

CHAPTER VII

The Anglo-Saxons. 1. Their government. 2. Population. 3. Wealth. 4. Political influence. 5. Money lent to many, but never borrow.

What now are the facts respecting the Anglo-Saxon peoples? First, respecting the government of Great Britain? It is asserted by the Hon. W. B. Dalley, attorney general of Sidney. (Banner of Israel, p. 498, A. D. 1885) that "Our British Empire at this moment embraces more than one-sixth part of all the land of the earth, and comprehends nearly one-fourth part of its population; and of this population 50,000,000 are of Anglo-Saxon descent. Its area is 9,000,000 square miles. Its population 313,000,000 of persons. Its annual revenues are £205,000,000, and its exports and imports are £1,060,000,000 per annum. Its armed forces, including militia, are more than 1,500,000 and its navy consists of 60,000 men. The United States of America have an area of 3,602,990 square miles, with a population of 55,000,000, a revenue of £73,000,000 per annum, of which £30,321,630 are surplus.

She has an annual trade of £292,000,000, of which fully one-half is carried on with the British Empire. She has an army of regular soldiers and organized militia of 150,000, and a navy of 8,250 men. She holds a fifteenth of the land of the earth, and almost a twenty-third of its population. Unite these stupendous forces, and you will have an area of 12,600,000 square miles; a population of 368,000,000 persons; revenues amounting to £278,000,000; a trade of £1,352,000,000 a year; armies, 1,700,000, and navies of 68,000 men. You will have a fourth of the globe, and more than a fourth of the human race. You will have 100,000,000 men of Anglo-Saxon descent, and you will have 42,000,000 men capable of bearing arms."

Now this testimony, let it be borne in mind, is given by a witness most competent, and yet who had no knowledge of the "identity of the Anglo-Saxons with the lost ten tribes of Israel." In addition to this may be stated the fact, that the political influence of England is universally conceded to be "high above all the nations--at the head and not at the tail." (Remember however, that the Bible warns that in the end times we [the white race] shall become the tail because we have turned away from God and love of heritage)

Again, it was promised to Israel to become the richest of all nations. Deut. 15:6: "Thou shalt lend unto many nations, but thou shalt not borrow ;" and "thou shalt reign over many nations, but they shall not reign over thee." These promises are both fulfilled absolutely today. England's rule does now extend over more than sixty different nationalities, but no nation has ever ruled over England; and as the divine promise is sure, we may rest satisfied that it will forever remain true.

England can never be ruled over by another nation. God alone rules over England and the whole Anglo-Saxon race -- because they are Israel, to whom these promises of universal dominion were made.

Again, the wealth of the Anglo-Saxon race. The actual wealth of England, as estimated in dollars and cents, is now \$44,000,000,000, and that of the United States, \$41,000,000,000. And England fulfills the promise of lending and borrowing literally. It is stated by the highest authority, that England has loaned out to "many nations" already more than \$9,000,000,000, and that she does indeed "borrow from none." Where else can be found a nation of which this can be said? The history of the world affords no case comparable at all with England as to wealth, and as to the lending and borrowing of money.

CHAPTER VIII

The possession of the gates of his enemy -- England now holds the gates of the world, save at Constantinople -- Israel without a king -- Scattered among all nations -- Ignorant of their ancestry -- Called by another name -- Offspring of Abraham innumerable -- As a lion among the beasts of the earth -- Gathered from all nations, where they had been scattered -- Gathered from the islands of the sea on the north -- Joseph pushing the people to the ends of the earth -- The seed of Abraham a blessing to all nations, how? -- 1. Politically. 2. Religiously -- Her missionaries -- The Bible -- Its translation, by whom made.

The possession of the gates of his enemy

It was predicted that "Israel should possess the gates of his enemy." (See Genesis 22:17.) By the term "gate," Cruden says: "Is the entrance into a house or city." What gates then does England hold as it respects the nations of the world?

1. England holds the gate to the continent of Europe, as she holds supreme control of the English channel.
2. Gibraltar, Malta, Alexandria, and Cyprus.
3. Suez, Aden.
4. Every gate on the south coast of Asia.
5. The gates to all the principal islands of the seas, and the only gate of any importance, not now in the possession of England, is Constantinople, and this, it is believed, is to be certainly given into the possession of England. Thus this promise is actually fulfilled on England, and this becomes another evidence that England is indeed Israel. (It is said by high authority that England is not the proper term by which to designate the government of that nation embraced in the islands of England, Scotland, Wales, and Ireland. England is properly appropriated to one country, the same as Scotland, etc. But the term given to these four countries combined is "Great Britain," and to the government is The British Government.)

Israel without a king

2. Again, Israel should remain long without a king. (Hosea 3: 4.) "For the children of Israel shall abide many days without a king." The children of Israel did live without a king from the time of their captivity

into Assyria, B. C. 721, until the settlement of the Anglo-Saxons in England, and the crowning of Egbert, A. D. 800, a period of 1521 years. Here it may be asked, what other nation or people in the world can claim this prediction as being fulfilled on themselves?

Scattered among all nations

3. Again, My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations." (Hosea 9: 17.) This prediction was uttered against the "ten-tribed Israel" And nothing is more certain than the casting away of Israel, when they were carried captive by Shalmaneser, and placed in the cities of the Medes on the River Gozan. Here they made this their place of sojourn, for at least a hundred years; during which time we have traced their wanderings among all the then existing nations of Asia.

On leaving' Asia they "wandered" off to a land "uninhabited by man," a journey of a year and a half, to Arsareth, on the northwest coast of the Black Sea, which they made as their temporary home, until they should find a permanent abiding-place. Here they remained several centuries, wandering, in the meantime, among all the nations of Europe, but finding no resting-place, which they might call home.

Next their move was over into Germany, where they pitched their tents, and made their home for a time in Saxony. Here they remained for a while without much wandering, seemingly that they might recruit their number, and their means as well, for their final migration into the isles of the sea, A. D. 449 to 570, where they might settle and be "wanderers among the nations" no more forever.

What have we now found as to the fulfillment of prophecy? I ask, is it possible to conceive of a more complete and literal fulfillment of prophecy than is here presented? And can any sane man ask for stronger evidence than is here given, that the Anglo-Saxon race are indeed the identical descendants of the lost ten tribes of Israel? Or can anyone point to any part of this evidence that could be made more clear and self-evident?

Ignorant of their ancestry

4. Ignorance of their ancestry. "Israel shall remain many days without a king, and without a prince, . . . and without an image, and without an ephod,

and without a teraphim." (Hosea, 3:4.) This prediction, it seems to me, must imply the utter extinction of all knowledge of their religious institutions, of their tribal relations, their language, and of their ancestry also; for, having lived 1,500 years without these institutions, how could it be otherwise?

Called by another name

5. Israel, called by another name. (Isa. 65:15.) "And he shall call his servants by another name." This prediction has been literally fulfilled. The ten-tribed Israelites lost their name immediately after their captivity, being no longer called Israel, but Scuths, Sacae, Kunri, Cimmerians, etc., and have retained these different appellations until they were all combined into the name "Anglo-Saxon," by which name they are known today, the world over.

Yet the world at large has no knowledge of the origin of the Anglo-Saxons. Indeed, but few of this very people have only now learned their own name as being Israelites, the identical descendants of the ten tribes of Israel!

Offspring of Abraham innumerable

6. The offspring of Abraham innumerable. "I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore." (Gen. 22:17.)

This promise has been interpreted by some as referring to the spiritual seed of Abraham, which is Christ. But the context shows no such allusion, for the whole scene has reference to the veritable land of Canaan, and to the fact of Abraham having not withheld his only son, on whom the promise rested. Now the promise is renewed and specified, that Abraham's literal seed shall become like the stars and like the sands, innumerable, and that this very seed should possess the gate of his enemies. This is certainly material, and not spiritual.

Now as to the present number of the descendants of Abraham, the exact census has probably not been taken. But enough is known to state that their number is more than one hundred millions of people, and that this race is increasing today faster than any other people on the face of the globe. Thus it is shown, the fulfillment of this promise to Abraham is now being actually accomplished. But the end is not yet; for the promise was not limited as to the time of its fulfillment.

As a lion among the beasts of the earth

7. "The remnant of Jacob shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver." (Micah 5: 8.)

This is a very remarkable prediction. It is remarkable in all its specifications:

- (a) As to the principal agent in the work, "the remnant of Jacob;"
- (b) next, the people specified, viz., the Gentiles in the midst of many people;
- (c) the likeness of this remnant = as a lion and his works.

Now, in searching the world over, none can be found to whom this prediction can apply save the Anglo-Saxons alone, for they and they only have been among the Gentiles in the midst of many people, "as a lion among the beasts of the forests."

During the time of their sojourn in Asia they were literally "among the Gentiles," for all these nations had that name -- they were nations outside of Israel. And these "Gentiles" were truly in the midst of many people -- this part of Asia being then the most densely populated of all the world. And the history of the Scythians shows that they were triumphant wherever they went. ravaging wherever they went. And after these Scythians (i. e., Anglo-Saxons) came into Europe, their entire course was indeed "like that of a lion among the beasts," and "a young lion among the flocks of sheep." And this for more than five

hundred years, until they became settled in Germany. Their many battles with Rome -- were they not all of this character? Did they not destroy the Roman army time and again? Did they not sack Rome itself, laying it utterly waste?

And this too, all alone "among the Gentiles," and "in the midst of many people"? What more perfect fulfillment can be conceived, of the prophecy, than is here shown in the wanderings of Israel, in Asia, and in Europe also.

Gathered from all nations, where they had been scattered

8. Israel found among all nations. (Lev. 26:33, and Deut. 4:27, Amos, 9:9.)

All of these passages declare the same thing, viz.: "The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." And Jer. 29:14: "I will gather you from all the nations and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."

These passages all have the same voice. The two former threaten the certain banishment among all nations, if they reject the commands of God; the others declare the certainty of their being gathered from all the nations whither they had been driven by God himself.

Now, that Israel has been thus scattered and banished among all nations, no one can doubt who has any knowledge of "Israel's wanderings;" nor can anyone doubt that God has now set himself to the 'total accomplishment of his promise -- to gather His people from all places among the nations of the world, whither he had driven them; the gathering the Israelites of the ten tribes out of all nations, where they have wandered, and thus bringing all into the isles of the west and planting them in those islands where they have grown to become the mightiest nation in the world, "high above all nations, at the head and not at the tail," is evidence of the fulfillment of these prophecies, and that the Anglo-Saxons are indeed the very descendants of the ten tribes who were carried captive into Assyria, and these were certainly "the seed of Abraham."

Gathered from the islands of the sea on the north

9. Zech. 2:6 "Ho! ho! come forth and flee from the land of the north saith the Lord' for I have spread you abroad as the four winds of heaven, saith the Lord."

This passage shows that God's people, Israel, would be dwelling at some future time in a north country, north from Palestine, and in islands. The prophet, Zechariah, spake those words, B. C. 519, at the very time of Darius's decree to return from Babylon. This prophecy could not refer, therefore, to Judah, who was in Babylon, for that country was directly east from Palestine, thus furnishing another collateral proof that this people in the north country were Israel, and not Judah. But. Israel has been proved over and over again to be now the Anglo-Saxons dwelling in the Isles of the North.

Joseph pushing the people to the ends of the earth

10. Deut. 33:17: "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." (Rev. version.) "They are the ten thousands of Ephraim. And they are the thousands of Manasseh."

This passage is a portion of the blessing which Jacob pronounced concerning Joseph. In the former part of the blessing Jacob says, "Joseph is a fruitful bough; a fruitful bough by a fountain. His branches run over the wall," teaching plainly that Joseph was to extend his sway far beyond any others of his brethren; that in all things pertaining to earth he was to have the preeminence. And then he comes to the matter of his conflicts with the peoples of the earth, all of them; that he should push them, so as to overcome in all places, even to "the ends of the earth." Now this is found to have been fulfilled up to the present time to the very letter. In "Israel's wanderings" throughout Asia it has been shown that in all conflicts with the nations they were always triumphant; but the prophets everywhere indicate Joseph as the leader of the hosts of Israel. Then, when Israel enters Europe it is still Joseph who is the captain of the Lord's host.

Here, also, he is always conqueror, never defeated. And after they have become settled in the isles of the sea, these Anglo-Saxons, i. e., Joseph-Isaac, spread out on all sides, colonizing in America and in the islands of the seas, "pushing the people, all of them, even the ends of the earth." How emphatically true is this of the aborigines of America everywhere. They have been pushed by Joseph, as by the horns of the wild ox, until they can go no further, both in the United States and in Canada also. And this is all done by "the ten thousands of Ephraim and the thousands of Manasseh"!

Now is it possible to conceive of a more perfect fulfillment of the promise made to Joseph than we have presented here in the history of the Anglo-Saxons? If so, let it be made known.

The seed of Abraham a blessing to all nations, how?

11. The blessing promised to Abraham, "In thee shall all the families of the earth be blessed." (Gen. 12:3, and 18:18, and 22:18.) It is well to note the thrice-repeated (Whoever examines the passages referred to will find the promises thus repeated.) assurance of this promise, and the nature of this promise. It is not a promise of anything special to Abraham, either spiritual or temporal; but the thrice-repeated promise is of good to others -- even all the families of the earth, and this through the veritable seed -- the descendants by birth of Abraham.

What then are we authorized to look for as the fulfillment of this promise?

In the first place, as this is a promise made by God himself, the promise must embrace the highest welfare of the nations of the world, and this highest welfare must embrace the greatest blessings, both spiritual and temporal.

By temporal blessings is meant a national government based on the divine law, which may be called "civil or political liberty."

And a spiritual blessing must embrace all of the revelation made to man in the Bible for his highest good -- which may be termed "religious liberty." These two terms, as I think, embrace everything of good relating to man here on earth. Our first inquiry, therefore, shall be:

1. Politically.

First, of Civil or Political Liberty. By this phrase is meant a constitutional government based on the divine law. But where shall we look for such a government? There can be but one answer to this question. The only constitution in this world, based on the divine law, was originated in England, by the Anglo-Saxons, who are the very descendants -- the seed -- of Abraham. This statement needs no illustration, for the history of the world shows this, if it shows anything, to be true.

What, then, is the effect of this constitution? Webster declared, thirty years ago and more, that England has under the benign reign of her constitution the highest degree of prosperity ever attained by any nation on the face of the earth. In her domestic relations, in her civil affairs, and in her political affairs, she stands preeminently higher than all other nations of the world. And what was true forty years ago is still more conspicuously true at the present day. Hence the fact that England is confessedly "high above all the nations of the world" in wealth, in military -- but especially in naval power -- in educational, and, indeed, in everything that constitutes national prosperity. Further, this constitution is universal in its sway over all the colonies of Great Britain -- all English-speaking nationalities. All of these show in an equally high degree the great blessings of political liberty, equal, I say, to that enjoyed by the mother country.

But the influence of this divinely-founded constitution stops not here. In all the governments of Europe, there is not one which does not feel the healthful influence of the constitution of Great Britain. All, even the most monarchical of them, are incorporating the principles of a constitutional government such as England has; and, indeed, it is said there is not a nation in the world but that feels the benign influence of the political institutions of Great Britain.

As another evidence of the wonderful prosperity of England, may be mentioned this fact that the Republic of Uruguay, in South America, has recently borrowed \$59,000,000 from an English syndicate for the purpose of internal improvements. A part of this money is to be expended in improving the harbor of Buenos Ayres, but the principal part in the construction of railroads. This item of \$59,000,000 is secured by giving to England bonds to run thirty years, paying six per cent. interest. So this is another of the many loans made by England within the last few years, to be added to her already \$9,800,000,000 which is now loaned to many nations, while she borrows from none.

In like manner the United States are reported to have attained a degree of eminence, unparalleled in the history of the world. And this because of the constitution she adopted, at her birth, viz. "A constitution, based on the Divine Law," "Political Liberty."

Religiously -- Her missionaries

2. Let us next consider the "spiritual blessings." This blessing embraces everything of good, as has heretofore been stated, contained in the Bible. In the illustration of this subject, it is necessary to inquire what this Anglo-Saxon people have done and are still doing for the accomplishment of this object.

The whole Christian world has been classed under three heads, viz.' The Greek Church, the Roman Church, and "the Protestant Church". In this last division are embraced the Anglo-Saxons, i.e., the English-speaking peoples; all Protestants. What, then, have these done toward fulfilling the promise of blessing the world spiritually? (It should ever be borne in mind that the blessing promised to all nations, was to come through (by means of) Abraham's literal seed -- the natural descendants of Abraham.)

To say nothing of what the Greek and the Roman churches may or may not have done, the Protestants have manifested, during this present century, a desire to execute the charge given by Christ to his disciples, "to preach the gospel to all nations," such as has never before been witnessed. Early in this century, a society was formed in England, called the "Church Missionary Society," the object of which was to send missionaries to lands where the gospel was not known. Soon this was followed by the "British and Foreign Bible Society," whose object was the printing and publishing Bibles.

These societies soon began to be felt in their influence abroad, when other societies were organized in the United States and at home; and in England these societies were multiplied to such a degree, especially the "Missionary Societies," that one society was formed after another, until now these societies are numbered only by the number of different denominations of Christians, both in England and in the United States, and also in all the English colonies. And the number of missionaries has increased in like manner, until they are counted not by the hundreds only, but by the thousands even are they numbered, so that they penetrate all hinds, the extreme corners of the earth, and the islands of the sea, and in all the wide ocean. But how do these missionaries go, and what is their mission: Not as the Jesuits, who go with a shut Bible, teaching' Mariology, but these go with an open Bible, proclaiming Christ with a loud voice, and at the same time beginning to teach the English language, so that it is now known, if the reports of these same missionaries are to be believed, that in every nation and in every, principal tribe, among where these missionaries have gone, in the whole habitable world, the English language is now being taught. Thus fulfilling the prophecy of Zeph. 3:9, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." How wondrous are the ways of' God! "My counsel shall stand, and I will do all my pleasures."

The Bible -- Its translation, by whom made

But what further about this Bible which is now heralded among all nations? This blessed volume is now found to have been translated into all the principal languages of the world -- some say two hundred and fifty, others say more. But who has done it? By whom has this mighty work been accomplished? Has France done it? France may have made a translation from the original scriptures into her own language, But has she ever translated this Bible into any other language? Spain! what has she done? Spain may have translated it into her own language -- may have -- but what more? Italy-- Rome, what has she done'? Rome has indeed, translated the Latin language! But; has she done anything more? Who

can tell? So of all the Greek and Roman nations. (By Greek and. Roman nations is meant those nations held by the Greek and Roman Churches.) Is there one that has attempted even to translate the Bible into some foreign language? [We believe that the blessings have been those things done by all nationalities of the white race - English, German, Russian, Australian, French, Spanish, Italian, Hungarian, Danish, Swedish (all the people of Europe) who have given food, medicine, education, etc. to the non-white heathen people of the world. We have taken care of the world and now they wish to destroy our people]

The question therefore is still unanswered. Who has done this mighty work? I answer: The Anglo-Saxon race. And they alone have translated this revelation of God to man into every principal language of the known world.. And not this only. They have printed this Bible in every one of these translations thus made, and sent by their missionaries these same Bibles into all lands. Then in England and in America this Bible is published in the English language millions upon millions every year; and by their colporteurs these Bibles are sent abroad, so that every family speaking the English language may have a Bible in their house, to read under their own "vine and fig tree," with none to molest or make afraid.

Now it may be asked here, Is this, or is it not, fulfilling the promise to Abraham -- "In thee and thy seed shall all nations of the earth be blessed"? Is there any further or other blessing conceivable contained within the lids of the Bible, blessing for mankind, that is not found in this promise to Abraham? And is it possible to conceive of any other fulfillment of this promise than that delineated above? I wait for a reply. (Here also, let it be borne in mind, that Christ is the crowning glory of all these blessings, both spiritual and temporal. Through Him comes the vivifying power, making in all cases the blessings effectual.)

Now is it just, or wise, or common-sensical even, when a prophecy received in all ages by the Church of God as divine, when this prophecy shall have been shown to have its literal fulfillment, is it wise to hesitate about receiving this fulfillment, especially where it is not possible to conceive of any other mode in which the fulfillment of this divine promise can be made manifest?

Concerning unfulfilled prophecies, we may well hold ourselves in doubt, for no man knows either the time or the manner of fulfillment of any future prophecy; for God hath revealed this to no man -- no not even to the angels in heaven -- this hath God reserved in his own power; and all that man can do --even what he is commanded to do -- is to observe the "signs of the times," and to mark such things as the word of inspiration has said will be found to precede any and all of the prophecies uttered of old. Here, and here only, is solid ground. The manifest fulfillment of prophecies is open to the inspection of all, and that according to the very words of the prophecy freed from the philosophy or dogmas of men, but chained to the word of the living God. If this is not safety, there can be no safety. If this is not wise, then how can we know the meaning of wisdom? If this is not common sense even, then must we find another definition for common sense, than the unanimous decision of the human mind on those subjects on which it decides.

CHAPTER IX

JACOB'S PROMISES TO THE TWO SONS OF JOSEPH.

When Jacob was about to die, it was reported to Joseph, who brought his two sons, Ephraim and Manasseh, that they might receive the divine blessing from their grandfather. (Gen. 48: 1-20.) These sons were so placed, the elder at the right hand and the younger at the left of Jacob, that each might receive his own appropriate blessing. But the chief interest, in this case, as in all others in that age of the world, attached to the right of primogeniture, as this right was ever esteemed of the first importance. Manasseh, therefore, being the elder, was placed at Jacob's right hand.

When thus arranged, Jacob gives a general blessing by saying, "These shall grow into a multitude in the midst of the earth." (Grow as fishes do increase. (Siargin of the common version.)

Then, having placed his right hand on Ephraim's head, doing' it wittingly, yet contrary to Joseph's desire, he pronounced the blessing' on each of the two sons. But Joseph, believing that his father had, through imperfect vision,

made a mistake in thus placing his hands, seized Jacob's right hand, telling him that this -- Manasseh -- is the elder; Jacob replies, "I know it, my son, I know it;" he shall be a great people, but not like Ephraim; his younger "brother shall become a multitude of nations" The blessings of Jacob, then, on these

two sons of Joseph were, viz., Ephraim should become a "multitude of nations," but Manasseh should become "one great nation."

This blessing, pronounced by Jacob upon his two grandsons, has ever been believed to have been under the inspiration of the Holy Spirit, and therefore that it must certainly have its own fulfillment. But who of all the commentators on the Scriptures has ever undertaken to give all explanation of the how or the when of these two different prophecies are to be fulfilled? This, to me, is a strange fact.

And the only reason I can conceive why it has been so is, God's time had not yet arrived for the disclosing of the meaning of these prophecies, and therefore all remained concealed, hidden, in the counsels of eternity, until the day of their fulfillment drew nigh.

That day has now come, and it bursts upon the world with such splendor as to blind the eyes of' some, just as the advent of Christ blinded the eyes of the scribes and Pharisees of old -- others contemplate the sight with wonder, yet dimly, their vision not being graduated to the great light that has burst upon them. But to those who have been watching, and observing the signs of the times, and have seen the day-star ascending out of the east, and the rays of the morning sun illumining all the surrounding horizon --- these are not dazzled with the splendor of this approaching, day, but they hail it with delight - - "knowing that the redemption draweth nigh."

What, then, is the evidence of the fulfillment of' these prophecies, uttered by Jacob concerning the two sons of Joseph? For it is the evidence only, that is wanting to the clear perception of the actual fulfillment of both these prophecies. The prediction to Ephraim was, that he should become a "multitude of nations"

Ephraim, we have found, both he and Manasseh, are now settled in England, and Ephraim in the scriptures is used synonymously with Israel as being the leader of the nation.

The fulfillment of Ephraim's promise, therefore, must be found somehow, in connection with Great Britain. What are the facts then?

1. In the first place, the Government of Great Britain is reckoned as the home government, the germ from which Ephraim's multitude of nations must come. Now, history -- the statistics of the empire - asserts, that England has today more than sixty different nationalities within the bounds of her empire; and these all acknowledging the sway of England's scepter.

The Government of Great Britain, then, is the home government. next comes the great nationality of Canada. Next is the West India Islands; thence across the Atlantic to the west coast of Africa, St. Helena, as the capital, is another; thence in South Africa are two more large nationalities, (Now three, 1886) thence to Australia, Tasmania, and New Zealand, are three more large nationalities; thence around to India are found -- as Gladstone himself says --more than 200,000,000 of people of some sixteen different nationalities; thence in the islands of the sea, scattered in all parts of the world, are many nationalities -- colonies planted by England.

So that it is not too much to say that England has today under her scepter sixty different nationalities! What more can Ephraim desire as the literal fulfillment of his promise, than these sixty nationalities? Is not this "growing into a multitude of nations in the midst of the earth," becoming "a multitude of nations"?

2. But Manasseh -- what about him? The promise to him was that he should become one great nation; one nation, in distinction from the multitude of Ephraim's.

We have seen that both Ephraim and Manasseh are in England, brought there in the Anglo-Saxon invasion; hence these two brothers cannot be separated; their lives are bound together -- if one fails the other must also fail, and if one is seen to have entered upon the inheritance of his blessings, the other must just so surely be found to have entered his. Let us trace, therefore, if we can, the origin and rise of Manasseh's one great people.

In A. D. 1385, Wicklif is said to have translated the Bible into the English (Anglo-Saxon) language. This seems to have been the first translation ever made of the Bible into the English language, and this was made from the "Latin Vulgate." Hence the people are supposed to have had little or no knowledge of the truths taught therein. (All the knowledge of the Scriptures held by the common people at this time was obtained from the teaching of the priests of the Roman Catholic church, and this teaching seems to have been given in Latin chiefly.)

But on the appearance of this Bible, we are told that tile people rushed to it, almost with one accord, and that too, as naturally as the little infant seeks its mother's breast, or as the little lamb the nurture from its

dam!

But why was this? This people seem to have had no more knowledge of the Bible than our common people have of the Koran, or of the Zend Avesta' Is not this an indication of the origin of this people? That the same fatherly care that had attended this people had never left them, but in all places of their wanderings, and in all times, He has fulfilled his promise, "I will never thee nor forsake thee." And can anyone who believes in the God as made known in the Bible, suppose for a moment that God is regardless of his people's welfare? --that He, by his Spirit, has not been ever striving with them to draw them to himself?

What more reasonable than this divine manifestation of the Holy Spirit in the hearts of his people, winning them to God, through his truth? To me this is reason enough; God is not dead, He does not sleep and slumber like man. "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him [Israel] and there was no strange God with him." Gen. 32:9-12.

Such is Israel's God! And is not this reason enough why his people were drawn to the Bible, that book alone in all the world that contained the dealings of God with his people, from the time of Abraham down through all their wanderings? What more natural? What more like God is it possible to conceive?

The next in process of time came Tyndale's great work; the greatest, as it seems to me, ever wrought by one man -- the entire sacred Scriptures, translated from the original languages in which they were first written! Surely, if ever man had need of divine help, Tyndale must have needed it. And can anyone say he had not that help? Is there not abundant evidence to believe that the same divine aid which inspired and taught Moses and Paul, did certainly and most efficiently inspire and uphold Tyndale in all his mighty work? Further, when the character of Tyndale's work is considered -- the circumstances under which he wrought -- the age in which he lived, we may well exclaim, "What a mighty work!" But what became of this mighty work of Tyndale's?

The people devoured this book, as it were indeed the very manna from Heaven. But the Pope, having supreme authority at that time, soon confiscated the whole and burned in one sacred pile, and Tyndale -- he also was sacrificed on the same altar. Oh! the agony of this blow! "How long, O Lord, how long?" did Israel then cry? Will not God avenge? Doth He not see? Will He not requite for this great crime against God and man? Yes, God will avenge; God will so overrule as to make the wrath of man, even of the Pope, to praise Him, and the reminder he will restrain.

Henry VIII, having a controversy with the Pope at that time about a divorce case, ordered 300 copies of this Bible to be stricken off, and all distributed to as many churches in England, and there chained in the chancel of the church, with permission for all to go and read, only "they must not disturb the congregation." This was a little toward avenging -- God uses whom He will.

The next step in this work was taken by Queen Elizabeth, who printed the "Bishop's Bible," thus aiding the work by giving the leaders of God's host -- the Bishops -- a full large copy of the Scriptures. After this a few efforts only were made, but nothing definite till the time of King James I. Then was

brought out our present version of the Bible, based on Tyndale's version. On this there was neither prohibition nor confiscation. Now the people grasped this Book as indeed the "Word of God." Now the Puritans by the thousands were born; and now sprang up the "Tree of Liberty," whose growth was mightily invigorated by the reading of this blessed Bible, and by this alone -- the tree of liberty, both civil and religious.

But the papal power was not yet dead -- it was only scotched. Hence all assemblies for worship by the Puritans were strictly forbidden, under the severest penalties. In time, however, these Puritans, faithful to their vows, said, "We must go somewhere where we can worship God according to our own consciences." Hence a company was formed under Parson Robinson, who led them across the sea over to Holland, where they settled at Leyden. Here they remained for awhile, but soon this was found not to be the place of their rest.

That divine hand that had always led Israel, was now seen pointing toward the West. They therefore soon took ship and sailed back to England, and there exchanging their little ship for another, "the Mayflower," in which they all embarked -- one hundred and two or three -- and thus sailed away on the broad Atlantic, intending to go to Virginia or some southern coast.

But they knew not whither their course would lead them; the same divine guide was to lead this little band of Israelites still, and though no cloudy pillar by day nor pillar of fire by night was seen by the naked eye, yet faith discerned, with unfailing vision, a great helmsman with an eye ever on the compass, and the prow steadily held to the southwest. So on they sail, day after day, and week after week, till finally they drop anchor in "Cape Cod harbor," near the close of November. After perambulating about for awhile, and learning that they had now reached the main land, they returned to their ship -- these spies -- and spreading sails to the wind, moved up the harbor, till finally they landed on Plymouth Rock, Dec. 22d, A.D. 1620. Here was raised their "Ebenezer!"

Let us see now what became of this colony -- this bud plucked from the tree of Liberty in England, and planted here in America on a barren rock in the dead of winter! Alas! during the tile first year, half of this little band of pilgrims died! But ere long this little bud began to swell, and at length it appeared above-ground. By-and-by little branches began to appear, first on one side and then on the other. These continued to grow and spread themselves out, till at length these branches reached from the Atlantic to the Pacific, shading all the hind, and its roots permeating all the soil from Canada to the Gulf of Mexico! This is Manasseh.

How much further this is to extend, whether to the Arctic ocean on the north, and to the Antarctic on the south, I cannot tell -- this is known to God alone, who gives account of his affairs to none; but I suspect that Ephraim is to retain Canada as one of his "multitude of nations." I suspect, I say; God only knows. But on the south I should not wonder if Manasseh's "great nation" were to reach out far away. Here now is a great nation -- a one great nation formed by Manasseh alone -- by him under the divine guidance. A nation already numbering 50,000,000 and more, (And now, in 1886, sixty millions.) the like of which can not be found in the history of the world! A nation of such sudden and such mighty growth!

What shall we say, then, to these things? Do we, like Thomas of old, say: "Except I shall see the print of the nails, and thrust my hand into his side, I will not believe"? Does not God in the fulfillment of these promises to Ephraim and Manasseh say as distinctly: "Reach hither thy hand and thrust it into my side, and be not faithless, but believing"? What more could He have done that He has not done, to make the fulfillment of these promises more manifest?

Chapter X

The New Covenant

Jeremiah 31:31: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according' to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was all husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother, saying: Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and their sin will I remember no more."

I. The parties embraced in this covenant.

II. The time of making the covenant.

III. The effect of this covenant.

A. The parties to this covenant.

1. Not any Christian people as such.

2. Not any heathen nation.

3. Not with the world at large; but--

4. The parties are two, the House of Israel and the House of Judah--these two kingdoms combined --

not with either of them separately, but with them both; thus constituting the whole Israelitish nation.

II. The time.

The time seems to be indefinite. The prophet says: ".Behold, the days come." Some commentators, writing on this subject, seem to think the covenant was made to come into effect -- to be available -- at the death of Christ. And it seems to me there may have been reference to that event; for in every case of true conversion the law of God is indeed written on the heart. Their sin is forgiven, it is remembered no more, etc. But this, it seems to me, cannot express the full meaning of the covenant. This can be but

the foretaste -- the first fruits of the great harvest before the time of the great ingathering; and that time can be only when the House of Israel becomes identified, and the House of Judah shall have been reunited to the House of Israel, so as both to become no more two nations, but one nation, according to the express terms of the covenant. The time, therefore, must evidently be in the future. But this time, as it seems to me, is definitely indicated in Ezk. 37: "The valley of dry bones."

III. The effect of this covenant.: Ezekiel 37.

The teaching of this parable.

(1.) The valley of dry bones represents the house of ten-tribed Israel.

(2.) That God will bring them to life, as if out of their graves.

(3.) When thus brought to light, Israel and Judah are to become one nation.

(4.) Then, finally, to be planted in Canaan again.

(1.) That the dry bones represent the ten tribes, seems evident from the language itself. The term, "House of Israel," is, indeed, used in many places as meaning the entire Hebrew nation. In the greater number of places used previous to the Assyrian captivity, B. C. 720, it may have that meaning; but after the division of the nation into two, the one called "the Kingdom of Israel," and the other "the Kingdom of Judah," we find these names appropriated accordingly. Hence, in Jer. 31:31, (in the new covenant,) these two names are definitely specified, "the House of Israel" and "the House of Judah." And generally in all the prophets who write after the Assyrian captivity, the House of Israel seems to refer to the kingdom of "ten-tribed Israel." In this passage, in Ezk. 37, we find both the House of Israel and the House of Judah mentioned.

(2.) The House of Israel, God is to bring to life. God says, "I will bring you up out of your graves, and put life in you; and ye shall stand up an exceeding great army."

Now what are the facts? Hosea, 3:4, says' "Israel shall abide many days without a king, and without a prince, and without a sacrifice." Now it is found that Israel, "the House of Israel," did abide many days as specified above, even from B. C. 720 to some A. D. 800 -- fifteen hundred years without a king, etc.

And they were as truly lost to the world during that long time as if they had been actually buried up in the ground, and thus all reduced to their original dust. How then does it appear that God will bring up the House of Israel out of their graves?

Evidently here. God is now just beginning to bring to light this long-lost "ten-tribed Israel." And this seems so incredible that the great mass look upon it all as a hoax, and no more to be believed than a story; that the graves of a thousand years ago are now giving up their dead! And others, while not wholly incredulous, yet "see men as trees walking;" but a few see all things clearly. Indeed, it seems just as it was in the days of our Savior. Then the scribes and Pharisees -- the lawyers and doctors -- who of them believed? No, God had "hid these things from the wise and prudent; but revealed them unto

babes." Just so is it today. The great ones of earth -- the lawyers, the D.D.'s, the LL. D.'s, the historians -- who of all these, at first, received as true the report that lost Israel is found? Found in the Anglo-Saxon race; here in our own land, in our own family even at our very door!

Yet, if anything has been proved by evidence conclusive this has, for the evidence is both historic and prophetic. Israel has been traced in all his wanderings through Asia and into Europe, till he is finally planted in England, as the Anglo-Saxons. And next, every one of the prophecies relating to the kingdom of ten-tribed Israel is now found to have its actual fulfillment in this identical Anglo-Saxon people. If this is not proof, then there is no such a thing as proof.

But then, why should this be regarded with wonder? "The veil" has not yet been removed from all eyes. And is not this in accordance with the divine providence in all cases? Which of all the events predicted by the prophets of God has ever come to pass as determined by man? What about Babylon, Tyre, Egypt, and many others?

Have any of these predictions been fulfilled as men of the period expected? Alas! no one of all the millions that have ever lived on this earth ever knew the first thing as to the how or the time of the fulfillment of all the prophecies up to this time. All are kept in the counsel of the Father, just as truly as is the second coming of Christ. And of this event none has any knowledge, save what may be learned from "the signs of the times," as we see the day approaching. But there are signs enough now respecting the House of Israel to make it certain that the 37th chapter of Ezekiel is now being transacted. God has begun to bring the House of Israel to light, and what God undertakes we know He will certainly complete to the very utmost.

We now come to the close of this 37th of Ezekiel. The former part -- the valley of dry bones, this we have seen is, in part, fulfilled already; that is, God has begun to bring to light his long-lost people, Israel.

But this is the beginning only, for as yet only a small portion of the Anglo-Saxon race perceive the first ray of light on this subject; there is heard only the distant rumbling of the herald's chariot wheels, riding to the entrance of this "valley of dry bones." But as the former part of this wonderful vision has had its fulfillment, we are now made doubly sure that the latter part also will, in due time, receive a like fulfillment. But what is the import of this fulfilled prophecy?

"And thou son of man, take thee one stick and write upon it, For Judah, and for the children of Israel, his companions; then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the children of Israel, his companions; and join them for thee, one to another into one stick, that they may become one in thy hand."

In the interpretation of this passage God says: "Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions, and I will put them with it, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. Behold, I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation upon the mountains of Israel, and one king

shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

It is not possible, as it seems to me, for human language to express more clearly than it is here expressed, the real meaning of this prophecy. nevertheless, as we have been taught by commentators and divines that the Jews only were to be returned to the land of their fathers, it seems necessary to elucidate this subject, if possible, that its true teaching may be seen.

1. In the first place, then, the two sticks are declared to represent the two kingdoms -- Houses of Israel, viz., the House of Israel -- Ephraim; and the House of Judah, the Jews. About this there need be no mistake.

2. These two houses, peoples, kingdoms, are to be united into one nation, and to be no more two peoples.

3. Then, thus united, they are to be transported back to the land given to Jacob, their father; there they are to dwell perpetually, to the latest generation. Now in this prediction, the House of Israel, viz., Ephraim, becomes more conspicuous than Judah. Ephraim evidently takes the lead, as is today seen in all the world. Ephraim --the Anglo-Saxon -- are reaching out the hand of love -- of fraternal affection -- to Judah, the Jews*, inviting them to terms of fellowship, such as in the days of old when they came out of Egypt, and before the separation under Rehoboam.

* Editors comment: "to Judah, the Jews" The belief that the 'Jews' are Judah, and that Christians must 'bless' the Jews is a major monkey wrench in the machinery of understanding the Bible and Bible prophecy. Actually it is the Germans that are the real Judah. Just as Ephraim is England and Manasseh is The United States, Germany is Judah. And that, perhaps is why the Jews hate the Germans and say such hateful things about them. S let's redo the last paragraph:

Ephraim evidently takes the lead, as is today seen in all the world. Ephraim --the Anglo-Saxon -- are reaching out the hand of love -- of fraternal affection -- to Judah, the Germans, inviting them to terms of fellowship**, such as in the days of old when they came out of Egypt, and before the separation under Rehoboam.

** Editors comment: World Wars 1 and 2 were wars between Joseph (Ephraim/England and Manasseh/United States) and Judah/Germany. The 'Jews' worked behind the scenes to bring about these two wars among brethren.

Ephraim is also sending the heralds of the cross into all lands, carrying the Gospel of Christ, and discipline all nations; "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and teaching all to read in a "pure language," the very Bible of God's revelation to man! (Zeph. 3: 4-9. Is not this "pure language" the English language, which the missionaries are now teaching to all nations?)

And now, as never before, Judah is listening to this angelic voice, bending down, eager to catch the key of this song of united Israel. What does not this portend? What more significant signs can be conceived of the approach of the union of Ephraim and Judah than are here and now given? Judah and Israel

uniting into one, soon to go back to Jerusalem! But how shall they go? Canaan, even all the land "from the River of Egypt unto the great River Euphrates," can hold only a fraction of this mighty nation of Israelites, now numbered as the stars of heaven or the sands of the seashore.

Jer. 3:14-19: "Saith the Lord, I will take you one of a city and two of a family, and I will bring you to Zion; and I will give you shepherds according to my heart, who shall feed you with knowledge and understanding. In those days the House of Judah shall walk with the House of Israel, and they shall come together out of the land of the North to the land that I gave for an inheritance unto your fathers"!

We see, then, how easily this great enigma is solved. God says, "I will take you one of a city and two of a family, and I will bring you to Zion." Zion -- Jerusalem -- is to be the capital for this now united Israel, the same as Washington is the capital of this great nation; and the whole united Israel shall be represented at Jerusalem just as the United States are all represented at Washington. [We believe this New Jerusalem to be the United States of America]

And there, after they shall have been thus united and established in Jerusalem, they shall have one king over them all -- "my servant David shall be king over them." (Ezk. 37:24.)

But when shall these things take place? This question can be answered by God alone. "Of the times and the seasons God giveth account to none." It is approximately only that man can judge as to the time, and this by observing "the signs of the times." In this 37th chapter of Ezekiel, we have the winding-up of this great drama which has extended in its transactions by its various scenes down through four thousand years. Now we have entered upon the last scene, the curtain having but just been drawn, to be dropped not again till the final consummation of all things!!

CHAPTER XI

The stone kingdom -- Nebuchadnezzar's dream -- Daniel's interpretation -- The four kingdoms: Babylon, Medo-Persian, Grecian, Roman -- The ten toes -- England not one of them -- Portugal instead -- The stone is God's people, Israel, now the Anglo-Saxons -- Their increase: 1. In wealth. 2. In literature. 3. Political influence. 4. In religious influence -- Hence this people must be the stone kingdom.

The Stone Kingdom.

Nebuchadnezzar's dream.

Daniel's interpretation.

The wonderful dream of Nebuchadnezzar, as interpreted by Daniel, is as follows:

"Thou, O King, art king of kings, unto whom the God of Heaven hath given the kingdom, the power, and the strength, and the glory. Thou art the head of gold; and after thee shall arise all other kingdom, inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, shall it break in pieces and crush.

And whereas thou sawest the feet and toes, part of potters' clay and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

And in the days of those kings 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.

Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

This dream and its interpretation was given B. C. 603.

The four kingdoms: Babylon, Medo-Persian, Grecian, Roman

We are now in A. D. 1886, making 2,489 years since Daniel's declaration. What, then, during this long period, has taken place by which to prove the truth of Daniel's interpretation?

1. In the first place, Nebuchadnezzar's kingdom, the head of gold, passed away, and was succeeded by the Medo-Persian Kingdom -- the silver breast and arms. Next, the brass is agreed by all to have had its fulfillment in the Grecian Kingdom, under Alexander, and the Roman Kingdom came last, as the Iron Kingdom. These have all come and gone, their history having been written over and over again, so that there seems to be but one opinion on this subject; that these four kingdoms have fulfilled exactly Daniel's predictions.

The ten toes -- England not one of them -- Portugal instead

There remain, therefore, the toes only to be accounted for. It has been decided by historians that the Roman Empire finally died, and from its ashes there appeared in time ten other lesser kingdoms, in Europe, representing the ten toes.

Among these ten, England has been regarded as one by some, but doubted by others. And the doubt is made on this ground: It seems to be conceded on all hands, that the ten toes were a part of the iron kingdom, growing out of it, and therefore justly belonging to it; in the division of the Roman Empire, these ten minor kingdoms must be formed out of the Roman Empire itself; but England is proved by history to have never constituted a part of that empire, for when the Roman army was withdrawn from there, England was utterly abandoned by Rome, and was never after entered by that power.

So that England cannot properly be reckoned as one of the ten kingdoms into which Rome was divided. And in place of England, Portugal is believed to be the kingdom representing one of the toes, and that the little toe. This seems to me to be the proper rendering of the passage.

The stone is God's people, Israel, now the Anglo-Saxons.

Their increase:

In wealth, literature, Political influence and in religious influence.

We come then to the "Stone Kingdom" This is declared to be God's kingdom, and the subjects of this kingdom are to be God's people.

The prediction respecting the stone kingdom must certainly be fulfilled, as all the other four kingdoms have had their day, -- have passed away and gone, and all preparatory to the introduction and final establishment, and universal dominion of the stone, the fifth kingdom. So if these predictions concerning the stone kingdom fail in the least iota of a literal fulfillment, then we are all at sea, without compass or chart -- the bottom has dropped out -- the foundation has gone -- there is no certainty if anything, either of the past, the present, or the future. But, blessed be his holy name, we are not thus left in doubt.

All the past prophecies up to this present time have been fulfilled as predicted, even to the very letter in the minutest particular, and therefore why need we fear or doubt even as to a like literal fulfillment of the remaining prophecies? Unbelief only can hesitate -- she always staggers, for she never walks with a firm tread. Faith alone is unmoved, because standing on the very throne of God. Here is truth -- where error never enters, and the light of God's countenance drives away all darkness. What people or nation so ever, therefore, we shall find meeting the specifications of the stone kingdom, must necessarily, be God's people -- his own Israel -- a nation rising in antiquity -- scattered abroad among all nations -- yet increasing from small beginnings -- towering above all nations -- numbering more than any other, and filling the world with its numbers, its wealth, its language, its literature, and above all, with its religion.

Such a people must certainly be the people of God, and constitute the stone, the fifth -- the last kingdom. Now, to find such a people, "must we ascend up to heaven to bring down a kingdom from above, or shall we descend into the deep to bring a people up from thence?" "But what saith it? The word is nigh thee," even at thy very door; whichever way you look, you cannot escape the sight of such a people. And that people is "the Anglo-Saxon Race"!

This people trace their origin back to the "lost ten tribes," thence back to Jacob -- thence up to Abraham, with whom God made the covenant, and to whom all the promises were made -- through whose seed all nations of the world were to be blessed. This people has indeed passed through all the straits of dispersion, of being lost -- "wanderers among the nations" -- triumphing in battle over their enemies -- planted in the isles of the west -- sending colonies abroad into all parts of the world -- losing the one great colony, i. e., Manasseh -- having become now numerous, 200,000,000 -- the head of all nations in political influence -- the wealthiest of all nations by far -- their language now being taught by missionaries in all lands, so that it is beginning to pervade all nations -- their literature rising like a mountain and far overtopping the literature of all the world beside -- and their religion now being proclaimed in all lands, thus coming in conflict with all forms of paganism and infidelity alike, thus literally accomplishing the work given by Christ to his disciples, viz., his last great command, to proclaim

the Gospel to every creature, with the promise, "Lo! I am with you always, even unto the end of the world"!

Now let us, as believers in the divine word, inquire what more could God have done for the exact accomplishment of his promises made to Abraham that He has not done? Is it possible for the human mind to conceive of anything wanting to the literal, the absolute fulfillment of all the prophetic predictions, up to the present time? And this, too, in the minutest particular?

Hence this people must be the stone kingdom.

We have found, then, this long-sought-for people who are to constitute the "Stone Kingdom" -- the fifth kingdom -- the kingdom, "set up by the God of heaven." And this people, who were to retain the kingdom -- which should not be left to another people, is verily the Anglo-Saxon race, the identical descendants of the lost ten tribes, the very Israel of God.

CHAPTER XII

I. Prophecies not yet fulfilled (Ezek. 37): Valley of dry bones; the two sticks; the two kingdoms made one; placed in Jerusalem; hence one king. 2. Gog and Magog, the battle of. 3. The new covenant, its fulfillment yet future. 4. The possession of the land of Canaan by Ephraim and Judah. 5. The building of the temple. 6. The temple service. 7. The waters issuing from the threshold of the temple; how interpreted. 8. The apportionment of the land to the twelve tribes; the priests' portion; the part for the temple; the name of the city from that day shall be, "The Lord is there"

Prophecies not yet fulfilled

(Ezekiel 37): Valley of dry bones.

1. The first unfulfilled prophecy we meet is found in Ezekiel 37: "The valley of dry bones." We have already found the former part of this prophecy now fulfilled at least in part. The former part of this vision sees "a valley of dry bones." This is interpreted to represent "the whole House of Israel, i. e., ten-tribed Israel.

And these dry bones God "breathes upon, and clothes with flesh and skin, and they stand up an exceeding great army." It has been shown above, that this part of the prophecy has had its literal fulfillment in the identity of the Anglo-Saxon race with the "lost tribes of Israel;" that the discovery of this wonderful truth seems as strange and incredible as would the story that a certain old graveyard made ages and ages ago has been seen by somebody to be now giving up the dead that were buried therein, and these dead were now coming forth in perfect form clothed with flesh and skin, and, having laid off their grave-clothes, are now clothed in garments of modern form; and these are all veritable living men and women!

The battle of Gog and Magog.

2. The prophecies touching this subject are found in Zech.14:2; Ezk. 38:2, 3; Joel, 3:1,2; Ezk. 39. These prophecies all point to a time of great warfare in the land of Canaan in the vicinity of Jerusalem; but no one is specific as to the time -- whether before or after some other specified prediction.

Like all other prophecies in the Bible, no one can know the time, the day or or the year of fulfillment, till the event actually takes place. All prophecies are thus given, so that nothing of a chronological order can be discerned by man. Hence it is found that the same prophet will utter a prediction in the former part of his prophecy, which is found to have its fulfillment far down in the history of the world, while in other parts of the book are recorded prophecies whose fulfillment is equally indefinite. In all cases, no prophecy was ever known as to the time of its fulfillment till just before the actual event, and that only by certain sign which should portend the fulfillment.

This is God's plan, not man's; for if the how or the where, of every or of any prediction were given, how certainly might men conspire to thwart the fulfillment. But, as it is, there is no possibility of doing this, and hence we find that all the divine predictions from the first have come to pass when none were looking for them -- "as in the days of Noah, so shall it be in the coming of the Son of Man."

Every one comes unexpectedly, just as lost Israel has been found in the Anglo-Saxons, where and when no one was looking for Israel to be found. So, also, of the several unfulfilled prophecies which seem now to be struggling at the very door for entrance. Who can tell which is first to enter, or how long a time each shall require for its fulfillment? God only knows. And in this I, at least, do rejoice -- yea, and will rejoice.

(Editor's comment: For a long time those ministers who knew the Israel identity of the United States, England and Germany believed that that war with Gog and Magog would be turn out to be a war with Communist Russia. Now opinion is leaning toward an invasion of North America lead by China. - Stay tuned. Maybe -- maybe not.)

The new covenant, its fulfillment yet future.

3. The new covenant . (Jer. 31:31-34.) We have seen in our remarks on this prophecy that a very partial fulfillment seemed to have been made in the conversion of every individual after the coming of Christ, and yet to my own mind this is not certain; for David says, B. C. 1000, "Blessed is the man whose iniquity is pardoned, whose sin is covered." Was not the conversion in that day the same as under the gospel? But the promise of the new covenant was made 500 years after David's time. Must not, then, the blessing of this new covenant be something different from anything before known?

In this new covenant the blessing is to be universal. And not only so, but the promise is, "They shall all know me, from the least to the greatest of them;" and to me the promise seems to imply that there will be no more sin.

Again, this new covenant is to be unlike that made at Mt. Sinai -- "which covenant they brake," saith the Lord; but this new covenant is not to be broken, because the fulfillment of it does not depend on

man, but on God alone. In this covenant God says, "I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people."

Now this seems to be something different from what takes place in the conversion of a sinner to Jesus Christ -- different, not so much in kind, as in degree; for in conversion the work of sanctification seems to be begun only, but here this work is completed at once, and that, too, on the whole house of both Israel and of Judah; all of them, "from the least of them to the greatest of them saith the Lord."

So that as yet we have received but the earnest - -the first fruit of the fulfillment of this wonderful covenant. Its greatest blessings must be yet in store, to be poured out when Israel and Judah shall have become united; henceforth to be no more two nations, but one nation, and when they shall have one king to reign over them. Which king? Can there be any other than Jesus Christ ?

The possession of the land of Canaan by Ephraim and Judah.

(Gen. 15:18, and 13:14-15.)

4. In these two passages is the promise to Abraham and to his seed of the everlasting possession of the whole land of Canaan, "from the River of Egypt to the great River Euphrates." But as the seed of Abraham had possession of this land but a few centuries at most, the fulfillment of the promise is, therefore, in the future. And this fulfillment must imply, i. e., guarantee, the actual possession of this land by the Anglo-Saxons; together with the Jews, (Editor: Germany/Judah not 'the 'Jews') who are to be returned to Zion, "one of a tribe and two of a family," who are the seed of Abraham, and this whole country must thus remain in their possession forever. "For, lo! the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." (Jer. 30:2.) This promise, therefore, must have its fulfillment in the future. See Ezk. 36:8-12, also verses 24-32. (Ezk. 39:23-29.

The building of the temple.

(Ezekiel, chapters 40, 41, 42, and 43.)

5. The teaching of these four chapters is divine. Ezekiel says that the vision was made to him in the twenty-fifth year of their captivity, i. e., the Babylonish captivity; which, according to the commonly received chronology was B. C. 574.

Then follows a description of the scene: "In the visions of God brought He me into the land of Israel, and set me down upon a very high mountain, whereon was as it were the frame of a city on the south. And he said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; and declare all that thou seest to the house of Israel."

Here, then, the prophet is charged by the Almighty God himself, to apply his eyes, his ears, and his heart, with their deepest intent, to understand and to declare to the house of Israel all that should be made known by this vision. We must believe, therefore, that the vision is of no trivial import, but that it is to make known things that are certain to take place, and in the identical manner in which they

are shown. If this is not so, then what can we do? The charge is specific, and the words of the vision are in a language known to the prophet, indeed, it is vernacular, so that there could be no possibility of a misunderstanding.

The location also, is Jerusalem, the city known to him from his youth. And the temple with all its appurtenances, is a material temple, whose size and form, with all its measurements, are specified with the utmost exactness. The measuring rod is declared to be of a certain definite length, viz., six cubits long, and that there may be no mistake, the kind of cubit is specified, viz., a cubit and a hand-breadth, thus making the exact length of the sacred cubit, which is 25 inches.

But the Babylonish cubit is said to have been 21 inches, and this with the addition of 4 inches -- the hand-breadth -- makes 25 inches, equal to the cubit used by Moses in constructing the ark, the tabernacle, etc., at Mt. Sinai. Is it possible, therefore, to err as to the teachings of this wonderful vision?

And then, when we consider further, that all the prophetic announcements, by what prophet so ever, and at what time so ever made, that have had their fulfillment up to this time, these in all cases have been fulfilled literally. Have we not a right to expect the same fulfillment of this prophecy? (Ezk. 40., etc.)

I am shut up to this conclusion. I see no possible escape. And how much so ever this may go against our previous theories, I still say, I see no possible escape from the truth of a literal interpretation. I cannot bring it to pass -- no man can bring it to pass, but God can; and in this assurance I rest.

The temple service. The ordinances thereof.

(See Ezekiel. 44, 45, 46.)

6. As these ordinances are about to be announced, the prophet is charged again from on high to give the most earnest heed to all the instructions now to be given, and to declare all things to the children of Israel, in the very words given by God to the prophet. Then follow the ordinances for the priests, which are given with the minutest specification. Next the portion of land for the sanctuary. Next for the city -- and for the priests and for the prince, and ordinances for the prince. Chap. 46:1-9, ordinances for the prince in worship, and for the people, v. 16, etc.[these are the laws that were nailed to the cross and done away with - no religious ritual can bring us to Christ - Christ died for our sins]

Now these ordinances are given with the severest charge to the prophet, that they be established, in every minute particular, in accordance with the letter of the command; no intimation, even, of any deviation or of any figurative interpretation, being given, but the charge is to declare all as made known to the prophet by the Almighty; so that it seems impossible to conceive of an ordinance to be announced with a more perfect literality of meaning than are these ordinances, one and all.

And could the prophet doubt as to the meaning of these instructions any more than Moses did at Mt. Sinai, to make all things according to the pattern shown in the Mount, or than Solomon in building the temple?

The waters issuing from the threshold of the temple; how interpreted.

(See Ezekiel 47:1-13.)

7. This must be interpreted either literally or spiritually. Literally,, if it will admit of no other interpretation, but if it will thus admit, then some other interpretation may be sought. I am inclined to think the interpretation may be both spiritual and literal --literal it certainly must be; and I have no objection to a spiritual interpretation also, if one call be properly made from the text.

8. The apportionment of the land to the twelve tribes; the priests' portion; tile part for tile temple; the name of the city froth that day shall be, "The Lord is there"

8. The border's of the land, and apportionment of the same to the tribes. The fifty-eighth chapter of Ezekiel is devoted to the description of the land of Canaan, its various boundaries, and the assignment to each of the twelve tribes their portion. In describing the hind it seems that the boundaries mentioned do not differ materially from those given by Joshua, when the tribes had their various lots assigned them at their first entrance into the land of Canaan; that this portion of Canaan thus described is but a small part of the original grant to Abraham, which was "from the River of Egypt unto the great River Euphrates," and extending north and south as far as the eye could reach from that mount of observation from which God pointed out to Abraham the far reaching boundaries of the land granted to his seed by a warranty deed as an everlasting possession.

But the divisioning of this limited Canaan is found to be quite different from that made at the first under Joshua. Here, in Ezekiel. 48, the portions are bounded from east to west, extending the whole length of the tract, the west end of every claim bounded by the Mediterranean Sea; six of the tribes located on the north of the temple, and six on the south of the temple -- the temple being thus in the middle of the tribes as located by their boundaries given by divine command.

Now in this arrangement there is perceived nothing in conflict with the original settlement of this same land. The only difference is in the description of the portion made to each of the tribes; the twelve tribes are all named its at the first, and their several apportions all contained within the bounds of their lots under Joshua.

Can the inquiry, then, now be raised as to the interpretation of this scripture, by which the land of Canaan is to be apportioned out the second time to the twelve tribes of' Israel? Yes, just as reasonably as when the twelve tribes were settled in Canaan by divine command. And there is just as much evidence that the tribes named by Ezekiel will be spiritual beings, as in the days of Joshua, those twelve tribes that he led out of the wilderness and across the River Jordan on dry land, into Canaan, were spiritual phantoms and not real men and women of flesh and blood!

Here we reach the end of the prophetic predictions concerning the future establishment of the kingdom of God in this world.* And God himself closes these predictions with the exclamation: "The name of the city from that day shall be, The Lord is here"!

*This as far as the Old Testament is concerned. The New Testament may be considered hereafter.