. 12: 3.) Yea, however glorious this may be, more than this is true, for the Messiah himself declared: "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Mat. 13: 43.)

CHAPTER III

The Planting of Israel in Britain, the Islands of the West

"I WILL appoint a place for my people Israel,
And will plant them,
That they may dwell in their own place,
And be moved no more." (II. Sam. 7: 10; I. Chron. 17: 9.)

"In days to come shall Jacob take root;
Israel shall blossom and bud;
And they shall fill the face of the world with fruit." (Isa. 27: 6.)

IN ORDER to the world-wide development of the chosen people of Israel, guaranteed in the covenants of promise given to the fathers, God promised to appoint a place for his people Israel. It was peculiarly fitted for the purpose for which it was designed, for the apostle John says that it was "a place prepared of God." (Rev. 12: 6.) When God prepares a place for a special purpose he adapts it by his creative power to the special purpose which he has in view. Palestine was the central land among the great nations of antiquity, Egypt, Assyria, Babylon, Persia, and Grecia. It was well adapted to the development of Israel into a great nation, and into two distinct nations, whose teaching and training would influence the civilized nations of the ancient world. But it was not adapted to the development of the elect race into many nations that were designed of God and destined by him to fill the face of the world with fruit. For this purpose he prepared another place, and planted in it his chosen people. After ages of wandering among the nations they take root in this place prepared of God and appointed for them. It becomes their permanent home, where they blossom and bud, and from which

they fill the face of the world with fruit. Israel that was lost in the land of Assyria, and hidden for ages from the gaze of the world, was planted in her own place which God prepared for her. Israel is found in the land of the covenant.

God made with King David "an everlasting covenant, ordered in all things and sure" (II. Sam. 23: 5) concerning the kingdom of Israel, in which he as the God of the covenant promised to appoint a place for the planting of his people Israel, that they might dwell in it as their own place, never be driven out of it, and be safe therein from the assaults of the children of wickedness. This is one of the most important of the sure blessings of David. With reference to the race of Israel it is of chief importance, for it is the place appointed of God for the planting of Israel, wherein this racial tree should take root, wherein it should blossom and bud, wherefrom it should send forth its teeming colonies into the desolate heritages of the earth, and finally fill the face of the world with the fruit of its prolific people and free institutions. This covenant is regarded by the Spirit of truth as of such grave importance that it is recorded in two different books, and is referred to frequently in different parts of the Bible. Jehovah said to King David thru Nathan the prophet:

"I will appoint a place for my people Israel,
 And will plant them,
 That they may dwell in their own place,
 And be moved no more;
 Neither shall the children of wickedness
 Afflict (or waste) them any more,
 As at the first, and as from the day
 That I command judges to be over my people Israel."
 (II. Sam. 7: 10, 11; I. Chron. 17: 9, 10.)

But where is this place which God appointed for the planting of Israel? Manifestly it is the place in which the race takes root, and wherein it blossoms and buds. The prophet Isaiah describes the location of this land announced to King David for a new planting of the race, and identifies the people

planted in it. First of all it is a land of islands. Jehovah, the God of the covenant, says concerning it:

“Keep silence before me, *O islands*;
And let the peoples renew their strength.” (Isa. 41: 1.)

These islands are in the west, for the race that enters them comes to them from the east. It is the one race, called in righteousness to his foot, chosen as his ethnical servant for accomplishing his work in the world, his consecrated one.

“Who hath raised up one *from the east*,
Whom he calleth in righteousness to his foot.” (Isa. 41: 2.)

When Deborah and Barak arose to deliver Israel from the oppression of the Canaanites, Barak called Zebulon and Naphtali together, “and there went up ten thousand men at his feet.” (Ju. 4: 10.) So when God arose for rescuing the elect race in their dispersion among the nations he called them in righteousness to his foot by myriads that they might follow his guidance into the covenant-land in the west which he had appointed for the planting of the race in order to its world-wide development. These islands in the west are at the ends of the earth. The settlement of the elect race in them causes great terror among the inhabitants. The prophet says:

“*The isles* saw and feared;
The ends of the earth trembled:
They drew near, and came.
They helped every one his neighbor;
And every one said to his brother,
Be of good courage.” (Isa. 41: 5, 6.)

Here are three distinct characteristics of the land of the covenant promised to King David for the planting of his people Israel, which are sufficient to identify it.

- 1st. This land is a group of islands.
- 2d. These islands are in the west.
- 3d. They are at the ends of the earth, at the extremity of the Old World.

In order to identify the land of the covenant all of these characteristics, clearly defined in the prophecy, must meet in it. Each and all of them meet in only one land on the earth, and that land is the British Islands. They are a unique group of *islands* in the *western* part of the Old World *at the ends of the earth*. One of their capes is called to this day Land's End. In Hebrew they bear the name of Aii Ha-YAM, the Islands of the Sea, or, more accurately, the Islands of the West. Thus Isaiah designates them. This is their name among the Jews to-day.

The olive and the vine are scriptural emblems of Israel. Hosea says: "His beauty shall be as the olive tree." (Ho. 14: 6.) Isaiah says: "The vineyard of the Lord of hosts is the house of Israel." (Isa. 5: 7.) These emblems are what we call in mining parlance "float." They indicate the presence of a lode. Hunt for it. Jehovah gathers the remnant of Israel "as the shaking of an olive tree, and as the grape gleanings when the vintage is done" (Isa. 24: 13) into these Islands of the West at the ends of the earth. He plants in them the chosen people of Israel. He calls on them, secure in their island home, to rejoice in the midst of the appalling crisis that shakes the world, and to give glory to the name of Jehovah, the God of the covenant, the God of Israel. The prophet Isaiah says of them:

"These shall lift up their voice, they shall shout;
For the majesty of Jehovah they cry aloud from the sea.
Wherefore glorify ye Jehovah in the east,
Even the name of Jehovah, the God of Israel, in the Isles of the West."
(Isa. 24: 14-15. Hebrew.)

Here we have struck the lode that leads to the truth. We will sink a shaft on it and find out by exploration how rich it is. The outcroppings are so fine that they indicate a mine of immense value. This language in comparison with that in the sure covenant with David shows that the God of Israel plants the people of Israel in the Islands of the West. How

much gold will it yield on deeper investigation? We will search and see. We will dig deep with the pick of research, and shovel away the barren rock with the discernment of common sense. We will keep the golden nuggets of truth.

God made a covenant with David, ordered in all things and sure. There was nothing haphazard about this covenant. It was all ordered of God. Every promise in it is sure, that is, it is certain of accomplishment in its appointed place and at its appointed time. One of the chief things in this covenant was the land of the covenant, the place appointed by the God of the covenant for the planting of his people Israel, the children of the covenant. Now the Hebrew word for covenant is BRIT or BRET, and the word for island in Hebrew is AI, whence comes our English word Is-land. Hence BRIT-AI or Brit-ain, according to its Hebrew etymology, means covenant-island, or the island of the covenant. Paul B. Du Chaillu says in "The Viking Age": "In the Sagas. . . . Britain itself was called Bretland, and the people Bretar." (Vol. I, p. 19.) Now BRET-land means literally covenant-land, or the land of the covenant, as Britain means the island of the covenant. Here are two witnesses in the ancient names of this land indicating that it is the land of the covenant promised for the planting of Israel in the covenant which God made with David, and the island of the covenant according to the descriptions of the islands in the west at the ends of the earth as given by Isaiah. But, in addition to this, consider the following truths: The Hebrew word for man is ISH. Hence BRIT-ISH means literally covenant-man, or man of the covenant. In Hebrew ISH is "often used as an adjunct to a more definite term," "used collectively for the inhabitants of a country"; while in English ish is used as a suffix "to form patrial adjectives." It is manifest to one who is not blinded by the theories of false science that our use of ish is derived from the Hebrew. Albion is the Hebrew word for whiter as used in the petition of David. "Wash me, and I shall be whiter than snow." (Psa. 51: 7.)

But Albion is the name of England, given to it from its white chalk cliffs along the Straits of Dover. Hence the people who originally gave to the island the name of Albion must have been Hebrews. Britain, Bretland, British, and Albion indicate that the White Island of the West is the land of the covenant promised to the Hebrews, and that it was settled by them according to the promises in the covenant with David and the prophecies of Isaiah. The islands to the northwest of Britain are called Hebrides to this day. Why? How did they get that name? The simple and rational explanation is that they were settled and named by the Hebrews.

We now recur to the oracle of God which describes the location of the land of the covenant, appointed for the planting of Israel, in the Islands of the West at the ends of the earth. I implore you to listen reverently to language of Jehovah which he addressed to the people planted in these Islands of the West. Hear what he says to them. Learn who they are by what he himself says to them. He knows who they are. He is well acquainted with them. He understands their origin, their history, and their destiny. "Hear, O heavens, and give ear, O earth, for Jehovah hath spoken."

" BUT THOU (ART) ISRAEL, MY SERVANT,
 JACOB WHOM I HAVE CHOSEN,
 THE SEED OF ABRAHAM MY FRIEND;
 THOU WHOM I HAVE TAKEN HOLD OF
 FROM THE ENDS OF THE EARTH,
 AND CALLED THEE FROM THE CORNERS THEREOF,
 And said unto thee,
 THOU ART MY SERVANT,
 I HAVE CHOSEN THEE
 AND NOT CAST THEE AWAY." (Isa. 41:8, 9.)

No person need to mistake the meaning of this language. Taken in connection with its context it shows conclusively that the people who are addressed in the islands in the west at the ends of the earth, which can be no other than the

British Islands, the land of the covenant, can be only Israel, the servant of Jehovah, Jacob whom he has chosen, the seed of Abraham his friend. He says: "Keep silence before me, O Islands." (Isa. 41: 1.) Then addressing the people in these islands, the elect race planted there, he says: "Thou art Israel my servant." He is not addressing a person as Cyrus, but a people, a race, the seed of Abraham his friend. They had been cast out of Palestine, and many thought they had been cast away. But God says: "I have chosen thee, and not cast thee away." The exile from the land of promise, the scattering among the nations, and the western movement across Europe were in order to the planting of the chosen seed of Abraham his friend in Britain, the island of the covenant, in ancient Bret-land, the land of the covenant. He called them from the ends of the earth in Asia and from its corner in Palestine; he took hold of them by the might of his power and transported them northward over rivers and thru mountains into Europe, and then westward across the continent into the coast-land and corner-land of the old world, and then transferred them to an island, an island forever separated from the continental lands, an island which was to be the permanent home-land of the race, however widely it might spread over the earth from that chosen center of the race.

The great historian, E. A. Freeman, in his lectures on "The Origin of the English Nation," says in words which furnish a fitting comment on this prophecy:

"We have settled on an island — an island which was long looked on as another world — an island which has had its own history, its own revolutions, its own continental friends and enemies, but which has always refused every sign of subjection or homage to the kings and Cæsars of the main-land. The mere fact of living on an island — on an island that is large enough to move in a sphere of its own, and not to be a mere appendage to any neighboring part of the main-land — was of itself enough to stamp us with a peculiar insular character, to make us for some purposes stand by ourselves in opposition even to the most closely allied of continental nations." (P. 60.)

In this way, in the new planting of Israel for their world-wide development, God put into execution his ancient decree concerning them, announced by Balaam and recorded by Moses:

“Lo, it is a people that dwell alone,
And shall not be reckoned among the nations.” (Num. 23: 9.)

God separated them from all others in order to prevent their being absorbed and assimilated by any others. Their isolation here was greater than it was in old Palestine. The land of the covenant was a better place in which to plant the elect race for its world-wide expansion than the land of promise. While Canaan faced the sea, Britain was surrounded by the ocean, and was adapted by nature to the oceanic development of its race over the world.

In his great work on “The Viking Age” Paul B. Du Chaillu traced our fathers back to the shores of the Euxine. He says:

“The manly civilization the Northmen possessed was their own: from their records, corroborated by finds in Southern Russia, it seems to have advanced north from about the shores of the Black Sea.” (Vol. I, p. 4.)

But this is the very region according to Jeremiah and Micah into which Israel of the Ten Tribes in their movement “toward the north” (Jer. 3: 12), and their passage thru the gate of the Caucasian Mountains (Mi. 2: 12, 13; 6: 1, 2) entered, to which they gave the names Scythia and Sarmatia, where they dwelt, and in obedience to a divine command erected their “high heaps” as “waymarks of their progress.” (Jer. 31: 21.) E. A. Freeman, a prince among English historians, says: “The Goths and other Teutonic nations are spoken of (by ancient writers) as Scythians and Samaritans.” (“Encyclopædia Britannica,” Vol. X, art., “Goths.”) Now Scythians and Samaritans each are ancient scriptural names of the pure-blooded Israelites of the Ten Tribes. If ancient writers had a fondness for obsolete names, as he says, they must have had some reason for this fondness. They called the Teutonic nations Scythians and Samaritans because they were Scythians and Samaritans by name and nature. They were the

exiled house of Israel from Palestine, the two chief cities of the Ten Tribes having borne the names of Samaria and Scythopolis. The Teutonic tribes that settled on the continent were absorbed and assimilated by the Latin and Keltic races. But their purest remnant moved *en masse* into Britain. Green says in his "History of the English People": "What strikes us at once in the new England is this, that it was the one purely German nation that rose upon the wreck of Rome." (Vol. I, p. 31.)

We frequently name people from their object of worship. We are called Christians because we worship Christ. The Israelites of the city and district of Samaria worshiped the golden calves made by Jeroboam. The Hebrew word for calf is ENGEL. It occurs twice in this prophecy of Hosea:

"He hath cast off thy calf (engel), O Samaria:
Mine anger is kindled against them:
How long will it be ere they attain to innocency?

"The workman made it, and it is no god:
Yea, the calf (engel) of Samaria shall be broken in pieces." (Ho. 8:5, 6.)

These Israelites in Samaria who were worshipers of the calf, or engel, were named after their god, Engels. The Hebrew word for heifer is the same term engel in its feminine form. The prophet Hosea says:

"Ephraim is a heifer that is taught." (Ho. 10:11.)

The prophet Malachi says: "Ye shall go forth, and gambol as calves (or ENGLI) of the stall." (Mal. 4:2.) From their custom of worshipping the golden calf the Samaritan Israelites were called Engels. They were carried into exile by the Assyrians and located in Media on the River Gozan or Kisel Usen which flows into the Caspian. Furst says: "The River Gozan is the Kisel-osen, which rises in the northern part of the Zagros range and flows into the Caspian Sea." This region is south of the River Araxes. Into the country bordering on the Araxes, Sharon Turner, in his "History of the Anglo-Saxons," traced our ancestors. According to the testimony of the Bible and the Assyrian monuments this was the

land of exiled Israel. They moved northward thru the Pass of Dariel, and thence westward into Germania and northwestward into Scandinavia. God declared concerning Israel: "I said, I would scatter them into corners." (Deut. 32: 26.) They were exiled into a corner of Media. They moved northward into the corner-land between the Caspian and the Black Seas, they passed thru the gate of the mountains into the southern corner of Russia, and moved from thence westward into "the corner-land between the Baltic and the Slie." Freeman says in his lectures on "The Origin of the English Nation":

"The name of *Angeln*, which seems in earlier times to have reached over a much larger region both north and south of the Eyder, is still borne by a small district in Southern Sleswick, forming a sort of corner between the Baltic and the River Slie. That land is the oldest England, the land which has always uninterruptedly borne the English name, no doubt from times older by many ages than the first English settlements in Britain. I need not tell for the ten-thousandth time the tale of Pope Gregory and those who were 'Non Angli, sed angeli.' But it may be less widely known that an ancient German writer gravely discusses whether the English, alike in the older or the newer *Angeln*, were so called from their *angelic* faces, or because they dwelt in a corner, or *angle*, of the land." (P. 47.)

Taking a comprehensive view of the history of the elect race it is evident that in their dispersion they were called Engels because they worshiped the calf, in Hebrew the engel. They were called Angles because they dwelt in a corner, or angle of the land. They had in comparison with other people such angelic faces, because they were the chosen people of the Lord, and they inherited the beauty of Sarah, Rebekah, Rachel, and Joseph. Their fair complexion and beauty of countenance are among their racial characteristics.

The Engels moved *en masse* from their old home between the Baltic Sea and the Slie River into Britain. John Richard Green says in his book on "The Making of England":

"It is in the heart of this peninsula (which juts from the shores of North Germany to part the Baltic and the Northern Seas) that we still find the district which preserves their name of Angeln, or the Engleland; and, from the desert state of this district as men saw it hundreds of years afterwards, it would seem that, unlike their Saxon neighbors, the bulk of whom

remained in their own homesteads, the whole Engle people forsook their earlier seats for the soil of Britain. Such a transfer would account for the wide area of their conquests." (P. 48.)

Now in the course of this investigation let us not forget the promises of God and his covenants. God said in the covenant which he made with David: "I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place and be moved no more." (I. Chron. 17: 9.) Hence this place was called in the ancient tongue of our fathers Bret-land, the land of the covenant, and Brit-ain, the island of the covenant. The early British settlers came to the land of the covenant from Palestine by way of the Mediterranean Sea and the Atlantic Ocean in their ships. But the Saxons and the Engels went by land and occupied ages in their migration from Western Asia into Western Europe. When these two branches of the elect race, parted for 1,260 years, met in the land of the covenant they were utter strangers to each other, but finally they have coalesced into one people. British, Scotch, Irish, the Welsh, the Picts, and the Danes as well as the Engels, the Saxons, and the Jutes, with the Normans to weld them all together into a compact national unity, are men of the covenant, offshoots of the elect race, gathered together and planted together in the land of the covenant that they might grow together till the place became too narrow for them. (Isa. 49: 19.) Then they sent forth their swarming colonies into the desolate heritages of the earth (Isa. 49: 8), and now are filling the face of the world with fruit. (Isa. 27: 6.) This is the scheme of divine Providence, in its conception and execution grand beyond all possibility of expression.

I have not been perverting the words of the living God, neither have I distorted the facts of history to suit these words. In full view of the promises and covenants and prophecies to which I have called your attention listen to these candid words of the thoughtful historian, Freeman:

"This island in which we live is the Isle of Britain; that is a purely geographical name, which may be rightly given to that island at any stage

of its history. But England is simply the land of the English, the land in which Englishmen are at any time dwelling. We give, and rightly give, that name to part of the Isle of Britain, to that part of the island in which Englishmen dwell. That part of the Isle of Britain became England, because Englishmen gradually conquered and dwelt in it between the fifth century and the eighth. But we all know that there is another England, an England beyond the Western Sea, that New England in which Englishmen began to dwell eight hundred years later. And you may not all know that there is yet another England still. As there is beyond the Western Sea an England newer than this England in the Isle of Britain, so there is also, beyond the Eastern Sea, another England which is older. There is an England which was England before Englishmen settled in the Isle of Britain, namely, the land from which Englishmen came to the Isle of Britain, and part of that land keeps the English name to this day." ("The Origin of the English Nation," pp. 16, 17.)

"As the various Teutonic Tribes in Britain gradually formed one nation, that nation came to be known, alike to itself and to the men of continental lands, by the name of the tribe which had won for itself the largest heritage of the conquered soil. The name of Angles, or English, became the name of the united people—a name which they have handed on to their children to this day. It is our true national name, which has been ours for a thousand years—a name which carries us back to the earliest days of our history in the Isle of Britain, and which carries us farther back to the old home of Angles in the corner-land between the Baltic and the Slie." (*Ib.*, p. 51.)

I would add that to one versed in the teaching of the prophets the name Engels carries us still farther back to its real origin in the Samaritan worship of the engels, the two calves of gold which Jeroboam made as the visible symbols of Jehovah (I. Ki. 12: 26-33). Ephraim became an Engel.

"Ephraim is a *heifer* that is taught
That loveth to tread out the grain;
But I have passed over upon her fair neck:
I will set a rider on Ephraim." (Ho. 10: 11.)

This was written 3242 A. M. or 757 years before Christ. If the name of Engels for Israel was associated with the apostasy of Israel into idolatrous worship it was also associated with their reformation and return to the true worship of Jehovah. In the 31st chapter of his prophecy Jeremiah foretold the conversion and complete restoration of the house of Israel

in the latter days under the power of the new covenant. In the midst of this prophecy the chastised and penitent Ephraim in bemoaning himself calls himself an Engel. In the authorized version the word is rendered "bullock," which is one of the emblems of England, as it was of ancient Israel. Moses said in the blessing of Joseph :

"The firstling of his bullock, majesty is his :
And his horns are the horns of the wild-ox, or unicorn." (Deut. 33 : 17.)

The bullock and the unicorn are notable emblems of England as they were of the house of Joseph. One of the popular designations of England to-day is John Bull. The word Engel which Ephraim applies to himself is translated in the Revised Version "calf." The following is the significant language of the prophecy touching the Engel accepting the yoke :

"I have surely heard Ephraim bemoaning himself thus,
Thou hast chastised me, and I was chastised,
As a calf (ENGEL) unaccustomed to the yoke :
Turn thou me, and I shall be turned ;
For thou art Jehovah my God.
Surely after that I was turned, I repented ;
And after that I was instructed, I smote upon my thigh :
I was put to shame, yea, even confounded,
Because I did bear the reproach of my youth." (Jer. 31 : 18, 19.)

This language of Ephraim is the language of faith in Jehovah, whom he accepts as his God. Once it was written of him, before the exile, by Hosea the prophet :

"Ephraim is joined to idols : let him alone." (Ho. 4 : 17.)

But this younger son, having journeyed into a far country, having felt for a long time the power of the divine discipline, is brought at last by the divine chastisements to his senses. He came to himself. Then was fulfilled what Hosea also foretold concerning this same race :

"Ephraim shall say, What have I to do any more with idols." (Ho. 14 : 8.)

He abandons idolatry henceforth and forever. It is Ephraim who says : "Thou art Jehovah my God." The divine

power reaches forth after Ephraim. The divine hand takes hold of Ephraim in his exile. The new covenant reaches Ephraim. He is instructed concerning the gospel of Christ, and perceives his sins. The Almighty turns him to himself, and he is turned. He believes in Jehovah, the God of his fathers. He turns from his sins. He submits to the yoke of the divine guidance. He takes upon him the yoke of Christ and finds rest for his soul. But all this while he is an Angel, for a while rejected in his idolatry, but now more of an Angel than before, accepting the divine chastisement, and meekly bearing the yoke of the Messiah. The Hebrew Angel submits to the Hebrew Messiah. They enter into the fulness of God's salvation. They go forth as his *angeloi*, the messengers of his salvation to the whole world, and in their delight they gambol as calves, *Engli*, of the stall. The Angels are filled with the fulness of his blessings, and find their delight as his *angeloi* or messengers in imparting them to others over the wide world. The rider which God set on the Angels is Christ.

In the name *Angles* we are carried "back to the old home of *Angles* in the corner-land between the Baltic and the *Slie*," and far beyond it to the corner-land of Arabia where Jehovah gave solemn warning to Israel thru Moses, saying to them: "I would scatter them into corners." (Deut. 32: 26.) Moses declared to them: "Jehovah shall scatter thee among all peoples, from the one end of the earth even unto the other end of the earth." (Deut. 28: 64.) This involved a dispersion of the people of the elect race into the utmost corners of the world. Concerning their ethnical chastisement Jehovah said to them: "I also will chastise you seven times for your sins. . . . And you will I scatter among the nations." (Lev. 26: 28, 33.) The scattering was a punishment for their iniquity, and yet it became a means for their salvation. During the first half of the seven times of chastisement the judgment of God towards them is manifested in the divine discipline of the elect race; during the second half of the seven times the scat-

tering is turned into a sowing of the select seed of the elect race into the islands and coast-lands of the earth because he intends that "they shall fill the face of the world with fruit." (Isa. 27: 6.) You may scatter without sowing, but you cannot sow without scattering. The strategy of Providence is displayed in this that he turned the scattering of the chosen people into a sowing of them in the earth. Hence Jehovah declares: "I will sow her unto me in the earth." (Ho. 2: 23.) Again he says concerning this sowing of the chosen people:

"I will sow them among the peoples;
And they shall remember me in far countries." (Zech. 10: 9.)

These far countries are the corner-lands of the earth, the choice angles of the globe, which give the Angles who are sown in them and therein take root and grow, the coign of vantage in the impending crisis of the nations in the whole terrestrial creation. When the God of the covenant gathered Israel to plant them according to his promise in the land of the covenant, the British Islands in the West, he called them as "the Angles" from "the corners of the earth." (Isa. 41: 9.) The name Angles is justly significant of the characteristics of the people who, driven from their home-land in Palestine into a corner of Media, passed northward into a corner of Asia, and thence thru the gate of the Caucasus Mountains into a corner of Russia, and from thence took possession of a corner of Europe between the Baltic and the Slie. They persist thru the ages in manifesting their old characteristics. During the second half of the Times of the Gentiles they have taken root in every corner they have seized. They took possession of a corner of Britain, and from thence of a corner of America, a corner of India, a corner of Australia, a corner of New Zealand, a corner of the Malay Peninsula, a corner of Malta, a corner of Cyprus, a corner of Egypt, a corner of the Soudan, a corner of South Africa, a corner in Manila Bay which gave them a corner of the East Indies, and a corner at Santiago which gave them a corner of the West Indies, till finally they have got "a corner"

on the world, and are gaining, according to promise and prophecy, the supreme dominion of its islands and continents. They are the seed of Jacob, and as such they are a race of supplanters. Jacob said of them: "Let them be as prolific as fishes in the midst of the earth." (Gen. 48: 16.) The King of the nations is a great Angler. He declared concerning them:

"Behold, I will send for many fishers,
Saith Jehovah, and they shall fish them;
And afterwards will I send for many hunters,
And they shall hunt them from every mountain,
And from every hill, and out of the holes of the rocks." (Jer. 16: 16.)

Jehovah calls for fishers for his people and hunters for his elect race. Now is the time to angle for the Angles, and to hunt for the Engels. You can fish all seas for the Angles. They are the seed of Ephraim of whom the oracle says:

"He hath passed over thru the sea,
And hath pressed and smitten billows in the sea." (Zech. 10: 11.)

You can hunt all mountains for the Engels, for they were to extend, according to the racial covenant of promise,

"Unto the utmost bound of the everlasting hills." (Gen. 49: 26.)

The gathering together of this race into a compact ethnical unity will be the greatest and the grandest achievement in the history of nations. The Almighty is preparing the way for it. He says: "I will gather them from the uttermost parts of the earth." (Jer. 31: 8.) He recognizes his chosen people as the Angles, the corner-men of the world. For in the final era of crisis when he gathers the elect race of Israel for the great consummation of human history, the prophet Isaiah says:

"He shall set up an ensign for the nations,
And shall assemble the outcasts of Israel,
And gather together the dispersed of Judah
From the four *corners* of the earth." (Isa. 11. 12.)

They are scattered into all corners; they control, with the exception of Constantinople, the strategic corners of the globe;

and they hold under the power of the Almighty, according to the promises which he gave to our fathers, the angles of human destiny over the world. The covenant of Jehovah given to Abraham, the friend of God and the father of the many nations of promise, is this imperial decree of the Omnipotent One:

“Thy seed shall possess the gate of his enemies.” (Gen. 22:17.)

The various tribes that passed over from the continent of Europe and settled in the British Islands were branches of the great Teutonic race. Mr. Freeman says in his lectures on “The Origin of the English Nation”: “*Teuton* and *Dutch* are, in truth, only two forms of the same name. The word comes from *peod*, people or nation; each nation, of course, thinking itself *the* people or nation above all others.” (P. 25.) To the same effect testifies Walter W. Skeat, professor of Anglo-Saxon in the University of Cambridge, in his “Etymological Dictionary.” He says: “Deutsch, literally, belonging to the people; Anglo-Saxon *peod*, a people, nation. From the same base, written *tiut*, was formed the Latinized word, *Teutones*, whence English *Teutonic*.” The new “Standard Dictionary” of Funk and Wagnalls says: “The name Teuton means ‘the people,’ as opposed to foreigners.” Our fathers from ancient days persisted in calling themselves *the people*. From this expression of their thought that they were the people comes our modern conception and expression of the Teutonic race, which, according to its origin, means the race of the people. The history of this race justifies this designation, for it is the only race in which the people always have been of supreme importance. With the Greeks the chief thing was culture. Hence their antithesis was this: the Greeks and the barbarians. But with the Teutonic race the chief thing was the people. Hence their antithesis was this: the people and the nations.

But the people is the scriptural name of Israel, and is frequently used in the Bible as an ethnical name in antithesis to the nations or the Gentiles. When Christ gave to Paul his

apostolic commission he said to him, "delivering thee from *the people*, and from the Gentiles, unto whom I send thee." (Ac. 26: 17.) The people is used specifically to denote the Israelites of the Ten Tribes in the record of the schism in the nation.

"So the king hearkened not unto *the people*; for it was a thing brought about of Jehovah. . . . And when *all Israel* saw that the king hearkened not unto them, *the people* answered the king, saying What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O *Israel*: now see to thine own house, David. So *Israel* departed unto their tents." (I. Ki. 12: 15, 16.)

In the context the people is used for Israel in antithesis to the house of Judah. The nation of the people is the nation of Israel: the race of the people is the race of Israel. The scriptural use of the term is indicated by the Hebrew parallelism in the following lines from Isaiah:

"The Lord sent a word into *Jacob*,
And it hath lighted upon *Israel*,
And all *the people* shall know,
Even *Ephraim* and *the inhabitant of Samaria*." (Isa. 9: 8, 9.)

Here "the people" is used as the equivalent of "Jacob," "Israel," "Ephraim," and "the inhabitants of Samaria." Isaiah utters a beautiful motto for our national banners:

"Prepare ye the way of the people." (Isa. 62: 10.)

The prophet Daniel in foretelling the final outcome of the conflict of the world-empires of the Gentiles with the chosen people of Israel, says: "The greatness of the kingdoms under the whole heaven shall be given to the people" (Dan. 7: 27), and again, "nor shall the sovereignty thereof be left to another people." (Dan. 2: 44.) The only race which uses the designation "the people" as a distinctive name is the race of Israel. In sacred history they are called "the people," "the seed of Jacob"; in secular history they are called the Teutonic race, which translated into common parlance, is the race of the people.

When the children of Israel went forth out of Egypt "A mixed multitude went up also with them" (Ex. 12 : 38), many of whom fell in the wilderness. (Num. 11 : 4, 33, 34.) So in the far greater migration thru the wilderness of the world, a mixed multitude was joined to the Teutonic race of Israel, and went with them, but was not of them. Jehovah sifted the house of Israel among the nations till the chaff and the cheat and the darnel were separated from them, and he held the pure race by itself in the sieve of his providence. Thus saith the King of the ages concerning the sifting of the elect race :

" Lo, I will command,
 And I will sift the house of Israel
 Among all the nations,
 Like as grain is sifted in a sieve,
 Yet shall not the least grain fall upon the earth.
 All the sinners of my people shall die by the sword,
 Who say, The evil shall not overtake nor prevent us."
 (Am. 9 : 9, 10.)

Jehovah is the Commander-in-chief of the race of Israel and directs all of their ethnical movements with the skill and power of a farmer sifting grain in a sieve. They were tossed to and fro with the might of omnipotence in their wanderings among the nations. This was not for their destruction, but for the purpose of sifting them thuroly. They needed the sifting. They were not fit to be sown in the earth till they were sifted. He did not lose his control of the race when in his national judgments upon them he blew them forth out of Palestine. He sifted them thru the whirlwind of the nations, never letting them get out of the sieve in his hand, keeping the chosen people together, and purifying them for the great destiny which he had in store for them. The God of Israel is a great husbandman. After he sifted the elect race he sowed the chosen people in the earth for a world-wide harvest. He is too wise to sow seed that is mixed with tares. (It is the adversary that sows the tares among the wheat.) He sowed good seed in his field, select seed, seed that had been sifted among the nations,

and resifted thru the ages. The sifting of the elect race was accomplished during the whirlwind of the nations in the Teutonic crushing of the Roman empire. Then the remnant of Israel that escaped, the good and solid grains of wheat that remained in the sieve after the sifting, were sown and planted according to his promise in the Islands of the West, the land of the covenant, whose seed was afterwards sown in the earth. God was in command of those tremendous ethnical convulsions that overthrew the Roman empire and sifted Teutonic Israel. The things that were done were accomplished thru his directions. He was working as the Supreme Statesman of the ages for the great future.

In his lectures on "The Origin of the English Nation," E. A. Freeman says, concerning "our English nation, with our laws, our language, our national being,"

"It is a Teutonic fabric, and in all that forms the personal identity of the fabric it remains a Teutonic fabric to this day. We are essentially Teutonic, and, among the various Teutonic branches, we are preëminently Low-Dutch. Whatever comes from any other source is mere addition and modification in a preëxisting fabric. At the very utmost it is a foreign shoot, grafted in artificially upon the original and still abiding stock." (P. 38.)

The historian Freeman is a man of thuro research and profound thought. He has investigated the origin of the English nation with reference to the tribes of Europe which formed it. It is scarcely possible that he can be mistaken in his conclusion that the English nation with its laws, language, and national being, is "a Teutonic fabric, and in all that forms the personal identity of the fabric it remains a Teutonic fabric to this day." What is the consequence of this? If the Teutonic race in its origin and nucleus is Israelitish, then the English nation, which is the purest remnant of the Teutonic race according to history, is Israelitish, and is the heir of the promises belonging to "the remnant of Israel." Hear the testimony of the divine word on this point.

“For thus saith Jehovah,
Sing with gladness for Jacob,
And shout for the chief of the nations:
Publish ye, praise ye, and say,
O Jehovah, save thy people, the remnant of Israel.” (Jer. 31 : 7.)

Scarcely any intelligent person will deny that Great Britain is to-day the chief of the nations. But the Hebrew parallelism in this divine oracle indicates that the chief of the nations is the remnant of Israel. How can this be? History gives the explanation. After their subversion of the Roman empire it was the purified remnant of Israel, known in secular history as the remnant of the Teutonic race, that God planted in the British Islands, the land of the covenant. England is the offspring of this remnant. The Scotch and the Irish are the descendants of “the escaped of Israel,” who fled from Palestine in their ships and entered the land of the covenant via the Mediterranean Sea and the Atlantic Ocean. In due time the Almighty united them into one great people, “the chief of the nations,” the descendants of the sifted and chosen remnant of the elect race. The ethnical promises belong to this remnant.

Prominent among the invaders and conquerers of Britain were the Saxons. Who were they? The name itself is indicative of their Israelitish origin. God said to the patriarch Abraham concerning the name of the elect race:

“In Isaac shall thy seed be called.” (Gen. 21 : 12.)

This denotes that the race of promise was to be called or named after Isaac, the child of promise, as well as descend from him. Hence they were called I-Saacs-sons. The first syllable in the original is the Hebrew yod, the smallest letter in the Hebrew alphabet. Forming no part of the root of the word it readily would be dropped in the compound form. Thus I-Saacs-sons would become Saacs-sons. A simpler form of this is Sacsons. As X is equivalent to cs or ks, Sacsons becomes Saxons. The name in its trilateral root appears in the Scythian inscription on the Behiston rock.

Saxons, meaning sons of Sak or Sacā, is a patronymic, and appears in a great variety of forms. Suna is the Sanscrit for sons. Hence, an ancient form of the word is Sacasuna. By the Greeks they were called Sakai, and by the Romans Sacæ and Saxones. Jacob said of the sons of Joseph: "Let my name be named on them, and the name of my fathers Abraham and Isaac." (Gen. 48: 16.) Accordingly we find that a little while before the captivity the house of Joseph were appropriating to themselves the name of Isaac as they had for a long time borne the name of Israel. They said to the prophet Amos in deep indignation at his severe rebukes:

"Prophesy not against Israel,
And drop not thy word against the house of Isaac." (Am. 7: 16.)

He recognized their right to this designation, for he himself used it in addressing them as their distinctive name. He said to them touching the impending national judgment:

"The high places of Isaac shall be desolate,
And the sanctuaries of Israel shall be laid waste." (Am. 8: 9.)

They carried this name with them into the wilderness of their wanderings. As they were driven forth from the Lord's land they clung to the ancient promise given to Abraham, "In Isaac shall thy seed be called," and called themselves I-Saac's sons, or Saxons. In Christ we are Christians; in Isaac we are Saxons. Their name is famous in ancient history as the Sacæ, who were the champions of personal freedom:

Dr. George Moore says in his learned work on "The Lost Tribes," evincing research among Eastern inscriptions:

"These Sacæ are too peculiar in their rise and history not to be intended by Providence as one of the grand way-marks by which the patient and humble inquirer after evidences of Divine purpose in the distribution of mankind may expect to be directed in the right road to the end he seeks; for he knows that all that stands prominently forwards in the world's history is intended in a special manner to elucidate some point in the prophetic Word. The ways of God to man, as verbally revealed on the principles of moral law in the books and in the experiences of the Hebrew

people, are also revealed in the world's history. There is indication that the Sacæ, if they took not their name from the house of Isaac, were at least connected with Isaac's descendants. The word *Sacæ* or *Sakai* is remarkable in the history of language, and the philologists have been unable satisfactorily to trace its origin. The word Isaac is equally remarkable, but we are told its derivation in the story of Isaac's parentage and home-life. It is from (a trilateral root composed of the three Hebrew letters Tsade, Kheth, and Kuph), and means laughter, either as expressive of derision, incredulity, or joy. The initial I is not essential to it, and is perhaps prefixed to make it a personal as well as prophetic designation. Now, as we find this name adopted by the house of Israel and applied to them by the prophet Amos, who denounced them and their idolatries in this name not long before their banishment, we have only to discover reason and occasion for their using this designation afterwards to account at once for the name Sacæ and all that is connected with it. In Amos the word Isaac is employed as synonymous with Israel." (PP. 96, 97.)

"Could we find the word Sacæ spelt in characters equivalent to the three letters that form the root of the word Isaac, the question would be almost decided, for the word is too peculiarly Hebrew in its form to have any other derivation than that assigned to it in Holy Writ. Now, I think we have the word precisely in those equivalents in the Scythic version of the Behistun inscription so ably presented to us in the memoir thereon by Mr. E. Norris. This version may, or may not be Scythian; it is enough for our purpose that we find the word we want inscribed on a rock in Persia about the time of Cyrus. The word consists of three characters, which Mr. Norris renders Saakka, but which in Hebrew equivalents would probably stand as the very word Isaac without the initial yod, which properly makes no part of the name." (P. 107.)

Historians in seeking for the origin of the Saxons have traced them back to the Sakai, and located them in Sacasena in Armenia between the Caspian Sea on the east and the Euxine on the west, south of the River Cyrus and north of the Araxes. Sharon Turner, F. A. S., wrote a "History of the Anglo-Saxons," published in three volumes, which is held in high esteem. In tracing the origin of the Saxons he says:

"The Saxons were a German or Teutonic, that is, a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded, the Sakai or Sacæ, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. Sakai-suna, or the sons of the Sakai, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon. The Sakai, who in Latin are called Sacæ, were an important branch of the Scythian nation.

They were so celebrated that the Persians called all the Scythians by the name of Sacæ; and Pliny, who mentions this, remarks them among the most distinguished people of Scythia. . . . They seized the most fertile part of Armenia, which from them, derived the name Sakasina; they defeated Cyrus; and they reached the Cappadoces on the Euxine. This important fact of a part of Armenia having been named Sakasina, is mentioned by Strabo in another place; and seems to give a geographical location to our primeval ancestors, and to account for the Persian words that occur in the Saxon language, as they must have come into Armenia from the northern regions of Persia.

“The name Sacasena, which they gave to the part of Armenia they occupied, is nearly the same sound as Saxonia. Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxones. . . . There was a people called Saxoi, on the Euxine, according to Stephanus. We may consider these also, as a nation of the same parentage, who, in the wanderings of the Sakai, from Asia to the German Ocean, were left on the Euxine, as others had chosen to occupy Armenia. We may here recollect the traditional descent of Odin, preserved by Snorre in the ‘Edda’ and his history. This great ancestor of the Saxon and Scandinavian chieftains, is represented to have migrated from a city on the east of the Tanais, called Asgard, and a country called Asaland, which imply the city and land of the Asæ, or Asians. Odin is stated to have moved first into Russia, and thence into Saxony.” (Vol. I, pp. 114-117.)

Herodotus, the father of secular history, in stating the story concerning the origin of the Scythians, in which he says: “I am more inclined to put faith than in any other,” declares, “that the wandering Scythians once dwelt in Asia, and there warred with the Massagetæ, but with ill success; they therefore quitted their homes, crossed the Araxes, and entered the land of Cimmeria.” (Book IV, ch. 11.) In crossing the Araxes to enter Cimmeria they must have moved from south of the Araxes. But the region south of the Araxes is what Sharon Turner calls “the northern region of Persia,” the mountain land of Media. This is the very land into which, according to the Bible, the house of Isaac was carried into exile. The sacred record says, as translated by Dr. Robert Young, “The king of Asshur goeth up into all the land, and he goeth up to Samaria, and layeth siege against it three years; in the ninth year of Hosea hath the king of Asshur captured Samaria, and removed Israel to Asshur, and causeth them to dwell in

Halah, and in Habor, by the River Gozan, and in the cities of the Medes." (II. Ki. 17: 5, 6.) Oxonian says: "The one river of ancient Media has kept its name down to the present day, and is the River Gozan." ("Israel's Wanderings," p. 42.) Herodotus says that the Scythians "crossed the Araxes" in their northward migration. Hence they came from south of it. But the region south of the Araxes is the mountain land of Media which is drained by the River Gozan. Our Saxon fathers came out of the very region into which the Bible and the Assyrian monuments put the exiled house of Isaac, the original I-Saacs-sons or Saxons. (See the map of Israel's wanderings.) The ethnical name of Saxons which we bear is a fulfilment of the promise of God to our father Abraham, "In Isaac shall thy seed be called."

The Northmen who moved down from the north into France softened their name into Normans, and under William, the Conqueror, moved into England, defeating the Saxons at the battle of Hastings. They played an important part in the formation of the English nation. But they belonged to the same race as the Engels and the Saxons. If one of these tribes were Israelitish so were the others. A modern essayist has said: "The Normans with gentlemanly effrontery seated themselves on every throne of Europe." Isaiah utters a prophecy concerning them in these words indicative of their destiny:

"I have raised up one from the north,
And he is come;
From the rising of the sun one that calleth upon my name:
And he shall come upon rulers as upon mortar,
And as the potter treadeth clay." (Isa. 41: 25.)

This language vividly describes the distinguishing characteristics of the Normans. They came directly from the north, and formerly from the distant east. This is part of the great prophecy relating to the location of Israel in the Islands of the West. It was literally true that the Normans came "upon rulers as upon mortar, and as the potter treadeth clay." "The cognizance of the dukes of Normandy was a wolf." This was the

emblem of the tribe of Benjamin. In announcing his destiny in the last days the patriarchal prophet Jacob said :

“Benjamin is a wolf that ravineeth :
 In the morning he shall devour the prey,
 And at even he shall divide the spoil.” (Gen. 49: 27.)

The Normans carried the image of a wolf on the prow of their ships. The prophecy of Jacob concerning Benjamin certainly found a literal fulfilment in the Normans. David in writing of those “that are of the fountain of Israel,” which would be peculiarly applicable to the sifted remnant of Israel which Jehovah planted in the islands of the covenant according to his promise to David, said :

“There is little Benjamin their ruler. (Psa. 68: 27.)

The Normans ruled Israel planted in the British Islands, and molded them into one compact nation. After the various tribes of the Israelites of the Dispersion were securely planted in the land of the covenant no hostile army ever has been able to effect a landing on its shores. God guaranteed to them protection in these islands, for he declares in the covenant with David :

“Neither shall the children of wickedness waste them any more.”
 (I. Chron. 17: 9.)

How marvelous are the ways of Providence in gathering the wanderers among the nations from various lands and planting them according to his promise in the land of the covenant ! Thus Israel was planted in a new land, and formed a new nation for a new destiny that was to extend over the world. Mr. Freeman says :

“As in those far times men came from their old homes to turn Britain into England, so in later days their sons have gone forth on the same errand. As fleets once sailed from the Eyder, the Elbe, and the Weser to plant the English stock in the isle which men deemed another world, so mightier fleets have sailed forth from the Thames, the Severn, and the Humber, to plant yet again new branches of the same English stock in lands of which Briton, and Englishmen, and Rome’s own Cæsars had never heard.

"Thus grew up the English nation, a nation formed by the union of various tribes of the same stock which passed over from the old Teutonic main-land to grow up as a new people in what their coming changed into a Teutonic island. The thing strongly to be insisted on and clearly to be understood, is that these Teutonic—these Low-Dutch—settlers of the fifth and sixth centuries are the true forefathers of the present English people; that they, and no one else, formed the English nation. In plain words, we are ourselves, and we are not somebody else. We, the English of the nineteenth century, are the same people as the English of the fifth and sixth centuries, and not some other people. That which is Teutonic, that which is Low-Dutch, in us, is not one element among others; it is the nation itself. We have had infusions from other quarters; we may have picked up something from the Welsh whom we conquered; we certainly picked up a great deal from the Normans who conquered us. Here, in this part of England, the Danish settlement of the ninth century has left its abiding traces. But the little that came to us from a Celtic, the much that came to us from a Norman—that is, indirectly from a Roman—source, has all been assimilated to our original Teutonic essence. We did not become Welshmen or Normans, but the Welshman and Norman became Englishmen. The Dane hardly needed assimilation; he was little more than another kindred tribe coming later than the others. And even the Norman was a disguised kinsman; he was a Dane who had gone into Gaul to get covered with a French varnish, and who came into England to be washed clean again. All these are perfectly plain facts, only from many minds they are disguised by the use of a confused and unhappy nomenclature. Only realize that from the beginning, from the fifth century, there have been in this island Englishmen speaking the English tongue, and the real relation between the Teutonic substance of our race and speech and the various foreign infusions which have been mingled with it becomes at once as clear as daylight." ("The Origin of the English Nation," pp. 52-54.)

This is an admirable statement of the real facts in the case concerning the original ethnical unity and finally the national union of the various tribes that formed the English nation. A similar process of reasoning will establish a still greater truth. These tribes came from Angeln, Saxony, Denmark, and Normandy. But they came from Scythia and Sarmatia in the southern part of modern Russia on the shores of the Black Sea. But they came from Sacasena and Asgard in Armenia between the Black Sea and the Caspian north of Lake Van. They came from south of the Araxes, from the mountain land of Media on the River Gozan where dwelt the exiled house of

Israel of the Ten Tribes. These were I-Saacs-sons, the original Saxons. These were Engels, the original English. These were Angles, the corner-men of the world. These were Teutons, the race of the people. These were Scythians, "wanderers among the nations." These were pure-blooded Samaritans, from the city and district of Samaria. These were Beth-Kuhmri, the house of Omri, as designated on the Assyrian monuments. These were the chosen people of the Lord, driven forth from the land of promise as a chastisement for their sins, and on their way under the command and the leadership of their invisible King, the Supreme Strategist of the ages, to the land of the covenant in the Islands of the West at the ends of the earth.

But about the time of their departure from Palestine others of their kith and kin left the home land by another route. They were sailors. And when "the Assyrian came down like a wolf on the fold" they took to their ships with their wives and children and portable wealth. The prophecy of Isaiah concerning the overland route which the mass of the people took is very significant, and implies that some of them had gone another way. He says of God's leading Israel:

"He giveth nations before him,
 And maketh him rule over kings;
 He giveth them as the dust to his sword,
 And as the driven stubble to his bow.
 He pursueth them, and passed on safely;
 Even by a way that he had not gone with his feet." (Isa. 41 : 2, 3.)

To understand this we must remember that it is addressed by Jehovah to the people of Israel his servant, Jacob whom he had chosen, the seed of Abraham his friend, planted according to promise in the land of the covenant in the Islands of the West at the ends of the earth. The language of the prophet is a true and graphic description of the great migration of the conquering hosts of the Teutonic race from Armenia to Britain. They were resistless warriors. Joseph was a great archer. "He passed on safely, even by a way that he had not gone

with his feet." It was a new way, this way of the overland march thru hostile nations, a way unknown and untried by the elect race. But the way was well known by their Commander-in-chief, who had prepared it for them in advance of their coming. He guided them with infinite skill. The strategy of his Providence is the wonder of the world. But the elect race had long known the direct way from the land of promise to the land of the covenant. It was the way of the sea thru the Mediterranean and the Atlantic. The ships of Solomon had traded with the Islands of the West. Hence when the lords of the heathen began to trample under foot "the vine of Sibmah," when they broke down the choice plants thereof,"

"They wandered into the wilderness;
Her branches were spread abroad,
They passed over the sea." (Isa. 16: 8.)

The branches that passed over the sea were transplanted from Palestine to Britain. It was a long way. But it did not take these branches of the elect race as long to pass over the sea and plant themselves in the land of the covenant as it did the mass of the race of Jacob to traverse the way which he went with his feet. But they had been separated from each other for half of the Seven Times of chastisement. So when the various tribes of the Teutonic race entered Britain they did not recognize their brethren in the British, the covenant men who long had been planted in the land of the covenant, and hence they called them Welsh, or strangers. But they were Hebrews, even as were the invaders. "In the Welsh Bible, Psalm 24: 10, is word for word Hebrew, with the uniform change of one letter." ("Odin's Runa of Yggdrasil," p. 275.) The British or Welsh were Hebrews. So also were the Irish, the Scots, the Picts, and the Danes. It was these early Hebrew settlers of the islands of the covenant that called the northwestern group the Hebrides. When the Teutonic race invaded Britain they found it occupied by men who were to them strangers. Yet

they were their own kindred: they all belonged to the elect race of Israel, the stock of Abraham.

When Tephi, "daughter of David, queen over Bethel and Dan where they be scattered abroad," arrived in Ireland she looked forward to the coming of the Engel of Joseph into the same land of the covenant. A beautiful indication of the course and destiny of Ephraim is given in "The Book of Tephi," by J. A. Goodchild. In giving us a modern rendition of the old "story as told by the Irish bards," he represents the daughter of David as speaking thus:

"Now Elatha communed much with the prophet, and wept and grieved
 Upon Zion greatly, but read the promise and greatly believed
 The blessing of Jacob on Joseph and Judah, beholding the day
 When Ephraim's kiss should bind them, and sin be taken away:
 And he learned by his packmen where Ephraim tarried now by the path
 Out of Hara, Haber, and Halah, wherein the Lord in his wrath
 Had set him amidst the Madai, and how by Kir he had fled
 Thru the children of Heth to the mountains, and crossed by the watershed
 To the summer land Defroban, and built him a temple there,
 For the Lord in the pastures of Kef, and now the name which they bear
 Was Asigard, City of God, that the God of Moses therein
 Might keep him from Heth and Magog, and purge him away from his sin.
 Now Elatha blessed the Lord beholding how David should wait
 The kiss of Joseph whose ploughing tarrieth long in the gate.
 The Engel is slow and heavy and loves by the river mead
 To lie in the sun by day, and rise at morning to feed.
 But hateth the yoke and the plough for the field wherein she would lie
 Where the lion is in the gate. Yet the Engel shall draw anigh
 For the ploughing, and the harvest shall whiten slowly up from the blade
 When the boughs of the planted cedar are over his head for shade."
 (PP. 82-84.)

Recurring now to the sure covenant which God had made with King David, we find this promise: "I will appoint a place for my people Israel, and will plant them that they may dwell in their own place and be moved no more. . . . Moreover I tell thee that Jehovah will build thee a house." (I. Chron. 17:9, 10.) But by whom was the planting of Israel to be directed, and who was to superintend the building of the royal house of David over Israel? God had revealed to Jere-

miah himself this truth: "David shall never want a man to sit upon the throne of the house of Israel." (Jer. 33:17.) God having overthrown the throne of David over the house of Judah it is manifest that, according to this promise, it is to be reëstablished over the house of Israel. The answer to the question propounded is found in the divine commission given to Jeremiah: "On whatsoever errand I shall send thee thou shalt go . . . to build and to plant." (Jer. 1:7, 10.) Accordingly, the prophet Jeremiah in obeying his commission departed with his royal ward, the daughter of Zedekiah, to plant the people of Israel and to build the royal house of David on the throne of the house of Israel. The prophet Ezekiel foretold it under the imagery of taking the tender twig of the high cedar and planting it in the mountain or kingdom of the hight of Israel. He says of this planting:

"Thus saith the Lord Jehovah:

I will also take of the lofty top of the cedar, and 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:
 In the mountain of the hight of Israel will I plant it:
 And it shall bring forth boughs, and bear fruit, and be a goodly cedar:
 And under it shall dwell all fowl of every wing;
 In the shade of the branches thereof shall they dwell." (Eze. 17:22, 23.)

The lofty cedar was the royal tree of David. The top of it was Zedekiah, the last king of the house of David who sat on the throne of Judah. The tender twig from the topmost branch was Tea Tephi, his youngest daughter. The high mountain and eminent is the kingdom of Israel transplanted into the land of the covenant, the Islands of the West, the appointed place where God promised to plant his people Israel, and whose very name, Brit-ain, means the island of the covenant. Into this land of transplanted Israel God transplants the topmost of the young twigs of the lofty cedar, a tender one, the young and beautiful daughter of the king. This is the teaching of the Bible according to the Jewish records and prophecies preserved in the east. As Jeremiah did not return to Jerusalem and

report the success of his "errand" it is manifest that the Jewish scriptures contain no record of its accomplishment. But they do foretell its essential facts.

Jeremiah left the east on his divine errand to build and to plant, and reappeared with the king's daughter in the west. The water route from Palestine and Egypt to Spain and Ireland was well known and was frequently traveled in that day. The choice plants of the vine of Sibma passed over the sea. (Isa. 16: 8.) The choicest plants of the vine of Sibma would be its royal branch, the tender twig of the royal cedar. The Irish legends abound with stories of the coming from Egypt, and the safe arrival in Ireland of a venerable prophet with the young and beautiful daughter of the king, the heir to the throne and dominion of David. The royal cedar, transplanted in the tender twig of its topmost branch, was to take root in the mountain of Israel, and grow to be itself such a goodly cedar that all fowl of every wing should dwell in the shade of its branches. We find the fulfilment of the tender twig in Tea Tephi, Zedekiah's youngest daughter; and the goodly cedar of full growth, giving shade to all fowl of every wing, in Queen Victoria, the noblest Queen the world has seen, the Queen of the world-empire of Great Britain and Ireland. If this be true, the people over whom she is reigning is the house of Israel.

In "The Book of Tephi" the royal princess gives this account of her departure from Palestine and Egypt, and her journey over the sea. She says in pensive memory of sad events:

"I was led as a slave into Egypt, as a captive to Pharaoh's hand,
 For the will of the son of Kareah rested still on our band,
 But the heart of Pharaoh was softened. He gave us a resting place.
 As daughters we stood before him, and the Prophet of God found grace
 To lead us unto Taphanes, henceforth amongst men to be
 Jehudia, House of the daughter of Judah, mindful of me
 Unto the ending of days.

Therein a space was our rest

Till Baruch the scribe found tidings out of the Isles of the West
 That the ways unto Tarshish were open, the ships of Javan afar,
 And vessels of Tyre went forth on the left of the raclen's star

From the tongue of the sea to Melcarth's porch of the setting sun,
Whence Northward and West they sailed till the Island of Towers
was won,
On its right hand Bregan and Eber, on its left that water whose bound
Is the Promise of God, wherein his purpose shall yet be found." (PP.
9, 10.)

It is a very significant fact and an important sign of the times concerning the arrival of the era of crisis, that Queen Victoria, according to cablegrams recently published in the American newspapers, claims to be a lineal descendant of King David thru Tephî, the Queen over Bethel and Dan in Ireland.

The "Pittsburgh Daily Post" of Sep. 10th, 1899, contained the following item:

"DESCENDED FROM DAVID

THIS QUEEN VICTORIA ATTEMPTS TO PROVE TO THE KAISER

LONDON, Sep. 9th. Queen Victoria, it is reported, has sent to Emperor William a prized copy of her family tree, showing King David at the top. A pet idea entertained by the Queen is that she is descended from the Psalmist thru Zedekiah's eldest daughter, and it is said that Emperor William's conviction of his divine origin is greatly due to his grandmother's foible."

The pet idea entertained by the Queen of Great Britain and Ireland may be no mere foible, but instead of being an indication of personal weakness is rather an evidence of the strength of mind and the profound sagacity which she has manifested thruout her long reign. Is it at all probable that the greatest Queen in the world would hold fast to such a conviction unless it was based on conclusive evidence? Those who decry the "pet idea entertained by the Queen" would do well to investigate the evidence in support of it. God's promise to David concerning the throne of Israel has not failed.

We can now appreciate more fully the great prophecy of Isaiah concerning the planting of Israel in the Islands of the West at the ends of the earth. Several parts of it we have considered seriatim. I now present them together:

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

“ Who hath raised up one from the east,
 Whom he calleth in righteousness to his foot?
 He giveth nations before him,
 And maketh him rule over kings;
 He giveth them as the dust to his sword,
 As the driven stubble to his bow.
 He pursueth them, *and passeth on safely*
 (To the islands of the covenant);
Even by a way that he had not gone with his feet
 (Altho Dan had found the way with his ships).

“ Who hath wrought and done it,
 Calling the generations from the beginning?
 I Jehovah, the first,
 And with the last, I am he.

“ *The isles saw, and feared;*
The ends of the earth trembled:
 They drew near and came.
 They helped every one his neighbor;
 And every one said to his brother
 Be of good courage. . . .

“ BUT THOU (ART) ISRAEL, MY SERVANT,
 JACOB WHOM I HAVE CHOSEN,
 THE SEED OF ABRAHAM MY FRIEND;
 THOU WHOM I HAVE TAKEN HOLD OF
 FROM THE ENDS OF THE EARTH,
 AND CALLED THEE FROM THE CORNERS THEREOF,
 And said unto thee,
 THOU ART MY SERVANT,
 I HAVE CHOSEN THEE
 AND NOT CAST THEE AWAY.” (Isa. 41 : 1-9.)

We have been searching for the great quartz vein, rich in the golden ore of truth. Here we have struck it. This is the mother-lode. Jehovah commanded, and sifted his people among the nations, led his elect race across Europe, and planted them in the Islands of the West at the ends of the earth. He himself says to this chosen race, settled in this land of the covenant: “Thou art Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend.” The race which he cast out of Palestine he did not cast off; he trans-

ported them across Europe, and planted them in the land of the covenant at the ends of the earth, the Islands of the West. Lost Israel has been found in Britain and her world-wide branches. Our Race is lost Israel found.

“Sing, O ye heavens,
For Jehovah hath done it;
Shout, ye lower parts of the earth;
Break forth into singing, ye mountains,
O forest, and every tree therein:
For Jehovah hath redeemed Jacob,
And will glorify himself in Israel.” (Isa. 44: 23.)

The sun of righteousness has risen with healing for sin in his beautiful wings of light. The darkness is passing away for the true light is now shining. Many are running to and fro, and knowledge has been increased. (See Dan. 12: 9.) The mystery of the races is solved. The riddle of ages is explained. The enigma of the nations is resolved. The profound secret is out. The hidden truth has been found. The veil that was spread over the nations is being uplifted. The covering that was cast over all peoples is being removed. The origin and destiny of races is being disclosed. The seals are broken. The sealed book is open. The philosophy of history is revealed. The divine plan of the ages is unrolled. The science of time has been made known. The order of the cycles is manifested. The time of the end has come. The era of crisis has arrived. The Times of the Gentiles are closing. Lost Israel has been found. Tell it everywhere. Lost Israel has been found in Our Race. The chosen people have been discovered in the Anglo-Saxons. The elect race has been identified with the dominant race of the world. God's purposes are ripening fast. The heir of the world has appeared. The consummation of the ages is approaching. The people chosen of God as his servants for accomplishing his work are awaiting his pleasure and his appointed time to enter into the possession of the earthly inheritance guaranteed to

them by the promises, oath, and covenants of the Lord God Almighty. Well did Isaiah exclaim in view of our destiny:

“Sing unto Jehovah a new song,
 And his praise from the end of the earth,
 Ye that go down to the sea,
 And all that is therein;
 The isles, and the inhabitants thereof. . . .
 Let them give glory unto Jehovah,
 And declare his praise in the islands.” (Isa. 42: 10, 12.)

Well did the ancients call the Islands of the West at the ends of the earth the Islands of the Blessed, for they are the Islands of the Covenant, the place appointed of God for the permanent home of the people blessed of the Lord. When the place became too small for them by reason of the multitude of the inhabitants (Isa. 49: 19), they went forth in swarming colonies into the coast-lands and desolate heritages of the earth. This scattering of the people was a divine sowing of them in the earth. The distinct and unequivocal predictions by the Hebrew prophets concerning the world-empire of Great Britain and the republic of the United States of America are among the most wonderful things in the whole range of literature. They are worthy of the thuro investigation of every British and American patriot. These grand prophecies when understood by the chosen people will develop national patriotism into racial patriotism and a holy enthusiasm for the foreordained unity and the manifest destiny of the elect race in all of its branches however widely it may be scattered over the world. The divine decree concerning them in their dispersion determines their approaching unity, for the immutable fiat of God Almighty is this: “*They shall flow together.*” (Jer. 31: 12.) As divers waters from distant regions flowing together mingle in one great mass of water so the divers streams of the elect race from distant regions flowing together will form one great and mighty people, “the people” chosen of God for the dominion of the world. Rejoice with us, for we have found Our Race which was lost. If there is joy in the presence of the

angels of God over one sinner that repenteth how great must be the joy among the angels over a penitent race returning to the God of their fathers.

Our national and racial destiny is involved in our origin in I-Saac, the chosen heir of the divine covenants of promise. New England is the daughter of England; the United States of America is the child of Great Britain. We in America in tracing our lineage back to our father Isaac, trace it thru Britannia, the mother of the liberty-loving nations of the modern world. The mother-land becomes doubly dear to us when we realize that it is "the place prepared of God" and appointed by him for the planting of his people Israel. Therein they took root. Therein they blossomed and budded. Therefrom their colonies have moved forth into the distant coast-lands of the earth. Their branches have passed over the sea and spread around the world. All this has been accomplished according to promise. But prophecy reaches beyond these things in our times and utters the will of the Almighty God, the Possessor of heaven and earth in declaring:

"THEY SHALL FILL THE FACE OF THE WORLD WITH FRUIT." (Isa. 27:6.)

O Britannia, our mother, we look back in love to thee;
Columbia, thy daughter, sends her greetings o'er the sea;
We will push the world together is the great divine decree:
For God is marching on. (Deut. 33:17.)

When Jacob was departing from his father to go to Padan-Aram, Isaac said to him in bestowing on him the theocratic blessing and transferring to him the racial covenant:

"God Almighty bless thee, and make thee fruitful and multiply thee,
That thou mayest be A COMPANY OF PEOPLES." (Gen. 28:3.)

When the Almighty appeared to Jacob at Bethel he renewed to him this ethnical covenant of promise, and said to him in confirmation of the blessing of Isaac:

"Behold, I will make thee fruitful, and multiply thee,
And I will make of thee A COMPANY OF PEOPLES." (Gen. 48:4.)

This repeated promise should never be forgotten by the children of Jacob. The Hebrew word rendered people is AM,

in defining which Dr. James Strong in the "Hebrew Dictionary" of his "Exhaustive Concordance" says: "a *people*, as a congregated *unit*." According to this, the idea of unity is involved in the Hebrew word for people. Our national motto, "*E pluri-bus unum*," "Out of many one," or "Many in one," is but a development and fuller expression of the thought in the original word for "people." The idea of the people being "a congregated unit," is intensified in the expression "a Company of Peoples." This is an announcement in advance of such a company, assembly, or union of peoples as we now have in the United States of America. The distinctive blessing bestowed on Manasseh by the patriarch Jacob is this:

"He shall become a people (as a congregated unit),
And he shall be great." (Gen. 48: 19.)

His greatness consists in the greatness of the promised Company of Peoples gathered together as a congregated unit into one "strong nation," whose strength arises from the unity of its peoples.

This tendency to unity is one of the historical characteristics of Israel and the Teutonic race, the chosen race of *the people*. This was manifested in their ancient mythology as well as in their modern life. In his work on "Norse Mythology," Professor Anderson says:

"In the Norse mythology the centralizing idea or thought is its peculiar feature; in it lies its strength and beauty. In the Norse mythology, the one myth and the one divinity is inextricably in communion with the other; and thus, also, the idea of unity, centralization, is a prominent feature, and one of the chief characteristics of the Teutonic nations. While the Greek mythology foreshadowed all the petty states of Greece, as well as those of South Europe and South America, the Norse mythology foreshadowed the political and social destinies of *united* Scandinavia, *united* Great Britain, *united* Germany, and the *United* States of America. When the Greeks unite, they *fall*. We Northerners live only to be *united*." (P. 59.)

This union and unity of the chosen people was declared in the racial covenant of promise, ages before the Norse mythology had its origin. The ethnical tendency manifested itself

in the ethnical mythology and history. These are an earnest of more and more to follow till we reach the United Race of Anglo-Israel thruout the wide world. "Ye shall be gathered to one which is one and nothing else, wholly one." ("Lange's Isaiah" 27: 12.) This involves the Anglo-American Alliance along with that of "all the families of Israel." "They shall come together as a stream." (Jer. 31: 12. Leeser's Translation.) Jehovah unites them forever.

Owing to the perspective view of the prophets in which great events appear blended with each other, we cannot always discern their precise order. But the divine scheme of prophetic chronology, revealed in a mystery in the Bible that is now made manifest, shows conclusively that we are now living in the last era of crisis of the Times of the Gentiles, a notable cycle of forty years, into which are crowded the great events attending the consummation of the age. These events are of supreme importance to the chosen people of Israel and the whole Gentile world. As Israel is the heir of the world, the elect race by the very necessities of the times must act with reference to the inheritance which the Lord Eternal has promised to give it. Already his Providence has opened to us new fields of enterprise as stepping-stones to grander dominions. While events hasten towards the end, they are so many and so great that it will require years for their fulfilment, for their scale now is world wide. In the very nature of the crisis into which the God of the nations is leading us, it is now utterly impossible to confine the efforts of Englishmen to the British Islands and the efforts of Americans to the limits of the United States. According to the will of the Almighty God declared in the ethnical covenant of promise, the blessings of Joseph extend in enlarging circles of dominion "unto the utmost bound of the everlasting hills." (Gen. 49: 26.) This is the divine idea of the expansion of Our Race. For this purpose Jehovah scattered the chosen people thruout the earth. The work for this era of crisis is to gather them together into one great

racial alliance that they may be able to meet and resist and overcome the combined assault of the Gentile and the heathen world. The terrific outbreak of demoniacal fury among the "Boxers" in China is an illustration of the impending revelation of the mystery of lawlessness. The malice of Satan will display itself in the combined assault of the dragon, the beast, and the false prophet upon the United States of America and the United Nations of the Teutonic race as the grand champions of the principles of Christian civilization. This is what the New Testament designates as the war of Armageddon. As yet we have seen only the skirmishing of the inevitable war of races. If you will keep these thoughts in mind you may appreciate the significance of these great oracles of the omniscient God who with infinite understanding saw the end from the beginning. These prophecies relate to events in the time of the end, "this great epoch in the history of man." They cannot all be fulfilled at once. But each of them will take place in the divine order, and at its own appointed time.

"Assemble yourselves and come;
 Draw near together,
 Ye escaped fugitives of the nations!
 Tell ye, and bring them near;
 Yea, let them take counsel together:
 Who hath announced this in ancient times?
 Told it from the beginning?
 Is it not I the Lord?" (Isa. 45: 20, 21.)

Let the chosen people of the Anglo-Saxon race, the descendants of the escaped fugitives of the Gentiles, give heed to these divine oracles in taking counsel together, in telling far and wide the truth concerning our origin and destiny that will bring them near to one another, in drawing near together and assembling themselves into one great racial alliance, that they may obey the divine summons to "Come" when he answers the prayer of the Hebrew prophet.

"Thither cause thy mighty ones to come down, O Jehovah." (Joel 3: 11.)

They will give heed to these divine oracles and will obey the divine summons, for the prophet Jeremiah in the midst of a great prophecy relating to this decisive era of crisis said :

“He that scattered Israel will gather him,
And keep him as a shepherd doth his flock.” (Jer. 31: 10.)

The gathering of the nations of the Gentile world into an alliance against the chosen people will all be in vain, for the God of Israel declared :

“Behold, they may gather together, but not by me:
Whosoever shall gather together against thee
Shall fall because of thee.” (Isa. 54: 15.)

Moses, the man of God and the lawgiver of Our Race, foretold the final triumph of Israel, happy as a people saved by Jehovah. In looking forward into the last days, he exclaimed with patriotic exultation :

“Thine enemies shall submit themselves unto thee;
And thou shalt tread upon their high places.” (Deut. 33: 29.)

The end of the matter, the final result of the great conflict, is foretold by Daniel the prophet in these words, voicing the immortal hope of Israel :

“The kingdom and the dominion
And the greatness of the kingdoms under the whole heaven,
Shall be given to THE PEOPLE—
The saints of the Most High.” (Dan. 7: 27.)

We await with joyful expectation such a glorious consummation in the divine destiny of the people chosen of God.

CHAPTER IV

The Covenants of Promise

“CHRIST hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers.” (Rom. 15: 8.)

IN CROSSING the plains of Colorado on the way to Denver we see the lofty summits of the highest peaks in the Front Range of the Rocky Mountains from afar; while the great chain itself, altho elevated, is still sunk beneath the distant horizon in the west. Gradually the sublime crests and the descending slopes of the outstretched range come into full view. But it is only after long and weary traveling and hard and persistent climbing that we can stand enraptured by the magnificent prospect on the exalted hights of its proud peaks. The grand panoramic view from Long's Peak, Arapahoe, or Pike's Peak amply compensates for all the time and toil and moil required to reach those Alpine altitudes. The air is rare, the sky is clear, the electrical power is great, and the spectacle is exhilarating as we look down on a tangled forest of mountain tops, or out over the extensive plains, or strive to penetrate the vast sea of changing clouds that cover them. The earth appears so far away, and heaven with its glory seems so near that we feel like saying with the apostle Peter on Mount Hermon: “Lord, it is good for us to be here.” Climb the hights of the mountains, if you would realize the thrilling power of a sublime vision of the earth and its waters and the heaven with its clouds above you, around you, and beneath you. A little experience in mountaineering will give a sensitive person a better conception of beatific vision than it is possible to gain while constantly dwelling in the lowlands of the earth. When

the Lord would give to the beloved John a vision of the new Jerusalem shining with "the glory of God" he carried him "away in the Spirit to a mountain great and high." (Rev. 21: 10.) Only such a lofty elevation was fitted to give him an appropriate vision of the glory that is to come. He tells us of the prospect which he saw from the mountain great and high. We rejoice with him in the hope of sharing its glory. Our Race is renewed by its transforming power.

The King of the ages granted to the patriarch Jacob a far-reaching vision across the vast plains of history onto the mountains of destiny awaiting the elect race of his beloved Joseph, of whom he said as the prophet of God with a father's love:

"The blessings of thy father
Have prevailed above the blessings of my progenitors
Unto the utmost bound of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him that was separate from
his brethren." (Gen. 49: 26.)

The full accomplishment of the divine promises which Jacob gave to his favorite son, the chosen of God as the heir of the racial covenant, is not realized till the millennial age, during the times of the Messiah. But as the mountains begin in the adjoining foothills which encroach upon the plains, so these eth- nical promises of God find the beginning of their consummation in the history of the age preceding the Millennium, which pre- pares the way for it and introduces it.

Moses, the lawgiver of Israel, was granted a similar vision of the destiny of the race of Joseph. In the blessing wherewith he blessed him he said in development of the oracle of Jacob:

"Blessed of Jehovah be his land;
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
And for the precious things of the fruits of the sun,
And for the precious things of the growth of the moons,
And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills,

And for the precious things of the earth and the fulness thereof;
And the good will of him that dwelt in the bush:
Let the blessing come upon the head of Joseph,
And upon the crown of the head of him that was separate from
his brethren." (Deut. 33: 13-16.)

According to this inspired language of Moses the land of Joseph is peculiarly favored by the God of nature. The deep coucheth beneath it. The ocean laves its shores. It is favorably situated to command the commerce of the world, for the precious things of the earth and its fulness flow into it. It is rich in fruits and grain, abounding in horticultural and agricultural wealth. The mineral resources of its ancient mountains and the precious metals of its everlasting hills are inexhaustible. But more than all this, the good will of the God who manifested himself to Moses in the burning bush rests on the head of Joseph, and above all his material resources, crowns him who was separate from his brethren with glory and honor in the knowledge of truth, the possession of freedom, the triumphs of science and human genius over the obstacles of time and space, and in living fellowship with the eternal Jehovah thru the Holy One of Israel. The people who enjoy these blessings above all others in the world are the Anglo-Saxons. God has given to them the heritage of Joseph according to the blessings of Jacob and Moses. At the beginning of the elect race these inspired seers looked forward across the ages to the blessings awaiting it at the time of its full development. These things loomed above the horizon of the distant future like lofty mountains seen across the plains. We are now climbing the slopes of these mountains and entering into the enjoyment of these promised blessings.

Far down the ages in the history of the chosen people the prophets Isaiah and Micah were granted inspired and inspiring visions of these delectable mountains still in the distant future. They looked forward to the latter days wherein they saw the exaltation of the kingdom of God, which appeared to them as the mountain of the Lord's house established in the top of the

mountains, and exalted above the hills. The prophet Isaiah said, revealing the glory of God in the peace of his people :

“It shall come to pass in the last days,
That the mountain of Jehovah’s house
Shall be established in the top of the mountains,
And shall be exalted above the hills:
And all nations shall flow unto it.
And many peoples shall go and say,
Come ye, and let us go up to the mountain of Jehovah,
To the house of the God of Jacob;
And he will teach us of his ways,
And we will walk in his paths:
For out of Zion shall go forth the law,
And the word of Jehovah from Jerusalem.
And he shall judge between the nations,
And shall decide concerning many peoples:
And they shall beat their swords into plowshares,
And their spears into pruninghooks:
Nation shall not lift up sword against nation,
Neither shall they learn war any more.” (Isa. 2 : 2-4.)

The great prophet looked forward into the future that was so distant, that after the lapse of over twenty-six centuries its full realization is still in the future, onto the exaltation and peace and glory of these everlasting mountains of God which bounded the horizon of his far-reaching vision. This is the destiny which God has in store for his people—world-wide peace and blessedness on earth. To this end foreseen and foreknown and foretold by his prophets he is overruling and directing all things. O happy era! Glorious day, when universal peace will prevail thruout the world and the very weapons of warfare shall be beaten into tools of peace. The nations under the reign of Immanuel will learn war no more. This is the will of the Lord God Almighty. His purpose he declares in these words: “I will break the bow, and the sword, and the battle out of the earth.” (Ho. 2 : 18.) What God determines to do for his creature, man, he will finally accomplish. Long may be the way, severe the discipline, great the conflicts thru which we must pass, but at last under the guidance and power of

God, our heavenly Father, we will reach that pacific goal. Solomon, the peaceable king, looked forward to it and sang of it with glad anticipation, saying:

“The mountains shall bring peace to the people,
And the hills, in righteousness.” (Psa. 72: 3.)

The mountains are the emblems of the exalted kingdoms of God's people during the millennial reign of the Messiah, and the hills, of the smaller states under his benign sway. Righteousness prevails thruout all of them and is the source of the universal peace. Isaiah predicted it in these gracious words of promise, inspiring hope in the midst of tribulation:

“Then justice shall dwell in the wilderness,
And righteousness shall abide in the fruitful field.
And the work of righteousness shall be peace;
And the effect of righteousness quietness and confidence forever.”
(Isa. 32: 16, 17.)

It is useless to cherish delusive hopes. There can be no permanent peace where righteousness does not rule. The divine method of working is this: God establishes liberty thru truth; peace thru righteousness. The Vala of the North retained a recollection of these divine oracles, for she said in the “Voluspa” concerning the coming of the mighty One to the great judgment, the powerful from above:

“He shall dooms pronounce, and strifes allay,
Holy peace establish, which shall ever be.” (Thorpe's “Edda,” pp. 11, 64.)

When the peoples and the nations submit to his judgments and accept his decisions they will walk together in this exalted state on the mountain tops of millennial blessedness in peace and amity. The prophet Ezekiel said as he looked onward and upward to these elevated heights: “Upon the top of the mountain the whole limit thereof round about shall be most holy.” (Eze. 43: 12.) There “the powerful One from above who rules over all” establishes holy peace forever.

The prophet Micah was granted a similar vision of the

coming glory to that given to the prophet Isaiah. But besides the view of national peace and happiness which each of them beheld "established in the top of the mountains," Micah delineates the personal prosperity and the pervading joy of the chosen people in their own homes. It is a fitting climax of the benignant vision of the coming golden age when personal purity and peace exalts the nations. He sang of their quiet and cheerful home life in these appropriate words:

"They shall sit every man under his vine and under his fig tree;
And none shall make them afraid:
For the mouth of Jehovah of hosts hath spoken it.
For all the peoples walk every one in the name of his god,
And we will walk in the name of Jehovah our God for ever and ever."
(Mi. 4: 4, 5.)

This is a vivid picture of rural peace and prosperity for the people who believe in Jehovah as their God and who love their homes. But who are these people? The language indicates their spiritual character. While people of all races and nations are associated with them thru the power of a unifying faith in Jehovah, the prophet Isaiah expressly declares for whom the language was primarily written. This is the heritage of the house of Jacob, for he says in immediate connection with these glorious promises of the future: "O house of Jacob, come ye, and let us walk in the light of Jehovah." (Isa. 2: 5.) Israel will heed these words of their God, and, becoming of a humble and contrite spirit, meek and lowly in heart like their adorable Lord, they will inherit the earth and reign with him in his kingdom. Pride ceases when God exalts the poor in spirit. The prophet says concerning the humility of Israel:

"Then will I remove out of the midst of thee those that rejoice in thy pride,
And thou shalt never more be haughty again on my holy mount."
(Zeph. 3: 11. Lesser's Translation.)

Whatever may be the turmoils and conflicts of the intervening era of crisis in which we are now living, let us always keep in view the alluring prospect of personal and national blessedness

as seen by the prophets inspired of God to look across the vast plain of human history onto the delectable mountains of Messianic triumph and glory. But what must it be to be there, to stand on those mountain highs and enjoy the fulness of their magnificence! Then the wild beasts of the despotic empires of the world will have been destroyed forever. They shall never again rise to delude mankind with the poison of serpents, and to desolatè the earth with the savage might of brute force. Jehovah again declares thru his prophet Isaiah:

“They shall not hurt nor destroy in all my holy mountain:
For the earth shall be full of the knowledge of Jehovah,
As the waters cover the sea.” (Isa. 11:9.)

The Hebrew prophets delighted to dwell in their contemplations on the beauty and grandeur of these holy mountains of God, and the fulness of the blessings of truth and peace which they will bring to the chosen people. In the coming golden age the unity of the elect race will be fully established, and everywhere recognized as the palladium of permanent and universal peace. “The watchmen upon the hills of Ephraim” (Jer. 31:6) in this final era of crisis, “this great epoch in the history of man,” are looking with manly courage, faith in God, and hope for the great future, into the grave dangers that are confronting them. They have come so close together that they can look into each other’s eyes, and, reading the thoughts in the minds of each other, they are speaking together and singing together of the flowing together of “all the families of Israel.” The prophet Isaiah in viewing the scene from afar exclaimed in the delight of patriotic ardor:

“How beautiful upon the mountains (the great mountains of Israel’s dominion)
Are the feet of him that publisheth good tidings (‘He that scattered Israel will gather him’),
That publisheth peace (‘He will speak peace unto his people’);
That bringeth good tidings of good (‘They shall flow together unto the goodness of Jehovah’),
That publisheth salvation (‘O Jehovah, save thy people, the remnant of Israel’);

That saith unto Zion, Thy God reigneth (God reigns, and the race and national government of Israel still live) !
 The voice of thy watchmen (voicing the thoughts of God to his people) !
 They lift up the voice, together do they sing ;
 For they shall see, eye to eye, how Jehovah returneth to Zion."
 (Isa. 52 : 7, 8.)

The prophet Isaiah was again looking forth on the millennial mountains of which he had sung so gloriously in the beginning of his prophecy. "The mountain of the Lord's house shall be established in the top of the mountains." As Israel returns to the God of their fathers, Jehovah returns to Israel. Then the watchmen of Israel see together and sing together and shout together to all the families of Israel, "Thy God reigneth !" He lives and reigns to execute his covenant of promise. He gathers them from the uttermost parts of the earth. He unites them by his power into one believing and loving people. Under the pervading influence of his directing Spirit of truth they draw near together, consider together, take counsel together, understand together, and flow together unto the goodness of Jehovah, in which, according to his promises, they are united to him and each other forever. In this racial unity they face the world together, and triumph under the power of their Almighty King.

"Sing, O heavens: and be joyful, O earth :
 And break forth into singing, O mountains :
 For Jehovah hath comforted his people,
 And will have compassion upon his afflicted." (Isa. 49 : 13.) .

The kingdom of God is the kingdom of his chosen people Israel. At the time and season which the Father placed in his own authority, according to his promises, he does "restore the kingdom to Israel." (Ac. 1 : 6, 7.) Daniel the prophet foretold it. He declared that "the stone which smote the image (of Gentile empire) became a great mountain, and filled the whole earth." (Dan. 2 : 35.) In explaining this part of the vision he said: "The God of heaven shall set up a kingdom which shall never be destroyed, nor shall the sovereignty

thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2: 44.) The sovereignty of this kingdom belongs to the people, its own people, the chosen people, the people of Israel.

"The glory of Lebanon shall be given unto it
The excellency of Carmel and Sharon:
They shall see the glory of Jehovah,
The excellency of our God." (Isa. 35: 2.)

We sometimes can get a better conception of a mountain range by looking at it from a distance across the plains than we can gain by standing near to it among its foothills. So we can get a better conception of the millennial heights of peace and glory by studying them as they appear in the ancient promises of God given to the fathers than we can gain by standing near to them when the heights and the trend of the great range are obscured by the intervening foothills of our present environment. From the plains, or some eminence on them, the foothills appear so low that they form but little obstruction to the view, and we can look over them onto the great mountains beyond them. Sometimes they become so blended with the more distant heights that they seem to form the lower slopes of the mountains themselves. At other times when the haze settles on the mountains it becomes so dense in the intervening valleys that I have been able to distinguish four or five ridges rising in succession beyond each other. The perspective view does not indicate the exact distance of the remote summits because the intervening valleys and plateaus are hidden from sight. It exhibits the objects as they appear to the vision. But it does produce the profoundest impression of the massiveness and grandeur and sublimity of the great mountains.

When you reach the base of the foothills you will find that they may obstruct the view of the highest mountains beyond them. A man may be too near a mountain to get a good view of it. We may be too near a great event, past or future, to gain a just conception of it. "Distance lends enchantment to

the view," because it enables us to see the relation of the various parts, and the harmony, symmetry, and unity of the whole. This may serve to illustrate how the patriarchs and the prophets, seers inspired of God, saw the distinctive outlines of the great events still in our future more clearly than we ourselves can see them. We are hampered more than they were; for our inclosing environment is the foothills of the great mountains just beyond us, the view of which is cut off by the little hills around us. Events are not great according to the noise and tumult which they make and the notoriety which they receive at the time of their occurrence. They are great according to the influence which they wield over the destiny of nations and races and the world. The ranchman dwelling in a beautiful valley may esteem a neighboring symmetrical knoll as a rival of Mount Tabor. But when you look down at it from a commanding height affording an outlook over a great field of mountains it dwindles into insignificance in comparison with the massive and lofty peaks beyond it. The prophets saw things as they are in their relative greatness and grandeur. It is the dictate of wisdom to gain their point of view, or one corresponding to it, and to look at events in the history of the world thru their inspired vision, for they portray things as they are according to their real importance. Some of the events which we esteem so great dwindle under their vision to sand hills and mole hills. They see things as God sees them. When they describe an event as great, it is great in its relation to the ages, great in its influence on the race, great in its dominating power over the destiny of the world. It is great to the omniscient eye of God, and it remains forever great. The perspective view of prophecy and history gives a true test of the real and enduring greatness of events. Prophecy is the outlook from a commanding eminence across the plains and onto the mountains. History is the traversing of the plains and the climbing of the mountains. Prophecy looks at great epochs; history connects them.

In the vision of the ages the prophets inspired of God looked forward to the coming of the Lord as the mountain of supreme exaltation and glory. Enoch, the seventh from Adam, saw it from the far-off times of the antediluvian age, and exclaimed in the rapture of exultant hope :

“Behold, the Lord cometh with ten thousand of his saints,
To execute judgment upon all.” (Jude 14, 15.)

The beloved John, the last of the apostles of Christ, beheld the same vision of glory. It was the beginning and the end of his vision and prophecy. He said with jubilant delight :

“Behold, he cometh with the clouds;
And every eye shall see him,
And they that pierced him;
And all the tribes of the earth shall mourn over him.
Even so. Amen.” (Rev. 1 : 7.)

This was the longing and prayer of the great prophet Isaiah, who exclaimed in the eagerness of his strong desire :

“Oh that thou wouldst rend the heavens,
That thou wouldst come down,
That the mountains might flow down at thy presence.” (Isa. 64 : 1.)

Daniel the prophet looked forward to this as the consummation of his great vision of the Times of the Gentiles, at the end of which the kingdom shall be restored to Israel, for “the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.” (Dan. 7 : 18.) He said touching the coming of the Son of man :

“I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even 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 the peoples, 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.)

These were the visions of the seers inspired of God to look far down the ages across the vast plains of human history onto the mountain of the Lord's house established in the last days

in the top of the mountains. We can adjust our vision, if we are willing to do it, to their vision, so that our outlook will be in line with their foresight, and our prospect will accord with their prophecy. Sometimes among the foothills of our present environment an eminence in a favorable position, enables us to see things as they are in their real and comparative greatness. It affords us a commanding outlook on the everlasting mountains of God in all their wonderful beauty and grandeur and their inspiring majesty and glory. Arrayed in white robes, shining in the light of the sun, kneeling in majestic humility before the Eternal, piercing the skies with their lofty peaks, transfigured in the purple haze by the changing light of the closing day, they await in patience with outstretched arms and uplifted heads the coming of the King of Kings in the white clouds of his glory. Thank God for the mountains! Thank God for the towering peaks that lift earth so near to heaven! In the mountain of the Lord the Messiah will be seen, appearing for the deliverance of his people. "Behold, he cometh, leaping upon the mountains." Thank God for the blessed hope which they represent to us of his appearing and his kingdom. Then the adoring seraphim will sing: "Holy, holy, holy, is Jehovah of hosts: the fulness of the whole earth is his glory." (Isa. 6: 3.) Then we shall see the King in his beauty.

The song of the seraphim, to which Isaiah listened, was in celebration of a victory which even yet is still in the future. He was looking forward thru the long vista of the Times of the Gentiles into the gleaming glory of the millennial kingdom of his beloved people Israel under the reign of the Messiah when the will of God is done on earth as it is done in heaven, and the fulness of the whole earth becomes the glory of God. But we have not yet reached this epoch. We are approaching it. We are in the transition era from the Times of the Gentiles to the Times of the fulness of Israel. These are the things which God guaranteed in the covenants of promise given in the ancient days to the fathers of the race of Israel. We should

thoroughly investigate these covenants in order to obtain the divine view of the destiny and glory of Israel.

The covenants of promise were given by Jehovah, the God of Israel, to the fathers of the elect race of Israel. They belong by divine choice and divine right to the chosen people of "the commonwealth of Israel." They contain the earliest statements of the world-idea which have come down to us. If the survival of the fittest be a true doctrine then these covenants are the fittest, for they have been tested by the might of time for four thousand years, and have survived the assaults of ages, the wreck of nations, and the decay and extinction of races. No man rightly can understand the divine philosophy of history without studying it under the search-light of these immortal covenants of promise. They are gracious and emphatic declarations of the determined purpose of the eternal God, who, infinite in understanding and almighty in power, "worketh all things after the counsel of his will." (Eph. 1: 11.) They are decisive revelations of the supreme wisdom that sees the end from the beginning, and the whole course leading from the beginning to the end. They announce in advance the course of human history from the call of Abram to the final consummation of the divine purpose in the world. They determine the method of historical development. They fix the boundaries of different dispensations of religion, and indicate the appointed order of the ages. They are the constitution according to which the Monarch of the universe governs the world thruout the ages. Many philosophers utterly have failed to understand his ways because they pay no regard to the constitution, the fundamental law in his government of mankind. While he is absolute, he is not an arbitrary despot. He is a constitutional Monarch, and reigns according to law. He proclaims his will in solemn covenants of promise, and confirms them by his immutable oath. He fulfils them, each in its appropriate time, by tender displays of supreme love and wonderful manifestations of supreme power. They are the

sure pledges of the Almighty for the redemption of the world, and declare in unequivocal terms the means by which he will accomplish it. No statesman can afford to ignore the constitution of Our Country; still less can he afford to ignore the greater constitution controlling the development of Our Race. The Almighty executes it by all the messengers of his power.

A covenant is a serious and solemn agreement. A covenant between God and his people is a sacred compact in which God as the Supreme Being proposes and promises to bestow certain blessings on them, stipulating, if he see fit to do so, the conditions on which they may come into the enjoyment of the promised blessings. Covenants may be conditional or unconditional. The covenants which Jehovah made with the patriarchs were unconditional, because of the certainty of the final bestowal on the heirs of the promises of all the blessings vouchsafed to the fathers in the covenants. But in the covenants given to their descendants in development of these original pledges the conditions were declared expressly on which they could come into the enjoyment of the promises made to their fathers. Promises without conditions were a distinguishing characteristic of the patriarchal covenants. Accordingly the apostle Paul calls them by way of distinction "the covenants of promise," because they consisted of promises to the fathers for them and their children proffered and guaranteed without expressing the conditions of enjoyment. Thus they stand in marked contrast to the covenant of law, the national covenant based on the patriarchal covenants which Jehovah made with Israel at Sinai. They are divine pledges which God graciously made without conditions because, as the omniscient One, he foresaw that they would be fulfilled at their appointed time. As God Almighty he made them without any reservation, and he accomplishes them with the might of omnipotent power. In keeping his pledges he does great things for his people, and thru them he does great things for the world. He blesses them that thru them he may bless

the world. This divine scheme displays no partiality. It exhibits the wisdom of an infinite understanding in selecting in the beginning the most suitable persons and people for accomplishing his work. It is unwise to commit any task to any people unfit to perform it. That would be partiality. To select the fittest race to accomplish the greatest work in the world is in harmony with the eternal fitness of things. This is the significance of the divine foreknowledge and predestination. God does what is the fittest and the best thing to be done because he knows in advance what is the best and fittest thing to do. God chose Abraham and his race to execute his will on the earth because they were the fittest persons and people for doing it. This was a national and racial election. It was the best choice for the purpose that could be made. In every nation each person is responsible to God according to his ability and opportunity. The Messiah enunciated this principle: "To whomsoever much is given, of him shall much be required." (Lu. 12:48.) Every one is under obligation to make the best possible use of whatever is intrusted to him. He will be rewarded according to his fidelity. The people chosen of God for the greatest work are under the gravest responsibility, and are guaranteed the greatest blessings in the covenants of promise given to their fathers. Under all dispensations the full assurance of faith and the endurance of hope rest upon the covenants which God made with his people, which he is faithful to remember and able to fulfil. Dr. Talbot W. Chambers says in "Lange's Commentary on Zechariah" (p. 75):

"Few words are so precious to a devout believer as *covenant*. It suggests thoughts of grace, privilege, and security which are not easily attained in any other way. Our trust for this world and the next rests not upon voices of nature or conclusions of reason, but upon the promise of God—a promise which he has chosen to present in the form of a compact with stipulations, and not only so, but to confirm it by sacrifice."

The saints in all ages have relied on the divine covenants as the firmest ground of confidence that he who is faithful and

mighty will fulfil his promises. As Jehovah remembers them forever so his chosen people should keep them constantly in mind. When King David with all Israel brought up the ark of the covenant into Jerusalem he made it the chief work of the day to give thanks unto Jehovah. He composed a psalm for the occasion in which he reminded the people of the covenant which Jehovah made with their fathers. In it the sweet singer of Israel said in the midst of thanks and praise to God :

“O ye seed of Israel his servant,
 Ye children of Jacob, his chosen ones :
 He is Jehovah our God :
 His judgments are in all the earth.
 Remember his covenant forever,
 The word which he commanded to a thousand generations ;
 The covenant which he made with Abraham,
 And his oath unto Isaac ;
 And confirmed the same unto Jacob for a statute,
 And to Israel for an everlasting covenant.” (I. Chron. 16: 13-17.)

The blessings guaranteed to the elect race in the promises to the fathers will not be exhausted for a thousand generations. When God remembers the promises which he made in ancient days for us we in these modern times should never forget them. The virgin Mary cherished the memory of the theocratic covenant and referred to it in the climax of her magnificent song of praise, saying in the fulness of faith and hope :

“He hath holpen Israel his servant,
 That he might remember mercy
 (As he spake unto our fathers)
 Toward Abraham and his seed forever.” (Lu. 1: 54, 55.)

The birth of Christ was for the purpose of helping Israel, the servant of God, and was in remembrance of his mercy, towards Abraham and his race forever: all of which was according to the promises which he spake in the covenants given to our fathers Abraham, Isaac, and Jacob. The events attending the birth of the Messiah and his harbinger, John the Baptist, had reference to the fulfilment of things promised to our fathers

in the covenants given to them by Jehovah. This was recognized by Zacharias, the father of John, when filled with the Holy Spirit. He said regarding the covenants of promise:

“Blessed be the Lord, the God of Israel;
 For he hath visited and wrought redemption for his people,
 And hath raised up a horn of salvation for us
 In the house of his servant David. . . .
*To show mercy towards our fathers,
 And to remember his holy covenant;
 The oath which he swore unto Abraham our father.*”

(Lu. 2: 68-73.)

The whole gospel of Christ is but one of the developments of the theocratic covenants of promise given long ages before in the times of the patriarchs. God always works according to a predetermined purpose. He has seen fit in his inscrutable wisdom to reveal his purpose to his people in advance of its accomplishment. This is expressly declared by the prophet Amos in these confident words that prophecy comes from God:

“Surely the Lord Jehovah will do nothing,
 But he revealeth his secret to his servants the prophets.”

(Am. 3: 7.)

Thus he instructs and comforts his people, and forewarns them of impending judgments that they may escape the calamities if they will take heed to his warnings. Concerning the tribulations inherent in the fulfilment of “the Times of the Gentiles” (Lu. 21: 24) the Master himself said to his disciples: “Be watching, in every season, making supplication that ye may gain full vigor to escape all these things which are about to be coming to pass, and to stand before the Son of Man.” (Lu. 21: 36. Rotherham’s Translation.) Are your lamps going out, and have you no more oil as the Bridegroom approaches? What will you do in the darkness of midnight?

The purpose of the apostle Paul in his great epistle to the Ephesians was to tell a secret, to solve an enigma, to reveal a mystery which had been hidden from ages and generations. It was the mystery of the calling and salvation of the Gentiles.

In order to do this more efficiently he describes the desolate condition of the Gentiles before they received the gospel in these significant words, worthy of our serious consideration :

Ye were at that time separate from Christ,
Alienated from the commonwealth of Israel,
And strangers from the covenants of promise,
Having no hope, and without God in the world." (Eph. 2: 12.)

This indeed is a gloomy picture. But it was painted by the apostle of the Gentiles and it portrays the real truth concerning the actual condition of the Gentiles before the gospel was proffered to them. I have given to each clause of this statement a separate line, that every one of them may stand out in vivid distinctness before the eye. While Paul was the apostle to the Gentiles, he was an Israelite of the tribe of Benjamin by nature as well as a Christian by grace. He understood the promises given to the fathers, and appreciated their real worth. He knew that the development of human history is according to the eternal purpose of God revealed in the ancient covenants of promise. In writing to the Romans he shows that while the Jews had much advantage every way over the Gentiles the chief advantage was this, that they were intrusted with the oracles of God. The faithlessness of some of them did not destroy the faithfulness of God, who watches over his word to perform it, who remembers his covenants to fulfil them as he had promised. Keeping in mind that Paul was the apostle of the Gentiles, and that as such he would not be prejudiced against them, we will perceive in this declaration of his quoted from the epistle to the Ephesians the great importance which he attached to "the commonwealth of Israel" and to "the covenants of promise" in that he classifies alienation from them along with separation from Christ, with "having no hope," and with being "without God in the world." It will enhance our appreciation of this strong and decisive language of the great apostle to read it in connection with the preceding and the

following verses as rendered by Rotherham in his literal and accurate translation. Paul says :

“ Wherefore, keep in remembrance, that at one time ye, the Gentiles in flesh, those called uncircumcision by the so-called circumcision in flesh, hand-made, that ye were, in that season, separate from Christ, having become alienated from the citizenship of Israel, and being strangers to the covenants of promise, not having hope, and godless, in the world ; but, just now, in Christ Jesus, ye, who at one time were afar off, were made near in the blood of the Christ.” (Eph. 2 : 11-13.)

The gospel opened up the way whereby thru faith in the Christ and submission to him the Gentiles might become partakers with believing Israelites in the blessings of salvation enjoyed thru the Holy One of Israel. According to the apostle Paul in his following of the teaching of the prophet Jeremiah “the new covenant” is made primarily with “the house of Israel,” for he says in quoting Jeremiah: “This is the covenant that I will make with the house of Israel.” (Heb. 8 : 10 ; Jer. 31 : 33.) Hence in writing to the Ephesians Paul says “that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus thru the gospel.” (Eph. 3 : 6.) The context shows that the Gentiles are fellow-heirs with “the commonwealth of Israel,” fellow-members with Israel of the body of Christ, and fellow-partakers with Israel in the blessings of the covenants of promise given to the fathers. Then there was so much Judaism in the church that it was difficult to get Christians to perceive and accept the equal rights and privileges of all believers in Christ: now there is so much Gentilism and Romanism in the church that it is difficult to get Christians to perceive that Israel had any prior rights and covenanted blessings, and that the gospel itself is a development of one of the covenants of promise given to Israel. It is hard to persuade men nowadays to look beyond Rome to Jerusalem, and beyond Jerusalem to the original covenants of promise given by Jehovah to the patriarchs as the constitution for the government and redemption of the world. The primary principles of the theocratic dealings with the world are

found in "the covenants of promise." Moses prevailed with God in his intercession for Israel "by bringing to remembrance oaths and covenants made with the fathers." (Wisd. 18: 22.) Abraham looked forward to the day of Christ thru faith in the Messianic promises given to him in the theocratic covenants. Hence the Messiah said: "Your father Abraham rejoiced that he should see my day; and he saw it, and was glad." (Jno. 8: 56.) The promise to Abraham and his seed reached beyond the ministry of Jesus, for it involved the divine purpose that "he should be heir of the world." (Rom. 4: 13.) The apostle John announced the realization of this purpose in these words: "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign unto the ages of the ages." (Rev. 11: 15.) God said to Abraham: "In thy seed shall all the nations of the earth be blessed." (Gen. 22: 18.) This Messianic promise was the central one and the greatest one in the covenants. But it was not the only promise given to the fathers. While the Messianic promise related to "all nations," the national promise related to "a nation" which became "the commonwealth of Israel," and the racial promise relates to "many nations" which become the "company of nations" promised to Jacob and "the fulness of the nations" promised to Ephraim. Jehovah is "the everlasting God." (Gen. 21: 33.) His covenants are eternal. "His ways are everlasting." (Habk. 3: 6.) He said to Israel: "I will make thee an eternal excellency, a joy of many generations." (Isa. 60: 15.) The elect race is immortal.

God gave distinct promises to the fathers which should not be confounded with each other in the study of the divine word. Here we should heed the apostolic admonition about "rightly dividing the word of truth." (II. Tim. 2: 15.) It is folly to appropriate to Gentiles that which was not written of Gentiles, and which does not belong to the Gentiles. They partake of Christian blessings on the same terms as Israel, because as announced in the covenants of promise, these blessings are

provided for "all nations" But these covenants contain certain national and racial blessings which are the peculiar heritage of Israel, which were never promised to Gentiles, which never have been enjoyed by Gentiles, and which never will be realized by Gentiles. While the gospel blessings are for the Gentiles as well as Israel, they are for Israel as well as the Gentiles. Yet in these last days thru the influence of Rome, the head of the Gentile powers, and a church that is Romanized, many persons seem to think that Israel has no right to even the privileges and blessings of the gospel. The natural seed of Abraham thru Jacob and Joseph have a peculiar affinity for spiritual blessings, and readily accept and obey the gospel of Christ when it is fairly presented to them. But the ethnical blessings belong to Israel alone. They are the heritage of the firstborn. Jehovah said:

"I am a father to Israel,
And Ephraim is my firstborn." (Jer. 31: 9.)

No power can divert the blessings belonging to the firstborn from the rightful heir. As they do not belong to the Gentiles, Gentiles cannot inherit them. The apostle Paul teaches that the covenants and the promises belong to his brethren, his "kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers." (Rom. 9: 3-5.) The fathers of whom Paul writes in this language were the fathers of the chosen people of Israel; the promises, were the promises given to the fathers; the covenants were the covenants of promise made with the fathers Abraham, Isaac, Jacob, and Joseph. The apostle refers to great facts accomplished in the history of the elect race. Jehovah said unto Pharaoh, the king of Egypt, "Israel is my son, my firstborn: and I have said unto thee, Let my son go that he may serve me: and thou hast refused to let him go: behold I will slay thy son, thy firstborn." (Ex. 4: 22, 23.)

The national adoption or sonship belongs to Israel. No one has any right without any divine warrant to transfer this national sonship to every other nation, or to any other nation. Such utter disregard of the divine teaching brings confusion into the investigation of the word of God. The national adoption belongs only to "the commonwealth of Israel": the ethnical adoption belongs only to the "elect race" of Israel. The apostle Peter in writing to sojourners of the Dispersion, members of the twelve tribes of Israel who were scattered abroad, said to them, "Ye are an elect race." (I. Pet. 2 : 9.) Thus the New Testament recognizes the ethnical adoption of Israel as "an elect race." This language does not belong to the Gentiles, nor even to the Christians of the Gentiles. It does not belong to them because it was not written to them nor for them. It was addressed "to the elect who are sojourners of the Dispersion." (I. Pet. 1 : 1.) It was written to scattered Israelites. It belongs to the "elect race." To appropriate it to the Gentiles confuses the student of the word of God. He has never written of any Gentile nation, "Ye are an elect race." It belongs to Israel alone, "whose is the adoption," as Paul teaches, that is, the national and racial sonship. Moses, the statesman of the elect race, said to Israel: "Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth." (Deut. 7 : 6.) This racial election stands thruout the ages under all dispensations, for, as the apostle Paul declares, "the gifts and the calling of God are without repentance" (Rom. 11 : 29), or any change of purpose on his part. The faithless among the chosen people are rejected. God sifts the elect race thru the ages, and reserves for himself a faithful remnant who have not bowed the knee to the image of Baal and the power of the world, to whom he intrusts the accomplishment of his work.

The promises given to the fathers declare the unchanging purpose of the Almighty God who gave them. In declaring the relation of the work of the Messiah to these ancient

promises, the apostle Paul said in words which should be cherished by every Anglo-Israelite around the world :

“Christ hath been made a minister of the circumcision for the truth of God,

That he might confirm the promises given to the fathers.” (Rom. 15: 8.)

Ponder this language. It is of great importance in understanding the divine word. Christ did not abolish the promises given to the fathers. Instead thereof he confirmed them. He established the promises given to the fathers. According to the literal meaning of the word here used in the original he made them firm, steady, steadfast, durable, sure, certain, stable. It indicates the firmness and stability of the promises confirmed by Christ. The promises given to the fathers stand unshaken, firm, and immovable thruout the ages. They are as enduring as the throne of God. Nothing can change them. Nothing can subvert them. Nothing can destroy their efficiency. God's truthfulness, God's faithfulness, is involved in the promises which he made to the fathers. Christ by his ministry and work confirmed them. He not only fulfilled the promises relating to himself, but he confirmed all the promises given to the fathers. He thuroly established them His work is the indispensable condition for their full accomplishment. None of them can fail. They are still in full force. They were not disannulled. They were not abolished. They were not blotted out. They were not nailed to the cross, but were confirmed by the cross. They were not taken out of the way, for they never had been in the way. They hindered no good thing. They were the very means for the development of the divine purpose. They were given long before the law, and they continue in full force after the abrogation of the law, Christ abolished the covenant of law that he might fulfil the covenants of promise by the covenant of grace. He “blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to his cross.” (Col. 2: 14.) All this was a part of the

divine method of confirming the promises. To apply the scriptures relating to the "annulling of a foregoing commandment" (Heb. 7: 18) to the promises given to the fathers is to misunderstand the Bible and pervert the word of God. "The priesthood being changed, there is made of necessity a change also of the law." (Heb. 7: 12.) Yet the promises to the fathers which were given before the law abide unchanged after the abrogation of the law.

The apostle Paul in his great argument concerning the relation of "the covenants of promise," given to the fathers, to the law of Moses, given to the nation of Israel, which he states in his epistle to the Galatians, said: "A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not annul, so as to make the promise of none effect." (Gal. 3: 17.) This language sometimes is misunderstood, the reader deceiving himself by the jingle of words without considering their real meaning. Paul does not say that the covenant does not annul the law. Yet sometimes it is quoted to prove this statement. For the sake of emphasis Paul gives precedence to the covenant. His thought is this when stated in the natural order of the words: the law does not annul the covenant. But to make the language more emphatic, and to show the preëminence of the covenant he mentions it first: the covenant the law does not annul. To enhance the reason of its preëminence he states that it was preëxistent. It was "a covenant confirmed beforehand by God." To make the language more precise and conclusive he says: "The law, which came four hundred and thirty years after, doth not annul." This is true of any of the covenants previously confirmed by God. The language is as true of the racial covenant as it is of the covenant concerning Christ. God confirmed them by his oath before the law. Christ confirmed them by his work under the law. The Holy Spirit confirmed them by the proclamation of the gospel after the law which the Messiah nailed to the cross. The

gospel confirms them by its dissemination among all nations, and by the conversion of "the many nations" of promise. Half of the Old Testament is history relating to the development of these promises, or else it is prophecy relating to the fulfilment of these promises in the future. All the prophecies relating to the final accomplishment of the promises given to the fathers are in full force, whether they are found in the Old or New Testament. The ethnical promises abound in the Old Testament, because it is a revelation of the providence of God in civil affairs. Remember that the great apostle to the Gentiles teaches expressly that Christ confirmed the promises given to the fathers. No one has any right to pick out one of these promises and say that Christ confirmed this one, but he ignored the others. He confirmed the promises. If he confirmed one of them, he confirmed all of them. If he confirmed the Christian promise, he also confirmed the racial promise. Having confirmed them, he makes their full accomplishment at their appointed time an absolute certainty. What already has been wrought out in fulfilling these promises is an earnest that all things in them finally will be accomplished as God has foretold. His word cannot fail. "Morning by morning doth he bring his judgment to light, he faileth not." (Zeph. 3:5.)

In order to the progressive development of the divine purpose and the complete revelation of the divine will Jehovah, the God of the covenants of promise, gave to our father Abraham three distinct promises in the unfolding of which he reveals the divine plan according to which he set in order the ages. God has a plan of the ages. For the apostle Paul in revealing "the mystery which hath been hidden from the ages and from the generations" (Col. 1:26) made known "the manifold wisdom of God, according to a plan of the ages which he made in Christ Jesus our Lord." (Eph. 3:10, 11, Rotherham's Translation.) In the common and the revised versions we have for "a plan of the ages" the expression "the eternal purpose," which in the margin of the Revised Version is

rendered according to the Greek, "the purpose of the ages." H. T. Anderson translates it, "the arrangement of the ages." God has a purpose, an arrangement, a plan of the ages, according to which he works and "from which he never departs." This plan of the ages is indicated in the venerable covenants of promise. A radical difference between them is expressed in the promises themselves. Quoting their distinctive portions as they stand in the King James Version of the Bible they read thus:

1. "*I will make of thee a great nation.*" (Gen. 12: 2.)
2. "*In thy seed shall all the nations of the earth be blessed.*" (Gen. 22: 18.)
3. "*Thou shalt be a father of many nations.*" (Gen. 17: 4.)

The first promise concerns one nation; the second promise concerns all nations; the third promise concerns many nations. The distinction between these three promises corresponds to the difference between one nation, all nations, and many nations. This is so manifest on a comparison of the three promises that it needs only to be stated to be accepted. The first promise is national; the second is universal; the third is racial. The first belongs to Judah; the second to Christ; the third to Joseph. The first promise is the germ of Judaism in its development into one nation; the second, the germ of the gospel of Christ in its development among all nations; the third, the germ of the Anglo-Saxon race in its development thru Christian civilization, culminating during the Millennium in the fulness of the nations promised to Joseph and Ephraim. As the oak is hidden in the acorn, so the philosophy of history and of Christian civilization is hidden in these concise promises of our God. As the oak grows out of the acorn, and is but the full development of the living germ within the acorn, so the one nation under the law of Moses, all the nations under the gospel of Christ, and the many nations of the stock of Abraham under the reign of the Messiah grow out of these germinal promises, of which

the Millennium in its pervading peace and enduring glory will be the full development. "The manifold wisdom of God" is rolled up and hidden in these promises. This is the divine scroll of the plan of the ages. As it is unrolled the manifestation to human perception of the eternal thoughts of God expands continually thruout the ages, exhibiting the unity of design in his plan of the ages. The elegant couplet of Alfred Tennyson, the poet laureate, expresses this truth in words fitly spoken, gleaming with a beauty of diction worthy of the precious gem. He says in the pensive "Locksley Hall":

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns."

This one increasing purpose running thru the ages is the divine purpose. As the thoughts of men have been widened to comprehend more and more of its reach and scope it has been unfolded slowly and gradually. In the progress of the ages with the process of the suns men have caught glimpses of one eternal purpose pervading and overruling all things and directing them to the accomplishment of the divine will on earth. This great purpose is the glory of God in the blessedness of man. The end which God has in view is expressed in the seraphic song which the prophet Isaiah heard: "The fulness of the whole earth is his glory." (Isa. 6: 3.) This is the eternal purpose of the manifold wisdom of God. It widens and deepens in the thoughts of men as it flows onward in its development thru the ages and among the nations thruout the world. "They will be done, as in heaven, so on earth."

While the three promises given to the fathers are intimately related, yet they are severally distinct from each other. They form the basis of the entire divine revelation since their announcement. The progressive development of the whole remedial system is involved in them as the living and divine germs of the thoughts of God concerning the destiny of the human race. Hence they are of supreme importance in the

study of the Bible. The inquiring mind searching for truth finds satisfaction in investigating the development of these vital and life-giving promises. They are incorporated in three great covenants, which are preëminently the covenants of promise. They form the sure foundation of three great dispensations of religion, the Mosaic, the Christian, and the Millennial. To understand the distinctive characteristics of these three dispensations we should study them as first announced in these covenants of promise. Then their salient features appear as distinct mountain tops in the distant horizon.

The increasing purpose running thru the ages is one, like its divine Author. But, as it is threefold in its evolution, it is announced in three distinct promises which show a divine plan of the ages in the method of their progressive development. They constitute a glorious trinity of promises. Each one is distinct, yet so intimately related is each one to the others that together they declare the one plan of the ages—a fitting revelation of the one great purpose of the triune Jehovah. So grand and comprehensive are these three promises, and so vast and far-reaching is their influence on human destiny, that ages are required for the development and the manifestation of the divine purpose contained in each one of them. "Thou wilt say to me, then, Why is he still finding fault? for, his purpose, who has withstood?" (Rom. 9: 19.) The haughty Nebuchadnezzar was compelled to confess that "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4: 35.) Yet this is neither fatalism nor despotism. It is the gracious determination of a father choosing and acting in lovingkindness and tender mercies for the supreme good of his children into the ages of the ages. He doeth all things well. Appropriating the language of the apostle Paul we can say in the full assurance of faith: "We know that to them that love God all things work together for good." (Rom. 8: 28.) The children of God always can find

comfort, rest, and peace in their firm reliance on so sweet an assurance as this.

God has given a three-fold revelation of himself in each of the three great facts of creation, providence, and redemption. In creation he is revealed as God, the Word of God, and the Spirit of God, and manifests therein the three attributes of wisdom, power, and goodness. In providence he is revealed as Jehovah, the Angel of Jehovah, and the Spirit of Jehovah, and therein manifests, besides the former attributes, his justice, truth, and righteousness. In redemption he is revealed as the Father, the Son, and the Holy Spirit, and therein manifests in addition to the other attributes, his mercy, condescension, and love. Thus he reveals himself as the Creator, the Preserver, and the Redeemer of the world. Creation rests upon the revelation of himself to himself of the eternal, immutable, ineffable, and self-existent I AM as its great first cause. The revelation in each of these great facts of creation, providence, and redemption is based upon the preceding one as its indispensable condition. Without creation there could have been no providence; without providence there could have been no redemption. This is in harmony with what Mark Hopkins, a prince among the great teachers of men, calls "the law of construction for the universe." In his great work entitled "An Outline Study of Man" he says: "The method of the work is constructive. . . . It gives a law of construction for the universe so far as we know it, by which the whole, including man, is brought into one system. It gives a law of conduct for man that grows out of the construction; and also a law of limitation that enables us, as shown in 'The Law of Love,' to carry the law of conduct into the details of life." (P. VII.) Again he says: "The law of construction is the law of the conditioning and the conditioned. This implies thruout the relation of lower and higher. This relation of conditioning is simply that of necessary presupposition without causation. It is the law of the conditioning and the conditioned that is the law of construction. So it is with

the works of man; so, as far as we can understand them, with the works of God." (P. 295.)

This profound thinker, the eminent President of Williams College and professor of intellectual and moral philosophy, in his more recent work, "The Scriptural Idea of Man," a series of lectures given before the theological students at Princeton, states the law of construction with such clearness and force that it should be accepted readily by all lovers of truth. Ponder these weighty words:

"Whence that upward tendency to which both geology and the Scriptures testify? That tendency involves a law, not of evolution, but of upbuilding. It involves a law of the forces and products of this universe that enters into its whole construction. It is the law of the conditioning and conditioned, in accordance with which the universe is built up by a constant increase as we go up of the number of forces at work, and a constant diminution of the sphere within which they work. Of course, at each upward step we must have a new force, and one so far superior to all below as to be able to control them. Such higher force is, indeed, revealed only as it controls the lower. It comes by addition, and can be supposed to have come from below only by supposing that a higher and controlling force can come out of one that is lower and controlled. This necessitates a process of upbuilding from without in which that which is below is a condition, but not a cause of that which is above. Such a law would secure the upward tendency, but could not produce evolution or be produced by it." (P. 13.)

These are heroic words of truth fitly spoken in due season by a great man. Is science to remain the classified knowledge of real truth, confirmed by the rock records of creation and in harmony with the higher divine revelation in the Bible, or is it to become a partisan adherence to the autocratic dictation of a few skeptical prelates in blind subserviency to "a scientific pope," parading their visionary "hypotheses" and illusory theories before the world as the consummation of science? Freemen will persist in thinking for themselves in spite of "the infallible decrees" of either a Roman or a scientific pope. Beware of the dictation of one as well as the other.

"The law of the conditioning and the conditioned," as stated by Mark Hopkins, gives a law of revelation according

to which the divine thoughts are made known to man; a law of providence, according to which the divine purpose is accomplished among men; and a law of redemption, according to which the divine love saves men. This is true, because in the beginning God chose in infinite wisdom this great law of the conditioning and the conditioned as the fittest and the best possible means of accomplishing his own gracious and glorious purposes. The divine process in the great facts of creation, providence, and redemption is an upbuilding. It is still true and will remain true forever, as declared by the apostle Paul, "Every house is builded by some one; but he that built all things is God." (Heb. 3: 4.) Creation is like a pyramid.

This law of upbuilding, when applied to the three covenants of promise, reveals at once their relation and dependence. The fulfilment of the first promise was a condition for the fulfilment of the second promise. The fulfilment of the second promise was a condition for the fulfilment of the third promise. In other words, the Jewish nation and religion was a condition for the coming of Christ and the revelation of the gospel for all nations. The Messiah recognized this truth, for he himself said: "Salvation is from the Jews." (Jno. 4: 22.) While it is not of Judaism, it is a new and higher force breaking forth thru Judaism which had prepared the way for its manifestation in the development of the Christian covenant of promise, the blessing of all nations in Christ.

The work of Christ, and the proclamation of the gospel among all nations, is a condition for the conversion and the development of the "many nations" of the Anglo-Saxon race and their expansion under Christian influence "unto the utmost bound of the everlasting hills." (Gen. 49: 26.) Judaism was not the cause of Christianity; but it was a favorable condition for its revelation and progressive development. The gospel of Christ is not the cause of the "many nations" of promise springing from Isaac, but it is the indispensable condition for the Christian civilization and the world-wide development of the

Saxons. Israel is the heir of the world. Jehovah, the God of the covenants of promise, made this sure pledge :

“I will be as the dew unto Israel:
He shall blossom as the lily,
And cast forth his roots as Lebanon.
His branches shall spread,
And his beauty shall be as the olive tree,
And his fragrance as Lebanon.” (Ho. 14: 5, 6.)

The spreading branches of the elect race of Israel could not be confined to ancient Palestine. The Messiah blesses them with his gospel and liberty, his righteousness and peace,

“That they might be called trees of righteousness,
The planting of Jehovah, that he might be glorified.”
(Isa. 61: 3.)

This was according to the patriarchal blessing which Jacob gave to Joseph. He said of the race of his favorite son :

“Joseph is the son of a fruitful tree,
A fruitful tree by a fountain:
His branches run over the wall.” (Gen. 49: 22.)

This is the Supreme God's ancient lore concerning the destiny of Our Race. This fruitful tree by a fountain with its wide-spreading branches running over the wall is the Yggdrasil of the Norsemen. This oracle of God, uttered by Jacob concerning the race of Joseph is the divine source of the ancient rune concerning Yggdrasil. The Vala of the North claimed to “recount men's ancient saws, those that I best remember.” (“Voluspa” 1.) A comparison of what she says in the “Voluspa” concerning it indicates that it is an ancient recollection of the “fruitful tree by a fountain” in the blessing of Jacob on Joseph. She said of this tree of racial life :

“I know an ash standing, named Yggdrasil,
A lofty tree, laved with limpid water:
Thence come the dewdrops that fall in the dales:
Ever blooming it stands over the fountain of the Past.”
(“Voluspa” 19.)

Jacob said, "Joseph is a fruitful tree by a fountain." The Vala of the North called it "a lofty tree, laved with limpid water," and said, "ever blooming it stands over the fountain of the Past." The fountain of the past was the ethnical covenant of promise given to Joseph concerning the destiny of his race. Jehovah said thru the prophet Hosea: "I will be as the dew unto Israel." The Vala said of this stately tree: "Thence come the dewdrops that fall in the dales." Thus she combined in her recollection of the "ancient saws" expressions of the patriarch Jacob with those of the prophet Hosea; the one uttered at the origin of the race, and the other just before its expulsion from the land of promise. If some of the sayings concerning Yggdrasil seem to relate to the world this is readily accounted for by the fact that the branches of Israel, "the fruitful tree by the fountain," run over the wall, spread among the nations, and fill the face of the world with fruit. The original of these ideas is found in the Hebrew prophets. In depicting the glorious destiny of Israel, Isaiah said:

"In days to come shall Jacob take root;
Israel shall blossom and bud:
And they shall fill the face of the world with fruit."

(Isa. 27: 6.)

The apostle Paul in writing to the Romans recalled these ancient promises concerning the race of Abraham filling the earth, and said to them: "Not thru the law was the promise to Abraham or his seed, that he should be heir of the world, but thru the righteousness of faith." (Rom. 4: 13.) The race of Abraham is the heir of the world according to the New Testament as well as the Old Testament. But this elect race does not inherit the world thru the law of Moses, but thru the promise of God fulfilled under the gospel of Christ. Thus in harmony with the universal law of upbuilding, the gospel of Christ becomes the indispensable condition for the fulfilment of the ethnical covenant of promise concerning the "many nations" promised to Abraham and "the fulness of the nations" promised

to Joseph and Ephraim. These promises of the God of the covenant will be realized in all their fulness. For the apostle Paul said again to the Romans in treating of the restoration of Israel: "Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?" (Rom. 11:12.) The fulness of Israel is the fulness of the nations promised to Israel. The apostle Paul cherished the hope of Israel, and looked forward to the full realization of these promises belonging to Israel. He said again, in writing to the Romans, as translated accurately by Dr. Robert Young: "For I do not wish you to be ignorant, brethren, of this secret—that ye may not be wise in your own conceits—that hardness in part to Israel hath happened till the fulness of the nations may come in; and so all Israel shall be saved, according as it hath been written, 'There shall come forth out of Sion he who is delivering, and he shall turn away impiety from Jacob, and this to them is the covenant from me, when I may take away their sins.'" (Rom. 11:25-27.) The fulness of the nations of which Paul writes in this passage is not "the fulness of the Gentiles" as rendered in the common and the revised versions, but it is the fulness of the nations promised to Israel. The fulness of the Gentiles coming in is no reason for saving all Israel. But the fulness of the nations promised to Israel coming into the gospel is the very reason why "all Israel shall be saved." Paul says: "So all Israel shall be saved." How? When? When "the fulness of the nations" promised to Israel comes in. The patriarch Jacob said to Joseph concerning Ephraim: "His seed shall become the fulness of the nations." (Gen. 48:19.) Paul's language in the text is a quotation of this ancient divine promise given to Joseph. Its meaning is concealed by the faulty rendering in our English Bibles. Dr. Young's photographic translation of the text is faithful to the original. The fulness of the nations promised to Joseph coming in saves all Israel. When the Times of the Gentiles are fulfilled the Gentiles fall, and

Israel is restored. The fulness of the nations promised to Israel comes in; and "so all Israel shall be saved," even as it is written in Isaiah, which Paul quotes with variation:

"There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob." (Rom. 11:26.)

The turning away of ungodliness from Jacob is not the saving of the Gentiles, but the saving of Israel. This is in harmony with the language of the psalmist, who in looking forward to the end of the Times of the Gentiles, when the set time comes to have pity upon Zion, said of the restoration:

"Jehovah hath built up Zion,
He hath appeared in his glory." (Psa. 102:16.)

This is the divine order as indicated by the promises in their relation to each other: First, one nation under the law of Moses, followed by the apostasy of the Jews and the call of the Gentiles; secondly, all nations under the gospel of Christ, followed by the apostasy of the Gentiles and the restoration of Israel; and finally, the fulness of the nations promised to Israel under the reign of the Messiah during the Millennium when the earth is filled with his glory.

The historical order confirms this, for God manifests his purpose in the great facts of history. We perceive their significance as they are displayed in the real drama of human life. Before the accomplishment of the promise so much remains hidden in it that altho it is a revelation it appears as a mystery. The fulfilment explains the promise and the purpose divine declared in it. According to the promise the chosen family became a great nation, the nation of Israel, thru whom Christ, the personal seed promised for the blessing of all nations comes into the world, and announces thru his apostles the gospel for all nations: the great nation having divided into two distinct nations, the rejected branch, exiled from Palestine, sifted among the nations and planted in the Islands of the West, becomes an innumerable people who are converted to Christ, the Holy One of Israel, and as the ethnical seed become the greatest missionaries of the cross

and of Christian civilization, and carry with them the blessings of enlightenment and civil and religious liberty unto the utmost bound of the everlasting hills. They colonize the desolate heritages of the earth. They become many nations, constituting the "many nations" of the third promise, and, being the children of Abraham by nature, and having become his spiritual children by faith in Christ, they are, according to the divine purpose, and in fulfilment of the divine promise, the heirs of the world. Being the children of the promise, they are the prolific race forming the "company of peoples" and the "company of nations" to whom belong under the Messiah, according to the fiat of the Almighty God, the dominion of the world. It was of them the King of the ages and the nations spoke when he declared that "the kingdom, and the dominion, even the greatness of the kingdom under the whole heavens, is given to the people—the saints of the Most High." (Dan. 7: 27. Young's Translation.)

Having taken this general view of the three promises in their relation to each other, and to the great epochs of history as the manifestations of the divine purpose, we will look at each one separately. Our design is to investigate thuroly only the third promise. But we will appreciate it and understand it better by glancing at the other two promises. They are the better understood. Their fulfilment occupies so large a portion of history that we need to give them but little attention in investigating our subject, which relates chiefly to the third covenant of promise, involving the ultimate destiny of the race of Israel.

In order to the fulfilment of the first promise, "I will make of thee a great nation," God spake unto Jacob in the visions of the night, when he was on the way to Egypt, saying :

"I am God, the God of thy father :
Fear not to go down into Egypt ;
For I will THERE make of thee A GREAT NATION :
I will go down with thee into Egypt ;
And I will also surely bring thee up again." (Gen. 46: 3, 4.)

What God promised to Jacob related to his race. He fulfilled the promise in making of his race a great nation in the land of Egypt, and in bringing it up again out of Egypt into Canaan. The cycle of Israel's development from one person into many people, from one man into a great nation was four hundred and thirty years. To human view this was a long time to wait for the fulfilment of the first promise. It is an indication that the fulfilment of the other promises reach out over eras of immense duration. The thoughts of God span the ages. He was seeking to make and train a race that, in harmony with the free moral agency of the people, would become gladly submissive to his will, and would take delight in doing his work in the way of his own appointment. *His covenants of promise look forward over all human history.* When the students of the Bible come to realize this truth then they will give to the covenants of promise the preëminence which they deserve in the investigation of the divine order of the ages. These covenants declare the eternal and immutable purpose of the everlasting God. Moses, the great statesman of Israel and the emancipator of his people from the thralldom of Egypt, said :

"Now the sojourning of the children of Israel, which they sojourned in Egypt (The Samaritan and the Septuagint versions read, "In the land of Egypt and in the land of Canaan," to which the Alexandrian Codex, the Samaritan text, and the Targum of Jonathan have added, "They and their fathers"; so that the reading of these ancient versions is, "They and their fathers sojourned in Egypt and in the land of Canaan four hundred and thirty years") was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the self-same day it came to pass, that all the hosts of Jehovah went out from the land of Egypt." (Ex. 12: 40, 41.)

However much modern critics may dispute about the beginning of this cycle of four hundred and thirty years, it is evident that the apostle Paul, the greatest expounder of the writings of Moses, indorsed and confirmed the record as given in the ancient versions just quoted, for he reckons this cycle

from the giving of the promise. The original Hebrew manuscript to which Paul had access may have read as the ancient versions still read. The era embraced the whole cycle of the sojourning. Paul regarded the patriarchs as sojourners. He said of Abraham, "By faith he became a sojourner in the land of promise, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise." (Heb. 11: 9.) As they were sojourners, as well as their children in Egypt, it is proper to reckon the time of their sojourning in this era. In writing to the Galatians Paul said:

"Now to Abraham were the promises spoken and to his seed. . . . Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not annul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God granted it to Abraham by promise." (Gal. 3: 16-18.)

The preëminence which the apostle here gives to the promises indicates that the cycle of four hundred and thirty years is dated from the announcement of these promises at the call of Abraham. Professor Totten says in "The Renewal of History":

"Abraham, 'Called' upon Tuesday, the first day of this same month in the year 2082 A. M., left the city of Ur, in the reign of Uruk, on Tuesday, the 15th day of the month. This was the beginning of the 'Sojourn' which thus terminated on the 'self-same day' of the week and month, 'at the end' of the four hundred and thirty years.

"Observe the words 'to the end,' for if this consummate 'brace' be mismeasured in the least all the chronological beauty in the Mosaic account is lost. From 2082½ A. M. to the 430th year forward is only to 2512½, that is, to the *beginning* of the 430th year and to the end thereof is 2513½ at which alone the dates are self-same, that is repeating. . . . Moses was a Chronologist. His works, as true History, contain their own evidence, line by line, and the Study of them, in the proper spirit, shows forth continually, more and more the grandeur of the God of Abraham, of Isaac, and of Jacob,—of that God who is the Savior of his people, he being One with Jesus Christ." (P. 143.)

The significance of the expression, "At the end of 430 years, even the self-same day it came to pass," is also shown

by Prof. J. B. Dimbleby, the founder of the British Chronological and Astronomical Association. In his work on "The New Era Begun," he says:

"The great prophecies of Scripture have a most remarkable feature by ending as they began, that is to say they end on the same year of the solar cycle, same month, same date of the month, and the same day of the week on which they began. Yea, more, for they end when the eclipses are of the same character, and by this we see that he who directs and controls the orbs of heaven is the author of prophecies!" (P. 45.)

The cycle of 430 years has a dominating influence on the history and the destiny of the elect race. In the first place it was the cycle dominating the childhood of the race. This period which appears so great to us is but as the life of a child to the infinite mind and in the development of his chosen race. Jehovah so regarded it, for he said thru his prophet Hosea:

"When Israel was a child, then I loved him,
And called my son out of Egypt." (Ho. 11: 1.)

If it required 430 years for the elect race to become a child, how long a time will it require for the elect race to become a full-grown man, fitted by the discipline of ages, the wisdom of experience, and the triumph over disasters to rule the world? Ezekiel, the banished prophet of the exile, under divine instruction divided the cycle of 430 years into two parts, appropriating 40 years to Judah and 390 years to Israel. The factors of 390 are 13 times 30. History demonstrates that the cycle of 390 years has governed the development of Israel, as 40 years has dominated the development of Judah. The original cycle of 430 years appears in the destiny of reunited Israel and Judah, for one of the great periods in Daniel, reaching onward into the time of the end, is 1,290 years, which is just three times the 430 years of Moses and of Paul. God has scattered the race of Anglo-Israel over all the world, that the chosen people may learn the needs of the world in all of its parts, and learn how to govern it in justice and in love. The preservation of this

race in the midst of affliction and catastrophes is one of the wonders of the ages. Altho in the midst of the devouring fires of divine chastisements that have destroyed other nations and races, this race, like the burning bush of Moses on Mount Horeb, is not consumed. Why is this? Because the eternal God is with this people in the fiery trials of the great tribulation to purify and save them, and fit them by his own discipline for the supreme work which he has appointed for them and to which he is calling them in this era of the crisis of the world, at the time of the end of the Times of the Gentiles.

The scripture for the fulfilment of the second promise, "In thy seed shall all the nations of the earth be blessed," gives to Christ the preëminence and the blessing. "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence." (Col. 1: 18.) The best commentator on the promises to Abraham is the inspired apostle Paul. He said: "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3: 16.) The promise in which the quoted expression "thy seed" is found, is the second promise. The first form of this promise was that given at the call of Abraham with the command to depart from Ur of the Chaldees into an unknown land which God would show to him, and it occurs in these words:

"In thee shall all the families of the earth be blessed."

(Gen. 12: 3.)

In this first announcement of the Christian covenant the promise is to Abraham. Another statement of the same promise was that confirmed by the oath of God, when, as Paul says, "he that had gladly received the promises was offering up his only begotten son" (Heb. 11: 17), and it occurs in these words, similar but fuller:

"And in thy seed shall all the nations of the earth be blessed."

(Gen. 22: 18.)

In this confirmation of the Christian covenant the promise is to "thy seed." In the one the promise is to Abraham; in the other it is to his seed. Paul evidently had in mind both statements of this promise, for he refers to both Abraham and his seed. The seed of Abraham mentioned in this promise is one person, who is Christ. In this promise "he saith not, And to seeds, as of many." But in another promise he does speak of an innumerable seed, "so many," to quote Paul's own words, "as the stars of heaven in multitude, and as the sand, which is by the seashore, innumerable." (Heb. 11: 12.) While in the racial promise the seed is innumerable, in the Christian promise the seed is one. This divine promise concerns one person who is Christ. The promised seed is one. The Christ, the apostle of God, sent by him to fulfil this promise, is one person. His body with its many members is one. His spirit with its manifold gifts is one. His temple with "each several building fitly framed together" (Eph. 2: 21) is one. His people in him are one. This one seed may include many persons, but only the many who, thru their own personal faith in him as the personal Savior, are one in Christ. This promise refers to them not in their multiplicity, but simply in their unity. It comprehends them all in their unity in Christ. It embraces all Christians because they are many in one. In as far as they at all are referred to they are included in their unity in him. This promise guarantees one seed for the blessing of all nations. Its distinguishing characteristic is its unity in universality. It is one for all: one seed for all nations; one Christ for all mankind; one Mediator for all humanity; one Savior for all the world. He has provided one way of salvation for every sinner, and proffers one heavenly home to every one who accepts and obeys him. This promise was a pre-announcement of the gospel. It was a continuation and renewal of the promise given in the garden of Eden that the seed of the woman should crush the head of the serpent. It is a re-announcement that indicates the line of fulfilment. The seed

of the woman becomes the seed of Abraham. The apostle Paul said, as translated by Dr. Robert Young,

“The Writing having foreseen that by faith God doth declare righteous the nations did proclaim before the good news to Abraham—‘Blessed in thee shall be all the nations’; so that those of faith are blessed with the faithful Abraham.” (Gal. 3: 8, 9.)

I have selected this translation because of the uniform rendering “nations” in harmony with the language in the promise to Abraham. This promise, according to Paul himself, is the germ of the gospel of Christ. The seed of Abraham was manifested in Jesus, who is the Christ, the son of the living God. In this one person are blessings for all nations, not simply for the Gentiles, as indicated in our English Bibles, but for all nations, for Israel as well as the Gentiles. The promised seed is one. The blessing is for all nations. All families thruout the world are to be blessed in him. Thru one faith in the one seed all nations, obeying the one Lord, will come into oneness with him. The apostle Paul exhorted his brethren “to keep the unity of the Spirit in the bond of peace,” and, declaring the various elements in this Christian unity, said: “There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all, who is over all, and thru all, and in all.” (Eph. 4: 3-6.) This Christian covenant of promise in its full development will accomplish the unity of all nations in Christ. It is as much greater and grander than the first promise as all nations together are grander and greater than one alone. It excels it as far as Christianity excels Judaism, as far as Christ transcends Moses. The Messiah will reign supreme thruout the world. The Hebrew prophet said:

“He shall speak peace unto the nations:
And his dominion shall be from sea to sea,
And from the River to the ends of the earth.”

(Zech. 9: 10.)

The scripture for the fulfilment of the third promise given to Abraham,

“Thou shalt be a father of many nations” (Gen. 17: 4),

gives to Joseph and his race the preëminence and the blessing. The translation of this promise just quoted is from the King James Version. The rendering in the Revised Version is still more emphatic and comprehensive. There it reads thus :

“Thou shalt be the father of a multitude of nations.”

(Gen. 17 : 4.)

A multitude of nations having a common origin constitutes a race in the true and strict sense of the term race. Hence it is manifest that this, the third promise, even in its original statement, is a racial promise. If the student of the covenants of promise will keep this thought constantly in mind that the third promise is a racial promise it will simplify the entire investigation. This is its distinguishing characteristic. The first promise was national, belonging to one nation. The second promise is universal, belonging to “all nations.” The third promise is racial, belonging to “many nations,” or “a multitude of nations” of the stock of Abraham. The third promise is antithetical to each of the others. Instead of relating to one nation, as in the first promise, it relates to many nations. Instead of relating to one seed, as in the second promise, it relates to an innumerable seed. Not unity, but multiplicity, the multiplicity belonging to a race of innumerable people, is its distinguishing characteristic. This is indicated in the various statements which are recorded of this promise. The seed of which this promise speaks is primarily the natural seed, for God said to Abram :

“He that shall come forth out of thine own bowels shall be thine heir.” (Gen. 15 : 4.)

In order to give Abram a just conception of the immense multitude of the chosen seed that, coming forth from his own bowels, should be his heir by nature as well as by grace and divine choice, Moses said that God brought him forth abroad.

“Silently one by one, in the infinite meadows of heaven,
Blossomed the lovely stars, the forget-me-nots of the angels.”
(“Evangeline.”)

With this heavenly prospect before him Jehovah said to him,

“Look now toward heaven, and number the stars,
If thou be able to number them:
And he said unto him, So shall thy seed be.”

(Gen. 15: 5.)

From this time onward the stars of heaven became to Abraham not merely “the forget-me-nots of the angels,” but rather the forget-me-nots of the promises of God. To every devout Anglo-Israelite in the world they should be constant reminders of the never-failing promises of our God in his everlasting covenant. The seed in the third promise is multitudinous; “so many as the stars of heaven in multitude.” It is very numerous: “As the sand which is by the seashore innumerable.” (Heb. 11: 12.) The first is the Mosaic promise; the second, the Christian promise; the third, the Anglo-Saxon promise. As the first promise was the condition for the fulfilment of the second, so the second is the condition for the fulfilment of the third. As Christ is the personal servant of Jehovah, so Israel is his ethnical servant, thru whose multitudinous seed, consisting of the many nations of promise, the triumphs of Christ among all nations thruout the world are consummated. This is the divine order, revealed of God, indicated in the covenants of promise, and expressly declared in his holy word. In the Psalm of the Cross, after depicting in vivid terms the passion of the Redeemer, when they pierced his hands and his feet, Jehovah, the omniscient One, said:

“All ye seed of Jacob, glorify him;
And stand in awe of him, all ye seed of Israel.”

(Psa. 22: 23.)

In this prophetic declaration Jehovah, the God of the covenants of promise, calls on the innumerable seed of the third promise, to confide in the personal seed of the second promise, and to glorify him. They obey the call. The people of the multitudinous race of Israel become submissive to Christ, the

Holy One of Israel. The Lord declared thru the evangelical prophet Isaiah:

“In Jehovah shall all the seed of Israel be justified, and shall glory.”
(Isa. 45: 25.)

This shows that the race of Israel becomes a Christian people. It is folly to look for lost Israel among heathen tribes. The people of Israel trust in the Messiah, are justified in Jehovah, and glory in the cross of our Lord Jesus Christ. If you wish to find the lost Tribes of Israel search for them with the lamp of divine truth in your hand, which will give you the needed light, in the most thuro-going Christian race in the world.

The partial blindness that befell Israel was of long duration. But God kept watch over the “wanderers among the nations,” and carefully protected his “hidden ones.” In “The Book of Tephî,” the daughter of David, Queen over the tribes scattered abroad, thus addressed her sons:

“Joseph shall long be blind,
An ox that sleepeth at midnight, and Judah couched as a hind.
The lion hath fled from his lair. The ox hath wandered astray
Till the dawn of the East be red, and the night of the North be grey,
In the night shall no man know them, or the signs that be left to show
Where the shepherd keepeth the ox, whilst the lion is couched full low.
Not by the banks of Jordan, not on the Holy Hill
Are Ephraim’s feet till his furrows be ploughed unto Yahveh’s will.
Bethlehem’s field is empty. The shepherd follows astray.
Hear ye my words, oh my sons, for the Isles shall await the day.”
(PP. 7, 8.)

The Queen of the Emerald Isle cherished the promise of Israel, and sang of it to the music of the harp in Tara’s halls.

“O, hear ye the promise of Israel, and O, Israel, this promise hear.
Let your watchmen know of the night. Let them count when the stars
grow clear.
Let them strongly shout in the gate if a presage of dawn appear.”
(P. 253.)

CHAPTER V

An Elect Race and a Racial Covenant

"YE ARE an elect race."

(I. Pet. 2: 9. Revised Version.)

"Joseph's race became manifest unto Pharaoh. . . . There arose another king over Egypt, who knew not Joseph. The same dealt subtly with Our Race, and evil entreated our fathers." (Stephen, Ac. 7: 13, 18, 19. Revised Version.)

"Men, brethren, sons of the race of Abraham, and those among you fearing God, to you was the word of this salvation sent." (Paul, Ac. 13: 26. Young's Translation.)

"Of the race of Israel! of the tribe of Benjamin! a Hebrew of the Hebrews!" (Paul in Phil. 3: 5. Young's Translation.)

COMBINING expressions taken from these biblical texts, according to the literal and exact translations of the original Greek as given in the Revised Version or in the photographic rendering by Dr. Robert Young, we glean some decisive declarations from the New Testament, according to which God still has "an elect race," "a Hebrew (race) of the Hebrews," "the race of Abraham," "the race of Israel," "the race of Joseph," which, according to the covenants of promise given to "our fathers" as confirmed by the facts of history, is "Our Race." Yet the idea has become prevalent nowadays that the very conception of "an elect race," and especially that "Our Race" is the "elect race," is foreign to the word of God, and peculiarly hostile to the teaching of the New Testament. The thoughtful reading and pondering of the texts selected from the New Testament and placed at the head of this chapter ought to be sufficient to condemn this idea as false, and to refute the misleading and confusing reasoning based on it. God has to this day, according to his eternal purpose, an elect race here

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on the earth, chosen of him as his ethnical servant for accomplishing his work in the world. Paul, the apostle to the Gentiles, in writing to the Romans, vindicated the restoration of "all Israel," and declared concerning Israel, "as touching the election, they are beloved for the fathers' sake." (Rom. 11: 28.) An election is a choosing. Those who are chosen are "the elect." A divine election is a choosing on the part of God of a person or people for some special work and blessing. In ancient days God chose Israel as his racial servant. Moses, their lawgiver, reminded them of it. He said:

"Thou art a holy people unto Jehovah thy God:
 Jehovah thy God hath chosen thee
 To be a people for his own possession,
 Above all peoples that are upon the face of the earth."

(Deut. 7: 6.)

This divine election of Israel to be a people for God's own possession multiplied their opportunities for doing good, and greatly increased their responsibilities. Giving to them more than to others, he demands from them more than can be expected from others. God's choice of them as the elect race greatly enhanced their obligation to him. Hence in allusion to this language of Moses he said to them thru the prophet Amos:

"You only have I known (as my chosen) of all the families of the earth -
 Therefore I will visit upon you all your iniquities." (Am. 3: 2.)

If they enjoy greater privileges and blessings, they are liable to severer chastisements and punishments for the abuse of them. This is in harmony with the principles of eternal truth and justice. The Messiah gave the following statement of this divine law, according to which he will reward his servants:

"That servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more." (Lu. 12: 47, 48.)

If Our Race be "the elect race" remember that it has increased our obligation as a race to the King of the nations and the ages ten thousand fold. The God who has committed to us so much will require the more in return. We can not escape with the judgment that will be meted out to an African or an Indian. We must render to our Master the account of our own stewardship. "How much owest thou unto my lord?" (Lu. 16: 5.)

Paul, the apostle of the Gentiles, in his sermon at Antioch in Pisidia, addressed a congregation consisting largely of Israelites of the Dispersion. He recognized that according to the statement of Moses and the prophets Israel was the "elect race," for he said to them: "Men of Israel, and ye that fear God, hearken. The God of this people Israel *chose* our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it." (Ac. 13: 16.) God chose our fathers, and exalted the people of Israel because of the divine promise and the divine election. The prophet Isaiah took peculiar delight in affirming, repeating, and reiterating the divine election of Israel as the servant of Jehovah. In the great prophecy concerning Cyrus he said:

"For Jacob my servant's sake,
And Israel my chosen (or, mine elect),
I have called thee by thy name." (Isa. 45: 4.)

He designates himself as "the Creator of Israel," and calls them "my people, my chosen":

"The people whom I formed for myself,
That they might set forth my praise." (Isa. 43: 21.)

He says again:

"Yet now hear, O Jacob my servant;
And Israel whom I have chosen:
Thus saith Jehovah that made thee,
And formed thee from the womb, who will help thee:
Fear not, O Jacob my servant;
And thou, Jeshurun, whom I have chosen." (Isa. 44: 1, 2.)

Many persons thought that at the exile of the Ten Tribes God had rejected Israel, and had cast him away forever. But they did not at all understand the divine purpose in this great ethnical movement. God was sifting Israel among the nations, but he was not destroying the people of the elect race. He was fitting them for their world-wide destiny. Looking far down into the Times of the Gentiles, the long era of the great tribulation thru which he called them to pass, he said to them, planted in the Islands of the West at the ends of the earth:

“ But thou (art) Israel, my servant,
 Jacob, whom I have chosen,
 The seed of Abraham, my friend;
 Thou whom I have taken hold of
 From the ends of the earth,
 And called thee from the corners thereof,
 And said unto thee,
 Thou art my servant;
 I have chosen thee
 And not cast thee away.” (Isa. 41: 8, 9.)

In the Christian dispensation as well as in the Mosaic dispensation Israel is God's servant, Jacob is his chosen, the seed of Abraham is his elect race. Verily not of angels does he take hold, but he taketh hold of the seed of Abraham (Heb. 2: 16), he calls them to himself, he makes them his ministers, his servants, his messengers, his missionaries, he holds fast thru the ages to this people whom he has chosen as his elect race. These were favorite themes of the prophets of God. Accordingly, the psalmist declared:

“ Jehovah hath chosen Jacob unto himself,
 And Israel for his own possession.” (Psa. 135: 4.)

If Israel were blinded and hardened it was only in part. If they were cast out of the Lord's land and rejected as his people it was only for awhile. The blindness and hardness and consequent rejection lovingly was limited in degree and duration by the grace and mercy of God. The prophet Hosea who foretold the rejection and dispersion of Israel of the Ten

Tribes likewise foretold their restoration and gathering together in one grand ethnical alliance under one chosen head. Consider his prophecies concerning Israel, and the application which the apostles made of them in the New Testament. Jehovah said thru Hosea :

“I will no more have mercy upon the house of Israel,
That I should in any wise pardon them. . . .
For ye are not my people, and I will not be for you.
Yet the number of the children of Israel shall be as the sand of the sea,
Which cannot be measured nor numbered.” (Ho. 1 : 6, 9, 10.)

Altho they were cast off for their sins from the divine favor for awhile, altho they were cast out of the Lord's land, yet they retained even in their rejection the racial promise of immense multiplicity which had been given to their fathers. The rejection of them was only temporary, for Jehovah said again thru Hosea, concerning their sowing and restoration :

“I will sow her unto me in the earth :
And I will have mercy upon her that had not obtained mercy ;
And I will say to them that were not my people,
Thou art my people :
And they shall say, Thou art my God.” (Ho. 2 : 23.)

These precious promises, proffered to Israel in their rejection and dispersion among the nations, were gratefully remembered by the apostles of Christ, and are quoted by both Peter and Paul in the New Testament. We cannot understand any epistle without considering two questions: Who wrote it? and, to whom was it written? The very first verse in the first chapter of the first Epistle of Peter answers these questions for that letter. Consider and accept with candor just what he says :

“Peter, an apostle of Jesus Christ, *to the elect who are sojourners of the Dispersion* in Pontus, Galatia, Cappadocia, Asia, and Bithynia.”

(I. Pet. 1 : 1.)

It is evident from this that in the time of the apostles of Christ the Ten Tribes of Israel were not lost to their view. It is still further evident that they were not dwelling in Palestine. but that they were dispersed among the nations. It is

also manifest that the apostle Peter recognized them as "*the elect*" of God, to whom pertaineth "the promises given unto the fathers" (Rom. 15: 8), the national adoption (Ho. 11: 1), and the racial election. James wrote his epistle to the same people, for this is his own language in the inscription:

"James, a servant of God and of the Lord Jesus Christ, *to the twelve tribes that are of the Dispersion, greeting.*" (Ja. 1: 1.)

When James, the servant of Christ, addressed the twelve tribes of the Dispersion, why not accept just what he says, and believe that he wrote to them, instead of somebody else, especially the Gentiles? When the apostle Peter addressed the sojourners of the Dispersion in certain countries as "*the elect*," why not believe that the election belonged to them? He himself explains in what sense he regarded them as the elect, for he designates them as "*an elect race.*" This is not one of the mistakes of Peter. We have no right to eliminate it from the scriptures of truth. It is an integral part of the divine revelation. It is based on the covenants of promise given to the fathers, and is in harmony with the teaching of Moses and the prophets, and of Christ and the apostles. Such being the case, we have no right to ignore it. We are under obligation to seek to understand it. The apostle Peter had in mind the prophecies of Hosea concerning "the elect who are sojourners of the Dispersion," and in writing to them appropriated the language of Moses and that of Hosea, saying to them:

"Ye are an elect race, a royal priesthood, a holy nation (Ex. 19: 6),
 A people for God's own possession (Deut. 7: 6; 10: 15),
 That ye may show forth the excellencies of him
 Who hath called you out of darkness into his marvelous light:
 Who in time past were no people (Ho. 1: 9),
 But now are the people of God (Ho. 1: 10):
 Who had not obtained mercy (Ho. 1: 6),
 But now have obtained mercy. (Ho. 2: 23.)
 Beloved, I beseech you as sojourners and pilgrims (Lev. 25: 23),
 To abstain from fleshly lusts, which war against the soul;
 Having your behavior seemly among the Gentiles."

(1. Pet. 2: 9-12.)

These people altho living among the Gentiles were not of the Gentiles. They belonged to the elect race of Israel, and were sojourners of the Dispersion.

The apostle Paul received a commission from Christ to "the people" as well as to "the Gentiles." (Ac. 26: 17.) The Lord said of him: "He is a vessel of election unto me, to bear my name before the Gentiles and kings, and *the children of Israel.*" (Ac. 9: 15.) He was not an apostle to the Jews. Hence Christ said unto him: "Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me." (Ac. 22: 18.) In spite of Paul's persistent desire to remain in Jerusalem, Christ said to him: "Go, because to nations far off I will send thee." (Ac. 22: 21. Young's Translation.) While he was not an apostle to the Jews living in Palestine he was an apostle to the children of Israel dwelling far off among the nations whither they had been scattered. Much of his work was among them. Several of his epistles were addressed to them.

In spite of the objections of some modern critics I believe with the ancient church that Paul wrote the Epistle to the Hebrews, which is the most eloquent of all his writings. He did this in executing that part of his apostolic commission relating to the children of Israel. This, at least, was a portion of his apostolic work in bearing the name of Christ before the children of Israel. He recognized Israel as the servant of Jehovah, and Jacob, as the chosen race. He taught with Isaiah that Jehovah takes hold of the seed of Abraham. (Isa. 41: 8.) The Messiah in order to accomplish his work rescues the seed of Abraham. Paul in writing to the Hebrews said to them concerning Christ, the Apostle of God and our High Priest:

"Verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."

(Heb. 2: 16, 17.)

The apostle Peter said to the Israelites who were sojourners of the Dispersion: "Ye are an elect race." The apostle Paul agreed with him, for, in treating of the final restoration of Israel after a partial and temporary rejection, he said concerning "all Israel" (Rom. 11: 26), "as touching the *election*, they are beloved for the fathers' sake. For the gifts and the calling of God are without repentance." (Rom. 11: 28, 29.) God does not change his purpose in the election of Israel as his ethnical servant. He adheres to his original purpose in the selection of the race of Abraham. While under the gospel of Christ the conditions of salvation are the same to all people of all races, the gifts and the calling of God are not the same to all persons, nor to all races. God gives each race that work for which it is best fitted. But he does not give the same work to all. He does not endow every race with the same gifts. He calls each race to the work for which it is gifted. He chose Israel as his ethnical servant among the nations, formed him from the womb (Isa 44: 2) for the work before him, giving him a natural fitness for it, endows him with the gifts needful for his mission, and disciplines him and trains him for his work thru the ages in order to make him fit for the divine service, and meet for the Master's use. This is what the election of a race means. With every added gift and blessing the responsibility of "the elect race" is deepened. With every widening opportunity its zeal and activity should be intensified.

As God acts according to his original purpose in selecting and qualifying a people as "the elect race," it is important that we should ascertain as fully as possible what was that original purpose as revealed in the promises given to the fathers. Here we are not left to human speculation and philosophy. For Jehovah declared his purpose concerning "the elect race" in a racial covenant. Study *it* if you would find out the divine fountains of human history and destiny. The great ethnical streams of British and American civilization spring from this source. They flowed forth from the revelation of the goodness

of Jehovah as declared in ancient days to our fathers in the ethnical covenant of promise, and, at the appointed time, and according to the divine promise, they "shall flow together unto the goodness of Jehovah." (Jer. 31 : 12.) The Messiah at that time will restore the kingdom to Israel. In the language of the prophet Daniel, as translated by Dr. Young, "the kingdom and the dominion, even the greatness of the kingdom under the whole heavens, is given to the people—the saints of the Most High." (Dan. 7 : 27.) In the language of the prophet Isaiah, "all nations shall flow into it." (Isa. 2 : 2.) Do you call this Imperialism? If it be such, it is the Imperialism of the chosen people of the elect race. Whatever you may think about it, this is the outcome of the whole matter. This is the purpose which the God of the covenants had in view from the beginning. This is the end to which the Almighty is overruling and directing all things. The apostle Paul, in writing to the Hebrews, referred to it in these solemn words :

"We know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Heb. 10 : 30, 31.)

We cannot justly appreciate these words of the apostle to the Hebrews without comparing them with the language of Moses from which his quotations are taken. These sayings from Moses form a part of the national song which Moses wrote for Israel at the command of God, and of which the Lord said : "It shall come to pass, when many evils and troubles are come upon them, that this song shall testify before them as a witness ; for it shall not be forgotten out of the mouths of their seed." (Deut. 31 : 21.) The Hebrews in the days of Paul were familiar with it. The two quotations which Paul makes from it would at once recall the whole song, and especially that part of it from which the extracts are made. I quote them with their context for the benefit of the reader. They relate to the final destiny of Israel, which will be reached thru scenes of appalling judgments, when, according to the uniform

testimony of the scriptures, the vengeance of God will be poured out on his adversaries. This was the national song of Israel, handed down thru the generations from the youth of the race. The eternal God said thru Moses, the immortal statesman of Israel:

“ Vengeance is mine, and recompense,
 At the time when their foot shall slide :
 For the day of their calamity is at hand,
 And the things that are to come upon them shall **make haste**.
 For Jehovah shall judge his people,
 And repent himself for his servants ;
 When he seeth that their power is gone.

See now that I, even I am he,
 And there is no god with me :
 I kill, and I make alive ;
 I wound, and I heal :
 And there is none that can deliver out of my hand.
 For if I lift up my hand to heaven,
 And say, as I live forever,
 If I whet the lightning of my sword,
 And my hand take hold on judgment ;
 I will render vengeance to mine adversaries,
 And will recompense them that hate me.
 I will make mine arrows drunk with blood,
 And my sword shall devour flesh ;
 With the blood of the slain and the captives,
 From the beginning of revenges upon the enemy.
 Rejoice, O ye nations, his people :
 For he will avenge the blood of his servants,
 And will render vengeance to his adversaries,
 And will make expiation for his land, for his people.”

(Deut. 32 : 35-43.)

This is the climax of the most magnificent national song that was ever written. We will appreciate it more highly when we can realize that it relates to the era of crisis in the destiny of Our Race, the supreme crisis of the ages, into which the nations of Anglo-Israel are entering in dire conflict with the Gentile world. It was written at the express command of God. It was written under the inspiration of the Spirit that

"searcheth all things, yea, the deep things of God." It foretells the history of the chosen people in their waywardness and chastisements, till purified by the divine discipline of ages, they "accept the punishment of their iniquity" (Lev. 26: 41) and become obedient servants fit for the use of their Almighty King. Then he arises in the might of omnipotence to mete out the vengeance that has been accumulating for ages. The poet Milton had imbibed somewhat of the spirit of Moses in this song when he penned his solemn imprecation:

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold."

The Messiah himself indorsed the justice of the divine vengeance, for he said: "Shall not God avenge his elect, who cry to him day and night, and is he slow to punish on their behalf? I say unto you, that he will avenge them speedily." (Lu. 18: 7.) The righteous judgment of God in which he avenges his elect destroys his adversaries and rescues his people. The song of Moses dwells on the national and ethnical phases of this judgment. Hence he exclaims in the delight of triumph: "Rejoice, O ye nations, his people." Dr. Jamieson translates the expression thus: "Shout for joy, ye nations, his people." He says: "The Hebrew text has not the preposition *with* (as in the English versions). The Hebrew text seems more fully in accordance with the concluding strain of the song, where God's people alone are addressed, and a call is made upon them to raise their jubilant song of praise." ("Commentary on the Pentateuch," p. 707.) Moses had recorded the promises concerning the elect race becoming "many nations," "a company of peoples," "a company of nations," and "a multitude of nations," and, looking forward to their accomplishment, he exclaims as he beholds the rescue of the promised "nations" of the elect race:

"*Rejoice, O ye nations, his people.*"

In the Battle-Hymn of the Republic some of the sentiments voiced by Julia Ward Howe are similar to those uttered by

Moses, the man of God, in the national song of Israel. Compare the language of Moses in this couplet,

“If I whet the lightning of my sword,
And my hand take hold on judgment,”

with the first stanza in our glorious Battle-Hymn :

“Mine eyes have seen the glory of the coming of the Lord :
He is trampling out the vintage where the grapes of wrath are stored ;
He hath loosed the fateful lightning of his terrible, swift sword :
His truth is marching on.”

If the destiny of Our Race has been foretold and guaranteed by the eternal God in an ethnical covenant of promise, it becomes us as patriots as well as Christians to investigate and understand as fully as possible every feature of it.

It is extremely difficult nowadays to get people to apprehend the meaning of the blessings foretold in the racial covenant of promise. One reason of this is that they presuppose that all these things refer to the Jews, and that the only lineal Israelites now in the world are the Jews. While Judah is the heir elect to many gracious and glorious promises even yet to be fulfilled, the blessings in the racial covenant of promise do not at all belong to Judah, of which tribe neither the patriarchs nor Moses spake anything concerning the promised assembly of peoples and company of nations. These things do not belong to Judah, nor to his tribe, nor to their descendants. The Jews are not the heirs of these divine promises relating to the multitudinous seed of the elect race with its union of states in “a strong nation,” and its alliance of kindred nations thruout the world.

The patriarch Jacob had twelve sons, from whom descended the twelve tribes of Israel. The blessings covenanted to Abraham, Isaac, and Jacob were divided by Jacob and Moses under the direction of the Spirit of truth among these sons and tribes. The tribe of Judah received the kingship. The tribe of Levi received the priesthood. But Joseph received the birthright with its double portion, and to him and his two tribes were

given the manifold blessings in the racial covenant of promise concerning the assembly of peoples and the company of nations. The teaching of the holy scriptures is decisive in its explicitness on this point. Yet what they say on the subject largely has been ignored or misunderstood. As it was in the days of the prophets so it is even in our own times.

“My people are destroyed for lack of knowledge.”

(Ho. 4: 5.)

At the crossroads in the different lines of promise many persons disregard the signboard and go in the wrong direction. Hence, losing their way in choosing the wrong way, they utterly fail in ever finding the expected fulfilment of the racial promises. They deserve to fail because of their gross disregard of the plain directions given in the word of truth. Sometimes they become so bewildered that they lose themselves, abandon all faith in divine revelation, and wander aimlessly thru the dark wilderness of life. This condition is sad and deplorable. Sometimes people wonder why God does not speak to us now as he spoke to the patriarchs in the olden times. This is not necessary nor advisable, because he now is doing something that is far better. Now he is fulfilling before our eyes the very promises which he gave to our fathers ages ago. The promise confirmed by the accomplished fact fulfilling it ought to be more convincing to any rational mind than the declaration of the promise before its fulfilment. We are in a better position than were our fathers. From our point of view we can see not only the promises themselves, but we can watch the course of their fulfilment running thru the ages and culminating in our own times. Many prophets and wise men have desired to see the things that are fulfilling the racial promises, which we may see for ourselves if we will open our eyes and look at them. They saw them in promise. They saw them from afar. They cherished them in hope. They looked forward into the more glorious times. We may see these things at hand. By comparing the facts in the history of

Our Race with the divine promises in the racial covenant we perceive that these facts are the fulfilment of those promises. We thus understand not only the promises themselves, but that God has remembered his covenant, that he has kept his word, and that he is fulfilling his racial promises in us as his chosen people. Which is the more impressive and convincing? Learn what God promised. Then you can perceive how our history fulfils his ethnical covenant. What already has been fulfilled is an assurance that all in due time will be accomplished. Nothing will fail in the promises of our God to Our Race.

At the crossroads of prophecy and history where we come to two distinct lines of development, we find a notable sign-board with this important inscription:

"ISRAEL IS MY SON, MY FIRSTBORN."

This signpost stands on the king's highway of promise, 430 miles from its starting point at Ur of the Chaldees. (Ex. 12: 40-42; Gal. 3: 17.) It was erected by Moses, a man learned in all the wisdom of the Egyptians, at the place where the thurofare of the Gentiles crosses the king's highway of promise, the thurofare of Israel. The Gentile road is broad, well-graded, and attractive. But if you follow it you will find that it divides into many branches. The various routes were not surveyed by engineers of skill and foresight. Some of the wide roads dwindle into bridle paths thru wild and primeval forests; some of them lead into arid lands and burning deserts; while some of them terminate abruptly in direful precipices. You find no promises along these roads, and very few signposts. Each one wanders its own way. Few persons know the tendency or termination of any of these roads. Yet nations are traveling along them, "having no hope and without God in the world." (Eph. 2: 12.) "Learn not the way of the Gentiles." (Jer. 10: 1.) Considerate people admit that they are dangerous. Wise men will shun them. But the foolish

and the headstrong rush blindly and madly into them, not recking of danger and wrecks.

The king's highway of promise was carefully surveyed by skilful and experienced engineers under the immediate supervision and inspiration of a supreme counselor of infallible wisdom. It climbs the hights. It bridges the chasms. It spans the floods. It penetrates the wilderness. It leads into the land of the covenant and terminates in the dominion of the world. Traveling along it is safe, altho it may be toilsome. Many bypaths stealthily lead away from it, into which the un- wary are allured to their ruin. "My people have been made to stumble in their ways, in the ancient paths, to walk in by- paths, in a way not cast up." (Jer. 18: 15.) The highway has been cast up by the toil of patriarchs and prophets. It has many warnings and signboards. Beyond the thurofare of the Gentiles which it left in the land of Egypt, the highway of Israel extends for 480 miles to the magnificent temple of Solomon. (I. Ki. 6: 1.) Along the way it had various indica- tions of a twofold division, which became fully manifest in their separation into two distinct roads 37 miles beyond the founding of the temple. Here the king's highway of promise divided into two different roads, each taking a separate route. Their tendency is very different. Each pursues its own course. But each of them was surveyed by the royal engineers. They were cast up by the prophets of God and the apostles of Christ. They cross a vast plateau called the Times of the Gentiles. They diverge so widely that after entering this plateau they travel 2,520 miles before they approach each other. Finally they come together on the opposite side of the continent of the ages in the highway of Anglo-Israel which encompasses the world.

Two important signboards stand at the dividing of the ancient highway of Israel. On one of them is written this inscription:

"THE SCEPTER SHALL NOT DEPART FROM JUDAH UNTIL SHILOH COME."

It designates the way of Judah as the way of the kings, and the way of the coming Messiah, destined to rule all the nations, and establish universal peace.

On the other signboard is written this inscription :

“THE BIRTHRIGHT WAS GIVEN UNTO THE SONS OF JOSEPH.”

These two branches of the highway of promise are called the way of Judah and the way of Joseph. If we follow the way of prophecy and history belonging to Judah, we will fail to come to the promised assembly of the peoples in the strong nation of the people, and to the company of nations springing from the elect race, for they cannot be found on that road. The way of Joseph runs off into the north, and then sweeps out into the great west. The way of Judah finally unites with the way of Joseph in the millennial highway of the fulness of Israel. This will be a permanent alliance of kindred nations on a stupendous scale. But in the meantime many precious promises and glorious prophecies are utterly lost along the highway of Judah. They cannot be found there, for they do not belong there. No man can make them fit there, for they were not intended for that way. But they can be found in their appropriate and appointed place on the other road, the way of Joseph. It is a grand thrufare, a highway of the nations, leading us by the most direct route to the “many nations,” the “assembly of peoples,” the “strong nation” of the people, the “company of nations,” and “the fulness of the nations,” of “the elect race” that as “the heir of the world” “shall fill the face of the world with fruit.” These things are promised of God, and are guaranteed in the racial covenant. Follow the way of Joseph, and you will not fail to find them. But you can find them in no other way. Along this road we find this notice posted by divine authority :

“SET THREE UP WAYMARKS, MAKE THREE GUIDEPOSTS :
SET THY HEART TOWARD THE HIGHWAY,
EVEN THE WAY BY WHICH THOU WENTEST.”

The signpost bearing this inscription was erected by the prophet Jeremiah on the way of Joseph a short distance after its entrance into the Times of the Gentiles. (See Jer. 31: 21.) The teeming multitudes of the elect race poured along this way, and they left some guideposts as the waymarks of their progress. Dr. Robert Young gives another rendering of this inscription: "Set up for thee signs, make for thee heaps." To this day immense heaps are found in the vast plains of Southern Russia near the River Kuban, erected in obedience to this divine command as signs along the way of Joseph, waymarks and guideposts of the progress of Israel. God commands the race of Joseph: "Set thy heart toward the highway, even the way by which thou wentest." It is time to thuroly explore and investigate this ancient route of our fathers. As Jehovah was their leader, they went in the way in which he guided them. As the way of Joseph entered into the forest depths of the Times of the Gentiles, where it disappeared from the view of many nations, we find a prominent signboard with this decisive inscription:

"I AM A FATHER TO ISRAEL:
AND EPHRAIM IS MY FIRSTBORN.

It was erected here by the prophet Jeremiah (ch. 31: 9) lest some of the chosen people traveling along this way might fear they were mistaken and had taken the wrong road. This is the highway of the Lord along which the elect race with its thronging millions of freemen traveled into the dominion of the world. The Bible is the guidebook for this appointed way of the race of Joseph. It has such monumental waymarks which are so accurately described in the guidebook that no one needs to be mistaken about finding it and following it.

To speak without a figure of speech the way traversed by the race of Joseph led from Egypt into Palestine, and from Palestine northward into Asgard and the lands of the Gozan and Media; thence northward into Sacasena, the ethnical sheepfold between the Caspian and the Black Seas (Mi. 2: 12);

thence northward thru the gate of the Caucasus Mountains (Mi. 2: 13; 6: 1, 2), the Pass of Dariel, a Hebrew term meaning "my freedom from God"; thence westward thru Scythia, and Sarmatia via Arsareth (II. Esdras 13: 39-46) into Germania and Scandinavia; thence into Britannia, the land of the covenant in the Islands of the West, and thence with teeming colonies into all the coast-lands of the earth. It is the most famous way ever marked out on the world. It is the great military road of the conquering nations of the chosen race, whose engineer was the Lord God Almighty. In this great highway of the elect race, in which he led them among the nations thru the ages into their appointed heritage, he has displayed the strategy of the infinite understanding which comprehends all nations and ages, and directs the course of his chosen people into the destiny which he designed for them from the beginning of the race. This route is the way of God's purpose, the way of his promise, the way of his covenant, the way of his prophecy, the way of his providence, the way of his consummate strategy, the way of his chosen people, the way of Our Race in its journeying from the land of promise to the land of the covenant, and thence into the heritage of the world. Hallelujah! Give praise and glory to the God of the racial covenant of promise! God reigns. His people rule.

Men of thought and discernment are perceiving that our prolific race is carrying on in modern times the work of ancient Israel. A cablegram from London under date of March 2d, 1900, in reporting different meetings in London occasioned by the British victories in South Africa resulting in the surrender of General Cronje and his army, and the relief of beleaguered Ladysmith, gives a statement of the sentiments of the famous author Ian MacLaren. It says:

"In another part of the town, the Rev. Dr. John Watson (Ian MacLaren) was delivering a sermon in a Wesleyan chapel lauding the British army and declaring that England is the modern Israel, called in a special manner to spread liberty and light thruout the world."

It is evident that England and her kindred nations are performing the rôle of ancient Israel, and are "the modern Israel." If "the gifts and the calling of God are without repentance" (Rom. 11: 29), if he "never departs" from his original purpose in choosing Israel as his "elect race," then it is manifest that Our Race is doing the work appointed for Israel because it is the real and literal Israel, preserved of God for the accomplishment of this purpose.

It is very significant that at the forks of the king's highway of promise stands another guidepost with a notable sign-board, painted by the patriarch Jacob while he was in Egypt, and erected by his children at the place for which it was designed. He was so anxious that his children should not make any mistake in the way, and choose the wrong road. Egypt was the cradle of ancient civilization, where God had promised to make of his seed "a great nation." (Gen. 46: 3.) But he looked beyond this promise to the realization of a greater promise when his race should form many peoples and "many nations," and recalled with the delight of faith and hope the covenant which God Almighty had made to him at Luz concerning "a company of peoples." When Joseph came to see him in his fatal sickness he reminded him of this covenant, in which Jehovah had blessed him and said to him:

**"BEHOLD I WILL MAKE THEE FRUITFUL, AND MULTIPLY THEE,
AND I WILL MAKE OF THEE A COMPANY OF PEOPLES."**

This is the covenant which Jacob transferred to Joseph and his race. But in doing it he adopted the two sons of Joseph, Ephraim and Manasseh as his own children. These two grandsons became the adopted sons of Jacob, and thru them Joseph received the double portion belonging to the birth-right, having two tribes in Israel. The venerable patriarch said to Joseph who was the most worthy of his love and trust:

"Now thy two sons which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine. And thy issue, that thou

begettest after them, shall be thine; they shall be called after the name of their brethren in their inheritance.

“And as for me, when I came from Padan, Rachel (Joseph’s mother) died to my sorrow in the land of Canaan in the way, when there was still some distance to come unto Ephrath: and I buried her there in the way to Ephrath, the same is Beth-lehem.” (Gen. 48: 5-8.)

How touching and beautiful are the words of the aged patriarch to the beloved Joseph concerning his mother, Jacob’s first love. She had died at the birth of Benjamin, leaving only two children, Joseph and Benjamin. Lange says with appreciative sympathy and tenderness worthy of this pensive recalling of Rachel:

“In presence of Joseph the remembrance of the never-to-be-forgotten one causes a sudden spasm of feeling. . . . She died on the way to Ephrath after she had only two sons. And so must he make this satisfaction to his heart’s longing for that one to whom he specially gives the name of wife (see 44: 27), his first love, that there should be three full tribes from these two branches of Rachel. And thus thru their enlargement, is there a sacred memorial, not only of Joseph, but also of the loves and hopes of Rachel and Jacob.” (“Commentary on Genesis,” p. 642.)

The things that occurred at this meeting of Jacob and Joseph are of great importance for a proper understanding of the racial covenant of promise, and its blessings of a prolific people developing into an elect race of many nations. Joseph realized the solemnity and the importance of the occasion. He had taken with him his two sons. But Jacob’s eyes were so dim with age that he could not see clearly, and at first he had not observed them. The sacred record is beautiful in the directness and simplicity with which it relates the transmission of the patriarchal and divine blessing to the sons of Joseph, thereby constituting them, according to the sovereign will and the steadfast purpose of the Almighty God, the heirs of the racial covenant, and thru it the heirs of the world. Moses said:

“And Israel beheld Joseph’s sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them and embraced

them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath let me see thy seed also. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. 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, crossing his hands wittingly; for Manasseh was the firstborn." (Gen. 48: 8-14.)

Joseph approached his father with courtly courtesy and saintly veneration. In bowing himself with his face to the earth he manifested his reverence not only for his father, but for Jehovah, the God of the covenants of promise, of whom his father was the living prophet. Jacob and Joseph each felt the deep solemnity of the occasion, which impressed itself upon the waiting and expectant sons. The distinguishing characteristic of the racial covenant of promise is multiplicity. This essential feature of this covenant Jacob transferred to Ephraim and Manasseh in these solemn words of theocratic blessing:

"LET THEM GROW INTO A MULTITUDE IN THE MIDST OF THE EARTH."

This is the inscription on the guidepost set by the king's highway of promise at the dividing of the road. Read the signboard. Take heed to its directions. While they are the words of Jacob they give expression to the will of the God of Bethel. This blessing on Ephraim and Manasseh is the ethnical waymark of prophecy and history. They become prolific as fishes, according to the literal rendering of the language. They grow into the promised multitude of nations.

Jacob had adopted them as his own sons, and he designated the names by which they are to be distinguished in the history of the elect race. He said of them: "Let my name be named on them, and the name of my fathers Abraham and Isaac." (Gen. 48: 16.) In fulfilment of this benediction of Israel, the prince with God, the descendants of Joseph are called the children of Israel, the house of Isaac, and the seed

of Abraham. But they are never called Jews in the word of God. The Jews were the descendants of Judah. Incorporated with them were the Levites and the children of Benjamin. The house of Joseph consisted at first of the two tribes of Ephraim and Manasseh. They so fully absorbed and assimilated the other tribes in Northern and Eastern Palestine that all the Ten Tribes frequently are addressed in the Bible as the house of Joseph and the house of Ephraim. These are the people who in the prophecies are called, according to the blessing of Jacob given to them, the seed of Abraham, the house of Isaac, and the children of Israel. They are distinguished in many ways from the Jews both in prophecy and history. When the nation was divided into two kingdoms, the Ten Tribes in the north were called the kingdom of Israel, while the southern kingdom was called the house of Judah, and its inhabitants, Jews. Jehovah said "unto all the house of Judah and Benjamin," "Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is of me." (I. Ki. 12: 24.) From this time onward the houses of Joseph and Judah followed divergent lines of development. When you wish to trace the race of Abraham, Isaac, and Jacob into the company of peoples and the company of nations that were destined to fill the face of the world with fruit, trace them thru the line of Joseph, Ephraim, and Manasseh. They were the chosen people. They inherit the racial promises.

Do not forget the signboards at the parting of the ways, notifying all investigators of the distinction between Joseph and Judah, and of the different routes taken by the Israelites and the Jews. If you will not heed these manifest distinctions, and these plain directions for ascertaining the prophetic and the historical development of Israel, you may as well stop at once all further investigation. No one can thread the labyrinth of prophecy and history that will not accept and carry with him the divine clue when it is proffered to him. But with

this in hand the bewildering mazes open up into a wonderful harmony of accomplished facts, and far-reaching vistas of prophecy of transcendent beauty and glory. The human eye then can see the vision of the ages as it appeared to the omniscient eye.

In order to understand the true philosophy of history we rely chiefly on the covenants of promise which God in ancient times gave the fathers. These determine the course and character of history thru the following ages. They give the purview of it as it appears to the eye of the omniscient One. Its distinguishing characteristics are given in these covenants with the infallibility that comes from the infinite wisdom that comprehends all nations thruout all ages. Our human views have been so narrow that we have failed to comprehend the vast scope of these promises, the fundamental covenants underlying all subsequent history. To the diligent student who will study the Bible and human history with the wisdom of a sage combined with the confidence and teachableness of a child, who will listen reverently to the voice of God, who will accept the covenants of promise as the true foundation for the progressive revelation of his will, it is manifest that the first covenant of promise relates to the Mosaic dispensation, the second one to the Christian dispensation, and the third one in its complete development to the Millennial dispensation. Thus these three covenants embrace the history of the human race from the call of Abram to the final consummation of the divine purpose on the earth. A clear perception and a strong apprehension of their real import will simplify the study and the understanding of the whole divine revelation.

I herewith present a succinct comparative statement of the distinctive characteristics of the racial covenant of promise in the various forms in which it appears in the book of Genesis. For a fuller understanding of the matter we will examine in the sequel several of these texts in the light of its context. For the present we wish to get a general view of them in their

relation to each other. We learn many things most readily by comparison. First of all we need to be fully assured of the true significance of the distinguishing feature of this covenant. By examining all of the statements together, each different expression helps to explain the meaning of the others. The one thought pervading all of these various declarations and unifying them is the divine promise of multiplicity. This promise in its culmination involves a mighty race of "many nations." An heir of the covenant was promised whom Abram once thought might be his servant, but he was taught of God that in this opinion he was mistaken, for the promised heir is to be his own child. He thought the heir might be Ishmael, the child of a bond-woman. But he was again taught of God that in this opinion he was mistaken, for the promised heir is to be his only begotten son by Sarah his own wife. No adopted seed of a stranger, nor servile seed of a bond-woman, could become the heir of the covenants. The child of promise is not merely a "spiritual seed," but the natural and the only begotten son of Abraham by his own wife. He became a family, the family became a nation, the nation became two nations, the rejected nation became a race with a company of peoples and a company of nations, that are forming many nations. These things are accomplished facts in history, that will help us the better to understand the promises relating to them. What, then, are the promises in the racial covenant?

Jehovah, the God of the covenant, said to Abraham :

1. "I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered."

(Gen. 13 : 16.)

2. "Look now toward heaven, and number the stars, if thou be able to number them : and he said unto him, So shall thy seed be."

(Gen. 15 : 5.)

3. "I am God Almighty ; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." (Gen. 17 : 1, 2.)

4. "As for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of nations." (Gen. 17 : 4.)

5. "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee." (Gen. 17: 5.)

6. "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee thruout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee." (Gen. 17: 6, 7.)

7. "And as for thee, thou shalt keep my covenant, thou, and thy seed after thee thruout their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every male among you shall be circumcised. . . . And my covenant shall be in your flesh for an everlasting covenant." (Gen. 17: 9, 10, 13.)

8. "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her: yea, I will bless her, and moreover I will give thee a son of her: yea, I will bless her, and she shall be a mother of nations: kings of peoples shall be of her." (Gen. 17: 15, 16.)

9. "Sarah thy wife shall bear thee a son: and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant for his seed after him." (Gen. 17: 19.)

10. "In Isaac shall thy seed be called." (Gen. 21: 12.)

11. "By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore:

12. "And thy seed shall possess the gate of his enemies."

(Gen. 22: 17.)

Here are twelve statements of the racial covenant as given to the patriarch Abraham. Has this any significance? Twelve is the scriptural number emblematic of Israel, with the twelve tribes of the natural Israel and the twelve apostles of the spiritual Israel. The prolific race of Israel rests upon these twelve promises in the ethnical covenant as given to Abraham. They are the twelve foundation stones in the ethnical temple of Our Race. This covenant was renewed to Isaac, Jacob, and Joseph. Some of the promises are repeated in the same form; others are more fully developed. We continue our investigation of the various statements of the promises in the racial covenant:

13. The relatives of Rebekah, the bride elect of Isaac, having heard of the promises to Abraham of which Isaac was the heir said to her: "Our

sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them." (Gen. 24: 60.)

14. When Rebekah had conceived by one, even by our father Isaac, Jehovah said to her: "Two nations are in thy womb, and two peoples shall be separated even from thy bowels: and the one people shall be stronger than the other people: and the elder (people) shall serve the younger (people)." (Gen. 25: 23.) The Edomites became servants to the Israelites. The Turks will yield to the Saxons.

15. Jehovah said unto Isaac: "I will establish the oath which I swear unto Abraham thy father: and I will multiply thy seed as the stars of heaven." (Gen. 26: 4.)

16. Again Jehovah appeared unto him and said: "I am the God of Abraham thy father: fear not, for I am with thee, and I will bless thee, and multiply thy seed for my servant Abraham's sake." (Gen. 26: 24.)

17. When Isaac gave his first blessing to Jacob he said to him:

"God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of grain and new wine:
Let peoples serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be every one that blesseth thee."

(Gen. 27: 28, 29.)

18. When Isaac sent forth Jacob from the land of Canaan to seek a wife at Haran among the daughters of his kindred he said to him:

"God Almighty bless thee,
And make thee fruitful, and multiply thee,
That thou mayest be a COMPANY OF PEOPLES."

(Gen. 28: 3.)

19. When God appeared to him in the night vision at Bethel he said to him:

"Thy seed shall be as the dust of the earth."

(Gen. 28: 14.)

20. "And thou shalt break forth to the west,
And to the east, and to the north, and to the south."

(Gen. 28: 14.)

21. On his returning to Canaan in the night of his distress before meeting his enraged brother Esau, he pleaded in his prayer the racial covenant of promise:

"Thou saidst, I will surely do thee good,
And make thy seed as the sand of the sea,
That cannot be numbered for multitude." (Gen. 32: 12.)

22. When at the command of God, Jacob returned to Bethel God appeared unto him again, and said to him: "Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him:

"I am God Almighty:
Be fruitful and multiply;
A nation and a COMPANY OF NATIONS shall be of thee;
And kings shall come out of thy loins."

(Gen. 35: 9-11.)

23. When Jacob was about to bless Joseph he recalled the racial covenant which Jehovah had given to him in his night vision at Bethel, and transferred it with its manifold blessings of many nations to Joseph and his two sons. Jacob said to Joseph, who was the firstborn of Rachel, and received the birthright instead of Reuben who forfeited it by his incest (I. Chron. 5: 1, 2): "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me,

"Behold, I will make thee fruitful and multiply thee,
And I will make of thee A COMPANY OF PEOPLES."

(Gen. 48: 3, 4.)

Dr. Jamieson says: "These words were spoken first by his father in his parting blessing, and repeated, it seems, to Jacob in his dream at Luz, tho the circumstance is not related in the narrative of that extraordinary dream." (Commentary, p. 262.)

24. Jacob adopted the two sons of Joseph, who were Ephraim and Manasseh, as his own. Thus Joseph received the double portion belonging to the birthright, and Joseph had two tribes in the nation of Israel. The blessings which Jacob had inherited from his fathers Abraham and Isaac he distributed among his sons. He gave to Judah the blessing of the kingship. He gave to Levi the blessing of the priesthood. But he gave the racial covenant with its many nations of promise and all its attendant blessings to Joseph, granting to him the right of the firstborn with its double portion. The distinguishing characteristic of the racial covenant is the promise of great fruitfulness and immense multiplicity that produces the promised company of nations and multitude of nations. In blessing Joseph, he blessed his two sons, saying:

"The God before whom my fathers Abraham and Isaac did walk,
The God who hath fed me all my life long unto this day,
The angel who hath redeemed me from all evil,
Bless the lads; and let my name be named on them,
And the name of my fathers Abraham and Isaac;
And let them grow into a multitude in the midst of the earth.
Or, let them be prolific as fishes in the midst of the earth."

(Gen. 48: 15, 16.)

The racial covenant, given to Joseph, was divided between his two sons, Manasseh and Ephraim, and parts into two distinct blessings. Joseph desired that the chief blessing should be given to Manasseh as the firstborn, and objected to his father placing his right hand upon the head of Ephraim. "He held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head." (Gen. 48: 17, 18.) But the patriarchal prophet was acting under the guidance of a higher power, and had crossed his hands wittingly. God bestows his blessings according to his sovereign will. It is useless to make any attempt to thwart the divine purpose. He gives his gifts and his calling as he sees fit, for he knows best. Jacob, as the agent of the eternal Spirit, refused to transfer the blessings. He was not acting for himself. He could do only what God had ordained should be done in the bestowal of these divine promises.

1st: HE BLESSED MANASSEH.

He said: "I know it, my son, I know it." Manasseh is a son of Abraham, Isaac, Jacob, and Joseph. As such he is an heir of the racial covenant of promise given to them. Manasseh received his blessing in these words of divine promise:

"HE ALSO SHALL BECOME A PEOPLE, AND HE ALSO SHALL BE GREAT."

(Gen. 48: 19.)

He inherits, according to the divine election that part of the racial covenant relating preëminently to the people, which God declared to Jacob in these words:

"I WILL MAKE OF THEE A COMPANY OF PEOPLES."

(Gen. 48: 4.)

Isaac had given the same promise to Jacob on his departure from Canaan, saying:

"God Almighty bless thee, that thou mayest be a COMPANY OF PEOPLES." (Gen. 28: 3.)

In neither of these statements of this promise is there any mention made of kings, because it finds its fulfilment in a "government of the people, by the people, and for the people," in which the people are supreme. The promise to Manasseh culminates in the great American Republic, "a Company of Peoples" in different states constituting one strong nation of the people, of which the motto is, "*E pluribus unum*," "Out of many one," "Many in one." Out of many peoples one nation. Many states in one nation. These are the essential characteristics in the destiny of Manasseh as indicated in the racial covenant of promise given to Joseph.

2d: HE BLESSED EPHRAIM.

"Howbeit his younger brother shall be greater than he,
AND HIS SEED SHALL BECOME A MULTITUDE OF NATIONS."

(Gen. 48: 19.)

Ephraim inherits, according to the divine election, that part of the racial covenant relating to "a company of nations," which God gave to Jacob in these words:

"I am God Almighty:
 Be fruitful and multiply;
 A NATION AND A COMPANY OF NATIONS SHALL BE OF THEE,
 And kings shall come out of thy loins." (Gen. 35: 11.)

While the promises which Manasseh inherited were given on the departure of Jacob from his father's house, the promises which Ephraim inherited were given on the return of Jacob to Bethel. Manasseh means "Making to forget." When he was born in Egypt, Joseph called his name Manasseh: "For, said he, God hath made me forget all my toil, and all my father's house." (Gen. 41: 51.) So God caused us as Manasseh in America, separated far from our ancestral home, to forget our toil and our father's house in Great Britain. But as God brought Joseph and his brethren together, so he will gather us all together. "He that scattered Israel will gather him." (Jer. 31: 10.)

Manasseh was the elder brother, and Ephraim was the younger. As it was in those ancient days in the type, so it is now in the antitype. Manasseh as the elder brother becomes the promised "COMPANY OF PEOPLES," before Ephraim, as the younger brother, becomes the promised "COMPANY OF NATIONS." Mother Israel "lost" her first children, before she received those becoming the "Company of Nations." (See Isa. 49: 19, 21.) In other words, the English colonies in America established a government of their own, before the other English colonies became a company of nations. Thus the analogy holds good between the type and the antitype.

Again, in the two promises in the racial covenant concerning the "Company of Peoples" there is no mention made of any kings, because these promises were the germs of "a company of peoples" governing themselves. But in the promise concerning "a nation and a company of nations" springing from Jacob, the promise in immediate connection with it is a royal covenant; "and kings shall come out of thy loins." This indicates that the promised nation is a monarchy, and the "company of nations" connected with it, a vast empire, as in Great Britain and her colonies. This is according to the prophecy in Jeremiah.

"David shall never want a man to sit upon the throne of the house of Israel." (Jer. 33: 17.) As the throne of David over the house of Judah was utterly subverted about that time, and never since has been reëstablished, it is manifest that the prophecy of Jeremiah refers to the transfer of the house and throne of David from Judah to Israel. According to the reports of the Associated Press by the Atlantic cable from London, Queen Victoria, God bless her, claims to be a lineal descendant of King David, the sweet singer of Israel. Those who have thuroly investigated the evidence of the claim believe it is true. If she be the daughter of David

then the people over which she is reigning are the children of Israel, for God, according to his promise, reëstablished the throne of David over the house of Israel. Here is romance in prophecy and history that far transcends the loftiest flights of the most inventive and creative human genius. It is the romance of solid facts fulfilling the ancient promises of the God of Israel. The promises in the racial covenant are the embryonic germs of the most stupendous facts in modern history concerning the wonderful development, and power, and expansion of the prolific people of Our Race into "a company of peoples" without kings, and "a nation and a company of nations" governed by a royal line of kings sprung from Jacob and King David. The great naturalist, Asa Gray, says: "The youngest seedling, and even the *embryo* in the seed is already an epitome of the herb or the tree." ("Field-Book of Botany," p. 7.) As it is in nature so it is in providence and history. The promises in the racial covenant given to Joseph and his sons are the germs of the great ethnical trees of the "company of peoples" and the "company of nations" in the modern development of the prolific race of Anglo-Israel. Those who are "blind" cannot or will not see this. Those who investigate it thru the inverted telescope of "science falsely so-called" will never perceive it. But if you will scrutinize the promises in the racial covenant and compare them with their progressive development in the history of Our Race, if you will put the germinal promises under the microscope of faith and compare them with our racial tree with its world-wide branches you will be forced as a candid man to the confession: "It is truth." (Isa. 43: 9.)

The various elements in the racial covenant of promise scattered thru the book of Genesis are now before the thoughtful reader for his comparison, with but few words of comment, just sufficient to indicate their ultimate reference to the great facts in the history of Our Race which fulfil them. As this racial covenant was given to Joseph and his sons the fullest statement of it which we find in any one place in the Bible is in the blessing which the patriarch gave under the full inspiration of the divine Spirit to Joseph. In it is condensed the gist of many of the ethnical promises which we have been considering. Corresponding to this blessing of Joseph by Jacob is the blessing of Joseph by Moses, written after the family of Jacob had become a great nation. Each of these blessings looked forward into a future which then was very remote. They form the imposing background in the perspective view of the ages, rising above the horizon like the blue peaks of snow-

capped mountains, shining gloriously in the transfiguring light of the rising sun. To justly appreciate them we must bear in mind that the blessing pronounced on Joseph is not a personal blessing to be enjoyed by him alone. Each of these blessings on Joseph, whether given by Jacob or Moses, is a divine declaration of the racial covenant of promise which belongs by divine right and divine choice to the prolific people of the race of Joseph with its "company of peoples" foretold of God, and its promised "nation and a company of nations." The two blessings complement each other, and should be considered and studied together.

Just before his death the patriarch Jacob called his sons around him to receive his dying blessing. He said to them:

"Gather yourselves together, that I may tell you
That which shall befall you in the latter days.
Assemble yourselves, and hear, ye sons of Jacob;
And hearken unto Israel your father." (Gen. 49: 1, 2.)

According to the declaration of the patriarch himself his prophetic blessing on his sons relates to their destiny "in the latter days." Isaac Leeser translates the expression "in the last days." Robert Young renders it, "in the latter end of the days." Concerning "the perspective of this prophecy," Dr. Lange says, in his great "Commentary on Genesis" (p. 649):

"Each prophecy, indeed, has its own provisional points of aim and rest, belonging to the time in whose forms and colors it clothes itself, yet still, in its last aim, ever points to the perfection of the kingdom of God. This, moreover, is here expressed in the very letter, literally, *at the end of the days*, that is, in the last time — not the future in general, but the closing future, in fact the Messianic time of the completion."

In the very nature of the case a racial covenant that concerns a prolific seed developing into "a company of peoples," "a company of nations," "a multitude in the midst of the earth," culminating at last in "the fulness of the nations," must be much later in its accomplishment than the national covenant concerning one nation, and the Christian

covenant concerning all nations. As already shown, the first of these becomes the condition for building up the second, and the second the condition for building up the third. Jacob himself realized that as the prophet of God he was dealing with the destiny of his race in the distant future. The eyes of the inspired seer overlooking the plains and the lowlands of the earth rested on the high mountains of God that limited his vision of the ages. He could not tell how far away they were, but he saw they were at the end of his vision "in the end of the days." He gave his sons the result of the full development of his race in the last days, which, according to the terms of the racial covenant, culminate in the blessing of Joseph. All the promises belonging to the racial covenant were transferred with it by Jacob to Joseph and his two sons, and are the heritage of "Joseph's race." While all of them are not expressed in the prophetic blessing of the venerable patriarch they are implied and involved in the transference of the ethnical covenant with all it contained as given to Abraham, Isaac, and Jacob. According to the divine election Joseph received the double portion as the firstborn, and became the heir of the racial covenant of promise. This express teaching of the scriptures has been overlooked or ignored in a great measure. Concerning "Reuben the firstborn of Israel" the Bible says: "He was the firstborn; but forasmuch as he defiled his father's couch, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the prince; but the birthright was Joseph's." (I. Chron. 5: 1, 2.) Jehovah had said to Abraham: "Kings shall come out of thee." (Gen. 17: 6.) This promise was granted to Sarah, for God said: "Kings of peoples shall be of her." (Gen. 17: 16.) This promise was renewed to Jacob, for God said to him: "Kings shall come out of thy loins." (Gen. 35: 11.) This royal promise Jacob, as the dispenser of the divine blessings, transferred to Judah. He said:

“The scepter shall not depart from Judah,
 Nor the ruler’s staff from between his feet,
 Until Shiloh come;
 And unto him shall the obedience of the peoples be.”

(Gen. 49: 10.)

But while the royal line in Israel was to be of the tribe of Judah, and, as afterwards revealed, of the house of David, the popular line with its multitudinous seed developing into “a company of peoples” and “a company of nations” was to be of the race of Joseph. This was the divine election. The eternal God adhered to this original purpose in spite of all the vicissitudes of the ages. After the Ten Tribes, under the leadership of the tribe of Ephraim, had revolted against the house of David, after they had fallen into idolatry and corrupted themselves by its licentious rites, Jehovah said to them thru Hosea:

“My people are bent to backsliding from me:
 Tho they call them to him that is on high,
 None at all will lift himself up.
 How shall I give thee up Ephraim?
 How shall I deliver thee, Israel?
 How shall I make thee as Admah?
 How shall I set thee as Zeboim?
 My heart is turned within me,
 My compassions are kindled together.
 I will not execute the fierceness of mine anger,
 I will not return to destroy Ephraim:
 For I am God, and not man;
 The Holy One in the midst of thee:
 And I will not come in wrath.” (Ho. 11: 7-9.)

Such were the plaintive repinings of the Spirit of the prophets, moaning like a fond mother over her wayward child whom she never could abandon in despair. Divine love is stronger even than mother love. After Israel under the leadership of Ephraim had been expelled from the Lord’s land, after they had entered the “Seven Times” of chastisement foretold by Moses (Lev. 26: 24, 28), after they had become “wanderers among the nations” (Ho. 9: 17), Jehovah

did not forsake them, nor forget his covenant of promise to them, but, addressing them in the lands of their exile, and looking forward to their promised destiny "in the latter days," he promised to be "at that time" "the God of all the families of Israel" (Jer. 31: 1), and in remembrance of the racial covenant he had given to Joseph he declared:

"I am a father to Israel,
And Ephraim is my firstborn.

"Is Ephraim my dear son? is he a darling child?
For as often as I speak against him,
I do earnestly remember him still:
Therefore my bowels yearn for him;
I will surely have mercy upon him, saith Jehovah."
(Jer. 31: 9, 20.)

It is the determined purpose of the Lord God Almighty, repeatedly declared in his word of truth, to remember and fulfil the ethnical covenant of promise given to the fathers and transferred by Jacob to the race of Joseph. This should intensify our interest in the prophetic blessing wherewith Jacob blessed Joseph, for it is being fulfilled by the chosen people of Our Race in these last days. The very name of Joseph is significant. It means "adding," "increase." Ephraim means "I will bring forth fruits," or "doubly fruitful." When he was born Joseph said: "God hath made me *fruitful* in the land of my affliction." (Gen. 41: 52.) Hence he called the name of his second son Ephraim. The very names of Joseph and Ephraim are indicative of the distinctive characteristic in the racial covenant of promise, which is increase, fruitfulness, multiplicity. The Messiah referred to the blessings of abundant fruitfulness in the racial covenant of promise given to Joseph and Ephraim when he said to the reckless and defiant husbandmen of the Jewish vineyard, which had been intrusted to their keeping:

"The kingdom of God shall be taken away from you,
And shall be given to a nation bringing forth the fruits thereof."
(Mat. 21: 43.)

This is not a warning to the wicked husbandmen of the transfer of the kingdom of God from the Jews to the Gentiles, as generally is supposed, but it is a warning that the kingdom of God will be transferred to a certain "*nation bringing forth the fruits thereof.*" This is a nation of promise, a nation of prophecy. Christ's warning to the Jews is in line with the blessings of the racial covenant given to Joseph and Ephraim. The very name Ephraim means "I will bring forth fruits." The designation of the people to whom the kingdom of God shall be given as "a nation bringing forth the fruits thereof," is a direct reference to the promise of "a nation and a company of nations" given to Jacob, which he transferred to Joseph, "the fruitful tree," and Ephraim, "the doubly fruitful" son. The Jews understood the significance of such warnings, for they said: "Will he go unto the Dispersion among the Greeks, and teach the Greeks?" (Jno. 7: 35.) The Dispersion consisted of scattered Israelites of the house of Joseph and his associated tribes, to whom belonged the promises concerning the fruitful nation and the prolific race of many nations. Jesus Christ thuroly understood the ethnical covenant, and all that was involved in the promises given to Joseph and his race. He not only understood them, but he approved and indorsed and confirmed them. The apostle Paul said: "Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers." (Rom. 15: 8.) The promises in the racial covenant he confirmed along with the promises in the Christian covenant. "Is anything too wonderful for Jehovah?" (Gen. 18: 14.) "Shall anything be impossible with the Lord?" (Gen. 18: 14. Sept. Ver.) The archangel Gabriel with the observation and experience of ages before him declared: "No word from God shall be void of power." (Lu. 1: 37.) With these thoughts in mind we will more highly appreciate the promises of God in the racial covenant as declared by the patriarch Jacob in his blessing of Joseph. The dying saint looking onward into the

culmination of the ages, "in the latter days," at the time of the end, as the promised nations enter into "their fulness" (Rom. 11: 12), said:

*"Joseph is the son of a fruitful tree,
A fruitful tree by a fountain:
His branches (Heb. daughters) run over the wall.
The archers have sorely grieved him,
And shot at him and persecuted him:
But his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Jacob
(From thence is the shepherd, the stone of Israel),
Even by the God of thy father, who shall help thee,
And by the Almighty who shall bless thee,
With blessings of heaven above,
Blessings of the deep that coucheth beneath,
Blessings of the breasts and of the womb.
The blessings of thy father
Have prevailed above the blessings of my progenitors
Unto the utmost bound of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him that is prince among his
brethren." (Gen. 49: 22-26.)*

Note the distinctive features in this grand statement of the racial covenant as given to Joseph in the dying blessing of his father. Joseph is a fruitful tree, a conquering archer, and a guardian shepherd. The race of Joseph "at the end of the days" becomes a Christian people, for he is helped by the God of his father, and is blessed by the Almighty "with blessings of heaven above." However much this may include of temperate zones, productive climates, and fruitful seasons, it is manifest that he hath "blessed us in every spiritual blessing in the heavenlies in Christ." (Eph. 1: 3. Rotherham's Translation.) The apostle Peter in writing to the "elect race" in its "Dispersion" said of the Hebrew prophets, "To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you thru them that preached the gospel unto you by the Holy Spirit sent forth from heaven." (I. Pet. 1: 12.) The God of our fathers

thru the gospel of Christ has blessed the race of Joseph "with blessings of heaven above." The apostle Paul in writing to the Hebrews after describing the victories of the heroes of faith thru the ages along the line of the "elect race," said: "These all, having had witness borne to them thru their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." (Heb. 11: 39, 40.) This indicates that they will be perfected in our perfection when "the fulness of the nations" promised to Joseph "be come in: and so all Israel shall be saved." (Rom. 11: 25, 26.) The evangelical prophet Isaiah said concerning them:

"A Redeemer shall come to Zion,
 And unto them that turn from transgression in Jacob, saith Jehovah.
 And as for me, this is my covenant with them, saith Jehovah:
 My spirit that is upon thee,
 And my words which I have put in thy mouth,
 Shall not depart out of thy mouth,
 Nor out of the mouth of thy seed,
 Nor out of the mouth of thy seed's seed, saith Jehovah,
 From henceforth and forever." (Isa. 59: 20, 21.)

This is the destiny of the race of Joseph. The Redeemer comes to them. They accept his gospel. They are filled with his Spirit. They keep his word, and abide forevermore in his covenant of peace. The God of our fathers blesses the elect race of Joseph "with blessings of heaven above."

These heavenly and spiritual blessings are the source of manifold earthly and maritime blessings. The venerable patriarch gives to the race of Joseph "blessings of the deep that coucheth beneath." The way of Joseph is "over the sea." The dominion of Joseph is extended by the sea. He becomes the great maritime and commercial race of the world. Hence in fuller development of this promise given by Jacob to Joseph the illustrious Isaiah said:

"The abundance of the sea shall be turned unto thee,
 The wealth of the nations shall come unto thee." (Isa. 60:5.)

The blessings of this prophecy are enjoyed by the prolific people of the Anglo-Saxon race with its "company of peoples" and "company of nations" dominating all the oceans and encircling the world. This is the destiny of Joseph according to the racial covenant as announced by Jacob. This is the heritage of Our Race. The commerce with Anglo-Saxon lands is so great that our gates are always kept open to receive it. This was a subject of prophecy, for Isaiah says still further :

"Thy gates also shall be open continually:
They shall not be shut day nor night;
That men may bring unto thee the wealth of the nations,
And their kings led with them." (Isa. 60: 11.)

In the name of common sense, reason, and the divine revelation I protest against spiritualizing these prophecies. Accept them in their literal and normal meaning. This is the destiny of the elect race with its many nations of promise. This is the actual inheritance of Our Race. Already we are in the possession and enjoyment of these blessings promised by the patriarch Jacob and the prophet Isaiah. The conclusion is inevitable that Our Race is the elect race. We are the children of Joseph, and are inheriting the blessings promised to the firstborn.

The distinctive blessing of great fruitfulness resulting in a multitude of nations Jacob transmitted to Joseph and his race in "Blessings of the breasts and of the womb." This involves a large increase of children, a healthy offspring in vast numbers inheriting the racial characteristics of their ancestors. Without this radical ethnical blessing they never could develop into a prolific race of many nations, fitted by their numbers and prowess, their intelligence and virtue to dominate the world. The Anglo-Saxons have inherited this blessing more fully than any other race of modern times. While other races are dying out, they are becoming more virile and vigorous and prolific. By the power of overwhelming numbers of manly men and beauti-

ful and virtuous women they are moving onward with irresistible might into their promised inheritance of the world. When they establish themselves with their Christian homes among the aborigines of new lands the savage and heathen hordes gradually die out in their presence.

The patriarch Jacob became enthusiastic as he contemplated the destiny of the race of Joseph. The heart of the father poured forth his ardent love to his favorite son in the transcendent blessings of the divine prophet:

“The blessings of thy father
Have prevailed above the blessings of my progenitors
Unto the utmost bound of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him that is prince among his brethren.”

It belittles the import of this magnificent language to limit its fulfilment to the narrow confines of little Palestine. These blessings spread out, break forth, extend, expand, run over the walls of division, and rush onward thruout the earth in enlarging circles of spiritual power, human happiness, and worldly dominion “unto the utmost bound of the everlasting hills.” The heart of the father could set no limits less than the habitable earth to the “*expansion*” of the race of Joseph. The Spirit that searcheth all things, even the deep things of God, that fixed the boundaries of nations, and limited the destiny of races, sanctioned the promptings of the loving heart of the father, and “set the bounds of the peoples according to the number of the children of Israel” (Deut. 32: 8), but extended the limits for the expansion of the elect race of Joseph with its many nations of the chosen people “unto the utmost bound of the everlasting hills.” If we are the children of Joseph this is the destiny of Our Race, determined of God, and foretold in the racial covenant of promise given to our fathers in the days of old. This is the theocratic blessing of Israel, the prince with God, which he bestowed with the loving heart of a father and the infallible accuracy of divine prevision,

according to the sovereign will of Jehovah, the God of the covenants, on Joseph and his race. This explains why the apostle Paul, the grandest and the greatest of the sons of Jacob and Rachel, declared that not thru the law, but thru the righteousness of faith, or, as expressed by the patriarch Jacob himself, thru the "blessings of heaven above," that the promise was to Abraham and to his seed, "that he should be heir of the world." (Rom. 4: 13.) The great prophecy of Isaiah concerning the destiny of Israel is based upon this racial covenant of promise. This grand patriotic prophet uttered these glorious words, replete with the fate of nations and races:

"In days to come shall Jacob take root;
Israel shall blossom and bud:
And they shall fill the face of the world with fruit."

(Isa. 27: 6.)

The revelation of Daniel the prophet in foretelling the outcome of the conflict between the chosen people of Israel and the world-empires of the Gentiles is based on this racial covenant of promise. This is the fiat of the Lord God Almighty concerning the final dominion of Israel:

"The kingdom, and the dominion, even the greatness of the kingdom under the whole heavens (and that is over the whole earth, even "unto the utmost bound of the everlasting hills"), is given to **THE PEOPLE**—the saints of the Most High. His kingdom is a kingdom age-during, and all dominions do serve and obey him." (Dan. 7: 27. Young's Translation.)

Hence the apostle Paul, having in mind the racial covenant of promise given to the fathers, and these glorious predictions of the Hebrew prophets in fuller development of it concerning the peerless destiny of the elect race of Israel, said, as a real Israelite in writing to the Hebrews, the heirs of the covenant, "that of a kingdom not to be shaken we are to receive possession." (Heb. 12: 28. Rotherham's Translation.) Looking forward into the full realization of these excellent promises belonging to the chosen people of Our Race, the Psalmist of Israel, in celebrating the power of Jehovah, exclaimed with exultation as he saw the triumphant glory of Jacob:

"O clap your hands, all ye peoples;
Shout unto God with the voice of triumph.
For Jehovah Most High is terrible;
He is a great King over all the earth.
He shall subdue the peoples under us,
And the nations under our feet.
He shall choose our inheritance for us,
The glory of Jacob whom he loved." (Psa. 47: 1-4.)

The dominion of the earth under the whole heavens promised to the people of Israel involves the thought declared in this psalm concerning the might of Jehovah, that "he shall subdue the peoples under us, and the nations under our feet." This is the triumph which the many peoples of Israel, scattered over the world, will celebrate with clapping of hands and shouting unto God, giving him the glory of the final victory which will be due to him. Since God chooses our inheritance for us, who will dare to dispute our possession of it? If the principles of civil and religious liberty which we enjoy are good for us, they are good for all mankind, and, according to the racial covenant of promise, they will be extended by the chosen people thruout the whole earth. This is the "expansion" which the will of God decrees and the word of God declares is the destiny of the chosen people. Their expansion is becoming a living issue in our nation and among the nations of the world in this great era of crisis and decision. What people shall become the paramount power for the just and final settlement of all disputes, from whose decision there can be no appeal, not even to war? The Bible assigns this destiny to the people of Israel as the saints of the Most High. When the Times of the Gentiles shall be fulfilled, Jehovah will destroy the strength of the kingdom of the Gentiles, and "the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever." (Dan. 7: 18.) The final settlement of this great question will precipitate the impending War of Armageddon. How long shall "the unspeakable Turk" and "the heathen Chinees" be permitted ruthlessly

to slaughter Christian missionaries, native converts, and national ambassadors like dogs? The souls of the martyrs murdered in our own times again are crying out anew for avenging justice. "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6: 10.) The mighty war of nations that is coming will appeal to the noblest sentiments and the most heroic elements of Christian manhood in the elect race. The Almighty God who protected Our Race at its birth, and who carried it thru its childhood and its youth, will be with it and help it in the supreme crisis and the terrific struggle of its manhood. Do not forget what God has done for us and our fathers, and what he has promised to their children.

"Remember this, and show yourselves men." (Isa. 46: 8.)

It is a significant sign of the times that the great questions which engaged the attention of the Hebrew prophets are now coming into prominence in the secular press of America. The "Pittsburg Dispatch" published recently a special letter from A. H. Barclay reporting an interview with Lieutenant Totten, in which the "erstwhile professor of military science in Yale University" says:

"I am no lover of Russia. The Russians are Tartars and are next-of-kin to the Chinese, so that one of the worst phases of the yellow peril is the liability of these two peoples to coalesce for mutual advantage. These tendencies are said to be already in sight, and, whether they are or not, Russia is the final question of the whole Eastern question. . . .

"I don't think China is the final objective of international conflict any more than the Philippines were or the Boer controversy. These are only the beginnings on the outer edge of the whirlpool of national existence. The thing to look at and study is the vortex. That, I have never doubted, is the land of Palestine, the whole Arabian peninsula in a word. The continuous and certain voice of prophecy has anticipated a fifth and final crusade for the possession of that land, because it is the international and commercial center of a world at peace and under one head. The Russians have anticipated its occupation for a century; it is a part of their living politics."

The nations of the world are rushing headlong into the fulfilment of Hebrew prophecy, culminating in the War of Armageddon, when the Almighty signally delivers the elect race.

CHAPTER VI

Ephraim and Manasseh, or the Blessing of Joseph

“AND HE blessed Joseph, and said,
The God before whom my fathers Abraham and Isaac did walk,
The God who hath fed me all my life long unto this day,
The angel who hath redeemed me from all evil,
BLESS THE LADS;
And let my name be named on them,
And the name of my fathers Abraham and Isaac:
AND LET THEM GROW INTO A MULTITUDE IN THE MIDST OF THE
EARTH.” (Gen. 48: 15, 16.)

AFTER the general view of the racial covenant of promise presented to the reader in the last chapter we need to give still more special attention to the bestowal of this covenant on Joseph and his sons. Moses said of Jacob, as recorded in the scripture placed at the head of this chapter, that “he blessed Joseph,” and then, in relating the blessing of Joseph, he records the blessing which Jacob pronounced on his two sons. This is significant. It indicates that Joseph was blessed in the blessing of his sons. It implies that they are blessed in the blessing of the race of Joseph which sprang from them. Lange says respecting this theocratic benediction:

“The blessing of Joseph’s sons is thruout denoted as a blessing of Joseph himself in his sons. We cannot say that this was because Joseph had become an Egyptian. Such service had no more taken away his theocratic investiture than the foreign position of Nehemiah and Daniel had done in their cases. Even Joseph’s bones still belonged to Israel.” (“Commentary on Genesis,” p. 645.)

Altho Joseph was in Egypt, and was the second ruler in the land of Egypt, he still was not of Egypt but of Israel. However much the race of Joseph may be scattered among the Gentiles and become in their Dispersion “the chief of the

nations," it still is not of Egypt, nor of the Gentiles, but it is of Israel in its origin and its destiny. Exile from Palestine, the land of promise, does not alienate a person nor a race from the inheritance of the theocratic blessings promised to Israel. This was illustrated in the case of Joseph and his sons, and still more fully when his race became "wanderers among the nations." (Ho. 9: 17.) The heirs of the promise are not always to be found in the land of promise. While Ephraim and Manasseh may have visited the land of Canaan they never dwelt there. Thruout their life Egypt was their home. Yet they became the heirs of the racial covenant of promise. God saw fit in his infinite wisdom to give to them the ethnical covenant of promise. Dr. Lange says truly: "God distributes his gifts as he wills; in so doing he wrongs no man."

Elisabeth Wilson, the talented daughter of John Wilson, the learned author of "Lectures on Our Israelitish Origin," carried forward the investigations of her father, and published them in "Lights and Shadows of Ancient European Mythology, Language, and History." The author evinces great delight in her extensive researches into the ancient records of Our Race. She says in her book: "It is remarkable that the great Protestant house of Campbell have quartered on their escutcheons the symbol of the Patriarch blessing Ephraim and Manasseh with his arms crossed." (P. 247.) The Campbell Arms are significant and suggestive. Every Protestant who delights in liberty of thought and investigation, and freedom of speech and of the press, every descendant of this Scottish clan of the Campbells, and every one among their admirers, should thuroly investigate Jacob's blessing of the two sons of Joseph, the chosen heir of the divine promise concerning the "assembly of peoples" and the "company of nations" of the "elect race" that is according to the will of God "the heir of the world." Those whom God blesses shall possess the earth.

The apostle Paul in his Epistle to the Hebrews said: "By faith Jacob, when he was a dying, blessed each of the sons of

Joseph." (Heb. 11: 21.) In the grand summary which the inspired writer gives of the heroes of faith, is there no significance in the fact that Paul, under the guidance of the Spirit of Truth, mentions the blessing on the sons of Joseph rather than the blessing on any of the immediate sons of Jacob? Does he not thereby give a preëminence to this blessing, and direct our attention to the consideration of it as of chief importance among all the blessings given by the patriarch Jacob? Already, when Paul wrote, the Messiah had come and had accomplished the work which the Father had given him to do, and had returned unto his Father. Already the scepter was departing from Judah. When the Messiah forsook the Jewish temple it was left to them desolate. In a short time the Jewish nation with its capital and temple were destroyed by Titus. Paul was familiar with the prophecies of Jesus foretelling this destruction and the treading down of Jerusalem till the fulfilling of the Times of the Gentiles. Judah knew not the time of his visitation. The things which belonged to his peace were hidden from his eyes. Henceforth the hope of the faithful is transferred from Judah to Joseph. Henceforth the blessing of supreme importance for the world is the blessing of Joseph. Henceforth the destiny of the world is to be unrolled thru the mysterious destiny of the race of Joseph. According to the patriarchal blessing looking forward to the times of the Messiah in the latter days for its full accomplishment,

"Joseph is the son of a *fruitful tree*,
A *fruitful tree* by a fountain:
His branches run over the wall." (Gen. 49: 22.)

It was in full view of this prophetic destiny of Joseph, and with direct reference to this blessing on Joseph in the racial covenant of promise that the Messiah gave his solemn warning to the rulers of Judah, saying to them:

"The kingdom of God shall be taken away from you,
And shall be given to a *nation bringing forth the fruits thereof.*"
(Mat. 21: 43.)

A comparison of the words of the Messiah with those of the patriarch indicates at once their relation to each other. The nation bringing forth the fruits of the kingdom of God is none other than *the fruitful nation promised to Joseph*, the "fruitful tree by a fountain." The blessing on the sons of Joseph involved the destiny of the world, for the evangelical prophet Isaiah said:

"They shall fill the face of the world *with fruit.*"

(Isa. 27: 6.)

It was therefore fitting that the apostle Paul, at the time when he wrote to the Hebrews, should give the preëminence among all the patriarchal blessings to the blessing of Joseph, saying: "By faith Jacob, when he was a dying, blessed each of the sons of Joseph." If Paul deemed this blessing worthy of the preëminence which he gave it, we should deem it worthy of a thuro investigation.

In the blessing of Joseph is involved the proclamation of the gospel among "the many nations" of "the elect race" in order to the establishment by them of the reign of the Messiah among "all the nations" of the earth. God saves Israel in order to save the world. This is the revealed purpose of the eternal Jehovah. This is the plan, devised and sanctioned by him, according to which he works. The world cannot be saved in any other way. The sooner we realize this and act upon it the better for us and the world. The racial adoption and the divine service belong to Israel now as in the days of old.

"Ye are my witnesses, saith Jehovah,
And my servant whom I have chosen."

(Isa. 43: 10.)

When the venerable patriarch Jacob realized that the time of his departure was approaching, and his pure and noble son Joseph was told that his father was sick, laying aside all the honors of the court of Pharaoh and all the cares of state, he took with him his two sons, Manasseh and Ephraim, that they might obtain from his revered father, the saintly patriarch, the

inspired seer, and the divine prophet, his dying blessing. Then it was that Israel, the prince with God, enlightened by the far-seeing Spirit of Truth, searching into the deep things of God, selected among the blessings of his fathers that one which was to be fulfilled thru the line of Joseph, and gave it in the fulness of heavenly benediction to his grandsons, Ephraim and Manasseh. Recalling that solemn occasion when God Almighty appeared to him in his glorious night vision at Bethel and gave to him the covenant of promise concerning his multitudinous race, when he declared :

“I will make of thee a company of peoples” (Gen. 48: 4),

Jacob now perceives by the power of the discerning Spirit, probably for the first time, that God has determined in the exercise of his sovereign will and gracious purpose towards all, to give that promise with its manifold blessings to Joseph and his race. When the coming of the princely Joseph was announced, Israel, the soldier of God, strengthened himself, and sat upon the bed, leaning on the top of his staff. The destinies of future nations thru cycles of ages depend on that quiet interview in ancient Egypt of Jacob with Joseph and his sons. Solemn, grand, momentous was the occasion. It was a great crisis in the destiny of mankind. The angel of death threw his dark shadow over the venerable patriarch, but his power was held in check till the heir of the divine promises should declare more fully the purpose of God. The eternal Spirit of the living God was present to reveal to them thru his prophet the good pleasure of his will concerning the chosen people who should become under his power, in the fulness of time, the dominant race of the world. The sweet psalmist of Israel said touching the seed that shall inherit the earth :

“The secret of Jehovah is with them that fear him;
And he will show them his covenant.” (Psa. 25: 14.)

He takes delight in making known to them the mystery of his will, that they may understand the way of his providence,

be assured of his omnipotent protection, and know that he is God alone reigning supreme in all the earth. We learn the secret of Jehovah as he unrolls and discloses the mysteries of his covenant. This is his method of dealing with his people. The prophet Amos, whose special mission was to "the house of Joseph" (Am. 5 : 6), said :

**"Surely the Lord Jehovah will do nothing,
But he revealeth his secret unto his servants the prophets."
(Am. 3 : 7.)**

If, then, there is any providence directing the affairs of this world, the secret of that providence is revealed to them that fear him thru his prophets in the word of truth. To the patriarchal prophet Jacob was granted the high honor of declaring the course of his providence in the distribution of the blessings of the covenants of promise among his sons, and of announcing the heirs elect of the racial covenant. Israel is the divine center of human history. If we wish to see history as God sees it, we must look at it from the mountain of divine inspiration, whose loftiest peaks are the promises to the fathers. Then we can see the divine power in the guidance of all the affairs of men. Then from our exalted heights we can look forward into the last days, when, in the accomplishment of the ancient promises in the facts of history, "the mountain of the Lord's house shall be established in the top of the mountains" (Isa. 2 : 2), all the families of Israel "shall flow together," and "all nations shall flow into it." The empire of Israel becomes universal.

It was, therefore, of supreme importance on that momentous occasion, when Joseph and his sons came into the presence of his father Israel, who was ready to depart from them and go to his fathers, that he should reveal to them "the secret of Jehovah," "and show them his covenant" concerning their race. This he did under the divine direction and the plenary inspiration of the Spirit of God. He who will not learn the secret of his providence in the way

in which he makes it known never can understand it. He does not deserve to know it. God reveals it in the promises to the fathers. He who wilfully ignores or rejects this revelation of the divine providence in human history is blinded by "his philosophy and vain deceit" (Col. 2: 8), and exhibits a haughtiness of spirit unworthy of every one searching for truth in the love of truth.

In order to more fully declare the divine purpose Jacob recalled the racial covenant as declared to him at Bethel, where God Almighty said of the realm of the people:

*"Behold, I will make thee fruitful, and multiply thee,
And I will make of thee a company of peoples." (Gen. 48: 4)*

The distinctive characteristic of the racial covenant is fruitfulness and multiplicity. When Jacob returned with his family from Haran to Bethel, Jehovah confirmed to him the name of Israel, and renewed the racial covenant in these words concerning the imperial dominion of his race:

*"I am God Almighty: be fruitful and multiply;
A nation and a company of nations shall be of thee,
And kings shall come out of thy loins." (Gen. 35: 11.)*

While we may find a partial fulfilment of this promise in the populous nation of Israel in the land of Palestine, it was only a partial fulfilment. These two statements of this covenant, each given to Jacob at Bethel, show conclusively that it was not a national covenant, but a racial covenant, for it concerns "A COMPANY OF PEOPLES" and "A COMPANY OF NATIONS" of the stock of Jacob, which certainly constitutes a race in the strictest sense of the term. By the very terms of the covenant it could not find its full accomplishment in the one nation of Israel, or the two nations of Joseph and Judah in the land of Palestine; but it looks beyond the confines of this land to a breaking forth, a spreading abroad, a progressive expansion "unto the utmost bound of the everlasting hills." It involves a multiplying of the prolific people of the elect race that, according to divine prophecy, "shall fill the face of

the world with fruit." (Isa. 27: 6.) This is what the apostle Paul means by "the fulness of Israel" (Rom. 11: 12), to which he looked forward with delightful anticipation. The radical thoughts in this racial covenant pervade the divine revelation. It is useless to try to get rid of them, or to explain away their real significance. If you should tear them out of the scriptures you would destroy your Bibles. The chosen people should gratefully accept the frequent expression of these thoughts of God concerning the elect race, or else throw away their Bibles as a revelation from God. They are so interwoven with the warp and woof of the Bible that you cannot tear them out and have it hang together. The fulfilment of them is so inwrought with the history of the world that you cannot tear it out and have any consistent universal history left. According to the racial covenant of promise as given to Jacob "a company of peoples" and "a company of nations" spring from him, to whom belong the promises of God of world-wide dominion.

Jacob lovingly adopted the two sons of Joseph, born to him in Egypt before Jacob's arrival in Egypt, while Joseph was lost and dead to him, and he was in ignorance of them. As God took care of the lost son, prospered him beyond measure, and restored him to his father and his brethren at the time of the crisis in the history of the chosen family when they were in distress and need, so God has preserved the children of Joseph, the Lost Tribes, prospered them beyond measure, and is restoring them in the fulness of their power to all the families of the elect race in the time of their distress and need in this era of crisis at the end of the Times of the Gentiles. God has given us an outline of the history of Our Race in the beautiful story of Joseph himself.

In adopting his grandsons, Ephraim and Manasseh, as his own sons, and in blessing each of them, Jacob gave to Joseph the double portion as the right of the firstborn. He transferred to Joseph, to his sons and to their race the ethnical

covenant which God Almighty had given to himself concerning the "company of peoples" and the "company of nations." I reiterate this thought, because Christian people are so oblivious of it. The time has come when they should understand it, and act in harmony with it as Jacob did when he arose and went down to Joseph into Egypt, rejoicing that he was yet alive, and that he could see him before his death.

Tenderly the aged father recalled the death of Rachel, the wife of his love, and Joseph's own mother, and gratefully recounted the lovingkindnesses and the tender mercies of God in showing him the face of his dear son whom he had given up for dead. Yea, he had done more than this. The patriarch said pathetically to Joseph: "I had not thought to see thy face: and, lo, God hath let me see thy seed also." (Gen. 48: 11.) How wonderful are the ways of Providence!

In blessing the sons of Joseph, Jacob crossed his hands so as to place his right hand on the head of Ephraim, and his left hand on the head of Manasseh. Lange says: "The cross-wise position of Jacob's hands has been interpreted allegorically of the cross of Christ." Bunyan says: "God, as the name of Ephraim signifies, makes us fruitful in the land of affliction. He, therefore, in blessing his people, lays his hands across, guiding them wittingly and laying the chiefest blessing on the head of Ephraim, or in that providence that sanctifies affliction." Joseph designed that Manasseh as the firstborn should have the chief blessing. Jacob had learned to his own sorrow in his own personal experience the folly and uselessness of any attempt to thwart the divine decision in changing the divine election. Being the personal oracle of the divine Spirit, and perceiving by the divine illumination the preference of Ephraim, he crossed the purpose of Joseph in crossing his hands, and laid his right hand in token of the chief blessing on the head of Ephraim.

But first of all, he blessed the lads together, in their unity as the sons of Joseph. He makes them the heirs of the racial

covenant of promise, and announces the names by which they should be distinguished.

He said: "Let my name be named on them." According to this statement in the theocratic blessing the tribes of Joseph were called Jacob and Israel. This constantly should be kept in mind in order to understand much of the history and many of the prophecies relating to them. Take this scripture from Isaiah as an illustration of this use of the words Jacob and Israel as names of the house of Joseph. The prophet said:

"The Lord sent a word into *Jacob*,
And it hath lighted upon *Israel*.
And all *the people* shall know,
Even *Ephraim* and *the inhabitant of Samaria*."

(Isa. 9: 8, 9.)

In this brief text five names are given to the chosen people of the seed of Joseph. They are called Jacob, Israel, the people, Ephraim and Samaritans. The Hebrew parallelisms show that these words are used as synonyms.

Jacob also said: "Let the name of my father Abraham be named on them." Hence they are called the seed of Abraham, and children of the stock of Abraham. In accordance with the names appropriated to them by Jacob in the blessing of Joseph, Isaiah addressed outcast Israel of the Ten Tribes, the chief of whom was the house of Joseph, in these words:

"Thou (art) Israel, my servant,
Jacob, whom I have chosen,
The seed of Abraham my friend." (Isa. 41: 8.)

Jacob said still further: "Let the name of my father Isaac be named on them." This was in further development of the promise given to Abraham: "In Isaac shall thy seed be called." (Gen. 21: 13.) Shortly before the exile of the Ten Tribes the house of Joseph appropriated the name of Isaac. Amos said to them, recognizing their right to this name,

"The high places of Isaac shall be desolate,
And the sanctuaries of Israel shall be laid waste."

(Am. 7: 9.)

They became indignant at the plain and severe rebukes which he gave to "the house of Joseph," and said to him :

"Prophesy not against Israel,
And drop not thy word against the house of Isaac."

(Am. 7: 16.)

They carried the name of Isaac with them in their wanderings among the nations, from whom they were called Sacasuna, Sakai, Saxones, and Saxons, all of which are patronymics, meaning sons of Sac or Saka, a form of I-Saac. In Christ we are Christians: in Isaac we are Saxons. Our ethnical name of Saxons indicates our origin in Isaac. It is a fulfilment of the promise: "In Isaac shall thy seed be called," and the command of Jacob: "Let the name of my father Isaac be named on them." Just before their exile they gloried in the appellation, "the house of Isaac."

The race of Joseph is Israel, God's servant; Jacob, whom he has chosen; Isaac, in whom his seed is called I-Saac's sons or Sac's sons, which is our own ethnical name of Saxons; the seed of Abraham his friend. According to the express declarations in the word of God these are the names by which they are "called." The house of Judah took the name of Jews as their special designation. But the house of Joseph, according to the blessing given to them by Jacob, retained as their own names the names of the patriarchs Abraham, Isaac, and Jacob. He who will not take heed to these scriptural distinctions cannot understand the promises to the fathers, nor the predictions of the Hebrew prophets concerning the course of Israel's development and his ultimate and glorious destiny.

"Hear, ye deaf; and look, ye blind, that ye may see."

(Isa. 42: 18.)

Continuing his theocratic blessing the patriarch Jacob transferred the racial covenant of promise in its distinctive characteristic of immense multiplicity to the sons of Joseph. The record of Moses shows that the seed like the dust of the earth, which cannot be numbered; like the sand on the seashore,

which cannot be counted; like the stars of the heaven in multitude, which were promised to Abraham, Isaac, and Jacob, are transferred in the fulness of the divine blessing to the sons of Joseph. The patriarchal prophet made no mistake in doing this. In bestowing this blessing on Joseph and his sons he was infallibly guided by the Spirit of Truth, and gives utterance to the immutable determination of the divine mind. The apostle Paul confirms this, for with reference to the endowments, the calling, and the destiny of Israel he says:

“The gifts and the calling of God are without repentance.”

(Rom. 11: 29.)

Jacob's blessing on the sons of Joseph was God's thought. It was an expression of God's will. From this determinate purpose “he never departs.” It is the divine decree, involving by its very statement the destiny of the mightiest race on the earth. This is the immutable fiat of the Lord God Almighty:

“LET THEM GROW INTO A MULTITUDE IN THE MIDST OF THE EARTH.”

(Gen. 48: 16.)

Note this language particularly. It is very significant. The multitude promised to the sons of Joseph is a multitude on a scale of magnificence. It is not a multitude with reference to a city, nor a multitude with reference to any one land; but it is a multitude with reference to the earth. It is, in the light of the parallel and illustrative promises in this same covenant, such a multitude as constitutes “A COMPANY OF PEOPLES” and “A COMPANY OF NATIONS” (Gen. 48: 3; 35: 11), “WHOSE DAUGHTERS RUN OVER THE WALL” (Gen. 49: 22), whose “BRANCHES SHALL SPREAD” (Ho. 14: 6), till, as the “HEIR OF THE WORLD” (Rom. 4: 13), “THEY SHALL FILL THE FACE OF THE WORLD WITH FRUIT.” (Isa. 27: 6.) These are the sure promises of Our God to the race of Joseph, to the seed of Abraham, to the children of Jacob, to Anglo-Israel, to I-Saac's sons who are now the Saxons. Will you receive them? Will you believe them? Will you accept them? Will you cherish the hope of Israel which the accept-

ance of such a faith gives? This was the hope of our fathers. This is becoming the hope of Our Race.

The patriarch Jacob, illuminated by the Spirit of Truth, beheld the final destiny of his descendants thru Ephraim and Manasseh, and perceived them growing into a multitude in the midst of the earth. The idea for a long time had been familiar to his mind. It was one of the covenants of promise given to his fathers Abraham and Isaac, for which he had longed, for which he had risked his life, and for which he had endured a long exile from his father's home. God had declared to his grandfather Abraham:

"THOU SHALT BE THE FATHER OF A MULTITUDE OF NATIONS."
(Gen. 17: 4.)

God had said concerning his grandmother Sarah:

"SHE SHALL BE A MOTHER OF NATIONS." (Gen. 17: 16.)

This promise was the heritage of Isaac and of Jacob himself. God had said to him in his vision of glory at Bethel near the city of Luz where he was fleeing for his life from home:

"I WILL MAKE OF THEE A COMPANY OF PEOPLES."
(Gen. 48: 4.)

God had renewed to him the racial covenant on his return from Haran to Bethel, when he gave to him this transcendent ethnical promise concerning a race of many nations:

"A NATION AND A COMPANY OF NATIONS SHALL BE OF THEE."
(Gen. 35: 11.)

Jacob was very familiar with all these things. They were the strongest bonds that linked him to his fathers Abraham and Isaac, and to the generations to come in the limitless future beyond him. These promises were divine. As he grew old he lived in the past, and these promises of the God of his fathers formed the warp and woof of his daily meditation. With them he wove fabrics of beauty and grandeur and glory in contemplating the promised destiny of the company of peoples and the company of nations of his elect race. How wonderful are the promises of our God! Jacob, as a serious

and thoughtful man, had often pondered them. They filled the future with hopes of surpassing might and transcendent renown for his children. They formed within him the idea of world-wide dominion and supreme happiness for his race. In the midst of his greatest extremity and direst calamity he clung to them and pleaded them in his prayer. He knew not how, nor when, nor thru whom these racial promises would be fulfilled; but he believed them because they were the promises of God, and, believing, he rejoiced in the prospect. When he neared the gates of death, and the light of eternity and of divine inspiration illuminated the long vista of the great future, then he perceived which of his sons and grandsons should become the heirs of these racial promises, and under the divine guidance he bestowed them in the plentitude of divine benediction on Joseph, his darling child, and his two sons, Ephraim and Manasseh, declaring once for all time:

“Let **THEM** grow into a multitude in the midst of the earth.”

In the common version of this sublime declaration the marginal reading for “grow” is “Hebrew, as fishes do increase.” To this marginal rendering Bagster’s Comprehensive Bible adds the following: “Note: Fish are the most prolific of all animals: a tench lays 1,000 eggs, a carp 20,000, and in the roe of a middling sized cod 9,384,000 eggs have, it is said, been counted.” As fishes are the most prolific of all animals, so the race of Joseph, according to this divine decree, becomes the most prolific of all races of men. This is one of God’s marks for the identification of the race. Dr. Jamieson, in commenting on the words “grow into a multitude,” says: “The original term is very strong and expressive, ‘be prolific as fishes.’” This is the heritage of Joseph. As fishes surpass all other animals in the rapidity of their increase in the midst of the sea, so the children of Joseph surpass all other men in the rapidity of their increase in the midst of the earth. As fishes move in shoals from one part of the sea to another part,

so the prolific children of Joseph move in colonies from one portion of the earth to another portion. They are the great colonizing race of the world that fill up its desolate heritages. This colonizing power of the house of Joseph is the normal development of the racial covenant of promise, and was itself a subject of prophecy. Jehovah said to Israel thru the prophet Isaiah of the colonial growth of the race :

“I will preserve thee,
And give thee for a covenant of the people,
To establish the earth,
To make them inherit the desolate heritages.”

(Isa. 49: 8.)

God establishes the earth, lays the foundation of human society around the world on a secure basis by planting colonies of the race of Joseph in the coast-lands of the earth, the islands of the sea, and in all the desolate heritages of the earth. According to promise and to prophecy the seed of Joseph has become the colonizing race of the world. That race, according to the history of our own times, is the Anglo-Saxon race, and can be no other. Thus the Anglo-Saxons are fulfilling on a world-wide scale before our eyes the prophetic destiny of Israel.

The promises recorded in the book of Genesis concerning the destiny of this race are wonderful. The most abundant and numerous things in the earth, by the sea, in the heavens, and in the animal kingdom are used as images of the innumerable multitude of the chosen people of this mighty race blessed of God. In number they are like the dust of the earth. What man can number the infinitesimal atoms of the dust of the earth? They are like the sand on the seashore. Who can count the grains of sand inclosing all the oceans of the world? They are like the stars of heaven, appearing more and more numerous with every new power added to our telescopes. In their increase they become prolific like fishes, and send out their swarming colonies over the world. These are the thoughts in the book of Genesis concerning the destiny of

the elect race These images are used not for the sake of rhetoric, but simply to express the truth in a concrete and impressive manner. The atoms of dust, the grains of sand, the stars of the heavens, and the fishes of the sea, each and all are appropriate emblems of the innumerable multitude of the chosen people, whose destiny is involved in the divine fiat declared by Jacob in blessing the sons of Joseph:

“Let them grow into a multitude in the midst of the earth.”

This racial covenant of promise is an everlasting pledge from the eternal Jehovah, and was confirmed by the work which the Holy One of Israel wrought for Israel in order that thru Israel he might redeem the whole world. God provided salvation for all, and proffers salvation to all; but Israel as the servant of God, chosen for his work, carries his message. The Gentiles finally reject it. Then the Times of the Gentiles will be fulfilled. Israel is the only immortal race. The King of the nations and the ages declared thru Jeremiah, his prophet concerning the final doom of the Gentiles:

“I will make a full end of all the nations whither I have scattered thee,
But I will not make a full end of thee;
But I will correct thee in measure,
And will in no wise leave thee unpunished.” (Jer. 30: 11.)

In the case of Israel, the divine chastisements altho severe and protracted are measured, and result in purifying the chosen people and in saving the race. The prophet Habakkuk, identifying himself with the elect race, even in its severe chastisement, said: “We shall not die.” (Habk. 1: 12.) It is like the burning bush of Moses on Mount Horeb. It is unconsumed by the fires of the divine judgments. It lives on thruout the Seven Times of the divine chastisement to finally realize its divine destiny.

In immediate connection with the great prophecy of Jeremiah concerning the “new covenant with the house of Israel” (Jer. 31: 31), so famous in the New Testament, and which finds its fulfilment in the gospel of Christ, follows another

prophecy, great and far-reaching, concerning "the permanency of Israel as an everlasting nation." The same God who foretold the new covenant also foretold the perpetual durability of the nation of Israel. His words deserve thoughtful consideration by every patriotic Anglo-Saxon in the world:

"Thus saith Jehovah,
 Who giveth the sun for a light by day,
 And the ordinances of the moon and of the stars for a light by night,
 Who stilleth the sea, when the waves thereof roar;
 Jehovah of hosts is his name:
 If these ordinances depart from before me,
 Saith Jehovah,
 Then the seed of Israel shall cease
 From being A NATION BEFORE ME FOREVER.
 Thus saith Jehovah:
 If heaven above can be measured,
 And the foundations of the earth searched out beneath,
 Then will I cast off all the seed of Israel
 For all that they have done,
 Saith Jehovah." (Jer. 31: 35-37.)

If Jeremiah was a true man and a real prophet, as we heartily believe, then we find in this passage a veritable prophecy. It is introduced and concluded by "Thus saith Jehovah," or, as rendered in the common version, "Thus saith the Lord." This solemn affirmation also occurs twice in the midst of the brief but great prophecy. Ye who contend so stoutly for a "Thus saith the Lord" in the decision of scriptural questions, will you accept a "Thus saith the Lord" repeated four times? Will you abide by the solemn asseveration of the august Jehovah when he avows "in express terms" that Israel is as permanent as the ordinances of nature? He declares that Israel shall never cease from being a nation before him. Do you believe it? Why did he strengthen his affirmation over and over again? Because there was need of it. Israel was in exile. To many persons Israel already was lost. A hundred and thirty-one years had passed since Samaria, the capital of Israel, had been destroyed, and the great mass of the people of Israel had been carried away captives from the land

of promise. Jeremiah was not writing about Judah. He knew the distinction between Israel and Judah. He mentions in this very chapter both the house of Israel and the house of Judah. But in this section of it he writes of the house of Israel, and of Israel alone. The language is not true of Judah. The Jews ceased to be a nation when Titus destroyed Jerusalem. Since then they never have had a national existence. But the exile of Israel did not destroy the nation. It was simply transported from one country to another. You may have lost sight of Israel, but God did not. As Joseph was lost to his father and kindred so Israel, the race of Joseph, was lost to the world. But God took care of the personal Joseph, and restored him to his father. So God took care of the race of Joseph, and restored it to the world. The race of Israel is as durable as the sun, as eternal as the stars. The God of the covenant said: "If these ordinances depart from before me, then the seed of Israel shall cease from being a nation BEFORE ME forever." This section is not the place to fix the location of the nation in its exile, nor to trace its wanderings among the nations. The affirmation of Jehovah, the God who gave the racial covenant of promise, ought to be sufficient to forever settle the question concerning "the permanency of Israel as an everlasting nation" with all who accept the Bible as the word of God.

But altho the elect race were driven forth for their sins from the Lord's land they still retained in their exile the divine promise of fruitfulness and multiplicity. The mission of the prophet Hosea was to the house of Joseph. He warned them of the impending captivity. But even in the midst of the warning he renewed to them the divine promise of multiplicity, the distinctive feature in the racial covenant of promise. Consider carefully his language. Jehovah said:

"Ye are not my people, and I will not be for you.
Yet the number of the children of Israel
Shall be as the sand of the sea,
Which cannot be measured nor numbered."

(Ho. 1 : 9, 10.)

The racial covenant of promise was theirs by divine choice. The same God who established the ordinances of the sun and the moon and the stars, established this ordinance with Joseph and his race. It is as easy for the ordinances of nature to fail as for the racial covenant to be broken. Israel is chastised according to the divine warnings. Yet Israel was sustained by the divine power as a prolific people, according to the promise in the racial covenant, thruout the Seven Times of chastisement. The punishments of these times served as a divine discipline for purifying and ennobling the race. Like their Messianic King they are perfected thru suffering. Hosea said: "They shall not dwell in Jehovah's land." (Ho. 9: 3.) Yet his gracious promise to them still held good. "Yet the number of the children of Israel shall be as the sand of the sea." Hosea said: "They shall be wanderers among the nations." (Ho. 9: 17.) Still the promise of fruitfulness is theirs. "Yet the number of the children of Israel shall be as the sand of the sea."

Hosea shows that Jehovah in his tender mercy towards Israel turns the chastisement into a blessing, and the scattering into a sowing. Jehovah said again of the same elect race:

"I will sow her unto me in the earth;
 And I will have mercy upon her that had not obtained mercy;
 And I will say to them that were not my people,
 Thou art my people;
 And they shall say, Thou art my God." (Ho. 2: 23.)

It is the same people of the same race that is the subject of all these prophecies. Israel is cast out from the Lord's land. But outcast Israel while still in the lands of their exile are converted to Christ. Judah and the inhabitants of Jerusalem scorned them as outcasts. But Jehovah said to them thru Ezekiel, the banished prophet of the exile, as translated by Dr. Robert Young in his photographic rendering:

"Because I put them afar off among nations,
 And because I scattered them thru lands,
 I also am to them for a little sanctuary,
 In lands whither they have gone in." (Eze. 11: 16.)

Jehovah himself becomes the sanctuary of outcast Israel in the lands of their wanderings. The conversion of Israel in their exile was also foretold by Hosea:

“And it shall come to pass that,
 In the place where it was said unto them,
 Ye are not my people,
 It shall be said unto them,
 Ye are the sons of the living God.” (Ho. 1: 10.)

After sifting them among the nations (Am. 9: 9, 10), after purifying them by his racial chastisements, they become “the sons of the living God.” Then their Messianic King sows them “as the sons of the kingdom” into the field of the world. Many persons fail to give due consideration to the progress from the parable of the sower to the parable of the wheat and the tares of the field. In the parable of the sower, “The seed is the word of God.” (Lu. 8: 11.) In this parable the sowing of the seed is the preaching of the gospel. But this is not the thought that is illustrated in the parable of the wheat and the tares. It has reference to another kind of sowing. It is the sowing that is so famous among the Hebrew prophets, the sowing of the chosen people of the elect race. According to what Christ himself says this parable illustrates not the sowing of the word, but the sowing of “the sons of the kingdom.” In it “the field is the world,” because “they shall fill the face of the world with fruit.” Will you hear and accept just what the Christ himself says, rather than some perverted theory about what his words must mean. He was familiar with the teaching of the prophets concerning the sowing of “the sons of the living God,” and he spake the parable of the wheat and the tares to illustrate that kind of sowing. In the exposition which he himself gave of it he said to his inquiring disciples:

“He that soweth the good seed is the Son of man:
 And the field is the world;
 And the good seed,
These are the sons of the kingdom.” (Mat. 13: 37, 38.)

With this explanation the meaning of the parable was manifest to the disciples who knew the teaching of the prophets concerning the sowing of Israel. Christ said to them: "Have ye understood all these things? They say unto him, Yea." (Mat. 13: 51.) But Rome could not understand it, for she had no just conception of who were the sons of the kingdom. This kind of sowing the King of the ages keeps in his own hands. "He that soweth the good seed is the Son of man." Jehovah said of Israel: "I will sow her unto ME in the earth. (Ho. 2: 23.) This racial sowing is divine.

The prophet Zechariah gives a fuller prophecy concerning the sowing of the race of Joseph, which explains Christ's language concerning the sowing of "the sons of the kingdom." It is a true maxim that "scripture is the best interpreter of scripture." The prophet makes a notable distinction between the house of Judah and the house of Joseph. Jehovah strengthens the house of Judah by making the Jews the leading financiers of the world. Nothing more enhances the power of a man than abundance of money. Solomon said: "Wisdom is a defence, even as money is a defence." (Ec. 7: 12.) And again: "Money answereth all things." (Ec. 10: 19.) Whether you like it or not it is a notorious fact that the Jews after ages of persecution and oppression have got the money. Their capitalists are the financiers of the nations and the bankers of the world. Thus the Almighty is fulfilling his promise of strengthening the house of Judah.

But he saves the house of Joseph. Scarcely any evangelical Christianity can be found in these last days outside of the Teutonic race or the Anglo-Saxon race, and the people under their influence. Yet in a prophecy that looks forward to the times that culminate in the gathering of Israel, God declares that he will save the house of Joseph. If you want to find Christian people, the sons of the kingdom, you must search for them in the house of Joseph. These preliminary statements may help us to appreciate the prophecy itself, by understanding

at once its references to the two most notable people of our times. It reads as follows in the Revised Version:

“I will strengthen the house of Judah,
And I will save the house of Joseph,
And I will bring them again,
For I have mercy upon them;
And they shall be as tho I had not cast them off:
For I am Jehovah their God, and I will hear them.

“And they of Ephraim shall be like a mighty man,
And their heart shall rejoice as thru wine:
Yea, their children shall see it, and rejoice;
Their heart shall be glad in Jehovah.

“I will hiss for them, and *gather them*;
For I have redeemed them:
AND THEY SHALL INCREASE AS THEY HAVE INCREASED

“AND I WILL SOW THEM AMONG THE PEOPLES;
And they shall remember me in FAR COUNTRIES:
And they shall live with their children, and shall return.”

(Zech. 10: 6-9.)

When we once get the clue to the identity of the race of Joseph we can perceive that this prophecy applies to the living issues before Our Race in these times. Consider first of all its relation to the racial covenant of promise given to Joseph and his sons. Abundant fruitfulness and immense multiplicity are its characteristic features. We have seen that just before the time of their exile this covenant was renewed to the house of Joseph, lest they might forget it. In the midst of his warnings concerning the calamities of the exile Jehovah renewed to them the racial covenant of promise in these decisive words:

“Yet the number of the children of Israel
Shall be as the sand of the sea,
Which cannot be measured nor numbered.”

(Ho. 1: 10.)

The prophecy quoted from Zechariah looks forward to the gathering of Israel at the consummation of the Seven Times of chastisement foretold by Moses. (Lev. 26: 24, 28.) The racial covenant of promise still abides with them in its full force,

and shall continue in force thru the millennial age beyond their gathering, for Jehovah declares:

"THEY SHALL INCREASE AS THEY HAVE INCREASED."

(Zech. 10: 8.)

According to its heading the prophecy relates to the house of Joseph. The very name Joseph means "increase." God perpetuates the covenant with Joseph in declaring "They shall increase as they have increased." The prolific development of Our Race in the past is a guarantee of its "increase" in the future. The racial covenant is one everlasting covenant.

Recall the statement of the promise as given to the sons of Joseph by the patriarchal prophet Jacob:

"Let them grow into a multitude in the midst of the earth."

That they may become a multitude with reference to the whole earth God says concerning this ethnical sowing:

"I will sow them among the peoples,

And they shall remember me in far countries."

This destiny of the race of Joseph already is history for the Anglo-Saxon race. The prophet was in Jerusalem. The far countries in the prophecy are those that are far from Jerusalem. Think of them. The British Islands, Scandinavia, Iceland, North America, South Africa, India, Hong-Kong, Australia, New Zealand, the Islands of the sea. These countries are far off from old Jerusalem. According to his promise God sowed his chosen people of the elect race, of whom he says: "I have redeemed them"; he sows them whom Hosea calls "the sons of the living God"; he sows them whom the Messiah calls "the sons of the kingdom"; he sows them in far countries where they now remember him. Our Race is occupying these "far countries." Our Race with all its faults and sins has more Christian people than any other race in the world. In Our Race are found "the sons of the living God." Our Race furnishes "the sons of the kingdom." They are filling up those desolate heritages of the earth in those far

countries where the God of our fathers has sown them. The grain is growing rapidly. The fields are whitening unto the harvest. The Messiah says: "The harvest is the consummation of the age." (Mat. 13: 39.) And again he declares: "When the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come." (Mar. 4: 29.) Whatever the harvest may be, one thing is manifest, that "the sons of the kingdom" are the "heirs of the kingdom which he promised to them that love him." (See Ja. 2: 5.)

The distinguishing characteristic of the house of Joseph, according to the blessings of the racial covenant, is its fruitfulness and multiplicity. God placed his mark on the elect race so that in the latter days it could be identified. Once Joseph was lost. But he was found, and, having a great dominion, he became well known thruout the civilized world. Joseph's children were lost. But they also have been found, and, having great dominion, are becoming well known as his children thruout the civilized world. The man who persists that they cannot be identified does not yet rightly understand the word of God nor the history of the world.

The marks by which God has distinguished the elect race nothing can efface. He has declared over and over again what are its distinctive characteristics. Racial distinctions are based on the physical nature of a people. Hence when God gave the racial covenant to Abraham he said to him: "My covenant shall be in your flesh for an everlasting covenant." (Gen. 17: 13.) While the individual dies the race lives on thru the ages with the marks which the God of the covenant put into its very nature. These are more enduring and decisive than any outward signs can be, for they inhere in the very nature of the race. They manifest themselves in intellectual, moral, spiritual, social, and national traits; yet the root of all these is found in the physical constitution of the race. He has plainly told us in the scriptures of truth just what these marks are. To note what these marks are in the racial covenant of

promise and in the prophetic word, and then search for the race having these distinctive characteristics is one means of identification.

The comparison of the various promises in the racial covenant presented in the former chapter, and the induction formed from them show that the unifying and distinctive characteristic pervading the promises is fruitfulness and multiplicity. Where this is not mentioned it is involved or implied by that which is specified. We cannot have "a company of peoples" without a multitude of people; nor "a company of nations" without a fruitful race of people to constitute them. This is the divine mark of Israel *as a race*. This was the promise given at the origin of the race to the sons of Joseph: "Let them grow into a multitude in the midst of the earth." When the race was cast out of the land of promise and entered the long era of their Seven Times of chastisement, it was still said to them: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered." And finally when the elect race emerges from the discipline and gloom of the Times of the Gentiles, redeemed and saved by the Messiah under the new covenant, having become "the sons of the living God," it is again said of them: "They shall increase as they have increased." The same divine law governs the development of this race as a race under the law of Moses in the land of Palestine; out in the heathen world, wandering among the nations; or under the new covenant when sown in far countries. Where is the race that is distinguished among all others for its fruitfulness and multiplicity?

The prophet Micah in a vivid description of the migration of the elect race indicates the vast numbers that were pent up in the sheepfold between the Caspian Sea and the Euxine, and that broke forth thru the gate of the Caucasus Mountains and passed under the leadership of Jehovah, as their invisible King, from Asia into Europe. Herodotus, the father of secular history, in writing of "the chain of the Caucasus,"

says it "is the most extensive and loftiest of all mountain-ranges." (Bk. I, ch. 203.) According to the wider knowledge of our times few chains of mountains surpass it in altitude and rugged grandeur. When Ezra was returning from Babylon to Jerusalem he sent to "the place Casiphia" for ministers for the house of God. (Ez. 8: 17.) Furst says in his "Lexicon" that Casiphia means white, as said of snowy mountains, and refers it to "the snowy mountainous Caucasian region." Thus we learn that the Israelites were in the region of the Caucasus Mountains when the Jews returned to Babylon. The famous gate of the mountains thru which Israel went out of Asia is called the Pass of Dariel. This is a Hebrew word meaning "my freedom from God." Probably it derived its name from the great prophecy of Micah in which he describes how Jehovah led his chosen people, the champions of freedom, on to the gate and out thereat. The prophet gives a graphic description of this magnificent movement of this mighty people, chosen of God to fill the world:

"I will surely assemble, O Jacob, all of thee;
 I will surely gather the remnant of Israel;
 I will put them together as the sheep of Bozrah:
 As a flock in the midst of their pasture,
 They shall make great noise by reason of the multitude of men.

"The breaker is gone up before them:
 They have broken forth (from Sacasena)
 And passed on to the gate (of the Caucasus),
 And are gone out thereat (whence it was called the gate of Israel):
 And their King is passed on before them,
 And (even) Jehovah at the head of them." (Mi. 2: 12, 13.)

The location of outcast Israel in Media on the Gozan; their movement northward into Sacasena, the most ancient Saxony, located between the River Araxes on the south and the Cyrus on the north, the fatherland of the Saxons according to history; their teeming multitudes that thronged the region between the Caspian and the Euxine "like a flock in the midst of their pasture"; their breaking forth; their impetuous rush for the gate

of the mountains that inclosed them on the north, and the whole geography of the lands of the exile show that this sublime description of the prophet of God concerning the migration of the chosen people of God relates to the passage of the multitudinous hosts of Israel under the leadership of the God of the covenant of promise from Asia thru the Pass of Dariel into Europe. This is one of the most notable of the waymarks of Israel. It is a monument of Jehovah's leadership of his people that never can be destroyed while the world endures.

James Bryce, author of "The American Commonwealth," and a member of the British Parliament, made a trip thru this pass, and gives us a vivid description of it in his book on "Transcaucasia and Ararat." He entered it from the north. His delineation of it is graphic. He says:

"About sixteen miles from Vladikavkaz, the valley seems suddenly to come to an end, and the track to vanish among the tremendous crags out of which the river descends in a succession of cataracts. The road crosses to its eastern bank, and mounts rapidly along a shelf cut out of the mountain side. At the bottom of the gorge there is a furious torrent; on each side walls of granite rising vertically, one would think, tho I suppose they cannot be quite vertical, four thousand feet above it; behind are still loftier ranges of sharp, red pinnacles, broken, jagged, and terrible, their topmost summits flecked with snow, not a bush, or flower, or blade of green to relieve their bare sternness. This is the famous Dariel Pass, a scene whose grandeur is all the more striking because one comes so suddenly upon it after the exquisite beauty of the wooded limestone mountains farther down; a scene worthy of the historical associations which invest it, alone of all Caucasian glens, with an atmosphere of ancient romance. . . . The mighty masses that hem in this ravine do literally bristle with sharp crags in a way that one does not see even in the *atgulle* ranges of Mount Blanc. The scene is more absolutely savage, if not more majestic, than any of the famous passes of the Alps or Norway. It is not merely the prodigious height and steepness of the mountains; it is their utter bareness and the fantastic wildness of their riven summits, towering seven thousand or eight thousand feet above the glen, that fill one with such a sense of terror and desolation. A stronger military position can hardly be imagined.

"The walls of the Dariel gorge itself are of gray, large-grained granite; but one sees many other igneous rocks in the cliffs — porphyries, syenites, and basalts; about four miles above the fort a beautiful range of basaltic columns, much like those of the Giant's Causeway, runs along the steep mountain side for some distance.

"Some ten miles above the Dariel, the road, descending to the river, suddenly rounds a corner of rock, and with a start the traveler finds himself in face of the magnificent Kazbek, a steep dome of snow breaking down on the east in a grand black precipice. The top is 16,533 feet above the sea, and 11,000 feet above the little alpine plain or circular hollow in the mountains where stands the *aoul*, village, of Kazbek, inhabited by Georgians." (PP. 75, 76, 79.)

This was the magnificent highway thru the great mountains along which Jehovah led his chosen people on their appointed way into the promised dominion of the world. (See the map.) He formed these majestic mountains and this profound gateway as way-marks of Israel. He appeals to them as witnesses of his dealings with his elect race.

"Hear ye now what Jehovah saith:
 Arise, contend thou before the mountains,
 And let the hills hear thy voice.
 Hear, O ye mountains, Jehovah's controversy,
 And ye enduring foundations of the earth:
 For Jehovah hath a controversy with his people,
 And he will plead with Israel." (Mi. 6: 1, 2.)

These great mountains of God, standing in solemn grandeur, piercing the heavens with their sublime peaks, forming the immovable barrier between Asia and Europe, and this great gateway of the mountains, which in its very name of Dariel proclaims that the freedom of Our Race is from God, opening in its profound depths the enduring foundations of the earth, attest Jehovah's guidance of his chosen people, his controversy with them, and his discipline of them, and that this people which he has formed and trained for himself shall be as enduring as the everlasting mountains. Nothing ever can thwart his gracious and glorious purposes concerning them. God hid them for ages beyond those mountains. From this secure retreat they issued forth to meet Romé as the breaker of nations. It was Teutonic Israel that crushed Rome.

According to the history of former ages, one race, the Teutonic, surpassed all others in its multitudinous fertility. According to the history of our own times, one race, the Anglo-

Saxon, the purest remnant of the Teutonic race, surpasses all others in the rapidity of its increase throuout the world. This accords exactly with the divine promises concerning the remnant of Israel. Yet so blind to the truth have been the chosen people that they have paid little more attention to this stupendous fact in our day than they have to the promises of God concerning it. Appropriating the language of the Psalmist we can say of the assembly which God purchased of old :

“ We see not our signs :
 There is no more any prophet ;
 Neither is there among us any that knoweth how long.
 How long, O God, shall the adversary reproach ? ” (Psa. 74 : 9, 10.)

Consider with candor the following impartial testimony of a philosophical historian. J. R. Seeley, famous as the author of “*Ecce Homo*,” and Regius Professor of Modern History in the University of Cambridge, shows in his lectures on “*The Expansion of England*” the supreme importance in our day of the prolific characteristics of Our Race. His statements of facts read like comments on the racial promises given to the fathers which we have been considering. He says :

“ There is something very characteristic in the indifference which we show towards this mighty phenomenon of the diffusion of our race and the expansion of our state. We seem, as it were, to have conquered and peopled half the world in a fit of absence of mind. While we were doing it, that is in the eighteenth century, we did not allow it to affect our imaginations or in any degree to change our ways of thinking ; nor have we even now ceased to think of ourselves as simply a race inhabiting an island off the northern coast of the Continent of Europe. We constantly betray by our modes of speech that we do not reckon our colonies as really belonging to us ; thus if we are asked what the English population is, it does not occur to us to reckon in the population of Canada and Australia. This fixed way of thinking has influenced our historians. It causes them, I think, to miss the true point of view in describing the eighteenth century. . . . They do not perceive that in that century the history of England is not in England but in America and Asia.” (PP. 8, 9.)

“ Ten millions of Englishmen beyond the sea,— this is something ; but it is absolutely nothing compared with what will ultimately, nay with what will speedily, be seen. For those millions are scattered over an enormous

area, which fills up with a rapidity quite unlike the increase of population in England. That you may measure the importance of this consideration I give you one fact. The density of population in Great Britain is two hundred and ninety-one to the square mile, in Canada it is not much more than one to the square mile. Suppose for a moment the Dominion of Canada peopled as fully as Great Britain, its population would actually be more than a thousand millions. That state of things is no doubt very remote, but an immense increase is not remote. In not much more than half a century the Englishmen beyond the sea — supposing the Empire to hold together — will be equal in number to the Englishmen at home, and the total will be much more than a hundred millions.

“These figures may perhaps strike you as rather overwhelming than interesting. You may make it a question whether we ought to be glad of this vast increase of our race, whether it would not be better that we should advance morally and intellectually than in mere population and possessions, whether the great things have not for the most part been done by the small nations, and so on. But I do not quote these figures in order to gratify our national pride. I leave it an open question whether our increase is matter for exultation or for regret. It is not yet time to consider that. What is clear in the meantime is the immense importance of this increase. Good or bad, *it is evidently the great fact of modern English history.* And it would be the greatest mistake to imagine that it is a merely material fact, or that it carries no moral and intellectual consequences. . . . Whether good or bad then, *the growth of Greater Britain is an event of enormous magnitude.*

“*Evidently as regards the future it is the greatest event.* (Italics ours.) But an event may be very great and yet be so simple that there is not much to be said about it, that it has scarcely any history. It is thus that the great English Exodus is commonly regarded, as if it had happened in the most simple, inevitable manner, as if it were merely the unopposed occupation of empty countries by the nation which happened to have the greatest surplus population and the greatest maritime power. I shall show this to be a great mistake. I shall show that this Exodus makes a most ample and a most full and interesting chapter in English history. I shall venture to assert that during the eighteenth century it determines the whole course of affairs, that the main struggle of England from the time of Louis XIV. to the time of Napoleon was for the possession of the New World, and that it is for want of perceiving this that most of us find that century of English history uninteresting.” (PP. 12-14.)

What an impressive comment this language of the modern historian is on the language of Jehovah thru his ancient prophet concerning Israel, the mother of nations, “whose daughters” become “a company of peoples” and “a company

of nations!" In order to fulfil these promises in the racial covenant he announced thru Hosea in regard to his betrothed:

"I will sow her unto me in the earth." (Ho. 2: 23.)

It is thru this sowing in the earth that he fulfils his behest in the blessing on the sons of Joseph bestowed on them thru the patriarchal prophet Jacob, giving to them the racial covenant with its manifold promises, when he declared his will:

"Let them grow into a multitude in the midst of the earth."

(Gen. 48: 16.)

This destiny of the "house of Joseph" is expressly revealed in the great prophecy of Zechariah already quoted wherein Jehovah says of his surviving and redeemed race:

"I will sow them among the peoples;
And they shall remember me in far countries."

(Zech. 10: 9.)

These "far countries" are so far away from the old homeland in Palestine that they are found in the most distant parts of the earth, for, according to the blessing given by Jacob, the expansion of the race of Joseph extends in enlarging spheres

"Unto the utmost bound of the everlasting hills."

(Gen. 49: 26.)

Accordingly the chosen people of this prolific race are described in various other scriptures as "removed far unto all the ends of the earth" (Isa. 26: 15), as shouting and crying "aloud from the sea" (Isa. 24: 14), as singing in the "utmost part of the earth" (Isa. 24: 16), and dwelling as "the outcasts of Israel" in "the four corners of the earth." (Isa. 11: 12.) Many persons read these things as mere rhetorical expressions without any definite meaning. This is a great mistake. These things were guaranteed to Israel in the racial covenant of promise. The history of our own times shows their fulfilment in letter and spirit by the people of Our Race scattered into the uttermost parts of the earth, and gathered into its four corners. "The God that made the world and all things therein" is acquainted with its physical geography. He

knows "all the face of the earth," for "he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation." (Ac. 17: 24, 26.) Such was the teaching of the apostle Paul in his great sermon at Athens, the literary center of the world. But it was based on the far older teaching of Moses, which still survives, and which declares the principle according to which Jehovah set in order the ages and established the bounds of the nations. Moses, the man of God, says of the destiny of the supplanting race of Jacob:

"When the Most High gave to the nations their inheritance,
When he separated the children of men,
He set the bounds of the peoples
According to the number of the children of Israel.
For Jehovah's portion is his people;
Jacob is the lot of his inheritance." (Deut. 32: 8, 9.)

The Hebrew word KheBeL, here translated lot, is rendered by Dr. Young, "line." Dr. Jamieson translates it, "A rope, a measuring line, a definite tract of country." Dr. James Strong, in the "Hebrew Dictionary" of his "Exhaustive Concordance," defines it as "a rope, especially a measuring line; by implication a district or inheritance, as measured." It is essentially in its etymology and radical meaning the same as our word "cable." Skeat says in his "Etymological Dictionary" concerning "cable," "it must have been in early use." The Hebrew origin of the English people and the English language explains its early use. Moses used it, and so did our fathers for a rope or measuring line. According to Paul and Moses, when we consider their statements in their relation to each other, God set the bounds of the habitation of every nation "according to the number of the children of Israel." "Jacob is the measuring line of his inheritance." When Paul said to the men of Athens, "all the face of the earth," he did not mean simply the lands bordering on the Mediterranean Sea. He meant all the lands of the world. During the "appointed seasons" of the nations or the Gentiles, he allotted

to his chosen Israel the central land of Palestine, and "the four corners of the earth." (Isa. 11: 12; Rev. 7: 1.) According to our present knowledge of the world, what lands occupy the four corners of the earth considered geographically and strategically? Are they not the British Islands, North America, South Africa, and Australia? According to prophecy they were to be occupied by "the outcasts of Israel," that is, by the race of Israel while cast out of the central land of Canaan. To-day the people of Our Race occupy these corners of the earth, remote from old Jerusalem. God said they should become homes for Israel. Therefore we are Israel, his servant, Jacob, whom he has chosen. God surveyed the whole earth and set the bounds of the nations according to the number of the children of Israel. The appointed seasons of the nations are limited to the Times of Israel's chastisement. What disposition will be made of "all the face of the earth" (Ac. 17: 26) when "the Times of the Gentiles be fulfilled?" (Lu. 21: 24.) The word of God answers this question. Hear it. Heed it. What will become of "all the face of the earth?"

"Israel shall blossom and bud:

And they shall fill the face of the world with fruit."

(Isa. 27: 6.)

Jacob is the supplanting race, and Israel is the prince with God. The Messiah sowed "the sons of the kingdom" in "far countries" where they remember him, in preparation for the supreme crisis of the nations and the ages at the consummation of the Times of the Gentiles. The God of Israel is the statesman of the ages. The Bible is the constitution of his chosen people. History is the record of the accomplishment of his eternal purpose. Our Race is the heir of the world.

Let us recur again to the lectures on "The Expansion of England" by Professor Seeley. It supplies the best comment on the expansion of Jacob and Joseph, for the expansion of the British race is the expansion of Israel. He says:

"The great central fact in this chapter of history is that we have had at different times two such Empires. So decided is the drift of our destiny

towards the occupation of the New World that after we had created one Empire and lost it, a second grew up almost in our own despite. The figures I gave you refer exclusively to our second Empire, to that which we still possess. When I spoke of the ten millions of English subjects who live beyond the sea, I did not pause to mention that a hundred years ago we had another set of colonies which had already a population of three millions, that these colonies broke off from us and formed a federal state, of which the population has in a century multiplied more than sixteenfold, and is now equal to that of the mother country and its colonies taken together. It is an event of prodigious magnitude not only that this Empire should have been lost to us, but that a new state, English in race and character, should have sprung up, and that this state should have grown in a century to be greater in population than every European state except Russia. But the loss we suffered in the secession of the American colonies has left in the English mind a doubt, a misgiving, which affects our whole forecast of the future of England.

“For if this English Exodus has been the greatest English event of the eighteenth and nineteenth centuries, the greatest English question of the future must be what is to become of our second Empire, and whether or no it may be expected to go the way of the first. In the solution of this question lies that moral which I said ought to result from the study of English history.” (P. 14.)

The daughters of the racial tree of Joseph ran over the wall. (See Gen. 49: 22.) Both the tree and the vine are emblems of Israel in the scriptures. Joseph is a fruitful tree by a fountain. “The vineyard of Jehovah of hosts is the house of Israel.” (Isa. 5: 7.) Hosea says: “Israel is a luxuriant vine, which putteth forth his fruit.” (Ho. 10: 1). The vine of Sibma is an emblem of Israel as used by both Isaiah and Jeremiah. The evangelical prophet lamented its desolation and foretold the destiny of its branches. He wrote these marvelous words concerning their passing over the sea:

“The lords of the nations have broken down
The choice plants thereof;
They reached even unto Jazer,
They wandered into the wilderness;
Her branches were spread abroad,
They passed over the sea.” (Isa. 16: 8.)

Why should we wonder at this prophecy? It is involved in the racial covenant of promise as given by Jacob to Joseph. In it we learn that the branches of the fruitful tree of Joseph

run over the wall "unto the utmost bound of the everlasting hills." (Gen. 49: 22, 26.) In the very nature of the case, according to the physical geography of the earth, they could not do this without passing over the sea. Hosea said: "His branches shall spread." (Ho. 14: 6.) Isaiah said: "They shall fill the face of the world with fruit." (Isa. 27: 6.) They could not do this without passing over the sea, yea, without crossing all the seas. Hence Amos said of them:

"They shall wander from sea to sea,
And from the north even to the east." (Am. 8: 12.)

The "far countries" in which Jehovah sowed the race of Joseph were in the uttermost parts of the earth. They could not be reached without passing over the sea. Hence Zechariah who foretold the divine sowing of Joseph in "far countries" said concerning the mighty navy of Anglo-Israel:

"He hath passed over thru the sea,
And hath pressed and hath smitten billows in the sea."
(Zech. 10. 11. Young's Translation.)

The race of Joseph is a maritime power. This is involved in the racial covenant as given by Jacob to Joseph, for he blessed him with spiritual blessings of heaven, and

"Blessings of the deep that coucheth beneath."
(Gen. 49: 25.)

"Britannia rules the wave" because the decree of the Almighty is for Joseph to press and smite "the billows in the sea," and with his swift ships to pass "over thru the sea."

Israel blossoms and buds. Israel sends forth her colonies over the sea. Israel becomes the mother of nations. But mother Israel lost her first colonies. Britannia mourned over the loss of Columbia. In her bereavement she exclaimed: "I have lost my children, and am desolate." (Isa. 49: 21. A. V.) She lost one empire. But she has gained another. It still remains true that Israel blossoms and buds. The fruitful tree of Joseph sends forth its daughters over the wall. The elect race becomes as prolific as fishes in the sea. The home-land in the

Islands of the West again becomes too narrow for them, and the swarming emigrants go forth again into "far countries." God sows them for himself in the earth. When, lo! she scarcely knows how, mother Israel finds herself beloved and admired by her daughters around the world that are growing into "a Company of Nations." She exclaims in her surprise: "Who hath begotten me these, seeing I have been bereaved of my children?" (Isa. 49: 21. R. V.) They form, as promised in the racial covenant, "a Company of Nations." They are young and vigorous, and are becoming strong and mighty. They remain loyal to their mother. England took to heart the lesson taught by the loss of the American colonies. She retained her second empire. In these last days God is gathering the mother and her children for the impending conflict of the ages. Jehovah says: "They shall flow together." (Jer. 31: 12.) What folly it is for any one to attempt to rend them asunder! If President Kruger had understood the teaching of the prophets concerning the elect race how much bloodshed and suffering he might have spared! His effort to break up the British Empire is unifying the "Company of Nations," and intensifying their loyalty to the mother country. In this era of crisis in the latter days Jehovah as "the God of all the families of Israel," among whom we reckon the Boers, says, as foretold by the prophet Jeremiah, "I will gather them from the uttermost parts of the earth." (Jer. 31: 1, 8.) Again, in immediate connection with the prophecy concerning the regathering of Israel into their folds, he renews to them the racial covenant of fruitfulness and multiplicity given to Joseph and his sons. He says:

"I will gather the remnant of my flock
 Out of all the countries whither I have driven them,
 And will bring them again to their folds:
 And they shall be fruitful and multiply,
 And I will set up shepherds over them who shall feed them:
 And they shall fear no more nor be dismayed,
 Neither shall any be lacking, saith Jehovah." (Jer. 23: 3, 4.)

None shall be lacking, for all shall be gathered, each one to his fold. Every fold of these scattered sheep of his flock will be brought into sympathy, harmony, and unity with every other fold, altho they may be dispersed into "the uttermost parts of the earth." Then "they shall increase as they have increased." "They shall be fruitful and multiply." In this gathering of his scattered flocks he so unifies them under wise shepherds that none dare to molest them or make them afraid. They fear no more, "neither shall any be lacking." In this gathering he forms the Anglo-Saxon Alliance of the world, which will embrace "all the families of Israel." (Jer. 31: 1.)

According to the custom of the skeptical "higher critics" some one among them in subserviency to their miserable philosophy that "Almighty God does not or cannot work miracles, or reveal the future to his creatures" ("Pusey's Daniel," p. 77), should now advance the hypothesis that the racial covenant of promise, given to the patriarchs of Israel, and the Hebrew prophecies in development of it, were written after the discovery of America, and the planting of the English colonies around the world. The greatest facts in the history of Our Race in the eighteenth and nineteenth centuries are a fulfilment of these promises and prophecies, as any candid and rational mind that will investigate the subject clearly can see. This is the challenge of Jehovah to the men of reason in this enlightened age:

"Produce your cause, saith Jehovah;

Bring forth your strong reasons, saith the King of Jacob."

(Isa. 41: 21.)

Who will dare to accept this challenge from the King of Jacob, who is the King of the ages? He has adjusted the ages to the progressive development of the chosen people of the elect race. He is demonstrating his word thru his people.

When the patriarch Jacob was blessing the sons of Joseph he acted under the guidance and inspiration of the divine Spirit, and, deliberately crossing his hands, he placed his right hand on the head of Ephraim, in token of giving to him the

chief blessing, and his left hand on the head of Manasseh. The sacred scripture records with minuteness of detail the events on that solemn and momentous occasion. God has preserved the venerable record for the enlightenment of the people concerning his ancient and abiding purpose. If the Spirit of truth would record it, and the God of truth would preserve it, surely the champion of truth should maintain it, the lover of truth should investigate it, the searcher for truth should strive by every available means to understand it, and the votary of truth should do all in his power to hasten its full accomplishment. That was the crisis in the distribution of the divine blessings involving the destiny of nations and ages. The things of God revealed by the Spirit of God in the infallible words of God, during those decisive moments, are of supreme importance. How any man can be strong in faith, "being fully persuaded that what God had promised he was able also to perform," and yet slight, ignore, and despise the great and precious promises, given in that culmination of blessing, is beyond my comprehension. Ages of destiny for the fulness of nations of the elect race of Joseph depended on those solemn moments of divine blessing. If the Bible furnishes any key to the profound mystery of the providential government of the world, it is in these promises given to the fathers, which culminated in the blessing of Joseph. They are the pledges of the divine faithfulness. He will fulfil them thru his omnipotent power. He never forgets these promises concerning the fruitfulness and multiplicity of the elect race of Joseph, developing into the promised "company of peoples" and "company of nations" that "shall fill the face of the world with fruit."

The most impressive array of statistics which I have seen in illustration of the modern development of Our Race is that given by Prof. C. A. L. Totten, of New Haven, in his "News-Leaflet," on "The Basis of Anglo-Americanism," April, 1899. From this we make a few extracts as follows:

"In his 'Industries and Wealth of Nations,' Mulhall, the great English statistician, says:

"There has never been a period of ancient or modern times wherein the population of civilized nations has increased so rapidly as in the last sixty-five years, that is in about the length of an ordinary lifetime. For the United Kingdom, England, Ireland, Scotland, and Wales, the rate of this increase has been 63 per cent., and for all Europe, 62 per cent., while for the United States it has been 626 per cent., and for the British colonies 510 per cent.'

"Now there is no reason why the relative conditions on which to calculate the increase during the next century should be changed, and if a tithe of them hold true the world will be overwhelmingly English in language, manners, customs, and sentiments by the year 2001 A. D." (P. 190.)

"Europe can certainly sustain double its present population; but if the entire world were brought up only to a degree of increase, multiplication, and replenishment that equaled that of Europe at present, it would easily support at least Plato's mystic measure of fulness, 5,040 millions of people.

"Let us now examine the possessions of our own race:

"While they are scattered over the entire globe they are to be found mostly in its loins or fat places, and it is in these richest parts of this inheritance that the race itself may expand without competition with any others." (PP. 192, 193.)

"Our Race owns 14,631,264 square miles of the best land on the earth, of which only 26,269,200 being fertile, it is plain that we own what is equivalent to more than one-half of the arable land upon the globe. The rest is divided up amongst all the other nations, say a dozen civilized and a veritable horde of half-civilized and barbarian peoples. In respect to land and population therefore there can be no doubt as to the race, that is the 'Nation and Company of Nations' upon whom supremacy has come, for as far as the Anglo-Saxons are concerned they are destined to be one to all intents and purposes — for their God is one." (PP. 194, 195.)

"The employment of our language has advanced from 13 to 31 per cent., and it is now spoken by nearly twice as many civilized people as any of the others under consideration.

"Within Victoria's own lifetime Our Race has doubled twice; from 31 to 62, and now to 125 millions, all using their own tongue." (P. 196.)

"Our school libraries alone contain more volumes than all the public libraries of Europe put together. Our newspapers and magazines outnumber about four to one those of Germany, the next most favored nation, and those of France and England five to one. Our churches can seat two-thirds of our inhabitants, and could accommodate the entire population on a special occasion. More than half the world's Sunday School attendance is in the United States. The United kingdom and British Empire stand for more than one-half of the rest.

“To us this particular item is as significant an exponent of the secret of Anglo-Saxon strength as any other on the list. It proves that Our Race honors the Bible practically and trains up its youth in a knowledge of its principles three times as carefully, relatively speaking, as all other nations combined. Surely this is known favorably unto the Lord God of Abraham, Isaac, and Jacob, and certainly the Son of God, who is to be the literal King over their descendants, will have regard unto that race which thus in particular suffers its little children to come unto him.

“If we Anglo-Saxons are not that ‘nation’ and that ‘company of nations’ spoken of in that inspired volume which the Anglo-Saxon race has studied, translated, printed, and scattered more than all other races united, and more in this first century of our liberty, to-wit: the century that succeeds the seven times of punishment for the sin of Samaria—than the world has done in all previous centuries combined—where shall we find them?” (PP. 200, 201.)

“Our Race is in a position of solemn responsibility to Almighty God. Whether we recognize the fact or not, we are the chief stewards of his territorial estate, and must render an account thereof as servants.

“But if one shall say: He sent them (ancient Israel) prophets, we can reply: Yes, and to us the fulfilment of their prophecies, which is far greater.” (PP. 216–217.)

To fully appreciate these extracts the patriot and the Christian should read the whole treatise on “The Basis of Anglo-Americanism,” from the master mind of Professor Totten. The tables of statistics which he presents are of immense value. The conclusions which he deduces from his array of facts seem to us irresistible. Yet these things are but the normal development of the promises in the racial covenant given to the fathers. God remembers his promises and is fulfilling his covenant in the blessings he is bestowing on Our Race as his chosen people. He has not made any mistake and given the heritage to the wrong people. He watched over them and preserved them and directed them in all their wanderings among the nations. He led them into the places which he had prepared for them at the times appointed by his own authority. He could not forget them. He said to them:

“Can a woman forget her sucking child,
That she should not have compassion on the son of her womb?
Yea, these may forget,
Yet will not I forget thee.” (Isa. 49: 15.)

In the childhood of the race when they were learning to walk as a nation, Moses, their great statesman, forewarned them of the long chastisement for their sins during which God would scatter them among the nations, but assured them of the divine mercy and forgiveness on their repentance, and that Jehovah their God could never forget the covenant which he gave unto their fathers. What a blessed assurance is this! Listen to the gracious words of this man of God, this premier of Israel:

“But from thence ye shall seek Jehovah thy God,
 And thou shalt find him,
 When thou searchest after him
 With all thy heart and with all thy soul.
 When thou art in tribulation,
 And all these things are come upon thee,
 In the latter days thou shalt return to Jehovah thy God,
 And hearken unto his voice:
 For Jehovah thy God is a merciful God;
 He will not fail thee, neither destroy thee,
 Nor forget the covenant of thy fathers
 Which he sware unto them.” (Deut. 4: 29-31.)

Blessed assurance! The God who made the covenant with the fathers of Our Race always remembers it, and lives on forever to execute it, and fulfil all its manifold blessings of the earth and the sea and the heavens, and the precious promises it contained concerning the multitudinous race becoming “a Company of Peoples” and “a Company of Nations” that “shall fill the face of the world with fruit.” These promises of God are sure and can never fail. He is pouring them forth in “showers of blessing” on the chosen people of Our Race. “The Lord knoweth them that are his.” (II. Tim. 2: 19.) This is the seal of the firm foundation of God. He cares for his chosen people, he guides them, and never forsakes them.

“I will bring the blind by a way that they know not;
 In paths that they know not will I lead them:
 I will make darkness light before them,
 And crooked places straight.
 These things will I do,
 And I will not forsake them.” (Isa. 42: 16.)

How wonderful are his ways! How blind we have been in not perceiving that he in his providence has led Our Race all the way thru the darkness of the times of chastisement into our glorious heritage! We knew not the way, nor whither we in our blindness were going. But he knew it all, and he led us in the best way. Our preservation and blessing as a people is owing to the presence and guidance of the God of our fathers. Moses said to Israel when ready to enter on the conquest of the land of promise in encouraging them for the conflict:

“Jehovah thy God, he it is that doth go with thee;
He will not fail thee nor forsake thee.” (Deut. 31: 6.)

The prophet Isaiah in recalling Jehovah's care and guidance of his chosen people said as a racial patriot in words that reveal the divine love and tenderness and sympathy:

“In all their affliction he was afflicted,
And the angel of his presence saved them;
In his love and in his pity he redeemed them;
And carried them all the days of old.” (Isa. 63: 9.)

As he dealt with our fathers, so he deals with their children.

He is solicitous for the welfare of the children. He said of Abraham: “I have known him to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice: to the end that Jehovah may bring upon Abraham that which he hath spoken of him.” (Gen. 18: 19.) The divine desire and purpose is to give the race of Abraham that which he hath promised. But in order that he may give the chosen people the blessings of the covenant they must keep the way of the Lord and do righteousness and justice. The race chosen of Jehovah was taught from its infancy “his wondrous works that he hath done” (Psa. 78: 4), and was instructed thus: “make them known unto thy children and thy children's children.” (Deut. 4: 9.) When the people stood before Jehovah in Horeb he had regard for the children, and said to Moses:

“Assemble me the people,
 And I will make them hear my words,
 That they may learn to fear me
 All the days that they live upon the earth,
 And that they may teach their children.” (Deut. 4: 10.)

Such instructions as this explain why the people of the United States and the Empire of Great Britain, the modern representatives of ancient Israel, surpass all others, as shown by Professor Totten, in their Sunday School work among the children. More than any others they live in their children and for their children. In overcoming brute force and savage hate, “a little child shall lead them” into the blessed era when “the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.” (Isa. 11: 6, 9.) Isaiah connects the future glory of Israel with the teaching of the children. Give heed to this precious oracle of our God:

“All thy children shall be taught of Jehovah;
 And great shall be the peace of thy children.”

(Isa. 54: 13.)

It is the knowledge of truth, and loving submission to the power of truth that gives stability and perpetuity to the institutions of freedom. Hence Isaiah says again: “Abundance of salvation, wisdom, and knowledge shall be the stability of thy times.” (Isa. 33: 6.) Our great statesmen are recognizing this truth. U. S. Grant said in his speech at Oakland: “When education is generally diffused we may feel assured of the permanency and perpetuity of our institutions.” J. A. Garfield said in his eloquent address at Hudson, Ohio, on “The Future of the Republic”:

“Our great hope of the future—our great safeguard against danger—is to be found in the general and thuro education of our people, and in the virtue which accompanies such education. And all these elements depend in a large measure upon the intellectual and moral culture of the young men who go out from our higher institutions of learning. From the standpoint of this general culture we may trustfully encounter the perils that assail us. Secure against dangers from abroad; united at home by the strongest ties of common interest and patriotic pride; holding and unifying our vast territory by the most potent forces of civilization; relying upon

the intelligent strength and responsibility of each citizen, and most of all upon the power of truth,—without undue arrogance, we may hope that in the centuries to come, our Republic will continue to live, and hold its high place among the nations as ‘The heir of all the ages, in the foremost files of time.’” (“Garfield on Education,” p. 243.)

These grand declarations from two of the Presidents of the “strong nation” of the “Company of Peoples” promised to Jacob and Joseph, but develop the thoughts in the last two quotations from the prophet Isaiah. In harmony with them the great and patriotic prophet still further says :

“Then justice shall dwell in the wilderness,
And righteousness shall abide in the fruitful field.
And the work of righteousness shall be peace;
And the effect of righteousness quietness, and confidence forever.”

(Isa. 32: 16, 17.)

As the chosen people of the elect race we are now enjoying the very blessings foretold in this beautiful and peaceful prophecy, the heritage of Israel.

One of the most vigorous and influential writers of our times is Dr. Josiah Strong, the General Secretary of the Evangelical Alliance for the United States. He is famous as the author of “Our Country: Its Possible Future and Its Present Crisis,” and of “The New Era; or, The Coming Kingdom.” He devotes the fourth chapter of the latter work to “The Contribution Made by the Anglo-Saxon,” in which he says :

“No race has ever shown such philanthropy, no race is so easily moved by great moral ideas, none is so capable of a moral enthusiasm, none is so quick to accept responsibility for the ignorant, the degraded, the suffering, or to make generous self-sacrifice in their behalf as the Anglo-Saxon. None is so capable of disinterested endeavor. This race is forever organizing a society to help some one. No doubt it sacrifices more lives and more treasure for the uplifting of mankind than all other races combined.

“Evidently it is chiefly to the Anglo-Saxon race that we must look for the evangelization of the world. And to show that this is preëminently the missionary race is to show that it is the most Christian race, for the missionary spirit is the essential spirit of Christianity.

“As the Hebrew carried his pure monotheism around the Mediterranean, so the Anglo-Saxon is carrying a spiritual Christianity around the world.” (PP. 55, 56.)

To one versed in the Hebrew prophets these notable characteristics of the Anglo-Saxon race are theocratic marks of the elect race of Israel.

Dr. Strong says truly: "It is the most Christian race." A Christian is characterized by faith in Christ. The apostle Paul says: "We believed on Christ Jesus, that we might be justified by faith in Christ." (Gal. 2: 16.) The prophet Isaiah says: "In Jehovah shall all the seed of Israel be justified, and shall glory." (Isa. 45: 25.) The race of Israel is justified in Jehovah by faith in Christ. They become the chief Christian race of the world. Compare these scriptures:

"Israel shall be saved by Jehovah with an everlasting salvation."
(Isa. 45: 17.)

"I said not unto the seed of Jacob, Seek ye me in vain."
(Isa. 45: 19.)

"I will pour my spirit upon thy seed, and my blessing upon thine offspring." (Isa. 44: 3.)

"Jehovah hath redeemed Jacob, and will glorify himself in Israel."
(Isa. 44: 23.)

"Thou shalt rejoice in Jehovah, thou shalt glory in the Holy One of Israel." (Isa. 41: 16.)

"I will make a new covenant with the house of Israel."

(Jer. 31: 31, cf. verse 33.)

"It shall be said unto them, Ye are the sons of the living God."
(Ho. 1: 10.)

"I will save the house of Joseph," "and I will strengthen them in Jehovah." (Zech. 10: 6, 12.)

"And so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob." (Rom. 11: 26.)

Any one of these declarations in the word of God is sufficient to show to any candid mind that Israel becomes a Christian people. Taken together they indicate the pre-eminence of Israel as a Christian race. In this respect the Anglo-Saxon race, and it alone, fulfils the prophetic destiny of Israel.

Dr. Strong also says that the Anglo-Saxon "is pre-eminently the missionary race." In this respect also it fulfils the destiny of Israel. The prophet says:

"The remnant of Jacob shall be in the midst of many peoples as dew from Jehovah, as showers upon the grass; that tarrieth not for man, nor waiteth for the sons of men." (Mi. 5: 7.) This is a beautiful description of the missionaries of Israel among the multitudes of the heathen. "My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender grass, and as the showers upon the herb: for I will proclaim the name of Jehovah: ascribe ye greatness unto our God."

(Deut. 32: 2, 3.)

"Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." (Isa. 43: 10.)

"Ye are an elect race, . . . that ye may *show forth* the praises of him who hath called you out of darkness into his marvelous light."

(I. Pet. 2: 9.)

Dr. Strong says of the Anglo-Saxons: "No race has ever shown such philanthropy," and under this he gives various specifications. According to the prophet this was to become a distinguishing characteristic of Israel. Jehovah said to the house of Jacob thru Isaiah the prophet:

"Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward." (Isa. 58: 6-8.)

With respect to philanthropy the Anglo-Saxons are fulfilling the prophetic destiny of Israel. Can it be possible that any other race than Israel, the elect race, could do all these things which God foretold that Israel would do? The characteristics of Israel in the latter days as given in the Bible are the very characteristics of Our Race in these days. The conclusion is inevitable that Our Race is Israel, the chosen servant of Jehovah.

Once more. Dr. Strong compares the modern work of Our Race to that of the ancient Hebrews. The comparison is just and apposite. The reason of it is simply this, that we are the descendants of the ancient Hebrews, and are still carrying on their work, but on a grander scale.

After giving a masterly review of the elements of power in the Anglo-Saxon race, Dr. Strong presents the conclusion which he draws from them in the following vigorous climax, worthy of so great a theme :

“ Now what is the interpretation of these facts? It seems to me that God, with infinite wisdom and skill, is here training the Anglo-Saxon race for an hour sure to come in the world’s future. Heretofore in the history of mankind there has always been a comparatively unoccupied land westward into which the crowded countries of the East have poured their surplus populations. But the widening waves of migration, which millenniums ago rolled east and west from the valley of the Euphrates, meet to-day on our Pacific coast. There are no more new worlds. The unoccupied arable lands of the earth are limited, and will soon be taken. The time is coming when the pressure of population on the means of subsistence will be felt here as it is now felt in Europe and Asia. Then will the world enter on a new stage of its history—*the final competition of races, for which the Anglo-Saxon is being schooled*. Long before the thousand millions are here, the mighty centrifugal tendency inherent in this stock and strengthened in the United States will assert itself. Then this race of unequalled energy, with all the majesty of numbers and the might of wealth behind it—the representative, let us hope, of the largest liberty, the purest Christianity, the highest civilization—having developed peculiarly aggressive traits calculated to impress its institutions upon mankind, will spread itself over the earth. And can any one doubt that the result of this competition of races will be the survival of the fittest? Is it not reasonable to believe that this race is destined to dispossess many weaker ones, assimilate others, and mould the remainder, until, in a very true and important sense, it has Anglo-Saxonized mankind?” (“The New Era,” pp. 79, 80.)

This manifest destiny of Our Race becomes apparent to thoughtful men in this era of crisis at the time of the end. But it was manifest to the prophets of God at the time of the beginning of the long chastisement to which the chosen race was subjected, when they were rooted up from their home-land and scattered among the nations. These inspired seers saw what we call “Our Manifest Destiny,” thru the darkness and gloom of the long vista of the Seven Times of the Gentile domination over the land of promise. The light and glory of Israel’s destiny illuminated even the great tribulation that led the chosen people onward unto the golden age. Jacob saw its glory from his dying couch and foretold “the fulness of the

nations" (Gen. 48: 19. Young's Translation) that would descend from Joseph and Ephraim. Isaiah perceived it, and sang of Israel's development and destiny in these glowing and glorious words of divine prophecy:

"In the generations that come shall Jacob take root;
Israel shall blossom and bud:
And they shall fill the face of the world with fruit."

(Isa. 27: 6.)

According to this great prophecy the expansion of Israel will be as wide as the world. In the language of Dr. Strong, "This race will spread itself over the earth." In the language of the racial covenant, Jacob "shall break forth," "spread abroad to the west, and to the east, and to the north, and to the south" (Gen. 28: 14), and, "blessed with blessings of the deep that coucheth beneath" (Gen. 49: 25), extend over the earth "unto the utmost bound of the everlasting hills." (Gen. 49: 26.)

Jehovah always remembered his racial covenant of promise given to the fathers. Looking forward into the time of the restoration of Israel from the depression and gloom of their scattering among the nations, the God of the covenant said of them, thru his prophet Jeremiah:

"I will multiply them, and they shall not be few;
I will also glorify them, and they shall not be small.
Their children also shall be as aforetime,
And their congregation shall be established before me,
And I will punish all that oppress them." (Jer. 30: 19, 20.)

The word for "congregation" in this text Dr. Young translates "company." The prophecy concerns the era of crisis in the latter days, for the prophet says, at the conclusion of the chapter, "In the latter days ye shall understand it." (Jer. 30: 24.) We can understand it as the great events of history begin to fulfil it.

"At that time, saith Jehovah,
Will I be the God of all the families of Israel,
And they shall be my people." (Jer. 31: 1.)

Great is that time! It is the consummation of the age. It is the time of the end of the Times of the Gentiles. It is the era of crisis in the destiny of the world. Then "all the families of Israel" become "a great company." (Jer. 31: 8.) In the racial covenant God promised to make of Jacob "a Company of Peoples" and "a Company of Nations." He announced thru Jeremiah that he would gather together "in the latter days" "all the families of Israel." It is not till "that time" that the elect race grows into "a Company of Peoples" and "a Company of Nations" constituting "a multitude in the midst of the earth." Then we find in the chosen people "the majesty of numbers," the liberty of freemen, the commerce of the seas, the strong nation of the people in the United States of America, and the Company of Nations in the United Empire of Great Britain, that form the great company or Alliance of "all the families of Israel" that will determine the destiny of the world for the ages to come. In this era of crisis we will have "the final competition of races" for the dominion of the world. "It seems to me that God with infinite wisdom and skill," as announced by his holy prophets, has guided the elect race from Palestine to Britannia and Columbia, and sown them for himself in far countries in the earth, and has been teaching and training them for ages and millenniums, ever since the origin of the nation in the land of Egypt, for the era of crisis which has dawned upon the world, and for the consummation which he has determined upon the whole earth. Then, as the God of all the families of Israel promised, they shall not be few, for he will multiply them. They shall not be small for he will glorify them. Then, at the fulness of the times, he gives the earth and the fulness thereof to the fulness of the nations promised to Joseph and Ephraim. As "they shall fill the face of the world with fruit," they cannot in the nature of the case return *en masse* to Palestine. The Lord selects from among them chosen representatives to return to the land of their fathers. Concerning it he said:

"I will take you *one* of a city, and *two* of a family,
And I will bring you to Zion." (Jer. 3: 14.)

These representatives of the chosen people will take possession of the central land of all the earth, and hold it for the good of their brethren scattered thruout the world. "The Lord's portion is his people: Jacob is the '*cable*' of his inheritance," by which he binds the world together in the bonds of racial and Christian brotherhood, and of holy and millennial peace. Then from the chosen people of a ransomed world, happy in the full enjoyment of abounding prosperity, blessed with every spiritual blessing in heavenly things in Christ Jesus, and flaming with love and gratitude to Jehovah as the God of the covenants of promise and the immutable King of the ages, will rise the seraphic song of adoration and glory:

"Holy, holy, holy is Jehovah of hosts:
The fulness of the whole earth is his glory."
(Isa. 6: 3.)

Then will be fulfilled what was announced at the sounding of the trumpet of the seventh angel, which was heard by the beloved John in the revelations given to him in the isle of Patmos. While what the trumpet proclaims is a "Woe" to the empires of the Gentiles in their wrath, it is a blessing to the Israel of God. The apostle said:

"The seventh angel sounded; and there followed great voices in heaven, and they said,

"The kingdom of the world is become
The kingdom of our Lord, and of his Christ:
And he shall reign unto the ages of the ages."

(Rev. 11: 15.)

Goodchild in his epic poem represents that Tephî, the daughter of David, cherished the hope of the coming of David in righteous judgments. She exulted in the prospect, saying:

"O, he rides as a king in glory, and O, in glory my king doth ride.
The nations are scattered beneath him. In their eyries the eagles hide.
As a lion he leaps in his strength. What man shall his might abide?
(*"The Book of Tephî,"* p. 254.)

CHAPTER VII

The Land of the Covenant—Bretland or Britain

“I WILL appoint a place for my people Israel,
And will plant them,
That they may dwell in their own place,
And be moved no more;
Neither shall the children of wickedness afflict them any more,
As at the first,
And as from the day that I commanded judges
To be over my people Israel.” (II. Sam. 7: 10, 11.)

“The woman fled into the wilderness,
Where she hath a place prepared of God,
That there they might nourish her
A thousand two hundred and threescore days.”

(Rev. 12: 6.)

“There were given to the woman
The two wings of the great eagle,
That she might fly into the wilderness unto her place,
Where she is nourished for a time and times, and half a time,
From the face of the serpent.” (Rev. 12: 14.)

IN OUR third chapter, which treated of the Planting of Israel, we broached the idea that Britain is the land of the covenant promised to King David for the planting of Israel. As the chief thought of that chapter was the identification of the various peoples planted in that island, what was said about the land of the covenant was subsidiary to this. While enough was said to show that the idea is true, it is of such great importance in the general investigation of the origin and destiny of Our Race, that it deserves a fuller development than we were able in that chapter to give to it. The divine revelations concerning it generally have been ignored, or misunderstood. If the land of the covenant was worthy of a special revelation

to King David, it is worthy of a special and thorough investigation by all Israelites who desire to learn and understand the truth concerning the place appointed for Israel.

Such a land becomes a necessity from the very terms of the racial covenant of promise given to the Hebrew patriarchs. The national covenant involved the land of promise as the home for the nation of promise. When God called Abram out of Ur of the Chaldees he said to him in command promise:

“Get thee out of thy country,
And from thy kindred, and from thy father’s house,
Unto the land that I will show thee:
And I will make of thee a great nation.” (Gen. 12: 1, 2.)

When he came into the land of Canaan and passed thru it Jehovah said to him:

“Unto thy seed will I give this land.” (Gen. 12: 7.)

The land of promise is necessarily involved in the covenant concerning the “great nation.” The promise concerning the land of Canaan is supplementary to the promise concerning the “great nation.” These things do not form two distinct covenants, as some expositors classify them. They are simply related promises of the same covenant. The great nation of promise needed the land of promise in which to develop its national life. As the elect race became a nation before it became “a Company of Nations,” the promise of the land of Canaan sustains an important relation to the racial covenant. It was the home of the elect race while it consisted at first of one nation, and afterwards of two nations.

The racial promise as declared to Abraham involved “many nations”; as declared to Jacob, a Company of Peoples and a Company of Nations; as declared to Joseph, “A multitude in the midst of the earth,” and “The Fulness of the Nations.” Nothing short of the fulness of the earth can become the home of the fulness of the nations. Hence *this racial covenant is the promise of the heirship of the world.* So the apostle Paul understood it. He characterized it as

“the promise to Abraham that he should be heir of the world.” (Rom. 4: 13.) Moses, the prophetic statesman of the elect race, in the development of the racial covenant which he pronounced on Joseph, said concerning his prolific seed:

“For the precious things of *the earth and the fulness thereof*, . . .
 Let the blessing come upon the head of Joseph,
 And upon the crown of the head of him that is prince among his brethren.” (Deut. 33: 16.)

Joseph received the racial covenant. In fulfilment thereof the race of Joseph becomes, in the fulness of the times, the fulness of the nations that possess the fulness of the earth. God would not give the nation of Israel possession of the land of promise “till the iniquity of the Amorites was full.” (Gen. 15: 16.) So he will not give the many nations of the race of Joseph possession of the world “till the Times of the Gentiles be fulfilled.” According to the blessing of Jacob on Joseph, his two sons, Ephraim and Manasseh, “Grow into a multitude in the midst of the earth.” But it requires ages and millenniums for them to attain such a development. Having been cast out of Palestine, the land of promise, they need a new home in which they can “grow,” and from which they can develop into the promised Company of Nations. This home is guaranteed to them in the sure covenant which God made with King David concerning the appointed land for the planting of Israel. Thus in the development of the divine purpose the land of the covenant is midway between the land of promise on the one hand and the dominion of the world on the other hand.

When the children of Israel were settled securely in Canaan, the land of promise, and when David, the Lord's anointed and the people's choice, was their victorious king over a united nation abounding in prosperity, God gave him, thru the prophet Nathan, sacred promises made sure in all things, which he esteemed above all treasures. Among “the last words of David,” the son of Jesse, “the man who was

raised on high," "the anointed of the God of Jacob, and the sweet psalmist of Israel" (II. Sam. 23: 1), is this solemn declaration:

"He hath made with me an everlasting covenant,
Ordered in all things, and sure." (II. Sam. 23: 5.)

This "everlasting covenant" related to the appointed place for the planting of Israel, to the permanency of the nation of Israel, established to be a people unto Jehovah forever, and the perpetuity of the throne of his kingdom. This covenant establishes the royal line of the house of David, the everlasting nation of the people of Israel, and the inviolate land prepared for the planting of the people of Israel. While it is a royal covenant, it is a covenant for the people, guaranteeing their security in the land appointed of God for their planting. This covenant is famous in the scriptures of truth. It combines the royal blessings of Judah with the fruitful blessings of the prolific people of Joseph. Isaiah refers to it in this evangelical exhortation, which might be appended with fitness to the gospel sermons recorded in the Acts of Apostles. He says:

"Incline your ear, and come unto me;
Hear, and your soul shall live:
And I will make an everlasting covenant with you,
Even the sure lovingkindnesses of David." (Isa. 55: 3.)

The sure mercies promised to David in the everlasting covenant which God made with him can only be realized in their fulness under the gospel of Christ.

The angel Gabriel referred to this royal covenant with David, in the annunciation to the virgin Mary, when he said to her concerning Jesus:

"He shall be great, and shall be called the Son of the Most High:
And the Lord God shall give unto him the throne of his father David:
And he shall reign over the house of Jacob for ever;
And of his kingdom there shall be no end." (Lu. 1: 32, 33.)

The apostle Peter on the day of Pentecost, when the gospel first was proclaimed as an accomplished fact, referred in his

great sermon concerning Jesus to this same covenant which God made with King David, in these words: "God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne." (Ac. 2: 30.)

The apostle Paul in his sermon at Antioch in Pisidia referred to the same great covenant in these words: "As concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David." (Ac. 13: 34.) Again, in his epistle to the Hebrews, he quotes from the Davidic covenant these words:

"I will be to him a Father,
And he shall be to me a Son." (Heb. 1: 5.)

These extracts show how deeply the thoughts of "the everlasting covenant" with David, "ordered in all things and sure," had penetrated the minds of the evangelical prophet, the angel Gabriel, and the primitive Christians. It is a firm covenant. The blessings promised in it are sure. All things in it were ordered of God and arranged by him. It endures thruout the ages. It combines elements of the three covenants of promise given to the fathers—the Jewish, the Christian, and the Saxon. David is of the royal tribe of Judah; his son is the Messianic seed for the blessing of all nations: in his reigning over the house of Jacob he glorifies his people Israel. Thru this covenant with David, God completes the three covenants given to the Hebrew patriarchs. Judah reaches his kingly glory thru David and his royal line; Christ arose from the dead—"death no more hath dominion over him"—that thru him we may obtain the holy promises which God made sure to David; and thus the people of the immortal race of Israel, believing in the Holy One of Israel, are justified and glorified by him who "shall reign over the house of Jacob forever."

While the Christian blessings involved in this royal covenant with David have received special consideration, the racial blessings for the people of Israel, which were ordered and

arranged of God, and which are given the precedence in the covenant itself, have been largely overlooked. These blessings are declared with greater explicitness than the Christian blessings. We need the comments of Paul to discern the Christian blessings that are involved in this covenant. The apostle John refers repeatedly to the racial blessings expressly promised in the Davidic covenant, yet we have been so "blind" that we have failed to discern the reference. We read the promise concerning the land of the covenant, and the prophecies concerning Israel's flight to it, and scarcely perceive what it means, even after history has explained it in accomplished facts. Truly "blindness in part to Israel hath happened till the fulness of the nations may come in." (Rom. 11: 25.) But God now says to us: "Hear, ye deaf; and look, ye blind, that ye may see." (Isa. 42: 18.) He also declares for our encouragement: "The eyes of them that see shall not be dim, and the ears of them that hear shall hearken." (Isa. 32: 3.) We have reached the time for seeing, and hearing, and understanding the ways of the Lord in his providential guidance of the elect race among the nations and thru the ages into this era of crisis hastening towards the end.

At the head of this chapter I have placed the first section of the "everlasting covenant, ordered in all things and sure," which God made with King David. The quotation is made from the record of the covenant preserved in the second book of Samuel. But this covenant was esteemed of such great importance by the writers of the Bible and the guiding Spirit of truth, that they have given us two distinct records of it. The other one is found in the first book of Chronicles. I herewith present the section of it relating to the planting of Israel as found in the book of Chronicles. A comparison of the two shows only one slight difference of expression. In the Chronicles it reads as follows:

"I will appoint a place for my people Israel,
And will plant them,

That they may dwell in their own place,
And be moved no more;
Neither shall the children of wickedness *waste* them any more,
As at the first,
And as from the day that I commanded judges
To be over my people Israel." (I. Chron. 17: 9, 10.)

In order that we may have the benefit of modern scholarship in the translation, I have quoted each record of the promise in the Davidic covenant concerning the planting of Israel from the Revised Version. We may rest assured that the declaration in the covenant, "I *will* appoint a place for my people Israel, and *will* plant them," is no misleading translation, but an accurate rendering of these sacred promises of our God, ordered in all things according to the determinate counsel of his will, and sure of accomplishment in its appointed place and at the appointed time. That the covenant referred to a planting of the people Israel that was yet future, and that was to take place in an appointed place distinct from Palestine, is manifest from the language of the covenant itself. It is not true that they continued to dwell in Palestine as their own place, and were moved no more. Neither is it true that in Palestine the children of wickedness did not waste them any more. The worst affliction and wasting of the people occurred after this promise, and right there in the land of promise, from which they were moved out, and to which they have never yet returned as a people. If the reference be to the planting in Palestine the language of the covenant is false. But that cannot be. This is one of the sure blessings promised to King David, which he delighted to contemplate, and which the prophets and apostles cherished as one of the precious things in the mercies and promises of God. To understand it we must bear in mind that it relates to "the people" that, according to the racial covenant given to the ancestors of Israel, were to become a Company of Peoples and a Company of Nations. The divine covenants are consistent with each other. This is a covenant for the planting of Israel in order to its

racial development into the "many nations" of promise. The promise of "the fulness of the nations" was given to Joseph and Ephraim.

Jeroboam was a mighty man of valor of the house of Joseph and the tribe of Ephraim. Ahijah the prophet said to him: "Thus saith Jehovah, the God of Israel":

"Behold, I will rend the kingdom out of the hand of Solomon,
And will give Ten Tribes to thee." (I. Ki. 11: 31.)

Jeroboam having proved faithless to his trust, Ahijah threatened his dynasty with destruction, and foretold the uprooting of Israel. Consider this prophecy:

"Jehovah shall smite Israel, as a reed is shaken in the water;
And he shall root up Israel out of this good land,
Which he gave to their fathers,
And shall scatter them beyond the River." (I. Ki. 14: 15.)

This notable prophecy was fulfilled in the exile of the Ten Tribes that were scattered beyond the River Euphrates. The language of Nathan the prophet in the sure covenant with David in which Jehovah declared that he would plant his people Israel, that they might dwell in their own place and be moved no more, cannot possibly apply to a planting of them in Palestine. For instead of planting them firmly in Canaan, he uprooted them out of that good land which he gave to their fathers, and scattered them beyond the River. When we take a comprehensive view of history we can see that this uprooting in Palestine was for the sake of transplanting them to the place which God appointed for them, where he planted them anew for a larger growth.

The prophet Micah in evident allusion to the land of the covenant appointed for Israel, where they would take root, and dwell and be moved no more, said to them:

"Arise ye, and depart: for this is not your rest."
(Mi. 2: 10.)

They could dwell no longer in the land of promise, because they had polluted it with the drunkenness and the debasing

rites of their abominable idolatries. Hence Jehovah cast them out of Palestine, and sifted them among the nations in order to fit them for the ordained planting in the land of the covenant.

“I will plant them,” said the God of truth while they were dwelling securely under David, their beloved king, in the land promised to their fathers. “I will appoint a place for my people Israel, that they may dwell in their own place.” This is a divine oracle. It shows that the place which he will appoint is not the one formerly selected, and in which already they were living in peace at that time, but that it is a new place, appointed of God for a new development of his people Israel. These sacred promises of our God do not stand alone in his precious word. Others are connected with them as belonging to their development. They all relate to that line of ethnical promises leading from Joseph and Ephraim into the fulness of the nations that under the Messiah inherit the earth. The scriptures designate the land of the covenant as a place appointed of God for his people Israel, a permanent dwelling place of their own, an inviolable land, secure from the assaults of the children of wickedness; a place wherein they should be planted; a place wherein they should take root; a place into which they should enter as heathens, and wherein they should become the sons of the living God; a place in which they should blossom and bud; a place that should become too narrow for the inhabitants; a place from which the branches of Joseph run over the wall; a place where he blossoms as the lily, and casts forth his roots as the forests of Lebanon; a place from which his branches spread; a place of refuge prepared of God; a place in the wilderness for the home of Israel; a place at the ends of the earth where God gathers his people from its corners; a place in the islands of the sea where they shout for the majesty of Jehovah; a place from which they pass over the sea; a place whence they send forth their colonies into the desolate heritages of the earth; the place from which they should fill the face of the world with fruit. Such are

the characteristics of the place chosen of God for the planting of Israel, as foretold long ages ago by the Hebrew prophets. It is the place described by Moses, the man of God, as the land of Joseph. God knew that land from the days of old, and gave Moses a view of it from afar. His delineation of it is a graphic picture, worthy of the greatest of poets. How beautiful! Listen!

“ Blessed of Jehovah be his land;
 For the precious things of heaven, for the dew,
 And for the deep that coucheth beneath,
 And for the precious things of the fruits of the sun,
 And for the precious things of the growth of the moons,
 And for the chief things of the ancient mountains,
 And for the precious things of the everlasting hills,
 And for the precious things of the earth and the fulness thereof,
 And the good will of him that dwelt in the bush:
 Let the blessing come upon the head of Joseph,
 And upon the crown of the head of him that is prince among his
 brethren,
 The firstling of his bullock, majesty is his;
 And his horns are the horns of the wild-ox (or unicorn).”

(Deut. 33: 13-17.)

Take this array of the characteristics of the land of the covenant, marshaled from various portions of the holy scriptures, and march them over the earth. While different lands may have several of these characteristics, there is only one land in the world in which they all combine. That land tested by geography and history, fulfilling prophecy, must be the land of the covenant. The British Islands have all of these distinguishing traits. They must be the land appointed by God for the planting of Israel, as declared by him in the everlasting covenant which he made with King David, ordered in all things and sure. The ancient Mosaic emblems of the race of Joseph, the bullock and the unicorn, are the national emblems of this land of the covenant to-day. These are now combined with the emblem of the lion, which also was a symbol of Israel in the days of Moses. Jehovah wishes his people to remember certain things concerning their destiny

which were revealed to them in ancient days. He says to us thru Micah his prophet:

“O my people, remember now what Balak king of Moab consulted,
And what Balaam the son of Beor answered him.” (Mi. 6: 5.)

The king of Moab hired Balaam to come from the east to curse Israel. Balaam was a great prophet. While he endeavored to curse Israel, “God turned the curse into a blessing.” (Deut. 23: 5.) Hear the blessing, “lest we forget.”

“How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
As valleys are they spread forth,
As gardens by the river side,
As lign-aloes which Jehovah hath planted,
As cedar trees beside the waters.
Water shall flow from his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
God bringeth him forth out of Egypt;
He hath as it were the strength of the wild-ox (or unicorn):
He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite them thru with his arrows.
He couched, he lay down as a lion,
And as a lioness; who shall rouse him up?
Blessed be every one that blesseth thee,
And cursed be every one that curseth thee.” (Num. 24: 5-9.)

We should never forget these words of blessing. God commands us to remember them. These are not personal, but national and racial blessings. Balaam looked forward into the time when the seed of Israel should be in many waters, when his race, according to the ethnical covenant, should become many nations. He describes him as a kingdom with an exalted king. His kingdom becomes an empire with his race in many nations. The national emblems are notable. In this blessing of Balaam they are the lion and the unicorn. In the blessing of Moses they are the bullock and the unicorn. All these were emblems of Israel in the times of Moses. They are

emblems of Great Britain in the times of Queen Victoria, the most exalted and honored and beloved queen in the world. She reigns over a vast empire, the people of her race are in many waters, in many nations. Did the race of Israel lose its national emblems, and some other people appropriate them? The emblem of Dan was the eagle. In the United States we retain that emblem of the pioneer of Israel. Do not all nations prize their own emblems, and cling to them tenaciously? Would not the race of Israel hold fast to their national emblems sanctioned of God? If they did, then the people that have the same emblems to-day that Israel had in the times of Moses are the race of Israel. The Islands of the West at the ends of the earth in which they were planted and from which they have poured forth their seed into many waters is the land of the covenant. "I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more." Our fathers called these islands Bretland, which means the land of the covenant, and Britain, which means the islands of the covenant. As shown in our third chapter the prophet Isaiah locates them in the west, for he brings his chosen race into them "from the east." Hear the words of Jehovah concerning these islands of the covenant. He said:

"Keep silence before me, O islands;
 And let the peoples renew their strength:
 Let them come near; then let them speak:
 Let us come near together to judgment.
 Who hath raised up one from the east,
 Whom he calleth in righteousness to his foot?
 He giveth nations before him,
 And maketh him rule over kings;
 He giveth them as the dust to his sword,
 As the driven stubble to his bow.
 He pursueth them, and passeth on safely;
 Even by a way that he had not gone with his feet.
 Who hath wrought and done it,
 Calling the generations from the beginning?
 I Jehovah, the first, and with the last,
 I am he." (Isa. 41: 1-4.)

This magnificent language has a clear and definite meaning when read in the light of the facts of history fulfilling the prophecy. It describes the conquering march of the peoples of outcast Israel, the elect race, the chosen one which God raised up from the east, and called to his foot as he led him onward from Media to Sacasena, from Sacasena to Scythia, from Scythia to Germania, from Germania into the islands of Britain. Who did it? Jehovah, the God of hosts. What generations did he call from the beginning? Those of the elect race, for when he gave the racial covenant to Abraham he said to him about the perpetuity of his posterity:

“I will establish my covenant between me and thee
And thy seed after thee thruout their generations
For an everlasting covenant.” (Gen. 17: 7.)

This was the way he called the generations from the beginning of the chosen race. He called them in the racial covenant which he gave to Abraham. He abides by his original call, and gives to them the execution of their appointed work which he had in view from the beginning. Nations and races give way before them under the might of his sword and the enduring strength of his bow. At this display of prowess

“The isles saw and feared;
The ends of the earth trembled;
They drew near and came.” (Isa. 41: 5.)

The islands which the conquering race approaches are the islands at the ends of the earth. They are the islands in the west, for the conquering one marches in resistless might from the east. Nations had been swept away in his path. These are “the people of Jehovah of hosts,” whom he, in fulfilment of his promise, is leading onward into the land of the covenant. He plants them in Bretland, which, in the tongue of our fathers, means “the land of the covenant.” He establishes them in Britain, which signifies “the island of the covenant.” As he settles them in these islands of the west at the ends of the earth, and unites them into one nation in preparation for their

racial development thruout the world, he addresses to them these impressive words of divine assurance :

“Thou (art) Israel, my servant,
 Jacob whom I have chosen,
 The seed of Abraham my friend;
 Thou whom I have taken hold of
 From the ends of the earth,
 And called thee from the corners thereof,
 And said unto thee, Thou art my servant,
 I have chosen thee and not cast thee away;
 Fear thou not, for I am with thee;
 Be not dismayed, for I am thy God:
 I will strengthen thee;
 Yea, I will help thee;
 Yea, I will uphold thee with the right hand
 Of my righteousness.” (Isa. 41: 8-10.)

How fitting is this address to Israel at the time of their planting in the land of the covenant. As the islands of the west at the ends of the earth can be none other than the British Islands, the occasion of the address is the planting of Israel, as shown by the geographical and historical indications of the context, in the land of the covenant according to his promise, ordered in all things and sure, as given to King David. To what other occasion in the history of the chosen people can it be applied with fitness? According to its express terms it belongs to Israel as the servant of Jehovah, and according to the limitations in the context it belongs to Israel in the islands, the Islands of the West at the ends of the earth. “Hear, ye deaf; and look, ye blind, that ye may see.” (Isa. 42: 18.)

Elisabeth Wilson says in “Odin’s Runa of Yggdrasil” that “Western Isles, or Aii ha-yam is the name of the British Isles among the Jews, the very place where outcast Israel were commanded to glorify the Name of the Lord God of Israel.” (P. 251.) The Hebrew word yam means primarily a sea, then *the sea*, the Mediterranean. In the secondary sense it means the west, because the Mediterranean Sea was west of Palestine. In the Authorized Version of the English scriptures it is trans-

lated west forty-five times; western, once; and westward, twenty-one times. In two instances the expression "Aii hayam," "the islands of the sea," might be more definitely rendered "the Islands of the West." If we will bear in mind that this is still, and was in ancient times, the Hebrew name of the British Islands, we will perceive that the expression does not relate to islands in general, but is a specific designation of the British Islands. The olive tree is a favorite emblem of Israel in both the old and the new testaments. Jeremiah said:

"Jehovah called thy name, A green olive tree, fair with goodly fruit."
(Jer. 11: 16.)

The prophet Hosea in foretelling the restoration of Israel, when Jehovah would heal their backsliding and love them freely, uttered these words of promise:

"His beauty shall be as the olive tree." (Ho. 14: 6.)

The apostle Paul in treating of the revival of Israel and their salvation in Christ uses the olive tree as the emblem of Israel. He delighted to reproduce the sacred imagery of the Hebrew prophets. In writing to the Romans he said:

"If thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural branches, be grafted into their own olive tree?" (Rom. 11: 24.)

The vine is also an emblem of Israel, as we have already seen. Now keeping in mind the ethnical significance of the olive tree and the vine, we will better appreciate the language of the great Isaiah, when, in describing the turmoils of the last times, involving the shaking of the earth, he announces the destiny of "the outcasts of Israel." At the consummation of the age, when the Times of the Gentiles are fulfilled, "the city of confusion is broken down," and "Jehovah shall punish the kings of the earth upon the earth." (Isa. 24: 10, 21.) How will Israel fare in this era of judgment, the times of crisis and decision? Isaiah said with special reference to Israel:

"Thus shall it be in the midst of the earth
Among the peoples (Israel,

Grown into a multitude in the midst of the earth),
 As the shaking of an olive tree,
 As the grape gleanings when the vintage is done.
 These shall lift up their voice, they shall shout:
 For the majesty of Jehovah
 They cry aloud from the sea.
 Wherefore glorify ye Jehovah
 In the east,
 Even the name of Jehovah, the God of Israel,
 In the Isles of the West (Britain).
 From the uttermost part of the earth (America and Australia)
 Have we heard songs,
 Glory to the righteous." (Isa. 24: 13-16.)

Biblical critics are greatly divided as to the meaning of Urim in the fifteenth verse. The Revised Version renders it "in the east," as given above, but with the marginal reading "Or, lights; Or, fires." The common version reads "in the fires." Dr. J. A. Alexander says in his "Commentary on Isaiah," indicating a variety of interpretation:

"Urim has been variously explained as meaning valleys, caverns, doctrines, fires of affliction, exile, Urim (and Thummim), etc. The weight of exegetical authority preponderates in favor of the meaning *in the east*, as the region of sunrise, or of dawning light, in opposition to the sea or west." (Vol. I, p. 408.)

Delitzsch says: "The lands of the Asiatic East, are called Urim, the lands of light, that is, of the sun-rising. This is the true meaning of Urim." F. R. A. Glover translates the language thus in his book, "England the Remnant of Judah":

"Glorify ye Jehovah by Urim,
 The name of the Lord God,
 The Jehovah of Israel,
 In the Islands of the West."

On this he bases a hope that the lost Urim and Thummim of Israel may be found with the Ark of the Covenant in the land of the Covenant in the Islands of the West. Whether we accept this idea of Mr. Glover or not, it is evident that the remnant of Israel cry aloud from the sea, that is, from the west, and glorify the God of Israel in the Islands of the West.

From beyond them, from the uttermost part of the earth, from the lands which we designate as America, Australia, New Zealand, and South Africa, the most distant regions from Palestine, the standpoint of the prophet, he heard songs of praise giving glory to the righteous.

The great German expositor, Dr. Nagelsbach in "Lange's Isaiah" says, in commenting on this marvelous prophecy:

"From the sea, that is, from the west, the prophet hears the song of praise. He answers by calling on east and west to praise the name of the Lord. This summons is obeyed. We perceive from this that the elect of God are hidden in a safe place. But that is just the occasion for the signal to be given for the occurrence of the last and most frightful catastrophe. The prophet announces it with an exclamation of anxiety and terror. At the same time he declares why it must be so; the sin of men provokes the judgment of God. He characterizes beforehand the catastrophe as one which shall take place in different successive acts, each more severe than the preceding, so that he who has escaped the first blow will certainly fall under the second or the third. . . .

"But why does the prophet hear from the sea, that is, from the west, the exulting shout of them that have escaped? Does there not lie in the expression something like a foreboding of the fact that the church of the Lord would spread especially in the lands of the west, and that, therefore, the great mass of the redeemed would come from that quarter?" (PP. 274, 275.)

It is a matter of fact that the chosen people of Israel moved westward into the Islands of the West, and from thence westward into the uttermost part of the earth. It is also evident that in this prophecy in Isaiah there is a preannouncement of the condition resulting from this fact.

In his great prophecy concerning the recovery and unifying of Israel and Judah, and their complete restoration, among the lands into which "the outcasts of Israel" were scattered and from which God "assembles" them, he mentions "the Islands of the West." This is a notable prophecy of the impending crusade, of which we now quote only the first section. Having announced the coming and the reign of the anointed of the Lord, who "shall smite the earth with the rod of his mouth, and with the breath of his lips shall slay the wicked" (Isa.

11: 4), the prophet foretells the restoration of Israel in the times of the Messiah. He says of this gathering of Our Race :

“ 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, that shall remain,
 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 WEST.
 And he shall set up an ensign for the nations,
 And shall assemble THE OUTCASTS OF ISRAEL,
 And gather together the dispersed of Judah
 From the four corners of the earth.” (Isa. 11: 11, 12.)

It is manifest from this language that among the places into which the outcasts of Israel were scattered and from which they are to be gathered, are the Islands of the West. That this was a specific name for a well-known group of islands is manifest from the ancient records of the east. John D. Baldwin, in his work on “Pre-Historic Nations,” avows his conviction that “the people on the eastern shores of the Mediterranean knew more of Western Europe in the time of Homer than in the time of Strabo, and much more in the ages previous to Homer than when he wrote.” (P. 376.) In giving the testimony of the old Sanskrit books on Western Europe he says :

“This ancient knowledge of Western Europe extended to India. Recollections of it are recorded in the old Sanskrit books, of which Major Wilford gave an account in the eleventh volume of ‘Asiatic Researches.’ . . .

“England is variously designated, but is usually called Sweta or Swetam. ‘Sweta-Saila, or the White Cliffs, is often used, which is literally the Leucas-Petra of Homer, and Al-Fionn in Gaelic.’ Homer placed his Leucas-Petra at the extremities of the earth, in the ocean, near the setting sun.” (PP. 378, 379.)

The passage in Homer to which reference is made is found in the last book of the “Odyssey.” Alexander Pope translates it as follows :

“ And now they reached the earth’s remotest ends,
 And now the gates where evening Sol descends,
 And Leucas’ rock, and Ocean’s utmost streams.”

(Bk. 24: 15-17.)

It is evident from the context that Leucas' rock is the White Cliffs of Britain at "the ends of the earth" (Isa. 41: 5), near the setting sun, amid the utmost streams of the ocean. India as well as Homer knew of these White Cliffs. Baldwin continues to relate still more of the ancient knowledge of Britain in India. He says:

"England, 'the White Island, is considered as the abode of the mighty; Ravana, in the Ramayana, inquires where the mighty ones dwell, and is told by Narada that they dwell in the White Island. The most ancient inhabitants of Britain, in their romances called it the White Island, the Island of the Mighty Ones.'

"In the Sanskrit books the British Islands are described as 'The Sacred Islands of the West.' The White Island was the land of Tarpana, which Wilford identifies with the blessed Theba, or Thebai, of the ancient Greeks. He stated that, in modern times, Hindu pilgrims have attempted to visit the 'Sacred Islands of the West.'" (PP. 379, 380.)

As the land of promise was called "the holy land" (Zech. 2: 12), so the land of the covenant was called "The Sacred Islands of the West." This name Britain bore in India in remote ages. However you may explain it, the fact is established, and is significant. May it not indicate that the Magi perceived that the prophecies relating to the Islands of the West were applicable only to the British Islands, and that the covenant concerning the planting of the chosen people in them made them "The Sacred Islands?"

In the racial covenant of promise Jacob in blessing Joseph said: "The arms of his hands were made strong by the hands of the Mighty One of Jacob." This was to be a characteristic of the chosen people. They were mighty men of valor. It was concerning them while exiles in the land of Media that God in marshaling his hosts for the conquest of ancient Babylon said:

"I have commanded my consecrated ones,
Yea, I have called my mighty men for mine anger,
Even them that exult in my majesty." (Isa. 13: 3.)

As the rival nations and races gather for the impending War of Armageddon it is concerning them that the prophet Joel pours forth this patriotic petition:

“Thither cause thy mighty ones to come down, O Jehovah.
(Jo. 3: 11.)

According to these oracles of the God of Israel the chosen people are “the mighty ones.” The sages of the East, versed in ancient prophetic lore, may have recognized this, and, when they were asked, “Where the mighty ones dwell?” replied that “They dwell in the White Island.” Albion, an ancient name of the island, means “Whiter.” It was so named from its white chalk cliffs. Britain means “Covenant-island.” Hence the British Islands were called “The Sacred Islands of the West.” Evidently, according to their books, the sages of the East had at least a glimpse of the truth concerning the land which God appointed for the planting of the mighty ones.

This may explain the origin of the ancient myths concerning “The Fortunate Islands,” “The Islands of the Blessed,” and “The Hyperborean Islands.” According to the ancient legends they were in the west, beyond the Pillars of Hercules, off the coast of Europe, in the Western Ocean, beneath the setting sun, at the ends of the earth. Alexander S. Murray says in his “Manuel of Mythology”: “We are told that the ocean encircled the earth with a great stream, and was a region of wonders of all kinds; that Okeanos lived there with his wife Tethys; that there were the Islands of the Blest, the gardens of the gods, the sources of the nectar and ambrosia on which the gods lived.” (P. 23.) Again, writing of the Elysian Fields and the Islands of the Blest, he says that this “region was most commonly placed in the remotest west. . . . In early times it appears to have been believed that Elysian and the Happy Islands were reserved less for the virtuous and the good than for certain favorites of the gods.” (P. 60.) This early belief would be a natural inference from the language of the covenant: “I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more.” The Islands of the West at the ends of the earth was the appointed place for the plant-

ing of the chosen people, whom the Gentiles would designate as "certain favorites of the gods." In harmony with this view the ancient books of India teach that the mighty ones dwell in the Sacred Islands of the West.

Baldwin shows in "Pre-Historic Nations" that Western Europe anciently was called Africa. He says:

"Major Wilford's investigations led him to remark, in the eighth volume of the 'Asiatic Researches,' that 'it is well known to the learned that, at a very remote period, Europe and Africa were considered as but one of two grand divisions of the world, and that the appellation Africa was even extended to the western parts of Europe, all along the shores of the Atlantic.' His fact will not be questioned. He points out that the word Africa comes from Apar, or Aparica, terms used, in times almost forgotten by tradition, to signify 'The West,' just as we now, continuing the ancient method of designation, call most of the Asiatic world 'The East.' It is only since the time of the Romans that the word Africa has become a name for one of the grand divisions of the globe." (P. 375.)

In order to understand some of the statements before the time of the Romans we must remember that "the appellation of Africa was even extended to the western parts of Europe, all along the shores of the Atlantic." When we read that the Islands of the Blessed were west of Africa we are not to infer therefrom that they were south of the Straits of Gibraltar. The ancient Africa embraced the western coast of Europe. Charles Anthon in "The Classical Dictionary," under "Fortunatæ Insulæ, the Fortunate Islands," says that they were

"Islands lying off the western coast of Africa, and deriving their name from their remarkable beauty, and the abundance of all things desirable which they were supposed to contain. Their climate was one continual spring, their soil was covered with eternal verdure, and bloomed with the richest flowers; while the productions of earth were poured forth spontaneously in the utmost profusion. The legend of the Islands of the Blessed in the Western Ocean may possibly have given rise to the tale of the Fortunate Islands. Many at the present day regard the Fortunate Islands of antiquity as geographical realities."

If these Fortunate Islands be geographical realities they may be the same as the Sacred Islands of the West in the ancient books of India. Baldwin says: "Probably the British

Islands were all known as Hyperborean Islands." ("Pre-Historic Nations," p. 377.) In Rawlinson's "Herodotus," the author, after giving various accounts of the Hyperboreans, closes a note with this statement:

"A different, and probably a later tradition, tho found in an earlier writer, is that which assigned them an island as large as Sicily, lying towards the north, over against the country of the Celts, fertile and varied in productions, possessed of a beautiful climate, and enjoying two harvests a year. In this island it is not difficult to recognize our own country" (Britain). (Vol. III, p. 23.)

Various things in these ancient legends point to the British Islands as the reality around which clustered so much that was mythical. Prophecies of Isaiah and ancient books of India identify them as the Sacred Islands of the West. From the covenant with David they were called the land of the covenant. The finest description of the Islands of the Blessed is that given by Moses in the Blessing of Joseph. The other descriptions of them are echoes and reëchoes of this, the divine original, a real blessing on the Islands of the West that are blessed of God. The very language of the blessing on Joseph and his land suggests the appellation:

"THE ISLANDS OF THE BLESSED."

"Blessed of Jehovah be his land;
For the precious things of heaven, for the dew
And for the deep that coucheth beneath." (Deut. 33: 13.)

As the deep coucheth beneath the land of Joseph, it is evident that this land, blessed of God, is a land of islands. Moses in his utterance of the racial covenant describes it as such. This language of Moses is but a fuller development of the ethnical covenant of promise given to Abraham, Isaac, Jacob, and Joseph. Hence the covenant which God made with King David, ordered in all things and sure, in as far as it related to the place appointed of God for the planting of his people Israel, is a confirmation of the ethnical covenant of promise, and relates to "the Islands of the Blessed" as the "Land of the Covenant." Isaiah indicates their location in the west at

the ends of the earth, and gives them their definite designation, "the Islands of the West." Listen to this appeal of the great Isaiah addressed to the remnant of Israel in this era of crisis at the consummation of the age when the Times of the Gentiles are being fulfilled:

"Glorify ye Jehovah by Urim,
The name of the Lord God,
The Jehovah of Israel,
IN THE ISLANDS OF THE WEST." (Isa. 24: 15.)

With such language inspired of God before them, would not the Hebrew prophets and the eastern sages versed in their oracles, regard "the Islands of the West" as "the Islands of the Blessed?" In the last days, when "the outcasts of Israel" are scattered with "the dispersed of Judah" into "the four corners of the earth," they are still found in "the Islands of the West." When Jehovah shall set his hand again the second time to recover the remnant of his people that shall remain after their sifting among the nations thru the Seven Times of chastisement, when he shall set up an ensign for the nations, when he shall assemble "the outcasts of Israel," and "gather together the dispersed of Judah," prominent among the lands of the Dispersion will be "the Islands of the West."

In other oracles concerning the islands uttered by Isaiah the prophet, it is probable that he referred to the Islands of the Blessed described by Moses as the land of Joseph, and the Islands of the West as designated and located in his own prophecies, inspired by the Spirit that searcheth all things. Read these oracles with these thoughts in mind and consider how apposite is their language. In one of the great prophecies concerning the Messiah, the personal servant of Jehovah, Isaiah said:

"He shall not fail nor be discouraged,
Till he have set judgment in the earth;
And the isles shall wait for his law." (Isa. 42: 4.)

While this may have a general reference to all the islands of the sea, it admits of a special application to the Islands of

the West, which did wait for his law, and on receiving it did accept it. History has demonstrated that the acceptance of the law of Christ by the people planted in the British Islands has been one of the chief means by which the Messiah has established judgment in the earth. Does Christ bring forth justice to the nations? It is largely thru the dissemination of his gospel from the Islands of the West. Hence his bringing forth justice to the nations, and his establishing justice in the earth, is connected in the prophecy with the islands waiting for his law. They wait for it as if anxious to receive it and glad to accept it. Israel was planted in the Islands of the West. It is Israel that waits for the Lord, for the psalmist says in words of grace and truth regarding the redemption of Israel:

“Let Israel wait for the Lord;
 For with the Lord there is kindness,
 And with him is redemption in abundance;
 And he will surely redeem Israel from all his iniquities.”

(Psa. 130: 7, 8. Leeser's Translation.)

In another prophecy, similar to this, in which he says, “The isles shall wait for me,” Jehovah makes the address direct to his people Israel. Note in this prophecy of Isaiah the various designations of the chosen people, which I here print in italics that the reader may perceive them and compare them at once as they indicate distinct characteristics:

“Hearken to me, *ye that follow after righteousness,*
Ye that seek Jehovah:
 Look unto *the rock whence ye were hewn,*
And to the hole of the pit whence ye were digged.
 Look unto *Abraham your father,*
And unto Sarah that bare you:
 For when he was but one I called him,
 And I blessed him, *and made him many.*

“Attend unto me, *O my people;*
 And give ear unto me, *O my nation:*
 For a law shall go forth from me (the law of Christ),
 And I will establish my judgment
 For a light of *the peoples.*
 My righteousness is near,

My salvation is gone forth,
 And mine arms shall judge *the peoples*;
The isles shall wait for me,
And on my arm shall they trust." (Isa. 51: 1, 2, 4, 5.)

Who are these people whom God addresses as "my people?" What is this nation which God calls "my nation?" Let the Bible answer these questions. Moses said in his prayer for Israel, "Consider that this nation is thy people." (Ex. 33: 13.) Jehovah said to Jeremiah concerning the ordinances of nature, "If these ordinances depart from before me, then the seed of Israel also shall cease from being a nation before me forever." (Jer. 31: 36.) God chose the people of Israel to be to him an immortal race, an everlasting nation. Hence the psalmist said:

"Blessed is the nation whose God is Jehovah;
 And the people whom he hath chosen for his own inheritance."
 (Psa. 33: 12.)

In view of Israel's national election the psalmist offered this fervent prayer in behalf of himself and his people:—

"O visit me with thy salvation:
 That I may see the prosperity of thy chosen,
 That I may rejoice in the gladness of thy nation,
 That I may glory with thine inheritance." (Psa. 106: 4, 5.)

This national election continues thruout the Christian dispensation, for the apostle Paul said: "To Israel pertaineth the adoption." (Rom. 9: 4.) The apostle Peter said to the Israelites of the Dispersion: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession." (I. Pet. 2: 9.) Now if there is one thing that distinguishes the people of the Protestant reformation it is the effort to "follow after righteousness," even the righteousness which is by faith in Christ, and to "seek Jehovah." But who are the people that do these things? God commands them to look to the rock whence they were hewn. In the ethnical quarry, Abraham is the rock whence they were hewn. In the racial mine, Sarah is the hole of the pit from which they were digged. This is of great importance as to national and racial

blessings. Hence Jehovah gives to them this commandment: "Look to Abraham your father, and unto Sarah that bare you." Will we obey this commandment, and enjoy the blessings that flow from loving obedience to it? The case was different with the Jews to whom John the Baptist said: "Think not to say within yourselves, We have Abraham to our father." (Mat. 3: 9.) For with them their racial descent was not in question, but they relied on it for their personal salvation, which would not avail. But racial blessings do depend on the descent which determines the race. Hence this command to Our Race. God addresses them as "my people," "my nation," "the peoples," as waiting for him in the islands, and trusting on his arm. This seems to be another specific reference to the chosen people securely planted in the Sacred Islands of the West. This was according to the sure covenant with David: "I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more."

The divine selection of the Islands of the West as a suitable place for the planting of the chosen people dawned upon the minds of men centuries ago. The ancients seem to have had a just conception of the meaning of the prophecies relating to it, without understanding the method of their historical fulfilment. In modern times Sir Nathaniel Bacon, writing in 1647 A. D., said in the "History of the English Constitution":

"It was long before the Son of God was inwombed, and while as yet Providence seemed to close only with the Jewish nation, and to hover over it, as a choice picked place from all the earth, that, with a gracious eye surveying the forsaken condition of other nations, it glanced upon this island, both thoughts and words reflected on isles, *isles of the Gentiles, isles afar off* (Isa. 42: 4; 51: 5; 60: 9; 66: 19), as if amongst them the Lord of all the earth had found out one place that should be to him as the ring of this terrestrial globe: and if the ways of Providence may be looked upon as a gloss of those prophecies, we must confess that this island was conceived in the womb thereof long before it was manifested to the world. To recover the forgotten ways of past providence is no less difficult than to search out the bowels of future promises."

The holy promise of God which he made sure in his everlasting covenant with David concerning the appointed place prepared for the planting of Israel, and the prophetic statements of its location in the Islands of the West at the ends of earth, is a demonstration that these islands were conceived in the mind of the God of revelation, prepared for their purpose by the God of nature, and appointed for his people Israel by the God of the covenant, long before they were manifested to the world. God is a grand strategist. Palestine was the best place to plant Israel for influencing the great nations of antiquity. The British Islands was the best place to plant the elect race for the colonizing of the world. In order to the fulfilment of the promises given to the fathers for the world-wide development of Israel, the eternal God, who comprehended all ages in his vision, promised King David, while the chosen people were yet in Palestine, another place, appointed by him for their planting, in which they nevermore should be wasted, and from which they nevermore should be plucked up. In two prophecies given thru Isaiah, Jehovah designates this land of the covenant as "the Islands of the West," and shows by the description relating to them that they are located at the ends of the earth, the extremity of the old world. Going forth from hence "they passed over the sea" (Isa. 16: 8), they established colonies in "the desolate heritages of the earth" (Isa. 49: 8), that they might accomplish the divine purpose in filling "the face of the world with fruit." (Isa. 27: 6.) Israel, the mother of nations, the many nations of prophecy, lost her first colonies, but retains all the others as her own in one great Company of Nations. (Isa. 49: 19-21.) But the skeptic exclaims, this is too definite and specific for prophecy! Indeed! How do you know how specific prophecy should be? Judge prophecy by what it says and its fulfilment in history; not by your inner consciousness of what it ought to be. Nature was not understood till, discarding human theories, we studied Nature herself, and listened reverently to her own

voice. Prophecy will not be understood till, discarding human speculations, we study prophecy itself, and listen reverently to its own voice. In each case it is the voice of God. Heed that voice alike in nature, prophecy, and history. God himself is the sole judge of what is best and most fitting to reveal concerning his purposes, of how much he shall make known, and when and how he shall declare it. It becomes us with the teachableness of children, the truthfulness of saints, and the wisdom of sages, to receive and accept with reverence whatever he says. Then we may understand the divine order of the ages, which reveals the true philosophy of history. Then we can see the vista of the ages as they appeared to the prophets of God.

In his "History of the English People," written with a beauty of diction worthy of so great a theme, John Richard Green says:

"It is with a reverence such as is stirred by the sight of the head-waters of some mighty river that one looks back to these village-moots of Friesland or Sleswick. It was here that England learned to be 'a mother of Parliaments.' It was in these tiny knots of farmers that the men from whom Englishmen were to spring learned the worth of public opinion, of public discussion, the worth of the agreement, the 'common sense,' the general conviction to which discussion leads, as of the laws which derive their force from being expressions of that general conviction. A humorist of our own day has laughed at Parliaments as 'talking shops,' and the laugh has been echoed by some who have taken humor for argument. But talk is persuasion, and persuasion is force, the one force which can sway freemen to deeds such as those which have made England what she is. The 'talk' of the village moot, the strife and judgment of men giving freely their own rede and setting it as freely aside for what they learn to be the wiser rede of other men, is the groundwork of English history.

"Small, therefore, as it might be, the township or village was thus the primary and perfect type of English life, domestic, social, and political. All that England has been since lay there."

(Vol. I, p. 13. Harper's Edition.)

But whence came these people from whom came the Englishmen? They were not indigenous to the soil. After all, Friesland is not the head-waters of this mighty racial river. It was a fountain, but not the original spring of our racial life.

It had flowed from afar. We can trace it back to the distant mountains of the Caucasus, of Media and of Arabia. The people themselves in that early Angeln retained the memory of their origin. Can we sing their songs? Can we find what they found? Can we bind ourselves with the band of truth that bound them to the Hebrew language with its triliteral roots, and vowel changes within the roots? They sang the songs that were sung in Samaria. Can we hold to what they held? The very genius of our language is akin to the ancient Hebrew tongue. Philology confirms our Hebrew origin. "Smith's Bible Dictionary," Hackett's Edition, under Shemitic languages, says :

"Humboldt has named two very remarkable points of difference between the Japhetian and Shemitic language families. The first peculiarity is the triliteral root, as the language is at present known—the second the expression of significations by consonants, and relations by vowels—both forming part of the flexions within words, so remarkable in the Shemitic family. Widely different from the Japhetian primitive, a fully formed and independent word—the Shemitic one, even in its present triliteral state, appears to have consisted of three separate articulations, aided by an indefinite sound like the Sheva of the Hebrews, and to have varied in the shades of its meaning according to the vowels assigned to it. In the opinion of the same scholar, the prevalent triliteral root was substituted for an earlier or biliteral, as being found impracticable and obscure in use." (Vol. IV, p. 2983.)

It is worthy of recognition that this distinguishing characteristic of the ancient Hebrew language is a notable feature of the old English, and the old Anglo-Saxon. Even the modern English furnishes many examples of "the flexions within words" by means of vowel changes within the root. This indicates its affinity with the Hebrew in the very genius of the language, which forms its structure and inflections. The idiom of the English is very similar to that of the Hebrew. This unity in the genius of the two languages is far more significant than a close relation in their vocabulary, which also exists, altho generally ignored under the demands of science falsely so called, which rejects truth that is subversive of its theories

The Hebrews were our ancestors in race and language, laws and literature. In making a survey to ascertain the homeland, can we *set* a stake in the *site* of their temple, and *sit* in the *seat* where they *sat*? In this single sentence we have in English an illustration of the old biliteral root, with five distinct modifications of the idea by means of vowel changes within the root. This is in accordance with the Shemitic principle of vowel changes indicating the variation of the radical idea. Here I have found what you may find that the genius of our language is akin to that of the Hebrew. We may lap with the lip of Gideon's band. In harmony with the distinctive principles of the Hebrew language we can speak as our fathers spoke, for we have sprung from the spring whence they sprang.

The Shemitic characteristic of forming words by vowel changes in the root, thus expressing relations and forming inflections is likewise characteristic of the Teutonic languages from which the English is derived. In "A Brief History of the English Language" given in "Webster's International Dictionary," James Hadley, President of Yale University, in giving the general features of the Teutonic languages, devotes a section to the variation of vowels, in which he says:

"It is a thing of familiar occurrence in all the Teutonic languages, that the same root appears with a variety of vowel sounds, as in *sing*, *sang*, *sung*, *song*; *bind*, *bound*, *band*, *bond*. Similar variations of vowel-sound are met with in other languages. What is peculiar to the Teutonic is the frequency and regularity with which they are used as a means for the inflection and formation of words. They appear thus most frequently and regularly in the earliest Teutonic idioms; many words which had them in the Anglo-Saxon have lost them in the English." (Sec. 15.)

This *peculiar* feature of the Teutonic, which is most manifest in its earliest idiomatic forms, is the very genius of the Hebrew language. What does this prove? The Teutons were Hebrews. The change of language came with the change of social contact. Yet so strong was the characteristic of the Hebrew language in its formation of words by means of vowel changes in the root, that it impressed itself indelibly on the

new language which the elect race took up thru social contact with peoples of other languages in its wanderings among the nations. The prophet Isaiah foretold this change of language. The Lord said thru him to Ephraim in Samaria:

“By men of strange lips and with another tongue
Will he speak to this people.” (Isa. 28: 11.)

This involves a change of language. He foretold that they should become “wanderers among the nations.” (Ho. 9: 17.) “Ephraim mixeth himself among the peoples.” (Ho. 7: 8.) As these peoples were of Aryan race he acquired an Aryan language thru his social contact with them. But so strong was the impress of the Hebrew tongue on the chosen people that, in the formation of the new language in their wanderings among the nations, the Shemitic characteristic of forming words by vowel changes in the root was still retained. Concerning this feature as manifested in the English language, Prof. Wm. D. Whitney says in the “Essentials of English Grammar”:

“The characteristics of verbs of the Old conjugation are these: that they change the vowel of the root, either in the preterit or in the past participle or in both; that they take no added ending in the preterit; and that the ending of the participle, if it has any, is *n*.”

“The regular verbs of this conjugation fall into a number of distinct classes; but the grounds of the division are only to be seen in the older forms of English, and in some of the other languages related to English.” (P. 112.)

This method of formation in English is a Hebrew characteristic, and is more manifest in the old English than in the modern. The farther back we go in the history of the language, the more of this distinct trait do we find. It leads us back step by step to the old Hebrew, from which it came, thru the people whose native tongue was once the Hebrew. We never could have got this feature of the Hebrew by a mere social contact with people who spoke the Hebrew. It could have been impressed on the new language only by a people whose native tongue had been the Hebrew.

Concerning the relation of the English language to the Teutonic, E. A. Freeman says:

“The more natural and the less artificial our speech is, the more purely Teutonic it is. Our language can, both in its highest and in its lowest flights, get rid almost wholly of Romance words. The language of prayer and worship, the language of the highest poetry and of the highest oratory, may be all but purely Teutonic. So may the speech of common life, the speech which we use at our firesides to our wives, children, and servants. It is only when we get into anything which at all approaches the nature of abstract discussion that any large use of Romance words becomes really unavoidable. . . . Try to talk English which shall consist of Romance words only, and the thing cannot be done. You will not be able to put together a single sentence. For all the commonest nouns and verbs, without which we cannot get on at all—all the commonest words of other kinds, all the articles, pronouns, conjunctions—all the words which are the real stuff, the real bones and flesh, of the language, are Teutonic to this day. I speak mainly of the vocabulary as the aspect of a language best suited to be dealt with before a popular audience. But an examination of the grammatical forms gives the same result. Large as is the Romance infusion into our speech, it is still merely an infusion, merely an exotic, not coördinate with the original substance, not interfering with what we may call its personal identity. The English language, after all changes, remains now, as it was a thousand years back, an essentially Teutonic speech.” (“The Origin of the English Nation,” pp. 57, 58.)

The English language is a branch of the Teutonic. The farther back we go into the old English and the old Teutonic the more manifest becomes that peculiar characteristic which was impressed on them by the very genius of the Hebrew tongue, the formation of words and the expression of their relations by means of vowel changes within the root. This is illustrated in even modern English by both the biliteral and the trilateral roots. While God now speaks to his chosen people by men of strange lips and in another tongue from that familiar to the prophet Isaiah, yet it is in a language that shows its affinity in its structure, its idiom and the method of forming and modifying many of its words to the ancient and sacred Hebrew. For forty years in the wilderness God taught Israel the lesson of total abstinence, for Moses said to them: “Neither have ye *drunk* wine nor strong *drink*.” (Deut. 29: 6.) But they

drank of the water that flowed from the smitten rock. The God who led them thru the dangers of the wilderness into the rest of Canaan, will lead us thru the conflicts of this era of crisis into the peace of his millennial rest. According to the prophet Isaiah the mission of Israel is

“To loose the *bonds* of wickedness,
To undo the *bands* of the yoke.” (Isa. 58: 6.)

We will *bend* to that which is *bound* to happen; we will *bind* Our Race together with the *band* of truth, and under the *bond* of the everlasting covenant we will establish the Anglo-Saxon and Germanic *bund*, and extend its power unto the utmost *bound* of the everlasting hills. Then we will *sing* the *song* which ransomed Israel *sang* on the shores of the Red Sea. Yea, it will be a grander *song* than they ever have *sung*, for then it will be the *song* of Moses and the Lamb, celebrating a far greater deliverance. Above the triumphant song of Moses we will *raise* our adoring song to him who *rose* that we might *rise* with him. He will not *break* the covenant that we *broke*.

Language, law, and literature are intimately related. Moses gave the law of God to Israel in the Hebrew language, and it became the basis of our sacred literature. In the English edition of M. Mallet's "Northern Antiquities," edited by I. A. Blackwell, is given Specimens of Languages. Under Teutonic Languages, Germanic Branch, and Saxon Sub-Branch, we find an example from the Old Frisic, which is very significant. The editor says:

“The oldest specimen extant of this language is the Asegabok, a Code of Laws of the Rustrigian Friesians, of the thirteenth century, from which we subjoin an extract, taken from Wiarda's edition, IV, 4to, Berlin, 1805, page 1, with a literal translation, tho for the English reader a translation is scarcely necessary.” (P. 48.)

The editor presents the Old Frisic and its English translation side by side. It teaches something of far greater importance than the kinship between the Old Frisic and the English languages. As this appears equally well in either the

Frisic or the English we quote simply the translation. Remember that the book from which it is taken is a Code of Laws of the old Friesians. Where did they get their Code of Laws? The extract gives their own answer to this question:

"This law (right) wrote God himself, Our Lord, when (that was, that) Moses led the Israelite folk thru the Red Sea and the wild waste, and they came to the mount that is called (hight) Sinai. Then fasted Moses twice forty days and nights; thereafter gave God him two stone tables on which he had written the ten commandments; these should he teach the Israelite folk." (Mallet's "Northern Antiquities," p. 48.)

- The Friesians claimed that their Code of Laws was of divine origin, that it was given to Moses at Sinai, and thru him to the Israelite folk which he led thru the Red Sea and the wild waste. The natural and legitimate inference is that this Code of Laws, which was their law, had been given to their race, and that they were the literal descendants of the people who had received the law from God thru Moses at Sinai. In the village-moots of Friesland, among these folk, John Richard Green found that which has "made England what she is." Our people, our laws, our language, our institutions, our customs, our parliaments, our love of personal freedom, our reverence for the fathers and our fear of God came with our fathers from old Friesland. But whence did they come?

"No feature of primitive English law or custom," says Freeman, "can be shown with the slightest probability to be derived from a Roman or a British source." (Encyclopædia Britannica, Vol. VII, art., "England.") Then whence did they come? What was their origin?

Tacitus, the great Roman historian, said of the Germans of his day:

"On affairs of smaller moment, the chiefs consult, on those of greater importance, the whole community; yet with this circumstance, that what is referred to the decision of the people is first maturely discussed by the chiefs." ("Germania," ch. ii.)

In commenting on this famous language of Tacitus the Oxford translators of his work on "Germania" say:

"This remarkable passage, so curious in political history, is commented on by Montesquin in his 'Spirit of Laws.' That celebrated author expresses his surprise at the existence of such a balance between liberty and authority in the forests of Germany; and traces the origin of the English constitution from this source."

In his "History of the English People" Green says in words of grace as truthful as they are eloquent:

"With the English people passed to the shores of Britain all that was to make Englishmen what they are. For distant and dim as their life in that older England may have seemed to us, the whole after-life of Englishmen was there. In its village-moots lay our Parliament; in the gleemen of its village-feasts our Chaucer and our Shakspeare; in the pirate-bark stealing from creek to creek our Drakes and our Nelsons. Even the national temper was fully formed. Civilization, letters, science, religion itself, have done little to change the inner mood of Englishmen. That love of venture and of toil, of the sea and the fight, that trust in manhood and the might of man, that silent awe of the mysteries of life and death which lay deep in English souls then as now, passed with Englishmen to the Land which Englishmen had won." (Vol I, p. 34.)

Whence came these principles of heroic manhood and constitutional liberty, and "that silent awe of the mysteries of life and death?" They came with Our Race from the forests of Germany; they came from the steppes of Scythia; they came thru the defile of the Caucasus Mountains; they came from the valleys of Sacasena; they came from the mountains of Media; they came from the plains of Assyria; they came from the hills of Palestine; they came from the deserts of Arabia; they came from Sinai and from Sinai's God.

Our fathers were Hebrews, and spoke for ages the Hebrew language. This explains at once why the distinctive characteristic of the Hebrew language, the very genius of the language which made it what it was, is impressed so deeply on the English language of to-day. William Tyndale, the Martyr, the first man to translate the Hebrew Bible and the Greek New Testament into English, said: "The Greke tongue agreeth more with the Englyshe than with the Latyne; and the properties of the Hebrew tongue agree a thousand tymes more

with ye Englyshe than with ye Latyne." ("Our Israelitish Origin," p. 190.)

Among the remnants of Israel left in Europe were the Waldenses. They knew what was their origin, and declare it in their ancient confession of faith, which says: "The Scriptures teach that Christ was promised to *our forefathers, who received the law*, to the end that knowing their sin by the law, and their unrighteousness and inefficiency, they might desire the coming of Christ, to the end that he might satisfy for their sins, and accomplish the law by himself."

In his "History of the Anglo-Saxons," Sharon Turner devotes the first chapter of Book VIII to the king's election and coronation. He says "the coronation of Ethelred the Second, and the coronation oath, have been transmitted to us in Latin in a manuscript yet extant in the Cotton Library." He gives a translation of the ceremony which covers six pages in small print. It recognizes the Angles and Saxons as the people of Israel. It refers to them repeatedly in the expression "thy people." The bishop says: "Thou gavest manifold victories to Moses and Joshua, the prelates of thy people." Moses and Joshua were the leaders of Israel, showing that "thy people," as used in the coronation ceremony, means Israel. The rod is given to the king with this address: "He who is the key of David, and the Scepter of THE HOUSE OF ISRAEL, may he be thy helper." The benediction closes with these words: "So glorify him with thy blessing that he may hold the scepter of Solomon with the sublimity of a David. Grant him, by thy inspiration, so to govern thy people, as thou didst permit Solomon to obtain a peaceful kingdom." Here the scepter given to the king is expressly called "the scepter of Solomon." The concluding prayer appropriates the blessings of the racial covenant of promise given to the patriarchs Abraham, Isaac, and Jacob. "The royal throne of the Angles and Saxons" was recognized as the throne of Israel, or more definitely, the throne of David and Solomon over Israel. As

it is part of the history of the elect race in the land of the covenant in the Islands of the West, let me quote the concluding prayer of the coronation ceremony. To understand and appreciate it, compare it with the promises given to the fathers.

“ May the Almighty Lord give thee, from the dew of heaven, and the fatness of the earth, abundance of corn, wine, and oil! May the people serve thee, and the tribes adore thee! Be the lord of thy brothers, and let the sons of thy mother bow before thee. He who blesses thee shall be filled with blessings, and God will be thy helper. May the Almighty bless thee with the blessings of heaven above, and in the mountains and the valleys; with the blessings of the deep below; with the blessings of the suckling and the womb; with the blessings of grapes and apples; and may the blessings of the ancient fathers, Abraham, Isaac, and Jacob, be heaped upon thee!

“ Bless, Lord, the courage of this prince, and prosper the works of his hands; and by thy blessing may his land be filled with apples, with the fruits, and the dew of heaven, and of the deep below; with the fruit of the sun and moon; from the top of the ancient mountains, from the apples of the eternal hills, and from the fruits of the earth and its fulness!

“ May the blessing of him who appeared in the bush come upon his head, and may the full blessing of the Lord be upon his sons, and may he steep his feet in oil.

“ With his horn, as the horn of the rhinoceros, may he scatter the nations to the extremities of the earth; and may he who has ascended to the skies be his auxiliary forever!” (Vol. III, pp. 177, 178.)

In the British Islands we find the land of the covenant, the Islands of the West at the ends of the earth, and the Islands of the Blessed of ancient story. In them we find the chosen people blessed of the Lord, planted according to his covenant in the land appointed and prepared for them, recognized as the house of Israel with a king holding the scepter of Solomon. Ethelred was crowned in 979 A. D. Since that time how much has Our Race forgotten as to its origin? Lest we forget continually we need to give heed to the divine command:

“ Look to the rock whence ye were hewn,
And to the hole of the pit whence ye were digged.
Look unto Abraham your father,
And unto Sarah that bare you.” (Isa. 51: 1, 2.)

The escaped of Israel, who fled from the Assyrian spoilers by their ships, and sailed thru the Mediterranean Sea and

along the shores of the Atlantic Ocean, settled in the British Islands in the eighth century before Christ. Their descendants accepted the gospel in the first century of the Christian era. In the special directions which Christ gave to his apostles after his resurrection he said to them: "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and as far as the land's (or earth's) utmost bound." (Ac. 1: 8. Rotherham's Translation.) The common and the revised versions render the last clause "unto the uttermost part of the earth." Dr. Young translates it "unto the end of the earth." Professor Totten renders it "unto the extremity of the earth." The end of the earth as known at that time was Britain. We have seen that the prophet Isaiah locates the Islands of the West at the ends of the earth. As representatives of the tribes of his inheritance had for a long time been planted in these Islands of the West at the extremity of the earth, Christ may have had them in view in the language which he used. This commission was executed during the apostolic age, for Paul himself said: "The gospel was preached in all creation under heaven." (Col. 1: 23.) Various things indicate that Paul himself visited Britain, and planted therein the church of Christ. Tradition says that the first Christian house of worship was built in Britain, and that Joseph of Arimathæa, Lazarus with his sisters Mary and Martha found therein at Glastonbury an asylum from the fury of the Jews. For centuries the inhabitants of the British Islands were the most enlightened and Christian people in the West.

But the elect race *en masse* did not go by ship. He went "by a way that he had not gone with his feet." (Isa. 41: 3.) He went overland; while the pioneers of the race as usual went by sea. When the conquering tribes that had marched from Asia to Angeln entered Britain they came as heathens, and swept away a Christian civilization. There it was said to them, "Ye are not my people." But in this very land of the covenant where it was said to them, "Ye are not my people," there they

were converted to Christ. There they became the sons of the living God. This is the significance of one of the great prophecies in Hosea, foretelling the rejection and restoration of Israel. Jehovah said to the Ten Tribes:

“Ye are not my people,
 And I will not be for you.
 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,
 It shall be said unto them,
 Ye are the sons of the living God.”* (Ho. 1: 9, 10).

Their conversion while outcasts from the land of Palestine was also clearly foretold by the prophet Ezekiel, who said to them in their exile in contrast to the Jews in Jerusalem:

“Whereas I have removed them far off among the nations,
 And whereas I have scattered them among the countries,
 Yet will I be to them a sanctuary for a little while
 In the countries where they are come. . . .
 And I will give them one heart,
 And I will put a new spirit within you;
 And I will take the stony heart out of their flesh,
 And will give them a heart of flesh:
 That they may walk in my statutes,
 And keep mine ordinances, and do them:
 And they shall be my people, and I will be their God.”
 (Eze. 11: 16, 19, 20.)

As declared explicitly in the Hebrew prophets, Israel was driven out of the land of promise, was sifted “among the nations” (Am. 9: 9), and was planted in Britain, the land of the covenant (I. Chron. 17: 9), where in their conversion to the Hebrew Messiah they became “the sons of the living God.” (Ho. 1: 10.) These are salient points in the sure word of prophecy: these are stupendous facts in the history of the elect race. Who can gainsay or deny them?

According to the promises given to the fathers the elect race of Israel was to produce the one seed, the personal

servant of Jehovah, the Messiah, in whom all nations were to be blessed. According to the promises in the ethnical covenant, the race of Israel was to produce the multitudinous seed that should grow into a Company of Nations. Israel thus became alike the mother of Christ and the mother of Christian nations. Thus the promises given to the fathers became the basis of some of the loftiest symbolism of the apostle John in the Apocalypse. The "woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" is the divine symbol of mother Israel. According to promise the race of Israel produced the Messiah. He could come of no other people. The apostle Paul said: "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law (the people of Israel), that we (Israelites of the Dispersion to whom he was writing) might receive the adoption of sons." (Gal. 4: 4, 5.) A thought similar to this is expressed in the sublime symbolism of the apostle John. He says of the woman arrayed in the glory of the sun, stepping upon the moon, and crowned with a diadem of twelve stars, that "she was with child: and she cried out, travailing in birth, and in pain to be delivered. . . . And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God and unto his throne." (Rev. 12: 2, 5.) A clear, forceful, and decisive comment on the language concerning this child is given by Henry Alford in his New Testament for English readers. In the Introduction to the Book of Revelation he establishes some fixed principles of interpretation.

"The course which I have taken, that of following the text itself under the guidance of Scripture analogy, naturally led to the recognition of certain landmarks, or fixed points, giving rise to canons of interpretation, which I maintain are not to be departed from.

"Such absolute requirement of the sacred text is found in the vision of chapter XII, 1 ff. In verse 5, we read that the woman '*brought forth a male child, who shall rule (shepherd) the nations with a rod of iron: and*

her child was caught up to God and to his throne.' All Scripture analogy and that of this book itself (compare chapter 19: 15) requires that these words should be understood of our incarnate Lord, and of no other. Any system seems to me convicted of error which is compelled to interpret the words otherwise." (PP. 352, 353.)

In the body of the "Commentary" in expounding the words, "She bore a male child, who shall rule (literally, shepherd, that is, order and guide) all the nations with a rod of iron," Alford says with a clearness that is convincing:

"These words, cited verbatim from the Septuagint version of the Messianic Psalm II, leave no possibility of doubt who is here intended. The man child is the Lord Jesus Christ, *and none other*. And this result is a most important one for the fixity of reference of the whole prophecy. It forms one of those landmarks by which the legitimacy of various interpretations may be tested; and of which we may say, notwithstanding the contradiction sure to be given to the saying, that every interpretation which oversteps their measure is thereby convicted of error. Again, the exigencies of this passage require that the birth should be understood literally and historically, of that Birth of which all Christians know. And be it observed, that this rule of interpretation is no confident assertion of mine, as has been represented, but a result of the identifying use of words of the prophetic Scripture, spoken of him who will not suffer his honor to be given to another.

"And her child was caught up to God and to his throne, that is, after a conflict with the Prince of this world, who came and tried him but found nothing in him, the Son of the woman was taken up to heaven and sat on the right hand of God. Words can hardly be plainer than these" (P. 1038.)

To my mind the reasoning of Dean Alford on this point is conclusive. This being so, another point, equally conclusive follows. If the man child of the vision be our Messianic Lord then the woman of the vision is Israel, the elect race which produced him. In the vision there is a distinct reference to the grand charter of our human redemption, according to which the promised seed of the woman shall crush the head of the serpent. But according to the development of this Messianic promise the seed of the woman is to be the seed of Abraham, of the stock of Isaac, of the race of Israel, of the tribe of Judah, of the royal line of David. "Born of a woman, born under the law," he is the promised seed of "the woman," and the man

child, the Son of Man, "born a king, a true hero, fitted to wield an iron scepter." He "was born of the seed of David according to the flesh." He is of the elect race and of the royal line. He is the noblest fruit of humanity, and pre-eminently of the race of Israel. Concerning the woman of the vision Alford says: "The whole symbolism points to the Church, the bride of God: and of course, from the circumstances afterward related, the Old Testament church, at least at this beginning of the vision." It is manifest that the woman cannot be the emblem of the church of Christ: for Christ produced his church, it did not produce him. The woman thruout the vision is the emblem of the race of Israel as the mother of the personal servant of Jehovah and the multitudinous people that become the ethnical servant of Jehovah.

With these thoughts before us we are prepared to understand the language of the apostle John concerning the flight of the woman "into the wilderness, where she hath a place prepared of God." (Rev. 12: 6.) Alford translates literally "where she hath a place there a place prepared from God." This language is so peculiar that it seems to me to be a reference back to the language of Hosea concerning the same place, which Paul quotes in these words:

"In the place *where* it was said unto them
Ye are not my people,
There shall they be called
Sons of the living God." (Rom. 9: 26.)

John said: "Where she hath a place, *there* a place prepared from God, that they may nourish her *there*." Alford and Tischendorf after the Sinaitic and the Alexandrian manuscripts repeat the "there." "Where . . . there . . . there" gives special emphasis to the idea of a definite place in the mind of the Spirit. As in the days of old, Israel fled from the face of Pharaoh into the wilderness, and thru the wilderness into the land of promise where she found rest: so in later times on a grander scale Israel fled from the face of the serpent into

the wilderness and thru the wilderness into the land of the covenant where she found rest. The repetition of these adverbs of place is an index pointing to some definite location. The woman seeks an asylum, and finds one prepared of God for her. Here is another index. "A place prepared of God" is similar in thought and expression to the language in the everlasting covenant with David, ordered in all things and sure, concerning the place appointed of God for his people Israel. To those familiar with the sure covenant with David, the language of Moses on which it is based, and the prophecies of Isaiah in fuller development of it, the language of John is sufficiently full and definite to determine what is the place and where it is located. John says enough about it to identify it with the land of the covenant promised to David for the chosen people of Israel. "Where she hath a place, there a place prepared from God." Again he designates it as "her place where she is nourished." Now compare these statements of the apostle John with the language of Jehovah to King David, in the everlasting covenant, ordered in all things and sure, concerning the planting of Israel. The God of the covenant declared his unalterable purpose towards Israel in these words of promise:

*"I will appoint a place for my people Israel,
And will plant them,
That they may dwell in their own place,
And be moved no more:
Neither shall the children of wickedness afflict them any more,
As at the first." (II. Sam. 7: 10.)*

If God appointed a place for Israel he prepared it for her. To this John refers in his prophecy. Jehovah said: "I will appoint a place for my people Israel." The apostle John said: "She hath a place prepared of God." Jehovah said: "I will plant them that they may dwell in their own place." John said: "There were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place." The flight of Israel from Egypt is compared to the flight of an

eagle, for Jehovah said to them: "Ye have seen how I bare you on eagles' wings, and brought you unto myself." (Ex. 19: 4.) As Israel was borne on eagles' wings from the land of bondage to the land of promise, so Israel was given the two wings of the great eagle that she might fly from the face of the serpent into the land of the covenant, unto her place. According to the covenant with David, the people of Israel dwell in their own place and are moved no more, and are free from the affliction and wasting of the children of wickedness, so the woman, mother Israel, flies unto her place where she is nourished from the face of the serpent. In the covenant we have the simple and literal language of the divine promise: in the vision of John we have the mystical language of sacred symbols. But the literal language of the covenant explains the mystery of the symbols. History has confirmed the interpretation. The land of the covenant, the Sacred Islands of the West, the Islands of the Blessed, the Land of Joseph Blessed of Jehovah, is Bretland or Britain, the place appointed of God for the planting of Israel, the place prepared by God for her refuge from persecution. Thither marched the tribes of Israel after the wreck of pagan Rome. Thither flew the scattered remnants of Israel from the persecutions of papal Rome. The facts of history are a fulfilment of the covenant, and have explained the mystery of the mystical vision of John and shown its real meaning. Thank God for the land of the covenant as a place of refuge. Thank God for the preservation of his chosen people Israel. They were planted in the place appointed of God and prepared for them.

The planting of Israel at the first under Joshua and the judges in the land of Canaan was typical of a greater planting on a grander scale. The old planting was the condition for the development of the great nation promised to Jacob. This new planting is the condition for the racial development of the company of peoples and the fulness of the nations that, according to divine promise and covenant, shall fill the face of

the world with fruit. The transplanting of a prolific race of mighty prowess from one land to another, the sifting of Israel among all the nations, the planting of Israel in the place appointed for them and prepared for them in the land of the covenant, the blossoming of Israel, the budding of Israel, the sowing of Israel for God in far countries in the earth, the seeding of the world with the race of Israel, the filling of the face of the world with the fruit of Israel till the fulness of Israel becomes the promised fulness of the nations, these are the great ethnical themes of the Hebrew prophets and the Christian apostles, whose views are world-wide and reach throuout the ages.

Modern science, with her limited induction and narrow scope, has never reached in the great questions of sociology the clear and comprehensive views of these inspired seers, the sublime statesmen of the chosen people of Israel.

The transplanting of Israel from Egypt to Canaan was so grand an event that Moses, the great lawgiver of the race, and his exultant people redeemed from bondage, sang of it in their song of triumph over Pharaoh and his host at the Red Sea.

“Thou shalt bring them in, and plant them in the mountain of thine inheritance,

The place, O Jehovah, which thou hast made for thee to dwell in,
The sanctuary, O Jehovah, which thy hands have established.”

(Ex. 15: 17.)

This song of triumph over Pharaoh and his host, anticipating the inheritance of the land of Canaan, is typical of the grander song of triumph of Moses and the Lamb celebrating the victory of his chosen and his ransomed people over mystical Babylon and the bestial antichrist, and anticipating the inheritance of the world by the fulness of the nations promised of God to the beloved Joseph and the fruitful Ephraim.

The process by which Israel was planted in the place appointed for him and prepared of God for the development of the ethnical promises given to the fathers concerning the

assembly of peoples and the assembly of nations, was a complicated one, and appeared, at first, as one of severe punishment for his national sins. It was thru national disaster, exile into distant lands, and wandering among the nations for the first half of the Seven Times of chastisement that Israel was led by his invisible King into the place prepared for him. Yet it was none the less a merciful and gracious guidance for the final accomplishment of the ancient promises given to the fathers. The patriots of Israel clung with unwavering confidence to the covenants of promise. As an evidence of this consider the language of the psalmist concerning Jehovah our God:

“ He hath remembered his covenant forever,
The word which he commanded to a thousand generations.”
(Psa. 105: 8.)

An apocalyptic prophecy, containing a divine revelation of the consummation of the age, and the great events leading up to it; the exile of Israel, the planting of Israel, the blossoming and budding of Israel, the filling of the face of the world with the fruit of Israel, the protection of Israel in the midst of the great ethnical catastrophes attending the end of the Times of the Gentiles, the destruction of the hostile powers of the world, and the final triumph and glory of Israel, is found in that section of the book of Isaiah extending from the twenty-fourth to the twenty-seventh chapters inclusive. “Lange’s Isaiah” designates it as “The Finale to the Discourses against the Nations; the Libellus Apocalypticus.” It is an apocalyptic pamphlet fraught with the destiny of the world.

Israel did not perish, as many have supposed, in the lands of his exile. That would have thwarted the divine purpose. Christian people, who wish to understand the ways of divine providence, should study these inspired words of this holy man of God. He spake as he was moved by the Holy Spirit. How does God deal with Israel? The Almighty understands his own method of working, and has seen fit to reveal some-

thing of his plans and his ways. Take heed thereto if you would understand. The prophet declares God's method of dealing with Israel.

"Hath he smitten him as he smote those that smote him?

Or is he slain according to the slaughter of them that were slain by him?

In measure, by sending her away, thou dost contend with her;

He hath removed her with his rough blast in the day of the east wind.

Therefore by this shall the iniquity of Jacob be forgiven,

And this is all the fruit to take away his sin." (Isa. 27: 7-9.)

The best critical comment which I have been able to find on this passage and its context is that by Dr. Nagelsbach in "Lange's Isaiah." This great German expositor exhibits so clearly and justly the real significance of these words that I present his lucid interpretation. He says:

"The declaration that Israel will continue, even if all the rest of the world should be swallowed up by the floods of judgment, is so bold as to require a particular justification. This is given by the prophet while he shows from history how the Lord always distinguished Israel, and even when he smote him, never smote him as his enemies. Israel has never suffered complete destruction. The Lord ordains only a small measureful of punishment for Israel. The antithesis to this is a large measure which causes destruction.

"God blows Israel away out of his land by sending, like the storm of an east wind, his breath with great force over the land. The prophet knows that exile is the severest punishment which Jehovah inflicts on his people. Whether it was the case that Isaiah had already witnessed the carrying away of the Ten Tribes, or that passages of the Pentateuch which threaten the punishment of exile were present to him, he certainly means that Jehovah does not exterminate his people as he, for example, exterminated the Canaanites, but that he inflicts on them as the maximum of punishment only temporary exile. A mighty political catastrophe which would purify the land is here compared with a stormy wind, or east wind, the most violent wind known in Palestine. As a violent tempest causes much damage, but at the same time does much good by its purifying influence, so this punishment of expulsion from the land is so far from being intended for the destruction of Israel, that the salvation of Israel arises from it. For just thereby the guilt of Israel is expiated. By this expiatory punishment Israel is made partaker of great blessing." (P. 294.)

Hosea, the prophet of the Ten Tribes, represented the national catastrophe that caused the exile of Israel under the

imagery of the east wind, a destroying wind from Jehovah that executed the divine judgments against Samaria. The oracle is directed especially to Ephraim, the head of the Ten Tribes, who had "exalted himself in Israel." Bearing in mind that Ephraim means fruitful, and that he received the racial promise of great fruitfulness, the direct reference to him is apparent at once.

"Tho he be fruitful among his brethren,
An east wind shall come,
The wind of Jehovah coming up from the wilderness,
And his spring shall become dry,
And his fountain shall be dried up:
He shall spoil the treasure of all pleasant vessels.
Samaria shall bear her guilt;
For she hath rebelled against her God."

(Ho. 13: 15, 16.)

The national chastisement was terrific, yet it did not annihilate the chosen people of the elect race. The judgment was measured, limited. The fountain of Ephraim in the land of promise was dried up. Samaria was conquered by the sword, and the people were driven forth from the Lord's land. But the chosen people survived the national disaster, and became "wanderers among the nations." (Ho. 9: 17.) As the national calamity which resulted in the expulsion of the Israelites from their native land was like an east wind, it is manifest that it would propel them westward. An east wind would blow them westward into Europe, and a continuing east wind would blow them over Europe. Yet they were carried captive into the regions north of Palestine. Jehovah said to them, thru the prophet Amos:

"I will cause you to go into captivity beyond Damascus."

(Am. 5: 27.)

After the exile of the Ten Tribes Jehovah manifested his care for them and his love towards them in sending this message after them in their captivity. It was written 123 years after the beginning of the Seven Times of chastisement, and 92 years after the fall of Samaria, the capital of the Ten Tribes.

He said thru Jeremiah the prophet of Judah dwelling at Jerusalem :

“ Backsliding Israel hath shown herself more righteous than treacherous Judah,

Go, and proclaim these words toward the north, and say

Return, thou backsliding Israel, saith Jehovah;

I will not look in anger upon you:

For I am merciful, saith Jehovah,

I will not keep anger forever.” (Jer. 3: 11, 12.)

The east wind which came up from the wilderness and blew Israel out of Palestine developed into a great whirlwind. Hosea the prophet said of them :

“ They sow the wind, and they shall reap the whirlwind.”

(Ho. 8: 7.)

Again he said concerning them because of their homage to Baal and their idolatrous worship of the golden calves thru which Israel grievously sinned :

“ They shall be as the morning cloud,

And as the dew that passeth early away,

As the chaff that is driven

With the whirlwind out of the threshing floor,

And as the smoke out of the chimney.” (Ho. 13: 3.)

This whirlwind is famous in the Hebrew prophets. Jeremiah said of it :

“ Behold, the tempest of Jehovah,

Even his wrath, is gone forth,

Yea, a whirling tempest :

It shall burst upon the head of the wicked.

The anger of Jehovah shall not return,

Until he have executed,

And till he have performed the intents of his heart :

In the latter days ye shall understand it perfectly.”

(Jer. 23: 19, 20.)

Jeremiah repeats this prophecy at the end of the thirtieth chapter, and gives a detailed description of the whirling tempest of the nations in the twenty-fifth chapter. It reaches from Media where the exiled Israelites were dwelling “ even to the end of the earth ” (Jer. 25: 31), to “ the isle which is beyond the sea.” (Jer. 25: 22.) This whirlwind of nations is known

in history as the Teutonic invasion of Europe. In the swirls of this terrific tempest of the Almighty old pagan Rome was destroyed. As a result of it the Israelites were carried from Media across Europe in the wild sweeps of the great ethnical tempest of the divine wrath, "to the end of the earth," and located, according to promise and covenant, in "the isle over the sea," in Britain, the land of the covenant, the place appointed of God for the planting of Israel.

Britain means, in Hebrew, the island of the covenant. Albion, an ancient name for Britain, is the Hebrew word for whiter. The Islands of the West is the Hebrew designation of British Islands. The adjoining islands are to this day called the Hebrides. How did they get that name? What rational explanation can be given of these truths except the fact that these islands were settled by Hebrews and named by people who spoke or understood the Hebrew tongue? What rationalist will be rational in handling these stupendous facts in history? Who can be rational and ignore them and their significance? They suggest some hard questions for the skeptic and the scorner of the Hebrew origin of the British race.

God having in his word and in his providence pointed out the Islands of the West as the place appointed of God for the planting of his people Israel, it was natural that some of the devout and learned among them, recalling the covenant made with King David concerning the land, should designate it Bretland, the land of the covenant, and Britain, the island of the covenant. Palestine was in communication with Britain by sea at least as early as the times of the kings of Israel, during the days of Homer. This knowledge of Britain even penetrated India where the British Islands were called the Sacred Islands of the West. It is probable that the name Britain was given by some of the Hebrew prophets. Certain it is that it bears the very name which best accords with its delineation in the sure and everlasting covenant with David concerning the planting of the chosen people of Israel.

The lands north of Palestine into which Israel departed beyond the Euphrates River and then beyond the Caucasus Mountains was the great beehive from which issued the swarming nations of the conquering race of the world. The great facts of history thruout the Times of the Gentiles coincide exactly with the predictions of the Hebrew prophets concerning the course of Israel's wanderings and destroying conquests, and Israel's planting in the land of the covenant, and their colonizing the desolate heritages of the earth. In the wilds of the great Northland God prepared the hardy Northmen for the subversion of the effete and corrupted nations of Rome. In the forty-first chapter of Isaiah the race of Israel, raised up "from the east," is addressed in the "Islands" at "the ends of the earth." Keep our common sense with us when we read these prophecies. The physical geography of the earth was the same then that it is now. The description given in this prophecy locates these islands in the west at the extremity of the old continent. This agrees with the designation of them in the eleventh and the twenty-fourth chapters as "the Islands of the West." The description given of them locates them at the ends of the earth. The southwestern cape of England still is called Land's End. Having sifted the elect race among the nations, God planted the chosen seed in these islands, "the Sacred Islands of the West." They were called in the days of old "the Islands of the Blessed" because they were the islands blessed of God for "the deep that coucheth beneath" in the blessing pronounced by Moses on Joseph and his land. Having uprooted the chosen people in Palestine, the land of promise, God planted them anew for a larger growth in Britain, the land of the covenant. How marvelous are the ways of Providence! How wonderful are his promises and covenants declaring in advance the course of the history of Our Race!

Tho exiled from Palestine, hidden in the Northland, and wandering for ages among the nations, the chosen people of Israel were not lost to God. He gathered them as he had

promised at the end of the first half of the Seven Times of chastisement, in the land prepared and appointed for them, the Islands of the West, the land of the covenant. Here he unified them into one great nation. Keeping these thoughts in mind, we will have a better understanding of many of the declarations in the oracles of God. Israel that was lost in the land of Assyria is found safely planted in the land of the covenant. Israel that was cast away in her idolatry is chosen in her submission to Christ. Israel that was rejected as "a disobedient and gainsaying people" (Rom. 10: 21), is now accepted as a repentant and believing people. Israel that was so stiffnecked and rebellious has become tractable and loyal to her Messianic King. Isaiah said as translated by Young:

"Israel hath been saved in Jehovah,
A salvation age-during!
Ye are not ashamed nor confounded
Unto the ages of eternity!" (Isa. 45: 17.)

According to the Hebrew prophets, Israel was driven westward and dispersed among the nations. Jehovah said thru Jeremiah the prophet:

"I will scatter them as with an east wind before the enemy"
(Jer. 18: 17.)

The east wind of Jehovah drove them westward over Europe into "the isle beyond the sea" at "the end of the earth." Thus the God of the nations transported them from Palestine to Britain and planted them in the land of the covenant. They were converted to Christ in the islands, and they glorify God in the Islands of the West. Lord Macaulay says, in his "History of England," "Our fathers became emphatically islanders, islanders not merely in geographical position, but in their politics, their feelings, and their manners." (Vol. I, p. 271.)

This place appointed of God for the planting of Israel, a place of refuge from persecution, the place prepared of God for mother Israel into which she fled from the face of the serpent;

Albion, the White Island of the West; Britain, the land of the covenant, the designated home of Israel, unique in its location between the Old World and the New, is vividly described by Shakespeare, the great poet of the chosen race, whose many-sided mind perceived so many phases of truth :

“That pale, that white-faced shore,
 Whose foot spurns back the ocean’s roaring tides,
 And coops from other lands her islanders.
 . . . that England, hedged in with the main,
 That water-walled bulwark, still secure
 And confident from foreign purposes,
 . . . that utmost corner of the west.”

(King John, Act II, Scene 1.)

Keeping in mind the inspired delineations of the land of the covenant, this language of the great poet of Our Race reads like a comment on the language of the prophets of Israel. Isaiah located these islands at “the ends of the earth,” and designated them as “the Islands of the West.” Shakespeare called it “that utmost corner of the west.” The Hebrews named it Albion from its white chalk cliffs. Shakespeare called it “that pale, that white-faced shore.” Moses said it was “blessed of Jehovah for the deep that coucheth beneath.” Shakespeare said that its “foot spurns back the ocean’s roaring tides.” Moses said: “Israel dwelleth in safety, the fountain of Jacob alone.” Shakespeare said that it “coops from other lands her islanders.” Nathan said: “Neither shall the children of wickedness waste them any more.” Shakespeare said; “That England, hedged in with the main, that water-walled bulwark, still secure and confident from foreign purposes.” This exhibit shows that the distinctive characteristics of the land of the covenant as delineated in the Bible, were noted by the greatest poet of Our Race as the physical marks of “that white-faced shore” in the “utmost corner of the west.”

Again, Shakespeare gives this description of England, which recalls various features of the land of the covenant as

expressed in the racial promises given to Joseph and his sons, and especially the blessing of Moses on the land of Joseph:

“ This royal throne of kings, this scepter'd isle,
 This earth of majesty, this seat of Mars,
 This other Eden, demi-paradise;
 This fortress, built by nature for herself,
 Against infection and the hand of war;
 This happy breed of men, this little world;
 This precious stone set in the silver sea,
 Which serves it in the office of a wall,
 Or as a moat defensive to a house,
 Against the envy of less happier lands;
 This blessed plot, this earth, this realm, this England,
 This nurse, this teeming womb of royal kings,
 Fear'd by their breed, and famous for their birth,
 Renowned for their deeds as far from home,
 For Christian service and true charity,
 As is the sepulchre in stubborn Jewry
 Of the world's ransom, blessed Mary's son:
 This land of such dear souls, this dear, dear land,
 Dear for her reputation thru the world,
 Is now leased out, I die pronouncing it,
 Like to a tenement, or pelting farm:
 England, bound in with the triumphant sea,
 Whose rocky shore beats back the envious siege
 Of watery Neptune, is now bound in with shame,
 That England, that was wont to conquer others,
 Hath made a shameful conquest of itself.”

(King Richard II, Act I, Scene 1.)

It required the inspiration of a Moses and the genius of a Shakespeare to fitly portray the distinctive features of the land of Joseph, blessed of Jehovah, and the land of the covenant appointed of God and prepared by him for the planting of his chosen people. In the everlasting covenant which God made with King David, ordered in all things and sure, he appointed a place for the planting of his people Israel. This is the place in which he planted them. In the mystical vision of mother Israel fleeing from the serpent of imperial and ecclesiastical despotism, the beloved John saw that she had in the wilderness a place of her own prepared for her. This is the place into

which she fled, the asylum where she found refuge. If it is a "precious stone set in the silver sea," it is also an elect stone, the stone that was cut out of the mountain without hands, and that smote the image of the world-empires of the Gentiles upon its feet, and break them in pieces. It is an impregnable fortress, built by Nature against the assaults of the children of wickedness, securing exemption from foreign invasion, and adapted for nourishing and developing "this happy breed of men," the elect race of Israel. Here they were planted. Here they took root. Here they found a secure and permanent home, beyond the floods of persecution which the serpent of despotism poured forth after them. Here they blossomed and budded. Thence they sent forth their colonies "over the sea" into the coast-lands and the desolate heritages of the earth, which are filling the face of the world with fruit. These colonies, dispersed over the world, are becoming a great Company of Nations, loyal to their mother. God is gathering them with all the families of Israel into one great Anglo-Israel Alliance in preparation for the impending war of races. This is the way in which, according to promise and providence, prophecy and history, God is fulfilling the blessing of Joseph which the patriarch Jacob gave to Ephraim and Manasseh: "Let them grow into a multitude in the midst of the earth." In this crisis of the world they are taking counsel together and gathering together into one great ethnical alliance for the consummation of the divine purpose on the earth. In his vision of the final conflict between the chosen people of Israel and the despotic empires of the Gentiles, when the Times of the Gentiles shall be fulfilled, the prophet Isaiah said:

"These shall lift up their voice, they shall shout;
 For the majesty of Jehovah they shall cry aloud from the west.
 Wherefore glorify ye Jehovah by Urim,
 Even the name of Jehovah, the God of Israel,
 In the Islands of the West." (Isa. 24: 14, 15.)

In this racial song of deliverance and triumph the shout arises "from the west" in America, and unites with that of

Israel in Britain, "the Islands of the West," in praising and glorifying Jehovah, the God of Israel.

The scriptures reveal the origin, course, and destiny of a prolific race, as innumerable as the stars of heaven and as the sand on the seashore, which they expressly declare shall become a Company of Peoples, a Company of Nations, the Chief of the Nations, and a Multitude of Nations, which "shall fill the face of the world with fruit," and finally, under the renewing and vivifying power of the gospel of Christ, develop, as the chosen heirs of the world, into the Fulness of the Nations. These words voice the thoughts of God as declared in the Holy Bible. This destiny of Israel is according to the immutable and irresistible fiat of the omniscient and omnipotent Jehovah. These things are promised in the racial covenant which the Lord God Almighty made with our fathers in the days of old. These things he will fulfil to the utmost when his chosen people will submit themselves in all things to his benign sway. Then, according to his sure word of promise, he will give them the dominion "unto the utmost bound of the everlasting hills." Then Israel's joyful song of triumph will resound thruout the wide world. It will be at once the song of Moses and the Lamb. For the ransomed of the Lord have Moses as their national lawgiver and ethnical statesman, and the Messiah as their personal Savior and the mighty Redeemer of their race.

The prophetic voice of the chosen harpers harping with their harps has sent a thrill of hope and joyous expectation thru the dark ages of Israel's gloom and exile, when her faithful witnesses and valiant champions for civil and religious liberty were persecuted unto death. Then the victory will be won. Then the triumph will come. The song of Moses began when Israel stood a rescued people on the shores of the Red Sea. It will be consummated when Christian Israel stands a rescued people on the glassy sea mingled with fire, and joins the song of Moses which they sang on the shore of Egypt's

dark sea with the far grander song of the greater deliverance thru the Lamb of God, the prophet like unto Moses. This is the adoring song of *the* nations, that is the nations that were promised to Abraham, Isaac, Jacob, and Joseph, the nations whose civil institutions were formed by Moses, the man of God; the nations whose people are ransomed by Christ, the God-man, the Holy One of Israel. The great sea of human history is mingled with the fire of divine judgment. Thru this God leads the elect race of Israel in safety. He withholds the dark waves of impending ruin

“Till thy people pass over, O Jehovah,
Till the people pass over which thou hast purchased.”

(Ex. 15: 16.)

Then the waves of disaster roll in their might, and sweep the enemies of Israel, like Pharaoh and his host, into utter destruction. Then the turbid sea of human history, cleansed by the purifying fire of the divine judgments mingling with it, becomes clear as crystal. Then the gracious purposes of God become manifest to all of his creatures. Then the plan of the ages is fully disclosed. Then the philosophy of history is so clearly revealed that all can understand it. Then the rescued race perceives the truth of God in all his promises and his justice in all his works. Then they adore him as the King of the ages, true and righteous in all his ways. This is the glad refrain which they sing to the millennial music of the harps of God:

“Great and marvelous are thy works,
O Lord God, the Almighty;
Righteous and true are thy ways,
Thou King of the ages.
Who shall not fear, O Lord,
And glorify thy name?
For thou only art holy;
For all the nations shall come
And worship before thee;
For thy righteous acts have been made manifest.”

(Rev. 15: 3, 4.)

CHAPTER VIII

Israel, the Colonizing Race of the World, or the Saxon and the Spaniard

"IN DAYS to come shall Jacob take root;
Israel shall blossom and bud:
And they shall fill the face of the world with fruit."
(Isa. 27: 6.)

"I will be as the dew unto Israel:
He shall blossom as the lily,
And cast forth his roots as Lebanon.
His branches shall spread,
And his beauty shall be as the olive tree,
And his fragrance as Lebanon." (Ho. 14: 5, 6.)

"I will sow her unto me in the earth." (Ho. 2: 23.)

"I will sow them among the peoples;
And they shall remember me in far countries."
(Zech. 10: 9.)

"He bringeth princes to nothing;
He maketh the judges of the earth as vanity.
Scarce are they planted,
Scarce are they sown,
Scarce hath their stock taken root in the earth,
When he bloweth upon them, and they wither,
And the whirlwind taketh them away as stubble."
(Isa. 40: 23, 24. R. V., margin.)

THE whole course of modern civilization was foreseen and foreknown and foretold by Jehovah, the God of the covenants of promise. The Hebrew prophets deal chiefly with the destiny of Israel, the elect race, the ethnical servant of Jehovah, thru whom he accomplishes his purposes in the world. According to the prophecies the people of Israel were expelled from Palestine, were scattered among the Gentiles, were dispersed thru the countries, were sifted among the nations, were

planted in the Islands of the West, and were sown for God in the far countries of the earth. According to the repeated declarations in the word of God, Israel is the colonizing race of the world. Israel blossoms and buds. The race of Israel casts forth its roots as the forests of Lebanon. He blossoms as the lily, prolific in its blooming. The chosen people of Israel fill the face of the world with fruit. We find Israel in the Teutonic race, the race in which the people always have been of supreme importance. We find the remnant of Israel, to whom belong the racial promises in the latter days, in the Anglo-Saxon race, the purest remnant of the Teutonic race. In this chapter I call your attention to the prophecies dealing with the colonization of the world, and their marvelous fulfillment in history. In the nature of the case this involves a terrific destruction of the enemies of Israel that the chosen people may enter into the possession of their divine inheritance. The judgments that destroy others purify Israel.

One of the great leaders of the religious thought of the nineteenth century, who had an unshaken confidence in the Bible as a revelation of the thoughts and purposes of the eternal God, said concerning the unerring certainty of its prophecies:

"History and prophecy, in a most felicitous alternation, travel hand in hand thru all the leaves of the book of human destiny. No other volume presumes to foretell the future — none dares to narrate the things that shall be hereafter but the Book of Inspiration. This is an attribute of the Bible, to which the Korans, the Zend-Avestas, the mythologies of Grecian and Roman superstition dare not so much as to pretend. The Book of All Ages, fearless of all scrutiny, challenging the chronicles of all nations, attempts the disclosure of all human destiny by giving us the faithful records of the past and the certain visions of the future. The times to come are written out with the unerring certainty of an Omniscient Eye, to which the past, the present, and the future are equally evident and certain. . . . As the telescope not only augments and brightens the visible constellations, but introduces us to suns and their systems invisible to the naked eye, so prophecy opens to our mental vision systems and operations of wisdom and power, of justice and grace, of such transcendent brightness and glory as to eclipse the most brilliant scenes that time has spread upon its canvas."

("The Millennial Harbinger," 1841, p. 6.)

Promises kept, covenants executed, prophecies fulfilled in the accomplished facts of history are demonstrations of the divine inspiration of the Bible, and of the truthfulness and faithfulness of God. The power of the demonstration is enhanced when we have a long chain of promises and predictions, reaching from the patriarchs thru the Hebrew prophets to Christ and his apostles, fulfilled in a long chain of facts by the people of Our Race, and fulfilled in some of its most important links in our own times and before our own eyes. It is impossible to assume that the links in this chain of prophecy were forged after the events. They are found in our most ancient and most sacred writings. They permeated the literature of the Christian world before their real significance clearly was understood. Now in this crisis of the ages when the enemy comes in like a flood, threatening to sweep away all faith in divine revelation, the Lord lifts up the standard of accomplished promises and fulfilled prophecies against him. Christ discloses the chief purpose of prophecy in this language to his disciples: "Now I have told you before it come to pass, that, when it is come to pass, ye may believe." (Jno. 14: 29.) The greatest events in the history of Our Race are reaching their culmination in our times. These events are the fulfilment of the promises given to our fathers that were confirmed by the mission and the work of Christ. If we ignore the promises and the prophecies we cannot perceive any fulfilment. But if we diligently compare the promises and prophecies with the facts in the history of our own people, the correlation between the prophecy and the history is so complete that the reason is convinced, and the mind is bound by the golden chain of truth. Accomplished facts fulfilling the word of God is the evidence needed in our times for Our Race that we may have an unshaken confidence in the God of our fathers. The normal interpretation of the promises and prophecies concerning the destiny of Israel fits so perfectly into the history of the Anglo-Saxons that no rational mind can doubt the fulfilment. They exhibit to the enlightened

understanding the omniscience of the God who declared the end from the beginning, and the whole course leading from the beginning to the end. None but he whose understanding is infinite could have foretold these things. None but he whose power is almighty could have accomplished what he promised. None but he whose purpose is unchangeable and whose love is eternal could have rescued his chosen people as he has done and is now doing. For all of this we give honor and glory to his adorable name.

The prophet Isaiah, whose lips at his call to the prophetic office were touched by one of the seraphim with a live coal from off the altar of God, was the willing messenger of the Lord of hosts to a heedless people. He uttered by inspiration two great prophecies, of paramount importance in man's earthly destiny, concerning the colonizing of the world. These oracles, declaring the purpose and will of the Almighty God, stand in striking antithesis to each other. They are so intimately related and so mutually dependent that they need to be studied together in order that we may have a clear and definite understanding of the meaning of each one. That their contrast may be apparent at once I here present the two prophecies together for ready comparison. The first is familiar to the reader of this book, as we have had reason and occasion for quoting it repeatedly. Study the language in each of them, and carefully consider what it means. These divine oracles merit a thuro investigation in the light of history.

Concerning the planting of Israel, the chosen of God, the race of the people, the champions of freedom, and the servant of Jehovah, destined under the Messiah to inherit the earth and to bless it with the liberty wherewith Christ makes them free, the great prophet, looking down the long vista of the future, said in words of glorious promise and immortal truth:

"In days to come shall Jacob take root;
Israel shall blossom and bud:
And they shall fill the face of the world with fruit."

(Isa. 27: 6.)

It may be well to recall right here that this great prophecy is but the development of the racial covenant given to Abraham concerning his multitudinous seed that should become "many nations," which in its renewal to Jacob promised to him "a Company of Peoples" and "a Company of Nations," and, as transmitted to Joseph, declared concerning his sons Ephraim and Manasseh, "Let them grow into a multitude in the midst of the earth," and reached its culmination in the blessing on Ephraim, "His seed shall become the fulness of the nations." (Gen. 17: 4; 28: 3; 35: 11; 48: 4, 16, 19.) This oracle of Isaiah was no new thought to the prophets of God. It had come down to them from the promises given to the fathers, which were recorded by Moses in the book of Genesis. It was a perennial thought; a never-dying promise. It flourished alike in the Patriarchal, the Jewish, and the Christian dispensations. The apostle Paul cherished it as the hope of Israel. He rejoiced that "the promise was to Abraham or to his seed, that he should be the heir of the world." (Rom. 4: 13.) Hence he delighted to contemplate "the fulness of Israel." (Rom. 11: 12.) He looked forward with joyful anticipations to the time when "the fulness of the nations, (promised to Jacob, Joseph, and Ephraim) may come in; and so all Israel shall be saved." (Rom. 11: 25, 26. Young's Translation.) These various statements of the great promise in the ethnical covenant explain and illustrate the meaning of the great prophecy of Isaiah in which he says: "They shall fill the face of the world with fruit." When the fulness of the nations of the stock of Abraham comes into the kingdom of Christ all Israel will be saved. Then the fulness of Israel will fill the face of the world with fruit. As the earth is the Lord's and the fulness thereof he has the right at the fulness of the times to give it to the fulness of Israel, the people whom he has chosen. Nothing can thwart nor delay this determined purpose of the Lord God Almighty. He said: "I will place salvation in Zion for Israel my glory." (Isa. 46: 13.)

But the chosen people of Israel always have had enemies in the nations of the Gentile world. Frequently they have been very bitter in their hostility to the selected race. The world-empires of the Gentiles hated them because in Israel so much power was given to the people, and the people were so greatly exalted. Concerning the planting of a race in which the people were of little account, and the nobles and the king were everything, where absolute despotism in both church and state reigned supreme, the prophet Isaiah spoke thus in the exhibiting the omniscience and the omnipotence of the Creator and the Governor of the world who hath measured the waters:

“Have ye not known? have ye not heard?
 Hath it not been told you from the beginning?
 Have ye not understood from the foundations of the earth?
 It is he that sitteth upon the circle of the earth,
 And the inhabitants thereof are as grasshoppers;
 That stretcheth out the heavens as a curtain,
 And spreadeth them out as a tent to dwell in:

“That bringeth princes to nothing;
 He maketh the judges of the earth as vanity.
 Scarce are they planted,
 Scarce are they sown,
 Scarce hath their stock taken root in the earth,
 When he bloweth upon them, and they wither,
 And the whirlwind taketh them away as stubble.”

(Isa. 40: 21-24.)

I have quoted the passage from the Revised Version, giving in the last sentence the marginal rendering, which is approved by our best biblical critics. The Variorum Teacher's Bible says that Doctors Ewald and De Wette translate as follows: “Scarcely are they planted, scarcely are they sown, scarcely hath their stock taken root in the earth, when he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble.” Dr. Delitzsch translates it thus: “They are hardly planted, hardly sown, their stem has hardly taken root in the earth, and he only blows upon them, and they dry up, and the storm carries them away like stubble.”

Dr. J. A. Alexander in his "Commentary on Isaiah" says:

"Gesenius and the later German writers all agree that the compound phrase has here the sense of *scarcely*. Yes and no are here combined to express the idea of uncertainty, as if he had said, they are and are not sown, planted, etc., that is, when they are scarcely sown, or when it is still doubtful whether they are sown."

The judicious Dr. Nagelsbach in "Lange's Isaiah" approves this rendering in his exegetical and critical comments on the 24th verse in which he says:

"In order to make still more impressive the nothingness of men of might as compared with the Almighty, a series of drastic images is used to paint the completeness and throneness of that bringing them to nought of which verse 23 speaks. The sense is: both their planting and the scattering of their seed, and their taking root is not yet completed, when he has already blown on them, and they wither. Or more plainly: they are hardly planted, hardly sown, hardly rooted, but he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble. Like the Simoon of the desert causes the young green herb to wither suddenly, so the Almighty suddenly withers the mighty ones and the wind-storm carries them off."

This language of the great prophet Isaiah has a definite meaning and a specific historical reference. A comparison with the antithetical prophecy concerning the rooting of Jacob and the blossoming and budding of Israel will aid us in understanding its real significance. It should have a clearly defined application. It is not some vague generalization of the punishment of the wicked that may be applied to anything and everything that befalls them in the way of chastisement. The language is too specific for such an interpretation. The antithetical passage concerning Jacob's taking root is the clue to the meaning of this passage. The planting of Jacob in the land of the covenant and his taking root therein is permanent. The chosen people are not uprooted any more. God plants them in the place which he appoints for them, "that they may dwell in their own place, and be moved no more." (II. Sam. 7: 10.) In the place where they take root, there they keep rooted. It is impossible to uproot them and remove

them, for the everlasting covenant which God made with King David, ordered in all things and sure, declares that they shall "be moved no more." No hostile power can waste them, nor afflict them, nor remove them. Rooted permanently in the land of the covenant they remain there, till blossoming as the lily, sending forth their roots as the forests of Lebanon, their branches spread abroad. "They passed over the sea." (Isa. 16: 8.) They take root in new lands, in new continents. They continue repeating this process thru the centuries and the ages till they fill the face of the world with fruit. This is the divine scheme concerning the development and the destiny of Israel. But this is no easy task. Jacob encountered opposition in his effort to colonize the New World and other lands. In fact, other people of rival races got the start of him, and seemed to have a decided advantage over him. While the rooting of Jacob is permanent, the planting and sowing and rooting in this antithetical prophecy is transient. "Scarcely were they planted, scarcely were they sown, scarcely had their stock taken root in the earth, when he bloweth upon them and they wither." The prophecy relates to a planting and sowing and rooting on a grand scale. It is according to the express language of the prophet "in the earth." It was a planting and a sowing and a taking root in the earth in order to the filling up of the earth with the seed of their race, and thus taking and holding the full possession of it.

The language in this prophecy does not relate to all men, but to a certain race. As the stock of Israel abides while this stock withers, and is swept away with a whirlwind, this prophecy cannot apply to Israel, but is expressed so as to manifest its contrast to the prophecy concerning the planting and rooting of Israel. It applies, as stated by the prophet, to the princes and the judges of the earth. It is not applicable to all the princes and the judges of the world, but to those who were its princes and its judges at a particular time. It was the time of their planting and sowing and taking root in the earth.

Scarcely were they planted. Scarcely were they sown. Scarcely had their stock taken root in the earth. They were planted, but hardly planted. The planting was not yet completed. They were sown, but hardly sown, for the sowing was not yet finished. Their stock had taken root in the earth, but it was hardly rooted, for it had not yet gained a firm hold on the soil. The stock that was taking root was that of the princes and the judges of the earth. "Ye know that the rulers of the Gentiles," said the Messiah, "lord it over them, and their great ones exercise authority over them." (Mat. 20: 25.) It was the planting and the sowing and the taking root in the earth of the stock of just such rulers and lords as Christ described. They are not the kind of princes and judges that Christ admires, for he said to his disciples: "Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant." (Mat. 20: 26, 27.) True greatness comes from service rendered in love for the good of others. The Gentiles knew nothing of this kind of greatness. They could not appreciate the principle of it. They prized authority for its own sake, and delighted to lord it over their subjects. The time had come in the history of the world when those princes and judges of the earth who gloried in autocratic power were planting their race, were sowing their seed, were rooting their stock in the New World that they might gain the supreme power over the whole earth. The Messiah was familiar with this great prophecy of Isaiah concerning the planting of the princes and judges of the earth. Men of this stripe had gained the authority in Judea. The sayings of Christ gave them offense. But he in allusion to this prophecy of Isaiah concerning the planting and destruction of such men said: "Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit." (Mat. 15: 13, 14.) This principle governs the development of the king-

dom of Christ. It is executed by the supreme powers of the universe with the might of omnipotence. The apostle Paul evidently referred to this prophecy of Isaiah and this saying of Christ in his declaration: "We speak wisdom among them that are fullgrown: yet a wisdom not of this age, nor of *the rulers of this age, who are coming to nought.*" (I. Cor. 2: 6.) This age with its false principles and despotic rulers will pass away, and the Messianic age will be established in full power and transcendent glory.

The prophecy of Isaiah relates to a great crisis in this age when the princes and the judges of the earth made a supreme effort to extend and perpetuate their power. "The rulers of this age are coming to nought," because God "bringeth princes to nothing: he maketh the judges of the earth as vanity." The Hebrew word for vanity in this passage is very expressive. It is *tohu*, the word used by Moses to describe the chaotic state of the world at the creation. "The earth was waste," "without form." It indicates chaos, confusion, emptiness, desolation. It is expressive of the most direful ruin. The use of this word in this prophecy is a manifest allusion to the chaotic condition of the world in the beginning. Dean Alford in his comment on the passage in Genesis says:

"At a certain time, or, as first created, the earth—that which we now know and inhabit, but then in embryo, in chaos, was waste and empty, literally wasteness and emptiness. In the Hebrew, the words have not only much the same meaning, but also a kindred sound; *tohu va bohu*. Besides this, darkness was upon the face of the deep—the abyss of waters which enveloped the waste earth. The word thus rendered is derived from a root signifying *perturbation, commotion*—a raging deep of wild waters and storm." ("Commentary on Genesis," p. 2.)

Keep in mind that this is the imagery before the mind of the prophet when he declares that God "maketh the judges of the earth as *tohu*," like the world in its original chaotic state, "a raging deep of wild waters and storm." This is indicated by the language of Isaiah himself when he says that the Almighty "bloweth upon them and they wither, and the

whirlwind taketh them away as stubble." While the language of Christ concerning the rooting up is generic, relating to "every plant which my heavenly Father planted not," the language of Isaiah is specific, for it relates to the princes and the judges of the earth at the time of their planting their stock in the earth. The statement of Paul that "the rulers of this age are coming to nought" is the enunciation of a general principle, which Isaiah first states, and then makes a special application of it. It relates to the era of crisis in the history of the world when the princes and the judges of the earth were planting and sowing and causing their stock to take root in the earth. "Hardly were they planted, hardly are they sown, hardly hath their stock taken root in the earth, when he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble." The princes are brought to nothing. He committeth the judges of the earth to *tohu*, "a raging deep of wild waters and storm," for "he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble." But in antithesis to this, the stock of Israel is planted and takes deep root. Their seed is sown for God in the earth, and brings forth an abundant harvest. They send forth their branches over the sea. They blossom and bud, and fill the face of the world with fruit. If the one prophecy refers to the elect race and its prolific increase thruout the world, as is manifest; then the other prophecy, its antithesis, refers to another race and its uprooting in the world at the time of its planting. No one can study to advantage the one prediction and ignore the other. That Israel may be rooted, his enemies are uprooted. That the chosen people may abide and fill the world, the princes and the judges of the earth are taken away. "He bloweth upon them, and they wither, and the whirlwind taketh them away as stubble." (Isa. 40: 24.) The psalmist in his celebration of the righteous judgment of Jehovah exclaimed with gratitude:

"Thou didst cause sentence to be heard from heaven;
The earth feared and was still,

When God arose to judgment,
 To save all the meek of the earth.
 Surely the wrath of man shall praise thee:
 The residue of wrath shalt thou gird upon thee. . . .
 He shall cut off the spirit of princes:
 He is terrible to the kings of the earth." (Psa. 76: 8-10, 12.)

He takes delight in strengthening and protecting his chosen people, for which King David, a man chosen and exalted from among the people, praised him with gladness. In one of his most magnificent psalms he said:

"Ascribe ye strength unto God:
 His excellency is over Israel,
 And his strength is in the skies.
 O God, thou art terrible out of thy holy places:
 The God of Israel, he giveth strength and power unto his people.
 Blessed be God." (Psa. 68: 34, 35.)

Jehovah is a God of judgment. He remembers his covenant, he keeps his promises, he executes his judgments in appalling destruction upon those who assail his people. "Blessed are all they that wait for him." (Isa. 30: 18.)

The prophet Isaiah treats chiefly of God's dealings with Israel, their iniquity, their punishment, their exile, their chastisement, their wanderings, their planting, their redemption, their development, their blossoming and budding, and their filling the face of the world with fruit. Other races and nations are dealt with chiefly thru their contact with Israel. As he foretells that Israel should colonize the earth, inherit the desolate heritages, and fill the face of the world with fruit, it is reasonable to expect that he would foretell the destruction of the power which was the greatest obstacle to Israel's colonial development. This he does in the prophecy before us. Jehovah brings the princes to nothing, and makes the judges of the earth as vanity, emptiness, desolation. "Princes" and "judges of the earth," considered by themselves, do not make the language specific, for many nations in every age, have had their princes and judges. It is "princes" and "the judges of the earth" in their opposition to Israel at the time of the planting

and sowing of these lords of the Gentiles, when their stock had scarcely taken root in the earth, that makes the language specific, that limits it to a particular race at a decisive epoch in the history of the world. Scarcely were they planted, scarcely were they sown, scarcely had their stock taken root in the earth when "THE LORD SENT HIS WIND AND SCATTERED THEM." (Inscription on English medal.)

According to the sure covenant with King David, arranged in all things, God planted his people Israel in the place which he appointed and prepared for them, in the Islands of the West at the end of the Old World, in Britain, the land of the covenant. Here they took deep root in the land. Here they grew. Here they blossomed and budded. Here they brought forth fruit in abundance. Thence their branches spread abroad, and passed over the sea. It may be well to reproduce here the very language of the everlasting covenant, ordered in all things and sure, as far as it relates to the planting of the chosen people. God said to David:

"I will appoint a place for my people Israel,
 And will plant them,
 That they may dwell in their own place,
 And be moved no more,
 Neither shall the children of wickedness afflict them any more,
 As at the first,
 And as from the day that I commanded judges to be over
 My people Israel." (II. Sam. 7: 10, 11.)

We investigated the scriptural teaching concerning the land of the covenant and its fulfilment in the former chapter. It now remains that we should call more especial attention to that feature of the covenant, in which all things were ordered of God, that guaranteed to the chosen people protection from their enemies and security in their new home. While the two records of the covenant are essentially the same they differ slightly in this part of it. In Samuel it reads thus: "Neither shall the children of wickedness *afflict* them any more, as at the first." In Chronicles it reads thus: "Neither shall the children

of wickedness *waste* them any more as at the first." (I. Chron. 17: 9.) A comparison of the two expressions shows that it was such an affliction as wasted the people. The next clause shows that it was such an affliction or wasting as the people repeatedly endured during the times of the judges when they were brought into servitude to foreign oppressors. God guarantees to his people Israel, planted in the land of the covenant, immunity from the invasion and oppression of foreigners. Since the different tribes landed in the British Islands and were gathered into one nation no foreign enemy has been able to land a hostile army on their shores, and establish an oppressive servitude in the land, as was done in Palestine under the judges. The stormy English Channel is a far better protection to the land of the covenant than triple lines of fortresses and thousands of cannon and armed hosts of brave men. According to the promise in the racial covenant the land of the covenant is protected by "the deep that coucheth beneath." (Deut. 33: 13.) This is one of its divine blessings. It is a land of islands, and always is guarded by the stormy sea. This distinguished characteristic of the British Islands has been noted frequently by the English poets. Lord Byron was proud to claim it as his birthplace. He said:

" Yet was I born where men are proud to be,
Not without cause; and should I leave behind
The inviolate island of the sage and the free,
And seek me out a home by a remoter sea."
(*"Childe Harold,"* Cantos IV, VIII.)

It is as Byron designates it, "The inviolate island of the sage and the free," because the Almighty in his everlasting covenant concerning it promised that his people Israel should dwell in it as their own place, and be moved no more from it, and that the children of wickedness should not waste them any more. It is inviolate because Nature, and the God of Nature, and the people whom he hath chosen for himself protect it. This inviolate characteristic of the island profoundly impressed

the mind of the immortal Shakespeare, who gives this eloquent utterance to his patriotic thoughts and sentiments concerning it:

“ This England never did, nor never shall,
Lie at the proud foot of a conqueror,
But when it first did help to wound itself.
Now these her princes are come home again,
Come the three corners of the world in arms,
And we shall shock them. Nought shall make us rue
If England to itself do rest but true.”

(King John, Act V, Scene 7.)

This strong language of the great poet only develops the thought expressed in the everlasting covenant of the everlasting God concerning the place which he appointed for the planting of his people Israel, wherein they should dwell and from which they could never be moved. No one could pluck them up and root them out from this land given to them by the God of Nature, the God of the covenant, and the God of hosts. No armed foes could conquer his invincible people, nor invade their inviolate island-home. History has confirmed what the covenants promised, that the Islands of the West should become the home of the elect race, and the asylum of the saints of the Most High fleeing from persecution.

“ And the woman fled into the wilderness,
Where she hath a place
Prepared of God, that there they may nourish her
A thousand two hundred and threescore days.
And there were given to the woman the two wings
Of the great eagle,
That she might fly into the wilderness
Unto her place,
Where she is nourished for
A time, and times, and half a time,
From the face of the serpent.” (Rev. 12: 6, 14.)

If the chosen people of Israel were planted in the British Islands, as we have seen, then in the antithetical prophecy concerning the planting of the princes and the judges of the earth, and their stock taking root in the earth, and their

destruction by the blast of the Lord that withered them, and the whirlwind of the Almighty that swept them away as stubble, we find a description of the catastrophe that destroyed the enemies of mother Israel in their assault upon her in the land of the covenant, the place appointed for her by Jehovah, prepared for her from the beginning by the Creator, and defended, according to his own covenant of promise, by the Almighty. The identity of Israel with Our Race and the planting of Israel in the British Islands gives the clue to the identity of the enemies of Israel whose stock had scarcely taken root in the earth when they were withered by the blast of the Almighty, and destroyed by his devouring whirlwinds, "fulfilling his word."

Just one great event in the history of the world fulfilled in every respect this grand prophecy by Isaiah. It was a crisis in the ages that introduced a new era in the historical development of the chosen people of Israel. The catastrophe is known in history as the Destruction of the Spanish Armada. The events which led up to it, the time of its occurrence at the planting of rival races in the New World, the destruction itself, the power by which it was completed, and the results which followed from it—each and all accord with this prophecy when compared with the antithetic promises given to the chosen people in the racial covenant. The Spanish nobles had planted their colonies in the New World. They had sown the men of their race in distant lands. But scarcely had their stock taken root in the earth, when they were withered by the blast of the Almighty, and swept away as stubble by his devastating whirlwind. The result of this destruction was the secure planting of the Anglo-Saxons, the promised remnant of Israel, in the New World, and the establishment of their flourishing colonies thruout the earth.

In exhibiting the application of this oracle of God to the decisive event in the great crisis of modern history, I will not attempt to tell the tale lest some persons might suspect me of

wording it to suit the prophecy. But I will present conclusive testimony from our standard authors and historians. This evidence will not be questioned by any unbiased mind. We need to understand what are the facts in the case. It is our solemn duty to compare them with the great prophecy concerning this stupendous crisis in the affairs of men. The perspective view of the seer, inspired of God, indicates that it is one of the lofty mountain peaks, seen from afar, of human history and destiny. It was great in the eye of God. It becomes greater and greater in the eyes of men as we study it in the light of the marvelous developments springing from it. God himself in his prophetic word has marked it as great. The Almighty himself by the amazing displays of his omnipotent power in the "stormy wind fulfilling his word" and executing his judgment has made it transcendently great forever.

By the stupendous facts of history manifesting the way of his providence, the Almighty God, according to his promises in the racial covenant made with the fathers, is giving the world to the people of his own choice, the people who believe in truth and the might of right, who love personal freedom, and cling fondly to their homes. The Judge of all the earth has decided that they are the fittest to survive. Men of discernment already are perceiving that the world is destined to become Anglo-Saxon. A recent French writer, M. Prevost-Paradol, says, as quoted in "Our Race":

"The world will not be Russian, nor German, nor French, Alas! nor Spanish. For it can be asserted that, since the great navigation has given the whole world to the enterprise of the European races, three nations were tried, one after the other, by fate, to play the first part in the fortune of mankind, by everywhere propagating their tongue and blood, by means of durable colonies, and by transforming, so to say, the whole world to their own likeness. During the sixteenth century it was rational to believe that Spanish civilization would spread all over the world; but irremediable vices soon dispersed that colonial power, the vestiges of which, still covering a vast space, tell of its ephemeral grandeur. Then came the turn of France; and Louisiana and Canada have preserved the sad remembrance of it. Lastly, England came forward. She definitely accomplished the

great work: and England can disappear from the world without taking her work with her—without the Anglo-Saxon future of the world being sensibly changed."

A man of the world may say that three of the great European nations were tried, one after the other, by fate: but the believer in the Bible as a revelation of the thoughts of God, who studies the promises in the ethnical covenant and their fuller development by the Hebrew prophets, and compares them with their accomplishment in the facts of history, will say that these three nations were tried by the Lord God Almighty in his providential government of the world. Two of the races were rejected because of their unfitness for accomplishing the divine work in the world. The infinite mind perceived this unfitness from the beginning, and the possibility of fitting the people of Israel thru teaching and training and chastisement and discipline for ages for accomplishing his work, and consequently he chose them for this purpose, and announced his election of them in the promises given to the fathers. The history of the ages is demonstrating the wisdom of the choice which he made.

Dr. Josiah Strong, after quoting from "Our Race" the above extract in "The New Era," adds these significant words, worthy of all acceptance:

"Each of the three great races of antiquity (Hebrew, Greek, and Roman) developed a remarkable centrifugal tendency, a movement outward, which was essential to the fulfilment of its high mission. This same tendency has made the Anglo-Saxon the great colonizing race of the ages; and in fulfilment of its mission this race is carrying its civilization, like a ring of Saturn,—a girdle of light,—around the globe."

("The New Era," p. 69.)

This as we now can perceive is the result of the manifest verdict of the Almighty in the destruction of "The Invincible Spanish Armada" by the fierce blasts of his mighty storms, and the resistless sweep of his devouring whirlwinds. The motive for this immense naval expedition was the destruction of Protestantism and the subjugation of the liberty-loving race

of people who were its chief supporters. "The Encyclopædia Britannica" says of Philip, the King of Spain :

"His principal motive for this enterprise was the desire to strike a decisive blow at the Protestant faith, of which England was then the bulwark."
(Article "Armada," Vol. II, p. 476. 9th Edition. Stoddart.)

John Lothrop Motley in his great "History of the United Netherlands" says :

"Philip had been withdrawing more and more into seclusion and mystery as the webwork of his schemes multiplied and widened. He liked to do his work assisted by very few confidential servants. His midnight council—*junta de noche*—for thus, from its original hour of assembling, and the air of secrecy in which it was enwrapped, it was habitually called—was a triumvirate. . . . In their hands was the vast correspondence in which all the stratagems for the subjugation of Protestant Europe were slowly and artistically contrived. Of the great conspiracy against human liberty, of which the Pope and Philip were the double head, this midnight triumvirate was the chief executive committee. . . . The king had a fixed purpose to subdue Protestantism and to conquer the world; but the plans for carrying the purpose into effect were developed by subtler and more comprehensive minds than his own." (Vol. II, pp. 458, 459.)

Sir Edward S. Creasy, Professor of Ancient and Modern History in University College, London, in his great book on "The Fifteen Decisive Battles of the World," one of which was the Defeat of the Spanish Armada, says:

"Thruout continental Europe, the Protestants, discomfited and dismayed, looked to England as their protector and refuge. (Compare this historical statement with the symbolism of prophecy: "The woman fled into the wilderness, where she hath a place prepared of God.") England was the acknowledged central point of Protestant power and policy, and to conquer England was to stab Protestantism to the very heart. Sixtus V, the then reigning pope, earnestly exhorted Philip to this enterprise. And when the tidings reached Italy and Spain that the Protestant queen of England had put to death her Catholic prisoner, Mary Queen of Scots, the fury of the Vatican and Escorial knew no bounds. Elizabeth was denounced as the murderous heretic whose destruction was an instant duty. . . . The pope bound himself to contribute a million of scudi to the expenses of the war: the money to be paid as soon as the king had actual possession of an English port. Philip, on his part, strained the resources of his vast empire to the utmost. The French Catholic chiefs eagerly coöperated with him. In the sea-ports of the Mediterranean, and along almost the whole

coast from Gibraltar to Jutland the preparations for the great armament were urged forward with all the earnestness of religious zeal as well as of angry ambition." (P. 224.)

Two principles, embodied in two races, were striving for the mastery of the world. Which will prevail? Which kind shall be planted? Which seed shall be sown? Which stock shall take root in the earth? Which race shall blossom and bud? Whose branches shall spread? Which breed of men shall multiply as the fishes increase? Which nation shall grow into a multitude in the midst of the earth? Which people shall fill the face of the world with fruit? Which sort of government shall prevail? Whose colonies will grow into an assembly of peoples and a company of nations? Which religion will dominate the world? These are the issues as presented in the antithetical prophecies of Isaiah when compared with the promises in the ethnical covenant given to the fathers. By the very presentation of these issues, the prophecy, in the light of illustrative passages of scripture, points out the great crisis in history to which it refers. Which power shall dominate the world, Protestantism or Catholicism? England or Spain? the free people of Israel or the despotic judges of the earth? Shall the world advance under the blessings of Anglo-Saxon liberty, or succumb to the horrors of the Spanish inquisition? Shall personal faith in the risen Christ and universal enlightenment of the people triumph? or shall a gross perversion of the gospel of Christ and a blind superstition intensified by the bigotry of ages settle like a pall of impenetrable darkness over the world? Shall mother Israel escape in her flight from the serpent? or shall the turbid flood of persecution which he pours forth out of his mouth after her carry her away? Shall the racial covenant of promise be fulfilled, and the chosen people of Israel develop into a Company of Peoples and a Company of Nations? or shall the great image of the world-empires of the Gentiles tread down all nations, and crush the world under its imperial feet of iron and clay?

Shall the little stone cut out of the mountain of continental Europe without hands, the land of the covenant, blessed of Jehovah for "the deep that coucheth beneath," be able to resist and withstand the advance of the colossus of the Gentiles? "Britain is a world by itself." God planted the chosen people therein that they might dwell alone, and not be reckoned among the Gentiles. The Almighty guaranteed their protection therein, and he is able to execute his covenant and to defend his hidden ones according to his promise.

"There is none like unto God, O Jeshurun,
 Who rideth upon the heaven for thy help,
 And in his excellency on the skies.
 The eternal God is thy dwelling place,
 And underneath are the everlasting arms:
 And he thrust out the enemy from before thee,
 And said, Destroy.
 And Israel dwelleth in safety,
 The fountain of Jacob alone,
 In a land of grain and new wine;
 Yea, his heavens drop down dew.
 Happy art thou, O Israel:
 Who is like unto thee, a people saved by Jehovah."

(Deut. 33: 26-29.)

In vain are all the plottings of the pope and the haughty king of the Gentiles. In vain are all the armaments of "The Invincible Armada" for the assault on Britain, the island of the covenant, for the decree of the Lord God Omnipotent is this: "Israel dwelleth in safety." That they may dwell in safety he watcheth over them and rideth upon the heaven for their help. The poet sang the truth:

"Behind the dim unknown,
 Standeth God within the shadow, keeping watch above his own."

(Lowell.)

According to divine promise, and divine covenant, and divine prophecy Israel is the heir of the world. God had hidden Israel in a secure place for safe-keeping. God had planted Israel in the Islands of the West that he might sow them for

himself in the earth, even in far countries. God has promised to protect them in their home, and guaranteed that no man shall uproot them and remove them from it. He has weapons of warfare at his command that no human power can withstand. Listen to what he says concerning his resources, O thou fearful one:

“Hast thou entered into the treasures of the snow,
 Or hast thou seen the treasures of the hail,
 Which I have reserved against the time of trouble,
 Against the day of battle and war?
 By what way is the light parted,
 Or the east wind scattered upon the earth?
 Who hath cleft a channel for the waterflood,
 Or a way for the lightning of the thunder.”

(Job 38: 22-25.)

The Almighty God, the Creator of the heavens and the earth, has unlimited resources. The whole realm of nature is at his disposal. The wide sea, and the narrow channel which he cleft for the waterflood, that he might sever the land of the covenant from the rest of the world, the stormy winds fulfilling his word, the treasures of the snow and the hail fiercely hurled in wild tempests of wrath, the destroying whirlwind with its flashing lightnings and its crashing thunders, he has reserved against the time of trouble, against the day of battle and war. Fear not, O Israel, for thy God is thy protector! Not a single ship of the Invincible Armada shall enter a harbor of thine in safety! Not a single soldier of the tens of thousands assailing thee shall raise a hostile banner on thy shores, for thy God, the Almighty, has promised to guard thee!

When the destiny of the world and the faithfulness of the Almighty God are involved in fulfilling his covenants of promise, do not think it strange that the prophet inspired of God should foretell the conflict and its result thru the letting loose of the hidden forces of the Almighty for the protection, according to his promise and covenant, of his “hidden ones” planted and rooted in the Island of the Covenant. Of the paramount importance of this event, the great historian, James Anthony

Froude, says in his "History of England," from which we will make frequent extracts :

"The action before Gravelines of the 30th of July, 1588, decided the largest problems ever submitted in the history of mankind to the arbitrament of force." (Vol. XII, p. 556.)

This was the decisive battle that checked the gigantic strides of the huge colossus of Rome and Spain over the earth. If we project the great image of the world-empires of the Gentiles which Nebuchadnezzar, the King of Babylon, saw, across the map of Europe as it was developed in history, the feet of the great image will be represented by Spain and France. Each of these powers was represented in the Invincible Armada. When the English navy assailed the Spanish Armada in the English Channel, the little stone that was cut out of the mountain without hands struck the image upon its feet. The prophet Daniel said to him who was the head of gold of this great image: "Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces." (Dan. 2: 34.) The word which is translated smote is a Chaldee word akin to the Hebrew word that means "to strike the hands together, to clap." It denotes a repeated stroke, corresponding to our words to beat, to pound. The fatal stroke is not delivered on the head, but on the feet. The feet were part of iron and part of clay, and had in them much of the strength of the iron. So it requires a repeated stroke, a great deal of beating and pounding, to break them in pieces. The stroke at Gravelines cracked the feet, but did not break them. The great image of Gentile empire was still able to stand. Even yet it is standing, altho greatly weakened in power. It is unable to stamp any more nations under its feet. The stone cut out of the mountain without hands is "the stone of Israel." Jacob in blessing Joseph said to him as translated by Leeser:

"His bow abode in strength,
And his arms and his hands remained firm.

From the hands of the mighty God of Jacob,
 From there thou becamest the shepherd,
 The stone of Israel." (Gen. 49: 24.)

According to the racial covenant of promise Joseph becomes the stone of Israel. Joseph becomes the promised Company of Peoples and the Company of Nations. Joseph becomes a multitude in the midst of the earth. Joseph becomes the fulness of the nations. The empire that is designed by the Almighty to rule the world is the empire of Joseph. But Joseph is the stone of Israel. The prophet Daniel declared that "the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2: 35.) This is the kingdom of the fulness of Israel. In the defeat of the Spanish Armada the heroes of England were the sons of Joseph. Their arms and their hands were made strong by the hands of the mighty God of Jacob. Their cannon abode in strength thruout the terrific conflict. When their powder and ball were about exhausted the Almighty took the fighting into his own hands and completed the victory by the might of the tempests of his wrath.

But let us proceed cautiously, and take heed to the testimony of candid historians. At the beginning of this era the children of Joseph were not planted beyond the Islands of the West, the land of the covenant, made secure to them by a divine compact for a permanent home. It was yet to become the father-land of the elect race scattered and sown over the earth. The expansion of England not yet had begun. The colonies of Israel not yet had gone forth into the desolate heritages of the earth. Israel had been planted in "the Sacred Islands of the West." Happy art thou, O Israel, for thou, blessed of God, hast a secure home in the Islands of the Blessed. Israel had taken deep and firm root therein. But not yet had Israel blossomed and budded. Not yet had her branches spread abroad and passed over the sea. The God of Israel who led them was biding his appointed time for planting them

in the New World. In the first place the footing of Rome and Spain in the New World must be broken. God did not plant the elect race of Joseph in America till the stone of Israel, cut out of the mountain without hands, had smitten the image of the world-empires of the Gentiles on its feet, and had broken its foothold on the New World. Sir Edward Creasy, in the work from which we have quoted already, says:

“The England of our days is so strong, and the Spain of our days is so feeble, that it is not easy, without some reflection and care, to comprehend the full extent of the peril which England then ran from the power and ambition of Spain, or to appreciate the importance of that crisis in the history of the world. We had then no Indian or Colonial empire save the feeble germs of our North American settlements, which Raleigh and Gilbert had recently planted. Scotland was a separate kingdom; and Ireland was then even a greater source of weakness, and a worse nest of rebellion than she has been in after times.”

(“The Fifteen Decisive Battles of the World,” p. 220.)

But with many elements of weakness, with various sources of distraction and dissension, England was strong in the protection of the God of the covenant. The chosen people at that time furnished a special illustration of the general truth proclaimed by King David, the sweet singer of Israel. He said truly in delineating the security of the righteous:

“The salvation of the righteous is of Jehovah:
He is their stronghold in the time of trouble.
And Jehovah helpeth them, and rescueth them:
He rescueth them from the wicked, and saveth them.
Because they have taken refuge in him.” (Psa. 37: 39, 40.)

The people of England at that time took refuge in Jehovah and found the protection in him which he had guaranteed to them in the everlasting covenant, ordered in this thing and sure. The Almighty never fails to do as he has promised to do. His decree concerning his people planted in the land of the covenant is this, and it is immutable and eternal:

“Neither shall the children of wickedness waste them any more.”
(I. Chron. 17: 9.)

J. R. Seeley, regius professor of modern history in the University of Cambridge, in his lectures on "The Expansion of England" says:

"It seems to us clear that we are the great wandering, working, colonizing race, descended from sea-rovers and Vikings. The sea, we think, is ours by nature's decree, and on this highway we travel to subdue the earth and to people it. (Let me remind the reader here that this, according to the Hebrew prophets, is Israel's prophetic destiny under the decree of the Almighty God.)

"And yet in fact it was only in the Elizabethan age that England began to discover her vocation to trade and to the dominion of the sea." (P. 80.)

"It is true that we made a promising commencement. A ship from Bristol was absolutely the first to touch the American Continent, so that there were English sailors who saw America proper a year or so before Columbus himself. But we fell behind again. Among nations of maritime renown whether in war, discovery, or colonization, before the time of the Spanish Armada England could not pretend to take any high rank. Spain had carried off the prize, less by merit than by the good fortune which sent her Columbus." (PP. 82, 83.)

Altho the islands of the New World were discovered by Columbus in 1492 and the continent in 1497 by Cabot, yet the Almighty carefully guarded the shores of North America against the intrusive settlements of any Europeans till he had a people fitted for the great task before them. He sifted the elect race in shifting them to and fro among the nations before he planted them in Britain, the land of the covenant. Then he sifted the select seed in order to find the people most suitable for his purpose in planting North America. He guarded its shores with the eye of omniscience and the arm of omnipotence for more than a century after the discovery of America by Europeans, that no people might take the land which he was holding in reserve for his chosen ones. He sifted an elect race and an elect nation to find a few elect persons peculiarly fitted for the new work which he was about to begin in planting a new nation in a new world. He chose the Puritans as best adapted to his special purpose and planted them in New England. He selected the Huguenots from the French nation. Having culled the choicest seed from the elect race he sowed

it along the western shore of the North Atlantic Ocean. Here the precious seed germinated, took deep root, and sprang up into scattered colonies. Concerning them Jehovah said:

“I will gather her that is driven away,
And her that I have afflicted;
And I will make her that was cast far off a strong nation.”
(Mi. 4: 6, 7.)

This “strong nation” of Micah’s prophecy is the United States of America. The Puritans and the Huguenots were driven away and afflicted. They were cast far off from their native lands. They “passed over the sea,” and were planted in a new world. God designates them as “the Branch of My Planting, the Work of My Hands,” and declared the great purpose which he had in view in these words, “that I may be glorified.” (Isa. 60: 21.) The divine scheme of prophetic chronology indicates the year 1620 as an important era in the development of the divine purposes, and history confirms the accuracy of the date in the birth of New England at that time. How this prophetic date is ascertained is shown in another chapter. Micah’s prophecy concerning the “strong nation” is similar to that of Isaiah, each referring to the Pilgrim Fathers and the “strong nation” which grew from them as they grew “into a multitude in the midst of the earth.” Each prophecy is in development of the racial covenant of promise in which the patriarch Jacob said to Joseph concerning Manasseh:

“He shall become a people, and he shall be great.”
(Gen. 48: 19.)

The great people of Manasseh becomes the strong nation. Compare these oracles with this one of Isaiah:

“The little one shall become a thousand,
And the small one a strong nation:
I Jehovah will hasten it in its time.” (Isa. 60: 22.)

The time appointed of God for the birth of this nation in a day is, as we have seen, 1776 A. D. God has ages in which to work, and he is patient because he is eternal. He moves

onward in the accomplishment of his grand purposes as fast as his chosen people are capable of entering into their realization. The human mind can perceive his purposes, revealed in the Bible, as they approach their culmination. Then we understand the mystery that had been hidden from ages and generations, but is now made known to his chosen people by the accomplished facts of history fulfilling the promises given to the fathers.

England's great rival had preceded her in planting colonies in the New World, and in taking the dominion of the Western Continent. The very seas she claimed as her own, so that the ocean was called the Spanish main. But Providence had diverted the rapacious Spaniards from the eastern coast of North America. The greed of gold and the spoils of war had impelled them forward into the rich kingdoms of Mexico and Peru in Central and South America.

John Richard Green in his "History of the English People" says:

"There was little in the circumstances which attended the first discovery of the Western Continent that promised well for freedom. Its one result as yet was to give an enormous impulse to the most bigoted and tyrannical among the powers of Europe, and to pour the gold of Mexico and Peru into the treasury of Spain. But as the reign of Elizabeth went on the thoughts of Englishmen turned again to the New World. A happy instinct (was it not rather a divine Providence?) drew them from the first not to the southern shores that Spain was conquering, but to the ruder and more barren districts of the north. In 1576 the dream of finding a passage to Asia by a voyage round the northern coast of the American continent drew a west-country seaman, Martin Frobisher, to the coast of Labrador; and, foiled as he was in his quest, the news he brought back of the existence of gold mines there set adventurers cruising among the icebergs of Baffin's Bay. Elizabeth herself joined in the venture; but the settlement proved a failure, the ore which the ships brought back turned out to be worthless, and England was saved from that greed of gold which was to be fatal to the energies of Spain. . . . Frobisher's venture had shown the readiness of Englishmen to defy the claims of Spain to the exclusive possession of America or the American seas. They were already defying these claims in a yet more galling way. Four years after Elizabeth's accession the Channel swarmed with 'sea-dogs,' as they were called, who sailed under letters of marque from Condé and the Huguenot leaders, and

took heed neither of the complaints of the French Court nor of their own Queen's efforts at repression. Her efforts broke above all against the national craving for open fight with Spain, and the Protestant craving for open fight with Catholicism. If the Queen held back from any formal part in the great war of religions across the Channel, her subjects were keen to take part in it.

"The Papal decree which gave the New World to Spain, the threats of the Spanish King against any Protestant who should visit its seas, fell idly on the ears of English seamen. Philip's care to save his new dominions from the touch of heresy was only equaled by his resolve to suffer no trade between them and other lands than Spain. But the sea-dogs were as ready to traffic as to fight. The Puritanism of the sea-dogs went hand in hand with their love of adventure. To break thru the Catholic monopoly of the New World, to kill Spaniards, to sell negroes, to sack gold-ships, were in these men's mind a seemly work for 'the elect of God.' The name of Francis Drake became the terror of the Spanish Indies. In Drake a Protestant fanaticism went hand in hand with a splendid daring."

(Vol. II, pp. 423-425.)

Explain it as you will, these men regarded themselves as "the elect of God." And such they were. With all their faults before men and their sins before God, they were still his elect, chosen for accomplishing his purposes in the world. They were men of like passions with us. They were men of Our Race, the elect race. In some way or other they knew their election of God. This made them utterly reckless of danger, and the irresistible heroes of God in battle. The arms of their hands were made strong by the hands of the Mighty One of Jacob.

To Abraham God had given the promise of many nations. "Thou shalt be the father of a multitude of nations" (Gen. 17: 4), was the promise of God in the racial covenant given to him. This promise involved the heirship of the world, for the apostle Paul in referring to it said: "Not thru the law *was the promise to Abraham or to his seed that he should be heir of the world*, but thru the righteousness of faith." (Rom. 4: 13.) To Jacob he had assured a Company of Peoples, for he said to him, "I will make of thee A COMPANY OF PEOPLES." (Gen. 48: 4.) He also promised to him a Company of Nations, saying to him, "A NATION AND A COMPANY OF

NATIONS shall be of thee." (Gen. 35: 11.) To Joseph he had pledged spreading branches among the Gentiles. "Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall." (Gen. 49: 22.) "He shall blossom as the lily, and cast forth his roots as (the forests of) Lebanon. His branches shall spread." (Ho. 14: 5, 6.) God had promised to preserve the people of Israel "to make them inherit the desolate heritages." (Isa. 49: 8.) God said to Israel: "As the new heavens and the new earth (in the New World), which I will make, saith Jehovah, shall remain before me so shall YOUR SEED (that is, your race) and your name remain." (Isa. 66: 22.) Hear it, O ye nations, for this is the immutable fiat of the Almighty God: "In days to come shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit." (Isa. 27: 6.) This great oracle of the living God is but the prophetic development of the racial covenant as given to Joseph, whose blessings extend "unto the utmost bound of the everlasting hills." (Gen. 49: 26.) From the hands of the mighty God of Jacob, Joseph became the stone of Israel. This is the stone which "was cut out of the mountain without hands," "which smote the image upon its feet" and "became a great mountain, and filled the whole earth." (Gen. 49: 24; Dan. 2: 34, 35, 45.) To the saints of the Most High, the chosen people of Israel, he gives "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven" (Dan. 7: 27), which is over the whole earth. No one need be mistaken as to the real meaning of these living oracles of the living God. The ethnical promise to the race of Joseph of world-wide expansion and dominion is repeated over and over again by the patriarchs, the Hebrew prophets, and the Christian apostles. The Almighty God gave these promises and confirmed them by his oath. They are immutable and established forever. Against these decrees of the Almighty God, guaranteeing "many nations," "a company of peoples,"

“a company of nations,” “the fulness of the nations,” and “the kingdom and the dominion under the whole heaven” to the chosen people of the race of Joseph, what does the decree of “the Infallible Pope” giving the New World to Spain amount to in power and effectiveness? The papal decree could not forestall the accomplishment of the divine purpose. The impotence of man would be signally manifested when arrayed against the design and the might of the Omnipotent One. When he gave the promises to the fathers he said to them: “I am God Almighty.” He indicated thereby his ability, as far as they depended on him, to fulfil them with the might of omnipotent power. The planting of the judges of the earth, the sowing of the princes, the taking root of their stock in the earth, altho it might precede the rooting of Jacob in the New World, and the blossoming and budding of Israel, in order that the King of the ages might sow them for himself in far countries, yet their planting and sowing and taking root could not prevent the planting and sowing and the taking root of the chosen people which he himself had promised and guaranteed. Scarcely were they planted, hardly were they sown, barely had their stock taken root in the earth, when they were withered by the tempests of the Almighty, and swept away as stubble by his whirlwinds, to prepare for the deep planting and the firm rooting of the chosen people of Israel, that they might fill the face of the world with fruit.

The Pilgrim Fathers had not yet landed at Plymouth Rock, or even started to seek a new home beyond the Atlantic Ocean. The English colonies were not yet planted and rooted in the American soil. Spain was master of continental Europe and assumed the exclusive possession of the New World. Her arrogance and ambition knew no bounds. Spanish adventurers had conquered and plundered the richest kingdoms in America. Spanish princes were holding the land. Spanish ships dominated the seas. The ocean itself was claimed as the Spanish main. To human vision it looked as if the world were

doomed to utter subjection to the thralldom of Spain. Green gives in the work just quoted a graphic description of the Spain of that epoch. In his great chapter on "England and Spain" he says:

"The work of the Jesuits, the withdrawal of the Catholics from the churches, the panic of the Protestants, were signs that the control of events was passing from the hands of statesmen and diplomats. (This is good evidence to the believer in the God of Israel that they were passing under the direction and control of the Supreme Disposer of the affairs of nations and races.) The long period of suspense which Elizabeth's policy had won was ending in the clash of national and political passions. The rising fanaticism of the Catholic world was breaking down the caution and hesitation of Philip; while England was setting aside the balanced neutrality of her Queen and pushing boldly forward to a contest which it felt to be inevitable. The public opinion, to which Elizabeth was so sensitive, took every day a bolder and more decided tone. . . . Protestant fervor rose steadily among Englishmen as 'the best captains and soldiers' returned from the campaigns in the Low Countries to tell of Alva's atrocities, or as privateers brought back tales of English seamen who had been seized in Spain and the New World to linger amidst the tortures of the Inquisition, or to die in its fires. In the presence of this steady drift of popular passion the diplomacy of Elizabeth became of little moment. If the Queen was resolute for peace, England was resolute for war. . . .

"It was the instinct of liberty as well as of Protestantism that drove England forward to a conflict with Philip of Spain. Spain was at this moment the mightiest of European powers. The discoveries of Columbus had given it the New World of the West; the conquests of Cortes and Pizarro poured into its treasury the plunder of Mexico and Peru; its galleons brought the rich products of the Indies, their gold, their jewels, their ingots of silver, to the harbor of Cadiz. To the New World the Spanish King added the fairest and wealthiest portions of the Old; he was master of Naples and Milan, the richest and most fertile districts of Italy; in spite of revolt he was still lord of the busy provinces of the Low Countries of Flanders, the great manufacturing district of the time, and of Antwerp, which had become the central mart for the commerce of the world. His native kingdom, poor as it was, supplied him with the steadiest and the most daring soldiers that Europe has seen since the fall of the Roman Empire. The renown of the Spanish infantry had been growing from the day when it flung off the onset of the French chivalry on the field of Ravenna; and the Spanish generals stood without rivals in their military skill, as they stood without rivals in their ruthless cruelty."

(*History of the English People*," Vol. II, pp. 418-420.)

The liberty-loving people securely planted in the British Islands aroused the intense and bitter animosity of this despotic

power, the terrific embodiment of the imperial spirit of old pagan Rome under the inspiration and guidance of the persecuting spirit of papal Rome. The land of the covenant which according to the sure promise of God had become the secure home of his people Israel, wherein he had planted them, and wherein they had taken firm root, was the land of refuge and the last hope in the Old World not only of personal freedom and civil liberty but also of a reformed and purified Christianity. Here the persecuted saints found a safe retreat from the face of the serpent. Rome longed for the subjugation of England as her greatest enemy, and urged on Philip into the impending conflict. With this resolute and defiant foe subdued, Philip of Spain would dominate the world. What a world it would have been! May the God of mercy forever defend mankind from such an abject and direful fate! "Since the downfall of the Roman Empire," says Creasy, "no such preponderating power had existed in the world." And again he says: "Universal dominion seemed sure to be the result of the conquest of that malignant island."

The princes of Spain and the judges of the earth in coming against England to conquer Protestantism, to extirpate heretics, and to subdue the Anglo-Saxons, were coming against the race chosen of God, against the people that he had formed for himself, that they might set forth his praise (Isa. 43: 21), against the land of the covenant, where God according to his promise had planted his people Israel, and where they had taken deep and firm root in the land, where the saints of the Most High had found a secure refuge from their ruthless spoilers and their inquisitorial tormentors. In it mother Israel had a place prepared of God where she was nourished in safety. Into it as her own place she fled as if with the two wings of the great eagle from the face of the persecuting serpent. Here they were dwelling in safety in spite of the rage and the fury of their adversaries who sought their utter destruction, for God Almighty had himself in the everlasting covenant made with

King David, ordered in all things and sure, promised to protect them in the place which he prepared and appointed for their planting. No hostile force could uproot them and move them, for the divine decree concerning them is this: "I will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more." (I. Chron. 17: 9.) The enemies of England were coming against the land prepared and fortified by the Creator so as to make it a secure home for his chosen people. Moses in the blessing which he pronounced on Joseph, the heir of the racial promises, said:

"Blessed of Jehovah be his land,
For the deep that coucheth beneath."

(Deut. 33: 13.)

With reference to the land of Joseph, according to the racial covenant of promise, the deep coucheth beneath it, like a crouching lion, ready to spring in fury on any foes that may assail the land of the covenant, and destroy them. This is no accidental matter. It was a subject of forethought and foresight and of deliberate choice and appointment and preparation. For the oracles of God declare expressly concerning the land of the covenant that it was "a place prepared of God" (Rev. 12: 6), that it was a place appointed for his people Israel (II. Sam. 7: 10), that the deep as a guardian lion coucheth beneath it (Gen. 49: 25), and that in it the children of wickedness shall not afflict his people Israel any more. (II. Sam. 7: 10.) The sea and its wild billows, the narrow channel and its treacherous sand-banks, the currents of the ocean and the rocky cliffs, the winds and the storms bringing forth from the armories of the Almighty the rain and the snow and the hail which he had "reserved against the time of trouble, against the day of battle and war," the wild sweep of the tempests of his wrath flinging them in pitiless fury against the God-defying hosts, the flashing lightnings hurling the thunderbolts of the Lord God Almighty, and the resistless

whirlwinds and whirlpools that twirl the staunchest galleons and smash their huge hulks like eggshells on the adamantine crags: — these are the weapons of the Almighty God which he holds in his hands for the protection of his chosen people, planted according to his promise in the Island of the Covenant, which he guaranteed to protect from the assaults of the children of wickedness. Let man beware how he assails the elect of God! He will execute his covenant in protecting his hidden ones unto the uttermost. History has demonstrated the truth of what the apostle Paul declares, "It is a fearful thing to fall into the hands of the living God." (Heb. 10: 31.) Vengeance belongeth to him, and he recompenses his enemies according to their persecution of his chosen people.

Modern history furnishes two illustrious examples of the truth of the promise that God would protect his people securely planted in the land of the covenant. Professor Creasy says, in the "Fifteen Decisive Battles of the World":

"As Napoleon, in 1805, waited with his army and flotilla at Boulogne, looking for Villeneuve to drive away the English cruisers, and secure him a passage across the Channel, so Parma, in 1588, waited for Medina Sidonia to drive away the Dutch and English squadrons that watched his flotilla, and to enable his veterans to cross the sea to the land that they were to conquer. *Thanks to Providence, in each case England's enemy waited in vain.*" (P. 239.)

Let him who understands the everlasting covenant which Jehovah made with King David, praise the God of our fathers that he has promised such security to his chosen people, and rejoice that he is faithful to his word, and that he is Almighty in executing it in terrific power with whirlwinds of vengeance.

Sir Francis Drake, chief among the English heroes that resisted the assault of the Spanish Armada on "the inviolate island of the sage and free," was a Puritan, a man of strong faith in God and Christ, as well as a warrior of courage and a naval commander of great genius. The historian Froude in his "History of England" says of him:

"Along with Drake's genius there was in him the Puritan conviction that he was fighting on God's side, which created success by the very confi-

dence with which success was anticipated. Powerful as they were, 'the Spaniards,' he said, 'were still but the sons of mortal men, for the most part enemies to the truth, upholders of Dagon's image, which had already fallen before the Ark'; and when men 'thuroly believed that what they were doing was in defense of their religion and country, a merciful God, for Christ's sake, would give them victory, nor would Satan and his ministers prevail against them.'" (Vol. XII, p. 395.)

Like the ancient heroes of the Hebrews thru faith he subdued kingdoms, wrought righteousness, obtained promises, escaped the edge of the sword, waxed mighty in war, turned to flight armies of aliens. (Heb. 11: 33, 34.)

The chief instigator of the crusade against England was Pope Pius V, infamous for his distinction in the diabolical inquisition. Charles Knight in his "History of England" gives a graphic description of his cruelty and its effect in driving "the escaped fugitives of the nations" to England for an asylum. The candid historian says:

"A Dominican monk of the severest life—a zealot who had distinguished himself as an inquisitor—became pope in 1566, under the title of Pius V. A more furious bigot never sat on the papal throne; and his bigotry was the more terrible from the circumstance that it was conscientious. When he sent a force to the aid of the French Catholics, he told their leader 'to take no Huguenot prisoner, but instantly to kill every one that fell into his hands.' When the savage duke of Alva was butchering without remorse in the Netherlands, the holy father sent him a consecrated hat and sword, in admiration of his Christian proceedings. Pius V avowed his desire to devote the treasures of the Church, even to its chalices and crucifixes, to carry a religious war into England. The influence of this frantic persecutor over kings who made their religious intolerance an instrument of their cruel tyranny, such as Philip II, was enormous. This pope of the Inquisition, as he has been called, arose, with his sole idea of extirpating heresy by force, at a time when the two great religious principles were coming into open conflict. The period for accommodation had passed away. In 1568 Alva was appointed by Philip captain-general of the Netherlands. His mission was to destroy the heretics, root and branch; and he accomplished his work with a success that left his master and his master's holy counselor nothing to desire. While Alva was in Valenciennes, Ghent, Brussels, Antwerp, hanging, beheading, racking, burning, and confiscating, the secretary of Philip said to the papal nuncio, 'Are you now satisfied with the proceedings of the king?' The smiling nuncio answered, 'Quite satisfied.' The tribunal which condemned the victims whom their officers had ferreted out was called the 'Council of Blood.'

From the great commercial cities of the Netherlands there were hosts of fugitives, altho the most terrible penalties were denounced against those who attempted to fly. Many came for refuge to England. The same asylum was sought by Huguenots of France, when the hopes of their party were destroyed on the field of Moncontour. They said:

“Our hearths we abandon, our lands we resign;
But, Father, we kneel to no altar but thine.”

Remember these things, ye chosen people of Israel. Remember them all ye who love liberty and justice. And remember moreover that “Jehovah is a God of recompenses, he shall surely requite.” (Jer. 51: 56.) The gospel of Christ recognizes the justice of God, and that vengeance belongeth to him. The apostle Paul said in his Epistle to the Hebrews: “We know him that said, Vengeance belongeth unto me, I will recompense. And again, the Lord shall judge his people.” (Heb. 10: 30.) He will vindicate them in the day of his vengeance on their ruthless persecutors. Keep this in mind if you would understand the meaning of the destruction of the Spanish Armada. It was one of the stupendous ethnical judgments of Jehovah, the God of the covenants of promise. It should be studied by every lover of freedom in the light of the divine prophecies relating to it, and as an earnest of the greater judgment which will result in the final fall and the everlasting ruin of mystic Babylon.

The time was an age of decision, an era of crisis in the history of the world and in the development of the chosen people of the race of Joseph. The issues at stake involved the destinies of mankind for the ages to come. In such a crisis it was fitting that the divine presence and power should be manifested in an unwonted degree. What race shall plant and firmly establish its colonies in the New World? Whose stock shall take root in the earth and abide? What people shall blossom and bud and fill the face of the world with fruit? What principles shall pervade the future with its boundless possibilities? Such were the questions that demanded a decisive answer at that parting of the ways in the sixteenth century. It was beyond

the power of diplomats or statesmen to postpone them. The God of Israel thuroly understood the situation, the needs of the times, and the demands of the future, and he, by his providence and power, decided the questions according to the promises which he had given to the fathers and the oracles of the Hebrew prophets. Professor Seeley says in his lectures on "The Expansion of England":

"It was in the Elizabethan age that England first assumed its modern character, and this means that then first it began to find itself in the main current of commerce, and then first to direct its energies to the sea and to the New World. At this point then we mark the beginning of the expansion, the first symptom of the rise of Greater Britain. **THE GREAT EVENT WHICH ANNOUNCES TO THE WORLD ENGLAND'S NEW CHARACTER AND THE NEW PLACE WHICH SHE IS ASSUMING IN THE WORLD IS THE NAVAL INVASION BY THE SPANISH ARMADA.** -Here, we may say decidedly, begins the modern history of England. Compare this event with any thing that preceded it in English history; you will see at once how new it is. And if you inquire in what precisely the novelty consists you will arrive at this answer that the event is thruout *oceanic*. Of course we had always been an island; of course our foreign wars had always begun at least on the sea. But by the sea in earlier times had always been meant the strait, the channel, or at most the narrow seas. Now for the first time it is different. The whole struggle begins, proceeds, and ends upon the sea, and it is but the last act of a drama which has been played not in the English seas at all but in the Atlantic, the Pacific, and the Gulf of Mexico. The invader is the master of the New World, the inheritor of the legacies of Columbus and Vasco da Gama; his main complaint is that his monopoly of that New World has been infringed; and by whom is the invasion met? Not by the Hotspurs of medieval chivalry, nor by the archers who won Crécy for us, but by a new race of men such as medieval England had not known, by the hero buccaneers, the Drakes and Hawkins, whose lives had been passed in tossing upon that Ocean which to their fathers had been an unexplored, unprofitable desert. Now for the first time might it be said of England — what the popular song assumes to have been always true of her — that 'her march is on the Ocean wave.'" (PP. 107-108.)

This language is in beautiful harmony with the oracles of God concerning the destiny of Israel. The prophet Hosea said: "He shall blossom as the lily. His branches shall spread." (Ho. 14: 5, 6.) The prophet Isaiah said: "Her branches were spread abroad, they passed over the sea." (Isa. 16: 8.) The prophet Jeremiah said: "Thy branches passed

over the sea." (Jer. 48: 32.) The prophet Zechariah said: "He hath passed over thru the sea, and hath pressed and smitten billows in the sea." (Zech. 10: 11. Young's Translation.) This accords with the characteristic distinction in the new development of England as given by Professor Seeley that it is oceanic. According to the divine oracles just quoted the development of Israel was to be oceanic. This is one among the many evidences that Our Race is fulfilling the prophetic rôle of Israel. According to the prophecies the branches of Israel spread abroad, passing over the sea, "unto the utmost bound of the everlasting hills." (Gen. 49: 26.)

The destruction of the Spanish Armada brought princes to nothing, made the judges of the earth as vanity, caused their stock which scarcely had taken root in the earth to wither, and prepared the way for the Expansion of England in what the scriptures call the blossoming and budding of Israel, the sowing of them in far countries, and the filling the face of the world with their fruit. Altho the historical lecturer had no such intention, I presume, yet such is the nature of the facts of which he treats, that this testimony which he gives reads like a comment on these two colonizing prophecies of Isaiah. In the work of planting colonies, as in many other respects, the race of Israel, like our father Jacob, is a supplanter. When other races abuse their privileges and opportunities these are taken from them thru divine judgments and are given to the chosen people of the supplanting race that makes a good use of them. This is the divine law for the providential government of the world. Jehovah himself declared it thru his prophet Jeremiah in these words: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; if it do evil in my sight that it obey not my voice,

then I will repent of the good wherewith I said I would benefit them." (Jer. 18: 7-9.) The justice of this law of divine providence must be manifest on reflection to every candid mind. The Judge of all the earth does right. If the race of Israel inherit the world, it is only after other races have been tried, and have proven their unfitness to possess it. The despotic judges of the earth, in spite of the blessings of the pope and his prelates, lost their dominion. They were not worthy to possess it. They made a terrific abuse of their power and opportunity. They crushed out freedom of thought and action, and made slaves of the bodies and the souls of men. Such a dominion was intolerable in the sight of just men and a just God. Hence the Almighty subverted it by the destroying blast of his whirlwinds. Scarcely were they planted, scarcely were they sown, scarcely had their stock taken root in the earth, when their stock was uprooted and they were withered by the blast of omnipotence and swept away as stubble by the tempests of the Almighty. This was done in order to prepare the way of the Lord for the planting and rooting of Jacob in the New World over the sea, and the blossoming and budding of Israel, the chosen people of Jehovah, loving liberty, prizing manhood, and believing in the might of right and the rights of man. In contemplating the destiny of Israel as announced by Jehovah in his racial covenant of promise, the psalmist declared in the full assurance of faith:

"He will ever be mindful of his covenant.
He hath showed his people the power of his works,
In giving them the heritage of the nations."

(Psa. III: 5, 6.)

According to the perspective and cyclical view of prophecy we can see that the various national and racial judgments in the history of the world are types and prophecies of the destroying judgments on the empires of the Gentiles at the consummation of the Times of the Gentiles. Apostate Jerusalem becomes a symbol of mystical Babylon as the head of apostate

Christendom. The judgment on Jerusalem becomes a type of the judgment on "Babylon, the great, the mother of the harlots and the abominations of the earth." (Rev. 17: 5.) The fall of Rome and Spain in the destruction of the Spanish Armada, while not *the* fall of Babylon, was *a great and veritable fall of Babylon*, typical of its final fall and utter ruin that is yet to come. On this account this decisive event in modern history deserves a fuller investigation under the light of prophecy than we have yet been able to give it, the presentation of which must be reserved for the next chapter. We will devote another chapter to its historical features considered in the light of prophecy. It is a type of the fall of Babylon the great and the War of Armageddon. In this respect its historical facts are of great value to the diligent student of prophecy. The issue then at stake was the possession and the dominion of the New World. The issue now at stake is the dominion and the possession of the whole earth. The immutable fiat of the Almighty God that determines what the final result will be is the great prophecy of Isaiah, developing the promises in the racial covenant given to Jacob and Joseph. It is definite, perspicuous, and comprehensive:

*"In days to come shall Jacob take root ;
Israel shall blossom and bud :
And they shall fill the face of the world with fruit."*

(Isa. 27: 6.)

The days have come and gone since Jacob took root in Britain, America, South Africa, Australia, New Zealand, Tasmania, and the coast-lands of the earth. Israel has budded and blossomed, and still is blossoming and budding. Jehovah said still more graphically thru the prophet Hosea, whose mission was to the Ten Tribes:

*"I will be as the dew unto Israel:
He shall blossom as the lily."* (Ho. 14: 5.)

The lily multiplies so abundantly that it is a fit emblem of Israel in his fruitfulness, multiplying according to promise into

many nations embracing a Company of Peoples and a Company of Nations. The Messiah himself called special attention to the prolific fruitfulness and the glorious beauty of the lily. He said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." (Mat. 6: 28, 29.) Dr. Thompson, for many years a resident of Palestine, thinks that Christ referred to the Huleh lily. He says in "The Land and the Book":

"It is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness, among the oak woods around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent his youth, I felt assured that it was this to which he referred." (P. 256.)

The Messiah probably made specific reference to this lily, a flower of such wondrous and gorgeous beauty. The prophet Hosea may have had the same flower in view, as it adorned the fields of the holy land.

Dr. George Moore, in his book on "The Lost Tribes," quotes the language of Hosea, "Israel shall grow as the lily," and expresses the opinion that the lily used as the symbol of Israel was the same as the lotus of the Egyptians. The nation of Israel originated in Egypt, where the lotus was used as a sacred symbol. "Moses was instructed in all the wisdom of the Egyptians." (Ac. 7: 22.) It was natural that he should appropriate whatever of this wisdom was of real and permanent value. Dr. Moore says:

"From a very early period the Israelites used the symbol of the lily. It may be disputed whether the lily introduced by Solomon amongst the sacred symbols of the temple was the lotus (I. Ki. 7: 26); but there is reason to think that it was, and that it was the accepted symbol representing the twelve tribes of Israel. If so, it had probably been their symbol from the time of their sojourn in Egypt, where Moses acquired that learning, so much of which appears in his writings. The lotus might well symbolize the tribes by the twelve overlapping petal leaves, seemingly divided, as Moses divided them, into four bands, consisting of three tribes in each." (P. 5.)

Dr. Moore quotes from the "Household Words" the following beautiful description of the lotus :

"The lotus leaves and flowers are supported upon stalks about a yard long. (It belongs to the water-lily family.) The calyx is divided into four, embracing the flower, resembling a gigantic magnolia flower, the ideal of elegant cups, a foot in diameter, of a rosy color, very brilliant towards the edges. These rosy petals, or leaves of the corolla, are normally a dozen, and overlap each other like tiles upon a roof." (1857, p. 230.)

These distinctive characteristics of the lotus, with its twelve rosy petals, divided into four groups of three in each group, make it a fitting emblem of the race of Israel with its twelve tribes in four great divisions towards the four corners of the earth. Thus Moses divided them as they encamped in the wilderness of Arabia. Thus the God of Israel has divided them in their distribution over the earth. It seems on reflection that the God of nature formed the lily of the Nile, the sacred lotus, so that it would be a fitting emblem of the people of Israel, whom he formed into a twelve-tribed nation in the lands of the Nile. Accordingly the God of Israel said concerning the elect race :

"He shall blossom as the lily." (Ho. 14: 5.)

The chosen people are beloved of God. This love manifests itself in this decisive era of crisis in the divine betrothal of Israel. Jehovah says to her :

"I will betroth thee unto me forever ;
 Yea, I will betroth thee unto me in righteousness,
 And in judgment, and in lovingkindness, and in mercies.
 I will even betroth thee unto me in faithfulness :
 And thou shalt know Jehovah." (Ho. 2: 19, 20.)

In harmony with this precious idea of the theocratic betrothal of preserved and ransomed Israel, "beloved in God the Father, and kept for Jesus Christ" (Jude 1) the bridegroom, addressing the bride of his choice, his first and last love whom he wins and saves, said in unfeigned admiration to her :

"As a lily among thorns,
 So is my love among the daughters." (Cant. 2: 2.)

The pure and beautiful lily, the lily of the waters, the sacred lily of the Nile, the mystical lotus with its dozen rosy leaves of the corolla gathered into four groups, is the fitting and beautiful emblem of Israel, beloved of God and kept for Christ. The world would be desolate without the blossoming and budding of Israel. The language of Isaiah in his great prophecy is peculiar:

“Israel shall blossom and bud.” (Isa. 27: 6.)

The budding is mentioned after the blossoming as indicating that the blooming of this racial lily is followed by more and more buds to blossom again and again in grace and fragrance thruout the ages. However prolific the blossoms may become still the buds keep on forming to bloom in perennial beauty. This is the Hebrew idea of Israel's prophetic destiny. Over and over again does Israel blossom and bud. This already is accomplished history in the records of Anglo-Israel. What God thus far has accomplished for Israel is an earnest that he will fulfil all that he has promised to Israel. What yet remains to be fulfilled? What saith the oracle of God concerning the destiny of Israel as a race?

“They shall fill the face of the world with fruit.”

(Isa. 27: 6.)

This oracle is sublime in its simplicity and directness of statement, and in its grand comprehensiveness. It speaks with the full assurance of the omniscient knowledge of the Lord Eternal. He knows whereof he prophesies. Let his chosen people trust him that they may share his assurance. His word is all-powerful. His promise is omnipotent. His covenant is ordered in all things and sure of full accomplishment. The outcast Israel that has filled the British Islands and is filling America and Australia will fill the face of the world with fruit. It is the unfailing promise of God. It involves the universal dominion of the habitable earth “unto the utmost bound of the everlasting hills.” David, the sweet singer of Israel, relying on

the promises to the fathers, voiced the hope of Israel in these beautiful words:

“The meek shall inherit the earth:
And shall delight themselves in the abundance of peace.”
(Psa. 37: 11.)

These promises open before the chosen people a divine destiny as wide as the world, full of enterprise and honor, hope and glory. The peerless beauty and the prolific fertility of the blooming and budding lily in all its grace and loveliness is a fitting emblem of the elect race of Israel, chosen of God for the heritage of the world.

In concluding this chapter I call the attention of the reader to another gracious prophecy concerning Israel, which relates to the elect race entering into the possession of the inheritance which God is preparing for them. It forms a portion of the same great prophecy, an apocalypse relating to the divine judgments on the empires of the Gentiles in the last times, of which the colonizing prophecy concerning Israel filling the face of the world with fruit is an important part. It should be studied with this thought in mind that it belongs to the time of the end—is strictly eschatological—and indicates the terrific overthrow of the kingdoms of the Gentiles at the consummation of the Times of the Gentiles. Then Jehovah, according to his purpose and his promises, restores the kingdom to Israel. Dr. Nagelsbach in “Lange’s Isaiah” says concerning this grand prophecy, that in it “Isaiah, the greatest of all the prophets, penetrates by the spiritual vision given to him into the most distant future. He is so much of an Israelite that the judgment of the world appears to him as the closing act in the great controversy of Israel against the heathen nations. The prophet, as it were, soars high above his time, and, as if cut loose from it, lives wholly in the future.” (PP. 268, 269.) He characterizes the section from which I wish to quote, thus: “The Judgment as Realization of the Idea of Justice.” It contains the most precious and beautiful sentiment and lan-

guage to be found anywhere in the Old Testament scriptures. It is a song of triumph, sung in the land of Judah, celebrating the divine judgments that destroy the enemies of God and his people, the restoration of the elect nation to its fatherland, and the entrance of the righteous race that keepeth truth into the inheritance of the world. It is a song of grace and glory sung by Christian Anglo-Israel celebrating the judgments of Jehovah that accomplish their deliverance and salvation :

“ We have a strong city ;
 Salvation will he appoint for walls and bulwarks.
 Open ye the gates,
 That the righteous nation which keepeth the truth may enter in.”
 (Isa. 26: 1, 2.)

This received a typical fulfilment in the divine judgments that destroyed the Spanish Armada, and broke the power of Spain and Rome. Then the Almighty opened the gates of the New World which had been closed by the pope and the king of Spain. The God of Israel opened the gates of the New World to his chosen people Israel, that the righteous nation which kept truth might enter in. Then, as compared with other nations, England was the righteous nation that kept truth. God opened the gates for her, the gates of the New World, the gates of a world-wide expansion. She entered in and took possession, according to the purpose and the promises of God. But this event was only a type of its far greater antitype which the inspired prophet had in view. That event saved England and Protestantism. The coming event will save all the families of the elect race and the Christian religion, and open the gates of the whole world that they may enter in and possess it. It will establish the reign of the Messiah thruout the whole earth. It is peculiarly fitting that this final era of crisis should open with another destruction of Spanish armadas, and another blow to Spain and Rome. The flag of Spain, the emblem of the oppressor, has been driven from the Western Hemisphere. The era begins with the world-wide controversy about open doors in China. It will close in opening the gates of the world

to the chosen people of Israel, that they may enter in and take possession of their inheritance. It is of this the ransomed sing in that glorious song of victory. It is the great day that has none other like it, great in its dangers, great in its issues, great in its heroism, great in its deliverances, great in its triumphs. Then according to the sure word of prophecy:

“Jehovah will be a refuge unto his people,
And a strong hold to the children of Israel.” (Jo. 3: 16.)

Hence the chosen people of the ransomed race sing of this in their song of redemption. Jehovah helps them, protects them, and saves them. Therefore they trust in him forever. He opens for them the gates of the world that they may enter in and “fill the face of the world with fruit.” As they filled Palestine, the land of promise; Britain, the land of the covenant; and America, the wilderness of the peoples; so thruout the millennial age the fulness of the nations promised to Israel will come in, “and they shall fill the face of the world with fruit.” When Israel passed in safety thru the Red Sea, Jehovah overthrew Pharaoh and his host in its mighty waters. Then they sang the song of Moses, celebrating their deliverance and anticipating their inheritance of the land of Canaan. So when the chosen people pass thru the Red Sea of the War of Armageddon they will sing the grander song of Moses and the Lamb, celebrating their deliverance and anticipating their inheritance of the world.

Then the world becomes the sanctuary of God and his people. Then the will of God will be done on earth as it is done in heaven. “The Lord shall be King over all the earth: in that day shall the Lord be one, and his name one.” (Zech. 14: 9.) All his people in him will be one. The prophet Isaiah heard them singing this song:

“Open ye the gates,
That the righteous nation which keepeth the truth may enter in.
*Thou wilt keep him in perfect peace, whose mind is stayed on thee:
Because he trusteth in thee.*”

Trust ye in Jehovah forever:

For in the Lord Jehovah is the rock of ages.

For he hath brought down them that dwell on high, the lofty city:

He layeth it low, he layeth it low even to the ground;

He bringeth it even to the dust.

The foot shall tread it down;

Even the feet of the poor, and the steps of the needy.

The way of the just is uprightness:

Thou that art upright dost direct the path of the just.

Yea, in the way of thy judgments, O Lord, have we waited for thee;

To thy name, even to thy memorial name is the desire of our soul.

With my soul have I desired thee in the night;

Yea, with my spirit within me will I seek thee earnestly:

For when thy judgments are in the earth,

The inhabitants of the world learn righteousness." (Isa. 26: 2-9.)

Jehovah is the God of Abraham, Isaac, and Jacob. This is his memorial name forever. (Ex. 3: 15.) He himself and his chosen people delight in this name, because it is the eternal memorial of the covenants of promise which he made with these patriarchs, our fathers. He guided their race according to his promises all the way in their wanderings among the nations, all the time along the ages, and he will be with them in the fulness of divine power and blessing in the supreme crisis at the consummation of the ages. Then they will realize his presence and his lovingkindness for them. Even their enemies will be compelled to acknowledge the signal manifestations of the power of Jehovah in behalf of his people, which they celebrate in their ethnical song of rejoicing. Listen to its triumphant notes:

"Jehovah, thy hand is lifted up, yet they see not:

But they shall see thy zeal for *the people*, and be ashamed;

Yea, fire shall devour thine adversaries.

Jehovah, thou wilt ordain peace for us:

For thou hast wrought all our works for us." (Isa. 26: 11, 12.)

Realizing the power of God in their restoration and in all they have accomplished, they ascribe the glory to him only, giving to him the glory that is due to his name. The psalmist, inspired of God to discern the triumph of Israel in the era of

crisis at the time of the end, celebrated it in these joyful words:

“ O sing unto Jehovah a new song ;
 For he hath done marvelous things :
 His right hand, and his holy arm, hath gotten him the victory.
 Jehovah hath made known his salvation :
 His righteousness hath he openly showed in the sight of the nations.
*He hath remembered his mercy and his faithfulness toward the house
 of Israel :*
 All the ends of the earth have seen the salvation of our God.”
 (Psa. 98: 1-3.)

When Jehovah remembers his mercy and his faithfulness toward the house of Israel, he restores them according to his promises to his favor and to the land of their fathers, and gives to them the dominion of the world. But in view of the appalling national and racial judgments which usher in the fulness of Israel under their Messianic King, Jehovah says to them:

“ Come, my people, enter thou into thy chambers,
 And shut thy doors about thee :
 Hide thyself for a little moment,
 Until the indignation be overpast.” (Isa. 26: 20.)

The earth-encircling race controls the gates of the world. As the angel of death passed over the land of Egypt, so the angel of indignation will pass over the empires of the Gentiles. Then the people of Israel entered into their chambers, and shut their doors about them, and were safe in the protection of the Almighty. So it will be in the culmination of the crisis of the world. Israel will shut the gates of the world, and close the doors of their home-lands, while “the lawless one” with his anarchistic hordes devastates the empires of the Gentiles. When the indignation has passed over, then the chosen people cry aloud from the sea, from the Islands of the West, and from the uttermost parts of the earth:

“ Open ye the gates,
 That the righteous nation which keepeth truth may enter in.”

CHAPTER IX

The Destruction of the Spanish Armada

"HE MADE of one every nation of men to dwell on all the face of the earth, *having determined their appointed seasons*, and the bounds of their habitation." (Paul at Athens. Ac. 17: 26.)

"Fear thou not, for I am with thee;
Be not dismayed, for I am thy God:
I will strengthen thee; yea, I will help thee;
Yea, I will uphold thee with the right hand of my righteousness.
Behold, all they that are incensed against thee
Shall be put to shame and confounded:
They that strive with thee
Shall be as nothing, and shall perish.
Thou shalt seek them, and shalt not find them,
Even them that contend with thee:
They that war against thee shall be as nothing,
And as a thing of nought.

"For I Jehovah thy God will hold thy right hand,
Saying unto thee, Fear not; I will help thee.
Fear not, thou worm Jacob, and ye men of Israel;
I will help thee, saith Jehovah,
And thy redeemer is the Holy One of Israel.
Behold, I will make thee
A new sharp threshing instrument having teeth:
Thou shalt thresh the mountains, and beat them small,
And shalt make the hills as chaff.
Thou shalt winnow them,
*And the wind shall carry them away,
And the whirlwind shall scatter them:*
And thou shalt rejoice in Jehovah,
Thou shalt glory in the Holy One of Israel." (Isa. 41: 10-16.)

"He bringeth princes to nothing;
He maketh the judges of the earth as vanity.
*Scarce are they planted, scarce are they sown,
Scarce hath their stock taken root in the earth,
When he bloweth upon them, and they wither,
And the whirlwind taketh them away as stubble."* (Isa. 40: 23, 24.)

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ACCORDING to the declaration of the apostle Paul in his great sermon before the Areopagus in Athens God has determined the appointed seasons of every nation. We may learn something of this determination by the revelation which he has given in the Bible concerning the times and seasons of Israel and of the Gentiles in their relation to Israel. Moses, the man of God, and Paul, the apostle of Christ, agree in their teaching that the cycle governing the development of the race of Israel is an era of 430 years. From the call of Abram and the covenant which God made with him till the time when the chosen people descended from him became a great nation, were delivered from the bondage of Egypt, and were given the law at Mount Sinai, was 430 years. (Ex. 12: 40-42; Gal. 3: 17.) This cycle which governed the development of the race in its childhood also governs it in its maturity. For the prophet Daniel in looking forward to the destiny of the elect race at the time of the end writes of a period of 1,290 prophetic days or years, which is just three times the ruling cycle of Israel of 430 years. As the first cycle of their racial development was 430 years, and the last three cycles reaching onward into the promised fulness of Israel are 430 years each, the law of induction would indicate that this divine cycle governs the whole historic development of the elect race.

After the race was divided into two distinct nations, and the house of Joseph was exiled into the lands of the north, we find a revelation given to Ezekiel, the banished prophet of the exile, that this cycle of 430 years was divided into two distinct parts, 40 years being appropriated to Judah, and 390 years being appropriated to Israel. (Read Ezekiel 4: 1-9.) This cycle of 390 years, for the sake of distinction, we will call the Sakonian cycle, from Sak or Saka, the father of the race, who is called Isaac in our English Bibles.

Isaac was the child of promise, thru whom all the three covenants given to Abraham were to be fulfilled. At present I wish to show some of the grand divisions of the ages in their

relation to the elect race as shown by the application of this Sakonian cycle of 390 years. It is for Our Race the yardstick of the ages. We wish to measure on a grand scale. It will be a severe test for the accuracy of this cycle. Three times 390 years are 1,170 years. Isaac, the child of promise, from whom we are called I-Saacs-sons or Saxons, was born in 2108 A. M. (See the Historical Bible, p. 19.) Measuring from this date three lengths of the Sakonian cycle of 390 years each, or a total of 1,170 years, brings us to 3278 A. M. or 721 B. C., when Shalmaneser, the King of Assyria, made his first assault on the city of Samaria, and captured it. This is a critical date in the captivity era. Measuring from this date three more Sakonian cycles brings us to 4448 A. M. or 449 A. D., when Hengest and Horsa landed on the island of Thanet, and English history began. Measuring thence three more Sakonian cycles brings us to 5618 A. M. or 1620 A. D., when the Pilgrim Fathers landed at Plymouth Rock, and New England history began. In other words the history of the house of Isaac began with his birth and extended for three Sakonian cycles to the exile of the Ten Tribes. The history of the Sakasuna or wandering Saxons began with the exile, and extended for three Sakonian cycles to their planting in Britain. The history of the settled Saxons, planted and rooted in Britain extended for three Sakonian cycles to the landing of the Pilgrim Fathers at Plymouth Rock, the planting of the American Saxons in New England. This illustrates what Paul means when he says God has determined their appointed seasons. We cannot take the space in this chapter to consider the minor harmonies. (Our A. D. date is a year ahead of true time.)

But let us consider some of the applications of the Sakonian cycle which show the relation of Israel to the world-empires of the Gentiles. In "The Truth of History" Professor Totten shows that Rome was founded according to Cato in 752 B. C. Altho Rome conquered Britain, she withdrew her legions from it in 418 A. D., which is three measures of the Sakonian cycle from the

founding of Rome. Measuring forward from the date when Pagan Rome abandoned Britain three more Sakonian cycles and we reach 1588, a year notable as a crisis in the relation of Saxon-Israel to Papal Rome. It was the year of the assault of the Invincible Spanish Armada on the chosen people securely planted in the land of the covenant. It is a year notable in history as one of crisis and decision. It was a fateful year in the world's destiny. According to sage historians it was ushered in by grave omens and dire portents.

John Lathrop Motley in his "History of the United Netherlands" says:

"The year 1588 had at last arrived — that fatal year concerning which the German astrologers — more than a century before had prognosticated such dire events. As the epoch approached it was firmly believed by many that the end of the world was at hand, while the least superstitious could not doubt that great calamities were impending over the nations. Portents observed during the winter and in various parts of Europe came to increase the prevailing panic. It rained blood in Sweden, monstrous births occurred in France, and at Weimar it was gravely reported by eminent chroniclers the sun had appeared at mid-day holding a drawn sword in his mouth — a war-like portent whose meaning could not be mistaken.

"But, in truth, it needed no miracles nor prophecies to enforce the conviction that a long procession of disasters was steadily advancing. With France rent asunder by internal convulsions, with its imbecile king not even capable of commanding a petty faction among his own subjects, with Spain, the dark cause of unnumbered evils, holding Italy in its grasp, firmly allied with the Pope, already having reduced and nearly absorbed France, and now, after long and patient preparation, about to hurl the concentrated vengeance and hatred of long years upon the little kingdom of England, and its only ally, — the just organized commonwealth of the Netherlands, — it would have been strange indeed if the dullest intellect had not dreamed of tragical events." (Vol. II, pp. 353-354.)

The conflict between England and Spain was inevitable, for they were the representatives of two rival races and rival principles contending for the supremacy of the world. In our third chapter, devoted to the Planting of Israel, we saw that the Islands in the West at the ends of the earth that are so prominent in the 41st chapter of Isaiah are the British Islands. The people planted in them God addresses in these words: "Thou

(art) Israel, my servant, Jacob, whom I have chosen, the seed of Abraham my friend: thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away. (Isa. 41: 8, 9.) This language is peculiarly appropriate to outcast Israel planted in the land of the covenant. While Jehovah guaranteed their security when planted in this new home, yet they were beset by great and appalling dangers, for in the context following the verses just quoted he exhorts them to fear not nor be dismayed. I have placed these verses at the head of this chapter. To understand them remember that they are addressed directly to Israel who had been cast out of the land of promise and was now planted in the land of the covenant, in the British Islands. Israel is settled in these islands. Israel has found in them a permanent home. But altho the place was prepared by God and fortified by nature for the home of Israel, yet so great was the intense animosity and the deep malignity against the dwellers in these islands, that Jehovah exhorts them over and over again to fear not, and assures them of his presence, of his help, and his protection. "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith Jehovah." There was no need of this repeated exhortation to courage, and this loving assurance of the divine presence and help, unless the danger gathering around them and their island home was real and great. While the context shows that this language is limited in its application to outcast Israel planted and rooted in the Islands of the West, it is very comprehensive and assures them of protection from whatever danger may assail them. It is in reality but a fuller development of the guarantee of protection promised in the everlasting covenant made with King David concerning the land for the planting of his people Israel. Now the Lord thru Isaiah the prophet addresses his people planted in the place appointed for them. The burden of the prophecy is fear not, fear not, be not dismayed, for I will be with thee, I will

strengthen thee, I will help thee. Never before were the chosen people in greater need of such assuring and strengthening words. Their adversaries were incensed against them. They were arousing and arming the world for a terrific assault upon them and their Island-home. They were determined on the destruction of Protestantism, and the utter subjugation of the free and defiant people of "that malignant island." Compared with them Jacob was as "a worm," and the men of Israel, "little people Israel," were a mere handful. But they were the chosen servant of Jehovah. He is their God, he is with them, and he is Almighty. Their adversaries raged against them. Their foes were concentrating their forces from the Old World and the New World for an overwhelming assault upon them. Their enemies had built for their destruction an armada that was invincible, and were marshaling an army that was ruthless and irresistible. But the God of Israel reassures his chosen people. In the everlasting covenant which he had made with David, ordered in all things and *sure*, he had said concerning his people Israel planted in the land of the covenant, that they shall "be moved no more: neither shall the children of wickedness waste them any more." (I. Chron. 17: 9.) In fuller development of this guarantee of protection in the land of the covenant he says to them thru Isaiah, "Behold, all they that are incensed against thee shall be put to shame and confounded." They had prated and raved and boasted in furious revilings against the Engel in his island stronghold. The Lord God Almighty decreed that they should be put to shame and confounded. He says still further to his ethnical servant: "They that strive with thee shall be as nothing and shall perish." Many of the haughty boasters did not join in the assault. But they were put to shame and confounded. Those who made the attack, who strove with the Saxons defending their home-land, perished. Their ruin was so complete that the English could not find them that had contended with them. Again the Almighty declares: "They that war against thee shall

be as nothing, and as a thing of nought." As in the overthrow of Pharaoh and his hosts in the Red Sea modern Israel could sing as ancient Israel had sung this stanza from the song of Moses :

"Thou didst blow with thy wind, the sea covered them :
They sank as lead in the mighty waters." (Ex. 15: 10.)

God fits Israel as his ethnical servant for the great work which he has appointed for him. He said to him: "I will make thee a new sharp threshing instrument having teeth: and thou shalt thresh the mountains, and beat them small, and thou shalt make the hills as chaff. Thou shalt winnow them." Remember that this is addressed to outcast Israel planted in the Islands of the West at the ends of the earth. It is not applicable to the church. What kind of a church is it that would be like a new sharp threshing roller having teeth, adapted to thresh the mountains, the great kingdoms of the world, and to make the hills as chaff? This is not the mission of the church. But it is the divine mission of the elect race of Israel. The Almighty God arms his ethnical servant for war. It is as a conquering race of warriors that Israel is God's "new sharp threshing instrument having teeth." Yet after Israel fights manfully for freedom and home, for liberty of thought and liberty of conscience, the Almighty himself completes the victory by his own power, for the divine oracle declares: "The wind shall carry them away, and the whirlwind shall scatter them." Then the chosen people of Israel, impressed by a sense of the divine deliverance, awed by the manifestations of the divine presence and power, rejoiced in Jehovah, and gloried in the Holy One of Israel. This prophecy of Isaiah in the 41st chapter fills up the meaning of the divine guarantee concerning the land of the covenant, and is the complement of the great prophecy in the preceding chapter which determines what people shall become the colonizing race of the world. Listen again to this decisive oracle of the Lord God Almighty:

"That bringeth princes to nothing;
He maketh the judges of the earth as vanity.

Scarce are they planted, scarce are they sown,
 Scarce hath their stock taken root in the earth,
 When he bloweth upon them, and they wither,
 And the whirlwind taketh them away as stubble."

(Isa. 40: 23, 24.)

Such are the oracles of God concerning the destiny of Israel planted in the Islands of the West at the ends of the earth, and the doom of the adversaries of Israel. How do the accomplished facts of history agree with these great prophecies? According to the scheme of prophetic chronology revealed in a mystery in the Bible, as well as the history of the ages, the year 1588 is one of crisis and decision. Shall the world be given to the Pope and to Spain with the unspeakable horrors of its Inquisition, its suppression of thought and its enslavement of the bodies and the souls of men? or shall it be given according to the divine covenants of promise to the chosen people who love liberty and home, who fear God and dread no tyrants, who believe in Christ and love mankind? The Almighty settled that question once for all by the might of his destroying whirlwinds.

We have seen what the Bible says concerning this matter. Now let us listen to the testimony of candid historians on these points. James Anthony Froude, a penetrating thinker and a graphic historian, in his detailed description of the destruction of the Spanish Armada gives special prominence to the agency of storms. I present several extracts taken from the twelfth volume of his "History of England." I have italicized a few expressions to call special attention to them, and I request the reader to compare them with the predictions of the Hebrew prophets concerning this great event. No one can suspect Mr. Froude of so stating things as to illustrate and confirm by any design on his part the predictions of the prophets. Yet he does declare the very things which fulfil the prophecies relating to this crisis. He relates the facts in the case without any reference to any prophetic view of them. In this respect his testimony is impartial. He says:

“The crusade against England had been preached from pulpit and platform, and the chivalrous Castilians, whose creed was not yet a cant, and in whom the ardor of the crusade had been kept alive by the wars of the Moors, had come forward with enthusiasm to draw their swords for God and for the Virgin Lady of their devotion. *Every noble family in Spain had selected one or more of its sons to represent it.* Country hidalgos, of whom Cervantes was only the finest type, whose great grandfathers had fought in Granada and Naples and whose fathers had brought home scars from Lepanto, had volunteered as if for the war against the Saracens.” (P. 416.)

Remember that in the prophetic view of this great crisis the divine judgment is denounced against “princes” and “the judges of the earth.” The prophet extols the Almighty “*that bringeth princes to nothing; he maketh the judges of the earth as vanity.*” (Isa. 40: 23.) The conflict was between the princes and the judges of the earth and their stock, which had scarcely taken root in the earth, on the one hand; and on the other, the chosen people whom the God of Israel was preparing to sow in far countries. The issue between the Spaniard and the Saxon is the issue between the prince and the people; between the autocratic judges of the earth and free government by the people; between the Invincible Armada and the withering tempests of the Almighty; between the infallible Pope and the immutable Jehovah. Whose word will stand the test? The word of God or the word of the Pope? Whose blessing will be of any avail in the conflict? The blessing of Jehovah, or the blessing of him who was exalted from the inquisition? The Bible says that God “bringeth princes to nothing; he maketh the judges of the earth as vanity.” The Pope and Philip of Spain marshaled them for the divine judgment and the impending destruction. The testimony of Motley is similar to that of Froude concerning the princes and nobles in the Spanish host. He says:

“This approaching destruction of England—now generally believed in—was like the sound of a trumpet thruout Catholic Europe. Scions of royal houses, grandees of azure blood, the bastard of Philip II, the bastard of Savoy, the bastard of Medici, the Margrave of Burghaut, the Arch-

duke Charles, nephew of the Emperor, the Princes of Ascoli and of Melfi, the Prince of Morocco, and others of illustrious name, with many a noble English traitor, like Paget, and Westmoreland, and Stanley, all hurried to the camp of Farnese, as to some famous tournament, in which it was a disgrace to chivalry if their names were not enrolled. The roads were trampled with fresh troops from Spain, Naples, Corsica, the States of the Church, the Milanese, Germany, Burgundy.

“By the end of April the Duke of Parma saw himself at the head of 60,000 men, at a monthly expense of 454,315 crowns or dollars. Yet so rapid was the progress of disease — incident to northern climates — among those southern soldiers, that we shall find the number woefully diminished before they are likely to set foot upon the English shore.”

(“The United Netherlands,” Vol. II, p. 456.)

May God Almighty save his chosen people from the dominion of such nobles and princes and judges of the earth. They need not fear, for he has promised to be with them and help them. “If God is for us, who is against us?” (Rom. 8: 31.) They abide under the shadow of the Almighty.

We turn again to Froude’s “History of England” and read as follows of the hope and reliance of the King of Spain:

“Delayed as he had been by Drake, Philip had not parted with the hope that he might try the experiment in the present year (1587). He had arranged his plans in September, and had prepared Parma for the immediate arrival of the fleet. He was then, he said, waiting only for the arrival of a few ships from the Mediterranean to send orders to Santa Cruz to sail. *God, it was to be hoped, would take care of the weather.*” (P. 417.)

Yes, he did take care of the weather, but not to the liking of the King or the Pope. He took care of it according to his own purpose, his own promises, his own solemn warnings, and his own direful threatenings. He took such good care of it that when the Armada did sail for England he met it with his winds, he fought it with his storms, he dispersed it with his tempests, and he destroyed it with his whirlwinds. And this very thing he had declared in advance, in the Holy Bible, that he would do with this impious host that assailed with its Invincible Armada his chosen people securely planted in the Islands of the Covenant which he had guaranteed to protect with the might of his omnipotence. The event demonstrated that he

was able to execute his covenant, and protect his chosen people. Scarcely had the stock of their enemies taken root in the earth when he bloweth upon them and they wither, and the whirlwind taketh them away as stubble. (Isa. 40: 24.)

But we turn again to Froude's "History of England." He is not writing a commentary on these promises and warnings, altho it may so appear. He is not drawing on his imagination in some great romance of human genius, but is narrating the history of Our Race. This portion of it is a very important part of the divine romance, which is all the more charming because it is true, and all the more wonderful because it was foretold by the prophets of God. Froude says:

"Had Santa Cruz sailed before the end of September as Philip intended, not a ship could have been brought out to encounter him. Parma, beyond question, would have crossed the Channel, and the battle of English liberty would have been fought not at sea but on shore. (*But God decreed that it should be fought out on the sea. The King of Spain could not execute his plan.*)

"But September passed before the expected squadron came into the Tagus, and the autumn gales began to blow. (Take notice, my skeptical friend, that it was *the blowing of the autumn gales that delayed the sailing of the Invincible Armada till it was too late for it to accomplish its purpose.*) The Pope and the Cardinals were continually exclaiming at the delay. The impatient Olivarez gave it as his opinion that the main ocean was as safe in winter as in summer, that the danger of the Channel began north of the Thames; and that, *to expect harm from the weather was to show want of faith in the Almighty. (Had he a foreboding of the dire catastrophe that was approaching? Had he ever read the Bible, or even this warning in it, "The wind shall carry them away, and the whirlwind shall scatter them?")*

"At a council of officers and pilots, held at Lisbon, by Santa Cruz, it was decided to be too late, and Philip, with extreme reluctance, acquiesced in the necessity of postponement.

"The delay was used to good purpose by England: before Christmas an effective squadron was at sea under the Lord Admiral. To Parma it was signally disastrous. Thru unaccountable negligence he was left uninformed that the fleet was not coming. *The winter opened with heavy rains and winds, and the army, kept under canvas, suffered.* The Spanish regiments, the chief sinews of Parma's force, became unfit for service. Spanish, German, Italians, dwindled away and died, and of the thirty thousand who were ready to embark in September, not eighteen could take the field at the beginning of the following year." (PP. 418, 419.)

Thus multitudes of the army of invasion perished before the assault began. The blowing of the autumn gales delayed the sailing of the Armada. The heavy rains and winds of the winter reduced the army under canvas to less than fifty per cent. of its effective force by January, when Parma learned that the Armada would not sail till spring. Hear Froude again.

“The mortality in Parma’s army continued; for uncertain what might be expected of him he was obliged still to keep his men exposed. Supplies had failed, and they were on short rations; and tho neither mutinous nor out of spirits, their shriveled numbers told what they were enduring. Delay was vexatious and ruinous, and *Philip once more resolved to risk the weather, trusting to Providence to prevent a storm.* He ordered Santa Cruz to sail. . . . The execution of these commands was prevented by the first and one of the most serious of the misfortunes which befell the expedition. Santa Cruz, the ablest seaman Philip had, suddenly died. It was no easy matter to find a successor, and the Duke of Medina Sidonia, on whom the choice fell at last, had to make himself acquainted with the officers, and with the countless details of the business of the expedition, before he was in a condition to move. . . . Had Santa Cruz lived and had the Armada sailed in January, it would have once more found the Channel undefended, for Elizabeth, in a spasm of economy, had again broken up half the fleet and dismissed the crews. They were recalled speedily and the ships reëquipped, in haste, and at an enormous cost; but there was an interval of a few weeks which the Spaniards would exactly have caught. The chance (was it chance?) passed, however, and was not allowed to return.” (PP. 422, 423.)

“It would have been easy now for Parma, *if the weather would have allowed him*, either to land a few thousand men on the coast of Fife, or to transport his entire army to England. Howard could not have fired a shot to interfere with him. *The weather was wild and boisterous beyond experience.* Exposure and sickness had thinned the rolls of the Prince’s companies far below the number with which he believed that he could prudently make the venture; nor if his ranks had been as full as he could have wished to see them, *would he have risked his army upon the Channel in the wave-swept hoys and barges of the Belgian ports till a more advanced season brought smoother seas.*” (P. 459.)

The testimony of this great historian is invaluable in showing how the events in this crisis fulfilled the prophetic word. Jehovah in the sure covenant of promise made with King David had guaranteed the protection of the land of the covenant. The prophet Isaiah developed this promise in his great

prophecy relating to Israel in the Islands of the West. Jehovah exhorted his servant not to fear nor be dismayed, for he would be with him and help him. When the English fleet was dispersed the opportunity had arrived for Parma to cross the Channel with his flotilla. Why did he not do it? Because a power greater than the navy of England was watching the Channel and guarding the Island of the Covenant. Jehovah remembered his covenant, and would not permit any hostile army to cross the Channel and invade the island. The God of revelation is the God of nature. He who gave the promises to help and protect his chosen people controlled the winds of the heaven and the waves of the sea. When England's navy failed thru the blunders of the government, he did not fail. He who maketh the winds his messengers sent them forward as his sentries to keep a close watch on the lurking foe, and the tossing billows arose in their might, wave after wave rushing onward like the charging ranks of an invincible army to fulfil the promises of God in protecting his "hidden ones" planted in the Island of the Covenant. Twenty-four miles of raging waters was a better protection to the chosen people than millions of men in arms. The cruel Duke of Parma did not cross with his army to England because he could not cross. He did not dare to attempt it when the English fleet was not on guard. Why not? The historian says: "The weather was wild and boisterous beyond experience." The God of Israel says: "I will plant them, that they may dwell in their own place, and be moved no more: neither shall the children of wickedness afflict them any more." (II. Sam. 7: 10.) The historian says that Parma would not risk his army upon the Channel till a more advanced season brought smoother seas. The Bible says: "Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, *who stirreth up the sea, that the waves thereof roar*; Jehovah of hosts is his name: if these ordinances depart from before me, saith Jehovah, *then the seed of Israel*

also shall cease from being a nation before me forever." (Jer. 31: 35, 36.) The everlasting and Almighty God guaranteed the perpetuity of Israel as an everlasting nation. What could the Pope and the King of Spain do in thwarting this divine purpose? They tried to the utmost to subdue and destroy this nation of the chosen people, and failed ingloriously and ignominiously.

We recur to the historian again, for we need to know more fully the facts concerning this great crisis. Referring to the month of June Froude says:

"The weather continued desperate; a wild winter had been followed by a wilder spring, and the lengthening days were still the only signs of approaching summer. A severe south-westerly gale set in." (P. 462.)

The God of armies was marshaling his forces in the natural world for the impending conflict. What did these things mean? These blind forces in nature were not self-directed. They were controlled by an omniscient intelligence and directed to a specific end for the accomplishment of his purpose. Would that men could accept the Hebrew view of nature and providence. The prophet Nahum said:

"Jehovah is a jealous God and avengeth;
 Jehovah avengeth and is full of wrath;
 Jehovah taketh vengeance on his adversaries,
 And he reserveth wrath for his enemies.
 Jehovah is slow to anger, and great in power,
 And will by no means clear the guilty:
 Jehovah hath his way in the whirlwind and in the storm,
 And the clouds are the dust of his feet." (Na. 1: 2, 3.)

This magnificent language is from the exordium of Nahum in his grand vision concerning the doom of Nineveh, "the bloody city," "full of lies and rapine." Nineveh was one of the heads of the world-empire of the Gentiles, five of which had fallen when the apostle John wrote the Apocalypse. Before the Elizabethan era six of these heads had fallen. Egypt had fallen, Assyria had fallen, Babylon had fallen, Persia had fallen, Grecia had fallen, and Pagan Rome had fallen. Papal Rome

was now the head of the Gentile powers, and Spain the agent for executing its wrath. As the judgments of Jehovah move onward thru the world in recurring cycles, this sublime language of the Hebrew prophet is applicable to any era of crisis in which the divine judgment is poured out on the haughty power hostile to his chosen people and the full establishment of his Kingdom.

Paul Kleinert, Professor of Old Testament Theology in the University of Berlin, says in "Lange's Commentary on Nahum" concerning this divine oracle:

"The matter in question in prophecy is not the foretelling of single facts, but the exposition of the laws and dispensations of the Divine government of the world, which result from the holy nature of God, and from the fact that he governs the world with a view to his Kingdom. Therefore the prophet Nahum also, who more than others might be suspected of having but one catastrophe of the future in view, begins his prediction, by causing the light of God to shine, in which he would have his prophecy viewed and understood. It treats of the destruction of an *enemy of God*, and of such a one, as is found too light on the just and infallible balances of God. He articulates the judgment of Nineveh into the joint connection of the one Divine judgment of the world, which began with the destruction of the Egyptians in the Red Sea, along with his revelation to his people, and which shall end in the final judgment of all those who are disobedient." (P. 20.)

In the exordium to his prophecy from which we have quoted, Nahum enunciates the great principles according to which Jehovah, the God of the covenant and the King of the ages, "taketh vengeance on his adversaries." These principles apply to the judgment on Spain and Rome in the destruction of the Spanish Armada as well as to the judgment on Nineveh. We therefore are justified in making our quotation from Nahum, and in applying it to the era of judgment which we are investigating. It is the uniform teaching of the scriptures that the Almighty God controls all the forces of nature, and uses them at his will as the messengers of his blessings or the ministers of his vengeance. The psalmist said that the wicked "are like the chaff which the wind driveth away." (Psa. 1: 4.) With these thoughts in mind we will better appreciate the employment of

natural forces for the execution of the vengeance which belongs to God. He flashes forth destruction on the strong.

Let us take a glance at the ships of the Invincible Spanish Armada that were designed to conquer England and destroy Protestantism. I quote again from Motley's "History of the United Netherlands." He says:

"The total tonnage of the fleet was 59,120: the number of guns was 3,165. Of Spanish troops there were 19,295 on board: there were 8,252 sailors and 2,088 galley-slaves. Besides these, there was a force of *noble volunteers, belonging to the most illustrious houses of Spain, with their attendants, amounting to nearly 2,000 in all.* (*Remember the prophecy of Isaiah: "God bringeth princes to nothing; he maketh the judges of the earth as vanity."*) There was also Don Martin Alacon, *administrator and vicar-general of the Holy Inquisition, at the head of some 290 monks of the mendicant orders, priests, and familiars.* The grand total of those embarked was about 30,000. . . .

"The size of the ships ranged from 1,200 tons to 300. All the ships of the fleet—galleasses, galleys, galleons, and hulks—were so encumbered with top-hamper, so overweighted in proportion to their draft of water, that they could bear but little canvas, even with smooth seas and light and favorable winds. *In violent tempests, therefore, they seemed likely to suffer.* To the eyes of the 16th century these vessels seemed enormous. A ship of 1,300 tons was then a monster rarely seen, and a fleet, numbering from 130 to 150 sail, with an aggregate tonnage of 60,000, seemed sufficient to conquer the world, and to justify the arrogant title, by which it had baptized itself, of the Invincible.

"Such was the machinery which Philip had at last set afloat, for the purpose of dethroning Elizabeth and establishing the inquisition in England." (PP. 466, 467.)

"Thus there were bread, beef, and powder enough—there were monks and priests enough—standards, galley-slaves, and inquisitors enough; but there were no light vessels in the Armada, and no heavy vessels in Parma's fleet. Medina could not go to Farnese, nor could Farnese come to Medina. The junction was likely to be difficult, and yet it had never once entered the heads of Philip or his counselors to provide for that difficulty. The King never seemed to imagine that Farnese, with 40,000 or 50,000 soldiers in the Netherlands, a fleet of 300 transports, and power to dispose of very large funds for one great purpose, could be kept in prison by a fleet of Dutch skippers and corsairs." (P. 470.)

As we proceed with our historical gleanings concerning the Spanish Armada let the thoughtful reader keep constantly in mind the oracle of God concerning the destruction of "the

princes" and "the judges of the earth" at the critical era of the planting of rival races in the New World. This immutable decree of the infallible Jehovah, more potent than the pompous bulls of the infallible Pope, decided the fate of the Spanish Armada. The God of Israel said:

"Scarce are they planted, scarce are they sown,
Scarce hath their stock taken root in the earth,
When he bloweth upon them and they wither,
And the whirlwind taketh them away as stubble."

(Isa. 40: 24.)

The Armada had been prevented from sailing in the fall by the autumn gales. It could not start in January because of the heavy rains and winds of the winter. When at last it did set sail it was soon beset by violent winds. But I must not tell the story, lest you think I paint it to suit myself. We present the historical part in the words of our standard authors. Froude gives a graphic description of the sailing of the Armada. He says:

"The Duke of Medina Sidonia sailed from Lisbon on the 19th-29th of May. *The northerly breeze which prevails on the coast of Portugal was unusually strong.* The galleons standing high out of the water, and carrying small canvas in proportion to their size, worked badly to windward. They were three weeks in reaching Finisterre, where *the wind having freshened to a gale, they were scattered, some standing out to sea, some into the Bay of Biscay.* Their orders, in event of such a casualty, had been to make for Ferrol. *The wind shifting suddenly to the west, those that had gone into the Bay could not immediately reach it, and were driven into Santander.* The officers, however, were, on the whole, well satisfied with the qualities which the ships had displayed. A mast or two had been sprung, a few yards and bowsprits had been carried away; but beyond loss of time there had been no serious damage.

"*The weather moderating,* the fleet was again collected in the Bay of Ferrol by the 6th-16th of July. All repairs were completed by the 11th-21st, and the next day the Armada took leave of Spain for the last time.

"The scene as the fleet passed out of the harbor must have been singularly beautiful. *It was a treacherous interval of real summer.* The wind was light, and falling towards a calm; the great galleons drifted slowly with the tide on the purple water, the long streamers trailing from the trucks, the red crosses, the emblem of the crusade, showing bright upon the hanging sails. Out of thirty thousand men who that morning

stood upon the decks of the proud Armada, twenty thousand and more were never again to see the hills of Spain. Of the remnant who in two short months crept back ragged and torn, all but a few hundred returned only to die. They were the flower of the country, culled and chosen over the entire peninsula." (PP. 476, 477.)

When the Lord would release his chosen people Israel from the slavery of the Egyptians he slew the firstborn in all the land of Egypt. So when he would rescue his chosen people planted in the land of the covenant from the thralldom of Rome and Spain he slew twenty thousand of the flower of Spain, the called and chosen ones with their princes and nobles gathered from the whole Spanish Peninsula. He blew upon them and they withered. The shattered remnant that came home to report the devastating wrath of the tempests of the Almighty came back to die in shame and disgrace. Besides these, thousands on thousands of the troops of Parma wasted away while waiting to make the grand invasion of England. Do not think this a strange act on the part of the Almighty. He is the God of justice, and he avenges his own elect. These men whom he slew with his avenging storms were on their way to enslave the chosen people of the elect race with a worse than Egyptian bondage, to enslave them body and soul with their children for the ages to come. No wonder that the Almighty arose in his righteous indignation and destroyed these minions of ecclesiastical and secular tyranny. He assured his chosen people that he would be with them and help them, and he kept his promise. He took vengeance on his adversaries. He hath his way in the whirlwind and in the storm. Let men take warning from the appalling catastrophe that befell the Invincible Armada. But we are anticipating. Let us learn more of the details of this great history. Froude says:

"On the first evening the wind dropped to a calm. The morning after a fair fresh breeze came up from the south and southwest; the ships ran flowingly before it; and in two days and nights they had crossed the bay, and were off Ushant. The fastest of the pinnaces was dispatched from thence to Parma, with a letter bidding him expect the Duke's immediate coming.

"But they had now entered the latitude of the storms which thru the whole season had raged round the English shore. (What an impressive comment this language of the historian is on the oracle of God in the everlasting covenant, ordered in all things and sure, relating to the protection of his chosen people planted in the land of the covenant. The Almighty declared, "Neither shall the children of wickedness waste them any more." What sane man that compares the Divine decree with the historic fact can doubt that the storms raged thru the whole season round the English shore in obedience to the directing will of God for the protection of his chosen people.) *The same night a southwest gale overtook them. They lay-to, not daring to run further. The four galleys unable to keep the sea were driven in upon the French coast and wrecked. The Santa Ana, a galleon of eight hundred tons, went down, carrying with her ninety seamen, three hundred soldiers, and fifty thousand ducats in gold. The weather was believed to be under the peculiar care of God, and this first misfortune was of evil omen for the future.* The storm lasted two days, and then the sky cleared, and again gathering into order they proceeded on their way." (PP. 478, 479.)

"Here (at Plymouth) for the present we leave the English fleet, the summer as it deepened becoming only more and more stormy — gales blowing from all quarters, now a hurricane of thirty hours from the north, now shifting to east and southeast, and then to west. The wind and rain was uniform in nothing but violence, 'so stormy and tempestuous as would not be credited.' The oldest fisherman on the coast could not remember such a summer season. One satisfaction only Lord Howard found, and that a great one. Hawkins at least had done his share of the work right excellently. The English ships were 'in royal and perfect estate, feeling the seas no more than if they had been riding at Chatham.' Thru the whole fleet not a spar was sprained, not a rope parted, timbers and cordage remained staunch and sound within and without. The Triumph and her four large consorts were grounded again and again 'to tallow and to wash.' They suffered nothing from the strain, and they were dry to the keel as Arabian sand." (P. 465.)

It was ominous that one of the first effects of the storm on the proud Armada was to throw the command of the great galley Vascona into the hands of David Gwynn, a Welsh mariner, serving on it as a galley-slave. In the hight of the tempest the slaves arose at his signal, killed the soldiers, and captured another vessel that assailed them, and liberated its slaves. Motley gives a graphic description of the adventure, and says:

"This was the first adventure of the Invincible Armada. Of the squadron of galleys, one was already sunk in the sea, and two of the others had

been conquered by their own slaves. The fourth rode out the gale with difficulty and joined the rest of the fleet." (P. 473.)

Green in his "History of the English People" gives a summary statement of the notable events that led up to the time of visitation, the days of trial and decision. In spite of the blunders of the Queen and her government, the God of Israel had so adjusted events that the valiant people of England were ready to meet the proud and haughty Spaniards in the impending conflict. English patriotism was aroused to the highest pitch. It broke down all sectarian barriers. Puritan and Catholic alike rallied to the support of their Queen and the defense of their imperiled country. Those were great days that tried the souls of men. The crisis revealed the temper and unity, and demonstrated the power of the English people before the world. Green says:

"The news of the coming Armada called Drake again to action. In April, 1587, he set sail with thirty small barks, burned the storeships and galleys in the harbor of Cadiz, stormed the ports of the Faro, and was only foiled in his aim of attacking the Armada itself by orders from home. A descent upon Corunna however completed what Drake called his 'singeing of the Spanish king's beard.' Elizabeth used the daring blow to back some negotiations for peace which she was still conducting in the Netherlands. But on Philip's side at least these negotiations were simply delusive. The Spanish pride had been touched to the quick. Amidst the exchange of protocols Parma gathered seventeen thousand men for the coming invasion, collected a fleet of flat-bottomed boats at Dunkirk, and waited impatiently for the Armada to protect his crossing. The attack of Drake, however, the death of its first admiral, and the winter storms delayed the fleet from sailing.

"At the end of May the Armada started from Lisbon. *But it had scarcely put to sea when a gale in the Bay of Biscay drove its scattered vessels into Ferrol*, and it was only on the nineteenth of July, 1588, that the sails of the Armada were seen from the Lizard, and the English beacons flared out their alarm along the coast. The news found England ready. . . . At this crisis patriotism proved stronger than religious fanaticism in the hearts of the English Catholics. The news of invasion ran like fire along the English coasts. The whole nation answered the Queen's appeal. Instinct told England that its work was to be done at sea, and the royal fleet was soon lost among the vessels of the volunteers. London, when Elizabeth asked for fifteen ships and five thousand men, offered thirty ships and ten thousand seamen. Every seaport showed the same temper.

Squires and merchants pushed off in their own little barks for a brush with the Spaniards. In the presence of the stranger all religious strife was forgotten. The Catholic gentry who had been painted as longing for the coming of the stranger, led their tenantry, when the stranger came, to the muster at Tilbury." (Vol. II, pp. 441-443.)

The chosen people of Israel, planted in the land of the covenant, manifested their unity in the presence of a great danger to their country. So in the greater crisis into which we are entering, the people of the elect race altho scattered into far countries over the world will manifest their unity in the presence of a grave and common danger to the whole race. Denominational barriers and geographical lines will melt away in the face of impending disaster under the pervading sentiment that we are one in our origin and destiny, one in our father Isaac, one in our Savior, Jesus the Christ, and we will "flow together" as Jehovah declares that we will, under the pervading might of a racial patriotism born of God and inspired by his Spirit. The God of Israel who united his distracted people in the Islands of the West under the power of the impending destruction by the Spanish Armada, will unite his scattered people over the world under the power of the appalling danger to Our Race and our common institutions. Then we will have what we need already, the Anglo-American Alliance. Yea, we will have more than that. We will have the Anglo-Saxon Alliance of the world. O ye people chosen of the Lord, open your eyes and see the tendency of the ages and the signs of the times. Israel could not triumph when divided and quarreling. But Israel united was invincible against the world in arms. So it will be on a grander scale in the impending crisis. Merge your petty differences and in all religious things be one in Christ, the one Lord; and in all secular affairs be one in Isaac, our common father. Listen. This is the decree of the Almighty God which nothing can thwart: "They shall be *one* in my hand." (Eze. 37: 19.) The invasion of the Spanish Armada has a lesson for us on racial unity in the culmination of the present crisis. Patriots forget whether they are Repub-

licans or Democrats under the higher thought that they are first of all Americans. British and Boers will forget their quarrels under the higher thought that they are first of all Teutons and Israelites. Let all the families of Israel gather together. The time has come for world-wide racial unity. This is the fiat of God: "He that scattered Israel will gather him." (Jer. 31: 10.)

But we must resume our investigation of the assault of the Armada. Motley says of the Spaniards:

"On Friday, the 29th of July, off the Lizard, they had the first glimpse of the land of promise presented to them by Sixtus V, of which they had at last come to take possession. On the same day and night the blaze and smoke of ten thousand beacon-fires from the Land's End to Margate, and from the Isle of Wight to Cumberland, gave warning to every Englishman that the enemy was at last upon them." (P. 473.)

Lord Macaulay, in his poem on "The Armada," gives a graphic description of the beacon-fires that blazed that night on the hills and towers of England, from which we quote a few lines:

"Night sunk upon the dusky beach, and on the purple sea:
Such night in England ne'er had been, nor ne'er again shall be.
From Eddystone to Berwick bounds, from Lynn to Milford Bay,
That time of slumber was as bright, as busy as the day;
For swift to east, and swift to west, the warning radiance spread—
High on St. Michael's Mount it shone—it shone on Beachy Head:
Far o'er the deep the Spaniard saw, along each southern shire,
Cape beyond cape, in endless range, those twinkling points of fire

"And on, and on, without a pause, untired they bounded still;
All night from tower to tower they sprang, all night from hill to hill;
Till the proud peak unfurled the flag o'er Derwent's rocky dales;
Till, like volcanoes, flared to heaven the stormy hills of Wales;
Till twelve fair counties saw the blaze on Malvern's lonely hight;
Till streamed in crimson, on the wind, the Wrekin's crest of light;
Till, broad and fierce, the star came forth, on Ely's stately fane,
And town and hamlet rose in arms, o'er all the boundless plain;
Till Belvoir's lordly towers the sign to Lincoln sent,
And Lincoln sped the message on, o'er the wide vale of Trent;
Till Skiddaw saw the fire that burnt on Gaunt's embattled pile,
And the red glare on Skiddaw roused the burghers of Carlisle."

The transmission by fire-signals of the tidings of the approach of the Spanish Armada aroused the whole English nation. Froude says: "The warning light flew on to London, swift messengers galloping behind it. There was saddling and arming in village and town, and musters flocking to their posts. Loyal England forgot its difference of creeds, and knew nothing but that the invader was at the door." (P. 480.) So in the culmination of the impending crisis that is rapidly approaching, the chosen people of Anglo-Saxondom will forget their differences in creeds and politics, in opinions and policies, and know nothing but that the antichrist, with his heathen, infidel, and atheistic hordes of lawless men, is at the door claiming the dominion of the world. The Almighty God who saved his people then will save them now. In this crisis they will become of one mind, and one heart, and one soul as never before in the history of the ages. If they should remain apart they would perish. But they will flow together that they may triumph.

Charles Knight, in his "History of England," says:

"The harvest-time is at hand; but let the rye and the barley, the wheat and the oats, be gathered in by the women and the children and the old men; for the able-bodied must fight, or no harvest will in future be worth the gathering for the Anglo-Saxon race. For four days the fishermen of the long line of shore have been hovering about the fleets instead of casting their nets. The seaweed burners on the shelves of the coast have let out their fires, and have climbed to the cliffs to gaze upon the flashing smoke far out at sea. For four nights the beacon-fires have been lighted. For four nights they have proclaimed to the people thruout the land that they must watch and pray. On this fifth night of danger they again send out their tongues of flame from every cliff and every hill.

"When the morning of Sunday dawns, and the French and Walloons go out in their boats with fresh provisions for those whose ships are laden with gold, and who readily give sixpence for a fresh egg, the English fleet of a hundred and forty sail is riding in Calais Roads within cannon-shot of the exceeding great ships, whose greatest still keep the outer line against their enemy. On that Sunday the heart of England sends up to heaven the simple but solemn prayer, '*Save and deliver us, we humbly beseech thee, from the hands of our enemies.*'

"In this time of need the Queen had herself composed a prayer, which had been sent to the general of her highness' army at Plymouth, as her

majesty's private meditation: '*Most Omnipotent, and Guider of all our world's mass, that only searchest and fathomest the bottom of all hearts' conceits, and in them seest the true original of all actions intended, how no malice of revenge, nor quittance of injury, nor desire of bloodshed, nor greediness of lucre, hath bred the resolution of our now set out army; but a heedful care, and wary watch, that no neglect of foes, nor over surety of harm, might breed either danger to us, or glory to them; these being grounds, thou that didst inspire the mind, we humbly beseech, with bended knees, prosper the work, and with the best forewinds guide the journey, speed the victory, and make the return the advancement of thy glory, the triumph of thy fame, and surety to the realm, with the least loss of English blood. To these devout petitions, Lord, give thou thy blessed grant. Amen.*' Manuscript in British Museum, indorsed as being sent by Sir Robert Cecil to the generals. The prayer was mercifully heard to its fullest extent." (P. 374, ch. 75.)

This royal prayer, composed specially for the terrible crisis thru which England was passing, is in harmony with the divine promise which Jehovah, the God of Israel, made with King David, guaranteeing the security of his chosen people when planted in the Island of the Covenant, for he said, "Neither shall the children of wickedness waste them any more." Not only did the Queen pray, and send a copy of the prayer to her generals that each of them might appropriate it, but the people prayed, and the army prayed. Ye sons of freedom, remember these acts of your fathers, and like them put your trust in the God of hosts. In the impending crisis, if you would not faint, you will need to pray as your fathers prayed. The official dispatch of Vice-Admiral Drake written "in the wake of the flying squadrons" is as much a prayer to God as it is a report of the fight. Charles Knight reports it in his "History of England." He says:

"What a model dispatch does this true English sailor write to Walsingham, on this last of July, 1588: 'We have the army of Spain before us, and mind, with the grace of God, to wrestle a fall with them. There was never anything pleased me better than the seeing the enemy flying with a south wind to the northward. God grant they have a good eye to the duke of Parma; for with the grace of God, if we live, I doubt it not but ere it be long so to handle the matter with the duke of Sidonia as he shall wish himself at St. Marie among his orange trees. God give us grace to depend upon him, so shall we not doubt victory, for our cause is good.'"

This is an exhibition of the spirit of the English heroes that fought the Spanish Armada. We need not wonder that God gave them the victory when they depended so fully on him, and their cause was just and good. What a noble heritage we have in the history of the heroes of Our Race! But hear the testimony of Charles Knight again. He says:

“At the camp at Tilbury the Queen was, day by day, in the midst of her soldiers; going among the levies in their particular stations; reviewing them when they were trained in battalions; saluted, wherever she moved, ‘with cries, with shouts, with all tokens of love, of obedience, of readiness and willingness to fight for her.’ From that army, adds the eyewitness, *went forth at certain times a solemn voice to heaven of ‘divers psalms, put into form of prayers, in praise of Almighty God, no ways to be misliked, which she greatly commended, and with very earnest speech thanked God with them.’*” (P. 371.)

I have not yet been able to find out what particular psalms were used on that occasion. The English people then were familiar with the psalms of Israel. They would pick out readily those that were best fitted to the times of crisis thru which they were passing. Doubtless many of the psalms were appropriated to voice the wants and longings of their hearts in those trying times. They were the chosen people of Israel, planted anew in the land of the covenant, and the psalms of Israel were their own in a preëminent sense. Many of the expressions in the 83d Psalm are peculiarly appropriate to this great crisis. Spurgeon says in “The Treasury of David”: “The internal evidence referring the subject of the Psalm to the times of Jehoshaphat is overwhelming.” The occasion which called it forth was a coalition of the children of Lot and Esau and Ishmael against Judah. While the psalmist upon whom “came the Spirit of Jehovah in the midst of the congregation”: (II. Chron. 20: 14) may have had only this confederacy of hostile nations against Jehoshaphat in view, the Spirit of Truth may have regarded it only as a type of a greater coalition and may have looked thru it and beyond it to the coalition of Spain and Rome and their conglomerate nations against his “hidden

ones," his chosen people planted and hidden in the Island of the Covenant. If it be a prophetic Psalm the cyclical principle would justify this interpretation, in which case it has a special reference to the assault and destruction of the Spanish Armada. At any rate the language is so peculiarly fitting to that tremendous crisis that the English people would be sure to appropriate it. Doubtless it was one of the psalms whose voice went forth from that patriotic army guarding the coast and the homes of England. Spurgeon says: "Every patriot prays thus against the enemies of his country; he would be no better than a traitor if he did not." Note particularly the language of the patriotic psalmist:

"O, God, keep not thou silence:

Hold not thy peace, and be not still, O God.

For, lo, thine enemies make a tumult:

And they that hate thee have lifted up the head.

They take crafty counsel against *thy people*,

And consult together against *thy hidden ones*.

They have said, Come, and let us cut them off from being a nation;

That the name of Israel may be no more in remembrance.

For they have consulted together with one consent;

Against thee do they make a covenant:

The tents of Edom and the Ishmaelites;

Moab, and the Hagarenes;

Gabal, and Ammon, and Amalek;

Philistia with the inhabitants of Tyre:

Assyria also is joined with them;

They have holpen the children of Lot. Selah.

"Do thou unto them as unto Midian;

As to Sisera, as to Jabin, at the river Kishon:

Who perished at En-dor;

They became as dung for the earth.

Make *their nobles* like Oreb and Zeeb;

Yea, *all their princes* like Zebah and Zalmunna:

Who said, Let us take to ourselves in possession

The habitations of God.

"O my God, *make them like the whirling dust;*

As stubble before the wind.

As the fire that burneth the forest,

And as the flame that setteth the mountains on fire;

*So pursue them with thy tempest,
And terrify them with thy storm.*

Fill their faces with confusion;
That they may seek thy name, O Jehovah.
Let them be put to shame and dismayed forever;
Yea, let them be confounded and perish:
That they may know that thou, whose name alone is Jehovah,
Art the Most High over all the earth." (Psa. 83: 1-18.)

Remember the language of the historian who, in quoting the words of an eyewitness, said: "From that army went forth at certain times a solemn voice to heaven 'of divers psalms, put into form of prayers, in praise of Almighty God.'" Do not the prayers and praises of Jehovah, and the imprecatory petitions in this Psalm meet the needs of the times and suit the occasion? Compare it with the language of the prophet Isaiah, that has direct and special reference to this very crisis:

"He bringeth *princes to nothing*;
He maketh the judges of the earth as vanity.
Scarce are they planted, scarce are they sown,
Scarce hath their stock taken root in the earth,
When he bloweth upon them, and they wither,
And the whirlwind taketh them away as stubble." (Isa. 40: 23, 24.)

According to this prophecy of Isaiah and the Psalm just quoted, the judgment threatened by the prophet and invoked by the psalmist is directed with special force against their nobles and all their princes, against the princes and the judges of the earth. The English people were defending their religion, their native land, and their homes. Their adversaries came against them in force with their nobles, their princes, their prelates, and their judges to take forcible possession of the habitations which God had given to his chosen people. In confirmation of this statement listen to these further testimonies of the historians. Creasy, in "The Fifteen Decisive Battles of the World," quotes from Meteran, a contemporary foreign writer, a description of the navy as published by the Spaniards. After referring to the ships and their armament he says:

"Unto all these were added the names of the governours, captaines, noblemen, and gentlemen voluntaries, of whom there was so great a

multitude, that scarce was there any family of accompt, or any one principall man throuout all Spaine, that had not a brother, sonne, or kinsman in that fleete; all of whom were of good hope to purchase unto themselves in that navie, as they termed it, invincible, endless glory and renown, and to possess themselves of great seigniories and riches in England and in the Low Countries." (P. 234.)

How vain were all these aspirations and ambitions! Incensed against England, they were seeking, in her destruction, "endless glory and renown." But Jehovah had declared concerning his servant planted in the Islands of the West: "All they that are incensed against thee shall be put to shame and confounded." (Isa. 41: 11.) The war was proclaimed as a holy crusade against the heretics. The nobles and princes of Spain and the judges of the earth gathered with enthusiasm to participate in the conflict. The historian Froude says:

"The faithful of all countries had rushed together, as at the call of an archangel, to take part in the great battle for the cause of God and the church." (P. 467.)

Grimstone says, as quoted by Creasy, "To this great enterprise and imaginary conquest, divers princes and noblemen came from divers countries." But they did not realize their exalted expectations, for the prophet Isaiah said, concerning the Almighty, that he "bringeth princes to nothing; he maketh the judges of the earth as vanity." History furnishes no more illustrious example where the princes and judges of the earth were brought to nothing and made as vanity by the manifest display of the power of the Almighty in his withering storms and devastating tempests. It was his blast that withered the princes. It was his whirlwind that took away the judges of the earth as stubble. Such was the prediction of the Hebrew prophet. Such are the recorded facts of history. The Almighty protected the land of the covenant as he said he would do in the sure and everlasting covenant which he made with King David for his chosen people Israel.

Green says in his "History of the English People":

"The Netherlands knew well that the conquest of England was planned only as a prelude to their own reduction; and the enthusiasm with which

England rushed to the conflict was hardly greater than that which stirred the Hollanders. A fleet of ninety vessels, with the best Dutch seamen at their head, held the Scheldt and the shallows of Dunkirk, and it was only by driving this fleet from the water that Parma's army could be set free to join in the great enterprise. The great need of the Armada therefore was to reach the coast of Flanders. It was ordered to make for Calais and wait there for the junction of Parma. But even if Parma joined it the passage of his force was impossible without a command of the Channel; and in the Channel lay an English fleet resolved to struggle hard for the mastery. As the Armada sailed on in a broad crescent past Plymouth, the vessels which had gathered under Lord Howard of Effingham slipped out of the bay and *hung with the wind upon their rear*. In numbers the two forces were strangely unequal, for the English fleet counted only eighty vessels against the hundred and thirty-two which composed the Armada. In size of ships the disproportion was even greater. Fifty of the English vessels, including the squadron of the Lord Admiral and the craft of the volunteers, were little bigger than yachts of the present day.

"Small however as the English ships were, they were in perfect trim; they sailed two feet for the Spaniards' one, they were manned by 9,000 hardy seamen, and their Admiral was backed by a crowd of captains who had won fame in the Spanish seas. With him was Hawkins, who had been the first to break into the charmed circle of the Indies; Frobisher, the hero of the North-West passage; and above all, Drake, who held command of the privateers. *They had won too the advantage of the wind*; and, closing in or drawing off as they would, the lightly handled English vessels, which fired four shots to the Spaniards' one, hung boldly on the rear of the great fleet as it moved along the Channel. 'The feathers of the Spaniard,' in the phrase of the English seamen, 'were plucked one by one.' Galleon after galleon was sunk, boarded, driven on shore; and yet Medina Sidonia failed in bringing his pursuers to a close engagement. Now halting, now moving slowly on, the running fight between the two fleets lasted thruout the week, till on Sunday, the twenty-eighth of July, the Armada dropped anchor in Calais Roads." (PP. 443, 444.)

The prophet Isaiah said with special and direct reference to this very conflict, at the time of the planting of the rival races in the New World, "He bloweth upon them, and they wither." (Isa. 40: 24.) The wind tilted the heavy vessels of the Spaniards so that their own shots flew over the English ships, and the English cannon balls pierced the galleons below the water line. The Spaniards were confounded by this withering fire, which was made so destructive by the wind of the Almighty. Thus the wind which protected the English made the Spaniards

their prey. Froude calls special attention to this effect of the wind. While reading what the historian relates remember what the Bible says concerning the winds as the messengers of the Almighty: "Who maketh winds his messengers." (Psa. 104: 4.) They were made manifest as the special agents of the Almighty both in the defeat and in the appalling destruction of the Invincible Spanish Armada. Froude says:

"The action opened with the Ark Raleigh, carrying Howard's flag, and three other English ships running along their entire rear line, firing successively into each galleon as they passed, then wearing round and returning over the same course. Astonished and confounded as well by the maneuvering as by the rapidity of the fire, the Spanish officers could not refuse their admiration. They knew that they were inferior at sea, but how inferior they had not realized. The English were firing four shots to one, *and with a fresh breeze even the galleasses could not touch them.* Such artillery practice and ships so handled had never been seen. The rest of the English ships were now engaged on the same conditions. The action continued thru the whole forenoon, the Spaniards making efforts to close and always failing. They had been flurried and surprised. *Being to leeward, and leaning over to the wind, their shots had flown high, and had scarcely touched the English ships at all, while they had themselves suffered considerably.* Oquendo had specially distinguished himself, being present wherever the danger was greatest, driving back into action vessels which were inclined to flinch; *but as the wind held, neither he nor any one could change the fortunes of the day, or enable the Spaniards to hurt an enemy whom they could not touch.*" (PP. 483, 484.)

Compare this sober language of the historian, calmly relating the facts in the case, with the promises of Jehovah to his chosen race securely planted and rooted in the Islands of the West. "*Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that are incensed against thee shall be put to shame and confounded: they that strive with thee shall be as nothing and shall perish.*" (Isa. 41: 10, 11.) Did not Jehovah, the God of hosts, keep his word and fulfil his promises to his chosen people in the very midst of the conflict of that great naval battle? Then and there according to his promise the God of Israel was present with his people and strengthened

them. This is why they were filled with such indomitable courage. Then and there according to his promise the God of Israel did help them. What greater help could he have given them in the fight than he did give them? He careened the vessels of the Spaniards so that "their shots had flown high, and had scarcely touched the English ships at all." He careened the vessels of the Spaniards and thus exposed the bulky hulks in their vulnerable parts to the destructive shots of the English cannon. "I will help thee" was the promise of the God of Israel to his people for this crisis. How did he do it? By the might of his wind, as he foretold thru his prophet Isaiah, who said: "He bloweth upon them, and they wither." (Isa. 40: 24.) The event fulfilled the prophecy in every particular. In the face of that wind the Spaniards were impotent. They were powerless to help themselves, or to inflict any serious injury on the English. He held their bulky vessels in the grip of his wind so that they could be riddled with the deadly shot from the English cannon. The Almighty remembered his sure and everlasting covenant guaranteeing the protection of his chosen people whom he had securely planted in the Islands of the West, and of whom he had said: "Neither shall the children of wickedness waste them any more." In vain were the efforts of the Pope and Philip of Spain to waste and afflict them, for the Lord God omnipotent according to his covenant and his promises was protecting them. The adversaries of Israel were not able to invade the land of the covenant because the God of the covenant himself was keeping guard over it.

At last the Spanish Armada dropped anchor in Calais Roads, "its appointed resting place," where it was to meet the flotilla of the Duke of Parma and escort it across the Channel. The English fleet was hovering on its rear. The language of Motley concerning the situation and what was involved in it is graphic and impressive. The decisive crisis was at hand. He says with a force of diction worthy of the occasion:

“ Never, since England was England, had such a sight been seen as now revealed itself in those narrow straits between Dover and Calais. Along that long, low, sandy shore, and quite within the range of the Calais fortifications, one hundred and thirty Spanish ships—the greater number of them the largest and most heavily armed in the world—lay face to face, and scarcely out of cannon-shot, with one hundred and fifty English sloops and frigates, the strongest and swiftest that the island could furnish, and commanded by men whose exploits had rung thru the world.

“ It was a pompous spectacle, that midsummer night, upon those narrow seas. The moon which was at its full, was rising calmly upon a scene of anxious expectation. Would she not be looking, by the morrow’s night, upon a subjugated England, a reënslaved Holland—upon the downfall of civil and religious liberty? Those ships of Spain, which lay there with their banners waving in the moonlight, discharging salvoes of anticipated triumph and filling the air with strains of insolent music, would they not, by daybreak, be moving straight to their purpose, *bearing the conquerors of the world to the scene of their cherished hopes?*” (PP. 484, 485.)

“ That English fleet, too, which rode there at anchor, so anxiously on the watch—would that swarm of nimble, lightly-handled, but slender vessels, which had held their own hitherto in hurried and desultory skirmishes—be able to cope with their great antagonist now that the moment had arrived for the death grapple? Would those Hollanders and Zealanders, crusing so vigilantly among their treacherous shallows, dare to maintain their post, now that the terrible ‘Holofernese,’ with his invincible legions, was resolved to come forth?” (P. 485.)

Those conquerors of the world at that time, the great era of crisis for the planting of races in a new world, were in reality the princes and the judges of the earth. Shall their dominion be extended and perpetuated? What saith the King of the nations and the ages concerning this momentous crisis? He is almighty in his power and limitless in his resources. His will can decide the questions at issue once for all. He did decide it, and he announced his decision in advance thru the Hebrew prophets. Isaiah answers these grave questions of the historian. Isaiah dilated on the power of Jehovah in heaven and earth as the Almighty God, and then uttered this transcendent oracle about the doom of those rulers of the world:

“ He bringeth princes to nothing,
 He maketh the judges of the earth as vanity.
 Scarce are they planted, scarce are they sown,
 Scarce hath their stock taken root in the earth,

When he bloweth upon them, and they wither,
And the whirlwind taketh them away as stubble.

(Isa. 40: 23, 24.)

But what about that English fleet, manned with chosen sailors of the elect race? Have they any appointed part in the divine program? Have they any work to do, ordained for them by the God of Israel? Yes, verily. What can it be? God chose Israel as his ethnical servant. God arms his people, Anglo-Israel for the work which he assigns to his servant. God encourages and emboldens Israel, while he sends distrust and dismay into the hearts of his adversaries. Let not his people fear, for their God is with them. He says to them:

“Fear thou not, for I am with thee;
Be not dismayed, for I am thy God:
I will strengthen thee; yea, I will help thee;
Yea, I will uphold thee with the right hand of my righteousness.
Behold, all they that are incensed against thee
Shall be put to shame and confounded:
They that strive with thee shall be as nothing, and shall perish.”

(Isa. 41: 10, 11.)

The God who inspired this oracle is Almighty, and is abundantly able to execute it. He did execute it with the might of his omnipotent power. Yet his people have their part to do. It is a small part. But they need to do their own part as a test of their faith and their courage. What God appointed for them to do they should do and they did do. Remember that in the symbolism of the Bible a mountain is the emblem of a great kingdom and hills the emblems of the smaller states and you will at once appreciate the meaning of this part of the great prophecy of Isaiah concerning the work and the destiny of Israel. Jehovah said to Israel in the Islands of the West:

“Thou shalt thresh the mountains, and beat them small,
And shalt make the hills as chaff.
Thou shalt winnow them,
And the wind shall carry them away,
And the whirlwind shall scatter them.”

(Isa. 41: 15, 16.)

The great kingdom of the world and the smaller states of Europe were well represented in that Invincible Spanish Armada. The decree of Jehovah for his chosen people, acting as his servant, is that they should thresh their enemies and beat them small. They should winnow them, but they would not destroy them. The Almighty himself would attend to that. He would carry them away with his wind, he would scatter them with his whirlwind. The "Invincible Armada" was threshed and beaten by the heroes and the navy of Israel. It was winnowed by the mighty men of Jacob. Here and there a galleon was separated from the rest of the fleet, captured, sunk, burned, or driven upon the shoals. Thus the chosen sons of Joseph, the arms of whose hands "were made strong by the hands of the Mighty One of Jacob," winnowed the vessels of the mighty Armada. But the Almighty reserved their destruction to himself. "Vengeance is mine, I will repay, saith the Lord." He reserved the destruction to himself that all men, whether friends or foes, might see that the deliverance of England in that crisis and the destruction of the Spanish Armada was the judgment of the Almighty. Just as he foretold it thru his prophet so it came to pass. In the language of the prophet we get the divine view of the great event. As history rushes onward towards its consummation the prophetic view is seen to be the true historic view.

That this may appear more and more manifest to the reader let us get the historical testimony still more fully before us. Alexander, the Duke of Parma, did not come, for he could not pass the Dutch fleets. We quote Motley again:

"In the absence of Alexander, all was suspense and suspicion. It seemed possible that disaster instead of triumph was in store for them thru the treachery of the commander-in-chief. Four and twenty hours and more, they had been lying in that dangerous roadstead, and *altho the weather had been calm and the sea tranquil, there seemed something brooding in the atmosphere.*

"As the twilight deepened, the moon became totally obscured, dark-cloud masses spread over the heavens, the sea grew black, distant thunder rolled, and the sob of an approaching tempest became distinctly audible.

Such indications of a westerly gale were not encouraging to those cumbersome vessels, with the treacherous quicksands of Flanders under their lee.

"At an hour past midnight, it was so dark that it was difficult for the most practiced eye to pierce far into the gloom. But a faint drip of oars now struck the ears of the Spaniards as they watched from the decks. A few moments afterwards the sea became suddenly luminous, and six flaming vessels appeared at a slight distance, bearing steadily down upon them before the wind and tide.

"In a moment one of those horrible panics, which spread with such contagious rapidity among large bodies of men, seized upon the Spaniards. There was a yell thruout the fleet — 'the fire-ships of Antwerp, the fire-ships of Antwerp!' and in an instant every cable was cut, and frantic attempts were made by each galleon and galleass to escape what seemed imminent destruction. The confusion was beyond description. Four or five of the largest ships became entangled with each other. Two others were set on fire by the flaming vessels, and were consumed. So long as night and darkness lasted, the confusion and uproar continued. When the Monday morning dawned, several of the Spanish vessels lay disabled, while the rest of the fleet was seen at a distance of two leagues from Calais, drifting towards the Flemish coast. *The threatened gale had not yet begun to blow, but there were fresh squalls from the W. S. W., which to such awkward sailers as the Spanish vessels, were difficult to contend with. On the other hand the English fleet were all astir, and ready to pursue the Spaniards, now rapidly drifting into the North Sea.*" (PP. 491, 492.)

In that horrible panic which seized upon the Spaniards as the fire-ships drifted down upon them we see an answer to the prophetic imprecation recorded in the 83d Psalm. The destruction of the Spanish Armada is the antitype of the primary fulfilment of this Psalm. While the application is evident in either the common or the revised versions, when our attention once has been called to it, I will here quote the language from Dr. Conant's translation. The patriot says:

"My God, make them like the whirling dust,
Like chaff before the wind.
As fire consumes a forest,
And as a flame kindles mountains;
So wilt thou pursue them with thy tempest,
And with thy whirlwind terrify them." (Psa. 83: 13-15.)

In both the prophecy and its fulfilment the consuming fire and the enkindling flame is in intimate relation to the pursuing

tempest and the terrifying whirlwind. The sudden panic caused by the fire-ships flaring up in the darkness of the midnight like a forest on fire, "flames leaping from ruddy sail to sail, flickering on the ropes and forecastles, foremasts and bowsprits," caused the Spaniards to cut their cables and abandon their anchors. Thus their ships became a more ready prey to the wild winds and the tossing waves of the raging sea.

Motley closes a detailed description of the great naval battle off Gravelines with these words, which every patriot of the elect race who believes in our dependence on the God of Israel should ponder. He says:

"Six hours and more, from ten till nearly five, the fight had lasted — a most cruel battle, as the Spaniard declared. There were men in the Armada who had served in the action of Lepanto, and who declared that famous encounter to have been far surpassed in severity and spirit by this fight off Gravelines. 'Surely every man in our fleet did well,' said Winter, 'and the slaughter the enemy received was great.' Nor would the Spaniards have escaped even worse punishment, had not, most unfortunately, the penurious policy of the Queen's government rendered her ships useless at last, even in this supreme moment. They never ceased cannonading the discomfited enemy until the ammunition was exhausted. And the enemy — altho still numerous, and seeming strong enough, if properly handled, to destroy the whole English fleet — fled before them. (Remember the prayer of the prophet of Israel: "So pursue them with thy tempest, and terrify them with thy storm.")

"Medina Sidonia had now satisfied himself that he should never succeed in boarding those hard-fighting and swift-sailing craft, while, meantime, the horrible panic of Sunday night and the succession of fights thruout the following day had completely disorganized his followers. Crippled, riddled, shorn, but still numerous, and by no means entirely vanquished, the Armada was flying with a gentle breeze before an enemy who, to save his existence, could not have fired a broadside." (PP. 500, 501.)

Does not this description and this narration of the facts as they occurred agree exactly with the prophecy of Isaiah concerning them? Jehovah made his elect servant a new, sharp threshing instrument having teeth. While he threshed them, and beat them, and winnowed them, he did not destroy them, God having reserved that work for himself. God said to his ethnical servant, Anglo-Israel: "Fear not. I will be with

thee. I will help thee." His presence and helpful and protecting power was manifested in the battle off Gravelines as it had been in the beginning of the conflict before Plymouth. The wind of the Almighty protected the English and their ships while exposing the Spaniards and their vessels to the most deadly effects of the English fire. The testimony of the historians taken in connection with the assurances of the divine presence and help for his chosen people is simply marvelous. Listen to this language of Froude :

"Reserving their fire till within a hundred and twenty yards, and wasting no cartridges at any longer distance, the English ships continued thru the entire forenoon to pour into them one continuous rain of shot. They were driven in upon their own center, where they became entangled in a confused and helpless mass, a mere target to the English guns.

"The Spaniards' gun practice, which had been always bad, was helpless beyond past experience. Their want of ammunition was not suspected, for they continued to fire thruout the day after their slow awkward fashion; but their guns, worked on rolling platforms by soldiers unused to the sea, *sent their shot into the air or into the water*; while the English, *themselves almost untouched*, fired into them without intermission from eight in the morning till sunset, 'when almost the last cartridge was spent, and every man was weary with labor.' They took no prizes and attempted to take none. Their orders were to sink or destroy.

"*Being always to leeward and the wind blowing hard, the hulls of the galleons as they heeled over were exposed below the water line.* The massive timbers which were to have furnished so secure a shelter added only to the effect of the shot. The middle decks were turned into slaughter-houses, and in one ship blood was seen streaming from the lee scuppers. Their guns were most of them dismounted or knocked in pieces, and their chief work was to save themselves from sinking by nailing sheets of lead over the shot-holes." (PP. 503, 504.)

Surely the Lord fulfilled his promises to his chosen people in helping them in that direful conflict. The divine presence and power and help in behalf of the English were so manifest that they realized it at the time. The Spaniards were filled with dismay in that the very winds and waves were fighting against them. They felt like the Egyptians who had pursued the children of Israel into the midst of the Red Sea. "It came to pass in the morning watch, that Jehovah looked forth upon

the host of the Egyptians thru the pillar of fire and of cloud, and discomfited the host of the Egyptians. And he took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians." (Ex. 14: 24, 25.) The two great events are similar in several respects, and the one is the type of the other. Then Israel were on their way to their promised inheritance in the land of Canaan; now Israel are on their way to their promised inheritance in the New World. As the wind and the sea then protected Israel and destroyed the Egyptians, so it was now. As then Jehovah looked forth upon the host of the Egyptians thru the pillar of fire and of cloud, so now the Almighty from the dense darkness of the impenetrable storm-cloud looked forth upon the Spaniards thru the flaming fire of the fire-ships, burning like a forest, and moving down upon them with the winds of heaven and the resistless tide of the sea, setting some of their own ships on fire, and filling the Spaniards with a worse than Egyptian alarm. They never rallied from the effects of that horrible panic. As Jehovah then took off their chariot wheels, and caused them to move onward with difficulty, and brought into confusion the host of the Egyptians, so now he caused the Spaniards to cut their cables and abandon their anchors, and caused them to move their ships with difficulty, and threw into the direst panic and confusion the whole host of the Spanish Armada. As it was then impossible for the Egyptians to flee from the face of Israel and escape the wrath of Jehovah, so it was now impossible for the Spaniards to flee from the face of Anglo-Israel without encountering the withering tempests of an avenging God and the devastating whirlwinds of the Almighty. Then came the divine answer to the imprecation of the patriotic psalmist: "O my God, make them like the whirling dust; as stubble before the wind. As the fire that burneth the forest, and as the flame that setteth the mountains on fire; so pursue them with thy tempest, and terrify them with thy storm."

(Psa. 83: 13-15.) Then, as in other manifestations of the divine power and judgment, men were compelled to acknowledge, in the language of King David, the solemn truth,

“ Verily there is a reward for the righteous:
Verily there is a God that judgeth in the earth.”

(Psa. 58: 11.)

Men could not help but recognize the manifest power and judgment of the Almighty in the defeat and the destruction of the Invincible Spanish Armada. On this point also the testimony of historians is equally clear and decisive. Motley records several significant statements of some of the English heroes in the fight, recognizing the help of the Almighty:

“‘Tho our powder and shot was well-nigh spent,’ said the Lord-Admiral, ‘we put on a brag countenance and gave them chase, as tho we had wanted nothing.’ And the brag countenance was successful, for that ‘one day’s service had much appalled the enemy,’ as Drake observed; and still the Spaniards fled with a freshening gale all thru the Monday night. ‘A thing greatly to be regarded,’ said Fenner, of the Nonpariel, ‘is that *the Almighty had stricken them with a wonderful fear.*’” (P. 501.)

The chosen people, with solemn voice, had made their appeal to heaven, appropriating “divers psalms, put into form of prayers.” Among these they doubtless had adopted the petition of the patriotic Asaph because of its peculiar fitness for the occasion: “Terrify them with thy storm.” (Psa. 83: 15.) The language of the psalmist inspired of God was a prophecy as well as a prayer. The people of Anglo-Israel planted in the inviolate island, lashed by wild waves and guarded by storms, cried unto the God of Israel in their distress and need. The Queen prayed, the army prayed, the people prayed to the God of hosts. He heard their cry. He answered their petitions. He helped them according to his promise. He terrified his and their enemies with his storms. The English heroes in their ships, safe alike in battle and storm, perceived that the Almighty had stricken the Spaniards “with a wonderful fear.” When the magazines of the English were exhausted

the Almighty marshaled his loyal armies from the realm of nature, the winds of heaven and the waves of the sea, armed with the ammunition of rain and snow and hail and lightning, which he had reserved "against the time of trouble, against the day of battle and war." When he ordered these reserves into action they went rushing forth at his word with the resistless sweep of the tempest and the terrific swirl of the whirlwind, then he terrified them with his storm, and all hope died in the heart of the Spaniards because "the Almighty had stricken them with a wonderful fear." Who can fight against God? Who can resist the combined assaults of his avenging whirlwinds and engulfing seas? They were his answer to the prayers of the martyrs of the Spanish Inquisition crying to God for vengeance. "Shall not God avenge his elect, who cry to him day and night, and is he slow to punish on their behalf? I say unto you," said Jesus Christ, "that he will avenge them speedily." (Lu. 18: 7, 8.)

Green says in the second volume of his "History of the English People":

"Hard as the fight had been, it seemed far from a decisive one. Three great galleons indeed had sunk in the engagement, three had drifted helplessly on to the Flemish coast, but the bulk of the Spanish vessels remained. Within the Armada itself, however, all hope was gone. *Huddled together by the wind and the deadly English fire, their sails torn, their masts shot away, the crowded galleons had become mere slaughter-houses.* Four thousand men had fallen, and bravely as the seamen fought, they were cowed by the terrible butchery. Medina himself was in despair. A council of war resolved on retreat to Spain by the one course open, that of a circuit round the Orkneys. But the work of destruction was reserved for a mightier foe than Drake. The English vessels were soon forced to give up the chase by the running out of their supplies. *But the Spanish ships had no sooner reached the Orkneys than the storms of the northern seas broke on them with a fury before which all concert and union disappeared.*" (PP. 445, 446.)

I must remind the reader again of the oracle of God addressed to Israel, his servant, Jacob whom he had chosen, the seed of Abraham his friend, whom he had called from the corners of the earth, and had planted in the Islands of the West at

the ends of the earth, the land of the covenant which the Almighty guaranteed to protect from the invasion of their enemies. Stormy winds fulfilling his word, keeping guard over his "hidden ones," protecting by day and by night, thru the autumn, the winter, the spring, and the summer, while the Armada was preparing and assailing the place prepared and appointed for the chosen people, stormy winds acted as the sentinels of the Almighty God; and when the ammunition of the English failed, the stormy winds gathered together their forces and hurled upon the cruel and relentless bigots of Spain with their princes and the haughty judges of the earth the accumulated vengeance of Almighty God, who said to his ethnical servant: "Thou shalt winnow them, and the wind shall carry them away, and the whirlwind shall scatter them." (Isa. 41: 16.)

Froude says in the twelfth volume of his "History of England" in recognition of the agency of the Almighty:

"The ignominy of returning to Spain, having accomplished nothing, became more obvious the more it was considered, and Sidonia once more began to gather up his courage, and to think again of trying to recover Calais. *But the black southwester scattered his reviving spirits. Without pilots, in a strange sea, with the autumn storms prematurely upon him, and with no friendly port for which to run, he became utterly unmanned.* THE VERY ELEMENTS HAD TURNED AGAINST HIM, THE SPECIAL PREROGATIVE OF THE ALMIGHTY, and he could think of nothing now but of hastening home by the ocean road, where, let the dangers be what they might, there were no English enemies in his path.

"On, therefore, the Armada sped before the rising breeze, the English still following in expectation every moment that they would bear up and engage, and unable to believe that Castilians would yield so easily, and go back to their own country with dishonor and shame. (Why did they do it? Because it was the judgment of Jehovah, the God of Israel, who said: "All they that are incensed against thee shall be put to shame and confounded." Isa. 41: 11.) *Harder and harder blew the wind, and as the sea rose, their distressed condition became more apparent.* The pursuing fleet began now to pass drowned and drowning bodies of mules and horses flung over to save the scanty water-casks. More than one poor crippled ship dropped behind as her spars snapped, or the water made its way thru her wounded seams in the straining seas. The Spaniards 'stricken,' it was now plain, 'with a wonderful fear,' made no attempt to succor their consorts, but passed on leaving them to founder." (PP. 511, 512.)

When Jehovah, the God of the covenant, made the racial covenant with the fathers, he said to them, "I am God Almighty," thereby declaring his ability to fulfil with the might of omnipotence the promises which he made in the covenant. In this connection consider the racial covenant as given to the patriarch Jacob. By this time we ought to have a higher appreciation of it. God said to him:

"I am God Almighty: be fruitful and multiply;
A nation and a company of nations shall be of thee,
And kings shall come out of thy loins."

(Gen. 35: 11.)

The God of the covenant planted the nation of the covenant in the land of the covenant. This elect nation according to the promise is to develop into a great empire, becoming a company of nations that would dominate the world. The eternal God had this prospect in view in the beginning. The era of crisis has arrived when this elect nation should blossom and bud and send forth its teeming colonies into the desolate heritages of the earth, colonies that shall grow into "a multitude in the midst of the earth," and become the promised company of nations. But a rival race has preceded the elect race in the settlement of the New World. Spain has preëmpted the continent. Spain claims the dominion of the seas. The English heroes, stirred by the impulse of a new life for their race in the New World have been exploring it in utter disregard to the pretensions of Spain. The rival races had come into many a conflict on sea and land. The competition culminated in the tremendous assault of the Spanish Armada on England. The wealth of the New World had furnished Spain the means of building so many vessels and equipping them with such an immense armament. Spain in league with the Catholic powers of Europe assails the little nation planted on an island. The destiny of the New World is at stake. But far more than this is involved. The truth of the promises given to the fathers, the faithfulness of God in fulfilling his

word, the right of the Most High to bestow his blessings according to his own will, and the ability of the Almighty to execute his covenant: these are the supreme issues involved. This is why he marshaled the heroes of his chosen people, and promised to be with them, and to help them, and to bless them in the impending conflict. The destiny of the world is involved in the destiny of Israel. The happiness of the world is involved in the salvation of Israel. Hence the Almighty promised to protect the people of Israel securely planted in the Island home. The Spaniards in assailing them, securely planted in their inviolate island, were assailing the promises of Almighty God announced in the everlasting covenant made with King David, ordered in all things and sure. "No word from God shall be void of power." He has given his promise. He has pledged his truth. He has made his covenant. He controls all the forces of nature. In the light of the crisis he calls on them as his servants to execute his will in defending according to his promise his people and the land of the covenant from the ravages of the children of wickedness. The defense of the land and the people was so manifestly the act of God that sage and candid historians do not fail to recognize it as an achievement of the Almighty. If the hand of God ever was manifested in history it was in the great exploits and the terrific judgments of this stupendous crisis which involved the destiny of Israel, and with Israel the destiny of the Protestant faith and civil and religious liberty. Froude states the simple truth, which could not be ignored, that the very elements, the special prerogative of the Almighty, had turned against Sidonia and the Spaniards. Froude was not a preacher, but he recognized the power of the Almighty in the control of the elements in their terrific warfare on Spain. All this is confirmed by the explicit declarations in the scriptures of the very manner in which the Almighty would protect his land and his people, and destroy their adversaries. The very time is indicated as the era of crisis in the planting of rival races. That

he might with safety plant Jacob in far countries the Almighty overthrew his persecutors and his implacable enemies.

“ He bloweth upon them and they wither,
And the whirlwind taketh them away as stubble.”

(Isa. 40: 24.)

Motley's succinct and comprehensive statement confirms the narrative of the other historians, and exhibits without intending it the fulfilment of the Hebrew prophecies relating to this crisis. In the second volume of his “History of the United Netherlands” he says:

“During the week which succeeded the eventful night off Calais, neither the Armada nor the English ships had been much impeded in their maneuvers by storms or heavy seas. But on the following Sunday, 14th of August, there was a change. *The wind shifted again to the southwest, and, during the whole of that day and the Monday, blew a tremendous gale. 'Twas a more violent storm,' said Howard, 'than was ever seen before at this time of the year.'*” (P. 505.)

Froude says:

“Hunger, however, was an enemy that would not fly. Storm or no storm, unless Howard could recover the Thames, his case would be as bad as Sidonia's; and he beat back in the face of the gale, Hawkin's spars and cordage standing proof against all trials. Off the Norfolk coast, the wind became so furious that the fleet was scattered. Howard, with the largest of the ships, reached Margate as he intended. Others were driven into Harwich, and rejoined him when the weather moderated.” (P. 513.)

Motley says:

“Far different was the fate of the Spaniards. Over their Invincible Armada, last seen by the departing English midway between the coasts of Scotland and Denmark, the blackness of night seemed suddenly to descend. A mystery hung for a long time over their fate. Damaged, leaking, without pilots, without a competent commander, the great fleet *entered that furious storm, and was whirled along the iron crags of Norway and between the savage rocks of Faroe and the Hebrides. In those regions of tempest the insulted North wreaked its full vengeance on the insolent Spaniards. Disaster after disaster marked their perilous track; gale after gale swept them hither and thither, tossing them on sand-banks or shattering them against granite cliffs. The coasts of Norway, Scotland, Ireland, were strewn with the wrecks of that pompous fleet, which claimed the dominion of the seas; with the bones of those invincible legions which were to have sacked London and made England a Spanish vice-royalty.*”

“Thru the remainder of the month of August there was a succession of storms. On the 2d of September a fierce southwester drove Admiral Oquendo in his galleon together with one of the great galleasses, two large Venetian ships, and thirty-six other vessels upon the Irish coast, where nearly every soul on board perished, while the few who escaped to the shore—notwithstanding their religious affinity with the inhabitants—were either butchered in cold blood, or sent coupled in halters from village to village, in order to be shipped to England. A few ships were driven on the English coast; others went ashore near Rochelle. Of one hundred and fifty-four vessels which sailed from Coruña in July, but fifty-three, great and small, made their escape to Spain, and these were so damaged as to be utterly worthless. The Invincible Armada had not only been vanquished, but annihilated.” (PP. 506, 507.)

“‘It seems the Duke of Parma is in a great chafe,’ said Seymour, ‘to see his ships in durance at Dunkirk, also to find such discomfiture of the Spanish fleet hard by his nose. I can say no more, but GOD DOTH SHOW HIS MIGHTY HAND FOR PROTECTING THIS LITTLE ISLAND.’” (P. 508.)

Now compare this graphic language of the great American historian with the equally graphic language of the great Hebrew prophet. Each of them recognize the power of the Almighty in the stupendous events which they describe. Isaiah says with direct reference to this very event:

**“HE BRINGETH PRINCES TO NOTHING;
HE MAKETH THE JUDGES OF THE EARTH AS VANITY;
SCARCE ARE THEY PLANTED, SCARCE ARE THEY SOWN,
SCARCE HATH THEIR STOCK TAKEN ROOT IN THE EARTH,
WHEN HE BLOWETH UPON THEM, AND THEY WITHER,
AND THE WHIRLWIND TAKETH THEM AWAY AS STUBBLE.”**
(Isa. 40: 23, 24.)

Gratefully did the heroes of Anglo-Israel recognize the presence and power of God in that direful conflict. Howard, the Lord-Admiral in a letter to Walsingham, the Secretary of State, said: “God knoweth whether the Spanish fleet will not, after refreshing themselves in Norway, Denmark, and the Orkneys, return. Security is dangerous, and, *if God had not been our best friend*, we should have found it so.” (Motley, p. 526.) God was their best friend, as he had promised to be. He said to his ethnical servant whom he had chosen and had not cast away, but whom he had planted securely in Britain,

the Island of the Covenant: "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41: 10.) Most signally did he fulfil these promises in this great crisis of the elect race. He was with his chosen people, and inspired them with heroic courage. They were not dismayed because in the hour of trial and conflict they realized that their God was with them. He did strengthen them. He did help them. He did uphold them by the right hand of his righteousness while he smote their enemies with the might of his omnipotence. Motley says:

"The invasion of England by Spain had been most portentous. That the danger was at last averted is to be ascribed to the enthusiasm of the English nation,—both patricians and plebeians,—to the heroism of the little English fleet, to the spirit of the naval commanders and volunteers, to the staunch and effective support of the Hollanders, and **TO THE HAND OF GOD, SHATTERING THE ARMADA AT LAST**; but very little credit can be conscientiously awarded to the diplomatic or the military efforts of the Queen's government. Miracles alone, in the opinion of Roger Williams, had saved England on this occasion from perdition." (P. 527.)

The Roger Williams referred to was the master of the English cavalry under the lieutenant-general, and had opportunities of learning the weakness of England for defense if the army of the Duke of Parma ever effected a landing. But the Almighty protected England as he had guaranteed to do in the everlasting covenant with David, in which everything promised was ordered and sure. With this review of the great facts in this era of crisis before us we can appreciate more highly the language of the covenant, which I again reproduce. Jehovah said:

"I will appoint a place for my people Israel,
 And will plant them,
 That they may dwell in their own place,
 And be moved no more;
 Neither shall the children of wickedness
 Waste them any more." (I. Chron. 17: 9.)

According to this oracle the people of Israel when once planted in the land of the covenant are immovable. No power will be able to uproot them. No force can drive them out. The oracle goes beyond this, for the oracle declares that the children of wickedness cannot waste them, nor afflict them any more. This guarantees them against invasion by their enemies. The finest comment which I have read on this divine pledge to protect the land and the people of the covenant is the letter of Vice-Admiral Drake, written "in answer to some mendacious stories by which the Spaniards strove to hide their shame." He thus recounts "the worthy achievement of their invincible and dreadful navy, irresistible and disdaining prevention." "With all their great and terrible ostentation, they did not in all their sailing round about England so much as sink or take one ship, barque, pinnace, or cock-boat of ours, or even burn so much as one sheep-coat on this land." ("The Fifteen Decisive Battles of the World.") Why? Because the God of Hosts guarded the land of the covenant, and declared concerning his chosen people planted in it: "Neither shall the children of wickedness waste them any more." In their tremendous assault upon England, the Island of the Covenant, they were not even able to "burn so much as one sheep-coat on this land."

Even the adversaries of Anglo-Israel were compelled to realize and acknowledge the destroying power of the Almighty in their defeat. This was foretold by the prophet Isaiah thru whom Jehovah declared to his servant Israel, "Behold, all they that are incensed against thee shall be put to shame and confounded." (Isa. 41: 11.) The chagrin, amazement, shame, and horror produced among the Spaniards and their allies by the defeat of the Invincible Armada by the English navy and its utter destruction by the whirlwinds of the Almighty were overwhelming. The truth concerning its appalling fate came to them gradually. Motley says:

"Meanwhile Farnese sat chafing under the unjust reproaches heaped upon him, as if he, and not his master, had been responsible for the gigan-

tic blunders of the invasion. 'As for the Prince of Parma,' said Drake, 'I take him to be as a bear robbed of her whelps.' The Admiral was quite right. Alexander was beside himself with rage. . . .

"'God knows,' said Alexander, 'the distress in which this event has plunged me, at the very moment when I expected to be sending your Majesty my congratulations on the success of the great undertaking. *But these are the works of the Lord*, who can recompense your Majesty by giving you many victories, and the fulfilment of your Majesty's desires, when he thinks the proper time arrived. Meantime let him be praised for all, and let your Majesty take great care of your health, which is the most important thing of all.'

"Evidently the Lord did not think the proper time yet arrived for fulfilling his Majesty's desires for the subjugation of England, and meanwhile the King might find what comfort he could in pious commonplaces and in attention to his health." (PP. 508, 510.)

The King of Spain himself furnished a notorious example illustrating the truth of the prophecy of Isaiah concerning the dismay and confusion of the enemies of Israel at this crisis: "All they that are incensed against thee shall be put to shame and confounded." (Isa. 41: 11.) The exasperation of Philip against the English could be measured only by the enormous expense in building and equipping the Armada, in gathering the army and the flotilla of the Duke of Parma, and by the tremendous assault he made on the free and defiant people of "that malignant island." The utter failure of the entire enterprise was the measure of his profound and bitter consternation. Froude gives a graphic delineation of it:

"On Philip himself the news broke slowly. Line by line and incident by incident the story reached him. He heard from Parma of the arrival of the fleet at Calais, of the forwardness of his own preparations, and of the plans proposed by Sidonia to make the landing rather in the Isle of Wight than in Thanet. Next came the account of the midnight panic, the engagement, the Armada's retreat, and of rumored injury to more than one of the galleons. At the end of August Parma reported further that the Armada had passed the north of Scotland, and was gone he knew not whither, perhaps to Norway. He did not conceal the magnitude of the disaster so far as it was known to him, and Philip's anxious side-notes may be read upon his letter, counting and commenting on the various losses. The English, Parma said, had won a great victory, and so far as he could learn, *bore their success with modesty*. Their ships were reported to have suffered, but none

had been sunk or taken. The honor belonged to Drake. The Admiral was supposed to have been backward.

“The next instalment of the truth was the return of Sidonia, with a third of the fleet. It effected Philip so much that ‘he shut himself up in the Escorial, and no one dared to speak to him.’ Months passed away before the calamity was realized in its appalling extent, and then it seemed for a moment as if the sceptre of the monarchy was broken, and its scattered empire was laid open as a prey to the corsairs. The famous mariners of the Peninsula were wholly destroyed. The great officers on whom Philip most relied were dead or taken. De Valdez, Recalde, Moncada, Oquendo, Da Leyva — all were gone. ‘There was not one man left in all Spain,’ wrote Palmer, ‘whom the King might put in place for matters of the sea, for those whom his trust was in were dead and drowned.’ ‘Great lamentation’ especially ‘was made for Don Alonzo da Leyva, with whom were all the nobles that went.’ Not one ray of light from any quarter relieved the universal gloom.” (PP. 544-546.)

The Hebrew prophet rejoiced in “the everlasting God, Jehovah, the Creator of the ends of the earth.” (Isa. 40: 28.) He had so created the Island of the Covenant at the ends of the earth that, by its very formation and surroundings, he who cut it out of the mountain of continental Europe without hands had prepared it in advance to become the home of his chosen people Israel, and appointed it as the place for their planting. Here he planted them in their appointed place at his appointed time. Here he promised to protect them. The prophet Isaiah said, “He is strong in power,” and rejoiced in “the greatness of his might.” (Isa. 40: 26.) In the same chapter and in the same context in which he dilates on the power of the Almighty he foretells one of the grandest displays of the destroying power of the Almighty

“That bringeth princes to nothing;
He maketh the judges of the earth as vanity. . . .
He bloweth upon them, and they wither,
And the whirlwind taketh them away as stubble.”

(Isa. 40: 23, 24.)

History records the literal fulfilment of the great prophecy when the chosen people were securely planted in the Island of the Covenant, and the time was approaching for them to begin their colonizing work in the New World. He uprooted the

rival race of the Spaniards in order to prepare the way of the Lord for the planting of the chosen people of the elect race in North America, and afterwards thruout the world. For this is the fiat of the Almighty God :

“In days to come shall Jacob take root;
Israel shall blossom and bud:
And they shall fill the face of the world with fruit.”

(Isa. 27: 6.)

The “princes” whom the Almighty brought “to nothing,” and “the judges of the earth” whom he made “as vanity” were but the representatives of the race whose stock had scarcely “taken root in the earth.” The destruction extended far beyond their princes and judges, and comprehended those that strove with God’s chosen servant, those that contended with him, and those that warred against him. This is explicitly foretold by the prophet Isaiah. Those incensed against Israel were put to shame and confounded; while those that joined in the assault on Israel were destroyed. Keep in mind that the great prophecy in the forty-first chapter of Isaiah, according to its own language, is addressed to “Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend” (v. 8), planted in the “islands” (v. 1) at “the ends of the earth.” (v. 5.) The language belongs to the people for whom it was written and to whom it was addressed. It is necessary to reiterate this declaration, because this manifest truth has been ignored in the efforts to interpret the prophecy. This simple truth supplies the key. The language is a prophecy relating to Anglo-Israel in the British Islands. Interpreted in the light of the preceding chapter it relates to the era of crisis before the world-wide expansion of Israel began in the planting of the seed of the elect race in the New World. A rival race had preëmpted that world, and assaulted the chosen people in their island home. What is the will of the Almighty concerning these enemies of Israel, his will as revealed and declared in his word of truth? Thus saith the Lord:

They that strive with thee shall be as nothing, and shall perish.
Thou shalt seek them, and shalt not find them,
Even them that contend with thee:
They that war against thee shall be as nothing,
And as a thing of nought. . . .
Thou shalt winnow them,
And the wind shall carry them away,
And the whirlwind shall scatter them." (Isa. 41: 11, 12, 16.)

Why could the people of Israel not find any of their haughty enemies that assailed them and made war against them? Because the wind carried them away, and the whirlwind scattered them. This is not some vague metaphor with an indeterminate meaning, but the literal expression of the exact truth. It was fulfilled in the destruction of the Spanish Armada. After the naval heroes of Israel had threshed them and beaten them and winnowed them, it was a literal fact that the wind carried them away into the North Sea, and the whirlwind scattered them and shattered them on the coasts of the rocky islands of the northern seas. Israel could not find them altho they sought for them, because the whirlwind had scattered them and the wild waters of the raging ocean had drowned them. Listen to the testimony of the historian Green, and consider it in the light of these oracles of God concerning the dire catastrophe which was a judgment of the Almighty:

"The work of destruction was reserved for a mightier foe than Drake. The English vessels were soon forced to give up the chase by the running out of their supplies. But the Spanish ships had no sooner reached the Orkneys than the storms of the northern seas broke on them with a fury before which all concert and union disappeared. In October fifty reached Coruña, bearing ten thousand men stricken with pestilence and death. Of the rest some were sunk, some dashed to pieces against the Irish cliffs. The wreckers of the Orkneys and the Faroes, the clansmen of the Scottish Isles, the kernes of Donegal and Galway, all had their part in the work of murder and robbery. Eight thousand Spaniards perished between the Giant's Causeway and the Blaskets. (Remember the oracle: "They that strive with thee shall perish. Thou shalt seek them, and shalt not find them.") On a strand near Sligo an English captain numbered eleven hundred corpses which had been cast up by the sea. The flower of the Spanish nobility, who had been sent on the new crusade under Alonzo da

Leyva, after twice suffering shipwreck, put a third time to sea to founder on a reef near Dunluce." (P. 446.)

What is the meaning of this appalling catastrophe? What is the significance of this dire disaster? Why was the hand of God displayed with resistless might in the deliverance of England and the destruction of the Spanish Armada? The Bible which reveals the true philosophy of history gives us the clue for the right understanding of the marvelous rescue of England in this crisis, and the veritable overthrow of Spain in the terrific wrecks and the utter ruin of the Spanish fleet by the whirlwinds of God. He foretold that he would destroy them by his whirlwinds. He executed his threatening. It was a signal display of divine interposition in the affairs of nations and races at a decisive epoch in the history of the world that took the control of the future out of the hands of the ruthless Spaniards and the bigoted Romanists with their cruel Inquisition and gave it into the hands of the free and heroic people of the Anglo-Saxon race, quickened into new life by an open Bible and a purified religion, and led onward by a way that they knew not into the lands beyond the seas by their invisible King, the Lord of hosts. Isaiah gave two great prophecies relating to the colonizing of the world: the one announced the destruction of the princes and the judges of the earth when their stock was scarcely planted in the earth; the other related to the blossoming and budding of Israel, and their filling the face of the world with fruit. The destruction of the Spanish Armada by the whirlwinds of the Almighty fulfilled the first prophecy. Its purpose as indicated by these antithetical prophecies and as confirmed by the result was to prepare the way for the prophetic destiny of the elect race of Israel in colonizing the New World. According to the promises given to the fathers Israel grows into a multitude in the midst of the earth; Israel becomes a Company of Peoples and a Company of Nations; Israel is the heir of the world; Israel fills the face of the world with fruit. The assault of Spain thru her Invincible Armada

was an assault on the promises of God, on the covenants of Jehovah, on the inviolate island of the covenant, and on the chosen people of the covenant. It was an assault on divine truth, on human liberty, on the rights of man, on Christian conscience, on the reformed religion, on freedom of thought, on Israel's prophetic destiny, and on the hope of the world. It assailed the prerogative of the Lord God Almighty. Hence he marshaled the hosts of his people and the forces of nature that are always at his disposal. He directed each of them to their appointed work as foretold by his prophets. He defeated the Invincible Armada thru the navy of England, and he utterly destroyed it by the whirlwinds of his wrath that his chosen people might live on in the enjoyment of liberty, and that his promises to them might be fulfilled. The destruction of the Spanish Armada was a necessity for the happiness of mankind, and for vindicating the faithfulness of God to his chosen people. The display of the power of the Almighty was made so manifest that all men might recognize it, and see therein the judgment of heaven against the principles and forces and peoples represented by the Spanish Armada.

I call the special attention of both believers and skeptics to the two following extracts from the incisive pen of Froude in his "History of England":

"Such was the fate of the brilliant chivalry of Spain, the choicest representatives of the most illustrious families in Europe. They had rushed into the service with an emotion pure and generous as ever sent Templar to the sepulchre of Christ. They believed that they were the soldiers of the Almighty. Pope and bishop had commended them to the charge of the angels and the saints. The spell of the names of the apostles had been shattered by English cannon. **THE ELEMENTS, WHICH WERE DEEMED GOD'S PECULIAR PROVINCE—as if to disenchant Christendom, were disenchantment possible, of so fond an illusion—whirled them upon a shore which the waves of a hundred million years had made the most dangerous in the world; there as they crawled half drowned thru the surf to fall into the jaws of the Irish wolves.**" (P. 535.)

"The coming of the Armada was an appeal on behalf of the Pope to the ordeal of battle, and the defeat of Spain with its appalling features. **THE LETTING LOOSE OF THE POWER OF THE TEMPESTS—THE SPECIAL**

WEAPONS OF THE ALMIGHTY—to finish the work which Drake had but half completed, **WAS ACCEPTED AS A RECORDED JUDGMENT OF HEAVEN.** The magnitude of the catastrophe took possession of the nation's imagination." (P. 557.)

The God of Israel, who inspired the holy scriptures, foretold such a destruction of princes and the judges of the earth, bringing them to nothing, making them as vanity, withering them with his tempests, scattering them as stubble by his whirlwind; a destruction that should occur at a great era of crisis in the history of the world when they were scarcely planted, when they were scarcely sown, when their stock scarcely had taken root in the earth; a destruction that should result in the blossoming and budding of Israel, the spreading abroad of his branches, their passing over the sea, their inheriting the desolate heritages, their growing into a Company of Peoples and a Company of Nations constituting a great multitude in the midst of the earth, and finally their development into the promised fulness of Israel, filling the face of the world with fruit. The great prophecy concerning the destruction of princes and the judges of the earth by the whirlwinds of the Almighty, fulfilled in the destruction of the Spanish Armada, is not an isolated prophecy. It has parallel and illustrative scriptures confirming it, expanding it, and explaining it. This notable prophecy itself is but a link in the great chain of promise and covenant and prophecy reaching from the Hebrew patriarchs to the final consummation of all earthly things. As a distinct link it occupies its appropriate place in the great prophetic chain. It belongs to the age of the discovery of the New World, the expansion of nations, and the planting of races. Little Israel, represented by little England, was so small in comparison with the immense dominions of Imperial Spain that they could scarcely be regarded as rivals. Yet Spain realized that the greatest obstacle to her obtaining the supreme dominion of the whole world was that independent and defiant island. Hence she determined on its utter subjugation. But the Almighty protected according to his gracious promise his chosen people securely

planted in the Island of the Covenant. The intrigues of the Pope and the power and immense wealth of the great King of Spain were of no avail whatever against the immutable purposes, the unfailing promises, and the sure covenants of the infallible Jehovah. They were of no avail against the prowess of the naval heroes of England, helped as they were, by the God of the covenants. They were utterly powerless in the grip of the tempests and the devastating whirlwinds of the Almighty God. In this great crisis of the world, at the time of the planting and sowing of races in new lands for a world-wide development, the Almighty defended according to his sure promise the land of the covenant by his own power, and protected the English people of the elect race of Israel, beloved for the sake of the fathers and preserved for the sake of the children, by the resistless might of his withering tempests, and the devouring swirl of his destroying whirlwinds.

What has this to do with the Anglo-American Alliance? Very much in many ways. If it had not been for the destruction of the Spanish Armada by the appalling power of the divine vengeance there would have been no Anglo-Saxon race, dispersed into many nations over the earth, to have formed any racial alliance. Besides this, the perfect fulfilment of the divine warnings and promises belonging to that crisis in the world's history is an earnest that Jehovah will fulfil perfectly his promises and warnings belonging to this far greater crisis into which the world is rushing with headlong impetuosity. The Hebrew prophets and the Christian apostles reveal a great deal more about the impending crisis than they did concerning the crisis at the time of the planting of races in the New World. That crisis involved the destiny of North America. This crisis involves the destiny of the whole mundane creation. Then he cut off the spirit of princes and the judges of the earth who lorded it over the nations, and established for the ages to come the right and the might of his chosen people. He preserves them for the work which he has appointed for them.

In the 76th Psalm Asaph celebrated the destruction of the host of Sennacherib, the King of Assyria. Spurgeon characterizes it as "a most jubilant war song, a poem to the King of Kings, the hymn of a theocratic nation to its divine ruler." ("Treasury of David.") Some of the expressions in it are peculiarly applicable to the divine judgment in the destruction of the hosts of adversaries in the Spanish Armada:

"The stouthearted are become a spoil, they have slept their sleep;
 And none of the men of might have found their hands.
 Thou, even thou, art to be feared:
 And who may stand in thy sight when once thou art angry?
 Thou didst cause sentence to be heard from heaven;
 The earth feared and was still,
 When God arose to judgment,
 To save all the meek of the earth. . . .
 He shall cut off the spirit of princes:
 He is terrible to the kings of the earth." (Psa. 76: 5, 7-9, 12.)

The power of the Almighty was so manifest in his doing these terrible things that the nations trembled at his presence. The pride of man was broken down in the presence of the Lord and before his fierce anger. Charles Kingsley in "Westward Ho!" characterized the conflict as "an Armageddon fight." (P. 538.) Such it was in reality. It is the best type of the approaching War of Armageddon that I have been able to find in modern history. This is why it deserves a thuro investigation in the light of the biblical prophecies. This is why I have given so much attention to it. Many lessons of importance the chosen people can learn from it as a preparation for the impending conflict, which is as inevitable as was the war between England and Spain. Then a united England withstood Spain and Europe in arms. Now an Anglo-Saxon Alliance, uniting the many nations of the elect race, can withstand the world in arms. As it was then, so it will be now. The God of Israel will be with his people to strengthen and encourage them; to help them, to defend them, and to protect them. Let them look to him, and put their reliance on him. Kingsley says: "Confess the Armada fight to have been as great a

moral triumph as it was a political one; and inquire whether we have not something to learn from those old Tudor times, as to how to choose officials, how to train a people, and how to defend a country." ("Westward Ho!" p. 525.)

As God had rescued the children of Israel from the bondage of Egypt so he rescued the people of England from the ecclesiastical thralldom of Rome and the secular domination of Spain. The wailing that went up from the surviving princes of Spain and the bereaved judges of the earth was like the wailing of Pharaoh and the Egyptians over the death of their firstborn. The analogy is so striking that it has arrested the attention of secular historians. Froude himself, profoundly impressed by it, says:

"The cry that went up from the Peninsula was as the cry of the Egyptians when the destroying angel had passed over the land. There was not a house where there was not one dead, and that the best and the bravest." (P. 542).

The omnipotent God who rescued the race of Israel when a child from the cruel grasp of Pharaoh and the Egyptians, rescued the chosen people of the same race in its early manhood from the more cruel grip of Philip and the Spanish Inquisition. In each case the deliverance was wrought thru the death of the choicest and the bravest of their adversaries. Thus Jehovah fulfilled his terrible warnings: "They that strive with thee shall be as nothing, and shall perish. They that war against thee shall be as nothing, and as a thing of nought." (Isa. 41: 11, 12.)

Charles Kingsley gives a magnificent portraiture of the destruction of the Spanish Armada and its results in these vivid words that flame with truth and burn like fire. He writes like a Hebrew prophet. He sees visions that are grand realities and heralds of coming glories:

"Yes, it is over; and the great Armada is vanquished. It is lulled for *awhile* (and will break forth again in the War of Armageddon), the everlasting war which is in heaven, the battle of Iran and Turan, of the children of light and of darkness, of Michael and his angels against Satan and his

fiends; the battle which slowly and seldom, once in the course of many centuries, culminates and ripens into a day of judgment, and becomes palpable and incarnate; no longer a mere spiritual fight, but one of flesh and blood, wherein simple men may choose their sides without mistake, and help God's cause not merely with prayer and pen, but with sharp shot and cold steel. A day of judgment has come, which has divided the light from the darkness, and the sheep from the goats, and tried each man's work by the fire; and, behold, the devil's work, like its maker, is proved to have been, as always, a lie and a sham, and a windy boast, a bladder that collapses at the merest pin-prick. Byzantine empires, Spanish Armadas, triple-crowned Papacies, Russian Despotisms, this is the way of them, and will be to the end of the world.

"One brave blow at the big bullying phantom, and it vanishes in sulphur-stench; while the children of Israel, as of old, see the Egyptians dead on the seashore—they scarce know how, save that God has done it,—and sing the song of Moses and of the Lamb.

"And now, from England and the Netherlands, from Germany and Geneva, and those poor Vaudois shepherd-saints, whose bones for generations past

'Lie scattered on the Alpine mountains cold';

to be, indeed, the seed of the Church, and a germ of new life, liberty, and civilization, even in these very days returning good for evil to that Piedmont which has hunted them down like the partridges on the mountains; from all of Europe, from all of mankind, I had almost said, in which lay the seed of future virtue and greatness, of the destinies of the new-discovered world, and the triumphs of the coming age of science, arose a shout of holy joy, such as the world had not heard for many a weary and bloody century; a shout which was the prophetic birth-pæan of North America, Australia, New Zealand, the Pacific Islands, of free commerce and free colonization over the whole earth."

("Westward Ho!" pp. 568, 569.)

The direful events attending the appalling destruction of the Spanish Armada were wrought out by the Almighty God that he might fulfil the promises given to the fathers and the great prophecy of Isaiah in fuller development of them, in which he foretold the destiny of Israel in these glorious words:

"In days to come shall Jacob take root;
Israel shall blossom and bud:
And they shall fill the face of the world with fruit."

(Isa. 27: 6.)

In the midst of their preparations for war and during the naval battles with the Spanish Armada the people of the Eng-

lish nation besought the protection of Almighty God, which he abundantly granted in fulfilment of his promises. Having sought help of God, and having witnessed their deliverance thru "the letting loose of the power of the tempests—the special weapons of the Almighty," the nation stood awe-struck as in the presence of the invisible, and gratefully acknowledging their deliverance, ascribed their salvation to him. Charles Knight says in his "History of England":

"A solemn thanksgiving was offered up, and the glory given to God only. On that day there were also given in every church of the land 'public and general thanks unto God, with all devotion and inward affection of heart and humbleness, for his gracious favor extended toward us in our deliverance and defense, in the wonderful overthrow and destruction showed by his mighty hand on our malicious enemies, the Spaniards, who had thought to invade and make a conquest of the realm.'" (P. 376.)

Well might they rejoice and give thanks, for they had been delivered by the divine power from unspeakable horrors. When the Spanish Armada entered the English Channel, during the battles and till its flight before the storms of God into the whirlwinds of the northern seas, the people of England prayed as they had never prayed before. Charles Kingsley says:

"From many a mile inland come down women and children, and aged folk in wagons, to join their feeble shouts, and prayers which are not feeble, to that great cry of mingled faith and fear which ascends to the throne of God from the spectators of Britain's Salamis.

"Many a brave man as he knelt beside his wife and daughters, felt his heart sink to the very pavement, at the thought of what those beloved ones might be enduring a few short days hence, from a profligate and fanatical soldiery, or from the more deliberate fiendishness of the Inquisition. The massacre of St. Bartholomew, the fires of Smithfield, the immolation of the Moors, the extermination of the West Indians, the fantastic horrors of the Piedmontese persecution,—these were the spectres, which, not as now, dim and distant thru the mist of centuries, but recent, bleeding from still gaping wounds, flitted before the eyes of every Englishman, and filled his brain and heart with fire." ("Westward Ho!" pp. 557, 558.)

These were the chosen people of the Lord whom he in his Providence in fulfilment of his prophecies had planted in the Island of the Covenant, where he had promised to protect them. Do you wonder that they cried mightily to the God of

their fathers, and that their cries "entered into the ears of the Lord of Sabaoth?" While the English people prayed and their heroes fought, the Lord God Almighty marshaled his hosts for the supreme crisis. The artillery of Jehovah joined the artillery of Israel in a combined assault on the Spaniards from the sea and the skies; the winds blew, the Armada fled, the tempests raged, the maddened billows dashed with violence on the Spanish hulks pierced with the English shot, and the whirlwinds of the northern seas broke forth with the fury of divine vengeance on the Invincible Armada, scattered the ships and hurled them to destruction on the rocky crags of the ocean. "Vengeance belongeth unto me; I will recompense, saith the Lord." (Rom. 12: 19.) The divine wrath took them away while living with a whirlwind. The righteous rejoiced when he saw the vengeance. (Psa. 58: 9, 10.)

Well might the English people rejoice and give thanks for so great a deliverance by the power of the Almighty from the thralldom of Spain, the terrors of persecution and the horrors of the Inquisition. Their joy and gratitude was foreseen of God and foretold by his prophet. In his graphic description of the destruction of the Armada, Isaiah said to Anglo-Israel planted in the Islands of the West at the ends of the earth:

"Thou shalt winnow them,
And the wind shall carry them away,
And the whirlwind shall scatter them:
And thou shalt rejoice in Jehovah,
Thou shalt glory in the Holy One of Israel."

(Isa. 41: 16.)

The historian Green contrasts the attitude of Philip of Spain and the people of England towards this ethnical judgment of the Almighty on the princes of Spain and the judges of the earth resulting in the national deliverance of England.

"'I sent my ships against men,' said Philip, when the news reached him, 'not against the seas.' It was in a nobler tone that England owned her debt to the storm that drove the Armada to its doom. On the medal that commemorated its triumph were graven the words: 'THE LORD SENT HIS

WIND, AND SCATTERED THEM.' *The pride of the conquerors was hushed before their sense of a mighty deliverance.* It was not till England saw the broken host 'fly with a southerly wind to the north' that she knew what a weight of fear she had borne for thirty years. The victory over the Armada, the deliverance from Spain, the rolling away of the Catholic terror which had hung like a cloud over the hopes of the new people, was like a passing from death unto life. Within as without, the dark sky suddenly cleared. The national unity proved stronger than religious strife." (PP. 446, 447.)

Jehovah, the God of Israel, is the great Wonder-Worker. The words of the psalmist in meditating on his wonders of old are equally applicable to his wonders in these modern times in destroying the Spanish Armada in order to rescue his chosen people. Let Israel sing in joyful strains of God's judgment:

"Thou art the God that doest wonders:
 Thou hast made known thy strength among the peoples.
 Thou hast with thine arm redeemed thy people,
 The sons of Jacob and Joseph. Selah.
 The waters saw thee, O God;
 The waters saw thee, they were afraid:
 The depths also trembled.
 The clouds poured out water;
 The skies sent out a sound:
 Thine arrows also went abroad.
 The voice of thy thunder was in the whirlwind;
 The lightnings lightened the world:
 The earth trembled and shook.
 Thy way was in the sea,
 And thy paths in the great waters." (Psa. 77: 14-19.)

Thru the national deliverance wrought by the promised help of God Almighty, England at once became a great power in the world, and entered on that wonderful career of prosperity and expansion indicated in the Hebrew prophecies by the blossoming and budding of Israel. He cast forth his roots as the forests of Lebanon. His branches began to spread and pass over the sea. Spain had lost her supremacy on the ocean. Spain had fallen under the righteous indignation and the just judgment of Almighty God. Spain had fallen, nevermore to regain her former power and splendor and renown.

Concerning the results of the destruction of the Spanish Armada the historian Froude says:

“The years which followed the defeat of the Armada were rich in events of profound national importance. They were years of splendor and triumph. The flag of England became supreme on the seas; English commerce penetrated to the farthest corners of the Old World, and English colonies rooted themselves on the shores of the new. (In the language of the prophet, “Jacob shall take root; Israel shall blossom and bud.”) The national intellect, strung by the excitement of sixty years, took shape in a literature which is an eternal possession to mankind, while the incipient struggles of the two parties in the Anglican Church prepared the way for the conflicts of the coming century, and the second act of the Reformation.” (P. 555.)

The words of Isaiah are appropriate here as indicating the strength and permanency of the English literature, and of the renewing principles of the Protestant Reformation. “Abundance of salvation, wisdom, and knowledge shall be the stability of thy times.” (Isa. 33: 6.) The stability of the times of Israel, renewed by the power of the gospel of Christ, is in the hearty acceptance of moral and religious principles thru the knowledge of the truth, and their application in wisdom to all the affairs of our personal, social, churchly, and national life. This gives the inspiration for the highest and noblest literature. When England was rescued from a threatened destruction by the might of divine omnipotence, when England realized that her deliverance came from the hand of God and gratefully acknowledged it, then England, under the divine power and guidance, entered into the realization of her grand prophetic destiny. Froude says:

“The question whether the nation was to pass a second time thru the farce of a reconciliation with Rome, was answered once and forever by the cannon of Sir Francis Drake. The action before Gravelines of the 30th of July, 1588, decided the largest problems ever submitted in the history of mankind to the arbitrament of force. Beyond and beside the immediate fate of England, it decided that Philip's revolted provinces should never be reannexed to the Spanish crown. It broke the back of Spain, sealed the fate of the Duke of Guise, and tho it could not prevent the civil war, it assured the ultimate succession of the King of Navarre. In its remoter consequences it determined the fate of the Reformation in Germany. It

furnished James of Scotland with conclusive reasons for remaining a Protestant and for eschewing forever the forbidden fruit of Popery; and thus it secured his tranquil accession to the throne of England when Elizabeth passed away. Finally, it was the sermon which completed the conversion of the English nation, and transformed Catholics into Anglicans." (P. 556.)

In the light of the divine promises given to the fathers, and the Hebrew prophecies in development of them, we can perceive that the destruction of the Spanish Armada and the deliverance of England from the menace of Spain and the power of Rome was the indispensable preparation for the world-wide development of the chosen people of the elect race. Then, but not till then, did England become the mistress of the sea. Then, but not till then, did the modern oceanic expansion of the elect race begin. Then, but not till then, did the chosen people send forth their colonies into the desolate heritages of the earth. Then, but not till then, were they fitted by the divine discipline to enter under the divine guidance into the colonization of North America. Not till after this great crisis had they been sufficiently sifted to justify the divine Husbandman in sowing them for himself in the far countries of the earth. That was the decisive crisis of modern history. Then began the tendency of affairs on a world-wide scale to fulfil the racial covenant of promise that the race of Jacob and Joseph should become a Company of Peoples and a Company of Nations that should grow into a multitude in the midst of the earth, and fill the face of the world with fruit. Then the Almighty broke the power of the princes of Spain and the judges of the earth, that he might transfer it as they were able to bear it into the hands of his chosen people. The end which the Eternal God has in view is this, as declared by his own prophet: "The kingdom, and the dominion, even the greatness of the kingdom under the whole heavens, is given to the people—the saints of the Most High." (Dan. 7: 27. Young's Translation.) Under his almighty power he is directing all things to this end, as the consummation of earth's history. The

defeat of the Spanish Armada was the divine skirmishing in order to secure the strategical positions of the earth for his people in preparation for the impending War of Armageddon. "Prepare to meet thy God, O Israel." (Am. 4: 12.) As it was in the destruction of the Spanish Armada so it will be on a grander scale in the more appalling destruction in the War of Armageddon, which "they shall in no wise escape." Are you ready "to stand in the battle in the day of the Lord?"

"The hand of Jehovah shall be known toward his servants,
 And he will have indignation against his enemies.
 For, behold, Jehovah will come with fire,
 And his chariots shall be like the whirlwind;
 To render his anger with fierceness,
 And his rebuke with flames of fire.
 For by fire will Jehovah execute judgment,
 And by his sword, upon all flesh:
 And the slain of Jehovah shall be many." (Isa. 66: 14-16.)

Then the Times of the Gentiles will end forever, and the Almighty will give the kingdom to his chosen people, the dominion over the whole earth, for the ages to come. This is the consummation determined upon the whole earth.

Green says in his "History of the English People":

"Instead of hanging on the will of Spain, England had fronted Spain and conquered her. She now stood on a footing of equality with the greatest powers of the world. Her military weight indeed was drawn from the discord which rent the peoples about her, and would pass away with its close. But a new and lasting greatness opened on the sea. She had sprung at a bound into a great sea-power. Her fleets were spreading terror thru the New World as thru the Old. When Philip by his conquest of Portugal had gathered the two greatest navies of the world into his single hand, England had faced him and driven his fleet from the seas. But the rise of England was even less memorable than the fall of Spain. That Spain had fallen few of the world's statesmen saw then. Philip thanked God that he could easily, if he chose, 'place another fleet upon the seas,' and the dispatch of a second armada soon afterwards showed that his boast was a true one. But what had vanished was his mastery of the seas. The defeat of the Armada was the first of a series of defeats at the hands of the English and the Dutch. The naval supremacy of Spain was lost. An empire so widely scattered over the world, and whose dominions were parted by intervening nations, could only be held together by its command of the seas.

One century saw Spain stripped of the bulk of the Netherlands, another of her possessions in Italy, a third of her dominions in the New World. But slowly as her empire broke, the cause of the ruin was thruout the same. It was the loss of her maritime supremacy that robbed her of all, and her maritime supremacy was lost in the wreck of the Armada." (P. 448.)

Then went forth from England, the fruitful mother of the free nations of the world, the Anglo-Saxon colonies, to people the New World with a new race. Like the burning bush of Moses on Mount Horeb, where "the bush burned with fire, and the bush was not consumed" (Ex. 3: 2), this race remains like "a green olive tree, fair with goodly fruit" (Jer. 11: 16), unconsumed by the fires of affliction that consume and destroy other peoples and races. It abides young and vigorous. It resists decay and renews its youth. It is immortal.

"As the new heavens and the new earth, which I make,
Shall remain before me, saith Jehovah,
So shall your race and your name remain." (Isa. 66: 22.)

This race has been planted by Jehovah in the fat places of the earth. He has sifted it, and sown it in far countries. It has taken deep root. It abides permanently where he has planted it. It is blossoming and budding. It is outstripping in numbers, power, enterprise, wealth, intelligence, morality, and religious consecration to the service of Jehovah every other race in the world. This race that the Almighty chose for his servant he is fitting for its destiny:

"I am Jehovah; that is my name:
And my glory will I not give to another,
Neither my praise unto graven images.
Behold, the former things are come to pass,
And new things do I declare:
Before they spring forth I tell you of them.

"Sing unto Jehovah a new song,
And his praise from the end of the earth;
Ye that go down to the sea,
And all that is therein,
The isles, and the inhabitants thereof.
Let them give glory unto Jehovah,
And declare his praise in the islands." (Isa. 42: 8-10, 12.)

Thus does the prophet Isaiah call on the inhabitants of the islands at the end of the earth, the mariners of the sea dwelling in Britain, the land of the covenant, to extol the name of Jehovah, who fulfils his promises and declares to them new things before they spring forth. This is a demonstration that he is God. Henceforth their progress thru the world is *oceanic*. They go down to the sea, ride its blue waves, cross its wide waters, colonize its islands and its coast-lands, possess the desolate heritages of the earth, break every yoke and let the oppressed go free, proclaim the gospel to every nation under heaven, establish civil and religious liberty under law wherever they plant themselves, enlighten the world, elevate the human race, replenish the earth and subdue it, master the subtle forces of nature and press them into the service of mankind, and under the divine guidance and according to the divine promises they are filling the face of the world with fruit, and are the heirs, chosen of God, of a universal "kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people. It shall stand forever." (Dan. 2: 44.)

Open ye the gates of the world that the chosen people of the righteous race which keepeth truth may enter into the inheritance promised to them by the God of their fathers. He will bring them in, and plant them in the mountain heights of millennial peace and glory which he is preparing for them.

"Go thru, go thru the gates (of the world);
 Prepare ye the way of the people (in the earth);
 Cast up, cast up the high way (across the continents);
 Gather out the stones (that obstruct the roads);
 Lift up an ensign for the peoples." (Isa. 62: 10.)

Then the race of Joseph will enter into the full enjoyment of the blessings guaranteed to them by the God of Jacob in the ethnical covenant of promise. After the survey of the development of this covenant in prophecy and history we are justified in the indorsement which we now give to the interpretation of the blessing of Joseph which we advanced in the beginning of

our investigation. Prophecy and history has demonstrated its meaning. Moses, the lawgiver of Israel, the statesman of Our Race, and the prophet of God, revealed our destiny in his declaration in the racial covenant concerning English and American Interdependence:

“Let the blessing come upon the head of Joseph,
 And upon the crown of the head of him that is prince among his brethren.
 The firstling of his bullock, majesty is his;
 And his horns are the horns of the unicorn:
 With them he shall push the peoples all of them, even the ends of the earth:
 And they are the ten thousands of (the English) Ephraim,
 And they are the thousands of (the American) Manasseh.”
 (Deut. 33: 16, 17.)

I WILL close this volume with some lines expressive of the hopes and sentiments of the Hebrew patriarchs and prophets concerning the glorious destiny of Our Race, which is lost Israel found. The scriptural source of each sentiment is indicated in the references following the stanzas. We glean from the living oracles the aspirations of the Hebrew patriots, giving a modern voice to the ancient thoughts of the prophets of Our Race, who were inspired of God.

BATTLE HYMN OF THE CHOSEN PEOPLE

The kingdom and dominion of the world with all its fame,
 Shall be given to the people of the saintly race and name.
 And every land upon the earth with glory be aflame;
 For God is marching on. (Dan. 7: 27.)

True greatness comes from service done; their rulers on them wait;
 Their president is of themselves, to watch at freedom's gate;
 Their governors proceed from them, their rights to vindicate;
 For God is marching on. (Mat. 20: 25-27; Jer. 30: 21.)

The Christ will judge the poor with truth, and righteousness display;
 The expectation of the needy he will not betray;
 He will deliver all the meek, and haughty foes dismay;
 For God is marching on. (Psa. 9: 18; 72: 1-19.)

He will make a man more precious than the finest of the gold,
 For manhood's worth is greater than has ever yet been told;
 He will recompense his enemies, and happiness unfold:
 For God is marching on. (Isa. 13: 12; 32: 16, 17; 59: 18.)

A trumpet great he sounded forth that rallied in the light
 The people of the nation in their own heroic might,
 At this crisis of the ages for humanity to fight;
 For God is marching on. (Zech. 9: 14; Isa. 19: 20.)

When they lifted up an ensign on the mountains of the land,
 When they blew the warrior's bugle-call for marshaling their band,
 All the world looked on and hearkened for the word at their command;
 For God is marching on. (Isa. 18: 3.)

They loosed the bonds of wickedness, and set the captives free,
 They broke the bands of every yoke, and triumphed on the sea,
 They fed the poor, the naked clothed, and sheltered them for thee,
 Our God, who's marching on. (Isa. 58: 6-10.)

They flew down upon the islands of the Spaniards in the west,
 They spoiled the Orientals, where our navy did the best;
 They will lay their hands on Edom, and seize Canaan with a zest,
 For God is marching on. (Isa. 11: 14.)

He will shake the throne of kingdoms, as his prophecy doth tell,
 For the judgment on the Gentile world is ringing out its knell,
 When he exalts the chosen race of Anglo-Israel:
 For God is marching on. (Hag. 2: 22; Isa. 63: 1-7.)

The jubilee of ages now is coming on apace:
 The God of hosts declares that we, by his sustaining grace,
 Shall liberty proclaim on earth to every struggling race:
 For God is marching on. (Lev. 25: 10; Isa. 49: 9.)

O Britannia our mother, we look back in love to thee;
 Columbia, thy daughter, sends her greetings o'er the sea;
 We will push the world together in the great divine decree:
 For God is marching on. (Deut. 33: 17.)

O God of Bethel, keep us in the hollow of thy hand,
 And give us each a fearless heart in every clime and land,
 That we may trust thy might the more, and follow thy command;
 For thou art marching on.
 Glory! Glory! Hallelujah!
 Our God is marching on. (Isa. 63: 1; Rev. 17: 14.)

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The Anglo-American Alliance

IN PROPHECY

—OR—

The Promises to the Fathers

VOLUME II

IN COURSE OF PREPARATION

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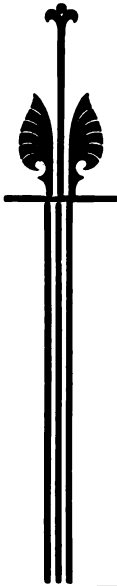
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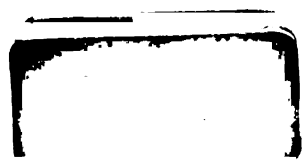
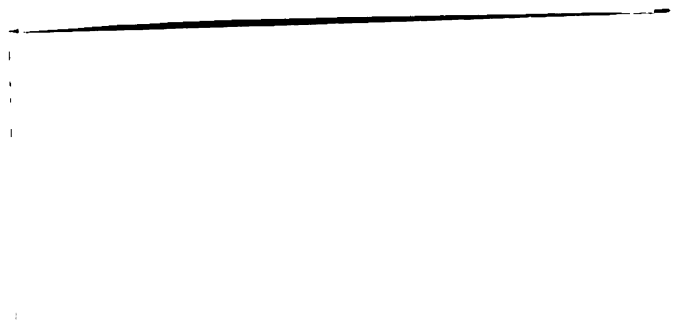
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