



**JAMES SPRUNT, LL. D.**

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THE UNION SEMINARY REVIEW takes pleasure in presenting to its readers a cut of Dr. James Sprunt, whose article on *The Restoration of Jerusalem* appears in this number, and proposes, without his knowledge or permission, to publish herewith a brief sketch of this versatile man of affairs and large hearted Christian gentleman, to whom our institution is so deeply indebted.

## ANCESTRY.

In 1812 Laurence Sprunt, a farmer in Perthshire, Scotland, married Christiana McDonald, daughter of a Highland family, whose brother, John McDonald, was a prosperous planter in Jamaica. They had three children, Alexander, James Menzies, and Isabella, all of whom were educated in Edinburgh. After his graduation, Alexander became a partner in the firm of Reed, Irving & Co., of London and Port-of-Spain, Trinidad, off the coast of Venezuela. As junior partner he had personal charge of the business at Trinidad, where his sterling qualities were promptly recognized. As early as 1841 he is spoken of as a merchant of high standing, a Queen's commissioner, or magistrate, and a ruling elder of the Presbyterian Church in Trinidad. Through reverses following the British emancipation of slaves, his property was swept away, and after some ineffectual efforts in Scotland to re-establish himself, he moved to North Carolina, whither his brother, Rev. James M. Sprunt, D. D., afterwards well known as pastor at Kenansville, principal of

Grove Academy, and chaplain in the Confederate Army, had preceded him. Securing employment in Wilmington as an accountant, and evincing quickly an extraordinary capacity for business, he had begun to mend his broken fortunes when the outbreak of the Civil War again brought him up short.

Meantime, on a visit to Scotland, while still at Trinidad, he had married Miss Jeanie Dalziel, a lady of rare intelligence and charm and exceptionally beautiful Christian character. They were blessed with a large family of sons and daughters, whose influence in the business world, the religious world, and the home circle, has few parallels.

#### BOYHOOD.

One of these sons, James Sprunt, the subject of this sketch, came to manhood in a troubled time. As a boy he had studied at various preparatory schools: one year in Mr. Muncie's school in Glasgow, one year under his uncle at Kenansville, four years at Jewett's Academy, one year at Col. Radcliffe's military academy, and one year at Mr. Mengert's school, and had made excellent progress; but in his fourteenth year, under the pressure of circumstances, he was put to work with Worth & Daniel. This, however, was not allowed to arrest his education. He attended night school under Professor Tallichet in French and English literature, and also, as he had a desire to serve the State at sea, he studied navigation under Captain Levy, a former United States naval officer.

#### SERVICE AFLOAT.

Disappointed in securing the appointment he desired, he took passage on a blockade runner to Bermuda, with the promise of a position on the *North Heath*, a vessel then building on the Clyde. When she arrived at Bermuda Captain Burroughs appointed him purser, but after sailing they encountered a terrific storm, and, narrowly escaping shipwreck, had to put back into Bermuda for repairs. There Mr. Sprunt had a long spell of fever, and the *North Heath* sailed without him; but

a little later he was appointed purser of the steamer *Lilian*, and on this vessel, as Captain Ashe, the North Carolina historian says, "he passed through all the dangerous and exciting experiences of a daring blockade runner. On the third outward voyage the *Lilian* was chased, bombarded for eight hours, disabled, and captured; and Mr. Sprunt, sharing the fate of his associates, became a prisoner of war. Subsequently he escaped, but met shipwreck on Green Turtle Cay, and it was eight months before he reached home, having in the meantime served as purser of the Confederate steamer *Susan Bierne*, of which Eugene Maffitt was chief officer, and he continued on this blockade runner until Fort Fisher fell.

#### THE FOUNDING OF THE FIRM.

On his third inward trip he had imported ten barrels of sugar, which his father sold, investing the proceeds in twenty-four bales of cotton. Sherman's raiders burnt twelve of these bales, but with great difficulty the others were saved, and after peace they were sold at 48 cents a pound. With the proceeds the firm of Alexander Sprunt & Son was founded in 1865-66, and although like others it has suffered the vicissitudes of changing conditions, it has successfully weathered business storms, repaired disasters, and surmounted most discouraging difficulties. Always adhering to the principles of its wise and righteous founder, who passed away thirty years ago, it has, under the masterful direction of Mr. James Sprunt and his brother, Mr. William H. Sprunt, prospered, continually increasing in wealth and reputation until it has attained a unique position in the business world.

Upon the death of his father, who had represented the British Government in North Carolina for about twenty years, Mr. James Sprunt was, without solicitation on his part, appointed British vice-consul." That was in 1884. During his long tenure of this honorable post he has twice received the formal thanks of the British Government—once from the British Admiralty for his correction of its important aids to

navigation, and again from Lord Salisbury, the Minister of Foreign Affairs, for his official report on the *Cuba* man-of-war incident.

#### GROWTH OF THE BUSINESS.

During the half century covering Mr. Sprunt's activities, Wilmington has made remarkable progress as a business center. There have been many contributing causes of this expansion, but no other factor has been so effective as the business inaugurated by his firm. "The combined production of cotton in North Carolina and in South Carolina in a good season is approximately two and a half million bales, of which the local mills take by far the greater part. Of the residue, the principal export house in Wilmington, Alexander Sprunt & Son, buys from the producers directly through their local agents at a hundred and fifteen interior stations about half a million bales. These large exports, of the value of thirty million dollars, pay tribute to Wilmington to the extent of over a million dollars annually in railroad freight, in handling expenses, trucking, compressing and storing, and besides, from fifty to a hundred thousand dollars are left by the trans-Atlantic steamers in the port of Wilmington for port charges and expenses. Indeed, the eight hundred employees of this company, white and black, contribute much of the money in circulation in Wilmington that supports the retail trade."

#### FOREIGN CONNECTIONS.

More than thirty years ago Mr. Sprunt foresaw that the sources of cotton supply and demand would ultimately be brought into closer relations, and he made a tour of seventeen foreign countries, in which American cotton was used, and established direct business relations between the foreign consumers and the Wilmington firm. It was the pioneer movement, and there were many difficulties, some of them almost insurmountable; but in the end caution and perseverance established confidence and brought success. "It is a remarkable fact that from the beginning of the firm in 1865-66 up to the

present time, although hundreds of millions of dollars have passed through the main office in Wilmington and their branches in Boston and Houston and Liverpool, Bremen and Havre, not on any occasion has their paper ever been dishonored."

#### AUTHORSHIP.

It is a striking proof of Mr. Sprunt's versatility that, in addition to his large and varied activities as head of a great business house, as British vice-consul, as host in chief to distinguished visitors to Wilmington, as leading citizen, munificent philanthropist, and active Christian and church officer, he should also have achieved distinction in the realm of letters. In 1914 he published a portly volume of more than six hundred pages, entitled *Chronicles of the Cape Fear River*, which was pronounced at the time the most notable book that had been published in North Carolina in many years. A second edition, greatly enlarged, was brought out in 1916. Captain Ashe, whose materials have been freely used in preceding portions of this sketch, says: "All through life Mr. Sprunt has had close association with the Cape Fear River and the bark bearing his hopes and fortunes has had its home on the bosom of that historic stream. Not only his business, but the pleasures and happy incidents of his daily life have been so blended with its waters that he cherishes a warm affection for the river itself. Thus he has been minded to preserve its traditions and its tales—the preparation being indeed a labor of love, undertaken in a spirit of grateful return for the many blessings he has enjoyed both at his home in the city and at his home at Orton, which alike are redolent with delightful reminiscence." This witness is true. The book is written out of his very heart, and it contains such a wealth of historical information that it not only gives to his contemporaries a knowledge of this romantic region such as they can obtain nowhere else, but it will be a veritable treasure house of materials for all future writers who deal with any phase of it. Little wonder that shortly after

the publication of it the University of North Carolina conferred upon the author the degree of LL. D.

#### FRIEND AND HOST.

One of Mr. Sprunt's most notable gifts is his genius for friendship. He has in extraordinary measure the faculty of attracting to himself choice spirits, who, under the influence of his kindness, courtesy and comradery, his broad culture and bubbling humor, and his delight in whatsoever things are pure and lovely and of good report, soon pass from the stage of pleasant acquaintance to that of warm and abiding affection. No man known to us has ever derived more pleasure from his friendships, and certainly none has ever given more pleasure to his friends. Any one who has ever been his guest in the historic house which is his home in Wilmington or in his lovely colonial mansion at Orton, down the river, cherishes the memory of it through life as ideal Christian hospitality. The term Christian is advisedly used.

#### CHRISTIAN CHARACTER.

It was not for nothing that he learned in childhood that man's chief end is to glorify God. The main interest of his life is religion. All his multifarious activities are suffused with the Christian spirit. Like Abou Ben Adhem, he is "one who loves his fellow-men." But he is no mere humanitarian. The mainspring of his abounding benevolence is his gratitude and love to our Lord. It would require a separate article and one much longer than this to state even the salient facts in regard to the constant and generous outflow of his Christian liberality, in the relief of all manner of suffering and need, in the establishment and maintenance of Christian ordinances on his own estates and in his own community, in the erection and equipment of numerous churches, in the support of various missions at home and abroad with their healing ministry to body and spirit, and in his gifts to the seminal work of Chris-

tian education. No attempt will be made to enumerate them here. But there is one of them which it does behoove us to mention in this place—the one by which more than by any other he will continue to multiply himself throughout the future.

THE JAMES SPRUNT LECTURESHIP.

In 1911 he gave to the Trustees of Union Seminary the sum of \$30,000.00, since increased to \$50,000.00, for the purpose of establishing a perpetual lectureship, which would enable the institution to secure from time to time the services of distinguished ministers and scholars, in addition to the regular faculty, as lecturers connected with various departments of Christian thought and Christian work, with the double purpose of affording still fuller training to the students for their future ministry and of creating a sound and permanent Christian literature. As a result of this far-reaching benefaction the following volumes have been published in the eight years since the establishment of the Lectureship:

The Sermon, Its Construction and Delivery—Rev. David James Burrell, D. D., LL. D., New York City.

The Bearing of Recent Discovery on the Trustworthiness of the New Testament—Sir William M. Ramsay, D. D., LL. D., D. C. L., Edinburgh, Scotland.

Religious Psychology—Rev. Professor James Stalker, M. A., D. D., Aberdeen, Scotland.

God's Book and God's Boy—Rev. A. F. Schauffler, D. D., New York City.

The Religion of Power—Rev. Harris E. Kirk, D. D., Baltimore, Md.

Keynote Studies in Keynote Books of the Bible—Professor C. Alphonso Smith, A. M., Ph. D., LL. D., Annapolis, Md.

Guiding Boys Over Fool Hill—Rev. A. H. McKinney, Ph. D., D. D., New York City.

The Ministry of the Word—Rev. G. Campbell Morgan, D. D., London, England.



## RESTORATION OF JERUSALEM.

BY JAMES SPRUNT, LL. D., of Wilmington, N. C., *President of the State Literary and Historical Association of North Carolina. Presidential address before the Association in Raleigh, November 20, 1919, at the annual meeting.*

When we consider the history of the Jewish people, we recognize our own history; we regard it with the same reverence; we feel in it the same authority; we contemplate in it the same lessons. Their national history crowded into about 1,200 years was, in miniature, the history of the nations of the world. It was at once a prediction, a warning, a lesson, a type, and offered a point of departure to all the peoples of the world. Like the refrain to a great epic we read, and the Children of Israel did evil in the sight of the Lord, and He delivered them into the hands of their enemies, and then after a season, the Children of Israel cried unto the Lord in their captivity, and He raised up such and such an one, and delivered them from the hands of their oppressors.

The chaos that threatens our very existence today, as seen in the light of the past, is scarcely more than an incident in reconstruction. Over and over again the old order has died in excesses of bloodshed to give place to the new, and invariably, every man's hand has been against every man. Travailings and groanings of creation precede the birth of every new era. We have far to go before we approach even remotely the disastrous disintegration of the life of Europe that followed the violent overthrow of feudalism. Atkins says, "the fourteenth century was one of the troubled centuries of history. Every state in Europe was a welter of anarchy; the old mediaeval order was breaking up in unspeakable confusion. The breaking of the ice-pack in northern seas, with the spring tides be-

neath and the new risen sun above, is tranquillity itself compared with the confusion of that time. It was indeed a prophetic confusion, a travail rather than a catastrophe. A new world was in the way of being born, but the pain of its birth was beyond expression." To come down to our own continent and our own times, Judge Connor, whose valuable contributions to our State literature always illuminate the higher plane of civic righteousness, in his admirable address to the Federal grand jury on the 11th of November, reminds us of the apprehension of our own George Washington as the Republic struggled into life,—that the nation was marked with anarchistic tendencies. There has never been a great victory that the victors themselves have not been in a sense, the victims. It has been said that the real German national defeat came in their victory over France in 1870, and surely America, after participating in one of the decisive phases of the late war, has won laurels that have seemed to turn in her hand into poisoned herbs. For in the pride of life and the exultation of power, we have cried out, "our own hand hath gotten us the victory," and He who delivered the Children of Israel into the hands of their enemies, hath delivered us unto the evil counsels of alien forces, and by them will we be bound until we recognize the might of Jehovah and return to Him in national repentance, to perform the duties enjoined by the prophet Micah of old, "to do justly and to love mercy, and to walk humbly with thy God." These were the principles that made America great, and it is the only platform upon which kingdom or republic can build with an everlasting foundation. As this is true of the Gentile nations, how much more emphatic is it in connection with the destiny of the Jews which is not controlled by any people nor by any nation, for it is being worked out through a thousand unconscious agencies, to accomplish the purpose which the Almighty announced in the beginning, for He who is *our* God, is, in a peculiar sense, *their* God; we, who belong to the great empire of God, know that He was first their King, and that they lived under Him in a theocracy which shall yet be established over all flesh, for

when the Son of God shall have put all things under His feet, then will He deliver His kingdom to His Father, "that God may be all and in all."

Our theme then, is of paramount importance among the events that stand out conspicuously after the smoke of battle has cleared. All else fades away in ordered course to the oblivion whence it came, but the Jewish race is advancing on its pilgrim march from stage to stage, to its final consummation. Other nations rise, reach the pinnacle of greatness, fall and disappear forever; others reach a degree of power and influence, and then decline to a mediocrity that has no renaissance, but the Jews have builded kingdoms, have risen to greatness, have fallen to ruin, and builded again upon their dead past to come forth again a nation, and have repeated these processes with a pertinacity that gives us in them a picture of the human being in large, because this race is imperishable and is typical of the life of man, and as men look for immortality, so, too, shall the Jewish nation be established forever, for the mouth of our God hath spoken it.

\*"Their organic law containing the elements of their polity, though given by God himself, was yet required to be solemnly ratified by the whole people. This was done on Ebal and Gerizim, and is perhaps, the first, as it is certainly the grandest constitutional convention ever held among men. On these two lofty mountains separated by a deep and narrow ravine, all Israel, comprising three millions of souls, were assembled; elders, prophets, priests, women and children and 600,000 warriors led by the spears of Judah, and supported by the archers of Benjamin. In this mighty presence surrounded by the sublime accessions to its grandeur, the law was read by the Levites, line by line, item by item, whilst the tribes on either height signified their acceptance thereof by responsive anthems, which pierced the heavens. Of all the great principles established for the happiness and good government of our race, though hallowed by the blood of the bravest and the best, and

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\*Zebulon B. Vance, *The Scattered Nation*.

approved by centuries of trial, no one had a grander origin, nor more glorious exemplification than this one, that all governments derive their just powers from the consent of the governed.

“Throughout the whole system of the Jewish government there ran a broad, genuine and refreshing stream of democracy such as the world then knew little of, and has since but little improved.”

From the beginning this favored nation was taken under the protection of the Almighty Himself, and they were to become a model people and an example to the nations of the earth, as well as to show forth the glory of the true God.

Says Atkins in his delightful book, *Jerusalem Past and Present*. “Thirteen hundred years before Christ (we cannot be too sure about dates) wandering Jewish tribes who had been long in the bitter country to the south of Palestine, succeeded in crossing the Jordan and fought their way towards the uplands of Judea.

“They came under a great sense of Divine leadership, conscious of a mission and different from all their neighbors in the pure austerity of their religious faith. They did battle with the Canaanites for possession of the land, defeating among others, the league of the five kings of Gibeon about three miles northwest of Jerusalem, and established themselves gradually in the strongholds, coming through the very price they had to pay for it, to have such an affection for it as scarce any people has had for any land before or since. They were not able at once to conquer Jerusalem owing to the strength of its natural position. It is really a kind of citadel built by nature upon two rocks separated in olden times by a rather deep ravine. One of these is higher than the other and both fall away so sheerly on three sides, as only to be taken with the instruments of ancient warfare when approached from the north and not at all easily even then. More than that, even though the lower rock were captured, there still remained above it the higher level

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\*G. G. Atkins, *Jerusalem Past and Present*.

space which had been from of old the seat of the citadel and the palace.

“During the confused times of the Book of Judges, while Israel was gaining a measure of national unity and was gradually becoming transformed from a nomadic to a field-tilling people, we catch from time to time glimpses of Jerusalem as one sees a mountain summit through the changing clouds. For nearly three hundred years the city was regarded by the Israelites as ‘the city of the stranger,’ where it was neither desirable nor safe for an Israelite to tarry, but as we look back over 3,000 years, we see Jerusalem, rising from its gray rocks as though a part of the rock itself, has been built and rebuilt and maintained by three great forces; strong strategic position, the passionate loyalty of the peculiar people whose capital city it became, and the faith and reverence of all the disciples of Jesus Christ.”

“Palestine is a limestone shoulder of western Asia thrust 2,000 feet above the level of the sea; on the north it is shut in by the high ranges of Lebanon and anti-Lebanon and by the chasm of the Litany. On the south, it is no less enclosed by the arid and inhospitable deserts of the upper part of the Peninsula of Sinai. On the shore of the Mediterranean, it stands as if it had advanced as far as possible towards the west, separated therefrom by that which, when the time arrived, proved to be no barrier but the readiest medium of communication,—the wide waters of the Great Sea. Thus it was open to all the gradual influences of the rising communities of the West, while it was saved from retrogression and decrepitude which have ultimately been the doom of all purely Eastern States, whose connections were limited to the East only. There was, however one channel and but one, by which it could reach and be reached by the great Oriental empires. The only road by which the great rivals of the ancient world could approach one another,—by which alone Egypt could get to Assyria, and Assyria to Egypt—lay along the broad flat strip of coast which formed the maritime portion of the Holy Land and thence by the Plain of Lebanon to the Euphrates. It was a convenient arena on

which in successive ages the hostile powers which contended for the empire of the East fought their battles. It is essentially a mountainous country. The mass of hills which occupies the center of the country is bordered or framed on both sides, east and west by a broad belt of lowland, sunk below its level. The slopes or cliffs which form as it were, the retaining walls of the depression, are furrowed and cleft by the torrent beds which discharge the waters of the hills and form the means of communication between the upper and the lower level. On the west, this lowland interposes between the mountains and the sea, and is the Plain of Philistia and of Sharon. On the east, it is the broad bottom of the Jordan Valley, deep down in which rushes the one river of Palestine to its grave in the Dead Sea.

“Few things are a more constant source of surprise to the stranger in Palestine, than the manner in which the hilltops, are, throughout, selected for habitation. A town in a valley is a rare exception. Scarce a single eminence of the multitude always in sight, but is crowned with its city or village, inhabited or in ruins, often so placed as if not accessibility, but inaccessibility had been the object of its builders. And indeed, such was their object. These groups of naked, forlorn structures, piled irregularly one above another, on the curve of the hilltop, are the lineal descendants, if indeed they do not sometimes contain the actual remains of the ‘fenced cities, great and walled up to heaven,’ which are frequently mentioned in the records of the Israelite Conquest.”\*

“Beneath the stretches of the hill and valley there is a great depth of limestone rock of varying degrees of hardness much worn and weathered, and because of its uneven power of resistance, broken and always changing surfaces. Above it all is the light-drenched blue of the Syrian sky, and beyond that, all that which the vision of the prophet could discern as to the meanings of unseen and eternal things. This limestone shoulder by one of those coincidences which make history, lies in the path of

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\*Smith's Bible Dictionary.

competing empires hard by the cross roads where the races meet."\*

Such was the land where was unfolded the history of a people who not once or twice, but always, neglected its supreme opportunity. We see them refusing to go into the land that had been promised them because they were afraid they could not take it by arms, and that whole generation of cowards actually died and left their bones in the wilderness before the nation had acquired the necessary forces to undertake a military venture, and meantime, they were being trained in the desert to acquire citizenship, and were changed gradually from a nation of slaves to a nation of property owners. We see them fighting for the land promised them, often being assisted by their God who took up arms with them and miraculously overcame their foes, and we listen spell-bound to the story of the overthrow of the walls of the stronghold Jericho, which fell at the sound of the trumpets, in order to show the might of the King under whose banner they served. Time after time they are given a demonstration of the power of their God and His superiority over the heathen: the day of miracles came twice to the Jews, first to teach them the might of Jehovah, and second to teach them the divinity of Jesus Christ. They were as difficult to impress the second time as they were the first time. Their whole history is one long recital of a stubborn, obstinate people who could be trained only after they were completely broken.

We owe much to the Jew, for the very traits that were his undoing were avenues through which the soul of man is being taught today. How much would our literature be impoverished if there were no Psalter, and yet how could there have been such a collection of heart hymns if David had not gone down into the depths of sin as well as have mounted to the heights of deeply spiritual experience. Their sweet Psalmist is not only a man after God's own heart, but a man who has a word for every man's mood of joy and of sorrow.

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\*Atkins, Jerusalem Past and Present.

David's son Solomon, the third king of the Jews, brought the nation to the height of its splendor, glory and achievement,—thus, almost as soon as it began to be a kingdom, it began to wane. Like the Oriental woman and the far eastern rose, it burst into sudden and magnificent maturity, to decline quickly, and fade away.

Solomon has the distinction of being the pride of three great religions of the human family; the most resplendent of all the Jewish kings, the sage of the Mahometans, and the historical crest of the history of the Jews from Christian point of view. Around him center ritualistic formulas which inspire masonic societies, fantasies of all kinds, and to him is attributed a power that can read the secrets of the heart, understand the language of bird and beast, and an authority that can exorcise the genii of the ring and lamp.

Solomon's earthly kingdom was about the size of Wales, but his mental kingdom, the whole of Christendom and the entire Moslem world, as well as the Hebrew peoples of all lands and times. He built a temple to Jehovah which cost something like 85 billion dollars, *i. e.*, three times the proposed amount of Germany's indemnity to the Allies. One single item in it was 10,000 candlesticks.

His body guard, composed of three-score valiant men, were the tallest and handsomest of the sons of Israel. In the midst of Jerusalem there were 40,000 stalls of horses for his chariots, 12,000 horsemen manned these equipments. His own palace which was twenty years building, was so magnificent that it was talked of wherever Jewish trading vessels went,—far out to Spain on the one hand, and to India on the other. His wisdom was as often invoked as his splendor, the Queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon, and 1,000 years later the Lord Jesus Christ alluded to his glory. The Queen of Sheba's heart melted within her, as well it might, at the sight of the most magnificent avenue which was at the southwestern angle of the Temple. It would indeed be difficult to exaggerate the splendor of this approach. A colossal bridge on arches spanned the intervening Valley



of the Tyropoeon, connecting the ancient City of David with what is called the "Royal Porch of the Temple." From its ruins we can reconstruct this bridge. Each arch spanned  $41\frac{1}{2}$  feet, and the spring-stones measured 24 feet in length by 6 in thickness. It is almost impossible to realize these proportions except by a comparison with other buildings. Single stones were 24 feet long. Yet these were by no means the largest in the masonry of the Temple. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King . . . Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." Such was the splendor of the city in the days of the native monarchy, but what would the Queen of the East have said if she had been one of the pilgrims in that great yearly company that came up to the feasts in our Lord's time. For Herod had made Jerusalem a city of palaces and royally enthroned on commanding heights.

"Terrace above terrace its courts rose, till high above the city, within the enclosure of marble cloisters, cedar-roofed and richly ornamented, Herod's Temple stood out, a mass of marble and gold, glittering in the sunlight against the half-encircling green background of Olivet. In all his wanderings the Jew has not seem a city like his own Jerusalem. Although the city was only four miles in circumference and its normal population 600,000, on festal occasions from two to three million souls congregated in and around it. For its size an incredibly large area was taken up with the Temple, the plateau of which was artificially levelled at immense labor and cost, and enlarged by gigantic sub-structures. In extent it was more than half greater than St. Peter's at Rome and nearly double St. Paul's in London. The Royal Porch which incorporated the palace site of King Solomon was built on an eminence as high as a tall steeple, and longer and higher than the York Cathedral. This detail of the Temple was called the "Porch of the Gentiles." The Eastern Gate which was the main entrance of the Temple was made of dazzling Corinthian brass most richly ornamented; and so

massive with its double doors that it needed the united strength of twenty men to open and close them.

Between the altar and the Porch of the Temple was the immense laver of brass supported by the twelve colossal lions which was drained every evening and filled every morning by machinery and where twelve priests could wash at the same time. The low-level aqueduct which supplied the Temple, derived its waters from three sources,—from the hills about Hebron, from Etham, and from the three Pools of Solomon. Its total length was over forty miles. The amount of water it conveyed may be gathered by the fact that the surplusage of the waters of Etham is calculated when drained into the lower pool of Gihon, to have presented when full an “area of nearly four acres of water.”

Josephus says that the solid marble blocks used in the Temple were  $67\frac{1}{2}$  by 9 feet. These were the stones of which Christ predicted, “not one shall be left upon another.”

Such was Jerusalem in its magnificence, “but we cannot understand it unless we understand the prophets, nor understand the prophets unless we understand Jerusalem. The endeavor of the prophet to interpret a weltering world in terms of Divine sovereignty, carried the Hebrew prophet to his last lonely summit of vision. He stood at the listening outposts of the battle lines of the ancient world, interpreted the ebb and flow of tides of conquest in terms of the mercy or wrath of God, and heard the voice of God above the roar of every storm, as he heard the voice of God in the quiet places of his own soul. As we strive to find God in the flow of history, to discover His judgments in the rise and fall of people and to discern moral meanings in the shock of embattled nations, we are only doing for our own time, what the prophet did for his.

“Through the centuries the office of the priesthood was magnified and the Temple worship enriched. We cannot easily over-estimate the degree in which the Temple cult with its festivals to which all the people came, unified and even spiritualized the religious life of the people; but the glory of Israel was not in its priests or its temple courts clouded with the

smoke of sacrifices, the glory of Jerusalem before it fell before the Chaldean is the glory of the prophets, strange and lonely men, not always highly considered, who brought the life of the palace, the temple, and the market place up to the judgment seat of a just and sovereign God; men for whom king and high priest and trader were but instruments in the hands of the Most High; men who had no fear of authority if it were unjust, and who breathed a saving compassion for poverty and suffering wherever they saw it; men who stood for justice, righteousness and spiritual worship, and whose voices still sound across the years. If Jerusalem had done nothing else than to offer an occasion to the prophets and furnish a deathless illustration of the providence of God as made manifest through the mutations of history, we should ever after be in debt to that city.”\*

All down the ages the prophets continued their warning cry not unlike that of Moses in the beginning,—rather gaining in intensity, and abounding in detail.

“I will scatter you among the heathen, and will draw out a sword after you; and your land shall be left desolate, and your cities waste. And upon them that are left of you I will send a faintness into their hearts, in the land of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when none pursueth; and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies’ lands; and also in the iniquities of your fathers, shall they pine away with them. And yet, for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly.”†

“The children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an

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\*Atkins, *Jerusalem Past and Present*.

†Lev. 26:33, 36, 44.

image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days."\*

These prophecies project like a shadow across the lives of the Israelites after their capture by Nebuchadnezzar. What was their later history? Were the prophets justified in making such threats? Did the Jews heed the warnings?

During the long Babylonian captivity which came upon them after centuries of infidelity and idolatry, they experienced the same emotions that throbbed through the consciousness of the Prodigal Son, and gradually came to themselves, learned to worship Jehovah with a spiritual turning to Him, and forever abandoned the idols which had brought about their downfall, but strange to say, the reaction from idolatry led them into gross sins,—sins similar to those which mar the Church of God today. But first let us bridge the gap between the captivity and the times of the Messiah.

Under Cyrus a considerable number of the Hebrews were permitted to go back to Palestine under the leadership of such men as Ezra, Nehemiah and Zerubbabel; they rebuilt the Temple, though very modestly, and built again Jerusalem itself, but when Alexander the Great brought Greece to the height of her power, he took the empire that Cyrus had made powerful, and thus became the over-lord of Palestine. After his death in the partition of his empire, Palestine fell to the lot of the Ptolemies of Egypt and many of them were carried off to Alexandria. Here, under the influence of Greek culture, they became the liberals of their people and split off from the Karaites (who accept no rabbinical teachings but hold the Scriptures to contain all that Jehovah commanded) and the Scribes and Pharisees who reacted to the punishments for idolatry and became the great religionists that gave name to punctilious, formal worship. The Greek adherents were the Sadducees of our Lord's time. The Greeks, although they destroyed the Temple and

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\*Hos. 3: 4, 5.

laid waste Jerusalem, could not uproot the Jews, for they rallied round Maccabeus and regained their independence and kept it until 65 B. C. when Rome reached out its iron hand and snatched this much-fought-for country which lay between Egypt on the one hand and Persia on the other. When the land had suffered what appeared to be everything that had been prophesied, for they had been scattered and their country had been laid waste, it was not even the beginning of sorrows, for now the long-expected Deliverer came, the Messiah, in the person of Jesus of Nazareth and they did not recognize Him. They chose instead of Him, as some are choosing today, the robber Barabbas who represented lawlessness, plunder, greed and selfishness. "The ruling classes of the Jews were set in their ways and hard in their hearts. Their traditions and their vested interests alike were opposed to everything He had to offer. His freer faith and holier vision challenged them along the whole frontiers of their lives, indicted and angered them. They silenced Him by death, and the Jerusalem which rejected Him is remembered chiefly because He walked its streets on His rare visits there,"\* visits for the most part compulsory by the Jewish law. For our Lord seemed to feel the hostility of the religionists in Jerusalem, and only tarried there for the brief business that called Him thither. Twice He cleansed His Father's House, once He wept over the city, and at last He went there to lay down His life, "for it cannot be that a prophet perish out of Jerusalem." "For," as Dr. Van Dyke so happily has it, "Christianity is an out-of-doors religion. From the birth in the grotto at Bethlehem (where Mary and Joseph took refuge because there was no room for them in the inn) to the crowning death on the hill of Calvary outside the city wall, all of its important events took place out of doors. Except the discourse in the upper chamber at Jerusalem, all of its great words, from the sermon on the mount to the last commission to the disciples, were spoken in the open air. How shall we understand it unless we carry it under the free sky, and inter-

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\*Atkins, Jerusalem Past and Present.

pret it in the companionship of nature, where there are larks singing in the air, storks parading beside the watercourses, falcons poising overhead, poppies and pink gladioluses and blue corn-cockles blooming through the grain,—an air so pure and soft that it is like a caress,—all seems to speak a language of peace and promise, as if one of the old prophets were telling of the day when Jehovah shall have compassion on His people Israel and restore them? ‘They that dwell under His shadow shall return, they shall revive as the grain, and blossom as the vine; the scent thereof shall be as the wine of Lebanon.’”\*

The Christian will find his Lord out of doors in Palestine, and Jerusalem’s “significance lies in the Via Dolorosa, down which He passed which has become the holiest street in the world; the hill upon which He was crucified which crowns humanity’s devotion, and the sepulchre in which He laid which has been a shrine for pilgrims for 2,000 years.”†

Jesus of Nazareth uttered prophecies against Jerusalem which were fulfilled during His own generation, and with the fulfillment of them, the utter disfavor of the Jews began and all the vials of wrath prophesied by Moses and all the prophets began to be consummated, and have been in process of fulfillment for two thousand years. “Seest thou these buildings?” asked our Lord when His attention was called to the Temple which Herod had reared with great magnificence, “there shall not be left one stone upon another which shall not be thrown down.”

About the year 70 A. D. Titus besieged the city, and in the bitter struggle that followed, a struggle so awful that it is said the Roman soldiers rode to their saddle girths in blood, and there were no trees left in the immediate forests because they were used to crucify the remaining Jews who were left in the city, although the majority in the fortresses killed wives and

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\*Henry Van Dyke, *Out of Doors in the Holy Land*.

†Atkins, *Jerusalem Past and Present*.

children and committed suicide, Jerusalem, although the center of ravages, was not the only sufferer.

"The Romans destroyed town and country, and the inhabitants who escaped from the famine, the pestilence, the sword and captivity, were forcibly expelled from Judea, and fled as houseless wanderers, into all the surrounding regions. But they clung for a time around the land which their forefathers had possessed for so many ages, and on which they looked as an inheritance allotted by heaven to their race, and they would not relinquish their claim to the possession of it by any single overthrow, however great. Unparalleled as were the miseries which they had suffered in the slaughter of their kindred, the loss of their property and their homes, the annihilation of their power, the destruction of their capital city, and the devastation of their country by Titus, yet the fugitive and exiled Jews soon resorted to their native soil, and sixty years had scarcely elapsed, when, deceived by an imposter, allured by the hope of a triumphant Messiah, and excited to revolt by intolerable oppression, they strove by a vigorous and united but frantic effort to reconquer Judea, to cast off the power of the Romans, which had everywhere crushed them, and to rescue themselves and their country from ruin,"\* failed utterly and their condition was unutterably worse than before.

"The cities shall be wasted without an inhabitant. Every city shall be forsaken, and not a man dwell therein. They were rooted out of their land in anger and in wrath, and in great indignation," said the prophet. Hyamson states that one time the *four* inhabitants of Jerusalem were reduced to *one* man.

"A public edict of the emperor Adrian rendered it a capital crime for a Jew to set foot in Jerusalem."†

After the Roman rule declined the Mohammedans desecrated the sacred places with their mosques and so outraged the Christian world, by the pollution of the scenes of the life of Jesus

\*Keith on the Prophecies.

†Tertulius Ap. c. 21, p. 51 and Basnage's Continuation of Josephus b. 6, c. 9, No. 27.

Christ, that for two hundred years the best blood of Western Europe was spilled to wrest Palestine from the hand of the Turk. All in vain. The prophecies will be fulfilled though the heavens fall,—not even Christian nations were permitted to build the land again, it was “to be trodden down of the Gentiles until the times of the Gentiles should be fulfilled.”

The Jews have been scattered among the nations—among the people, even from one end of the earth to the other. They have been removed into all the kingdoms of the earth; the whole remnant of them has been scattered unto all the winds; they have been dispersed throughout all countries, and sifted among the nations like as corn is sifted in a sieve, and yet not the least grain has fallen to the earth

“There is not a country on the face of the earth where the Jews are unknown. They are found alike in Europe, Asia, Africa and America. They are citizens of the world without a country. Neither mountains, nor rivers, nor deserts, nor oceans, which are the boundaries of other nations, have terminated their wanderings. They abound in Poland, in Holland, in Russia and in Turkey. In Germany, Spain, Italy, France and Britain they are more thinly scattered. In Persia, China, and India on the east and the west of the Ganges, they *are few in number among the heathen*. They have trodden the snows of Siberia, and the sands of the burning desert; and the European traveler hears of their existence in regions which he cannot reach, even in the very interior of Africa, south of Timbuctoo. From Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindustan to Honduras, no inhabitant nor any nation upon the earth would be known in all the intervening regions, but a Jew alone.”\*

“Both kings and people, heathens, Christians and Mahometans, who are opposite in so many things, have united in the design to ruin this nation, and have not been able to effect it. . . . Their banishment from Judea was only the prelude to their expulsion from city to city, and from kingdom to kingdom.

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\*Keith on the Prophecies.



Their dispersion over the globe is an irrefragable evidence of this, and many records remain that amply corroborate the fact. Not only did the first and second centuries of the Christian era see them twice rooted out of their land, but each succeeding century has teemed with new calamities to the once chosen but now rejected race."\*

"In the fifth century they were expelled from Alexandria, which had long been one of their safest places of resort. Justinian abolished their synagogues, prohibited them from even entering into caves for the exercise of their worship, rendered their testimony inadmissible, and deprived them of the natural right of bequeathing their property, and when such oppressive enactments led to insurrectionary movements among the Jews. their property was confiscated, many of them were beheaded, and so bloody an execution of them prevailed, that, as is expressly related, 'all the Jews of that country trembled.'"†

"In Spain, conversion, imprisonment, or banishment were their only alternatives. In France a similar fate awaited them. They fled from country to country seeking in vain any rest for the soles of their feet. Mahomet has, from the precepts of the Koran, infused into the minds of his followers a spirit of rancour and enmity towards the despised and unbelieving Jews. The Church of Rome ever ranked and treated them as heretics. Philip Augustus expelled them in toto from France."‡

"St. Louis twice banished and twice recalled them; they were banished seven times from France; they were expelled from Spain. In England they suffered great cruelty and oppression. During the Crusades the whole nation united in the persecution of them. In York, England, 1500, the Jews were refused all quarter and perished by mutual slaughter. Edward I completed their misery, seized all their property and banished them from the kingdom."\*

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\*Keith on the Prophecies.

†Basnage's Hist, b. 6, c. 21, 9.

‡Hallam, Vol. 1, pp. 233, 234.

In Russia where they have been so numerous, they have been periodically murdered, and even down to the present year the fury of their enemies seems not to have abated.

The characteristics of the Jews are common to the whole human family. In countries like Russia under the Czarist regime where the government was autocratic, where the Jews were confined to small areas, where they were limited in business opportunities, where they were denied equal rights under the law, and where they were oppressed for the sake of religion, they have done exactly as might be expected of ordinary mortals, they have made their living in precarious ways, not always within the letter of the law; they have evaded and circumvented the excessive demands of government, and they have, on occasion, joined the natural enemies of constituted authority. This reaction to oppression is, however, the normal result of prejudicial and discriminatory treatment of any people.

In France and in England under more humane laws, we find the Hebrews expanding under the liberal treatment of the government and developing a Disraeli in Britain, a Rothschild in France, and in our own land where they find themselves still more acceptable, a Nathan Straus and a Justice Brandeis. These prominent men indicate their possibilities in development of character when they have the law with them and not against them. Under a benign government they are public spirited, hospitable and charitable toward the poor of the Gentile world and so benevolent toward their own race that a Jew never becomes a charge upon the public charity, and seldom is one arraigned in the law courts. More quickly, more exactly and more thoroughly than any race, the Jews respond to treatment, and the nations of the earth who favor them, are promised by Jehovah, blessings of prosperity in their material undertakings.

We come now to consideration of the question, When did a turn in the affairs of the Jews begin? How was colonization made possible?

We find a clue to both questions in Isaiah 40:2 "Speak ye comfortably to Jerusalem and cry unto her that her warfare is

accomplished, and that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."\*

It appears, then, that having been outcasts for a period *twice* as long as that when they enjoyed independence national existence, they would then be reinstated in their own land.

The first instance of returning favor toward the Jew occurred in the reign of Queen Victoria when Disraeli became Prime Minister. Now if we take the year 1882, the date of the first permanent colonization of Palestine, and consider it as the end of the time of disfavor, and reckon the destruction of Jerusalem in the year of the Babylonian captivity 586 B. C., as the beginning of disfavor, we will have a period of 2,468 years. If this doubles the favored time then by dividing it in half we get 1,234 years, the period of favor. Counting backward 1,234 years from the Babylonian captivity in 586 B. C. we have the date 1820 B. C., which was the beginning of the nation under Jacob when they received the name Israelites. The time, then, of Disraeli, appears to have been "the set time to favor Zion."†

"The determination of the Jewish people to recover a normal national life never limited itself to faith in a miraculous restoration independent of the effort of the Jews themselves, although the conviction that the restoration was certain to come one day was part of the faith of every Jew. A continuous series of efforts to restore the Jewish national life in Palestine marks the centuries of exile." But these were all abortive until the nineteenth century when Jews from Eastern Europe began to drift in, brought thither mainly by the profound *emotion of bliss of dying and being buried in the dust of the Holy Land*. Every Jew who settled in Palestine was a link between the Diaspora and the land of Israel, for it was the duty and the pleasure of his brethren to maintain in Palestine men given up to meditation and study and dedicated to the spiritual life.

"With Sir Moses Montefiore, whose journeys to Palestine

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\*Isa. 40:2.

†Psa. 111:3.

began in the eighteen-thirties, Western Jewry began to occupy itself constructively with the Jewish restoration. There was established a fund for the cultivation of land in Palestine by the Jews. Sir Moses had the idea of obtaining extensive concessions, and so bringing about 'the return of thousands of our brethren to the lands of Israel.' Many years afterwards he summed up the goal of his striving in the following words: 'I do not expect that all Israelites will quit their abodes in those territories in which they feel happy, even as there are Englishmen in Hungary, Germany, America, and Japan; but Palestine must belong to the Jews and Jerusalem is destined to become the city of a Jewish commonwealth.'

"The interest of Englishmen in the Jewish people and a Jewish Palestine dates back to the Commonwealth. Oliver Cromwell felt as a servant of the Most High God, that he had a mission to the Jews. The same school of thought which permitted the Jews to return to England speculated further upon the Jewish Restoration to Palestine; and this religious interest fed upon the Bible and upon Protestantism, has survived in great strength down to our own day, as it is evident by a whole literature, including a book conceived in this spirit recently published by Sir Andrew Wingate, a distinguished ex-Indian civil servant. The religious element of English interest in Jewish nationalism was fortified by political considerations. The genius of Napoleon revived the statesmanship of Caesar and Alexander, and conceived as they did, of the Jewish people in Palestine as a pillar of empire in the East. When Napoleon started upon his expedition to Syria, 1799, he issued a proclamation announcing his wish to restore the scattered hosts of Jewry to their ancient land. There can be little doubt that this seed planted by Napoleon found lodgment in English minds. From Colonel Churchill to Laurence Oliphant can be seen sprouting the idea of serving God and Great Britain as well as the Jewish people, by recreating Jewish Palestine. It was an alternative solution of the Eastern question, to the maintenance of the decrepit Ottoman empire. This latter solution may be said to have been the orthodox one in the nineteenth

century, and to have held the field in official England until the middle of the Great War; but the conflict of the two political conceptions persisted, although in a dormant condition, throughout the century, and in the end it was the larger and nobler that triumphed.”\*

“The colonization movement was in full force in 1882. Among the refugees were seventeen Russian Jews who settled on the site of the Biblical En Hakkore, the scene of one of Samson’s exploit, about one hour and a half’s journey east of Jaffa. These colonists were members of the Bilu, an organization of Russo-Jewish students formed for the colonization of the Holy Land. The immigrants, although members of the learned professions and graduates of universities, worked on the land as common laborers, so intense was their zeal for the colonization of Palestine, so steadfast their faith in ultimate success.”†

A number of philanthropists in Western Europe began to take an interest in colonization, among them Laurence Oliphant, Lord Shaftsbury, Mrs. Finn and Baron Edmund de Rothschild, who started the wine industry. This promised very well but when the wine became cheaper on the market than the Jews of Palestine could make it, they would have been ruined if Baron Rothschild had not bought up the entire output and sold it, which he did at a loss. After this experiment he gave his financial assistance through one of the local societies which insisted on a variety of crops rather than depend entirely upon the vineyards as they had done under the Rothschild patronage.

“The pioneers in Palestine had eager sympathizers and ardent well wishers in the lands from which they came. Societies came into existence in many of the Jewish centers of Russia for the practical encouragement and assistance of the colonists. At the same time other societies for the propagation of the nationalistic idea in Jewry were also formed. Of all these societies, that of Odessa was the most important and soon became

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\*H. Sacher, *A Jewish Palestine*, Atlantic Monthly, July, 1919.

†Hyamson, *Palestine*.

the leader. Ultimately they all became organized as the Odessa Committee, an institution whose valuable work in and for Palestine has left a permanent mark on the prosperity of the land. Before that time these societies formed part of a world-wide movement which became known as the Choveve Zion, or *lovers of Zion*. The Choveve Zion, as a practical movement, was not established in England until early in 1890. From that year onwards the movement in England continually gained strength, until the greater Zionist movement created by Theodore Herzl in 1896, absorbed it. At first the wealthier classes in Anglo-Jewry for the most part held aloof, and for some time it drew practically the whole of its strength from the poorer and foreign elements in the population. There were, however, some notable exceptions, and the interest increased as the ideal became better known and the work more effective. Elim d'Avigdor and his kinsman, Col. A. E. W. Goldsmid were successively the heads of the movement, and among their most successful lieutenants were Herbert Bentwich and Mr. Joseph Prag. Other well known English Jews who took a prominent part in the work of the Choveve Zion were the Rev. S. Singer, Sir Joseph Sebag Montefiore, and the late Lord Swaythling. On the platform of these "lovers of Zion" were also to be found at one religious extreme Dr. Hermann Adler and at the other Dr. A. Lacy, Sir John Simon and Sir Julian Goldsmid. A young Israel was represented by branches of the Choveve Zion formed at the Universities of Oxford and Cambridge. The English movement, like the greater one in Russia, devoted much of its resources to the assistance of the existing colonies, but in addition, it aided in the establishment of more than one new one. In the course of time the Choveve Zion in England presented a petition to the Porte, which was actively supported by both the outgoing Foreign Secretary (Lord Salisbury) and his successor (Lord Rosebery) and had also the practical sympathy of the United States Minister to Turkey. The restrictions on the purchase of land were soon removed, through the influence of Baron Edmund de Rothschild, of Paris, as well as of the British and American Foreign Offices, and in 1892 the

English Society joined forces with its co-workers in Ekaterinoslav and New York to acquire land in the Hauran, east of the Jordan. In 1893 the whole of the movement throughout the world was brought into closer co-operation by the formation of a central representative committee at Paris at the instance of the eminent Russo-Jewish physician, Dr. Waldemar Haffkine, who was then resident in Paris. The first Zionist Congress opened on the 29th of August, 1897, when 204 delegates were present. They came from almost every country of Europe as well as from the United States and Palestine. The outstanding result of the Congress was the adoption of the following programme:

Zionism strives to create for the Jewish people in Palestine a home secured by public law. The Congress contemplates the following means to the attainment of this end:

(1) The promotion on suitable lines of the colonization of Palestine by the Jewish agricultural and industrial workers;

(2) The organization and binding together of the whole of Jewry by means of appropriate institutions local and international, in accordance with the laws of each country;

(3) The strengthening and fostering of Jewish national sentiment and consciousness;

(4) Preparatory steps towards obtaining government's consent, where necessary, to the attainment of the aim of Zionism."\*

Mr. Israel Friedlaender in the *Century Magazine*, April, 1919, says of the Zionist movement:

"This fundamental attitude of the Jewish people towards its commonwealth has been essentially retained and developed by modern Zionism. Though refusing to acknowledge the metaphysical basis of the prophetic ideal, they passionately cling

\*Hyamson, Palestine.

to the ideal itself. To them, too, Zion is primarily an opportunity for the Jewish people to express itself in accordance with its ancient ideals and aspirations. They realize that while modern Jewry has made great material progress as a result of Jewish emancipation, and while it has contributed far more than its share to the spiritual life of the nations in which the Jews live, it has done very little for its own distinct culture and spiritual development. They point to the fact that to mention a concrete example, while the Jews have furnished an amazingly high quota of musicians and artists to the world, they have failed to develop a distinct Jewish music or a distinct Jewish art. The Zionists, therefore, are forced to the conviction that if the Jewish people is to remain true to its highest interests, it indispensably needs a center in which it may have a chance to develop its ideals and to express itself in its own manner of life and thought, and thereby add its distinct contribution to the treasury of mankind."\*

Our narrative brings us now to the beginning of the World War. We quote Dr. David Baron in the Sunday School Times for February 17, 1918: "It is now a well known fact that the chief instrument in interesting the leading British statesmen and politicians in the national future of the Jewish nation, and in eventually calling forth the momentous 'Declaration' was Dr. Chaim Weizmann, who has recently been elected president of the English Zionist Federation. There is a romance of God's providence in his career. A Russian by birth, and a student of chemistry while also an enthusiastic Zionist, he came to England about 25 years ago and soon became prominent in chemical research. Early in the war in a dangerous crisis in the history of the British Empire, he was able by his genius and discoveries to render the greatest service to the cause of Britain and her Allies. When asked in the course of interviews with members of the British Cabinet, what remuneration he expected, his reply was that he wanted no reward in money, but only the promise that if and when the Allies were victorious

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\*Israel Friedlaender, Zionism.



they would help the Zionists in the realization of their national aspirations in relation to Palestine. 'Like Esther,' Dr. Baron reminds us, 'It might be said of Dr. Weizmann, who knoweth whether thou art come to the kingdom for such time as this?' '\*

Anticipating the time by a few years, we quote at this juncture the famous Declaration contained in an official letter written by Arthur James Balfour, of the British Foreign Office, to Lord Rothschild, vice-chairman of the English Zionist Federation (November, 1918).

"His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object."

For nearly 2,000 years the Jews have prayed daily in their synagogues in the four quarters of the world, "Sound the great trumpet for our freedom, and lift up a banner to gather our captives and gather us together from the four quarters of the earth. And to Jerusalem Thy city, return Thou in mercy and dwell therein as Thou hast promised. Rebuild it speedily, in our day as an everlasting building, and set up therein the throne of David. Blessed art Thou, Lord, who rebuildest Jerusalem."

We cannot listen to the pathos of this great petition without being reminded of the promise: "And it shall come to pass that the Lord shall set His hand again a 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 from the four corners of the earth."†

"Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of

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\*Dr. David Baron, Sunday School Times, February 17, 1918.

†Isa. 11: 11, 12.

Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee but in My favor I had mercy on thee.”\*

“Turn ye to the stronghold ye prisoners of hope.”†

“And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them.”‡

*And the sons of strangers shall build up thy walls, and their kings shall minister to thee.* “God has His mysteries of grace,” and in the working out of His plans, kings and peasants bow to His will; even the unlawful ambition of men flaunted in the face of the Deity is turned into the accomplishment of the unalterable plans and purpose of the great God.

The world for the most part regarded the speeches of the German Kaiser with unconcealed amusement when he went on his famous pilgrimage to the Holy Land via Constantinople. He was at great pains to proclaim so close a brotherhood-of-man policy between himself and the unholy Turk, that his very photograph in Turkish uniform was widespread through the Ottoman empire, and he was said to have adopted the faith. There was much method in this madness, there was method in his Palestine plans. In Turkey he challenged the power of Britain, in Syria he challenged the power of France. It took years of persistent posing and speech-making before he could substantially weaken Great Britain’s influence in Turkey, and it took years of German colonizing before the dwellers in Palestine really understood his schemes there. It was not enough that he planted colonies at Jaffa and Jerusalem, not enough that he should declare himself at the tomb of Saladin the “Protector of Islam,” nor that he should costume himself like a crusader of old, and with all the magnificence of the great

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\*Isa. 60: 9, 10.

†Zech. 9: 12.

‡Amos 9: 14.

Frederick Barbarossa, that he had a breach made in the wall large enough and imposing enough for him and his retinue to pass through gloriously. There was still a worse infamy,—on the top of the Mount of Olives he caused to be erected a great hospice with apparent benevolent intent, and in it and upon it was stalled the most powerful wireless apparatus in the whole world; on top of Mount Zion he built a German Church on a solid concrete foundation; at the Damascus gate a hospital. The German language was imposed upon the school children through Turkish influence, and the Jews were persecuted and rose in rebellion over the insult and the curtailment of their privileges.

We are remembering that not until 1896 did the Germans make any noticeable progress in Asia Minor. It was that year that Germany declined to join a league for the enforcement of toleration of the Armenian. The Kaiser saw that he could gain rather than lose by encouraging the Sultan in his nefarious schemes, and as the Berlin-Bagdad project was then the goal of his ambition, he was bending every energy in secret to gain his objective, the while he was lulling the world to sleep with his peaceful cradle songs.

“It is probably little understood how many and varied are the schemes comprised in the expression, the Berlin-to-Bagdad-Concessions. Not only were the actual financial concessions wrung from Abdul Hamid’s government as the blood money in payment for which he would be permitted to continue his orgy of lust and murder—such as would undoubtedly bring the whole of Turkey under German dominion and make Constantinople practically a German city,—but the forest, mining and other rights connected with the scheme would insure the Asiatic possessions of Turkey coming directly under German influence and control.

The pressing on of the building of the railway at the rate of a mile a day just before the outbreak of the war, to a great German naval port at Koweit was to give Germany a direct outlet to the Persian Gulf and the shores of India; Afghanistan was to be bribed, and with the occupation of Persia, and the advance through Afghanistan, and by sea from Koweit, it would

not be hard, the Germans thought, to destroy once and for all, the British dominion in India. This scheme was to be aided, if not entirely accomplished by means of a Jihad or Holy War, launched as it afterwards was, from Constantinople, at which the Faithful in all countries were to rise and to push the infidel—excluding only the German allies of Turkey—into the sea. The extension of the railways of Palestine made progress possible towards the Suez Canal and Egypt. The linking up of the German possessions in East and West Africa was to cut the line of the Cape-to-Cairo Railroad, disposing forever of that 'far-fetched British scheme,' leaving the German free to strike north and south at his future convenience until finally Africa became his own. The economic control of Russia was no dream, as we have seen in later days; and thus with a great capital at Bagdad, a vast Eastern Empire was to be established and German power to rule without let or hindrance from Hamburg to Singapore."\*

After the first Balkan War, Germany was bothered with the new Serbia and Bosnia which rose out of it. Eventually Bosnia was eliminated, and Servia alone blocked her progress to the Far East. Busrah, the natural port of Mesopotamia, is not a suitable terminus for the Berlin-Bagdad Railway, and Germany wished to possess the harbor of Koweit. The Persian Sheik, loyal to the British government, would not consent, and Germany began a long process of entangling Great Britain and Persia in endless difficulties over the matter until the former was about to sign an agreement with the Kaiser giving him the coveted port when—the war broke out.

Palestine itself formed no part in the great offensive and defensive plans of Great Britain,—indeed it was unimportant, except for its geographical position lying between the Mohammedan *bloc* on the east and the Egyptian *bloc* on the west, but it was the fact that the Suez Canal, the vital artery of Great Britain was menaced, that the defense of Egypt was undertaken. Then it was found that the enemy could not cross the Sinai

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\*V ardlaw Milne, *The Key to the War*.

Desert except by certain routes, clearly defined by the position of the springs and wells, and that only along the northern route which skirts the Mediterranean coast, was the water supply sufficient to maintain any large body of troops. So a plan was formed to go out into the desert and secure control of the water, which could be done with far fewer troops than were necessary to defend the long line of the canal. The scheme succeeded. The Turks were slowly and steadily driven back from the water bearing areas and a large force was freed and sent to Europe. The Sinai Desert, which was in the main a struggle against nature, has, since the days of Moses stood as an almost impenetrable barrier between Egypt and the East, and it was after the failure of his Syrian campaign that Napoleon who had crossed most of the frontiers of Europe, announced his opinion that a desert is the most effective defensive barrier against military aggression. "Why then," asks Major-General Sir Frederick Maurice, who was with General Allenby, "did we go into the Sinai Peninsula to meet the Turks instead of leaving them to face the difficulties of the desert? The Turks were building a railway from the frontier of Palestine and if they had been allowed to extend it and to make at their leisure arrangements for storing water, we should have had an attack upon Egypt in force, which was most undesirable to await passively. Furthermore, it was of the highest importance to keep open the Suez Canal at all times, as through it passed large numbers of men and tons of food stuffs and materials, coming from Australasia and India.

"We therefore moved eastward along the coast route into the Sinai Peninsula, building a broad gauge railroad as we went and we were very soon brought up against a very serious difficulty. It was discovered that the brackish water of the pools and wells suited to the stomachs of the Arabs and the Turks was not potable for Europeans and their animals. Water, then for the animals, had to be brought from Egypt, and a pipe line with innumerable pumping stations and reservoirs was constructed across the desert. Britain, busy making up her arrears in the supply of munitions of war, could not at that time make pipes

of the required size and they were furnished by the United States and carried over 4,000 miles to their destination. The considerable army at Gaza was, for the most part, drinking water borne through these pipes from the Nile in Egypt."

It will be remembered that the Turks were defeated before Kut, but later General Townshend's expedition failed of its objective. His whole campaign was for the defence of India, but when the enemy determined to recapture Bagdad it brought Allenby's forces which were protecting Egypt into conjunction with the aims of Townshend's campaign. To break the concentration of the Turks and Germans which had Aleppo for the objective, it was decided," says Maurice, "that it would be more effective and more economical of power . . . to strike from the frontier of Palestine than to reinforce our troops in Mesopotamia, the most distant of our theatres of war, where our troops were already more than 500 miles from the coast. Accordingly the preparations for attack upon the strongly entrenched positions which the enemy had constructed between Gaza and Beersheba were made as secretly as possible.

"The hardships which the troops had to endure were severe, many of them having only one bottle full of water for 48 hours of great heat and choking dust. As soon as the flanking movements had made progress, the line of Gaza was assaulted and the Turks fell back in disorder. The pursuit was continued relentlessly as far north as Jaffa, the eager cavalry giving the enemy no time to rally, and bringing off a number of brilliant charges.

"The Turkish army was completely broken up and lost 10,000 prisoners and 80 guns. Our troops had out-distanced their supply columns, and a halt had perforce to be called to bring up food and munitions and stores before they could move into the hills of Judea toward Jerusalem."\*

What was the state of affairs in Palestine at this time? What had been happening in that distant and silent land?

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\*Maj. Gen. Sir Frederick Maurice, War in the Far East.

Madam Ben Yehudah, in a notable article, entitled *Palestine Before the War*, gives us a careful chronicle:

"In 1913, the year before the war, the 35th year from the beginning of the Jewish National Movement in Palestine, first under the terrible regime of Sultan Abdul Hamid, and later under the Young Turkish Constitution,—Jewish life in Palestine began to define itself as national in character.

"The number of Jews in the Holy Land had increased approximately to 150,000. In the principal cities, Jerusalem Safed, Tiberias, the Hebrews formed the majority of the population, counting 80,000 in Jerusalem alone. In Judea, Samaria and Galilee they were in possession of extensive lands, and they had founded over 60 colonies. . . . These were the marvel of the natives. From afar off, the houses could be seen rising in the midst of verdure, like oases in a desert. The dwellings were well constructed. The wide streets were adorned with dignified public buildings, schools and hospitals.

"Domestic industries had arisen including wine, silkworms, olive oil and soap. Orange, almond and apricot orchards charmed the eye. The perfume plantations of roses (for making ottar of roses), geraniums and other flowers resembled a Paradise. Cultivated fields extended so far that the aspect was like a sea of verdure, where formerly had been the desert wilderness.

"Machine shops and factories were opened for the production of articles of building construction, household utensils, and agricultural implements. Arts and crafts were developed (in the Bezalel Schools), knitting, weaving, basketry, metal work, lace pottery, wood-carving, jewelry. Commerce increased. The oranges, almonds and especially the wines of Palestine won renown in the markets of Egypt, and on distant shores.

"Jews from various parts of the world began to unite in the Holy Land, and to become assimilated. Thus a new and healthy generation sprang into being,—straight, well formed, filled with the pride of race and love of country.

"The Hebrew tongue was the common language of this generation and fired the Hebrew soul with patriotism.

"The old Turkish government under Abdul Hamid made no objection to this development of the Hebrew language, which they considered of 'no importance,' but they systematically impeded the progress of the Jews in every other direction. They issued decrees against Jewish ownership of land, and colonization, against the planting of orchards and the draining of marshes.

"There was a remarkable harmony between the various Jewish divisions; the devout orthodox, the free thinkers, and the Nationalists, now called Zionists, all seemed in accord.

"The various Jewish schools united in reunions for festivals and excursions, under the flag of the Zionists, and speaking one common language, Hebrew.

"There was a general sense of happiness and prosperity.

"The Jews awaited the opening of their fine polytechnic schools at Haifa as an auspicious event, an expression of the Jewish National idea before the world, but especially from Russia, America and Germany. The curatorium was directed by a committee in Berlin. Instruction in Hebrew had been assured, therefore, when a courier arrived from Berlin, announcing that the instruction should be in German, the news was like a thunderbolt."\*

Later this matter of the language set the Jews in two hostile camps, but the Zionists who declared for Hebrew were much stronger, and opened up schools of their own in their own language, and the German schools fell into decay.

"However," continues Madam Ben Yehudah, "the season was prosperous, the harvests were promising. And there was an unusual flood of tourists. Among the visitors arrived the Baron Edmund de Rothschild, the celebrated patron of the Jewish colonies. The Jewish youths and maidens went to meet them clothed in the national colors, white and blue, and mounted on horseback. The populace of Jerusalem received Baron Rothschild with greater honors than they had bestowed on Emperor William himself. The Zionists created a national guard

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\*Madam Ben Yehuda, Jerusalem—Its Future and Redemption.



to surround him. Other visitors were Mr. and Mrs. Julius Rosenwald, who paid almost exclusive attention to the Nationalists. Finally there arrived in Jerusalem, Mr. and Mrs. Morgenthau. All the foreign powers as well as the Turkish officials in Jerusalem did homage to the Jewish representative of the United States, and this increased the prestige of the Jews in the Holy Land.

"The Ambassador was impressed by the renaissance of Jewish life in Palestine, but he regretted the internecine conflict over the language question. Mr. and Mrs. Morgenthau gave a great dinner to which most of the eminent Moslems and Christians and the noted Jews of the opposing parties were invited. Several diplomatic speeches were made regarding the amicable relations between the Jews, Moslems and Christians, America and Turkey, but the two separate companies among the Jews remained divided.

"Devout Jews assembled on the Fast of Ab at the Wailing Place, where they were accustomed to assemble each year, to mourn for the destruction of Jerusalem. They watered the ancient foundation stones with their tears and entreated the Lord of Hosts, saying, Turn Thou us unto Thee, O Lord, and we shall be turned. Renew our days as of old.

"In this Jewish prayer, all Jewish hearts of the world unite. In the utterance of this prayer one era was terminated, and a new era was ushered in,—for upon the very day of the Fast of Ab the Great War was declared in Europe.

"From the beginning of the Great war, Palestine suffered because few ships visited the native ports and soon there was a scarcity of necessities, either because the goods had not arrived, or had been hoarded by the merchants. Although Turkey herself was not at war, the day after the Germans commenced hostilities in Europe, the Turks mobilized their troops and commandeered all the horses, camels and mules. They unharnessed horses and left carriages standing in the middle of the streets. The usual means of communication were cut off. Turkish officials visited the villages and returned driving flocks of young men who were drafted into the army. To arouse en-

thusiasm, a public ovation was given to the drafted men in the streets.

"In Jaffa there appeared a gigantic young Arab who was surrounded by dervishes flourishing naked swords. With a hoarse cry he shouted, 'The religion of Mohammed advances by the sword' and this refrain was repeated by the populace with savages cries.

"To inflame his followers, he cried again, 'The sword demands bloods! Allah preserve our Sultan!'

"This Arab demonstration knew no bounds, and the common people fled in terror. In Jerusalem evil days were foreseen. People began to hoard their supplies for the years ahead. The Syrian Christians were in a panic. In their houses they hid themselves, trembling with fear and saying that they would be the first to be massacred, partly on account of their well known friendship for the French and the English. The Armenians declared that the greatest peril awaited them, for of a certainty they had been marked in advance for the slaughter. They pointed out that the Jews were well organized and had some protectors because at the request of Mr. Morgenthau the United States battleship Tennessee, under the never-to-be-forgotten Captain Decker had been sent to Palestine with supplies for the Jews. A little later on the North Carolina, arrived with Mr. Maurice Wertheim with \$50,000 in gold for the relief of the Jews. Almost every one who could do so left the country.

"The consulates of France, England and Russia were surrounded by spies so that any one, even entering the doors, was immediately under the suspicion of the Turks; while the German consulate was the meeting place of government officials . . . who became insolent and began a systematic persecution of the Jews. . . . From the beginning of the war the inhabitants of Palestine cherished the hope that Great Britain would find a pretext to take possession of Palestine, and they were heart-broken after all their troubles, that England did not intervene, and then Turkey declared war on the side of Germany. One of the first steps was the announcement of

the *Jehad*. It was imagined that the whole Moslem population of the world, 300 million strong, would rise under the green banner of Mahomet, and humanity itself would be in danger.

"The terror in Jerusalem was extreme. A few courageous Jews and Christians approached Mohammedans and earnestly inquired what the *Jehad* would signify to themselves. The explanation was brief, as follows:

"It signifies that every faithful Moslem is required to slay at least four unbelievers.'

"To impress the public, the authorities ordered forty fanatical Circassians, fully armed to ride on horseback through the streets of Jerusalem. Silently they passed, brandishing naked scimitars. This was to the inhabitants of the city the only visible sign of the Holy War.

"In the spring of 1915 news arrived that the Turkish army had successfully traversed the desert. A later dispatch announced the crossing of the Suez Canal,—this occasion was celebrated by the illumination of Jerusalem. Almost immediately, however, the news arrived of the defeat of the Turks. The Mohammedans were crest-fallen. The Germans failed to conceal their disdain for the Turkish prowess and their scorn for the Turkish army. Jews and Christians avoided being seen on the streets fearing to be accused of joy, and in their houses they trembled in dread of the home-coming of the defeated army.

"Djema! Pasha shut himself up in the wall of the Augusta Victoria Memorial on the Mt. of Olives, and refused to see any one, not even the most eminent personages. Thus closed ignominiously one scene in the Oriental dream of power which Kaiser Wilhelm had dreamed for himself in Jerusalem. In this very Augusta Memorial there is a great throne room in which two thrones stand.

"In 1916 a second expedition was launched against the Suez Canal with an army of 250,000 men under the command of the German, Von Kress, but it was not more successful than the first enterprise. . . . Not only the Moslem, but even the

Germans began to perceive that their star was waning in the Holy Land. Notwithstanding the immense German propaganda waged continuously for ten years before the war, to convince the Arabs that the land belonged to the Arabians, the ancient tradition now revived concerning the destiny of the Jews to possess the land, persecutions increased in violence. Great suffering was inflicted to induce the Zionists to betray the English.

“Gaza was taken by the British and recovered by the Turks, remaining in their hands seven months. In June, 1917, General Allenby captured Beersheba and then Gaza. Ludd surrendered, Ramleh fell; on November 16th Jaffa was captured. Victorious British troops then marched upon Jerusalem.

“For three years the Holy City had suffered privations and sorrows. It was as if the plague had raged within its walls. Most of the houses were closed because the inhabitants were dead, or deported, exiled or in prison. Deserted were the streets. One dreaded to be seen out of doors for fear of falling victim to the rage of the Turks.

“People hid themselves in cellars and subterranean passages where life continued underground by the light of olive oil lamps.

“Even in these hiding places one heard the roar of Turkish cannon which was directed against the Tomb of Samuel, where the English had fortified themselves. One passionate desire filled the hearts of Jews and Christians alike, as they waited for the hour of deliverance. Their faith in the victorious strength of the British failed not. They prayed that God would deliver them by a miracle, and show His hand as in the former days.

“In the meantime, Turkish cannon was destroying the Tomb of Samuel, and the English were making a movement whose object was to encircle Jerusalem. The Turks and the Germans commanded that the city should be defended, and they sent for reinforcements from Damascus. The garrison was not sufficiently strong in numbers or in morale to sustain the attack

without aid. When the reinforcements failed to arrive, the Turks perceived that they would be obliged to evacuate. In great haste they arrested every one whom they caught on the streets, including the Dutch Consul and a distinguished Austrian physician, a member of the Board of Health.

"In these terrible days in Jerusalem, Jews and Christians fasted and prayed. Their common sorrow and desolation drew them nearer to one another. They sought concealment in the darkest cellars and deepest subterranean passages.

"It was in this darkness and dread that the Jews awaited the coming of their great festival of light and gladness, Hanu-ca, the Feast of Deliverance in former days, and now approaching as the day of destruction. The women, weeping, prepared the oil for the sacred lights and even the men wept, saying that this would be the last time they should keep the Feast in Jerusalem! They strained their ears to hear the horses's hoofs, and the tread of the soldiers coming to arrest them and drive them forth. The women pressed their children to their breasts, crying, "They are coming to take us! the persecutors, the assassins!"

"Then suddenly other women came rushing from the outside down into the depths, crying:

"*Hosanna! Hosanna!* The British, the British have arrived!"

"Weeping and shouting for joy, Jews and Christians, trembling over one another, emerged and rushed forth from the caverns, holes and underground passages.

"With loud cries, with outstretched hands, they blessed the company of their deliverers, who advanced in a glory of light, for all Jerusalem was illuminated by the crimson light of the setting sun . . . in the very beginning of Hanu-ca, the Feast of the Miracle of Lights.

"At noon on the 8th of December, 1917, a representative of General Allenby, Commander-in-Chief of the British forces operating in Palestine, received from the Mayor of Jerusalem, the surrender of the city.

“On December 10th, at noon, General Allenby made his official entry into the city by the Jaffa Road.”\*

“General Allenby entered the town on foot. Small detachments of infantry and cavalry, drawn from Britain’s far-flung battle line were drawn up outside, while French and Italian soldiers were marshaled inside the Jaffa Gate as the commander-in-chief, accompanied by the representatives of America, France and Italy passed through it.

“The breach in the wall made for the Kaiser’s entry in 1898, a breach still unrepaired—is near by. But General Allenby came in by the door. There is a profound significance in the contrasting ways in which England and Germany entered the city, for the open gate stands for order and obedience to the law, while the breached wall represents pride, arrogance and force. There is, moreover, an ancient saying as to the character of those who prefer some other way of coming in than by the door.†

Not a gun was fired into the city of Jerusalem, it was taken without bloodshed, without violence, and as for the 24th time Jerusalem passed from one power to the other, it had the backing of the Jews themselves, for hundreds of them enlisted under the Allies’ banner at Jaffa, and their blood flowed with that of their deliverers as they fought their way to Jerusalem. To the inhabitants of the city General Allenby made the following announcement:

“Since your city is regarded with affection by the adherents of three of the greatest religions of mankind, and its soil has been consecrated by the prayers and pilgrimages of multitudes of devout people of these three religions for many centuries, therefore, do I make known to you, that every sacred building, monument, holy spot, shrine, traditional site, endowment, pious bequest, or customary place of prayer of whatever form belonging to the great

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\*Madam Ben Yehudah, *Jerusalem—Its Future and Redemption.*

†Atkins, *Jerusalem Past and Present.*

religions of mankind will be maintained and protected according to the existing customs and beliefs of those to whose faiths they are sacred."

Thus has Jerusalem passed into hands of the nation that has of all others the greatest genius for governing colonials. One who does not antagonize the natives, one who does not countenance religious persecution, one that fears the God of the Jews, and honors His great and terrible name.

After the occupation of the city, the first problem of improvement encountered was that of the water supply. That part of Palestine, "south of Beersheba has been piped with water from the Nile by British Royal Engineers with American equipment—the realization, it is said, of a dream thousands of years old. Several millions of gallons a day are pumped from the canal near Kantara across the Suez Canal into Palestine. . . . On the western slopes of Palestine the valleys form excellent reservoir sites for collecting the winter rains, though they would often have to be treated to prevent loss by percolation. The problem of the water supply of Jerusalem has been attacked by such noted men as Hezekiah—who constructed a tunnel which is today an 'almost unexplainable' engineering feat,—Solomon, Pontius Pilate and Herod. In the spring of 1918, the British using much of the Roman work, installed a 6 inch line from the springs of Wady-el-Arub, about 16 miles south of Jerusalem, through which more than 200,000 gallons a day are now flowing into the city.\*

"The tank which Pontius Pilate began was never completed because the Roman government frowned upon the heavy cost of the water system which he proposed. The British, immediately upon their capture of the Holy City, began the repair and completion of this tank which has a capacity of 5,000,000 gallons. An aqueduct leads to it from an inexhaustible spring."†

And it has come to pass in our days that the Christians of

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\*Capt. Carson, of the American Red Cross, *Journal of the American Medical Association* August 2, 1919, p. 341.

†C. W. Whitechair, *The Last Crusade*.

the world have conceived a great desire to see the redemption of the ancient people of the Lord. As though a veil had been lifted from their hearts also, and the Jew, once despised and persecuted, has found favor in the sight of the worshippers of Jesus of Nazareth, because their hearts have been moved by their sufferings and by their faithful love of the traditions, and greater than this,—because a large part of the Church of God praying earnestly *Thy kingdom come*, believe that it can come only after the Jews have been turned again home. “Thus saith the Lord of Hosts: In those days it shall come to pass that ten men shall lay hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, ‘We will go with you; for we have heard that God is with you.’”\* We have indeed heard that God is with the Jew. “Thy sons also of them that afflicted thee shall come bending unto thee; and all they that have despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel.”†

At the Peace Conference, there was, strangely enough, a Council of Ten drawn from as many nations, and many Christian bodies see in the concurrence of these national representatives to the proposition of giving the Jews freedom to live in Palestine developing their own culture unmolested, a fulfillment of the prophecy, “There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for every age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Behold I will save my people from the east country and from the west country and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.”‡

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\*Zech. 8: 23.

†Isa. 60: 14.

‡Zech. 8: 4, 5, 7, 8.



Spiritual Israel, even the chosen of the Lord Jesus Christ, whom He has gathered out of the world to be witnesses to Him is speeding the Jew upon his way home. This unity of aim was rather conspicuously set forth in a Christmas verse which appeared in 1918 after the armistice was signed,

"Adown the hills of Palestine,  
 Across the silver sea  
 The tidings of the angels tell  
 Of peace that is to be;  
 For all the hills of Palestine  
 Are safe in Christian hands,  
 And peace on earth begins again  
 In far-off Jewish Lands.†

Out of the confusion and disorder and clash of interest there is one unity of purpose, one unity of desire,—the only spiritual result of its kind of the war,—the wish of Jew and Protestant alike, that Palestine should become again sacred to the Lord of Hosts. The whole earth looks to it for a spiritual authority, not as though the mouth of man should proclaim from it a new law, or that man should utter infallible things, but that the pure reign of the great God who spoke on Sinai, should be set up in righteousness, and that the Moral Law should be revealed in the teachings of the Messiah whom the Church expects a second time, and whom the Orthodox Jews still expect with a pathetic longing.

It is well, however, to discriminate carefully between the very optimistic views of the American Jews and the aspirations of the Zionist Commission in Palestine. American Jewry looks upon the Balfour Declaration as a virtual restoration of the Holy Land to Jewish political control under the mandatory of one of the Great Powers. This is the extreme view, and it is probably fed on the hopes of millions of Christians who would feel that such a condition indicated the consummation

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†Jane D. Wood.

of the age, and the fulfillment of the "times of the Gentiles," but on the other hand, those who are facing facts, know that there is a great gulf between such a degree of national independence, and mere release from the bondage of Turkish oppression, which is the only substantial result of British victory in Palestine at the present time. The Zionist Commission in the Holy Land is occupied with relief work of the poor Jews, is caring for the interrupted work of the colonies of which there was 60, and trying to unite the various contending factions of the Jews, and treating from time to time with the Arabs who are very strongly entrenched to the east, and more or less antagonistic to the Jews. The Hebrews in Palestine have no voice in the emergency government administered by Great Britain, they are consulted when any measures are to be introduced which may affect them, but otherwise, they are considered one of the ethnical groups of people dwelling in the land. It would be very unwise at the present to seek to change this condition. Britain has encouraged the Arabs to set up a kingdom of their own as a foil against the great Mohammedan world, which is seeking quietly and persistently to unite all its divisions through a process of spiritual revival to fit them for the great struggle to which they are looking, that will settle the supremacy of the rival religions of the world. This Arab state is composed of two generations of Syrians who have been trained under the liberal teaching of American professors in the great American University. They are strongly contesting the rising power of the Jews which will frustrate their attempt to form a Greater Syria, especially as their seaport Haifa, is in the confines of Palestine.

But owing to the Treaty or Triple Alliance which has been formed by agreement with the United States, France and Great Britain, there will be no divided authority, nor any division among those great powers which are virtually underwriting the security of the Jewish nation. The latest advices from London (October 29, 1919), state that Great Britain is arranging with Prince Feisal, son of the King of Hedjaz, and with France, the protector of Upper Syria, for the withdrawal of

all British troops in the whole territory of occupation, including Palestine, and the assumption of the duties of war-time emergency by the French and Arabs, pending the conclusion of the Treaty of Peace. The underlying significance of this is that a big stride toward complete understanding has been reached by the two powers in question. French sovereignty and Arab aspirations have been recognized by the British, and in thus giving them control of the disputed territory under pledge of protection for the Jews, Great Britain will be able to build her railroad line of communication from the Suez Canal through friendly countries with no danger of having to guard it in time of unrest. It would be quite impossible to construct it through Central Europe where she might find at any time the line cut by hostile German partisans. If the French by an understanding with the British, occupy the whole of Syria, Great Britain will be free to continue her railroad from Suez along the coastal plain as far as Mount Carmel, then cross the Jordan eastward of Galilee, across the plains of Hauran to Aleppo where it will link up with the Bagdad Railroad which proceeds further eastward to India.

Thus are the commercial and political moves of two nations which have been for generations friendly to the Jewish people tending toward the gradual upbuilding of a Greater Syria that will be in harmony with the moderate aspirations of the Jews, giving a homeland to as many as the country in its very limited size can accommodate without encroaching on the rights of the Arabs, whose progress has advanced more rapidly and who have established a prior claim to a part of the disputed territory.

It is estimated that 60 per cent. of the Hebrews are Zionists or Nationals. They look for the restoration of the Jews to Palestine with a national language and with a degree of national independence under a protectorate; 25 per cent. of the Hebrews are the Mizrachrists or Karaites, who represent the strictly spiritual element which rely solely upon the Word of God. These look for the Messiah to come to deliver them; 15 per cent. are Polay Zionists, the working classes, pro-Ally,

radical and convinced that they will be re-established in their land, with the same measure of national independence that was theirs under David, their most beloved King. This last class does a great deal of harm to the whole cause, and their indiscretions have caused many bitter encounters between their sect and the Moslems in Jerusalem.

The Jews themselves are perfectly aware of this prejudice, and the wisest are not forcing any issues at present.

On September 12th (1919) there was held in Chicago, the twenty-second annual convention of the Zionists of America. At this great meeting addresses were made by Justice Brandeis, Felix Frankfurter, Mrs. Mary Fels, Dr. Stephen Wise, Dr. Harry Friedenwald, Bernard Rosenblatt and others. It is significant of this great conference, that the report brought in after all plans had been discussed and all views had been presented, and all aspirations had been voiced, was moderate and exhibited a spirit of wisdom most encouraging to all the well wishers of the movement. First a campaign is to be waged vigorously against malaria in advance of any extensive investment by the Jewish National Fund, the Zionist Commonwealth and other purchasing corporations of the Zionists movement. Second, Afforestation is recommended to prevent encroachment of sand to stabilize the rainfall and provide a timber supply and irrigation. Third, strong financial support to the Hebrew University is urged. Fourth, lines of development must be agricultural, industrial and commercial to provide for the incoming population in large numbers. Fifth, Jewish settlements are to be confined to tracts now vacant or neglected. Sixth, there must be no private speculation and monopoly of the soil, no commercial exploitation. Seventh, since the Arabs own about one-half the land, over 90 per cent. of whom are illiterate and could not quickly be adapted to the new system of land tenure and taxation, it is proposed temporarily to ignore Arab real estate and apply progressive principles to the Turkish crown lands, acquired by British conquest, and to the property of non-Arab population. Political aspirations were entirely suppressed, and the most that is hoped at present, is

a liberal protectorate. The convention delighted those whose expectations are based on the material building up a foundation for the spiritual; the convention was a disappointment for those who hoped to see the Zionists go in and possess the land as the Israelites did of old, relying on the hand of the great Jehovah to lead them on.

Shrouded in impenthrable mystery, the land invites every shade of political and religious opinion, invites every devout pilgrim, invites every civil disaster.

And it may be, O Jerusalem, that thy children shall come again to thee in peace, and that for poverty, thou mayest obtain riches, for ashes—beauty, for desolation—prosperity; and it may be that this new era is but a rift in the gray cloud of thy tragic destiny,—that pagan nations may envy thy dawning power only to wrest it from thee; that thy children may return to be scattered again, that thy walls may be rebuilt to be thrown down stone for stone, but like the mountains of Judea, thou shalt abide with thy hallowed history, with thine imperishable past, with thy romantic, storied places, with thy sacred shrines, adding this last thrilling episode as a climax to the age; but thy name shall be deathless.

For, however it may fare with thy streets, thy gates, thy walls,—the eyes of the whole earth shall look forever toward Mt. Zion for the glorious appearing of the holy Jerusalem which shall be let down from heaven, a city four square and of heavenly beauty, adorned like a bride for her husband, the joy of the whole earth, where shall be seen the King in His beauty and with Him shall come the great consummation, for Jerusalem shall satisfy the craving of the humble and of the great, and shall be not only the desire of the nations, but the home of the soul.