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# **... The ... Restoration of Israel.**

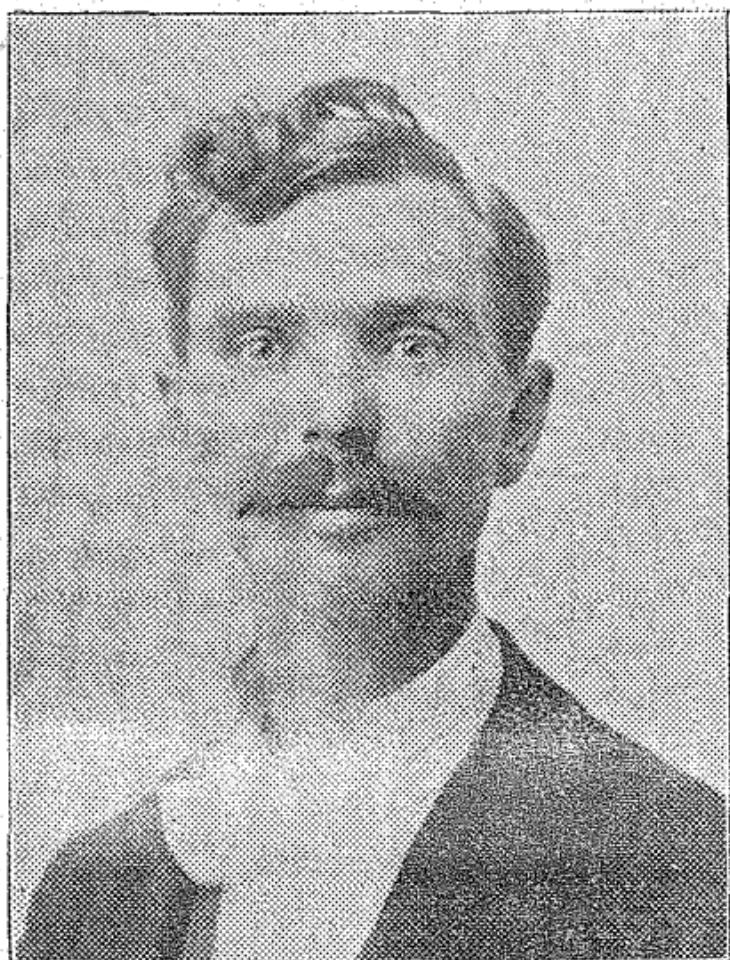
**BY ELDER S. W. L. SCOTT.**

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**ELDER S. W. L. SCOTT.**

## THE RESTORATION OF ISRAEL.

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BY ELDER S. W. L. SCOTT.

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I believe I have stood before hundreds of people in a public defense of this great latter day work, that is, the world, but I think I never felt so insignificant in my life as I do this morning. I wish to call your attention, however, to a statement of Scripture that has been struggling through the centuries for a fulfillment, and in connection with an imprecation that was invoked upon the heads of the people associated with Christ, eighteen hundred years ago. The imprecation will be found in the twenty-fifth verse of the twenty-seventh chapter of Matthew:

"Then answered all the people, and said, His blood be upon us, and our children."

A statement that was made by a class of people who had been the repository of the oracles of God, and to whom had been committed the covenants, the adoption, the glory and the protection of the Almighty. The occasion was with reference to the death-warrant of Jesus Christ, the king of the Jews, and it always has appeared somewhat singular to my mind, that this statement should have come from the lips of a people that were tributary to the same power which should crucify the one sent to liberate them—Jesus the Christ when he came as their king, and to whom all the prophecies pointed. But it seems to be the usual disposition of the human family (as regards this thought); they are about as unchangeable (at their best estate, as humanity) as any other unchangeable that you can conceive of. And while my mind dwells

upon this subject this morning, I believe that the restoration of the people that made use of these words, and the resurrection of their land from the dead, are among the chief themes and topics of the great latter day work in which we all stand engaged and interested. It is with reference to a nationality that is indestructible and at once monumental, and I have adopted the thought this morning for the purpose of talking a little while upon it, that if possible we might confirm somebody's faith, for we have no hopes of presenting anything new to you; it is a hard matter to try to teach somebody that knows more than you do; and then again it places an individual in a very embarrassing situation to have two texts in the mind at once, and you hardly know which one of them to select; so I have presented one, and I will present the other, found recorded in the eleventh chapter of Isaiah and the eleventh verse:

"And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria and from Egypt and from Pathros and from Cush, and from Elam and from Shinar and from Hamath and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah."

Perchance we may not see the relationship existing between the two texts I have taken, one an imprecation, a calling of the blood of Christ upon them and their children, the other, a prophecy that seems to have been struggling through the ages for fulfillment when the same blood that has resulted in their dispersion, bondage and captivity, shall have cleansed them, and brought them into favor with God again.

That class of people are intimately associated with the work that you and I stand engaged in; aye more, they stand very closely associated with the problems of the hour, as they are agitated

among the Gentile powers of the world, not only directly with reference to the hand of God, religiously, in the latter days, but with reference to the political, social and financial departments of the world's history as it is being made today. It would not be unwise, I presume, to contrast the conditions of that people who stand as a monumental institution for God and for the world; their conditions about eighty-five years ago with their conditions today. And while we have quoted to you, that God would set his hand the second time to perform a work with them, we desire to inquire the purpose of God with relation to that work, and believe that from the light reflected from the Bible, and the logic of events as they now occur, and the relationship which that people sustains to the governments of the earth, we may be enabled to know that they will yet occupy the highest position above all other nations from which bless-

ings will radiate to all the ends of the earth. And just how this will be accomplished, perhaps a little retrospect with regard to that people will help us to arrive at the correct conclusion.

It is not wise for us to expend a great deal of time telling you that they were once God's people, but the lesson that may be learned from the various fortunes and misfortunes of that race is what we desire to call attention to. At the time they are introduced to this world as a distinct nationality, we find that God gives them a constitution adapted to their condition, and their erection, by trine invocation, in one grandly glorious ceremonial, into a peculiar nation, into a superior commonwealth, is based upon an *if*, like all the promises and constitutions of God as they relate to the children of men. The Lord tells them if they will hearken and obey his voice they would be exalted to a prominent station; the highest position of any nation

upon the face of the globe; and while it is a fact, and the testimonies seem to trend in the direction of this thought this morning, that as long as that people remained loyal to the constitution that God devised for them, so long were they prospered, blessed, exalted and protected, but when disloyal, careless and indifferent, God gave them over into the hands of the investing nations and they were led away sadly into the several captivities, and in bondage among the peoples that conquered them. Hence we find them in Babylon, we find them also in Egypt engaged in the work of slaves; wherever they are in that bondage state; the developments of the Babylonian empire, especially in the beautiful city of Babylon, the construction of the temple on the plains of Shinar with its seven stories are all the work of God's people while in that condition of servitude. So we regard the Egyptian developments while they were

in bondage there. When the Assyrians came up against them, seven hundred and twenty-one years before Christ, and led about nine and one-half tribes away captive, we are informed by authentic history that the reason they are called the outcasts of Israel, is because they are cast out from a knowledge of the nations, and that no nation has knowledge as to their existence or their locality or their whereabouts. But such distinction may be observed throughout the record. When the hand of God points to their restoration, and their reconstruction, as we might say, the distinction is very marked—"the *outcasts of Israel*, and the *dispersed of Judah*." We make the statement here because we need it a little farther along, that when Jesus Christ came into the world, eighteen hundred years ago, he came to Judah only. The Apostle Paul says our Lord sprang from Judah, "and he came to his own, and his own re-

ceived him not [as a nation], but as many as received him gave he power to become the sons of God." We make use of the foregoing statement, and then proceed. When Jesus came to the Judahites, so to speak, as they rejected him, the language of the text comes in, "His blood be upon us and upon our children." There are a great many religious people in this world today, who believe that it is all in the blood of Christ; and from pulpit and press, from camp-meeting and rostrum we hear the oft repeated expression, "it is nothing but the blood of Jesus." While we have all confidence in the proper application of that blood, we doubt the propriety of the popular statement when we remember that instead of that blood eighteen hundred years ago, saving, blessing and helping those that demanded it upon their heads and the heads of their children, it was just the reverse. It proved their destruction, as a commonwealth,

it proved their dispersion, it proved their bondage and captivity among the nations of the world for a long time, and that captivity is but yet partially recovered. When they made the statement, "His blood be upon us and upon our children," they laid the ax at the root of the tree of Jewish nationality, and ever since they have been in the position of slaves and of bondsmen to their superior conquerors.

When Jesus calls upon them in the language of the gospel, "to come unto me all ye that are weary and are heavy-laden and I will give you rest," they refused the offers of the Lord; then the prediction from the mouth of the Savior, "there will be great distress in the land, and wrath upon *this* people [the Jews]; they will fall by the edge of the sword, they will be led away captive among all nations, and their beloved city trodden down of the Gentiles until the times of the Gentiles be fulfilled," began to

receive its accomplishment about the year seventy of the christian era; when father and son, Titus and Vespasian, the Roman generals, surrounded their city, in fulfillment also of the prophecy of Moses, and laid seige against it and besieged it to such an extent that mothers through starvation ate the darling babes of their bosom, and among other circumstances, contesting as to who should devour the last mouthful of the offspring. I have often wondered if they ever looked back to the time when Moses predicted this of them, and to the constitution that should erect them into that peculiar commonwealth, and the promise of God based upon the "If you hearken to do whatsoever I command you," to the time when Jesus said to them, "Hadst thou known even in this thy day, the things which belong unto thy peace, but now they are hidden from thine eyes." Moses said they would be a proverb and a hiss among

the people. I presume you have heard very frequently the expression, especially if any of the little folks would do or say anything real smart, you'd hear mamma say, "Well, don't that beat the Jews?" Did it ever occur to you that they are a by-word? And as for their being a hiss, just as soon as our Gentile merchants begin to charge extortionate prices for his goods, the people will call him a Jew. "They shall be a hiss and a by-word, a proverb among the nations of the world," and this is true, as history attests, and as your experience will attest also. Those who were more nearly connected with that dark tragedy that occurred upon Golgotha's brow back of Jerusalem, were those upon whom this blood fell to their destruction and disgrace earlier, for it is a historical fact that those so immediately connected died of suicide, poison, disgrace and murder; even Pilate himself, the Roman judge,

sunk in disgrace, died a suicide, and the house of Annas was destroyed by an infuriated mob. They said, "We have no king but Cæsar," and they *had* no king but Cæsar. They sold Christ for thirty pieces of silver, and they themselves were sold by hundreds, for less than thirty pieces of silver, as slaves. They crucified their Christ, and they themselves were crucified by their conquerors until there was room wanting outside the city walls, and until wood was wanting with which to make crosses upon which that people should die. There seems to be a kind of immediate law of compensation following along down the line while I look at this dark side of the picture. They said, "We have no king but Cæsar," and leaving only for a time the fantastic shadow of a local and contemptible royalty, Cæsar after Cæsar outraged and tyrannized and pillaged them, and destroyed them, until, at last, they rose in

wild revolt, and a Cæsar slaked in the blood of its best defenders the red ashes of the grand old desecrated temple upon which the prophecy of Jesus Christ rested, and the last counsels of their dying nationality were swayed by the assassins' dagger.

But this is not all of the history of that people; you know God's word had rested as an eternal ray of light from the quiver of the sun back yonder, that though the heavens should pass away as a scroll is rolled up, though the curtains of day and night should be destroyed, yet that class of people should exist perpetually, and it stands today as a monumental institution, a distinct, indestructible people, and as an evidence to you and me of the restoration of the gospel in the latter days, and one of the grandest signs for which any people could ask.

You often hear people saying, "Now, you work us a miracle, give us a sign and we will be-

lieve your doctrine." It seems to me that there is—one of the grandest miracles that the intelligent consideration of man could rest upon. The miracle of a distinct, indestructible nationality existing, and being so closely allied, and cognate to the great work of the restoration of the gospel by the angel from God, and while they have been scattered in their *quasi* bondage among the nations of the world, politically proscribed, and socially ostracized, the history of this world stands connected with them also. You have but to look back to the time when they were not considered more than the least appreciable beast of the field. Some of the governments of the old world passed a law for that people called the "Jews' body tax;" it taxed them for crossing over a bridge, for going upon a certain highway, and the taxes reduced them to the extreme of degradation, in fulfillment of the Savior's prediction,

"your house shall be left unto you desolate, you shall not see me henceforth until you shall say, Blessed is he that cometh in the name of the Lord;" and when you investigate the peculiar position of that people, as they stood related to the governments of the past, you cannot help but concede the divinity of the prophecies of God that rested upon that position and upon their peculiar attitude. You know that it has been but recently, that the civil disabilities have been removed from that people, that they have been considered worthy of citizenship under any of the governments of the earth. I believe that the Queen of the Isles (England) of Grand Old Britain was the first to lead in this work of the emancipation of the Jews. I remember one time at a certain grand assembly about the twelfth century, just one hundred of the Jews assembled at a Roman mass meeting. The pastor upon the occasion says, "My brethren you

have here among you those that have crucified our Lord Jesus Christ. You have here those that have upon them his blood. Now show yourselves to be friends of that Christ and fall upon them and stone them and show yourselves loyal to the principles that that Christ died for." Whereupon the congregation fell upon them and killed fifty of them and stoned the other fifty outside the city. This is but one peculiar incident illustrative of treatment that occurred with reference to that people in those times, but when you take into consideration the difference now, and notice that with the dawn of civil and religious liberty and the great battle of republicanism in the nineteenth century, when liberty, light and reason begins to dawn resplendently upon the world as the right hand of Christianity or the restored gospel of Christ, those reverse conditions seem, with that people, to be the things of the

past, and now we find Lord Beaconsfield the first Premier in the old world, representing the Sovereign of Queen Victoria before that great Congress at Berlin, and who seemed to be interested *only* in the restoration of his people back to their home by an indirect destruction of gentile policy within the courts, and he did it successfully too.

Then we have Gambetta, the greatest civil engineer the world has ever known. A great many religious people of the nineteenth century have scorned the house of Israel, or the Jews, they have said that they are outside the pale of forgiveness, they crucified Christ, they are murderers, impossible to restore them to the favor of God, cannot bring them back into the bond of the covenant because they are murderers. Why, do you remember, my friends, that your literature today is of Jewish origin. The greatest historian the world knows is a Jew, his name,

I believe, is Neander; the greatest musician of the age is a Jew, Mendelsohn; and the greatest law-giver that ever legislated for any people was a Jew, Moses; and the greatest theologian that ever stood before the people, or presented a moral precept, was a Jew, and that was Jesus Christ; and the greatest military leader that ever stood in the shock of war, or faced the glittering spear, was a Jew, and that was General Joshua. These names come right along in their times, and especially would I refer to the eighteenth century Jews like stars in the zodiac taking their proper and really *chief* position as to the mind of God seems necessary to the restoration of that people back to the home of their father, as God promised them.

Now, I want to call your attention to their present position along with this, and then, as reflected from the word of God, their *future condition*, and this

future condition one of wealth and grandeur at the expense of their captors, shaped by the wisdom of God for destroying an evil principle which I believe, if you will pardon the expression, the Lord proposes to hit a hard knock, and that is the principle of covetousness that attach to individuals, and nations, too, for this idea that I have in my mind seems to cover every wrong, and this one seems to be prominently foreshadowed, and is going to be smitten by the great work of the restoration of that people, with the laws of authority and adoption into the covenant of Christ.

The Lord says: "I will set my hand the second time to recover the remnant of my people that shall be left from the islands of the sea." Let me ask, first, what is the hand of the Lord? And I am not going outside of the Bible for a definition when I can get one within it. I read that when Jesus ministered among the

people in the power of God, that he cast out devils, and relieved the poor, unfortunate, afflicted sons of men of their deadly maladies, and gave light to those who sat in the valley and shadow of death. They said: "This man casts out devils through Beelzebub the prince of devils." Said Jesus, "By whom do your sons cast them out?" That was a tacit acknowledgement that their sons had something to do with spiritualism in those times, but he says, "If I, by the finger of God, [and that is a part of the hand, rather close, too, a member of it] cast out devils, no doubt the kingdom of God is come unto you."

Again, in the Acts of the Apostles, when the Apostle Paul, in his missionary tour, came in contact with a man who was sur-named Bar-Jesus, and he resisted the truth, he opposed the inspiration of God that was in the apostle, and Paul turns to him and says, "Oh full of all

subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Now, behold, the hand of the Lord is upon thee." What was it? He was smitten blind, not seeing the sun for a season. Here are two statements combined that will give us at least a remote idea of what the hand of God is, and when the Lord, by the prophet, says that in that day he will set his hand the second time, we may have an idea what it means when that hand is set, that it means the restoration of power, that it means the elements of the gospel of Jesus Christ consisting of power and of the Holy Ghost, and much assurance, as the Apostle Paul told it, and when the Lord shall choose to gather this people from their dispersion and to build them up into a distinct nationality, as he has promised to do, and to prosper and plant them, there is a grand

purpose in it that stands so related to you and me, to the present position of affairs in the world today, that I wish to call your attention to it.

Jesus makes the statement, that that which is abased shall be exalted, and that which is exalted shall be abased. Now, that people exalted themselves in the past, and as a result of that exaltation they were brought down, and as a result of this condition of abasement in the low valley of humiliation, of repentance, of despondency, and of suffering, the Lord proposes to lift them up and exalt them again, as the Bible teaches; hence the prophetic utterance made, that "the Lord will set his hand the second time," to do that work. I have frequently tried to fathom the finale, and the little rifts let down through the clouds of the future gently whisper: "When the Lord proceeds to do with that class of people as he said he would do, it

will involve at least, the partial downfall of Gentile rule and government." Do not be mistaken, my friends, at the time that Gentile rule sinks beneath this re-genesis, the Dives in purple and the Lazarus in rags shall change places, the one to a bosom of plenty, the other to a hades of want. This is not harsh, is it? We call attention to the present condition, the house of Israel stands precisely as the Bible said they should stand, "queens should be their nursing mothers and kings their nursing fathers."

The Gentiles have been sitting in the seat of intelligence and monetary power, and the poor Jews have been down in the thills dragging their chariot along. There will be an exchange of places, God's people of the house of Israel will come up and occupy the cushioned pew, while the Gentile will get down in the thills and draw the chariot along for them. That is the thought

I wish to get at just now.

The Lord said to Israel, in the fifty-first chapter of Jeremiah: "Thou art my battle ax and weapon of war: for thee will I break in pieces the nations, and with thee will I destroy kingdoms; with thee will I destroy mountains." Mountains are governments, as you are aware the term "mountain" in the Bible signifies very frequently governments, political, and "hills" the little works of men uninspired, of which it is said in the Bible, it is vain to hope for salvation from the hills, or the works of men. Going over to Zechariah, 9:13, the Lord tells us just in what position they will occupy, and gives us an idea of how it is going to be done. He says: "When I have bent Judah for me, filled the bow with Ephraim," what is that? He says, in Isaiah, "You are my battle ax." These distinct nationalities going to be united and adjusted so as to become the Lord's battle ax? "And

raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." Now, we learn that Judah is the bow, we learn that Ephraim is the arrow, and *both* together is called "the Lord's battle ax," and he says, with you will I thrash mountains "and destroy kingdoms," and when we take up the stick of Judah here, the Bible, then we take up the stick of Ephraim, the Book of Mormon, and, "I have bent the bow of Judah and filled it with the record of Ephraim"—made the two complete—the fullness of the gospel, then he says, as the battle ax it will be instrumental in the hand of God of beating down nations. Let me call your attention to the fact, my friends, that when the gospel of Christ was committed, by angelic ministration, to the nations of the world, that the message was, "The hour of God's judgment is come." That is a part of the message at least, and

we are given to understand in these prophecies the logical trend of events with regard to these judgments.

And now there is a revelation that comes to my mind that was given to the Latter Day Saints in the eighteenth century. It reads as follows: "For after your testimony cometh the testimony of wrath and indignation upon the people," and this testimony seems to be blended with the union of the two records the stick of Judah and the stick of Ephraim. "for after your testimony cometh the testimony of thunderings and of lightnings and of earthquakes and the flames of devouring fire, the earthquakes that shall cause groanings in the midst of her, and the voice of the waves of the sea heaving themselves beyond their bounds." I can see, my friends, that where the Lord takes up Judah as the bow, and fills it or completes the fullness of the gospel with Ephraim as

the arrow, I can see how the Lord's battle ax in his hand will proceed in the hour of his judgment to drag down kingdoms and to cripple the powers of gentile governments, mis-rule and oppression. As this is the harvest, or the end of the world, we may expect the advancing years to bring in upon us, upon whom the ends of the world have come, the fruitage of both good and evil seed for six thousand years. I can see with regard to that people, how, just within the past few years, every government upon the face of the globe has been made to take off its hat and make a low bow to them. It is a patent fact and none can deny it. While I would not commit myself, so far as the political problem is concerned, I am going to present a thought right here, one in fulfillment also of the prophecies of God. National legislation is outlined, and the Bible predicts the fact that the nations of the earth would be sold to

the Jews. You know that that is true, too. In 1803, France took off her hat and made a low bow to the Jewish banker. Sir Moses Montefoire sat at the head of that banking institution for many years, until, like his old namesake, Moses, the Jewish law-giver, he died in the ninety-eighth year of his age, his eye was not dimmed nor his natural force abated. He sat there and gave them lines of financial policy and of development and interest that foreshadowed, and ultimately encircled all the world.

Now, the Lord says in the third chapter of Joel: "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them and will return your recompense upon your own head. And *I will sell your sons and your daughters into the hands of the children of Judah.*" He is

talking to the Gentiles now, who have sold into bondage the sons of Israel. Now, do you know that that has all been accomplished? So far as our own beloved nation is concerned, I believe that the United States of America was about the last to sell itself. Don't you know that at this last issue of bonds in time of peace, Mr. Belmont stood as an ostensible medium between us and our interest, at the same time representing the Jewish syndicate that received the bonds? The Jews own the bonds on us, and it fulfilled old Joel's prophecy that says: "I will sell your sons and daughters into the hands of the children of Judah," and so far as that is concerned, we are sold and delivered in the year of grace '96. There is not a nation upon the face of the globe but what is in the bondage of debt to that people, the Jews. Now, the Lord said he would make them thus great, and like the octopus

they reach out and girdle the globe. There does not occur to my mind, according to the facts of history today, one single exception, unless it might be a little government up north that is too cold to bond, and one south that is too hot, but what that people have their hands upon. The United States national and municipal debt amounts to nine billion and one hundred million, according to the statement of facts, and seventy per cent of that, the house of Judah owns, or rather controls. I fancy that is what the Lord meant when he said that they would be made to suck the milk of the Gentiles, the financial life-blood of the nations, and he says, "I will make you wealthy and rich above all the other nations of the world;" "I will do better by your latter end than by your beginning;" "I will restore to you your first estates;" and "restore to you your judges and counsellors, as at the beginning," and "his

seed shall possess the gate of his enemies;" that means they are going to own lots of real estate too, and they are owning it. The Bible says when Israel goes back to their homes that their "curtains will be stretched out," that there will be additions to their domains, and old Palestine forming the bridge between two continents, and gateway to a third, having been the compromise ground of the nations, will be held in separate with their beloved city by the legal inheritors, occupying the very apex of the globe with three continents spreading at its feet, and the Red Sea on one side to bring it all the golden treasures and spicy harvests of the east, and the Mediterranean floating in on the other side all the skill and enterprise and knowledge of the west. There is not anything to hinder it from being upon these lines, "the joy of the whole earth." The Lord says that "his seed will possess the gate of his enemies."

Who are his enemies? Don't you know that his enemies have been that class of people who have been holding them in bondage and in slavery? Says one, "The idea of you talking that way, say to us that all of our money is going into their hands." I did not say it, but the Bible does indicate something like that you know. The Bible does say that they would suck the life-blood of the gentile governments, and I am not at liberty to contradict it. And I see the lines that are being drawn, by which it is accomplished; and we cannot deny it. But the great and grand thought as I conceive, is the destruction of that principle which is tottering nations, kings and governments to their fall, viz: covetousness. There is a great deal of covetousness in this world, individually, and nationally and the prophecies of the Bible seem to rest upon this time, as the especial period when the forces that should be at

work for the emancipation of the world, should eliminate wrong, should bring in everlasting righteousness and establish the kingdom of the Prince of Peace. These are the rifts through the clouds and the glintings of sunlight through all the misty past, when prophets spoke by inspiration, and political seers by their sagacity described the golden age to come, when nations should not lift up sword against nation, neither should they learn war any more, they should throw down their implements of blood and combat, and nations settle their difficulties by arbitration according to the principles of the King of Peace.

You know Paul gives us a catalogue of eighteen crimes in the latter days. Doesn't that seem peculiar that there is a class of people that was predicted to be instrumental in committing about eighteen crimes, and they were to be religious too. He says one of them is *covetousness*, and there

is something to be done to break that extreme power of covetousness. Sometimes I conclude that I have never seen it broken except by extreme revolution in the past, and don't know that it will ever be broken again except by extreme revolution, but it will be broken. I remember taking up a paper published at Lowry City, Bro. White or Bro. Hemple the editor, and read of a certain instance where there was a large meeting and there was but a little collection made to repair the church and one good old brother who could have given twenty-five to fifty dollars arose and said, Brethren, I will give five dollars and he sat down, and the paper said there was a piece of plaster about three feet in dimensions fell upon his head, whereupon he arose and he took it as a divine omen and said, "Brethren, I was mistaken, I will give you ten," whereupon there was a good old deacon in the other corner groaned out, "Oh, Lord, just

hit him again." I only present this as an illustration, I believe the Lord wants to hit the principle of covetousness, and he is going to hit it hard.

I call your attention to the thirty-third chapter of Isaiah's prophecy. It says, first verse: "Woe to thee that spoilest and thou wast not spoiled, and deal-est treacherously and they dealt not treacherously with thee. When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee." Here is the plain contrast made between the condition of Gentile and Jew, if they dealt treacherously with the Lord's people, we in turn, as gentiles, would be treacherously dealt with. Last year, you know when Mr. Belmont received those bonds, ostensibly he stood in the interest of American government, and American institutions, but in fact he was only the medium be-

tween this government and the Jewish syndicate, that is all. He dealt treacherously and spoiled us, and it is a fact, my friends, that we are spoiled all the while.

I want to call your attention to another thought just along here on these lines. It is revealed in the seventeenth chapter of Ezekiel: "Thus saith the Lord God, I will also take of the highest branch of the high cedar and will set it: I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field (that is, the nations of the world) shall know that I the Lord have brought down the high tree [the Jewish tree], have exalted the low tree [the Gentile tree] have

dried up the green tree [the Gentile tree], and have made the dry tree [the Jewish tree] to flourish. I the Lord have spoken and have done it."

Here is the contrast set out beautifully; here again you see that their position, occupying the gates of their enemies, is occupying the position from which blessings shall radiate to the nations of the earth by virtue of the gospel. Can you see how they are the Lord's battle ax? The two records or histories, the stick of Judah and Ephraim as the *bow and arrow*, by which God will break down, through their testimony, and in the hour of his judgment, and just before the second coming of Jesus Christ and upon the rejection of the gospel, the nations of the world. When John the Baptist overthrew the kingdom of the Jews, he did not do it by political intrigue or by military force, simply went to them and presented the way of life; simply said: "I am

the voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire." In that form, is this salvation sent. "And now also the axe is laid unto the root of the trees, therefore every tree which bringeth forth not good fruit is hewn down and cast into the fire." When they rejected this, they rejected Christ, and naturally in rejecting him they brought down the judgments of the Almighty in the long desolation that should come to their house, in their dispersion, and the breaking up of their national commonwealth, and their bondage among the nations of the world, and their history stands glued together in blood until that

same blood shall have cleansed them from their sins, and brought them into the bonds of the everlasting covenant, and God says: "I will make them the most powerful and splendid nation upon the face of the earth." Here is where we Gentiles are in an unsafe condition. Of course we are. In order to inherit what they shall inherit our only safety is to become adopted into Abraham's family by the terms of the gospel. "As many of you as have been baptized into Christ have put on Christ." "If you are Christ's, then are you Abraham's seed, and *heirs according to the promise.*" Then we are heirs to all they are heir to. God says to Christ: "Ask of me and I will give you the heathen for your inheritance, and the uttermost parts of the earth for your possession." Now, when I take these facts under consideration and note that this is a day of restitution, and a bringing back of this innate principle that is inherent

in man, and when I open the book of John's revelations and read that he saw that all the governments of the world would be more or less democratic at the time of the end, it means the toppling off of the crowns from the heads of the kings of the earth, giving the people their rights. When I read that he saw the River Euphrates dried up and then take that interpretation that the angel gave him, "John the waters which thou sawest are peoples and multitudes and nations and tongues," and if this river Euphrates true to the interpretation, was people—the river Euprates runs through Turkey—and if John saw that river dried up it means the withering of the Ottoman power in order to make room for the kings of the east, and in the accomplishment of God's purposes for the house of Israel to gather to the home of their fathers and thus fulfill these glorious promises that have been

uttered by inspiration centuries ago. And when I see these things I am confirmed in the faith that God's message to the people is more directly concerned in the restoration of the covenants to the house of Israel, and *our adoption into Israel's family*, becoming heirs with them, that is cognate to our safety in this crises upon the world today. When you see all of these conditions, oppressing the hireling in his wages, turning aside the stranger from his right, rest assured that the lines of prophecy are very distinct and plain upon these points, and that God will proceed to destroy such conditions and deliver them, who through fear of death were all their lifetime subject to bondage.

The restoration therefore, upon this question, means a great deal. It means whether or not my baptism into Abraham's family is legal, whether there is any authority back of the administra-

tion, for the question naturally comes to me just this way, if I am led into the water in view of my conversion and understanding of the kingdom of God, the family of Abraham or the family of Christ, and a man standing between me and the great white throne lifts his hand saying, "I baptize you in the name of the Father," I want to question whether that is true or not, and if there isn't any truth in the ceremony as pronounced by him, I call on him and say, "Look here, if you are performing that ceremony, in the name of the Father I presume that means that you have heard from him." No, sir, I haven't heard from him nor don't expect to until I stand before the eternal bar. "Well then, how can you do this work in his name?" "Well, because the Bible authorized me to go out and preach the gospel and baptize people." Oh no, the Bible does not authorize you to do that sir, you are only confusing the thing

to be taught with the RIGHT TO TEACH, that is all. You are blending up the *authority* to teach with the thing that is to be taught; the Bible doesn't give you any more authority than the Constitution of the United States gives in their political mission, to administer law independent of the sovereign will of the people, and while in the divine law there is administrative authority, it occurs to me just like this, that in governments of men, that authority comes from the body and creates the head; that in the government of God, that authority comes from the head and creates the body on the principle descending from the king to the people or the subjects; there is the distinction, as I can see, between the political and divine form of government. Now there are only two sources of administrative authority, in all governments, whether we refer to republican, democratic, kingly or elective monarchies,

the outer or political, and the inner or spiritual, and that outer or political is conferred by the body of the people, but to be invested with divine administrative authority in the kingdom of God, the king must speak. "All power either in heaven or in earth is in me," says Christ. I would say to that man, if you have any authority you must receive it from headquarters, for Christ said he had it all vested in him, and if you have not seen him, or heard from him, certainly you have not the authority to baptize me into that kingdom you speak of.

So I say again, the evidences direct and indirect, that cluster around the restoration of the gospel is connected with the restoration of the house of Israel, redeeming them from their long bondage state and inaugurating them into the commonwealth that God purposes to inaugurate them into and make them the

chief of all the kingdoms of the world, and this all is involved in the great work in which you and I are engaged, the problem of labor and capital, the conflict between the two, the financial problem, the national, the social and the perplexing conflicts of the hour, are in evidence and all logically trend to the uplifting of the Jewish power in order that they may suck the milk of the Gentiles as the Bible declares they will.

I repeat, in conclusion, that it seems to me that the only safety that is unavoidable to this crisis, is our adoption into the family of Abraham by the restoration of the gospel, and ultimately enjoy the blessings of God when that people shall have passed their troubles, and when Christ reigns from the rivers to the ends of the earth, when he whispers peace to the captives and opens the prison doors to them that are bound and lets the captives go free. That we may all share the blessings and joys of God, promised in this, is my prayer for Christ's sake. Amen.



