

now already actually possess the "double portion," which is the "birth-right" of the tribe recognized as "the firstborn;" in accordance with the prophetic declaration of the Almighty, "I am a Father to Israel, and Ephraim is my firstborn." Jeremiah xxxi, 6-9.

The dominant race in the United States of America are, of course, really British people; so far as origin and race are concerned; though they may at present be disposed to regard themselves as a totally separate people, or nation; quite distinct from the British people still remaining in the mother country.

Moreover, there is another very remarkable prophecy concerning Ephraim which clearly points out the British people as certainly the progeny of that particular tribe; "Ephraim shall become a multitude of nations."—Gen. xlviii, 17, 19. The British Colonies in North America, Australia, and Africa, &c. which are so numerous, extensive, and prosperous; are already evidence enough that the British people will very soon fulfil this prophecy by actually becoming "A MULTITUDE OF NATIONS"; consequently, it is evidently among the British people, or rather the British race, that we are to look for "the shepherd, the stone of Israel," destined to be the Prime Minister of Jesus Christ, or "the man of his right hand," who must now be made instrumental in effecting the final permanent "return," or restoration, so plainly foretold in the 80th and 118th Psalms.—

"The shepherd, the stone of Israel," is again foretold, when judgment is described as coming upon "Edom" and "Babylon." "Edom" being typical of all Christendom *nationally*, or of "all the nations that are called by my name, saith the Lord [Jesus Christ] that doeth this." Amos ix, 12. While "Babylon" is typical of all Christendom *ecclesiastically*; as is evident enough from the fact that "the kings of the earth" (who fairly represent the State, or Christendom *nationally*), are described as "standing afar off," and "bemoaning" the fall of "the Great Babylon," but as carefully avoiding also any participation in that extremely sudden fall of *Ecclesiastical* Christendom.—Rev. xviii, 2, 9, 10.

This sudden fall of *Ecclesiastical* Christendom is naturally occasioned by the equally sudden manifestation of "the Kingdom of God" upon earth; which, of course, necessarily exposes at once to the gaze of the whole world, the many and great imperfections of an extremely perverted and corrupt *Ecclesiastical* Christendom; as contrasted with the absolutely perfect dominion of "mercy and truth . . . . righteousness and peace."

The several large and influential organizations of *Ecclesiastical* Christendom evidently do not protest practically with sufficient zeal and earnestness, against the prevailing merclessness, and practical falsehoods, and unrighteousness; consequently *Ecclesiastical* Christendom proves itself to be either culpably lukewarm and indifferent about matters of such vital importance; or else actually in sympathy with the prevailing merclessness, &c.

When judgment is represented as ultimately coming upon the typical "Edom" and "Babylon;" or upon all Christendom; both nationally and *Ecclesiastically*; Jesus Christ is then represented as asking, "Who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?" Jeremiah xlix, 19, 24.—"The shepherd, the stone of Israel" is evidently "that shepherd that will stand before" Jesus Christ at this time; and the "chosen man" also, "who is like Jesus Christ; and who will [necessarily also] appoint him the time;" in as much as "the time" naturally comes, whenever the "chosen man" comes, who is competent to do whatever work the occasion may imperatively demand.

This "chosen man," who is "like" Jesus Christ, and "who will appoint him the time;" is again predicted, in symbolical language, in "the Revelation"—"Behold, a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle; . . . and he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped"—Rev. xiv, 14-16. "The harvest of the earth," referred to at this time, means, of course, the gathering together of "the elect," or "chosen ones" from among all nations, into one grand organization, at this time; which is, of course, "the

harvest" that Jesus Christ reaps now; as eighteen centuries ago, he obtained the many thousands of "the elect," who are described as "the firstfruits unto God and to Christ"—"Clouds" are typical of angels, and the "white" colour indicates righteousness; consequently, when it is said that "one like unto the Son of Man sat upon a white cloud;" it simply means, in the figurative language of scripture, that such an one was sustained by the angel, or "angel of righteousness;" or, as it is expressed by the prophet Isaiah, "and his righteousness it sustained him"—Isaiah lix, 16.—"The golden crown upon his head," means of course, that he should have dominion upon earth.—

"One like unto the Son of Man" is also foretold by the prophet Daniel, "Behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion" &c.—and again, it is said in the 65th Psalm, "BLESSED IS THE MAN WHOM THOU CHOOSEST, AND CAUSEST TO APPROACH UNTO THEE. . . . By terrible things in righteousness wilt thou answer us, O God of our Salvation, who art the confidence of all the ends of the earth"—Psalm lxx, 4, 5.—The prophet Jeremiah also declares, "THEIR GOVERNOR SHALL PROCEED FROM THE MIDST OF THEM; AND I WILL CAUSE HIM TO DRAW NEAR, AND HE SHALL APPROACH UNTO ME; FOR WHO IS THIS THAT ENGAGED HIS HEART TO APPROACH UNTO ME? SAITH THE LORD. . . . IN THE LATTER DAYS YE SHALL CONSIDER IT"—Jeremiah xxx, 21, 24.—

To be "like" God, or "like" Jesus Christ, is very plainly declared by the Apostle Paul, to be the destiny of the human family generally sooner or later; that "as we have borne the image of the earth, [the first man Adam], we shall also bear the image of the heavenly"—and again, "we all, with unveiled face, beholding as in a mirror, the glory of the Lord, are changed into the same image, [or likeness], from glory to glory"—when this is so plainly declared to be the destiny of all the human family to ultimately become "like God"; it should not appear at all incredible to reasonable men, that some one, in this advanced age of the world, should now happen to be the first "to approach" sufficiently near to Jesus Christ, intellectually and morally, in character and in disposition; to be accounted worthy to become "a chosen man"; "the man of his right hand," or his Prime Minister, to faithfully declare His will, and execute His purposes in the earth.

It should be noticed here also, that when the "Atonement" for the children of Israel was made "once a year," "on the tenth day of the seventh month"; the high priest was directed to take two goats, "AND PRESENT THEM BEFORE THE LORD at the door of the tabernacle of the congregation"; ONE GOAT WAS TO BE SLAIN, TO TYPEIFY THE SACRIFICE OF JESUS CHRIST; AND THE OTHER GOAT WAS TO BE "PRESENTED ALIVE BEFORE THE LORD," TO TYPEIFY THE FUTURE PRIME MINISTER OF JESUS CHRIST, OR "THE MAN OF HIS RIGHT HAND"; WHO IS DESTINED TO BE "NOT GIVEN OVER UNTO DEATH," but to escape with his life; that thus he may more effectually remove "all the iniquities of the world," as the scapegoat "was supposed to 'bear away all the iniquities of the children of Israel, and all their transgressions.'"—Leviticus xvi, 7-10, 21, 22—xiv, 4-7.

When the prophet Zechariah also asks the meaning of "THE TWO GOLDEN BEANBERS which . . . empty the golden oil out of themselves." It is explained to him, that "THESE ARE THE TWO ANOINTED ONES THAT STAND BY THE LORD OF THE WHOLE EARTH," Zechariah iv, 12, 14. Thus declaring very plainly indeed that "TWO ANOINTED ONES" should stand by the Lord of the whole earth." Jesus-Christ certainly being "the first," and "the man of his right hand" being doubtless "the last" of these "two anointed ones;" and both being destined to be preeminently conspicuous for supplying the world with the spiritual "light" of eternal truth; even as "oil" might supply what natural light men may require during the darkness of night.

These "TWO ANOINTED ONES" are again foretold by the prophet Malachi, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple; even [to] the messenger of the [new] covenant . . . Behold, he shall come, saith the Lord of hosts; but who may abide the day of his coming? and who shall

stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Malachi, iii, 1, 2.

"The Lord whom ye seek," being unquestionably Jesus Christ—his "messenger," or "his temple"; to which Jesus Christ now comes, is doubtless also "the man of his right hand," or his Prime Minister; who is again foretold, under another name, in the very last words of the prophet Malachi, and the very last words also of the ancient prophecies, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of fathers to the children, and the heart of the children to their fathers; for the heart of God to man, and the heart of man to God; lest I come and smite the earth with a curse."—Malachi, iv, 5, 6.—

"The kingdoms of this world [must now very soon] become the kingdoms of our Lord and of his Christ." The existence of Christendom and of modern progress also, make this great change in the condition of the world, not only possible in the near future, but also absolutely imperative; under the heaviest penalties; for the world must certainly very soon now become subject to the universal righteous government of "the Kingdom of God" upon earth, or else become liable, at any time now, to fall a prey to anarchy, with all its terrible consequences; terminating eventually in military despotism or barbarism. This alternative of anarchy, military despotism or barbarism, is doubtless the "curse," which the timely efforts of "Elijah the prophet," or the predicted "messenger" of Jesus Christ, are designed to avert; by turning the heart of God to man, and the heart of man to God; which can possibly be done now only by the ablest and best among men combining their efforts earnestly and faithfully, for that express purpose; that they may thus effectually deliver the world from the threatened "curse"; and, at the same time, bring upon themselves in particular, and upon the whole human family in general, the greatest possible benefits. That some "chosen ones" will now do this, is indicated plainly enough by the Prophet Isaiah, referring to this particular time; "O, that thou wouldst rend the heavens, that thou wouldst come down . . . . to make thy name known to thine adversaries, that the nations may tremble at thy presence—When thou didst terrible things, which we looked not for, thou camest down . . . . for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for Him. THOU MEETEST HIM THAT REJOICETH AND WORKETH RIGHTEOUSNESS; THOSE THAT REMEMBER THEE IN THY WAYS; IN THOSE IS CONTINUANCE, AND WE SHALL BE SAVED."—Isaiah lxiv, 1-5.

From which quotation it appears that the salvation of the world from the terrible calamity, or "curse" threatened at this particular time, is made to depend upon the timely action of "those that remember the Almighty in his ways"; (as recorded in the bible); and determine now to act wisely and conscientiously; that they may be accounted worthy to be regarded as "the people of the saints of the Most High," to whom is to be given "the kingdom and dominion; and the greatness of the kingdom under the whole heaven"; and that, not for this life only, but "for ever" also; as it is written, "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever."—DANIEL vii, 18, 27—for they will control the most important affairs of the whole world, while they live here as human beings; and will still continue also to exercise that control, for the best welfare of the whole world, after they leave this life upon earth, and live "as the angels of God" hereafter.

Concerning "those that remember the Almighty in his ways," at this time; it is said, "in those is continuance, and we shall be saved,"—but concerning "him that waiteth" for the Almighty, at this particular time; it is said, "since the beginning of the world men have not heard, nor perceived by the ear; neither hath the eye seen, O God, beside Thee, what he hath prepared for him that waiteth for Him." Nevertheless, this overwhelmingly great "reward" is abundantly and repeatedly revealed in various parts of the Bible. In the second psalm, for instance, some one is represented as saying, "I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten

thee. Ask of me, and I will give thee, the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron. . . . Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Recognize the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Psalm ii, 7-12.

In "the Revelation," Jesus Christ declares very distinctly indeed, that "he that overcometh shall inherit all things, and I will be his God, and he shall be my Son"—and again "to him that overcometh with I give power over the nations, and he shall rule them with a rod of iron"—Rev. xxi, 7-ii, 26, 27.—This express declaration of Jesus Christ explains the similar declaration in the second Psalm; and proves beyond a doubt, that it is "the Lord" Jesus Christ, who is there also represented as recognizing henceforth as his Son, and heir, the man who was destined to overcome, "even as Jesus Christ himself also overcame;" and who was destined also to be his "messenger," to "prepare the way before him;" and who has likewise "waited for him;" as predicted by the prophet Isaiah; and has already also intelligently and conscientiously continued both to work and to wait for him, for a whole generation of fully forty years.—

The prophet Isaiah also predicts that "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the nations seek, and his rest shall be glorious."—Isaiah xi, 10.—"The 'root of Jesse' is certainly typical of Jesus Christ, who, in the last chapter of "the Revelation," declares himself to "be the root of David," and consequently, the "root of Jesse" also, the father of David—"To it shall the nations seek," is precisely the same prophecy as that of the patriarch Jacob, concerning the Shiloh "of Judah," unto him shall the gathering of the people be." Both predictions evidently meaning, that all the foremost people and nations upon earth should be gathered to the name of Jesus Christ; and consequently, that the present Christendom should ultimately exist, as by far the greatest and most important fact in all history—"and his rest shall be glorious," implies that when the work of Jesus Christ results ultimately "in the kingdom of God" upon earth, it will be a very "glorious" result indeed, and will also be a comparative "rest" for Jesus Christ himself; for then the work will naturally devolve chiefly upon "the people of the saints of the Most High," as foretold by the prophet Daniel), who must now "take the kingdom, and possess the kingdom forever, even for ever and ever."—Daniel vii, 18, 27.—

In the same chapter that the prophet Isaiah declares that "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the nations seek, and his rest shall be glorious,"—he also declares that "there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots;"—Jesus Christ being the "Root of Jesse" spiritually; as he was also "the offspring of David" and Jesse carnally; the "Branch" which grows from this spiritual Root is unquestionably "he that overcometh" concerning whom Jesus Christ declares that "he shall inherit all things, and I will be his God and he shall be my son." Rev. xxi, 7, for if any one can fairly be described as a spiritual "Branch," growing from Jesus Christ as a spiritual "Root;" it must certainly be the man whom he henceforth acknowledges as his "son," and heir. As this same man is also "the shepherd, the stone of Israel," it becomes evident that these "two anointed ones that stand by the Lord of the whole earth," are both very clearly foretold in the 11th Chapter of Isaiah, as well as in the 49th Chapter of Genesis.

Moreover concerning this predicted "Branch," it is declared that "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding . . . and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. . . . The wolf also shall dwell with the lamb; . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isaiah xi, 1-9.

From the above quotation, it is manifest enough that it is the predicted "Branch," that is destined to intro-