

*THE FUTURE*  
*OF*  
*ISRAEL AND JUDAH.*

BEING THE DISCOURSES ON THE LOST TRIBES, FROM  
"HOW AND WHEN THE WORLD WILL END."

BY  
REV. JOSEPH WILD, D.D.,  
*Pastor of Bond Street Congregational Church, Toronto.*  
*Author of "The Lost Ten Tribes, and 1882;" "Manasseh and the United States," etc.*

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FOURTH EDITION.

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**JOSEPH WILD, D.D.,**

*Pastor of Bond Street Congregational Church, Toronto.*

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EXTRACT FROM PREFACE.—The main idea I wish to convey in this book is that God is conducting His Providence through His ancient chosen people Israel, whom I believe are found in the Saxon Race. And His throne on earth, through which flow the purposes of Providence, is David's throne, which I believe to be at present the English throne. Queen Victoria (and God bless her) I believe to be of David's seed. The United States fulfils the role of the Tribe of Manasseh. Therefore, to understand the prophecies, Providence and the present movements of nations, as well as the future lot and destiny of each, we must read the Scriptures in this light. God has made the children of Israel and throne of David His executive, in time, on earth. They are His executive for civilisation, evangelisation, order, and conquest. Through them God will conquer the world to a universal peace. As Moses was to God, so is Israel. Moses being a Divine executor, was to the people a god—so is Israel to all mankind. Spiritual Israel will come through literal Israel.

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## PREFACE TO FIRST EDITION.

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It is now just six months since I sent to press my book entitled "The Lost Ten Tribes." \* In this short time it has been reprinted in England, where it is having a large sale. It has also been published in Canada. And it is passing into its third edition here. The past week a party sought my good-will and right to translate it into French. These facts speak well for the great theory advocated and taught, both in that volume and this. That book has made its way without the imprint and prestige of any of the great publishing houses, and for advertising I have not paid one cent.

By many persons I have been solicited to publish another book. This request I now meet; and as in the first volume I made a selection, so in this case the selection is quite miscellaneous. Still, I have chosen those I thought would be the most interesting. Considering the effort that has been made, and will be made, to introduce the French metrical system into this country, the two sermons on weights and measures will be found timely, and, I hope, instructive.

I believe in the promises made to Abraham, Isaac, Jacob, and their descendants, both the temporal and spiritual. I believe that Palestine will be reclaimed, the Jews restored,

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\* Published by R. Banks & Son, London. Price 3s.

the Lost Ten Tribes found. I believe there will yet be one throne in the whole world, and it will be in Jerusalem, and on it will be one of the seed of David, which will be some descendant of Queen Victoria. I believe that the United States, which represent and stand for the tribe of Manasseh, will be federated as well as England, and all the world to that throne. I believe in a Divine Providence that is now controlling, directing, and over-ruling to that end, and that the distance in time from now to then is not very far.

I hope the reader will remember that by the grace of God I have preached these sermons, and therefore expect to read my ideas—not what the reader, or somebody else, has said, or would have said. I preached them, and now send them forth in book form, with a sincere desire that they may do good, and I know they will if they are read as generously as they have been proclaimed. I believe what I have written. My belief may not be correct, but one thing I do know to be true, it is my desire to do good. In this I am sincere before men and God. I only ask from critics and reviewers that they read the book before they sit in judgment. Then I care not if they try to be as funny as the *New York Times*, or as burlesque as the *New York Herald*, or as silly as the *Chicago Advance*, in their late reviews of “The Lost Ten Tribes and 1882.” The press generally received that book very kindly, and will, no doubt, in like manner receive this. It is with you, reader. May God bless my feeble effort to further this cause, and honour His Name. Amen, so mote it be.

JOSEPH WILD.

BROOKLYN, November 20, 1879.



## PREFACE TO FOURTH EDITION.

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IN issuing the fourth edition of this work, the publishers desire to thank the public for the patronage given to the previous issues of this volume. They would call attention to the fact that in some of the chapters reference is made to events that were transpiring at the time the Sermons were preached. They have thought it advisable to issue the new edition without alteration of the text.

London, 1888.

# THE FUTURE OF ISRAEL AND JUDAH.

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## I.

### THE JEWS.

BALAAH'S PROPHECIES—THE FREEDMAN'S EXODUS—ANCIENT GENERALSHIP—THE TWELVE TRIBES AND THE ZODIAC—THE STARS PROCLAIM SALVATION—THE PRAYER OF BLOOD—HOW IT WAS ANSWERED—RETURN OF ISRAEL AND THE JEWS TO PALESTINE—CONQUEST OF THE WORLD BY ISRAEL APPROACHING—NUMERICAL POWER OF ISRAEL AND JUDAH—SLAUGHTER AT THE SIEGE OF JERUSALEM—ATTEMPTS TO REBUILD JERUSALEM—GENTILE PERSECUTION—ROTHSCHILD, DISRAELI, GAMBETTA, AND BISMARCK—COMING UNION OF JUDAH AND ISRAEL—JEWS' REVOLUTIONARY LEADERS—JUDAH'S WAIL.

"Then answered all the people, and said, His blood be on us, and on our children,"—Matt. xxvii. 25.

BALAK was king of Moab at the time the children of Israel were passing through a portion of that country on their way from Egypt to Canaan. He sought to stay them in their march and turn them aside from their God-appointed route. To this end Balak sent for the famous prophet and medium of Pethor. The elders of Moab and Median "departed with the reward, of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak." At first Balaam refused the invitation; but, tempted by persuasion and a bribe, he finally consents, with the agreement that he is only to prophesy

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what the Lord puts in his mouth. The vision of an angel and reproof of the beast on which he was riding, are given to convince him of wrong. Balaam repents, and God permits him to visit Balak with the understanding that he should speak only what God would put in his mouth. Balak made every provision by building altars, sacrificing and otherwise, then he took Balaam on one of the high places of the mountains of Moab, from whence he could see the encamped hosts of Israel, and bid him curse them. Balaam went into his usual trance state, but the Lord directed his tongue, and instead of curses he uttered prophetic praises. He said that the hosts of Israel should dwell alone, and not be reckoned among the nations, and that Jacob and Israel would be numerous. Balak changes Balaam's position to where he could not see all the tents of Israel, thinking this would help the prophet to boldness, but the change was not successful, for Balaam declared that they had the shout of a king in their camp, that enchantment and divination could not prevail against Jacob and Israel; that the people were to be as a lion, courageous and strong. Again Balak changes Balaam's position; this time he is to try and curse Israel from the top of Peor. This third time Balaam left off the enchantments. This is beautifully put by the sacred writer when he says:—

“And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

“And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their Tribes; and the Spirit of God came upon him.

“And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

“He hath said, *which* heard the words of God, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

"How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

"As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, *and* as cedar trees beside the waters.

"He shall pour the water out of 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 brought him forth out of Egypt; he hath, as it were, the strength of an unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

"He couched, he lay down as a lion, and as a great lion; who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee" (Num. xxiv. 1—9).

To properly understand this beautiful description of tenced Israel, let me invite your attention to the very remarkable mode and rules governing their encampment. Keep in your mind that here were some three millions of people; a nation indeed on the march, with enemies before and behind—an exodus of freedmen, to which the exodus of coloured folk now going on from the South to the West is a small affair. We talk of great generals, but who will compare to Moses? We praise the commissary department of this scientific day, but what country has one to compare with that of Israel? We think ourselves wise in these days, but we should not forget that much of the wisdom of to-day is the forgotten knowledge of our fathers before us. The fathers of these wandering children had long before mapped out the starry heavens. The twelve zodiacal signs and twelve Hebrew Tribes are not accidental by any means. It is as curious as it is wonderful that the Tribes represent these signs, and that when they were encamped they actually cut the figure on earth of the zodiacal figure of the heavens. Each Tribe knew its place in camp or on the march by the zodiacal signs in the night

sky above it. You need not wonder at the lavished praise of Balaam when looking from the top of Peor on the plains of Moab, when he says, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" To the zodiacal signs there is a fine reference in the question put to Job by the Lord, "Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" And who but the God-directed and guided Moses could bring forth Mazzaroth from Egypt and guide Arcturus through the wilderness? Both Mazzaroth and Arcturus mean the twelve zodiacal signs. In this proud and boastful day we know but little of the scientific teachings and meanings of the Bible. We carelessly and ignorantly use the signs and facts as if we had originated them.

Is it not marvellous that the twelve sons of Jacob each had as his private signet, one of the signs of the zodiac, and these signets became tribal? For instance, the figure of Aquarius, the first of these signs, stood for the first-born, Reuben. The special time and nature represented by these signs are all taken notice of in the patriarch's blessing of his twelve sons. The signet of Reuben was Aquarius, which means water. So Jacob said of Reuben that he would be as unstable as water. The twelve signs are as follows, with their meaning:—

Reuben—Aquarius, meaning water pouring.

Simeon—Pisces, means fishes; which stands for multitude.

Levi—Libra, means scales; and stands for weighing.

Judah—Leo, means lion; in Hebrew, distinction.

Dan—Scorpio, a scorpion; in Hebrew, conflict.

Naphtali—Capricornus, a goat; in Hebrew, cut off.

Gad—Aries, a ram; in Hebrew, sent forth.

Asher—Sagittarius, an archer; in Hebrew, a destroyer.

Issachar—Cancer, a crab; in Hebrew, holding fast.

Zebulun—Virgo, a virgin; in Hebrew, purity.

Joseph—Taurus, a bull; in Hebrew, coming.

Benjamin—Gemini, twins; in Hebrew, united.

Had I time I could show you how each of these signs enter into the prophetic blessing of the twelve sons. To understand these signs look at your almanacks. Now, was it not suitable that to Levi should be assigned Libra, the scales, to the Tribe that would be expected to teach the law? Was it not natural, knowing what we now know, that the sign of Dan should be the scorpion, which means conflict? Has not this Tribe had conflicts? Their history says Yes, with emphasis. And so with all there is an appropriateness. In a higher sense, also did the signs of the zodiac teach, for they taught the whole plan of salvation in Christ, the whole Christian dispensation from the instability of Reuben, as found in Adam's fall, to Gemini, of Benjamin. Gemini, meaning twins, it teaches that we will all be united in one person named Christ. Benjamin was both the son of sorrow and son of my right hand, or deliverer; so was Christ. Joseph has Taurus, or bull, which means coming. You ask what is coming. I answer, the millennium is coming, for the sign of unity is last, and it has to be brought about by England, or the Saxon race, for the coming is through the bull. It was because the zodiacs taught the plan of salvation that the wise men knew the star and coming of Christ. Paul, in his noble defence before Agrippa, said of a certain thing that it was not done in a corner. So we say the plan of salvation has not been hid away in a corner; it is not a private affair, either in its provisions or evidences. By signs in heaven and multiplied evidences on earth, with the state and expectations of the nations, the Jews might have known that Jesus was the Christ. He was true to prophecy in person, time, and place. But they rejected Him, they hated His person, and feared His influence. When the royal gift of pardon was put in their hand by the dream-awed Pilate, in their madness they chose Barabbas, the notable prisoner and robber, in place of the meek and lowly Jesus.

From the record given us by the evangelist Matthew, we learn

that the Roman governor Pilate was desirous of liberating Jesus. When all means of doing so had been exhausted, he flung both himself and his noble prisoner on their clemency, saying to the bloodthirsty and impatient crowd, "What shall I do, then, with Jesus, which is called Christ?" They all say unto him, "Let Him be crucified!" One more plea Pilate put before them by asking, "What evil hath He done?" But they cried out the more, saying, "Let Him be crucified!" When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude saying, "I am innocent of the blood of this just person; see ye to it." Then answered all the people and said, "His blood be on us, and on our children." What a prayer! what a request! What a legacy asked for entailment upon the children! This prayer was a fact; but whether it was or not, this we all know, the answer has been most terribly fulfilled. From that moment a wall of blood was built, which since then to now has been a wall of separation. The hound follows on the scented trail of the fox, and so on the scented trail of blood may the Christian student follow the Jews in their course down the ages and wanderings to and fro on the earth. A testimony sealed with blood this people offer to all the world in favour of a God, a Providence, the Bible, and Jesus. None of the learned theologians of our day are bold enough to symbolise or spiritualise the curses allotted to Judah in prophecy. Nay, they all rather take a pride in having so material and tangible a proof for reference and confirmation. Ignorance is not so ignorant as to overlook this fact. But it is passing strange that the prophetic blessings falling to the Jews now and in the future have, both by the learned and the ignorant, been spiritualised and immaterialised. Not content with appropriating the curses to Judah, they have unbecomingly taken to themselves his blessings. Most people and teachers have a faint idea that somehow, some time, the Jews will be gathered back to

Palestine. But I am at a loss to see how Judah can return without Israel. The prophecies generally yoke them together in any such enterprise. "Lo, the days come, saith the Lord, that I will bring again the captivity of *My people Israel and Judah*, and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Scores of times, directly and indirectly, do the Scriptures teach the return of these two Houses and people. Yet the pulpit is guilty of making these two Houses one, these two peoples one, and the blessings and curses are indiscriminately given to one or the other. Hosea i. 11 says: "Then shall the *children of Judah* and the *children of Israel* be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel." I repeat what I have said before, that no man can read the Bible intelligently, or in any great degree interpret prophecy, who does not and will not accept the God-revealed distinction between the House of Judah and House of Israel. A writer would be no more guilty, or less ignorant as to real fact, who should write the history of our country for the last twenty years, and use the House of the Yankees and the House of Indians synonymously, than are those who in writing and speaking confound the two people, Israel and Judah.

"The Lord removed Israel out of His sight, as He had said by all His servants the prophets" (2 Kings xvii. 23). But Judah was to be scattered abroad in the face of all nations. Judah never was to be lost, and he never has been. Many times it would have been a blessing if he could have been lost, for then he might have escaped the sword, persecution and death. God had foretold that they would be few in number, they should be bereaved of their children, they should be a proverb and a reproach among the nations of the earth. The promises of God to the patriarchs have been a grand failure, so far, if the Jews only comprise the heirs of Jacob. Castaway



Israel was to be fruitful, and prosperous, and powerful in the latter days. Some of the descendants of Abraham must be a nation, a company of nations. The Jews are not; are the promises a failure? No, by no means, for Israel is filling the world with his offsprings and conquests as found in the Saxons. Whoever Israel is, to him is conquest promised, both of people and lands. And if we are not Lost Israel coming to light, why then we are Gentiles, and as such we will in due time have to be subject to Israel, for all the Gentile nations and kings are to give in their allegiance to him. To Israel the kings of the earth are to go and learn of his ways and serve his God. Theology, as usually expounded, presents a poor future to us and our children. For if we are not Israel, then England will have to yield up her vast dominion, and the United States their independence. For the people called Israel are the heirs to blessings of number, territory, conquest, and plenty. This line of theology does not stop its course of humiliation here. For, according to the great teachers, the Ten Lost Tribes, who were to be numerous, powerful, and prosperous, are to turn up some day out of the few poor Indians left. They will have to turn up soon in this quarter, or there will be no Indians left to manufacture Israelites out of. Or some poor, degraded tribes of Africa, or some savage tribe or tribes on some of the South Sea Islands. Wonderful teachers! sublime theology! Be it known, whoever Israel is, to them all the rest of men and nations are to be, in a measure, subject. The bereaved House of Judah numbers about nine millions; this House that was to be few. It is composed of Two Tribes. How many ought we to expect the prosperous House of Israel to be this year of our Lord, 1879—a House, you will remember, numbering Eleven Tribes, including Manasseh? Will an honest and fair inference send us to some out-of-the-way place, to some small and degraded people, to find the House of Israel? Nonsense! A man might as well set up a hotel in Greenwood cemetery and

expect to be sustained by the patronage of the slumbering dead, as that this House should be found in any such place. In the presence of such teaching humility lies dead at the feet of conceit, and wisdom goes mourning about the streets because her children act unwisely,

“And they shall fall by the edge of the sword, and they shall be led away captives into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled” (Luke xxi. 24). Three of the four items of this passage have been literally fulfilled. They did indeed fall by the edge of the sword in the year 70, when Jerusalem was besieged and destroyed by the Romans. Nothing on record can be more horrible than the slaughter and suffering of the Jews at that time. Tier upon tier of dead bodies formed actual barricades, and blood like a river ran through the city of David. A time when gaunt famine smothered the instinct of the mother, so that she fed upon the dead carcase of her own child. A time when thousands were maddened by hunger and crazed by the tasting of blood, burrowed in the piles of the dead and suffocated. Within that small city perished a million or more. To bring it home, we may say that more Jews perished at that time than all put together of the sick, wounded, and slain, in both the Northern and Southern armies in our late war. “Let His blood be upon us and on our children.” Brethren of Judah, your prayer and request have been most literally answered. Well might your Messiah and our Jesus weep, as He looked down from the heights of Olivet, and say, “O Jerusalem, Jerusalem, that thou killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not! Behold your house is left unto you desolate” (Luke xiii. 34). Down through the years saw the Saviour. He saw this awful visitation, this wreck and ruin. From thence the few spared were scattered

as captives. The city in ruins, the land desolate, the children in captivity; what a picture! And yet men cry out for a sign, an evidence of Christianity, a proof of the Bible. God help us. A few years after it was destroyed, Hadrian, the Roman emperor, built a new city on the ruins of the old one, calling it Elia Capitolina, and forbid the Jews to enter there on the penalty of death. On the contrary, in the fourth century, Julian the Apostate said he would make the words of the Saviour a lie, and prophecy a failure. He would build the temple and re-inhabit the city again with Jews, but though the Jews were willing and Julian was strong, the thing was a failure; earthquakes shook down the walls, and fire-balls bursting forth from out of the ground slew the workmen, until all was abandoned.

The Jew in all his wanderings has been marked. As the prophet said, "the show of their countenance doth witness against them." Nations have vied one with another as to which could be most cruel towards them. They have been the subjects of special legislation and taxation. What a page of history theirs is, all blotted with tears, and spotted with blood! The Roman emperors Verus, Commodus, Constantine, and most of their successors; the Popes, kings and queens, especially in Europe, seemed to take delight in restraining them of their liberty, confiscating their property, and banishing them from one country to another. What an anomaly the mode and manner of their living has been! A race without a leader, a people without a king, a nation without a government. In 1269 a French law provided that all Jews, male or female, living in the kingdom shall wear a wheel-shaped piece of yellow cloth as big as the palm of the hand on the breast and back of their outer garments. Any Jew detected without this badge could be stripped and his clothes confiscated. "Let His blood be upon us and on our children." How literally this has been fulfilled, because if you analyse the cause of this hatred

towards the Jews, you will find its source to be Jesus! They have been Christian nations who have chiefly done the persecutions. And why have they hated the Jews? The best answer is, because the Jews hated Jesus. The Jews in Herod's hall in Jerusalem little knew when they spat on the face of Jesus, how through the centuries it should be done unto their descendants. Before the expulsion of the Jews from Spain in 1492, it was lawful for any one on any of the Church feasts, or fast days, to spit in the face of a Jew. Famines, pestilences, plagues, earthquakes, and remarkable accidents, were commonly attributed to them in consequence of which thousands of them were put to death at a time. It is strange that the Man of Galilee, a Jew, of Judah, should be the Jesus of the Christian nations, and the Jews, His brethren after the flesh, the most cursed and hated. One would naturally suppose that the Jew would have been honoured and welcomed into Christian society everywhere because that they had given to the world a Christ, a Jew Saviour. Their hatred of Jesus has been as wilful and persistent as the persecutions of the Christians towards them. In this rejection we can discern the spirit, its nature, and strength, that gave rise to the prayer of the text. And in the dread persecutions which they have suffered, we perceive the prayer has been answered. The people for whom God wrought miracles, have been, and even now are, a living miracle for God, His Word, and His providence.

The Jews are now citizens in every civilised country, excepting Spain and Russia. And to-day in legislation and commerce they are the most powerful of any people. Put together Baron Rothschild with his money, Disraeli with his power in England, and Gambetta in France, and Bismarck in Prussia, and the many other Jews, or those of Jewish origin, in places of trust and power in and over the nations, and you have a centralisation, a stupendous power in a narrow circle. This is necessary, for Judah and Israel are to be one stick

again. (See Ezek. xxxvii. 16.) And if the Jews are to be restored to Palestine, it is necessary that Judah come to the front and unite with Israel and Providence in bringing about the same. Some time ago I pointed out to you that Judah's cup would not be full till after the reign of anti-Christ. Many Jews are to follow this strange person. They rejected the Saviour, and the Saviour told them that in the last days one would come in His own name; him they would receive. If you look abroad, you will see what an agitated force Judah is becoming. The best and most trusty leaders of the Commune in France are Jews, of the Socialists in Germany, of the Nihilists in Russia, and of the Internationals of Europe. The world on every side and in every phase illumines the page of prophecy and interprets the mind of God.

Their long dark night of persecution is nearly o'er, and the day-dawn of a better day is hastening on. God is giving them place, favour, and power. He kept them back from owning any other lands, but He has preserved the land he gave to their fathers for them. The latter rains are beginning to fall again in that land of desolation. The mosque of Omar shall ere long give way to the temple of Judah. The plaintive cry of the pilgrim Jews under the ruined wall shall be hushed.

*Ali bene, Ali bene; bene bethka; bekarob, binheira, binheira; beyamenu bekarob.*" Which means, "Lord, build; Lord, build; build Thy house speedily, in haste, in haste; even in our days build Thy house speedily. Amen. So mote it be.

## II.

## TIME OF CHRISTIAN UNITY.

PURE LANGUAGE AND ONE CONSENT—NATURE OF THE MILLENNIUM—  
 HOW IT WILL COME—ROSH HASHANA—THE PYRAMID—UNFULFILLED  
 PROPHECY—THE WORK BEFORE US—BIBLE PROMISES—CUI BONO?  
 —THE REVOLUTION AND THE REBELLION—ABRAHAM LINCOLN'S  
 POLITICAL IDEAS—GOD'S PURPOSES.

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

It surely will be a blessed day when the numerous and various creeds of Christendom and the world shall become one, and that *one* pure and free from error, and when all Christians shall work shoulder to shoulder. The word *language* in the text means a pure confession, or, as it is in Hebrew, clean lips. The word *consent* means united action, and in Hebrew it is shoulder. The idea of united action is very nicely conveyed by the word shoulder. This pureness of creed and concert of effort are to characterise the whole Church of God at a given time, as expressed in the phrase: "*For then I will turn to the people.*" God promises to bestow this gift of union on the Church. For such a period every Christian can sincerely pray and labour to hasten it on. It is a fallacy entertained by many who suppose they cannot do aught to aid Providence. They forget that God works by means, and so far as man is concerned, these means can in a measure be aided or retarded as they pass through the sphere of man's freedom. This idea Peter accepts and expresses when he exhorts us to look for this millennial day and hasten its coming. The millennium is an individual fact ere it can be

collective and universal. The millennium in a man is when he is sanctified wholly, body, soul, and spirit, in a Christian sense. The millennium in the world, in its highest type, is when all men are sanctified. It is not an event that will be forced upon us; neither is it an event that is disconnected from, or independent of, man's freedom. It will be a natural sequence coming into existence reasonably and gradually. It will be the completion, reward, success, and crown of the multiplied agencies and means that have gone before. It will dawn on the world as naturally as the quiet and serenity of a summer's morn after the thundering, darkness, and rain of the night past. The error of the Millennialists has been, and still is—they have looked upon this great fact as an effect without cause, a result independent of means, and not at all conditional on human freedom. As a *gift* they have believed that God could consistently bestow it upon the world at any time, either past or present, say for eighteen hundred years. And as a *state* they have believed that the good Lord could have produced it at any moment, quite irrespective of means, the state of the world or human freedom. It is with them an event entirely independent of worldly conditions, an event which God could precipitate upon the earth at any time. Hence, with these views, they have been in a waiting and expecting attitude for eighteen hundred years. And millions of them have died disappointed, as millions more will, for the simple reason they have had to die and go to Christ instead of His coming to them and for them.

On this matter of the millennium, it does seem to me that the Scriptures teach plainly. Does not common sense teach us that the millennium is both a gift and a result—a result on man's part and gift on God's part? As a result it is preceded by certain other results and conditions, of which are the appearance of anti-Christ, the two witnesses, the finding of the Lost Ten Tribes, and they along with the Jews restored to

Palestine, and the great and terrible battle of Armageddon, and unusual and unexampled commotions in nature, of earthquakes, storms, floods, crime, pestilence, famine and death. Of course, some are ready to argue that many of these facts have transpired; for instance, they say anti-Christ has appeared, and so also have the two witnesses, there have been famines, wars, crime, pestilence and earthquake. Now, suppose we grant all this, yet it is plain that some of these facts are not yet fulfilled. Most certainly no one will argue that the battle of Armageddon has taken place, and if they should, yet surely they will admit that the Ten Lost Tribes are not found, and if this is not true, no one can say the Jews have been restored to Palestine. Thursday, September 18th, 1879, was the first day of the year of the world 5640, according to the calculation of our brethren the Jews. On that morning they began to keep the festival of Rosh Hashana. To the nine million Jews scattered over all the face of the earth it was a welcome and sacred day. It reminded them of the giving of the law on Mount Sinai some three thousand three hundred and one years ago. In the various synagogues the ram's horn was blown, calling these scattered children to worship. In like manner it has been blown 3,301 times; it has yet to be blown fifty-six times more; then shall Judaism cease in Judah as it did in Israel 1879 years since. Till then the world shall have two Sabbaths and two modes of time counting; then the year of the world shall change into the year of our Lord, and the last day of the week shall become the first with our brethren of Judah. In the land of Egypt God has a witness that stands in majestic grandeur and solemn silence, a very marvel in construction, form, and age; I mean the Great Pyramid of Gizeh. But sublime as this witness is, the black-haired, dark-eyed, Hebrew-tongued, and million-headed Jew is still more so. Oh, what a monumental fact these wandering, homeless, nationless, and governmentless people are! That they are indeed the children of Abraham and the



followers of Moses none can deny. One might as well talk of a starless sky, a day without sun, or a tideless ocean, as talk of Christ's coming or the millennium day while Palestine lies desolate, Israel unfound, and the Jew ungathered.

Why should any man of sane mind, professing to have an acquaintance with the teaching of the Bible, tell us that Armageddon is past? Because it is plainly taught by the prophets and the New Testament authors that it is to be the last great battle, and that it takes place in Palestine at a time when Israel is found and acknowledged, the Jew settled, and the very face of the country is to be geographically changed by the earthquake attending the same. Let me say again that the work assigned to this generation and the fact opposite 1879 is the finding and acknowledging of Israel. All the other great facts are in abeyance, waiting for the fulfilment of this. This is the Red Sea before us. There is no retreat or escape. Forward! is the command, and duty's way is through this sea. There is no union promised to the Church except the other side of these waters. We are to see eye to eye, but not till God shall bring again Zion. Why do men pray and labour for a union that is not now in order? Why should we strive to forestall Providence and change the order of providential precedence? As we cannot have the desired clearness of sight, the union of denominations, the merging of all creeds into one, the shoulder to shoulder effort, the time of no sorrow, of universal peace and safety, of plenty and good will to all, until Israel is found and acknowledged, why not at once labour to find and make known this people whom God said He had formed for Himself to show forth His praise? Is it not strange that Christians don't want to be Israel? They forget that to Israel all the great promises and blessings of the patriarchs pertain. They prefer to remain Gentiles. Perhaps they are loath to being called Israel, because they know that a responsibility equal to the promises would rest upon them. Let me speak to you, Saxons and Christians;

“Hear ye this, O House of Jacob, which are called by the name of Israel,” as Isaiah says (xlviii. 1). But what shall we hear? you ask. I answer, Hear the Word of God, when He says of Israel through Jeremiah (xxxii. 37): “Behold, I will gather them out of all countries whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again to this place, and I will cause them to dwell safely; and they shall be My people and I will be their God; *and I will give them one heart and one way*, that they may fear Me for ever, for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and *I will plant them in this land assuredly with My whole heart and with My whole soul*. For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.” Could language be more emphatic, clear, and assuring? I trow not. I care not who takes up this subject, they will find themselves embarrassed by the number and richness of Bible passages confirming the same—passages that are simple, plain, and open, which none can well misunderstand, for their meaning lies on the face of them. To comprehend the Word on this subject, one needs no theological acumen, no equivocating, no humming and hacking, no falling back on supposed mistranslations, and no random spiritualising. I have no hesitation in saying that there are laymen in this Church who would confound in Scriptural argument any Doctor of Divinity in this city. The thing has already been done several times.

Let any person, for instance, take the passage just quoted. God speaks of Israel and Judah in that chapter. He speaks of them as scattered into all countries, driven forth from their own land by the fury and anger of God. Then this same God

says He will gather them and put them in their own land, and cause them to dwell safely, and that Judah and Israel then should be of one heart and of one way, and should be a blessing for them and their children after them. Then He says He will make an *everlasting covenant* with them, the consequence of which is to be they will never more depart from God, and God will rejoice over them to do them good, for He will plant them in their own land, as He says, assuredly with His whole heart and whole soul. And just as certainly as He had visited them with the evils He promised, so as certainly will He bring upon them all the good He had promised them. I ask, in the name of common sense, Could language be more emphatic and plain? We are to see eye to eye when God brings them to Zion; and more, we are to have a pure language and a oneness of consent in calling upon God; and yet more, we are to be of one heart and one way. With Israel lost, and Judah scattered, both away from *their own land*, ministers and laymen are praying for, and labouring for, and waiting for, an eye to eye condition, for a shoulder to shoulder effort, for a pure language and union of confession, and for a oneness of heart and way. Could you well suppose anything more contradictory? They whine about and scout at the idea of their being Israel. They would much rather be Jews, spiritually, handsomely handing over the material promises of punishment to the poor Jew, and stealing, by a process of spiritualisation, his promised blessings. They won't be Jews, materially, but, as there are some fine promised blessings in the future falling to the lot of Judah, they have no objection to being considered Jews, spiritually. Noble-minded heroes! magnanimous brethren! But it is a pity, my dear brethren, that even those great spiritual blessings which you so much desire, and so commonly appropriate to yourselves by being spiritualised Jews, cannot be obtained till Israel is found, acknowledged, and representatively planted in the land of Palestine. So, even your theory binds you to labour with

me and others to find these Lost Tribes, for everywhere the Bible teaches that Judah and Israel return together, and that the grandest blessings ever to fall upon the Church and the world are held in abeyance till then.

*Cui bono*—what profit is this theory? Much every way, as you see; for the blessings in reserve are those the Church aims at, that Providence is preparing the world to receive—to receive, however, in His own appointed way. And surely it is profitable to harmonise with the Divine, as much so in the spiritual as the material realm. That farmer is wise who works to harmonise with God in nature. So spiritually they are the wisest who harmonise with God in providence. The practical bearing of this subject is manifold: it is full of wealth and comfort, of strength and security. People do blindly and ignorantly very often that which could have been done clearly and knowingly much better some other way. The way we freed the slaves of this country is not the only way they could have been freed; nor are we obliged to believe it was the best way. I grant it was the best way under the circumstances: the circumstances, however, were not the best. Now, had we known the mind of God, we would have seen a more excellent way, as revealed in this very subject. For instance, had the English known they were Israel, or the Ten Lost Tribes, then they would easily have seen that the Tribe of Manasseh had to have a distinct identity and nationality, that they were in the latter days to be a separate people—a great people. If so seeing, then they would not have gone to war with the American colonists, for they would have seen the mind of Providence in the matter, and hence would not have arrayed themselves against God and their brethren of Manasseh. In this day both Englishmen and Americans see and confess the error and blunder of that war. The lives lost, treasure spent, and hate engendered—all might have been spared had they known that they were Israel, and that the time appointed of

God was at hand for Manasseh to go forth. Ignorance here was costly. Will you yet say, *Cui bono*—what good is this theory? How the mysteries of that day are revealed! England then had conquered several colonies, and many more since. She has only, however, lost one, and that is this country. Then, as now, she could bid defiance to the world, sweep the seas, intimidate Europe, overawe the heathen nations, indeed, dictate to the whole world; but when she sought to fight against Providence, her navy and veteran regiments were of no avail. Long ago the destiny and results had been foretold. Jacob had said that Joseph should run over the wall, and that Ephraim should be “a nation and a company of nations,” and that Manasseh should be “a people, and a great people.” So England failed, and the patriarch’s words became true.

Our late civil war could not have occurred had this theory been known and accepted. All would have seen that it was impossible to make two nations out of Manasseh. We must not persuade ourselves that these things had to be, but simply they have been. The *à la* Talmage theory is in suspense. Many do not believe that one needs to do evil in order to know what evil is. Nay, the fact is, so closely does public opinion cut at this point, that many good people doubt even the propriety of going to see evil, and some even go farther, and believe my friend and neighbour, Dr. Talmage, did wrong in visiting those places of incest and ill-fame in New York. For myself, I had rather know the joys of temperance by living a life of temperance, than to find it out by intemperate experience. Thus it were not needful for this country to go to war to know the mind of God. True, by means of the war the finger of God was made very manifest. Have you ever thought that the *two special things sought* was a division of the country and the maintenance of slavery? In both the war was a failure. From prophecy two things are clear;

first, that Manasseh was to be only one nation ; and second, that one of Israel's as well as Manasseh's special duties was to liberate the slave, not only in his own borders, but in all the world. This, of course, they have very nearly accomplished, but it is as interesting as curious to see how Providence forced the issues, and what chief agents He selected for the work. Take, for instance, the honoured Abraham Lincoln. When he was elected President, he was a thorough believer in the right of rebellion, and a pro-slavery man South of Mason's and Dixon's line—that is, he believed in the rights of the Southerners and slavery as it was, but not in its extension. These were his ideas even after the war had begun. He commanded both Generals Fermont and Hunter to restore to their owners certain coloured “contrabands” whom they had freed in the South-west. Lincoln's one aim at the beginning of the war was to preserve the Union. That he believed in rebellion let me prove from two of his speeches. In the first session of the Thirteenth Congress, during the Mexican war, he said: “Any people anywhere, being inclined and having the power, have the right to rise up and shake off the existing government, and form a new one that suits them better. This is a most valuable, a most sacred right—a right which we hope and believe is to liberate the world. Nor is this right confined to sole cases in which the whole people of an existing government may choose to exercise it. Any portion of such people that can, may revolutionise and make their own of so much of the territory as they inhabit. More than this, a majority of any portion of such people may revolutionise, putting down a minority, intermingled with, or near about them, who oppose this movement.” The last clause you see, favoured United States interference in the Mexican strife. That you may see that Mr. Lincoln had not changed his mind on the right of rebellion, I will quote an extract from his inaugural address of March 4, 1861: “Suppose you go

to war, you cannot fight always; and when, after much loss on both sides, and no gain on either, you cease fighting, the identical questions as to terms of intercourse are again upon you. This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending, or their revolutionary right to dismember or overthrow it." How marvellous the ways of Providence! The very man who believed in the right of rebellion is made to crush out one, and he who would not allow half-a-dozen contrabands to be made free by Generals is to-day held in grateful remembrance, if for one thing more than another, that he issued a proclamation freeing 4,000,000 slaves.

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

III.

"THY WILL BE DONE."

HOW TO PRAY—VAIN REPETITIONS—THE TEN TRIBES AND THE GOSPEL—  
ECCENTRICITY OF A BACHELOR MINISTER—SHAPE OF NOAH'S ARK—  
SEWARD AND LINCOLN—THE POLAR EXPEDITION—THEIR BENEFITS  
—POLITICAL BEARINGS OF LOST ISRAEL'S DISCOVERY.

"Thy kingdom come; Thy will be done in earth, as it is in heaven."—  
Matt. vi. 10.

OUR text is a part of the Lord's prayer. From Luke we learn that the disciples asked the Saviour to teach them how to pray, as John the Baptist had taught his followers. The Saviour gave them a sample, in this memorable prayer, for the very purpose that their prayers might be short and pointed. He wished them to avoid length and "vain repetitions," to stand in simple and direct contrast to the heathen around them. However, in this, as in many other cases, the Saviour's meaning has been perverted by the very opposite being done of what was intended. Out of good men often make evil, while out of evil God often brings good. Instead of the prayer being taken as a sample, it has been accepted *in toto*, and it has been oftener repeated than any other. Imagine what a beautiful example of consistency we have in the venerable divine who closes up a long and tedious prayer with the Lord's prayer, who persists in repeating it at every turn. Some rituals provide for its repetition a dozen times a Sabbath. It is terrible what humanity we crowd into our religious services, and how much of the Divine we leave out. "After this manner therefore pray ye;" not after the manner of the heathen, vainly repeating, and who are foolish enough to think that they will be



heard because of their much speaking; nay, nor after the prescribed forms of the hierarchy. Our prayer should be measured and qualified by our real wants and gratitude. It does not take the writer long to record the agonising prayer of the sorrowing Jesus in the garden of Gethsemane on the night before His crucifixion. Voluble and confident Peter was not long in formulating and uttering his petition when he felt himself sinking in the troubled waters of the Sea of Galilee; and, beginning to sink, he cried, saying, "Lord, save me!" The conscience-smitten jailor of Philippi was not long in voicing into prayer his plea for salvation: "Sirs, what must I do to be saved?" The *much* of the Pharisee's prayer was *little*, but the *little* of the publican's was *much*. When men have the sincerity of Peter, the conviction of the jailor, and the sorrow of the publican, they will neither be long nor tautological in praying, but they will be simple, plain, pointed, and direct. Prayer to be availing on our part must be the real exponent of our faith, desire, and condition; and on the Divine side it must be in accordance with the will of God. "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us" (1 John v. 14).

Our hopes and fears, desires and affections, should all be bounded by the will of God for time and eternity. This, you think, is a true and simple statement—one that all Christians will readily accept. Don't be in a hurry, my dear friends, in your conclusions. In the previous discourses I have pointed out to you that such is not the case. God, indeed, has plainly taught us when and how the great blessings we so much desire and pray for can be attained. Oneness of heart, oneness of spirit, oneness of way, oneness of consent, oneness of effort, and oneness of language. More, we are plainly instructed as to preparatory means and condition going before and preceding these grand facts. Among these preparatory facts are the finding of Israel, or the Lost Tribes, and the gathering of the

Jews into their own land. Then, and not before, may we expect the great blessings enumerated. Then will be the time of the outpouring of the Holy Spirit on Judah, Israel, and the world. “When I have brought them again from the people, and gathered them out of their enemies’ lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them into their own land, and have left none of them any more there. Neither will I hide My face any more from them, for I have poured out My Spirit upon the House of Israel, saith the Lord God” (Ezek. xxxix. 27—29). Pentecost was a type of the outpouring of the last days. Then is the time that God will make a new covenant. “Behold, the days come, saith the Lord, that I will sow the House of Israel and the House of Judah with the seed of man, and the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict, so will I watch over them, to build, and to plant, saith the Lord, Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel, and the House of Judah, not according to the covenant 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 a husband unto them, saith the Lord. But this shall be 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 write it in their hearts, and will be their God, and they shall be My people” (Jer. xxxi. 27—33). And so the prophet goes on testifying in full assurance. The gathering could not be plainer, nor assurance more complete. And yet, strange to say, the majority of Christians say they won’t have it so. They repeat the Lord’s prayer, asking that the will of God may be done on earth as it is done in heaven. But when that will is

pointed out to them, as revealed in the order of providential procedure, they refuse obedience, and go so far as to speak harshly of us who are willing that God's will should be done. We are not going to get vexed because God has "chosen Israel as His inheritance," and that He has "formed this people for Himself, that they might show forth His praise." We simply believe that He has not cast away Israel for ever. God forbid, for "I also am an Israelite."

The Jews would not receive Christ. "He came unto His own, and His own received Him not." Who were His own? The Jews, in a literal sense; for, as Paul says in Hebrews, "It is evident our Lord sprang out of Judah." Christ came to those who received Him. God foresaw and foretold that Israel in Benjamin would accept Him; hence the remarkable saying of the Saviour, "I am not sent but unto the lost sheep of the House of Israel." Shall we say Jesus was faulty in seeking out the Israelites? Shall we call Him heterodoxical? Not so, say my brethren. But then, if Christ was not heterodoxical in seeking out Lost Israel, how is it that I am charged with heterodoxy for following in His footsteps in this manner? Have I and others of like mind, mistaken the instruction of the blessed Master, which is, "But go *rather* to the lost sheep of the House of Israel"? So, indeed, said Jesus to His disciples. What do I understand by this command? Why, I simply take it to mean that the Gospel was first to be offered to the lost sheep of Israel, and through them to all the world. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather (that is, first) to the lost sheep of the House of Israel" (Matt. x. 6). This commission the Jews actually understood, for, at the time the Saviour threatened to hide Himself from them, they surmised as to where He would go. Then said the Jews among themselves, "Whither will He go that we shall not find Him? Will He go unto the dispersed among the Gentiles?" (John vii. 35). But what objection had

even the Jews against His visiting the lost ones of Israel? Why, namely, that if He went teaching these scattered ones His doctrine, the Gentiles would perchance learn it, and that would be awful in their estimation. But that was the very order of divine procedure then and now. Gentile perfection, spiritually and temporally, socially and morally, and politically, and commercially, must come through Israel. Britain and America are responsible to the nations of the earth for the performance of these great things, and accountable to God for the same. To be of Israel means something. It is a title of honour and dignity, and also of labour and responsibility.

In that time-honoured institution, the Fulton-street noonday prayer-meeting in New York, a bachelor reverend brother once arose to speak, and said, "Brethren, we must preach Christ, and not any new-fangled notion. Why, in the neighbouring city (that is, Brooklyn) a minister has been preaching on the prophecies for the past three years, and all this time only two or three souls have been converted." Now this dear bachelor brother knows about as much of the Gospel as he does of married life. He has not yet learned that "the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). So that those who bear best and noblest testimony for Jesus are those who do so through prophecy. Let me kindly commend the following portion of Holy Writ to him and his friends: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in the old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 19). Hope my brother will not be alarmed because he now learns that the prophecy is from the will of God, and good men wrote the same under the guidance of the Holy Spirit, and that therefore it is a more sure word.

I trust that the prophecies will be to him as a light that shines in a dark place. And I take great pleasure in informing him and all others that this prophecy-work is not patented—that it is not a thing of private interpretation. So wade in, dear brethren, and bear testimony for Jesus; and then, instead of two or three souls being converted in three years, you may be as happily rewarded as myself, and have near a hundred. Let us all repeat the Lord's prayer, especially the text part, and then let us be as willing in our hearts, as with our lips, for the Lord's will be done.

It is poor policy for anyone to dispute the Divine method of doing things. When God laid out the garden of Eden, it is likely it was well done. Albeit, I can but think that if some of my brethren had been there, they would have demurred at some parts. It is fair to presume that Noah's ark was well constructed, although it was wrong side up, as judged by the ships of our day. I mean it was flat-bottomed, and roofed; the top being like the underside of our big boats. But it was all right for the time, place and purpose. Some of our reverend carpenters, no doubt, could have suggested some improvements. In the construction of the tabernacle, Moses was pinned down to a Divine plan, for "See, saith He, that thou make all things according to the pattern showed to thee on the Mount" (Heb. viii. 5). It was needful for Moses, as well as for us, to learn that God has a will as to how things should be done, and more, we should not only learn His will, but be ready to do it. If God chose to call Abraham, and from him raise up a distinct people that branched off into Twelve Tribes, well and good; and equally so if He gave to these Tribes a distinct place in time and work. Let us count it all right that He selected the land of Palestine. The earth is the Lord's, and therefore He has a right to a first choice. It is nothing against this choice if a citizen of the proud commonwealth of the little State of Rhode Island should think the Lord might have done better

had He waited for his State. And just so, if God intends to bring to light Lost Israel, and through them evangelise the world, and restore the Jews again to their fathers' land. Why should we grumble because He has made so much of the glorious future, to bring about the recognition of Israel and restoration of the Jews? Have I not shown you, by a score of proof texts from the Bible, what the pleasure of the Lord is in this matter? Then shall we not be willing to say, “Thy will be done in earth as it is in heaven”? Whether you or I take part in this great work or not, it will be done. “Judah shall yet be saved, and Israel shall dwell safely.” “Therefore, behold, the days come, saith the Lord,”—not Dr. Wild, Edward Hine, or Philo-Israel, but the Lord—“that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the House of Israel out of the North country, and from all countries whither I had driven them; and they shall dwell in their own land” (Jer. xxiii. 7, 8).

I am well aware that this work will not be accomplished in a day. The bondaged Tribes in Egypt would not accept the Lord's deliverance through Moses, when he first went among them; still, it was as much the fore-ordained will of Heaven that they should be freed, as that they should be in bondage. And just as surely as Israel have been lost, so surely shall they be found. More than forty years Moses and others had to work and wait ere the people were willing to accept the proffered deliverance. Let us remember that God in providence works two ways—His sword is two-edged. Man can only, as a rule, work one. Paul was the apostle to the Gentiles, and Peter, who was set against them, was instrumental in bringing the Gentile question into the Jewish council of his brethren in Jerusalem. The case would, indeed, have been very much prejudiced had it been forced in through Paul. Peter's dream and Cornelius's were set one against the other. An out-and-

out Gentile, and an Italian soldier at that, was Cornelius. Peter was an out-and-out opponent of the Gentiles, but our heavenly Father brought them peacefully together. And, strange to say, it is the great opponent of the Gentiles who first extends to them the hand of brotherly love and equality. It is he who is arraigned before the council, and it is the narrow-minded Peter that was caused to say in self-defence, "Forasmuch then as God gave them the like gift as He did unto us, who believed in the Lord Jesus Christ, what was I, that I could withstand God?" (Acts xi. 17). Now, Peter had withstood God, Paul, and others on that point up to that time; at last his self-will yielded to the will of God. So on this important question Providence is working double-handed. The Hon. William Seward was a superior man in intellect and influence, on the slavery question, to Abraham Lincoln, but when the choice of a candidate fell to the lot of the anti-slavery party for the first time, poor and almost unknown Lincoln was chosen instead of the well-known William Seward. Mr. Lincoln was only an abolitionist North and West of Mason's and Dixon's line, but Mr. Seward was an abolitionist both North and South. There would have been no war had Seward been elected, for the North would not at that time have sustained one simply to free the slaves. But Mr. Lincoln, being half-and-half, the rising of the South was the more offensive to the North, for though slavery was the prime cause of the war, it was not the front or apparent one. Slavery thus hid, the dismemberment of the Union was the cause apparent; this gave union at once to the divided North, and so brought on the great struggle. This result was to show Manasseh that he could not be two nations, and the retired issue was brought to light, and the slaves were made free. Last Sunday evening we pointed out to you how a knowledge on this Identification question would have saved us from that war. *Cui bono?* what is the good of this theory?

For upwards of 400 years men have been trying to find a

North-east or North-west passage—that is, to pass from the Atlantic to the Pacific Oceans through the inland seas surrounding the North Pole. Numerous expeditions have been fitted out by private enterprise, as well as by the various Governments of the world. Our enterprising neighbour, the *Herald* man, Mr. Bennett, who so grandly opened up the dark continent of Africa through a Stanley, has sent forth the *Jeanette* to pierce the pole, and plough a way through these Northern seas. We can but hope that his noble efforts will meet with great success. England, France, Sweden, and latterly America, have vied with each other as to who should first find a passage-way. Many vessels and lives have been lost in this effort, and millions of money spent. *Cui bono?* What is it all about? What good is it? Much every way, yet with the mass of people it will be a long time before they can understand this good. It was wonderful news to the scientific world when the intelligence came that Professor Nordenskjöld, under the direction and patronage of the Swedish government, had succeeded in passing through the Arctic Ocean from the Atlantic to the Pacific. The efforts of hundreds of years have at last been crowned with victory. The Swedish Government has won an honour that any of the other Governments could reasonably covet, especially England, which has spent so much blood and treasure to accomplish the work. Thousands of bodies, besides Sir John Franklin's, are preserved in those ice-covered valleys and bays. The work proposed, however, is only half done. The North pole must be reached at all hazards and costs. Including all the best efforts we have not reached it nearer than a thousand miles. But one expedition after another keeps penetrating a little further, and some day, ere long, I think, the work will be done and the prize gained. And what then? you say. It is hard to say, for the benefits to be derived are numerous, some of which will be purely scientific, others commercial, and some theological. I suppose some of you



ladies know what soda is, and the different forms in which it is used. We use it in soap, and in making of biscuits, and so on. In the whole world there has only been found one kyrolite mine, and that is at the very North end of Greenland. Now kyrolite yields the natural commercial soda. Half of what this mine produces comes to this country and is manufactured. The Pennsylvania Salt Company, of Pittsburg, have a monopoly in this business. In this mine more than 100 men are at work, and the portion which the Danish Government allows to come to this country employs some twenty vessels to carry the same from Iviktut to Philadelphia. Of course, commercial soda can be, and is, made by artificial means. This mine, you see, gives us the natural article, hence it is cheaper for us, and besides it aids trade, and by this means the kyrolite mine enters into our interests. This I just call your attention to, that you may not think this North is wholly separated from us. This question of Israel's Identification is more intimately inwrought in our spiritual, social, commercial, and political well-being than many are apt to think. In my next discourse I will call your attention as to how it is going to force us all to consider it whether we will or not. It is coming up in a political shape, as you will see.

## V.

## WEIGHTS AND MEASURES.

ORIENTAL BRANDS—THE CHRISTIAN BRAND—WEIGHTS AND MEASURES WHICH ROB THE POOR—FRENCH REVOLUTIONISTS AND INFIDELS—WARNING TO WORKING MEN—THE METRICAL SYSTEM THE OFFSPRING OF INFIDELITY—THE QUESTION IN CONGRESS—COST OF THE IMPOSITION—PROFITS FOR NEW RINGS—THE METRIC CONGRESS OF 1875—PYRAMID MEASURES—STANDARDS OF ISRAEL—WHY GOD IS NOT IN THE CONSTITUTION.

“And that no man might buy or sell, save he that had the mark, or the name of his beast, or the number of his name.”—Rev. xiii, 17.

WITH the Orientals it is an old and very general custom to mark or brand one another. The forehead and hand were the parts of the body chosen for this purpose; their manner of dress sanctioned this choice. The forehead was an open and conspicuous part of the face, made the more prominent by the turban they wore. With the men the rest of the face was covered by the beard, which was luxuriantly cultivated and prized in the East; the women were wont to veil their faces, all but the forehead. Slaves were so marked with the number or sign of their master, and the idolatrous enthusiast would, in like manner, carry the sign mark of his favourite god. The sign was at once an evidence of subjection and ownership. Slaves of higher rank, and the more modest devotees of the gods, were marked in the hand, so that their ownership and subjection were not so boldly proclaimed. The branding was done with a red-hot iron, having on it the letters or sign. These were burningly stamped in the flesh, and immediately some indelible liquid was poured into the scorched furrows. Soldiers, in loyalty to a beloved general, would have their motto so stamped,

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and generals would express their fidelity to the king in like manner. These marks or signs were widely different. The slaves of Cæsar were marked with an olive leaf, some adopted certain numbers; in such cases they would speak of such signs as being the number of such and such a man. Persons marked both on the forehead and hand pledged themselves, in a double sense, to the effect that they would openly and secretly further the interests of their master or god. These preliminary remarks, I hope, will help you to a better understanding of the sacred writers when and wherever they graft a spiritual idea on a natural one. I will cite a few passages to make this clearer:—

The prophet Zechariah refers to a time when certain false prophets would be exposed. These prophets, when exposed, would fain hide the mark in their hand. He represents one of them as being asked if he were a prophet, and he answers and says: "I am no prophet; I am a husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds (that is, marks) in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (xiii. 5). Thus, you see, with a knowledge of Oriental customs a passage like this is made the clearer. The false prophet, in time of danger, wishes to deny that he ever was an idolatrous prophet; he avows he was an husbandman even from his youth; and when the very sign of his prophetic office is pointed out to him, he tries to get out of the difficulty by saying he was wounded in the house of his friends—that is, his friends at some time marked him against his own will. To this custom Ezekiel refers where he says, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Whenever these facts are used in a figurative sense, you will find that only the forehead is used to symbolise that which is good. Christians are not marked in the hand, but in the forehead. Christianity

is neither a private nor secret fact; a person cannot be a Christian privately. Thus in Revelation it is said: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads"—not privately on the hand. Sin, however, is symbolised both by the open mark of the forehead and the hidden sign of the hand, because sin is both openly and secretly done. I am sorry to say, and more so to be forced to believe, that many professing Christians in these days are hand-marked sinners. Privately they have the devil's mark in their palm. If all members so stigmatised, whose names are on our church rolls, were erased, I am afraid the total would be greatly diminished.

The revelator points out a time when anti-Christ and the beast shall form an alliance, and then they will seek to control the course and modes of commerce. They will seek to make all trade and traders conform to a standard of their own begetting. They will have a system of weights and measures peculiar to themselves, one that will rob the poor and make the rich richer, and one that will fit nicely on to their infidel ideas. Avarice will be their motive power, and their standard a varying and uncertain quantity, that will ignore the existence of God, and the finished, unvarying, honest, equal, impartial, and ultimate God-given standards of nature. They will even venture to take a straight measure from the fourth part of a varying circle, in preference to the fourth part of a straight line that is ever unchangeable. Such a course, you are ready to say, would be silly and ridiculous in the extreme, for any schoolboy would know better than that. Will it change your opinion, or in anywise mend the matter, if I tell you that such a thing has been done, and done by men claiming to be superior scientists, by *savants* who dethroned God, and fell at the feet of a "Goddess of Reason," and said, This be our God? In the city of Paris, France, in the year 1792, those God-orphaned children met in council to devise a *better* system of

*measures* of length, liquids, weights, and time. They wished, because they had just freed themselves from the tyranny of a long line of kings, to be equally free from the King of kings, the Lord of earth and heaven. On January 21st, 1793, they brought forth from prison their unfortunate King Louis XIV. to the guillotine. Then was established the famous "Republic," which, meteor-like, sped its way and ran its course in fourteen years. On the guillotine of reason they proudly proclaimed to the world that they had beheaded the Christian's God. In their measure of time they divided the year into twelve months, of thirty days each, and these months they decimated, and so had the weeks to consist of ten days each, the last to be a rest day; this division of the year left them five days on hand, these they generously disposed of by constituting them into festival days, which they scientifically called *san cullotidides*.

The royal King David once brought down on himself the displeasure of Heaven, and God, through the prophet, gave David a choice of punishment, that he might fall into His hands, or into the hands of men. David's experience with both parties soon fixed his choice, for he chose to fall into the hands of God rather than into the hands of men. And so may we choose and prefer. Think of a Republic offering to the working-man thirty-six rest days instead of the God-appointed fifty-two. The provisions of a just God are more liberal than the free-will offering of a godless Republic. The experience of the past should give us, especially the working class, the Davidic wisdom of choice. And I warn you now, as I have heretofore the working class of this country, to beware of such pretenders. Godless agitators are burden bringers, tax imposers, and liberty crushers. The Republic of 1792 is gone; it surged to view and identity on a tide of blood, and after a few brief years it sank from sight in its own gory waves. But not so with its new measure system. Thank Heaven, part of that sank with it; and pity the earth that any should still remain.

What the French *savants* did is nothing to you, I suppose some of you will say, and hastily you may declare your indifference about the metrical system of measurement. One thing, however is very certain; you cannot much longer remain indifferent. Very soon you will be forced to consider this question, for it will soon enter into every home and every pocket. Already you have paid taxes for it, but only as a drop to a shower if you do not arouse to resist. This infidel metric system was before our Congress at its last session. Committees were busy getting information on the subject, and large rings are already formed to push it through Congress and make this system compulsory. It is legalised already. This was done in 1866 for this country, and in England in 1864. This French metric system has been adopted and made compulsory in France, Belgium, Holland, Greece, Italy, Spain, Portugal, Germany, Columbia, Venezuela, Ecuador, Brazil, Peru, Chili, and the Argentine Confederation and Uruguay. In Austria, Switzerland, Denmark, and Sweden it is partly in use. So you see the spirit of Anti-Christ is in the world. In these countries no man can buy or sell unless he has the mark—the name or number of the beast. The promoters of this system have worked stealthily, having, as we see, gotten it legalised. Not one in a thousand know anything about this question, its import, purpose, and aim. If the day ever comes that it shall be made compulsory in this country, then the multitude will wake up to a realisation of the tyranny, cost, and imposition that will have been forced upon them. Then the arithmetic you have learned shall be of no use any longer. You go to the grocer and he begins to talk of decas, hectos, myrias, steres, and of litres, metres, millimetres, centimetres, and so on. You will be for some time a little puzzled, and, perhaps, you will want him to accommodate you by selling to you in the old way. He will answer you that he dare not; his measures then will be altogether different. The old ones he will have to give up or destroy. You may buy from him a litre

or delitre of potatoes, but no longer a bushel or half-bushel. If you go to the store to get a yard of cloth, you will find it impossible, but they will sell you a metre or a centimetre. Yards, feet, inches, gallons, quarts, pints, tons, pounds, and ounces, will be no more. The change proposed is as radical and confusing as the difference between Christianity and infidelity.

The bewilderment of the country on the adoption of this Gallo-metricalised system is finely illustrated by Professor Piazzzi Smyth, Astronomer-Royal of Scotland, in his grand work, "Our Inheritance in the Pyramid." I will borrow a point from him to show the absurdity of this system. An old lady inquires at some milk store the price of a pint of milk, and is told by the storekeeper that he "dare not sell her that measure, for it is against the law." He, however, sets to work and makes a calculation, and he finds he can sell "0·028 of a litre, which is not far from half-a-pint, and that its price is only 0·0666, etc., of a francobungus, or positively dirt cheap, if she can only see it." Will not the old lady be appalled? and however will she be able to perceive all the bearings of this state of affairs so instantly so as to make her small means go to the same distance in marketing for a large family, as they had been wont to do before? The fact is, it will not only confuse old ladies, but the whole community. It will revolutionise every machine shop in the country, and necessitate a change in the guage and stroke of the engine and the lathe. Our children will require new text books, the grocers and druggists new measures, the mechanic new tools. If it should become the compulsory law of this land, it will cost the country millions of dollars. The House of Representatives in November, 1877, asked three questions from the various heads of departments of the Government. First—What objections are there to making the metrical system of weights and measures obligatory? Second—How long a preliminary notice is necessary for the same without detriment to the public service? Third—What objections are

there, if any, to making the same system obligatory between individuals, and what is the earliest date that can be set for such obligatory use throughout the United States? The various officers responded, each and all condemning, in part or whole, in their answer. Not one of them was out-and-out in favour of such a change. This being so, you are tempted to conclude that there is no danger of it ever becoming law. If you hastily so conclude, it must be that you are ignorant of the strength and organised designs of the promoters of this system. Already great trade rings are formed to make this system compulsory. They have lots of money and influence. These rings expect to receive the mark and number of the Government to manufacture, for all these new standards will needs be made under Government supervision and sanction, to the end that there may be uniformity. Some Mr. Fairbanks will have a fine job in making the new scales, some book firm in issuing new school books, and some glass factory in producing new drug glass measures. The change will be enormous, the rings strong, the monopolies great. The Postmaster-General says in his report that the expenses immediately would be 124,000,000 dollars. This gigantic fraud threatens to unsettle the commerce of this country and force us into a mode of doing business that will deny our origin.

Unto whom or what shall we liken the man who invented this system, as well as those who accept their godless conclusions? I have read in ancient history of one Pygmalion who was so enamoured with his maiden love that he, at great cost of time and labour, had her image carved in snow-white marble and placed in his studio. It came to pass that he forgot the living maiden and satisfied himself with the statue. He exchanged the living beauty for a cold marble figure. So these Pygmalion scientists pretend to be satisfied with the metric system. They exchange the man-commensurate, and earth-commensurate, and God-given system we now have, for one



that is lifeless, non-commensurate, and ill-suited to man. A boy has some notion now what an inch is, as the breadth of his thumb, or what a foot is, or cubit, from tip of fingers to elbow and the sacred cubit the length of the arm. A yard is a stately step, two of which are a fathom, and that again is the height of a good-sized man. Neither in man or nature are metres or litres found. Half a metre is no quantity, no more than half a litre. Still a boy would have some idea what half a foot was, or half a yard. Let us stick close to God and nature and refuse these man-begotten systems.

This question, coming up at this time, is not an accident, for as the time of anti-Christ is nearing, so the preparatory signs are appearing. And is it not strange that Israel-England stands out boldly refusing to accept this system? At the Metrical Convention of December, 1875, called together by France, there were present twenty-two nations. There was one lacking that spoiled all—namely, England. She had no accredited agent. The United States were represented by Hon. Mr. Noyes, our ambassador at Paris at that time. It was concluded forthwith to establish an International Metrical Bureau at Paris. This part our Government has not yet sanctioned, and I hope never will. The president of that International Committee said more than he knew when writing complainingly to Mr. Noyes. He (Mons. Ibanez) said, “It would be greatly to be regretted if the *Anglo-Saxon world* determined to maintain, definitely, a separate position in regard to weights and measures.” He knew not, being ignorant that these Anglo-Saxons are God’s chosen people Israel: and therefore it is not for them to deny Him in their business. To their fathers God long ago said: “Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure: just balances, just weights, a just epha and a just hin shall ye have. I am the Lord your God which brought you out of the land of Egypt. Therefore shall ye observe all My statutes and judgments and do them. I am

the Lord " (Lev. xix. 35). From the Divine Word we learn God had regulated weights and measures by statutes. This simply implies that they had certain ultimate standards to appeal to, so as to adjust those they were daily using. How and when they got their standards I know not. The architectural measurement of the tabernacle and temple came from God; the pattern was from Heaven. The Jewish system of weights and measures is in close affinity with ours now in use, and they both plainly refer to the Great Pyramid. The difference between ours and theirs is just what the greed of the ages would warrant. Our inch is a thousandth part less than the Pyramid. Our pint measure is a little less. Porphyry coffer in the Pyramid is an earth, man, and God-commensurate standard. It is not to be accounted for on the line of accident. The point is too fine and scientific that this porphyry coffer, or stone trough, in the Pyramid should be of the same cubical contents as the ark of the covenant in the Holy of Holies. Whoever made one, made or knew of both. Where, I ask, were the standards of Israel kept? The true answer is, they were kept in the Holy of Holies. That famous Aaron's rod was like our yard-stick in purpose. The pot of manna was the liquid standard measure. The English nation have been wont, and do now, keep their standards in that sacred and holy place, Westminster Abbey. "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee; for all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God " (Deut. xxv. 13). An honest-dealing God speaks plainly: "A false balance is an abomination to the Lord, but a just weight is His delight " (Prov. xi. 1).

Just as the blessed Jesus is man's standard in all spiritual

matters, and He was God, man, and earth-commensurate. He touches all, and is related to all. He is the Heaven-given standard. The French of 1792 rejected Him also. We in this country are divided between the French system and that of Israel. As introduced by Thomas Jefferson, we have the decimal system in part. The French idea also crept into our Constitution, and left it godless. Facts are stubborn things. It is marvellous how manifest the spirit of prophecy is in the history, place, condition, agitations, relations, and even idiosyncrasies of the nations of the earth. What is the profit whether we be Israelites or not, you surely will see with me it is of great importance. And they who set at nought this theory to-day, will, in the course of a few years, be forced to consider it. A pamphlet has been written that ought to be put into every politician's hands. It is by Chas. Latimer, civil engineer, of Cleveland, Ohio, entitled, "The French Metric System, or the Battle of Standards." More in my next discourse.

## V.

## JUST WEIGHTS AND MEASURES.

THEORETICAL AND PRACTICAL RELIGION—CHRIST ON EARTH—THE BIBLE ON WEIGHTS AND MEASURES—WHAT CONSTITUTES JUST WEIGHTS AND MEASURES—ADVANTAGE OF UNIFORMITY—ORIGIN OF THE MUSIC SCALE—PORPHYRY COFFER—OUR MEASURES BASED ON NATURAL PROPORTIONS—INFIDEL MEASURES—JUSTICE TO THE POOR—DOLLARS AND CENTS—PYRAMID MEASURES.

“Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.”—Lev. xix. 35.

It is the will of heaven that men should deal honestly one with another ; that right, not might, should govern all human intercourse and trade. When a man has a theory, he naturally desires to apply it, and he will seek the best time and place for such application. So if a man construct some valuable machine, he will desire to have it operate where it will be most successful, in the grandest, greatest, and most useful sphere. Christianity is no exception to this general rule, although many try to persuade themselves that it is. As a system it is both theoretical and practical; it is both a fact of faith and practice. It is not so much the theoretical part of a man's religion that I am interested in, and related to, as the practical, because no man can be wholly isolated in this life. I am interested in the religion of everybody, especially in the practical part ; and as sure as I have, or anyone else has, religion, so surely should we seek to operate the same in the most important department of life, where we will have the best and greatest opportunities for its exercises. Accepting the departmental division of life, may I not ask which is the best and most important in a practical

sense? That of the family, Church, or commercial? To find out which of these three is the best for the purpose spoken of, we must ascertain which commands and gets the most of our time, thought, labour, and capital. For myself, I believe the commercial to be the first and most important, taking the average of society at large. A majority of men spend more time, exercise more thought, bestow more labour, and invest more capital, in the commercial department than any other; that is especially true of the poorer and working classes. Here, then, is the best and grandest field for the practice of Christianity; here we will find the finest opportunity and the best chances for the display of Christian virtues. Because this is so, here also Christianity is put to its greatest test. In this department it has been a lamentable failure. Nowhere else has the Christian profession been so dishonoured and put to open shame. The past few years have furnished some most appalling instances. The very pillars of justice seemed honeycomb. Staid, Puritan, and heretofore honest new England has of late tellingly, vengefully, and frequently assaulted the fame and good name of the Pilgrim Fathers.

In the family, affection helps each member to practice the golden rule one toward another; in business, this motive-aid is absent. In the Church, association, the time and quiet of the sanctuary, the Sabbath, with its ministrations, all contribute toward helping men to be good. On Monday morning these aids to a better life are retired, and men go forth to labour, dependent on justice alone. Oftentimes the whole of the association of their business is against them. Mercy and love are not wanted. Justice, stern and cold, as defined by law and custom, now holds sovereign sway. The humble and devout worshipper of yesterday has not only changed his clothing, but his very look, voice, and demeanour; all are changed. The loving husband, the tender and mild-mannered father, it is hard to discern sometimes in the exacting, rough, and thorough-plodding business man. So

defective have Christians been in this department, that business men don't give a straw's weight or value to a man's profession and Church relations these days. It has come to be quite generally understood that religion has nothing to do with business, no more than politics. This opinion a portion of the Church help to confirm, for they talk and harangue men on Sundays and at prayer-meetings to get religion, instead of doing religion. Most Churches are plagued with such bores, persons in whom no confidence is placed whatsoever by those who know them. Any one of us acquainted at all with men and things, know perfectly well that religion theoretically is a long way off religion practically. We need to urge men by exhortation and example to practise what they already know. A man's religion should be equal to his life in time, place, and doing, so that at no time or place a man can be found without his religion. Well do I know that this sermon will be spoken of as being non-spiritual, lacking the elements of a true Gospel discourse, by this pious class of folks. Thank Heaven, the Union Congregational Church has but a few of these in her fold, and they are seldom present when I preach, and rarely visit a prayer-meeting that I lead, and when they do, they are mute, critical observers. By this statement I do not wish the stranger in my hearing to suppose our prayer-meetings are dull, prosy, or poorly attended; on the contrary, they are large, lively, and intensely spiritual and profitable. Our Church will grandly compare with any in the country for honesty, integrity, and piety in its membership. We try in this Church to approach the blessed Jesus through humanity; through humanity sick, weary, and careworn, distressed and despised. We believe Him easier found this way, and better pleased when so found. We give the cup of cold water in His name, and hear Him say, through the thirsty one, "Inasmuch as ye did it unto the least of one of these, ye did it unto Me." My dear friends, Jesus is yet in the world. He is still going to and fro in the earth. He is incarnated on earth

as well as in heaven. *Ecce Homo.* Behold the Man. Behold Him in that careworn widow, in that helpless and suffering neighbour, in that afflicted wife of a drunken husband, in those half-clad orphans, in the patient prisoner. Jesus is sick and in prison, visit Him; He is hungry and naked, feed and clothe Him. He is a stranger and thirsty, take Him in and treat Him kindly, and give Him to drink. *Ecce Homo.* Behold the Man, not best and oftenest in a private prayer-meeting, where all present are of good reputation, well fed, richly clothed, kindly housed, and have money in bonds and in the banks, as some of you have. Remember, He is no respecter of persons, though you are, and court Him and approach Him as if He were. No, no, my friends, go tell them in that fashionable and very select prayer-meeting that Jesus whom they seek is not there. He is gone on before unto Galilee. This Galilee country was a poor country, nevertheless Jesus says: "Go, tell My brethren that they go into Galilee, and there shall they see Me." Oh, for a practical Gospel!

Let us look our religion in the face, and see how and where it will best suit. The text gives us the mind of God. The Hebrew nation, Heaven designed, should be a model one; for this reason God devised through inspiration its form of government. This government did not recognise any religion, for the simple reason it was religion. The Hebrew religion can only be seen and understood by taking in the whole life of the nation. They were religious in eating, drinking, working, socially, civilly, ecclesiastically, politically, and sanitarily. They had no interest or relations but what they were provided for and contained. The Hebrew religion was not an afterthought imposed upon the people. They could not in the strictest sense be Hebrews and be irreligious, neither could they be religious and not be Hebrews. There were no Church and State with them, for the Church had no existence of itself, neither had the State; both these factors it took to make the

Hebrews. It is no wonder then that Jehovah should so minutely provide for every shade of interest and intercourse. And when we remember that much of a nation's life is a trade life, we shall be prepared to expect provision and rules for the regulation of the same. These provisions would of necessity conserve the people's interest, and God-like, they would be righteous, equitable, and impartial; they would not favour the rich at the expense of the poor—in their application they would rest justly and fairly on all. But if this people were to do no unrighteousness in judgment, meteyard weight and measure, it is at once evident that they must know what right was in this matter. It would not do for everyone to have a meteyard, or measure, or weight of their own. To the end that trade might be honestly and fairly conducted, it would be necessary that they should have some standard. All weights and measures conforming to such a standard would give uniformity and impartiality in all their trading. Frequently Jehovah appeals to the people to be honest in these matters, to accept the appointed standard, and not in anywise to deal unfairly one with another. He said to them, "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have." And He even adds to the fulfilment of this precept a promise, "That thy days may be lengthened in the land which the Lord thy God giveth thee." And further, He expresses His displeasure against any double dealing. "For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God" (Deut. xxv. 13—16).

Finding Jehovah is so particular about His people having just weights and perfect measures, we are naturally forced to ask what constituted a just weight and a just measure. The answer to this question is, that the weights and measures used



by the people were such as agreed with some standard, and this standard would be carefully preserved in some appropriate place. From time to time copies of this standard would be made and distributed to the authorities throughout the land. These authorities would appoint certain persons as agents, whose business it would be to visit all doing trade in a public way, and see if their weights and measures were just and right. All persons using one standard would make trading uniform, easier, and more stable. It would help men to be honest, because it would be equitable and fair between the buyer and the seller, the rich and the poor, the stranger and the citizen. We have agents in our city and all through the land who do this very thing; so that a yard may be a yard in Maine, or California, and a pound a pound all around, a pint a pint in every State. We all know that this is much better than that each State should have a yard, pound and pint of their own. The advantage seen in this uniformity, as applied to the States, grandly expresses and shows us what a blessing it would be if all the world were uniform in like manner. We simply want in commerce what we have in music. The Christian Church in the early centuries, through having one Gospel, found that when citizens of different nations and languages came together that they could not worship harmoniously in the musical part of the service, this was for the reason that the diatonic scale was different in the several countries—that is, the note scales were diverse in tone and quantity, just like a people having different weights and measures. The Church fathers tried for hundreds of years to introduce some uniform scale, so that singing would be uniform, and no matter what the language of persons might be, that when they came together they should be able to sing harmoniously. This task at first sight you would think impossible to accomplish; but whatever the original difficulties were they have been overcome, and now Germans, Frenchmen,

Italians, Swedes and English, can meet together for the first time, and each take part in rendering a piece of music. Guido, a Benedictine monk, born at Arezzo, about the latter part of the tenth century, took the hymn of St. John the Baptist and assigned a special and fixed character to the first syllables—a quantity that was natural to the human voice in any language, and because it was natural it was therefore universal. The hymn is as follows:—

Ut queant laxis  
 Resonare fibris  
 Mira gestorum  
 Famuli tuorum  
 Solve polluti  
 Labii rectum  
 Sanctæ Johannes.

The first syllable, *ut*, was afterwards changed into *do* by the famous composer, Gio Mario Bononcini, for the sake of euphony. With this change, you see the first syllables are Do, Re, Mi, Fa, So, La, Sa. This simple invention determined the intonation of every note, making it possible for musicians, singers, composers and instrumentalists of all countries to understand each other; for it gave one and the same language to the musical world. What this invention was to the musical world we want for the commercial. We want some uniform scale of weights and measures.

In the Great Pyramid at Egypt, in that curious stone trough, otherwise called porphyry coffer, we have just such a scale or standard as I have pointed out before. That standard nearly corresponded to the Hebrew one, hence it is no marvel that the ark of the covenant in the Holy of Holies should be equal in cubical contents to the porphyry coffer. We are all obliged to acknowledge that the Hebrews had a standard; without such standard the exhortations, directions, and threatenings would be without a foundation. God bid this people have just weights and measures because they knew what was just. Aaron's rod

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and the pot of manna were moveable standards, while the ark was the ultimate appeal. Thus were it necessary to keep these things in so holy a place that they might not be tampered with. The ultimate standard should be earth-commensurate; so that if burnt, or lost, it could easily be restored. And a set of measures taken from such a standard should be man-commensurate; so that a man by knowing himself will have some idea; as, for instance, what idea has a boy of an inch if you tell him it is the five-hundred-millionth part of the axis of the earth? you give him a proper answer; still he will have no idea what the quantity of an inch is, if he have never been shown. If you tell him it is about the breadth of a man's thumb, he gets an idea of its quantity at once. If he shall ask what the axis of the earth is, tell him it is an imaginary straight line running through the very centre of the earth from North to South. If a pole was pushed through, it would be in length 500,500,000 thumb-breadths; and so you go on and tell him a foot is twelve of these inches, three feet a yard, or the length of his arm. The French metre is thirty-nine and one-third inches long: it was intended to be the ten-millionth of the fourth part of a circle—a circle that would go round the world, starting from Paris. It is a bulky and unhandy measure, and, as anyone may know, it is an unscientific thing. Though the offspring of a Republic, it is the enemy of the poor man. It is void of earth, man, and Gospel relations. *Mirabile dictu*, wonderful to tell; some of the wise ones in our land want this standard adopted and made compulsory. The imprint and influence of the godless Republic of 1792 is on our Constitution. It was the French influence that left our valuable Constitution without the name of God, and that same influence is still at work, even to change the God-given standard we now have for those man-begotten. No man, or set of men, can deal honestly who use the metric system, because in the first place their ultimate standard is a variable and inconstant one. How, then, can copies

therefrom be perfect? Secondly, it ignores God, God in nature, and God in man. Thirdly, it is partial and unequal. A poor man goes into a store and asks what cheese is a pound. The answer is, ten cents. Give me a quarter of a pound, he says. The price really is two and a half cents. Of course he cannot pay it. The difficulty is easily obviated by the storekeeper saying three cents. Now, in this case, he who needs protection most is robbed. He pays his three cents, and, having bought some bread, he goes into a milk-shop and asks how much milk is per quart. Five cents, answers the storekeeper. I will take a pint. Now, again, the poor man is in trouble. The buyer and seller cannot deal squarely. And again the difficulty is got over by charging the poor man three cents. This is wisdom; this is the equity some people are clamouring to have the Congress introduce and make compulsory. Our decimal system in money is only partially that of the French, but with the partial quantity we see how unjust it is.

Our present system, as well as that used in England, is not wholly perfect, but with all its imperfections is more perfect than the boasted metre of the French. The poor man referred to would have had no difficulty with his cheese and milk if his ten cents were even converted into the English system. He would have had sixpence; out of this he could have paid honestly for all he bought. Cheese, sixpence per pound, would be three half-pennies per quarter, and also with his milk. A man should not be robbed because he is poor. Strange as it may appear, the advocates of the metrical system pretend it will be a good thing for the working man. In this system two halves are not equal to a whole. If you don't believe this, go on to one of our street cars and take two of your children with you. The sign says, fare five cents; children half-price. You hand the conductor ten cents. He at once demands another cent. His half of five cents is three cents. This kind of a half

doubled is six cents. It is no use for you to say that half of five cents is two and a half, and two twos and a half are five. Again, this is an injustice. This fault we tried to remedy in our money system by having quarter dollar pieces. If with a little touch of the metric system we find it so inconvenient, what would be the consequence if we adopted it as a whole?

The United States have the mission and rôle of the Tribe of Manasseh to fulfil. On the reverse of our great seal we have the figure of a Pyramid. This tells us of our origin, and should teach us how to act in the question of the metric system. God has caused us to do unwittingly many things, for I doubt not but that the whole of our seal's device and designs are providential. God and the Pyramid are remarkably visible in our whole history. Take another instance. The king's chamber in the Pyramid is  $412\frac{1}{2}$  inches long, and  $206\frac{1}{2}$  broad. Is it not rather strange that the good honest dollar of the fathers in weight was  $412\frac{1}{2}$  grains? Their half dollar was  $206\frac{1}{2}$  grains. Again, the Pyramid is  $232\frac{1}{2}$  sacred cubits high, and our gold eagle, the unit of our gold coinage,  $232\frac{1}{2}$  grains—a very close approximation. Neither for these things, nor for our seal can any man give a reason, excepting that they happened so. Dear friends, in all these things there is visible the finger of God. Let us not be deceived nor imposed upon by allowing the metric system to become compulsory. We do not want trade dollars, but God dollars. God has done much for us; let us not exclude Him from commerce, but rather bring Him nearer.

## VI.

## ARK OF THE COVENANT.

DR. WILD'S VISIT TO TARA—ANCIENT IRISH HISTORY—PALACE OF TEA  
TEPHI—THE HARP OF TARA AND THE HARP OF DAVID—DESCRIP-  
TION OF TARA—THE PATRIOT'S MONUMENT—WHY TARA IS NOT  
EXPLORED—RELICS OF ANCIENT SKILL—AN EXPLORATION SOCIETY  
FORMED—QUESTIONS FOR THE CHURCH OF ROME—TARA ONCE THE  
RELIGIOUS CAPITAL OF THE WORLD—WHEREABOUTS OF THE ARK  
OF THE COVENANT—PORPHYRY COFFER—WONDERFUL COINCIDENCE  
—DESCRIPTION OF THE ARK—THE IRISH MILE—WHENCE IT CAME  
—FREEMASONRY—ORIGIN OF ITS TRADITIONS AND MYSTERIES.

"And it shall come to pass when ye be multiplied and increased in the land in those days, saith the Lord, they shall say no more, The Ark of the covenant of the Lord, neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more."—Jer. iii. 16.

THIS world is large, and in it are many queer things. Those that are seen and known by no means include the whole. The things unknown are probably as queer and numerous as the known. In the present vegetable world life assumes some 250,000 different forms in the garden, field, forest, and waters, and subsisting on this vast variety of vegetable, directly and indirectly, we have not less than 400,000 different forms of animal life. And yet this vast total and variety sink into insignificance when compared with the myriad kinds of life that have perished in the by-gone ages of the world. The truth is the whole of the solid earth has passed through the maw of pre-existing generations of life. Much of it has been eaten over and over again. We do, indeed, tread the dust of the departed millions. On my last visit to the mounds of Tara I begged a drink of water from an Irish mother sitting in front

of a little cottage. The water was given me with a witty benediction. I found it to be cool, sparkling, and refreshing, and yet, for aught I know, it might once have been part of the fountain of tears that flowed down the furrowed cheeks of the prophet Jeremiah. And as I ascended those hills I might have trodden under foot the dust that once, in an organised form, shone forth in beauty and grace in the sweet countenance of Tea Tephi, the lovely princess of the East, and daughter of Zedekiah. Tradition casts a halo of glory on, and around, and under these little hills of New Grange, once Tara, and once Lothair Croffin. And prophetic revelation finds here a resting-place of hope in the wilderness of time. Fate and destiny make the barren quietness of these knolls both interesting and beautiful.

That you may the more readily understand me, when speaking of this famous spot and the events connected with it, I will take the liberty to describe it in a short way: Step back in Irish history 3,000 years, and you shall find Ireland then, as now, divided into four provinces. About this period Ulster, the Northern of the provinces, rises to pre-eminence. The king of Ulster soon becomes the acknowledged head and leader in matters pertaining to the whole island. He was, besides being king over his own province, the general-in-chief. In time of war he commanded and led the united forces. The capital of Ulster, and places of residence at that time, was called Lothair Croffin. As years passed by this king increased in power, and the city in number, wealth, and influence. The people of Ulster were distinct from all the rest—distinct in race, religion, and enterprise. They were called *Fir-Bolgoes*—that is, the divine folks. They were superior in architecture, and wonderful in their skill in the use of metals. In the sixth century before Christ—dates vary at this point—Tigernach and O'Flaherty say the seventh, but anyway, whatever difference of date, all the historians pledge the same great facts,

that about this period a wonderful man made his appearance, who soon became the virtual ruler of Ulster. He was not the actual king, but he ruled the king, and he was obeyed by the king, and his authority acknowledged. His name was Ollam Folla, the divine man. Ask any historian who was the greatest king, man, or person Ireland ever had, and they will tell you Ollam Folla. Look up into the dome of the four courts in Dublin, and you will see his medallion in *basso relievo*. He soon changed the laws, instituted a form of responsible government and parliament, and turned the people from idolatry to a pure worship. Historians tell us also that he had a beautiful princess with him, and her he married to Eochaid, the king. He had also with him a precious and peculiar stone, and many other wonderful things. He founded a large college, the *Mur Ollam*. He had the name of the city changed from Lothair Croffin to Tara, and this word Tara means law; it is the word *Arat*, or Ararat, spelled backward. For Noah went forth from Mount Ararat to begin a new civilisation for the world; so at Tara a new order of things were instituted, nothing less than a new civilisation, a civilisation that has moved on from that day to this; and in the whole world, at this very moment there is none to compare to it. For this princess, Tea Tephi there was built an immense palace—that is, immense for those days. Eight hundred years after, in the reign of Cormac Ulfada, it was standing in all its glory. In a rare and curious old manuscript, now in the library of Trinity College, Dublin, we have a remarkable description of this residence. It was 900 feet square, and fifty-six in height. Admittance was through twelve porches and twelve doors. Inside it was divided by two halls, running at right angles. Each wing had twelve divisions with sixteen attendants attached to each. Here 1,000 guests were fed daily, besides the princes, orators, engravers and workers in gold and silver, men of science and historians. Here were the head-quarters of the harpists and



musicians, which make the Hall of Tara so famous in history. And, by the way, let me say that the harp of Tara is equal to and like, the harp of David. This very harp is a strong link in the chain of evidence that the people of ancient Ulster were Danites. This harp is not to be confounded with the Egyptian, because they were different in shape, tone, and scale, and nowhere have these Jewish harps been found but in Ireland, except in Wales; and the Welsh being of the Tribe of Simeon, which was always near Dan, this is in its way a further proof. The Irish poet's words are world-wide:

"The harp that once through Tara's halls."

But what a change from those days of glory to these! Where now is Tara? and where now is the magnificent palace of Teamor, or Tephí? Suppose you are in Ireland, on the banks of the river Boyne, between Drogheda and Slane, in the county of Meath, in the ancient limits of the province of Ulster. Now let us do a little exploring. Turning from the river, we shall find the road gradually ascending for a little over a mile; then we are at the base of a number of little hills, from the top of which you have a quiet and beautiful agricultural scene. The hills themselves seem dry and barren. No wonder; for they are largely artificial, and all under are numerous ruins, holes, caves and vaults, into which a person can go but a little way, because of the dust of these marvellous remains. See over to the right there, some men have been quarrying; they found, however, the stone loose, cut, and shaped; for they were quarried long ago, and built in walls now fallen in. That knoll in the centre is called "Croppy hill," for there are buried a large number of the insurgents of the rebellion of 1798. The big square stone, or monument, is the only tombstone that marks the resting place of the slaughtered patriots. It is about four feet square and some seven feet high, and it is equally as deep in the ground as out. This remarkable stone stood on one of the

other hillocks for centuries. When, how, and why it was first put there, no one seems able to tell. Whatever the original design was, it has been lost sight of. It doubtless was an important witness, and had a secret and a story, that one would like to have heard and known. The brave Croppies, however, have changed its mission, and it now points out to the traveller their resting-place. Many wonder why these ruins are not at once explored. In connection with this wonder, we should remember that it is now private property, and that the owners, as well as the tenants, are averse to such proceedings. Here, in former years, explorations were conducted on a small scale, and many curious and antique ornaments, instruments, and implements, made of gold, and silver, and bronze, were found, attesting the wealth and splendour of this ancient city. The tumulus of New Grange—that is the name given now to one of these little hills—covered about two acres, rising some seventy feet in height. It was long resorted to as a quarry by the settlers round about. This mound appeared to be the ruins of one vast building, covered with a thin coating of soil. The stones were massive in size, weighing from ten to twelve tons each. There are no natural quarries near by, so that these must have been carried there from a distance. This mound was first opened up 1699 by a roadmaster, who began to dig in it for stones to repair the road. While so doing he came upon a gallery pathway sixty feet in length, twenty-four inches in breadth, and eighteen inches in height. This passageway was roofed with enormous slabs. At the end of the passageway was a chamber, which, from its shape and furniture, indicated that it was but an ante-room of some large temple. I apprehend that the day is not far distant when these ruins will be thoroughly explored, and the secrets and wealth so long buried brought to light. In England a society has been formed with this object in view, and are receiving voluntary contributions for this purpose. Of course it will be an expensive under-

taking. Governmental permission, as well as private consent, will have to be gained. And it is known that the Catholic authorities are much opposed to such proceedings, and they will very naturally oppose it all they can. This grand old city for more than a thousand years was the capital of Ireland, and more, the successor to Jerusalem, and thus the religious capital of the world, on whose throne sat to rule and reign 142 monarchs of the Fir-Bolgo—that is, of the Tribe of Dan.

Do you ask why such a city was destroyed? Well you may; but who shall answer you? Let me give you a little advice, and at the same time solicit a favour, especially some of you, my Catholic friends, who I am pleased to see present with us this evening. Ask the priests and Catholics on the 17th of March why Tara is no more? Ask these one-day-in-the-year panegyrisers and poor practisers of the faith and princely charity of St. Patrick, why the city in which he spent so much time and loved was destroyed? When you hear the eloquent priest quote the lines,

“The harp that once through Tara’s halls,”

ask him why it does not sound there now? Ask these boastful successors of St. Peter, and brave defenders of St. Patrick, by what authority, and at whose command, and for what reason the so-called *St. Ruadham* and the bishops, in the year 565, took their bells, “which they rung hardly,” says the historian, “and cursed the king and place, and prayed God that no king or queen ever after would or could dwell in Tarace; and that it would be waste forever, without court or palace”? Perhaps these real successors of Ruadham may feel that the very suggestion of these questions will put them in a suspicious position before the public, and their impatience may prompt them to give an early answer, and not wait the coming 17th of March. If so well and good. Give us the answer through press or pulpit; or perhaps they may refuse to answer on the

court plea that they are not obliged to criminate themselves. Lest you should not get an answer I will give you one.

Tara, from the time it changed its name from *Lothair Croffin*, stood forth in name and fact a witness for the God of Jacob and a pure religion. It bore unimpeachable testimony to David's throne and heirs, and to the faith and virtues of St. Patrick. It was the Jerusalem of God for the time being, and hence the spiritual capital of the whole earth. The ark of the covenant made the Holy of Holies, and the Holy of Holies made the temple, and the temple made Jerusalem, and Jerusalem made Canaan, and Canaan made the world. From between the cherubim God shone forth and spake, and from this centre He spread abroad. Heaven touched earth through the ark of the covenant. Here was the centre of Providence, that from thence radiated through all the world. The ark of the covenant marks the centre of God's government. When Nebuchadnezzar despoiled the temple at Jerusalem, we learn what he destroyed, and what he took with him of the temple furniture to Babylon, even to tongs and cups, and small and apparently non-valuable things. But not a word does the sacred historian say about the ark. Before the despoiling of Nebuchadnezzar it was there, but after that it is never mentioned as a thing present and known. It is agreed on all sides that it disappeared at this time. It was not put into the temple when it was repaired under Nehemiah. When the temple was afterwards destroyed it does not appear, and in the new temple it was not. Surely a thing so sacred and wonderful could not have been stolen or destroyed without some of the sacred writers noticing the same! The concurrent testimony of all who have made the matter a subject of investigation is that it was hidden by the Jews. You now inquire who hid it, and where was it hidden, and will it ever be found? These three questions I believe I can reasonably answer. If in my answers I lack definiteness and clearness, you must remember that the

very hiding was done for this very purpose, that the hidings and place might not be readily known till the time appointed. The place of its hiding will be providentially brought to light as the time draws near of its being needed again, for when Israel and Judah return to Palestine it is to go before them, hence it cannot much longer remain hid, for the signs of their return are multiplying and culminating. The new temple which they will build in Jerusalem, as described by Ezekiel, on their return, will be again its final resting-place. As before, it will first, after coming to light, have a tabernacle house, a moveable one. Then it will rest in a temporary place in Jerusalem until the temple be completed.

It may be profitable just here for me to describe the ark to you. We have three arks mentioned in the Old Testament. 1st, The ark of Noah; this word ark comes from the Hebrew word *Tebah*. 2nd, We have the ark of bulrushes, in which Moses was saved and found; here also the word ark is from *Tebah*. 3rd, We have the ark of the covenant; this word ark comes from the Hebrew word *Aron*—it means a chest. It was called the ark of God, ark of the law, and ark of the covenant. It was literally a box of an oblong shape, made of shittim wood, or what is now known as acacia, all covered with gold. It was two and a half cubits long, one and a half broad, and one and a half deep. In this special dimension there no doubt is a Divine intent and science, glimpses of which we begin to discern, since it has been found that the stone chest, or as called, Porphyry Coffin, in the King's Chamber, in the Great Pyramid of Egypt, has just the same cubical contents as the ark of the covenant. Porphyry Coffin was the only piece of furniture in the King's Chamber, and the ark was the only piece in the Holy of Holies. The laver in which the priests washed their feet was also the same size; and had Solomon's molten sea of water been emptied into the King's Chamber, it would just have filled it, or if it had been emptied into the Holy of Holies, it would have

been all the same. Here are some very striking coincidents for scientific men and infidels. The Pyramid in the days of Moses was a sealed building; it was not open till the ninth century. Then the meaning and science embodied in the whole building and epitomised in the coffer were not understood. Science was not able then to tell the interpretation thereof, and even in this finished day this witness of the Lord is but partly understood. (See Isa. xix. 19). But how surprising that these analogies should exist, of such a nature and kind as to entirely exclude all accident. Oh! what a witness this Pyramid is! A standing miracle of inspiration inwrought in a monument of stone, with a sphinx cherub looking intently on, as if trying to pierce through the stone vail 184 feet thick, and see the mystery contained therein. Ah! the size of the ark of the covenant means more than we yet comprehend. As the Pyramid symbolises and expresses the shape, density, weight, motion, and distance of the earth from the sun, so the Holy of Holies symbolises more than this generation yet knows. And as the coffer is earth-related, and in its lines and contents expresses and teaches the most perfect standard for measures, of dry, liquid, or any other kind, so no doubt the ark was meant to be a standard of weights and measures between the Just One and the people He had chosen; for this Just One loveth just weights and measures.

I do not account it an accident that Englishmen should sell wheat by the quarter, for they are of Israel. This quarter of theirs is eight bushels, four of which would exactly fill the porphyry coffer, or the ark of the covenant; and if weighed, these thirty-two bushels of wheat, allowing, as they anciently did, seventy pounds to the bushel, would make 2,240 pounds, or a ton, which we still persist quaintly to call twenty hundred-weight, which is an infidel name to a Christian quantity; like as we say a hundred-weight, meaning thereby 112 pounds. Neither is it an accident that the Irish mile should be exactly

2,240 yards, for Dan lived in Ireland. All these quantities, while aptly chosen, are not arbitrarily so, for they might have been more or less; but being Divine, they are scientific, and they proclaim the origin of the people, and their faith and God.

If you read the chapter from which the text is taken, you will notice the prophet addressing Israel as then being in the North. He points out to them something that shall happen in the latter days, when they are multiplied in the land. The text, to be properly understood, needs the light which Freemasons can throw on it, for it refers to a ceremony connected with the ark, or tradition concerning it, which is practised among the Royal Arch Masons. Several of the higher degrees refer to the ark. But in one there is a direct reference to the hiding and finding of the ark. The whole degree is based upon the ark being lost. And without doubt it was first instituted to keep in mind the place of hiding. And if the ark were discovered to-morrow, these sacred ceremonies of Freemasonry would be meaningless, although they have been practised for hundreds of years. Then the members of this degree would indeed "say no more, The ark of the covenant of the Lord," for once found they could not so exclaim. "Neither shall it come to mind," as a secret, "neither shall they remember it," because they will be relieved of their trust. "Neither shall they visit it," as they now do in their ceremony. "Neither shall that be done any more"—that is, once the ark is found, the purpose of the degree will have been accomplished, and hence will cease to exist. The Masonic brother of high degree will easily take in the points of this text. He will see at once that if the ark be found, then the typical ceremony in connection with the finding will be done away. He will no longer penetrate to the bottom of certain arches. Freemasonry has a connection and meaning in Israel that it never had, nor can have, outside.

## VII.

## THE ARK AND MASONRY.

DIFFERENCE IN THE FEAR OF GOD AND THE FEAR OF MAN—PINNOCK'S CATECHISM—ORIGIN OF THE IRISH PEOPLE—TARA DESTROYED BY ROME—THE REASON WHY—CATHOLICS BEGGING AND THE POPE DYING WITH THIRTY MILLIONS—THE WAR BETWEEN ROME AND CONSTANTINOPLE—"SPIRITUAL OBLIGATION TO A FOREIGNER IS POLITICAL INSECURITY"—ABYSSINIAN CLAIMS—THE ARK IN TARA—THE PROOFS—FREEMASONRY—BENHADAD AND AHAB MASONS—WHY ROME OPPOSES MASONRY—JEREMIAH FOUNDED THE NINTH DEGREE—THE JESUITS—JACOB'S PILLAR.

"Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea."—Isa. xxiv. 15.

THE permissive exhortation of the text arises out of the waste and desolation of the land. The Nine Tribes of Israel had just been carried captive into Assyria, the land was utterly emptied and utterly spoiled. This state of things the Prophet Isaiah bemoans. He says: "The city is left desolate, and the Gate is smitten with destruction." But in this vision of widespread ruin hope springs to view. As when the gathering of the olives and grapes were done, there still remained some few on the trees and in the vineyard, which, by shaking and gleaning, could be gathered; so in spite of the general and terrible captivity of the Tribes, some few had escaped. The escaped ones were of the Tribes of Dan and Simeon, the miners and shippers of Israel in those days. Afloat in their ships, and securely dwelling in the isles of the Western Seas, they were beyond the devastating army of the Assyrian king. Thus, as the seed stock of Israel, the prophet says of them, "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." Then comes in the per-



missive exhortation of the text, which, when literally rendered, is even more expressive than in the present form: "Wherefore glorify ye the Lord by the *Urim*; the name of the Lord God of Israel in the *Islands of the Western Sea*." The word *fires* in the text is from the Hebrew word *bahurim*, and means with, or by, the Urim. The illuminated brightness of the Urim and Thummim when used in matters of revelation would easily suggest fires as an appropriate rendering.

Tradition, history, and prophecy fix upon Ireland, "the isle of the saints," as having a peculiar and special place in Providence. The pre-eminence in wealth and learning, peace and strife, idolatry and religion, prosperity and decay, servility, weakness, and division of the Southern, and manly defiance, independence, and unity of the Northern races, and, indeed, the whole career of the land and people, can only be understood and explained from a prophetic standpoint. This no doubt is the island of which the prophet says, "To the Island He will repay recompense; so shall they *fear the name of the Lord* from the West." All histories agree in pointing out the way of this *God-fear*. It went from Ireland to Scotland, to England and the Continent of Europe. The God-fear that came from the East, on this same route to Ireland, is a man and saint's fear. It is a fear whose source was, and is to this day, Rome. It puts a man in the place of God, and priests in the office of angels. These two fears are widely different in origin and influence. The fear of God is the beginning of wisdom, while the fear of man is the source of ignorance and beginning of slavery. No writer can do justice to the colonial history of New England who does not recognise a distinction between the Pilgrims and Puritans. Unpardonable injustice has been done to the memory and character of the brave and generous Pilgrims by some writers on this account. A double colonisation is the key that unlocks and makes plain and truthful New England history. So a double colonisation must be taken into an account by any

one who wishes to solve the problems of Irish history. The two races that have to do with Irish settlement are the old Canaanites and the Danites, men of Israel. To confirm this, let me quote from Pinnock's catechism, a catechism on the history of Ireland, printed more than fifty years ago:—

Q.—What do the Irish say of themselves?

A.—They have ever been singularly zealous in the assertion of their Scythian origin, and describe the adventure of their ancestors from the neighbourhood of the Caspian Sea to Egypt and Spain, from whence they proceeded to Ireland, under the sons of Milesius.

Q.—Were those the only settlers in the island?

A.—*No*; we find circumstantial accounts of some earlier colonies, called Formorians, Nemedians, Tuath de Danans, and Firbolgs, with one of which came the mysterious stone now under the coronation chair in Westminster Abbey, and called Jacob's pillar, or pillow, in the English, Scotch, and Irish histories.

Q.—Were all these colonies of the Japhetian families?

A.—Yes, with the exception of the Formorians, who describe themselves as being descended from Shem, and as having left Africa rather than reside amongst the seed of Ham, which had been cursed by Noah.

Q.—Has any light been thrown upon the other colonies?

A.—Yes; a late writer (the author of *Precursory Proofs* that the Israelites came from Egypt into Ireland, and that the Druids expected the Messiah) has undertaken to show that the Formorians were of a higher origin than even the Milesians.

Q.—Upon what foundation?

A.—He asserts that some of the Tribes of Joseph were separated from the Hebrew family at a very early period; that they were the heirs of very singular blessings for the latter days, and that they were the Formorians from Africa who had made a settlement in Ireland.

Q.—What authority does he produce?

A.—Several passages of Scripture, some of the Rabbinical writings, passages of Irish history, certain ancient monuments, coins and customs, and the similarity between the Irish and Hebrew languages.

Q.—What language was spoken by the natives?

A.—One of very great antiquity, which General Vallancy paid considerable attention to the examination of. It appears to be a compound of the Phœnician and Hebrew, as that learned linguist and antiquarian has not only published several thousand words which are alike in Hebrew and Irish, but has also shown a striking similarity between the Irish and Carthagénian. Then follow passages comparing both languages.

Q.—What studies are desirable to promote a knowledge of Irish history?

A.—The Hebrew, Chaldaic, Arabic, Phœnician, Irish, and other ancient languages, as well as the few ancient monuments, coins, &c., which remain among the Irish and their descendants in North Britain.

Q.—What monuments are remaining?

A.—A number of stones, generally twelve in a circle, with one standing in the centre, called Druid circles; such circles abound in Scotland and Ireland, which was anciently the chief seat of Druidism. They also have altar-stones, called cromlechs, on which they sacrifice the first-born of their flocks.

Q.—What are these circles supposed to refer to?

A.—They greatly puzzled the most learned antiquarians of different ages and countries.

Q.—At what time in the early history of Ireland is that country said to have arrived at its highest political perfection?

A.—In the reign of their favourite monarch, Ollam Fodlah, who reigned 950 years before the birth of Christ.

Q.—What is recorded of him worthy of notice?

A.—That he instituted the great *Fes*, or triennial Parliament, which was held at Teamor, or Tara, &c.

The digest of Pinnock is sustained by nearly all Irish historians. Many have written to me, asking what writers taught what I have stated to you in the last two discourses. I will supply such with a list of Irish historians:—

Hall's "Ireland"—2 vols.

Moore's "History of Ireland."

Boate's "Natural History of Ireland."

Dr. Ledwick's "Exploration of Tara," &c.

Keating's "Irish History."

Conwell's "Antiquarian Researches of Ireland."

Hollinshed's "History of Settlement of Ireland."

Arrian Alexander's "History of Settlement of Ireland."

Owen Cunnellan's "Annals of Ireland."

O'Riley's "History of Ireland and Dictionary."

O'Flaherty's "History of Ireland and Dictionary."

Froude and others, who treat of Irish history as part of English history.

O'Donovan's "Grammar Dictionary."

Kelley's "Cambrensis Eversus," Vol. I.

O'Brien's "Irish Dictionary."

Cox's "Hibernia Anglicana."

MacAwalgaid ("Dinn seanches") on the harp, 500 B.C.

Leacan, Gildas, Neunius and Ware's "Antiquity of Ireland."

Astle, on the Irish Language; Dr. Noyes and Dr. Conwell on the "Monuments of Ireland."

Prophecy, history, and tradition elect Ireland as an important factor in the course and spread of Christianity. The centre of Ireland for hundreds of years was the city of Tara. Last Sabbath evening we called your attention to its ruins. This city was destroyed at the command of Rome. Because while it stood it pledged a *throne*, a *people*, and a *religion*. The throne was God's chosen one, being the continuation of David's

—as England's is of Scotland's, and Scotland's of Ireland's. The people were His elect, and therefore intrusted with a Divine mission. The religion was ordained of Heaven, protected by heaven, free from idolatry, saints or image worship, teaching that the Lord their God was one God. It had a ceremony that was grandly typical and pre-visionary of a coming Messiah and a simpler service. In all these things it stood in the way of Romish machinations and ambitions. It was a proud and pure protest against Rome's unholy claims. Tara was a temporary Jerusalem, the then religious capital of the world; this Rome wanted to be, therefore Tara was destroyed to make way for Rome, which soon after proclaimed herself the new Jerusalem. The king on Tara's throne was naturally the head of the Church, for protection; this the Pope wished, therefore Tara was overturned. The memory and influence of Jeremiah still clung to Tara. Rome therefore installed St. Patrick in his place, carefully connecting him with Rome, and to aid this saintly plot Tara was wasted. Jeremiah is not the only good man Rome has supplanted. In the Romanist reaction that took place in Bohemia, in the beginning of the seventeenth century, they supplanted the memory, piety, and influence of John Huss by John Von Nepomuk. And to-day the virtues and celebrations, rightly belonging to Huss, are given to the Romish legendary, Saint John Von Nepomuk. The curse of Tara has been also the curse of Ireland, Rome robbed, plundered, and cursed this famous city, and since then the whole island as far as she could. What could the islanders expect from a power that would so unreasonably destroy so fair a city? Those hillocks, and mounds, and covered ruins have a strange story to tell. Fiction and facts are sometimes wonderful. But can aught exceed in the story of fiction the tales of woe and desolation witnessed to by this slumbering city? What a country old Ireland is! What a people! Poor Pius IX., dying in prison, and an exile in the gorgeous and magnificent palace of

St. Peter, leaving a private fortune of 30,000,000 dollars, this and much more; while at the same time many of his devout followers in Ireland were sent begging to Protestant doors, that the pence of Peter might not be lacking. Fiction and fact: the ruins of Tara, Pius IX. and 30,000,000 dollars, a Catholic begging for Peter's pence at a Protestant door.

This triple crown both Protestant and Catholic nations have most earnestly and desperately sought to possess; from this source have come many wars, much jealousy and national animosity. The kings of these nations longed to be accepted as the genuine successors of Melchisedec—that is, to be the *head priest* of the Most High God, and *King of Salem*, the spiritual capital; also to be *king of kings*, an authority and title sought to be expressed in the word *emperor*. Tara stood in the way of the unscrupulous contenders for hundreds of years, but finally the city was overthrown by the crafty agents of Rome, and a large portion of Ireland was captured, sold, and enslaved, and remains so to this day. Then, once Ireland was won, the patriarch of Rome proclaimed himself Melchisedec, or spiritual head, the city of Rome an independent sovereignty, with this patriarchal Melchisedec as the king. After this was attained the struggle continued till his sovereignty and jurisdiction over all kings, princes, rulers, and countries was proclaimed and acknowledged by a large number. Then commenced the fierce and long-continued contention between Rome and Constantinople for supremacy. This quarrel resulted in a division of the Church into what was called the East and West, or Greek and Latin Churches. Rome stands as representative of the Latin, and Russia as representative of the Greek. The late war between Russia and Turkey was for this same bone. Members of the Greek Church were subjects of Turkey, citizens of Turkey, and residents of Turkey, but as the spiritual head, the Czar claimed a right to manage them spiritually, even though their religion conflicted with their obligations politically. The

late Crimean war was waged by Russia for precedence, place, and influence in the old city of Jerusalem. In all these wars one thing is made plain, and should be carefully noted, especially by Catholics and governments—namely, that these spiritual heads, be they popes or kings, claim it as a duty and privilege to interfere with the subjects of another country. Through spiritual relation and authority they can meddle with the political and social relations of another government and people. When and wherever they have had power, they have done so. It is a solemn fact, sealed with the blood of millions, that no country is, or can be, safe that owes spiritual fidelity to another country or foreign head. Ireland is not free, and cannot be safe until Ireland is esteemed as good as Italy, and Irishmen equal to Italians. Men may come, and men may go, and this will remain for ever true, that spiritual obligation to a foreigner is political insecurity at home. In times of peace there is no conflict, apparently, hence men count such relations innocent and harmless, but the madness of the thing is in the very fact that such subjects holding a double relation, spiritually foreign and politically home, may be divided just at the very time they should be united. This is a point of weakness in our own country, and is even now felt at all legislative centres; and in the day of trial coming on us it will be felt most terribly. Ice is hard and will bear quite a weight in cold weather, but in the day of heat it softens; so men are now loyal and brave who in the heat of coming conflicts will not be so.

We have seen why Tara was destroyed. We have seen how and why it became the chief seat of power for centuries. The ark made the Holy of Holies, and it the temple, and the temple Jerusalem. We have seen how the three things kept together, the *royal seed* of David, the *throne of David*, and the *ark* of the covenant. We have proved to you that the English throne is a continuation of David's throne; that Queen Victoria is on the line of David. This throne and seed can be traced back

safely to Tara. But where is the ark? When Nebuchadnezzar robbed the temple, no account is given of his taking it. The prophet Jeremiah was the only prophet in Judah at that time. He, as all will agree, was the lawful custodian of the sacred furniture of the temple. We know that in his charge were put the remnant of the royal seed, Zedekiah's daughters. Jewish historians uniformly agree that Jeremiah took the ark and hid it somewhere. We have an account of the prophet hiding several things. After the spoliation of the temple, Jeremiah bought a piece of land in Anathoth, a little North of Jerusalem, in the territory of Benjamin. Here he buried certain deeds in earthen vessels, that they might continue many days. "For thus saith the Lord of hosts, the God of Israel, Houses, and fields, and vineyards shall be possessed again in this land" (Jer. xxxii. 15). After he fled into Egypt he was commanded to take certain great stones and "hide them in the clay in the brick-kiln, which is at the entrance of Pharaoh's house in Tahpanhes" (Jer. xliii. 8). We also read that his prophecies against Babylon were given in charge of Seraiah, with the command that he bury the same in the Euphrates (Jer. li. 63). Whatever was buried, I believe was done so with the intent that the same would be resurrected in these last days, and be strong witnesses for God, His people, and His providence. One thing is certain, and that is, that the Jews credit Jeremiah with the hiding of the ark. In the Jewish Apocrypha, second book of Maccabees, and second chapter we read: "That the prophet, being warned of God, commanded the tabernacle and the ark to go with him as he went forth into the mountain, where Moses climbed up and saw the heritage of God. And when Jeremiah came thither he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it." This is the best the Jews could do with this question. Of course the Book of



Maccabees is a Jewish imitation of the Scriptures, and because it is an imitation it is excessive, and consequently without weight as an authority. The writer is not content with the ark being removed, but removes the tabernacle, altar of incense; and these are not moved in the ordinary way, but are made miraculously to move after Jeremiah. The ark being specially hid, it is plain that so definite a description of the place of hiding would have upset the whole calculation. The Abyssinians claim to have the real ark. These people are worshippers now according to the old Mosaic economy. They have twelve arks that are exactly alike, eleven of which were made from the pattern of the original one, to the intent that the true one might not be known.

The actual hiding-place of the ark very naturally must be difficult to determine. At the same time nearly everybody believes it is hid away, and that it will come to light some day. From all I have heard, read, and known, I am mostly in favour of Tara as the place of its rest; by a series of arguments we end there. This ancient place is a marvellous centre of Hebrew history, from which radiate some wonderful facts. By circumstantial evidence and logical consequences, Tara is as much and as surely pointed out as other places are rejected. Of the scores of Hebrew words in the Irish language there is one that is very significant—namely, *mergech*. This word means a sacred depository, and as such it was applied to Tea Tephi's sepulchre, but it even means more than a grave. Perhaps it was the name of the place in which the ark was hid. In the ruins of Tara, Tephi was buried. An old Irish bard speaks of the same in the following lines:—

“Tephi was her name; she excelled all virgins;  
Wretched for him who had to entomb her  
Sixty feet of correct measurement  
Were marked as a sepulchre to enshrine her.”

The ark was in the West of the tabernacle—so it is in the

West now. The altars stood in the West in the old churches of Ulster, as stands to-day the altar in St. Peter's at Rome. At pontifical high mass the Pope stands at the West of the altar facing the people. This is the point of the setting sun. The pattern and place tell from whence in came—*Yar-in-Eirin*, the land in the West or setting sun. Without intending any disrespect, let me say all other altars in Catholic churches are askew, and the priests worshipping with back to the people are poor imitators of Jeremiah or even the Pope.

Another line of argument in favour of Tara may be submitted from Freemasonry, this ancient and most honourable institution. The prophet Jeremiah no doubt was a Mason, and one of high degree; this was, on the human side, his passport from country to country. The ancient *Khasdim*, or Chaldæans, as we say in our Bible, were the heirs of Shem, whose family built the Pyramid. Abraham came from the land of the Khasdim. He was Kehesed, trustworthy, for that is what the Hebrew word translated Chaldee means. If you wish for an instance of this applied, read 1 Kings xx. 31. Ben-hadad, the proud and haughty insulter of Ahab, was finally defeated by the host of Israel, and a craven fugitive he fled and hid in an inner chamber in a house in Aphek. At this point of despair his servants, knowing their master to be a Khesed, or Mason, told him they had heard that the kings of Israel were so also. Some of them, attired as Masons, prepared to test Ahab. With their aprons on and a cable tow around the neck, they entered into Ahab's presence, saluting him, saying: "Thy servant Ben-hadad saith, I pray thee let me live." And he said: "Is he yet alive? *He is my brother.*" Now the men did diligently observe whether anything would come from him (that is, whether he would make a sign or not), *and did hastily catch it*; and they said, "Thy brother Ben-hadad" (giving back the sign to Ahab). Then he said, "Go ye; bring him." Thus at once they were friends. Ahab even invited him into his carriage,

but the people understood not the conduct of Ahab toward Ben-hadad.

Jeremiah, I believe, founded a degree in Masonry upon the hiding of the ark, and which degree, as recorded by him, will continue till the time it is found. (See Jer. iii. 16). The prophet was a Grand Master. This accounts for Masonry of this degree pointing to Ireland as the place of its origin; from there it went to Scotland, which at this day has the oldest and purest Masonry. Mother Kilwinning Lodge dates from 1128 A.D. And, strange to say, the same authorities that overturned Tara have often tried to destroy Masonry. There is no one institution they hate and fear so much, although this Church for the first six centuries was the patron of Masonry. The Benedictines, as every one knows, were Masons, and they included Popes, kings, and the influential of their day. The Benedictines were the builders of the great cathedrals and massive structures of those ages. The very words *free* and *accepted* means that Masons were free from the restriction of the bulls and edicts of the Popes. So the very name, Free and Accepted is a monument, like the name Tara. Bishop Gilmour warns his flock in Ohio not to touch Masonry. The fact is, the whole order of the Romish Church is taken from Masonry; it was copied from the Grand Master down to the Entered Apprentice. It is not that the Romish Church hates all secret societies; no, no! for within her pale are several of her own creation. The Mason, the nearer he lives up to his oath, the better he will be in himself and towards others. But take a Jesuit—this is an oath-bound secret society—and the nearer he lives up to his oath, the more wicked he will be in himself, and the more dangerous to all “heretics” or non-Catholics. A good Mason is a good man; a good Jesuit is a bad man, for the very keeping of his oath obliges him to be so.

## VIII.

## JACOB'S PILLOW.

LEGAL PUNISHMENT IN OLDEN TIMES—FAULTS OF MODERN PREACHING—VALUABLE STONES—THE KOH-I-NOOR—THE MILLEARIUM—EGYPTIAN OBELISKS—CLEOPATRA'S NEEDLE—JACOB'S STONE—HISTORICAL REFERENCES TO IT—ONCE IN IRELAND—STOLEN BY SCOTLAND AND THEN BY ENGLAND—THE CORONATION CHAIR IN WESTMINSTER—DESCRIPTION OF JACOB'S STONE—ANCIENT NAMES OF IRELAND—THE BLARNEY STONE—HOW IT ORIGINATED.

“The stone which the builders refused is become the head-stone of the corner. This is the Lord's doing ; it is marvellous in our eyes.”—Psa. cxviii, 22, 23.

A MATERIAL fact should be properly understood before we venture to graft thereon a spiritual meaning, for the nature and limitations of the material naturally enter into the spiritual. Ignorance in the first case begets in the second error and excess. In olden times one of the many modes of punishment was to cast the victim into a pit of mire. This mire was a clay puddle which would allow the person to sink over head, unless they spread out their hands and thus increased the surface of resistance. Sunk up to the arm-pits they would be thoroughly imprisoned and incapable of extricating themselves. Indeed, the more they tried alone, the deeper and faster would they become. Into such a pit the prophet Jeremiah was once cast, and to all human appearance he would have perished but for the timely aid of a certain negro servant in the royal household of Zedekiah, by the name of Ebed-melech. By the consent of King Zedekiah, Jeremiah was put into the dungeon of Malchiah, and into the pit he was lowered with cords. “And in the dungeon there was no water, but mire ; so Jeremiah sunk into

the mire " (Jer. xxxviii. 6—13). This coloured friend pleaded successfully for Jeremiah's deliverance, "Then the king commanded Ebed-melech, the Ethiopian, saying: Take from hence thirty men with thee, and take up Jeremiah out of the dungeon before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords, into the dungeon to Jeremiah. And Ebed-melech, the Ethiopian, said unto Jeremiah: Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon." Some of you would rather have died than be saved by a negro. You would have wanted silk or satin instead of the old rags. Take it for granted, dear friends, that you do well to be saved, no matter as to the particular style of the agent and means. Better go to heaven in homespun than down to hell in silk. In cases like these the end does surely justify the means. Here, then, you have a material fact; let me now call your attention to the spiritualisation of the same, and see how neatly and intelligently the graft is put on. David represents himself as a sinner in the pit of sin crying for help. At last the King of kings hears his cry, then exclaims David: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psa. xl. 2). Knowing the natural fact, how easy to comprehend the spiritual! One of the greatest faults of the pulpit this day is the loose and excessive way it has of spiritualising everything. Theology is a muddle, because men wilfully remain ignorant of material facts when expounding the Bible, providence, and history. In this expounding every man does as he chooses, hence uniformity and success are sadly lacking. Of this statement we have a remarkable example in the method and manner generally applied in the exposition of our text. Theologians and commentators fight shy of the

natural history of this stone, they make haste to spiritualise it. Give the public the natural, and so enable them to do their own grafting or spiritualising. The stone spoken of in the text was, and no doubt now is, a veritable fact. It was a remarkable history; it was refused by some builders, and after this became the head-stone of some corner. The rejection and acceptance on the part of men seemed purely accidental, but only so seemingly, for it was the Lord's doing. Measured by a human standard its career has been accidental, its rejection and reception a thing of chance. Being only a stone, an inanimate object, of no intrinsic value, it may well be marvellous in our eyes. Have you ever seen a stone that would meet all these requirements? What stone is there in the known world worthless intrinsically, and yet priceless in value because of its historical relation, veneration, and association? We want a stone that as a wonderful record, one that is head over all other stones, to fit on to the sublime description of the text. Where shall we find it? Shall we find it in the *Koh-i-noor*, the great and valuable diamond possessed by Queen Victoria? The word *Koh-i-noor* means a mountain of light. This precious stone has a strange and chequered history. I saw it in the world's fair of 1862. According to Hindoo legend it was found in a Golconda mine. For centuries it was an object of veneration among the Hindoos. To keep it, and get it, many fierce wars were waged. When the British conquered and annexed Punjab, Maharajah Dhuleep Singh gave it as a present to the Queen of England. As it was originally, it was the largest and purest diamond in the world. It was of great value, though small, say about the size of a hen's egg cut in two. But with all the special features of this gem it still falls far short of meeting the text.

I have looked in a hole in the wall of St. Swithin's church, in London, and I saw another wonderful stone, which to preserve it, and yet to show it, has been built thus in the wall.

It is the ancient *Millearium*, or measuring stone. When London was first located, this stone is supposed to have been put into the ground, and thus have been a centre from which all measures begun and ended. From it to any point was such and such a distance. It was a starting-point for surveying. From ancient design and service this one is valuable, still though so rich in service and design, it is not the stone of the text. In this same historic city of London, another wonderful stone was added during the past year—namely, *Cleopatra's Needle*. It is a granite obelisk, which at one time stood with another in front of the *Temple of On*, in Egypt. The city of On was in Goshen; here Abraham sojourned and saw it, so also the sons of the patriarch Jacob, and their enslaved descendants. Joseph lived in On. What a cluster of associations gather around this stone. It has a recorded existence of nearly 5,000 years. It is allowed to be the oldest obelisk existing. There used to be at On three pair of obelisks; this being brought away leaves only one there. The others are in Constantinople, Rome, and Paris. The one in London is nearly seventy feet high. Its breadth at its widest part is seven feet and five inches on two sides, and seven feet and ten and a half inches on the others. This large granite shaft has been moved about considerably. It had to be moved several hundred miles from the quarry, then for 1,600 years it rested at On, then it was moved to Alexandria, and from there some 3,000 miles to London. Its weight is 186 tons, and its cubic measurement 2,529 feet. You will freely grant to this pilgrim stone a history; but wonderful as it is, we want one still more so to meet the demands of our text.

In searching for the stone of the text you would be very much surprised how many people and nations have claimed to have it. Early Spanish history is full of references to such a stone. The same is true of Danish, Irish and Scottish histories. English history begins to notice it about the tenth century, and

as the centuries pass, the references and interest increase. History, both profane and sacred, goes to show without doubt the existence of such a thing. The legends and miraculous doings of such a stone pledge its existence somewhere. The Hebrews had one to which they often refer. You do not require that I give you historical references and proof, for so I could, if necessary, any amount, but you wish to know where the stone now is. In answering you I am a little puzzled to know whether to begin at the end as a beginning, or at the beginning and trace it down to the end. I will, however, start at the end for a beginning. In Westminster Abbey, London, England, there is a very peculiar stone. In this Abbey is kept the coronation chair ; it is a large, solid, old-fashioned chair, that is all. In place of castors it is supported by four carved lions, with the faces outward. About nine inches from the floor there is a bottom-board ; between the seat and this board there is kept a curious stone. In its present shape it is an oblong square, some twenty-two inches long, thirteen inches broad, and eleven inches deep. It is of a bluish, steel-like colour, mixed with some veins of red. At each end there is an iron ring, much worn and rusted. The stone looks old, and is cracking to pieces, and would long since have been in pieces if it had not been carefully preserved. In this one place it has rested for 583 years. During this period it has only been moved once. It was taken out that Oliver Cromwell, the  
X Manassehite, might be installed as Lord Protector on it ; he refused to enter the Abbey or sit in the regular coronation chair, knowing not, I suppose, how unconsciously he was fulfilling prophecy. No doubt he and his followers, especially those who so vehemently urged him to be crowned as a king, knew no more, and perhaps cared as little, about fulfilling prophecy as did the Roman soldiers who fell to casting lots for the vesture of their crucified Lord.

Here, then, at last we have come upon a singular stone, one as



wonderful as it is singular. This, no doubt, is the one of the text. This is the stone of stones, the pillow and pillar of Jacob, the stone witness and monument of Judah and Israel. As profane as well as sacred history calls for a stone, we now respond and say here it is. No stone, be it diamond, sapphire, or topaz, can compare in value to this. The Koh-i-noor sinks in prestige and worth beside this ragged old stone. Diamonds may be bought and sold, this stone cannot. No one has enough money to buy it, and none of the nations, thank Heaven, are strong enough to take it. There is no one thing in England to compare in value with this. It is the most important, sacred, and venerated, as well as influential, inanimate object or thing in existence. King Edward, in 1296, took it from John Baliol, king of the Scots, and since then England has been its guardian. In that war they took from the Scots more than this stone, for they plundered them of money, records, and royal regalia. In the treaty of Northampton, held in 1328, it was decided that England should return to the Scots what they had stolen ; but did they do so? No, for while they gave up the records and royal regalia, they utterly refused to yield up the old ragged stone. At the same time the Scots would have preferred to have lost all else and saved it. Events like these enable us to estimate the value and wealth of association clustering around this curious relic. Its present position, influence, and remarkable journeying force us to say, "This is the Lord's doing," for in very deed "it is marvellous in our eyes."

We have seen that this stone came from Scotland to England; its pedigree and transfer at this point of history none dispute—the record is clear and acceptable. Of course the further we go back in time the less positive and clear will the data of its identity and journeying appear. This is so in every other case, so we must not demand more evidence for this thing than we usually do in other matters of this kind. The account of its migrations and rest in Scotland may be gathered from numerous

authors. In reading ancient histories that have reference to Ireland and Scotland, we should bear in mind that Ireland is called *Scotia Major* and Scotland *Scotia Minor*. The Rev. Mr. Glover, M.A., remarks in his writings: "Wherever in ancient writing the word and nation Scot occurs, it relates to Ireland, and not to Scotland or the Scots. Ireland was formerly *Scotia Major*, when the Celtic settlement in Argyleshire was held to be *Scotia the Less*, Latinised ultimately into *Scotia Minor*. John Duns Scotus, the great Irish scholar and divine, whose tomb is one of the notabilities of Cologne, is simply John Duns, the Irishman. The Scots' college and monastery in Ratisbon, on the Danube, is an Irish foundation, and for that reason called to this day the Scots' foundation." Scotland was settled chiefly from Ireland at first. Ireland was called *Yar-in*, *Erin* also, and meant the Land in the West, or Setting Sun; hence the Land in Darkness, so called at times by some historians. *Skotos*, from which came the word *Scotia*, means darkness. Thus it came to pass that the people of *Scotia* began to be called *Scot-ish*—that is, men of *Scotia*. The people of *Major Scotia* called themselves *Yar-ish*. This ending term of *ish* is the Hebrew word for *man*.

History tells us that Bishop Columba died with his head resting upon this stone in the Abbey of Iona, in 637 A.D. Because of this event many writers of a later day are inclined to begin the stone here, making out that because the sainted bishop happened to die with his head resting on it that it became superstitiously venerated and valued. This accounting is very far from being satisfactory to students of history in this line. For the real fact is, there is more said and written about this wonderful stone before this event happened than since. The probable and most reasonable interpretation of the bishop's dying conduct is, that knowing of its traditional history, and believing that it was a pillar and witness of God, since it once was the pillow on which Jacob rested his head, and dreamed the

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well-known dream, he (the bishop) would naturally desire to pillow his dying head thereon. From "Keating's History of Ireland" we learn that Fergus the Great, son of Earc, having subdued a part of Scotland, proclaimed himself the king, and he thereupon sent an embassy to his brother, Murtagh, son of Earc, requesting him to send him this stone, that he might sit upon it at the time of his inauguration. Whereupon the stone was sent to him, and he received the crown of Scotland upon it. This was about 530 A.D. From this time on it remained in Scotland, till it was removed by the victorious Prince Edward in 1296 A.D. to England.

Tracing the migration of this wonderful stone has landed us in Ireland. The Irish historians are very lavish in their praise of the wonders and virtues of this ancient relic. They attribute to it a voice, wisdom, and locomotion. It was exceedingly talismanic in their opinion. To touch it, or see it, or hear it, was a blessing; if those so favoured chanced to be afflicted, they were at once restored and made well. In the "Ecstasy or Prophecy of Con of the Hundred Battles," it is recorded that Con went to Tara, accompanied by three Druids and three poets, to make heavenly or other watches and incantations. While standing in the usual place in the morning, Con happened to tread upon a stone, and the stone immediately shrieked under his feet, so as to be heard all over Tara and throughout all Bregia—that is, East Meath: This is a specimen of the historical excesses of the ancient Irish writers. But history, stripped of all excesses, and voided from legendary colouring, still proclaims the existence of such a stone. The famous Blarney stone is only a faint imitation of this.

You now ask from whence it came to Ireland? I may answer you this question by saying that nearly all the old writers state that it belonged to the Tuatha de Danans—that is, the Irish Danites. And more, they say that it was brought there by Ollam Folla, or a Divine man, whom we have shown

you is none other person than the Prophet Jeremiah. Rev. Mathew Kelly, one of the Maynooth professors, acknowledges and says:—"The Irish writers unanimously attribute the introduction of the *Lia Fail* to the *Tuatha de Danans*." The name of this stone in the Irish language is *Lia Fail*. This name is half Irish and half Hebrew. *Lia* is Celtic-Irish, and means a *precious stone*. *Fail* is Hebrew, and means *wonderful*. The general interpretation of *Lia Fail* is stone of destiny, or stone of fate. This idea is often expressed in the poems of the old Celtic bards. Sir Walter Scott gives us a translation of one of them, and renders *Lia Fail* sacred stone:—

"Unless the fates are faithless grown,  
And prophet's voice be vain,  
Where'er is found this *sacred stone*,  
The wanderer's race shall reign."

There is another Hebrew-Irish name for it—namely, *Eben Gedoulah*; and *Gedoulah*, in Hebrew, means the majesty of God; hence *Eben Gedoulah* means the stone of the majesty of God. This stone, no doubt, is the Hebrew *Eben Schethia*, or, as translated, *chief corner stone*. It is the dream-miracle stone which Jacob set up for a pillar, or God's house (Gen. xxviii. 22). From that time it became sacred and precious. The Jews cared for it, and carefully guarded it. It no doubt fell into the hands of Jeremiah, and by him was brought to Tara, Ireland, with the ark of the covenant. On it Tea Tephi was crowned. And on it kings and queens have been crowned for 2,400 years. It passed from Ireland to Scotland, and on it was crowned Fergus I., at Iona, 530 A.D., and then through Kenneth II., who was crowned King of Scots and Picts in 787, at Scone in Pictia, and so down to King James I. to the present Queen of England. What this stone did and was to Joshua and the people, so is it to Israel to-day. Joshua pledged a covenant with the people and this stone. *Eben Cheshaut* was a witness (Joshua xxiv. 26).

Do you any longer wonder in your minds why this stone is so precious? I could give you a hundred-fold more evidence than I have, but enough has been submitted to give you an insight into the meaning of my text, and a meaning to history as well. The present direct custodian, Dean Stanley, in his book entitled "Memorials of Westminster," says:—"This precious relic is the one primeval monument which binds together the whole empire. The iron rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migrations. It is embedded in the heart of the English monarchy, an element of poetic, patriarchal, heathen times, like Araunah's rocky threshing-floor in the midst of the temple of Solomon, carries back our thoughts to races and customs now almost extinct—a link which unites the throne of England with the traditions of Tara and Iona." And he might have added with Canaan, Jerusalem, and Bethel. Many will wonder why more is not said in the Bible about this stone; yet many may confess that they know but a little part of what is written of it therein. Many notable things well known to the Hebrews are but sparingly mentioned. Take, as an instance, the brazen serpent made by Moses. Of it, after being used for the smitten ones in the wilderness, we hear nothing for 700 years, and only then because King Hezekiah destroys it. The name, intrinsic value, and strange migrations of this most wonderful stone do most emphatically prove the words of our text. The seed of Abraham, the Tribes of Jacob, and the throne of David are firmly linked together. The stone in Westminster Abbey may not be the very identical one on which Jacob rested his head, but whether it be or not, the very idea of the English having and using such a stone points them out to be the children of Jacob, the Lost Tribes of Israel. It is the Lord's doing. It is marvellous in our eyes.

IX.

“THE CORNER.”

THE CORONATION STONE—JACOB'S PILLAR—JOSHUA'S COVENANT—WHAT A CORNER MEANS—THE BIBLE AND HEBREW MEANING—COMMERCIAL CORNERS—THE NEXT PRESIDENT—PHILOSOPHY IN HOSPITALITY—THE FIRST DEGREE—THE NORTH-EAST CORNER—SOLAR AND POLAR FORCES—BARBAROUS ANCIENT CUSTOMS—THE JEWISH RETURN—THE POPE'S CHECKMATE—ENGLISH OPPRESSION—ROUGHSHOD CONQUEST—OUR INDIAN POLICY.

“Out of Him came forth the corner, out of Him the nail, out of Him the battle blow, out of Him every oppressor together” (Zech. x. 4).

In our last discourse we called your attention to Jacob's pillar. In history this stone has various names. Being sacredly preserved in the coronation chair in Westminster Abbey, London, England, it is called by English writers lately the coronation stone. Sometimes it is named Jacob's stone, Jacob's pillar, and the ragged old pillow on the night of his memorable dream at Luz. No doubt it was some way more appropriate in size and shape for a pillow than many or any other lying around. Recognising the Divine nature of the dream, and wishing to commemorate the same, he took the stone and anointed it, and set it up for a *pillar*, that it might be a witness-stone. In Scotch and Irish histories, the Stone of Destiny, the Stone Wonderful, the Stone of Fate, Sacred Stone, *Lia Fail*, and Ancient Irish, Muniment. The Hebrew word for a common stone is *Eben*. Jacob took a common stone for a witness of so great an event—a witness in honour of the wonderful fact that God can and does visit man. After he had anointed it, and changed it from a pillow to a pillar, he gave it a new name, calling it *Bethel*, which means the house of God. This is the first recorded

instance of the consecration of a common stone among the Hebrews—a fact, however, which was often imitated by them in later years. From that time on the stone so selected and anointed became sacred, and through all the wanderings and history of the Hebrew people, its presence can be detected by direct or figurative references to it. “From thence is the shepherd, the *stone of Israel*,” says this same Jacob in his dying benediction to Joseph. From the origin and connection of this stone it is easy to see how it would become a precious and a prominent thing with the Hebrews.

When Joshua made a covenant with all the Tribes of Israel at Shechem, this stone is made a witness. In the Hebrew it is *Eben Gedoulah*, and it is translated *great stone*. The real meaning, however, of Gedoulah, is majesty of God. “And Joshua said unto all the people, Behold, this *stone* shall be as a *witness* unto us; for it hath heard all the words of the Lord, which He spake unto us, and shall be therefore a *witness* unto you, lest ye deny your God” (Josh. xxiv. 27). *Eben Chezunt*, as used in this verse, means the pillar witness of Jacob, and *Eben Schethia* means a foundation pillar. This, then, you see, is the stone which the proud building Pharisees and Sadducees rejected, for it was a Divine testimony in Israel. And not less guilty than they are many in our day who reject this witness. What a monument it is! How simple and yet wonderful a thing! in itself of no price, and yet because it is the real Eben Gedoulah, the majesty of God, the heirloom of Israel and signet of Judah, is beyond price. How are the mighty confounded with the simple! Christ built no monument, but Herod and Agrippa both had one built to keep them in remembrance, but they have long since dissolved to dust. Jesus, did, however, institute a simple feast, tastings of bread and wine. Here is a monument surviving the ages, growing and endearing the millions to His name, life and death more and more. How mighty the simple things of Heaven are when so

ordained! How strange that a common stone should have such a history, such veneration, such influence, and such a resting-place, the royal chair of earth's greatest and grandest throne, and in that wonderful temple of renown, the Abbey of Westminster. Surely, as we pointed out last Sunday, it is the Lord's doing, and it is marvellous in our eyes. And thus said and sung the host of Israel and Judah in their procession, when they took possession of the threshing-floor of Araunah, the Jebusite, as a site for the temple of God. Then and there they installed this stone as the chief corner-stone, giving it a temporary house and cover, till it was enclosed in the Temple of Solomon. With a knowledge of the literal fact, I think you will be competent to at once comprehend the meaning of the text.

If you will read through the chapter from which we take our text it will be apparent to you that the prophet Zechariah is referring to the latter times, to the time when Judah and Israel are again gathered in their own land. “And I will strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again to place them, for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them” (verse 6). Now at that time, and in connection with the gathering and union of Judah and Israel, there is to come forth from the House of Judah, or out of Judah, a *corner*, a *nail*, and a *bow*. What does the text teach by these figures of speech? Keeping in mind the stone, as the literal fact, and where it is, and who really owns it, I think the meaning and teaching will be as plain as it is beautiful. Let me aid you by calling your attention to the meaning of the word *corner*. In Hebrew, it is *Phennah*, which means *strong*, *great*, *prominent*, *distinguished*. Thus in the Scriptures, princes, chiefs, and rulers are called corners, for the simple reason that they are strong, great, prominent, and distinguished. Balaam said:



"I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the *corners* of Moab and destroy all the children of Sheth" (Num. xxiv. 17). Here the word translated *corners* is in the Hebrew *princes*. Thus the teaching is that there would come forth from Jacob a ruler that would smite the princes of Moab. "And Saul said, Draw ye hither all the chief of the people, and know and see wherein this sin hath been this day" (1 Sam. xiv. 38). Here the word *chief* in the Hebrew is *corners*, which of course meant the chiefs.

A stone, corner, a king, or any great person, began very soon in Hebrew history to be corresponding terms; one word could be used for another. The Oriental mode of speech favoured this interchange very much. You can, I suppose, readily see how a stone and a person can be great, but not so easily how a corner can. Of course in business circles you are aware that they make and have what they call corners. Men get up corners in stocks on Wall-street. In the wheat market corners are formed. Indeed, in all the great avenue of commerce such a thing is done from time to time. A man during the past week got up a corner in fish. These commercial corners are simply the centralisation of certain commodities in the hands of one or more persons, giving them power to regulate the sale and price. Politically speaking it is the rule of the small minority over a majority. Agreeable with this general understanding and mode of interpretation, you would easily understand me if I said that next week there would come a corner out of Vanderbilt or Jay Gould, or that there would be a corner in the wheat or fish markets. If we visited Washington and looked in upon the new Congress, and heard several new members speak, you would not be at a loss to know my meaning if I pointed out a person and said he is going to be a corner in this Congress. In our conversation we might

be led to canvass the question as to who will be the next President. Our conversation would be accounted intelligent if you said, It is my opinion that the next corner will come out of Ohio, and I said, No, the next will come out of New York State. Why should we be puzzled to interpret our text, then? The prophet says after a certain time that a corner will come out of Judah. Literally, he, no doubt, refers to Jacob's stone; secondarily, to the king or queen who will be upon Jacob's throne at that time; and primarily, to Jesus, whose throne and person is so grandly typified in David's throne and seed.

It is a fault to be deplored that we so habitually depart from the rules of common sense in our efforts of Bible interpretation. The Book is indeed an extraordinary one, but this should not tempt us to depart from the plain and practical rules which govern us in every-day life. A farmer's wife born and brought up in the country, receives a visit from some rich relatives. She sets to work to entertain them. She is specially anxious about her table, her whole skill is concentrated on cooking. She concludes that her city visitors want sweetmeats, cakes, pies, puddings, and fresh meat. She goes to work and provides these things. To her astonishment the cakes and puddings are a failure, the meat is not nicely done. She is fretted because of the failure. Her visitors are not over-pleased, because these very things which the good housewife gave them they get in the city so much better. The good woman has set aside the wisdom of experience. She was guilty of trying to provide extras where she wasn't extra, and to be superior at the point where she was most inferior. Had she taken advantage of her wealth of experience, and given them a boiled dinner, or ham and eggs, and such things she was accustomed to, then success would have crowned her efforts. The city visitors would have been delighted. There is a philosophy in presenting our strongest points over against the weakest of others. Her wealthy city visitors were strong in experience on the line

of cakes and fresh beef, but not on country pudding, boiled dinner, and ham and eggs. These things are good to the visitors because they are fresh and sweet, and done up better than they are accustomed to get them. Just so do some people err when they read and interpret the Bible ; they assume some extra method and forego the experience of practical life.

Remembering that the Hebrews had an extraordinary stone in their midst, then all figurative, typical, and historical references to the same can be readily understood. Take the *figurative* idea of a *corner*, always bearing in mind, whether considering the natural or figurative, that something pre-eminent, great, and distinguished is meant. When a building is properly oriented—that is, when its four sides face East, West, South, and North—you have four corners. These corners are not of equal interest or importance. The North-east is *the corner* ; and why so? you ask. We answer, because it is the point where two heavenly forces meet, and being of equal strength neutralise one the other, hence this point is the weakest and strongest. Here, however, is the point of rest, the only quiet point in the building. It is the perfect point. Here light and darkness meet, the light of the East and the brooding darkness of the North. The sun exercises a powerful influence on the earth. It draws it towards it. In an orchard or forest the East may be detected from the direction the trees mostly lean ; for naturally they lean to the East. In this is visible a part of the attractive power of the sun. But from the pole point of the heavens there comes a great force which vibrates through all matter, magnetising every atom of earth. The sun force and pole force meet and neutralise each other at the North-east corner. In this scientific fact we have the long-continued system of *corner-stone laying*. This stone is generally larger than the rest. It is a stay to the building. Laying hold of two angles in the wall it links them together in itself. It consumes all the vibrating and

disjointing influence coming from the sun and pole. A building not properly compassed will crack in the joints and fall to pieces sooner than one that is. Because the Great Pyramid of Egypt was carefully oriented it has kept through thousands of years compact, although it rose to the height of 486 feet. The higher a building goes the more it is exposed in this matter.

I presume I have some Freemasons here. If so, you will remember that as an Entered Apprentice you were conducted at one time to the North-east corner. You stood there, masonically, an upright man, and received instruction. But if I were to ask why you were placed in that corner, in preference to the other, perhaps not every one could answer me why a candidate in search of light is taken to the darkest corner of the lodge. From what we have said, I think you will see the philosophy of the act. This is the perfect point, the perfect point of beginning—a point answering suitably to the Apprentice Degree. I have taken the liberty to answer in part for you, knowing that it is no new thing that an Entered Apprentice should have a sponsor voice in his behalf. Another part of corner-stone laying is not so scientifically related. I refer to the custom of putting something under the stone. The origin of this rite is rather curious. The ancients believed that where the body was, there would the spirit linger. While in this enlightened age many of us pooh-pooh such an idea, yet withal we sometimes have faint touches of such a faith, when we pass a lonely graveyard in the dark, or when left alone in a room with a dead body. From this conviction it came to pass that in laying the corner-stone of some temple, the king would slay his eldest son, and put the corpse under it, with the impression that the spirit would guard the temple and keep foul spirits away. In course of time, for further security, they added to this crime the slaying of the youngest son, writing his name on the top stone with his blood,

taking out the eyes and putting them thereon. Referring to the building of Jericho, "Joshua adjured them at that time, saying, Cursed be the man before the Lord that riseth up and buildeth this city, Jericho; he shall (may) lay the *foundation* thereof in his *first-born*, and in his *youngest son* shall (may) he set up the gates of it" (Josh. vi. 26). With all this precaution it would not stand. A long time after this a man took a *cherem*, a sacred oath (like the laws of the Medes and Persians, or like the vow Jephthah took), that he would build Jericho. "In his days did Hiel the Bethelite build Jericho; he laid the *foundation* thereof in *Abiram* his *first-born*, and set up the gates thereof in his *youngest son Segub*, according to the word of the Lord, which He spake by Joshua, the son of Nun" (1 Kings xvi. 34). Referring to this custom, and spiritualising the same for Christ and His holy temple of living stones, Zechariah iii. 9 says: "For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts." Having a knowledge of the customs and ideas of the ancients, and of the literal facts, we need not blunder very seriously in reading and expounding the Scriptures.

Out of Judah was to come forth a corner. How will this be fulfilled? We answer, beautifully. If we take it to mean a corner-stone, why, that stone of stones is owned by Queen Victoria, and the Queen is of David, as we have proved to you before, and David was of Judah. If it refers to a chief, or ruler, literally, it is equally answerable by saying that England's throne will prepare the way for the opening up of Palestine, and the rulers on that throne will lead the Jews back to their own land. As a corner, or corner-stone, the Jews are now, and must in the future, build politically upon the English throne for their return. Mind you, it is not out of Israel such a corner was to come, but out of Judah. The Saxon race are Israel, but their Sovereign is of Judah, and the

sovereignty really owns the stone. If you take this corner in a spiritual sense, then it follows that Jesus, our blessed Saviour, should be of Judah. It is evident, says Paul, that our Lord came of Judah. Christ is indeed emphatically in the corner; He is the real King, the real stone. As in the corner-stone the forces meet, so in Him meet heaven and earth. He is the perfect One. Being like Him we become perfect, we are at peace. His eyes are seven, perfect, on the stone of Zion. His name is engraved on this stone in blood. He is the copestone. The top stone of the Lord's witness, the Pyramid of Egypt, was a pyramid itself; it completed all the rest, so Christ completed us. You will see at once how important a witness the old ragged stone is. How necessary it was that it should journey with the royal seed and the throne of David! It was necessary that the people should not own it; so it is a royal stone on which the Sovereigns of Judah from David to Victoria have been crowned.

"Out of Him the nail." This word *nail* in Hebrew is *Yatad*, and means *accommodation*, *strength*, or *security*. The teaching of the text literally is that out of Judah will come accommodation, strength and security for Israel and the world. A nail, or pin, which is the same thing, was of great service in an Eastern house. Very often the rooms were only made of heavy curtains which hung upon the nail or wooden pin in the wall. In this sense they were accommodating; the people could hang things upon them. Again, a nail was driven in for strength and security. At the time of a feast, increased accommodation was needed; a wedding for instance. The master of the assembly would drive in more nails; understanding his business he would drive them where they would be safe and strong. So, says the preacher, "The words of the wise are as goads, and as nails fastened by the masters of assemblies" (Eccl. xii. 11). And in Ezra ix. 8 we read: "And now for a little space grace hath been shewed from the Lord our God, to leave us a

remnant to escape, and to give us a nail in His holy place.' Here it means an accommodation and a secure abode or place of worship. Speaking of Eliakim, Isaiah xxii. 23 says: "And I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house." From these passages you see the figurative use of the word nail. Turn to the English throne, and figuratively and naturally it will respond. That throne has been an accommodation to the world in liberty and commerce. Italy and the Pope would have been supreme to-day had it not been for this throne. It has been glorious security and strength, say what you like and hate it what you choose. And more and more will this strength and security have to appear as the years roll on.

"Out of Him the battle-bow." This word bow in Hebrew is *Ekeshat*, and means *defence*, or *help*. A bow in those early days was a thing of defence. Thus will England's throne have to open up Palestine, help the Jews to return and protect them. This is her God-appointed work, hence God will give her the land, Palestine, and by permitting other nations to be embroiled give her also the opportunity to settle it.

"Out of Him every oppressor together." Looking at this statement in the light of history, we shall find it to have been fulfilled in a remarkable manner. What tyrant kings and rulers they have been! For although from them was to come so much good, yet with others they were to be oppressors. And England looked at to-day, wide of providential intention, is one of the most exacting and tyrannical governments on the face of the earth; not so much in herself, but in her conquest and rule over other people. Her desire is her will, and that is her way, and no matter how Russia complains, or Germany grumbles, she seems to ride rough-shod over all. Some talk of her prestige being gone; that is all nonsense—they simply

mistake her improvement in discretion for waning courage. And we in this country, being, as we are, Manassehites, are stung to silence and shorn of the opportunity of criticising because of our shameful treatment of the poor Indians. Our opportunities and temptations to oppression have been few, because our country was large ; still, though few, we have not been slow to improve them. The years of Southern slavery, the hunting of Indians on the plains, and the late assault on the Chinese are facts that link us in kinship to Judah and Israel. If we apply this spiritually, it must be as Paul says : “ Who is it that condemneth ? it is Christ who has risen from the dead.” Jesus will indeed be an oppressive witness against us should we neglect His offers of grace and pardon. Remember what is written (Matt. xxi. 24) : “ And whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall it will grind him to powder.” Fall on Him in repentance that He fall not on you in judgment.



## X.

## MANASSEH AND COMMUNISM.

TIME OF THE MILLENNIUM—COMMUNISM OF THE GOSPEL—THE FUTURE SYSTEM OF GOVERNMENT—THE THREE HEADS OF ISRAEL AND JUDAH—AMERICA A TYPE OF THE MILLENNIAL GOVERNMENT—GROWTH OF SOCIALISM—TRUE RELATIONS OF EMPLOYER AND WORKER.

"This know also, that in the last days perilous times shall come."—2 Tim. iii. 1.

I TAKE it for granted that the last days spoken of in the text answer to the present times. These last days are the days that immediately precede the millennium. The exact time of the millennium no one can definitely fix. The best any one can reasonably do in this matter is to approximate the beginning of this glorious day. "For that day and hour knoweth no man ; no, not the angels of heaven," saith the Saviour to His disciples. But, though the day and hour are hid, the approach and nearness of such a time may be discerned and accurately known ; this the Saviour Himself taught the disciples. "And He spake to them a parable : Behold the fig tree and all the trees ; when they shoot forth ye see and know of your own selves that Summer is now nigh at hand. *So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand*" (Luke xxi. 29). The generation which the Saviour was then addressing would not pass away before all these things began their fulfilling. The very seeds of the millennium was then being planted ; the spirit and laws were being imparted and enacted that would shape the destiny of nations and ultimate in a regenerated earth and millennium

day. Heaven and earth might pass away rather than that these words spoken by the Saviour should fail of their fulfilment.

At the day of Pentecost the first fruits of these seeds and expression of spirit and manifestation of laws were all made to appear by a special and supernatural power of the Holy Spirit. "And when they had prayed, the place was shaken where they had assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed were his own; but they had all things common, and with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither were there any among them that lacked, for as many as were possessors of land or houses, sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need" (Acts iv. 31). In science, plants have been produced from seeds in a few hours, by means of extraordinary agencies, and forces of electricity, and a combination of needful gases, so that a plant has been produced in a few hours that ordinarily takes several weeks. Crystals that ask centuries in which to mature by the laws of nature, are produced in a few moments by the art of chemistry. We have a factory in Brooklyn here which makes an artificial stone—the coignet—which is quite generally used for the fronts of first-class houses. This stone is said to be equal to any natural stone, and much superior in many points, because it can, in the making, be moulded to any design and shape. The natural stone is the growth of years; this is only the product of a few hours.

To understand the intent and signs of the day of Pentecost, we must remember that while they were supernatural they were

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at the same time natural. Science and art in the things referred to do not despise the laws of nature, but quicken them, and speed them in their results. So the extraordinary outpouring of the Holy Spirit at Pentecost did not override or destroy laws, but hastened them to their sequence. If ever again the world shall possess the same measure and power of the Divine presence, either by a sudden outpouring or the slow accumulation of ages, then again we will have the same manifestation, the same spirit, the same laws, the same charity, the same brotherly love, the same Communistic state of society. For the doctrines of Christ and the love of Christ could have none other effect. It is as plain to me as noonday, that if we deny the doctrines of Christ and be void of His love, then we cannot establish a Commune that will stand or be just. The love-power of the father and mother provide better for the children than any and all laws could make them. Let the human family become one in Christ, having His Spirit, being children of one Heavenly Father, then the same operative force of love will constrain men to mind the things of each other, to help each other, to provide one for another, as competence and need agree.

The day of Pentecost was a typical beginning of a grand end. It was in miniature what the world will be in its ripened fulness; it was an exhibition and production of that power of the Gospel; it revealed the power, and showed what the Gospel could make men be and do. They had all things common, and that common was plenty and good; so it will be in the millennium coming. They were all of one mind; so it will be again. There were strangers from many countries, of many languages, yet they were of one tongue, and one consent; so it will be again. After the battle of Armageddon, God promises to "turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent" (Zeph. iii. 9). The promises of a regaling plenty are time upon time repeated by the prophets. After this battle, and the

gathering of Israel and Judah, there is to be no more famine. Increase in the stall, orchard, and field, are specially characteristic of those days. "They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock and of the herd; and their souls shall be as a watered garden, and they shall not sorrow any more at all. And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the Lord" (Jer. xxx. 12). What more could anyone ask than God promises for the days to come? People to be of one mind, one soul, one language, plenty and gladness, freedom and security in the fullest form. No famines, no pestilence, no wars; all men—that is, each head of a family—a landowner. The whole world will then be one vast Commune, having only one king, one throne, and he who reigns will reign in righteousness, chosen of Heaven, and guided by God. The United States, England, France, Prussia, Austria, Russia, and all nations, will confederate to this throne. In Washington there will be a president, also in London, and Paris, and Berlin, Moscow, and all of the great centres left. That the kingly power will be removed from each country, I do not mean to say; nor that these countries will have no rulers, or that such rulers will live in these cities; but I use these cities as standing for the countries. No doubt America will have another capital; one more central to the increased representation and enlarged territory. The English throne is the only throne that will be preserved, because it is a continuation of David's, and it will be moved from London; and in place of it and the king there will be a chair with a president in it, who will be elected by the people. For when God does the great things promised, or "that good thing I have promised"; thus saith the Lord, as the prophet says, "I will restore thy judges as at the first, and thy councillors as at the beginning" (Isa. i. 26). Ranks and titles will be done away. The

privileged nobility in every country will be reduced to the rank and level of the establishment of a Republic. At that time "their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him (the king) to draw near, and he shall approach unto Me; for who is this that engageth his heart to approach unto Me? saith the Lord" (Jer. xxx. 21).

It is on this line of thought we may see the Divine intention in His promise to Manasseh. For I am one of those who believe in the promises made to Abraham, Isaac, Jacob, and his sons, and their posterity. I believe both in the spiritual and in the temporal portion of those promises; neither do I wish to eclipse the temporal by the spiritual, nor the spiritual by the temporal. Old Jacob blessed Manasseh as well as Ephraim. He said that Manasseh should become a people, and he also was to be great. Jacob said of Ephraim and Manasseh, that they were to grow into a multitude in the midst of the earth. Judah was selected as the head, on the spiritual line; from him was to come the greater Ruler, Christ. Reuben was naturally the heir on the temporal side, but he was cut off for unbecoming conduct, and his birthright privileges given over to Joseph's sons. "Now the sons of Reuben, the first-born of Israel (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel—and the genealogy is not to be reckoned after the birthright—for Judah prevailed above his brethren, and of him came the Chief Ruler, but the birthright was Joseph's)" (1 Chron. v. 1). The fact is plain; there are three heads. Judah's is on the throne of David, and the throne of Christ, for of Him is the chief ruler in heaven and earth. Ephraim, as one of the sons of Joseph was to be a head—namely, of a nation peculiarly his own and a company of nations. Manasseh was to be a great people also. The headships I find just as foretold by the old patriarch. Judah is chief ruler on the throne of England,

as Victoria is of the Tribe of Judah by the flesh. On the spiritual side of Judah's headship Jesus Christ is in heaven head over all, for all power is His in earth and in heaven. Ephraim I find to be a nation in England, and a company of nations in her colonies. Manasseh I find to be a great people in the United States. These Two Tribes were to dwell together in their island home. There they were to renew their strength and multiply; the place was to become too small for them, hence Manasseh will leave and become a distinct people; then after he has left, the people shall multiply, so as to again ask for room to dwell; thus shall Ephraim begin to colonise. "For thy waste and desolate places, and the land of thy destruction, shall even now be too narrow, by reason of the inhabitants, and they that swallow thee up shall be far away. The *children which thou shalt have, after thou hast lost the other*, shall say again in thine ear, The place is too strait for me: give place to me that I may dwell" (Isa. xlix. 19, 20). Ephraim stands for the Ten Tribes, but Manasseh represents himself. The Tribes first fought their way to Britain, and destroyed the early Britons. The people who had oppressed them they left behind in the East, hence it was called the land of their destruction, and they that once swallowed them up were then far away.

America has a grand commission, a glorious work to perform, and victory will perch upon the banner of Manasseh at last. She will, as "the daughter of My dispersed," carry a noble offering unto the Lord of hosts. But for us and our children much remains to be done. We have much to learn and unlearn. We especially need to know our providential place and function.

The United States are God's great providential stomach in which He intends to eat up much of the past. As the fleshy stomach performs the office of digesting the mixture of foods and drinks, and making one body from the whole, so Providence intends that this country shall digest the conflict of ages.

Into this stomach shall be poured all the climatic races of men—the black, red, olive, and white—and they are to become one—*E Pluribus Unum*. They are to become one politically, religiously, and socially, as guided by an intelligent instinct. It was hard for us to digest the black man—it gave the country a terrible and agonising fit of dyspepsia; but, thank Heaven! he was eaten, swallowed, digested, and incorporated into the body of the brotherhood of man in God. Now the Chinaman is given us to eat; he, too, is tough, and sticks in the throats of some, but he will be digested in due time; and so with the poor Indian. It is the special providence of this country that all men, of every country, race, and colour, may dwell together in peace and harmony, and on this grand, small scale, give to the world a type of the millennial day—how, by separate States with one head, chosen from the people, and amenable to the people, a country can be ruled. Seeing the end and design of Providence in our very existence, let us not flinch from duty, or turn aside from fear. Let us remember these are the last days, or troublesome times. The few verses following the text will give you some idea of the next few years to come. Nineteen virtues eradicated out of a majority of society, and as many opposing vices installed in their place—for if the light is gone we have darkness left.

The signs of a fierce struggle are visible in our national sky, and of a fearful upturning of the foundations of society. A storm is brewing that will burst upon us ere long. We need not be gifted with a prophetic mind to descry some things that are ahead. We see that Communism in France means an equalisation of property—that the government own all, and the people be the government. The Chartism of England means very nearly the same. The English Government have already conformed to this principle in some measures. They have possessed themselves of the telegraph, and very largely of the railways; in such cases the profits go to the people. In

Germany, however, Communism is called Socialism, and it means the abrogation of the marriage relation—society put on a level, socially. In that respect they are like the Oneida community in this State.

Communism is at present the farthest advanced in Germany. It is looming up, as I forewarned you some few years ago. In 1860 it could hardly be said to have an existence, but at the last election one-tenth of the votes cast were Socialistic. They are both bold and strong in the Reichstag. The following quotation will show you something of its spirit—taken from a speech of Herr Hasselmann, a leading Socialist:—

LONDON, October 11.

A Berlin dispatch to the *Times* says: "In the Reichstag yesterday, during the debate on the Anti-Socialist Bill, Herr Hasselmann, a well-known Socialist agitator, made a violent, though clever, speech, beginning and ending with threats of violence and bloodshed, as results of repressive legislation. He said that the people would hold those responsible for the bloodshed who helped to frame and carry the Bill. In concluding his speech, Herr Hasselmann declared that if the pacific endeavours of Socialism were repressed, the day would come, when the Socialists would take up arms and fight against their tyrants. The President of the Reichstag interrupted Herr Hasselmann, called him to order, and said that the speech was an incitement to rebellion. Herr Hasselmann repeated his words, and was again called to order, amid loud and indignant protests. He went on to say; 'I am not personally in favour of revolution. I prefer pacific means; but if we are forced to fight we shall know how to fight, and I shall be proud to lay my life on the field of honour. Let Prince Bismarck remember the 18th of March, 1848.'"

The ladies have taken hold of it there. In the Spring of this



year the lady Socialists of Berlin held a conference of some 1,200 representatives. Frau Hahn was chosen chairwoman. One of the members of the national legislature, Herr Most, made a speech, which was revolutionary in its aims, and appeals against the sacred relations of society and the Church. In Paris, a short time ago, as many as 100,000 persons followed, in funeral march, one of their order to the grave. And in Berlin, when Augustus Heinsch was buried, 10,000 persons were in the procession; and he was buried in a cemetery over whose gate was written, "There is no hereafter, and no meeting again."

The Nihilists of Russia seek to level property and society socially, and do away with religion altogether. This society is at once the weakness and dread of Russia. Its strength is seen when a jury refuses to convict Vera Sassulitch, who assassinated Gen. Trepoff. The internationalism of Italy seeks to federate all these societies together, and form a state of government and society agreeable to their desires, which is to take possession of the world. Seeing what Communism, under different names is abroad, we surely are not incurious of its aims and conditions, in our own land. In the United States it is yet in its infancy, and it is an uncertain quantity, still it is here, and is fed from importation and contagion. Outwardly, it is heterogeneous, but really, when carefully analysed, it is homogeneous. By all fair reasoning, this country ought to be as unfriendly and destructive to Communism, as taught abroad, as Ireland is to venomous reptiles. But it is not with what ought to have been we must deal, but with what actually is. It is patent to every serious observer that every shade of Communism, as taught abroad, has a standing and representation here. Of communes of a religious character we have more than all the world put together; yet only one was started by an American—namely, the Oneida Commune, by Mr. Noyes; the Amanites, Harmonists, Separatists, Shakers, Perfectionists, Icarians, and many others, as described by Charles Nordhoff, in his work, entitled "The

Communitistic Societies of the United States." Why should this country be unfriendly to Communism? because here the very liberty claimed and sought after by such societies is enjoyed.

A Socialistic picnic was held in Ridgewood Park on Sunday, under the patronage of the Socialistic labour party at Brooklyn. This irreverence and Sabbath-breaking is a bad feature of American Communism. Working men have nought to gain, but much to lose, by doing anything to lessen the power of Christianity in the land. True, there are many needful reforms to be brought about; yet capital and labour will have to understand each other better, and take each other into a more intimate relation. Our Government has been very imprudent and improvident in creating monopolies and wasting the heritage of the people's land. We cannot expect a railway to pay which cost eighty million dollars, when the stockholders double that amount—that is, water their stock one half, and then expect seven per cent. interest on one hundred and sixty million dollars. And because their profits in hard times won't pay that interest, they fall upon the working man, and lower his wages. True, again, many bought these stocks at advanced prices; still it is no reason why the working man should be made to pay. I presume there is hardly a railway in the country but what would pay interest upon the *bonâ fide* investments. To adjust the accumulated grievances of the past is going to tax the best talent in the country, and the best and wisest legislation. We need the most vigorous and prompt attention to the education of the young, and the boldest, and yet most loving, efforts of the Church. Manasseh is going to be severely tried by political factions, monopolists, and Communitistic elements. Let us prepare for the day, and be found on the Lord's side—especially you who are of the working classes. In God you have a true friend; in His religion, the true spirit and principles of a world-wide commune.

## XI.

IDENTIFICATION AND REV. HENRY WARD  
BEECHER.

DR. WILD ON H. W. BEECHER—"A LITTLE RIVER IN MID-OCEAN"—WHAT THE SCRIPTURES TEACH OF THE LOST TRIBES AND THEIR WHEREABOUTS—HERODOTUS, DIODORUS, JOSEPHUS, AND MANY OTHER HISTORIANS *VERSUS* MR. BEECHER—THE SCATTERING AND GATHERING OF ISRAEL—A FLIPPANT REMARK AND "TOSS OF THE HEAD" NO ARGUMENT—FAIR DISCUSSION—THE BIBLE THE AUTHORITY AND NO MAN:

"Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."—Jer. xxxi. 10.

So declares the prophet Jeremiah in the name of the Lord of hosts—namely, that the Lord who *scattered* Israel will also *gather* him. My esteemed neighbour, Rev. Henry Ward Beecher, believes in the scattering part of the text, but not in the gathering. A short time back he said in his pulpit: "Some folks are troubling themselves in hunting for the Ten Lost Tribes; they might as well hunt for a little river in mid-ocean." This statement several have informed me of by letters, and three persons by personal interview. Each and all desire to know what I think of it. In answer I may say that I think Mr. Beecher is mistaken, and that I prefer the statement of Jeremiah to his. Many ministers are ready to deny, but denial is not sufficient. They pooh-pooh the idea of the Ten Tribes ever being found, evidently under the impression that the idea is only man-begotten and not taught in the Bible. They err on the same plan that the Sadducees of old did with respect to a future life. The Sadducees did not think that the books of

Moses, which they had accepted as authoritative, taught a future existence. The Saviour said to them: "Ye do err, not knowing the Scriptures nor the power of God." Mr. Beecher and many others err for the very same reason the Sadducees did. This whole sermon I could make up easily of quotations from the Bible proving that Israel, or the Ten Lost Tribes, are to be gathered together again; in fact, the statements of their gathering are more numerous than of their scattering. Nearly everybody believes the Tribes to be scattered and lost, so I will not take up your time with proving what is so generally accepted. Bible truths are often halved; one part being accepted freely, and the other half rejected. The body returns to the earth from whence it came; few disbelieve this; but the same authority says the spirit returns unto God who gave it. This many find hard to receive, although these two facts are equally set forth in the Bible, yet many separate them, believing one and rejecting the other; so many believe in the Lost Tribes, but do not believe in the found Tribes; still the same good Book that teaches one fact teaches the other.

The same rule holds good with respect to the Jews. Who will deny but that they have been scattered and persecuted, as foretold by the prophets? No one ventures to spiritualise the Jews or their past and present history, but hundreds of ministers are not ashamed to spiritualise them and their blessings in the future. Judah, with them, is literal in the past, and spiritual in the future; scattered materially, gathered spiritually. The Palestine they left and were driven out of is a real earthly land, but the Palestine to which they are to be restored is a spiritual land. Can anything be more unfair? What to such ministers are the sayings of the prophets but unmeaning utterances? Take the following as a sample: "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 I have given as an inheritance to your fathers."

The prophet Hosea, in the first chapter, foretold the scattered, and merciless, and forsaken condition of Israel, and the rejection and casting off of Judah for a time. His daughter, Lo-ruhamah, was a sign of scattered Israel. His son, Lo-ammi, was a sign of Judah, which were to be rejected from being the people of God. But he says in the tenth and eleventh verses: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not My people; there it shall be said unto them, Ye are the sons of the living God." Then, after they are once recognised, Israel will cease to be Lo-ruhamah, and become Ruhamah, which means having obtained mercy, and will say unto their brethren of the Jews, Ammi—that is, My people. They will see themselves to be of the same family, as brother and sister, and they will become friends, as the direct descendants of Abraham, and heirs of the patriarchal promises. "Then shall the *children of Judah* and the *children of Israel* be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel"—that is, the day of their return to the land of Palestine. Jehovah declared that He would sow Israel among the nations of the earth. This all admit has been done. But He says also: "I will sow her (Israel) unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which are not My people, Thou art My people; and they shall say, Thou art my God" (Hos. ii. 23). The same idea is expressed by Zechariah x. 6: "And I will strengthen the House of Judah, and I will save the House of Joseph, (that is, Israel), and I will bring them again to place them, for I have mercy upon them; *and they shall be as though I had not cast them off*; for I am the Lord their God, and will hear them. I will hiss for them and gather them, for I have redeemed them, and they shall increase as they have in-

creased. And I will sow them among the people; and they shall remember Me in far countries, *and they shall live with their children*, and turn again."

In a few years Mr. Beecher and others will see this matter in a different light. They will discern the difference between the House of Israel, and the Ten Lost Tribes as they are known, and the House of Judah, or the Jews of our day. Once a man can get into his head this God-revealed distinction, the Bible, and Providence, and national history will be viewed in a new light. But though these two Houses are so very different, especially from the time they divided under Rehoboam and became two separate nations, not one minister in a thousand believes in a difference. The House of Israel's first king was Jeroboam. This House had some nineteen kings, and existed some 250 years, and then were carried captive about 725 years before Christ. "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria. For the children of Israel walked in all the sins of Jeroboam which he did, until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria unto this day" (2 Kings xvii. 23). The House of Judah was carried captive some 135 years later, remaining in Babylon for seventy years, then they returned, and remained in one form and another till the year 70, when the Romans took Jerusalem from them and they fell by the sword, and were driven away into all countries, and Jerusalem was left to be trodden under foot of the Gentiles. But, thank Heaven, the treading is not to continue for ever, only "until the times of the Gentiles be fulfilled" (Luke xxi. 24). The ceasing of the treading down of Jerusalem by the Gentiles corresponds to the discovery of the Ten Tribes. This discovery will be among themselves first, by their own partial blindness being removed. This point Paul makes very clear. "For I would not,

brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; *that blindness in part is happened to Israel, until the fulness of the Gentiles be come in*" (Rom. xi. 25). We must remember that Paul was an Israelite, and from the chapter quoted, he is by inspiration treating on the very subject we are now expounding. Hear him speak, friend Beecher. "I say, then, hath God cast away His people? God forbid! For I am an Israelite, of the seed of Abraham, of the Tribe of Benjamin. God hath not cast away His people whom He foreknew." With little discernment any one can see that there are three parties in Paul's argument. *First*, there is the good olive, which is Israel, who in Benjamin had received Christ, while the Jews had rejected Him. "Christ came to His own and they received Him not." Who were His own? We answer, the Jews. "For it is evident that our Lord sprang out of Judah" (Heb. vii. 14). Who received Him? We answer, Israel in Benjamin. The *second* party spoken of is the natural branches—namely, the Jews who had been broken off. Why were they broken off? Paul says because of unbelief. And more, he says that by faith they may yet be grafted in, or on again. The *third* party is the wild olive, which any one can see is none other than the Gentiles. In this good olive, the Gentiles, *who are wild-by-nature olives*, and the *natural-branch-unbelieving olives*, the Jews, may be, and are being now, grafted. May I not then ask Mr. Beecher, and all of like views, how can the Gentiles and Jews be grafted on to the good olive Israel if Israel is lost beyond recovery? And isn't it rather queer that men can believe in the broken off branches, the Jews, and the wild olives, the Gentiles, and not believe in the good and natural olives, the Israelites, or Ten Lost Tribes? The few and disbelieving Jews who compose the Two Tribes, as they and everybody else admit, are in existence, known and believed in as a positive fact, numbering upwards of 9,000,000 in all the world. But the *Ten Tribes*,

who were to be as numerous as the sand of the sea, which cannot be measured or numbered, and were to be divorced from the Mosaic law and accept Jesus, they, forsooth! are lost for ever. "You might as well search for a little brook-stream in mid-ocean as try to find them."

So, according to these brave objectors, Two Tribes may live and be known to the tune of about 9,000,000, but the Ten Tribes, to whom the promises of fruitfulness were made, are to be so few that they can never be found or known, although the children of the divorced mother were to be far more numerous than they of the wife, Judah, says the prophet. This people that are lost beyond finding are the very people God chose for Himself. He calls them "His servants," "His witnesses," "His chosen," "His inheritance," "His people," and many such endearing and special names. Jesus said of Himself, knowing His rejection of the Jews, "I have other sheep which are not of this fold." Again, in another place He said, "I am not sent but unto the lost sheep of the House of Israel." In commissioning His disciples He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go *rather* to the lost sheep of the House of Israel" (Matt. x. 6). The Saviour on one occasion reproved the Pharisees, and He told them that the time would come when they would seek Him, but would not find Him. "Then said the Jews among themselves, Whither will He go, that we shall not find Him? Will He go unto the dispersed among the Gentiles?" (John vii. 35). Peter addressed his epistle to these scattered ones in Pontus, Galatia, Cappadocia, Bithynia, and Asia. And James sent his to the Twelve Tribes which were scattered abroad. The Scriptures tally with history in recognising the fact that the Ten Tribes never returned to Palestine after their captivity. In Central Asia they were located, and for about 800 years they are known, as you see, by many Scriptural references. The prophets knew



they were there, Christ and the disciples knew, and the historians, Herodotus, Strabo, Diodorus, Homer, Ptolemy, Pliny, and Josephus refer to them, and many others. It is after this they were to be lost to men, but not to God, that the grand purposes of Providence might be accomplished. The promises made to the patriarchs, both temporal and spiritual, *I believe*, and so I accept both a spiritual and a material Israel, a spiritual and a material kingdom, a spiritual and a material throne.

Identity, survival, and supremacy are pledged of Israel, or the Lost Ten Tribes, without a doubt. As soon may heaven and earth pass away than that they should be permanently lost. Let me quote one passage as a sample of the many on this point: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name; If those ordinances depart from before Me, saith the Lord, *then the seed of Israel* also shall cease from being a nation before Me for ever" (Jer. xxxi. 35). Language of assurance could not be stronger. As a nation they will naturally have a country, a people, a government, a throne, and a ruler, and because they are chosen to be God's executive, and they are to be numerous and powerful, it reasonably follows that they will not be as a little river in mid-ocean. I will take the liberty to quote from the eighteenth page of my new book, "The Lost Ten Tribes of Israel and 1882," and present to you a few of the distinguishing features that are to characterise Israel, and so bring them to light: "1. They were to be *lost*. 2. They were to be *divorced* from the Mosaic law. 3. They were to lose their *name*. 4. They were to lose their *language*. 5. They were to *possess* the isles of the sea, coasts of the earth, waste and desolate places; to inherit the portion of the Gentiles, their seed, lands, and cities. 6. They are to be great and successful *colonisers*. 7. Before them other people

are to *die out*. 8. They are to be a *head* nation. 9. To be a *company* of nations. 10. To be great in war, on land and sea. 11. To be famous as *lenders* of money. 12. To have a *monarchy*. 13. To be *keepers* of the Sabbath. 14. To have David's *throne* and seed ruling over them. 15. They are to *possess* Palestine, and invite their brethren of Judah to return. And I might repeat some sixty positive marks and distinctions setting forth Israel, and yet men wilfully persist in confounding them with the Jews, or else looking for this great and favoured people of the Lord among the lowest of human kind, Indians, Africans, and so on. And some, like Mr. Beecher, think they are clean gone for ever. But, guided by the prophets and history, Mr. Beecher ought to read Isa. lxi. 9, and believe it. Let me give it you: "And their seed shall be known among the Gentiles, and their offspring among the people; *all that see them shall acknowledge them*, that they are the seed which the Lord hath blessed." I now call upon Mr. Beecher, and all my brethren to acknowledge the seed whom God hath chosen and called His own.

Some argue that the Ten Tribes went back with the Jews from the Babylonian captivity. This is not sustained by history, Scriptures, or common sense. The prophets Ezra and Nehemiah do not say they did. The only part of Israel that returned to Palestine at that time was Benjamin. The Ten Tribes could not then have returned, because when Israel and Judah return, they are to have one head and one king. The Jews never had a king after that return. There cannot be a third return. But God does say that He will set "His hand again *the second time to recover* the remnant of His people which shall be left" in the several parts of the earth. "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. xi. 11). This great gathering is to be on a line of deliverance of the whole people, like as

from Egypt, as the prophet shows. The first deliverance was but a type of the one to come. After the second deliverance is accomplished and passed, and the throne and people are once again settled in the land of their fathers, then they will commemorate it, as we do our glorious Fourth of July. Hear what the prophet says: "In his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby He shall be called, the Lord our Righteousness. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt, *but, The Lord liveth, which brought up and which led the seed of the House of Israel out of the North country, and from all countries whither I had driven them, and they shall dwell in their own land*" (Jer. xxiii. 6). Now it is plain that the Babylonian captivity could not be the second recovery, because it was only partial in number, and they were not then scattered in all countries. They were not a specially good people after they returned. They were too few in number to make an apt comparison. Again, we know that couldn't be the second deliverance, because, *first*, they are to have a king after their return; *second*, they are to be one nation. The two sticks spoken of by Ezekiel (chapter xxxvii.) are to become one:—"And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and bring them into their own land. And I will make them *one nation* in the land upon the mountains of Israel, and *one king* shall be king to them all; and they shall be *no more two nations, neither shall they be divided into two kingdoms* any more." In the *third* place, they are never to be pulled up any more: "And I will bring again the captivity of My people Israel, and they shall build the waste cities and inhabit them; and they shall plant vine-

yards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their own land, and they shall no more be pulled up out of their own land which I have given them, saith the Lord thy God" (Amos ix. 14). The Jews were pulled up out of Palestine in the year 70, hence the second return has not yet taken place. In the *fourth* place, in the second return Israel and Judah are to be joined together in unending friendship and political union. In the *fifth* place, after this Israel and Judah are to be at peace with each other. In the *sixth* place, the prophet Zechariah wrote his prophecies after the Jews returned from Babylon, and he speaks of Israel as then scattered. "But they shall be as though I had not cast them off; for I am the Lord their God, and will hear them" (Zech. x. 6). Thus it is as clear as noonday that Israel has yet to return, as well as Judah. Israel being very numerous, only a portion of them can go. The rate stated by Jer. iii. 14 is one of a city and two of a family. Of course Palestine wouldn't hold all the seed of Israel—this vast people that my friend Beecher and others cannot see—for this reason, only a remnant of them will return, but the Jews will return so generally that all may be said to have gone. "The remnant shall return, even the remnant of Jacob, unto the mighty God. For though Thy people Israel be as the sand of the sea, yet a remnant of them shall return. The consumption decreed shall overflow with righteousness" (Isa. x. 20). And thus, my dear friends, I might go on quoting passage after passage, but enough for once. This subject is so plainly taught in the Bible that you don't have to hunt for passages, or twist or misapply them when found. If Mr. Beecher, or any other man, can answer this sermon, why, let them do so. I don't want it answered by a toss of the head and a laughing denial, but a fair, square answer. And if they cannot answer it, why, say so. I am inclined to think that my friend Beecher will, after this, if he shall read, be able to see who the Israelites are.

## XII.

## KING, PEOPLE, AND GOD ONE.

MODERN SCIENCE TO BE EXCELLED BY THE URIM AND THUMMIM—A  
THREE-FOLD CORN—SOLUTION OF COMMUNISM—TRUE PRINCIPLE  
OF TAXATION—HOW MACHINERY BENEFITS MANKIND—THE GLOOMY  
PAST AND THE CHEERING FUTURE.

“In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them, at that day shall be as David; and the House of David shall be as God, as the angel of the Lord before them.”  
—Zech. xii. 8.

THE word David in the text is used in a generic sense; just as we use the words king, emperor, or president; like as the Egyptian ruler was called Pharaoh. It is a title given in prophecy to the successor of David on the throne of David. At the time spoken of, a king will reign in righteousness; he will be firmly established upon his throne in Jerusalem, with most of the nations of the earth federated to it. Being in the heavenly line of kings, he will be emphatically a king by Divine right; a successor of David and a forerunner and type of Christ, “Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute justice and judgment in the earth” (Jer. xxiii. 5). This king will be instructed and guided by heavenly wisdom and light, like as in the kingdom of Israel and Judah in olden times. The ark of the covenant, and in it the Urim and Thummim, now buried in the ruins of Tara, in Ireland, or somewhere else, will be brought to view and used for sacred purposes. For this end these things were hid by the prophet Jeremiah from the greed and destruction of Nebuchadnezzar,

when he destroyed Jerusalem and despoiled the temple of its rich and precious furniture. In that day a new temple will have been built, as laid out by Ezekiel in the last chapters of his prophecies; and these Mosaic instruments and symbols of the Divine Presence will again be installed in their right place to fulfil the functions originally intended. They will constitute and be a phonograph far surpassing Prof. Edison's, and an agephone greatly exceeding that of Israel D. Jewett's, and a telemachon much in advance of Prof. C. W. Siemen's. Spiritualism, pure and undefiled, will then be an established fact; heaven and earth will be near each other, and God and man will be *en rapport*. The gleaming, visible majesty of the Divine Presence will again rest between the cherubim on the mercy-seat. The shekinah shall once more write, speak, and execute the will of Heaven on earth. That portion of the Lord's prayer in which we ask that the will of God may be done on earth as in heaven, will then be well-nigh answered.

In the text we learn that God, the king, and the people, are to be one, a three-fold cord. The king is to be to the people as the angel of the covenant, which led and defended the host of Israel and Judah through the wilderness. The poorest, nay, the feeblest among them, shall be equal to the king; equal rights and privileges accorded to all—as in the beloved Gospel of Jesus—"the rich and poor dwelt together, the Lord is the Maker of them all;" so at this time the king and people shall be equal. A commune is yet to be established that shall be as safe as it will be generous, and as generous as the needs of humanity. It will not take much to run a world, in labour or law, when every man becomes willing to assume his share. Ten thousand laws and ten thousand luxuries will then become obsolete. A person honestly disposed can easily keep the laws of this country, though he be ignorant of nine-tenths of them. The better a man is, the less are his claims, for he throws away all useless luxuries and extravagances; the more honest a man

is, the more does he retire laws; for of the many laws, few will ask aught at his hands.

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The marvellous progress in the arts and sciences, as indicated in modern inventions and appliances, is fast reducing labour to exercise, and toil to business. If the next fifty years be as fruitful in inventions as the past fifty, labour and toil will be reduced to a very low point. The coarser quality of toil, and the burden of labour will be entirely removed from muscle to steam, from brain to machinery. Man will be displaced by nature, that he again may become its lord—at least its servant—rather than its slave; as heretofore.

By means of machinery now one man in iron and steel work can produce as much as eighty did fifty years ago; in mining as much as fifty; in navigation and transportation, as much as one hundred and seventy-five; in sewing, as much as sixty; in shoemaking, as much as four hundred; in knitting, as much as two thousand; in weaving as much as three hundred; in printing, as much as five hundred; in farming, as much as seven. And so in every department there is an enormous displacement of human labour by the use of machinery. This improvement will continue until man's needs will be easily supplied. Then it will not be necessary to enslave the many to keep the few. Then rare things, and needed things, and precious things will become so plentiful and correspondingly cheap, that the poor will be able to have what now only the rich can get. Taxes will then be much less, and a better and wiser means of raising them will be adopted. Taxes will be light and thus things will be cheaper; hence the consumption greater. The little tax on which will raise more for the revenue than the much tax on the little. This problem the English Government solved a few years ago; taxes were decreased, and the revenue correspondingly increased. Then, for the first time, the English exchequer had a surplus of income over its

outgo. People will use more, and a better quality, if things are cheap. Everything we need wants to be produced so cheaply and plentifully that all can have that need, like corn and wheat in the Western States: a bushel of corn for ten cents, a bushel of wheat for twenty cents; then all may have bread. Charity would then have her binding bands loose; for to feed a destitute family would be no great sacrifice, with grain so cheap and plenty.

In concluding the discourse entitled "Eye to Eye," Dr. Wild says:—

Thank Heaven, the past is past, and the cheering present is our portion; and an inviting future. The prophet Isaiah declares that we are to see "eye to eye." You ask when we shall see "eye to eye." The prophet says when the Lord shall bring again Zion. What does bring again Zion mean? It means the return of the Jews and Israelites to Palestine. It is the time referred to by the prophet Hosea, when he says, "Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel."

The finding and identifying of the Lost Ten Tribes of Israel is the work set opposite this age. One truth pre-supposes another and consequently one truth must go before another. A man must learn his alphabet ere he can set up for a good reader; a man must be somewhat of a mathematician before he can become an astronomer. There is a time for our first set of teeth, and equally so for the second. There was to be a time for these Tribes to be out of sight, literally lost to themselves and others; and as surely there is to be a time when they are to be found.

It is the finding of them that will overwhelm the world with a conviction of God's faithfulness, wisdom, and love. His Word, and providence, and the condition of things, will be



a trinity of light, and this light be so clear and commanding that all men will see the will and purpose of heaven. "And their seed shall be known among the Gentiles and their offspring among the people; all that see them shall acknowledge them—that they are the seed which the Lord hath blessed" (Isa. lxi. 9). It is not the seed which He cursed—the Jews—but Israel whom He hath chosen; His inheritance that are to be found, known, and acknowledged. The Jews never have been lost; everybody admits that they are Jews.

The blessings and the work of the Church all hinge on the Identification of Israel. We are right abreast of it, and cannot move successfully except on this appointed line. The Church and ministers have long been praying and labouring that we might see eye to eye; the time, work, and condition preparatory to this glorious state they refuse to accept. They cannot much longer refuse, I think. Some ministers think I ought to be put down—that is, stopped from advocating this theory. The very effort they are making is only putting me up, and what is ten thousand times better, advancing this glorious cause. The New York *Independent* must give another call for volunteers to do this work. "Oh! for harmony!" cries one; "Oh! that we may all be united," says another. Such persons forget how and when the desire of their souls will be gratified. Hear the words of Zephaniah: "*For then* will I turn to the people a pure language, that they may call upon the name of the Lord, to serve Him *with one consent*."