EVERY MAN IN CAMP PAL AND COMRADE

Pastor of St. James' Church Brings Inspiring Message From Camp Lewis.

BOYS WELL CARED FOR

No Finer Morale, Declares Rev. W. E. Brinkman, Can Be Found Anywhere; Men Drawn Together by Ties of Mutual Service.

An inspiring message to the folks at home from the boys in training was brought to the congregation of the St. James' Lutheran Church yesterday by Rev. W. E. Brinkman, pastor, who took for his morning topic "A Message From Camp Lewis."

"I have brought a message," said Rev. Mr. Brinkman, "and personal word from these great and thriving places to each one of you who have brothers, sons or friends at any of these places.

"I met many of the officers and men—great, big, strong, happy-looking lads, with faces tanned, bodies straight, with muscles strong as steel—all of them busy at something; drilling, training, studying, preparing for the great tasks when duty will take them 'Somewhere in France.'

"Our boys are well cared for at Camp Lewis, equally as well as in any other camp in the country. Our Government is doing wonders in providing the 30,000 to 40,000 men up there with the best of food, good water and proper sanitary safeguards. Every Army camp such as Camp Lewis and the scores of others throughout the country are socially nothing less than great human melting pots, where men are recast in the mold of common brotherhood. Caste and class distinction are done away with and forgotten.

"Men who have been used to luxuries and social distinction at home are daily meeting, associating, training, eating and sleeping in friendly comradeship with the fellows lower down, who have been less fortunate in many ways. Social distinction and discrimination which have prevailed between the classes of men before the war have been broken down. The men regard each other as pals and comrades. They are drawn toward each other by ties of mutual service and aim.

"The protection offered the men along the lines of their moral well-being is a great credit and commendation of the camp. In my opinion the personal morality of the soldier in camp is far safer and superior to the personal morality of the young man in civilian life in our cities. No finer morale among the thousands of men can be found anywhere than I found in this camp and at Seattle and Bremerton.

"From observation the men in the camps are not, in my opinion, any more religious than they were before entering the Army, but they are more open to the religious appeal. The Y. M. C. A. and the Chaplains are doing a great work and in my opinion the gospel has never been given a more earnest presentation and better hearing than right now in every Army camp in the United States."

OFFICERS ADDRESS AUDIENCES

Members of French Mission Speak at Six Churches of City.

Six Portland church audiences yesterday heard experiences and in imagination saw glimpses of the fighting front in talks by officers from the French mission now acting as artillery instructors at Camp Lewis. The three officers each spoke at two churches during the day.

In the afternoon the trio were taken on the Columbia Highway, all being enthusiastic in praising of the scenic attractions of the drive.

Captain E. Hirsch and Marshal de Loges J. B. Briere will speak today at the members' council at the Chamber of Commerce, telling of their trench experiences and giving glimpses of war-ridden France.

Yesterday Captain Hirsch spoke at the Piedmont Presbyterian Church in the morning and at Sunnyside Congregational in the evening. Lieutenant A. M. Corjon was present at the Centenary Methodist in the morning and at the First Christian Church in the evening. Marshal de Loges Briere was at the East Side Christian Church and Rose City Methodist.

PREACHERS BURN OLD NOTES

Large Part of University Park Methodist Church Debt Expunged.

Officers and members of the congregation of the University Park Methodist Episcopal Church at Lombard and Fiske streets, rejoiced yesterday as they took part in ceremonies marking the removal of debts which have cumbered the church property and parsonage since they were built. The members of the church not only pledged funds sufficient to clear the church from all debt, but in response to an appeal by Dr. W. W. Youngson, district superintendent, promised an additional $600, which will pay off all future street assessments against the property. The total debt, including these future street assessments, amounted to $2443.

Dr. Clarence True Wilson delivered the morning sermon. One of the larger notes against the church was burned by him as the voices of the congregation rose in song. Dr. F. H. Short, pastor of the Wilbur Memorial Church, delivered the evening sermon and burned another.

J. R. Ellison, president of the City Church Extension Society; Dr. H. O. Brown, chairman of the church finance committee; C. A. Dotson and Dr. W. W. Youngson all took part in the debt-paying ceremonies at both services.

Rev. T. J Abbett, pastor, and officers and members of the congregation were congratulated on the success of their efforts.

LARGE ATTENDANCE LIKELY

Opening Fall Rallies Presage Good Results in Increased Membership.

Increased attendance in many of the Sunday schools of the city was presaged yesterday by the enthusiasm displayed by young people in the opening Fall rallies held in various Sunday schools of the city, where preparations for an intensive Fall and Winter campaign in Sunday school work were planned, arrangements at some churches being made to start membership campaigns during the next few weeks.

The annual rally of the Rose City Park Methodist Church Sunday school witnessed the graduation of the largest class in the history of the department. Within five years the Sunday school has attained a growth of 524 pupils, the work being graded as closely as in the public schools. A special programme by pupils of all classes marked the big Fall rally, which crowded the church to its limit.

LIBERTY LOAN CAMPAIGNERS ARE READY FOR NEW DRIVE

Long List of Volunteer Speakers Shows Names of Many Orators of More Than Local Repute—Schedule of Meetings Nearly Complete.

THE directory of men and women who have volunteered their services as speakers for the fourth liberty loan in Oregon is a lengthy list—thickly scattered with names of orators of more than local repute.

The state committee on speakers and music, Milton R. Klepper, manager, and Edgar B. Piper, chairman, has announced the list of available speakers in order that Oregon may become acquainted with the speakers who are to carry the patriotic message to every part of the commonwealth.

The schedule of liberty loan meetings for Portland is rapidly being completed, as well as the schedule for outer-state points which are to be covered by speakers from state headquarters. In almost every instance the volunteer speakers are devoting their time to the cause at considerable personal sacrifice. The complete list, as announced this morning, follows:

Allen, J. J.	Lofgren, David E.
Alderman, L. R.	Lonergan, F. J.
Alexander, G.F.	Lusk, Hall S.
Asher, Walter S.	McInnis, R. A.
Addison, Mrs. L. F.	Morrison, Rev. A. A.
Baker, Mayor Geo. L.	Maguire, Robert P.
Baluveit, H. R.	Manning, John
Beckman, John J.	Marshall, Rev. H. E.
Berg, Chas. F.	Mathiot, Mrs. C. E.
Boothe, J. F.	McCamant, Wallace
Boyd, Rev. John H.	McCollock, Claude
Bronn, Fred W.	McCarthy, Loyal H.
Brown, G. A.	McCullagh, W. S.
Brookings, Eugene	McCulloch, Chas. E.
Caldwell, Geo. W.	McCurtain, A. H.
Cahalin, John F.	McCutchan, H. S.
Carter, Wm. A.	McGinn, Judge H. E.
Clark, A. G.	McCollister, E. H.
Cleeton, Thos. J.	McHenry, Rev. W. W.
Conn, Ralph A.	Mills, A. L.
Collier, Frank T.	Montague, R. W.
Crawford, A. M.	Morse, Rev. Warren
Carlton, F. L.	Mosessohn, David N.
Chapman, J. F., Mrs.	Moser, Gus C.
Cook, Mrs. Vincent	Myers, F. S.
Curry, Mrs. C. E.	Montezza, M. G.
Daly, J. F.	McMath, Mrs. Geo. W.
Day, J. L.	Manning, Mrs. John
Drake, Frank J.	McCrillis, F. M.
Dowling, Eugene H.	MacDonald, Sanfield
Dougall, John T.	Miller, Milton A.
Dundas, A. L.	Norton, D. A.
Dunlway, W. G.	Orton, A. W.
East, Dr. E. H.	Olson, Conrad P.
Easter, John B.	Paget, B. Lee
Evans, Sarah A. Mrs.	Pence, Rev. E. H.
Evans, Walter H.	Porter, C. D.
Ewing, Jas. F.	Peterson, M.
Etheridge, John L.	Robinson, Chas.
Flegel, A. F.	Rauch, Geo. L.
Forrester, Geo. B.	Rosenman, Judge G. L.
Fraley, Edw. L.	Ryan, Thos. G.
French, Mrs C. B.	Stevens, J. D.
Furnset, Oscar	Seton, Waldemar
Freel, A. O.	Schnabel, C. J.
Gatens, Judge W. N.	Sheppard, C. A.
Geisler, T. J.	Short, Rev. F. B.
Ghormley, Rev. J. F.	Smith, Dr. C. T.
Goldstein, B. H.	Smith, Eugene E.
Grant, Frank S.	Snedecor, Estes
Hall, C. C.	Stansfield, Rev. J. H.
Hammersly, J. L.	Stapleton, Jas. J.
Hart, J. N.	Stevenson, J. H.
Hayes, Thos. A.	Stowe, C. S.
Heckbert, E. E.	Sumner, Bishop W. T.
Herdman, Hugh H.	Sleeth, Mrs. M. M.
Hilton, Frank H.	Spencer, Mrs. D. M.
Hitch, Robert E.	Scott, Mrs. John M.
Horne, Oscar W.	Taylor, Rev. O. W.
Hughes, T. W.	Thompson, W. Lair
Irvine, B. F.	Torrey, Mrs. H. B.
Jacobsen, Nelson R.	Tucker, Judge Robert
Jeffrey, A.J.	U'Ren, W. S.
Johnstone, Hamilton	Veatch, John C.
Johns, Mrs. C. A.	Veazie, Arthur L.
Jones, Jos. H. Judge	Waitt, Father W. A.
Kahn, Milton E.	Ward, H. H.
Larimore, E. E.	Watkins, Elton
LaRoche, W.P.	Whitefield, Fred H.
Lansing, Ted	Williams, Edwd. D.
Latourette, J. R.	Williams, W. A.
Lee, John A.	Woodward, W. F.
Lenon, Charles E.	Youngson, Rev. W. W.
Lepper, L. M.	Zurcher, J. D.
Littlefield, E. V.	

LOAN DRIVE IS ON

New Battle Opens With Usual Vigorous Eclat.

PLEDGES NOW ACCEPTABLE

City Crusade Proper Will Not Open Until Wednesday, but Victorious End With State Workers Expected.

(Continued From First Page.)

Guard Band and the White Temple Quartet.

Liberty Altar Erected.

All yesterday a squad of volunteer carpenters were busied in Liberty Square at the erection of the Altar of Liberty—which is to be the votive shrine of the fourth campaign in Portland. The altar was built, as was Liberty Temple itself, entirely through volunteer labor and volunteer material.

This morning at 9 o'clock the "Yellow Demon," redoubtable campaign car, will leave Liberty Temple for its tour of Central Oregon. Members of the party will be Judge John H. Stevenson, Sergeant H. L. White, of the 54th Canadian Infantry; Private H. K. Noerenberg chauffeur; Eric V. Hauser, Jr., and Mark Woodruff, correspondent. John L. Etheridge, state director of organization; Milton R. Klepper, state manager of the speakers' bureau, and Miss Dorothy Louise Bliss will accompany the party as far as Hood River, where they will join in the meeting tonight. Miss Bliss will sing several patriotic solos.

Official facts concerning the fourth liberty loan bonds and the system of payment have been received at state headquarters. These facts are: Pledges for subscriptions now are acceptable. The initial payment is 10 per cent, followed by 20 per cent on November 1; 20 per cent on December 18; 20 per cent on January 16; and 20 per cent on January 30. Bonds will be issued in denominations of $50, $100, $500, $1000, $5000 and $10,000. Registered bonds will be issued in denominations of $50, $100, $500, $1000, $5000, $10,000, $50,000 and $100,000. The rate of interest will be 4¼ per cent per annum.

As a special inducement to rouse interest in the liberty loan drive over here among the boys who are in the liberty drive "over there," the state executive committee of the fourth liberty loan has secured funds from a donor whose name has not been given, to give a $100 bond to the first American aviator who drops a bomb within the limits of Berlin. The War Department has been asked for permission to accept this contribution.

Church Workers to Meet.

A meeting of ministers of all churches of all denominations, all Y. M. C. A. and Y. W. C. A. workers, has been called for 11 o'clock this morning at the Portland Hotel by the state executive committee of the fourth liberty loan to discuss plans for participation in the liberty loan demonstrations next week.

Edward Cookingham will speak on the loan to those present and John L. Etheridge, state director of organization, will tell of some of the interesting things worked out by organizations in other parts of the state. J. R. Ellison, chairman of the committee on ministers, said yesterday that it was the patriotic duty of every minister and church worker in the city to be present at the meeting. The committee consists of Dr. John H. Boyd, Bishop W. T. Sumner, Father George H. Thompson and Barclay Acheson.

Industrial Meetings Arranged.

Milton R. Klepper, state manager of the committee on speakers and music, has arranged for five liberty loan meetings today in industrial plants of the city. George W. Caldwell will speak at the Heiser Machine Works at 10 A. M.; Judge Henry E. McGinn at the Albina Engine Works at 12:10, noon; J. L. Hammersly at the Peninsula Iron Works at 12:15; A. F. Flegel to Red Cross workers at the Irvington Clubhouse at 8 P. M., and Frank Hilton at the G. M. Standifer Wood Shipyard, Vancouver, at 12:20.

Each liberty bond salesman must have an official badge. The badge, which will be furnished, is to be of bronze with an official ribbon bearing a serial number. No one will be permitted to take subscriptions unless he displays an official badge. They will be distributed to colonels and then to captains, who, in turn, will see that each worker is provided with one.

Industries to Organize.

In addition to the soliciting army, an industrial committee has been formed composed of Eric V. Hauser, H. H. Cloutier and T. J. Ryan, to secure pledges from workers in plants employing 50 or more men. It is understood that each industry will form the necessary organization within itself to secure pledges from employes.

The executive office is in charge of Willis K. Clark, executive secretary, and a full force of efficient help has been engaged to carry on the executive work at Liberty Temple.

The subscription division personnel includes about 5000 workers, with a limited territory assigned to each captain and worker. It is expected that the full quota of pledges will be made so that Portland may go over the top on Sepember 23.

Limit Subscriptions Required.

The executive staff is endeavoring to make clear that the quota will not be reached unless every person subscribes to the largest amount within his means.

Oregon went over the top in the third liberty loan in three days, and it is hoped that with earnest solicitation by workers and a ready response by the people this state may again be first in the Union to secure its quota.

A. A. Muck, who is in charge of the road precincts outside the city limits, called a meeting of his committee Friday and completed its organization on the basis of the road districts plan, using the road supervisors wherever possible in their respective districts. The personnel of this division includes O. F. Folkenberg, Henry Moy, E. C. Christensen, D. W. McKay, J. M. Hillyard, C. E. Bramhall and J. J. Lynott.

Clackamas Workers Busy.

Clackamas County is planning to put its district "over the top" on September 19, 20 and 21 at Canby at the County fair. Singing of such songs as "There'll Be a Hot Time in the Old Town Tonight," "Down Went McGinty" and "Can the Kaiser" will be minor features at the fair, leading to a grand climax. A lifelike representation of Kaiser Wilhelm will be put through a rapid-fire series of stunts, such as hanging, shooting, drowning, being burned at the stake and finally being buried in a rude hole and covered with tin cans.

LIMIT SUBSCRIPTIONS URGED

Justice Harris Pleads for Support of Boys in France.

McMINNVILLE, Or., Sept. 15.—(Special.)—"It is the duty of every American citizen to increase to the limit of his ability his subscription to this liberty loan, that the lives of Americans now fighting for civilization across the sea may not be sacrificed through his fault," said Associate Justice Lawrence T. Harris, of the Oregon Supreme Court, in an address at the Auditorium today at the opening of the local campaign for the fourth liberty loan.

The McMinnville Liberty Girls, in unique costume, sang a number of selections and the Elks' band furnished music. Chairman Apperson, of the county committee, and Chairman McPhillips, of the local liberty loan committee, outlined plans for going over the top on the opening day of the drive.

Mayor Toney, at the close of the meeting, presented medals of honor to Floyd Wright, Leander Huddle and Sammy Bloom, local boy scouts, for services rendered in selling liberty bonds during the last drive.

WOMEN WORKERS MEET TODAY

Chairmen of All County Committees to Confer.

All is in readiness for the conference of county chairmen of the women's committee of the fourth liberty loan. The meetings will open at 2 o'clock today in the Multnomah Hotel, and close tomorrow with a luncheon at noon. All county chairmen will be present, and a number of prominent men and women will give brief talks.

Mrs. Sarah A. Evans, state chairman of the women's committee, will preside, and Mayor Baker will give an address.

A feature of the luncheon tomorrow will be the appearance of Carson Ricks, a returned member of the French Ambulance Corps. Mr. Ricks will tell of thrilling experiences in the war zone.

Another interesting feature of the conference will be the reports of the field workers, Mrs. W. W. Calkins, Mrs. H. B. Cartlidge, and Mrs. George Cochran, who have been touring the state. For reservations for the luncheon tomorrow communicate with the women's committee, Marshall 1400.

HIBERNIANS START CAMPAIGN

First Gun to Be Fired at Meeting of Order Tonight.

The first gun of the fraternal division, fourth liberty loan campaign in Portland, will be fired in Hibernia Hall tonight, 340 Russell street, when an orator assigned by the State Speakers' Bureau will address the Ancient Order of Hibernians and the women's auxiliary. A full attendance of both organizations is desired.

No pledges will be taken at this meeting. As this is the only meeting of the order to be held prior to the drive, however, it is hoped to make arrangements for participation by the order in the fraternal society meetings to be held at Liberty Temple during the campaign.

Citizenship in Heaven Claimed.

GASTON, Or., Sept. 15.—(Special.)—Insisting that he was a citizen of the kingdom of heaven and not of the United States of America, Luther Alexander, a farmer of the Laurelwood section in East Gaston, caused a little excitement at the registration booth Thursday. He was born in the United States and came to this section about 10 years ago. He came into town to register, but in answering questions on the registration blank he declined to acknowledge himself as ready to fight for his country, and was taken to Hillsboro by Deputy Sheriff Charles Wescott and lodged in jail.

147 SHIPS 2 YEAR'S OUTPUT IN OREGON

Official Statistics Compiled for Period From July 1, 1916, to July 1, 1918.

TOTAL VALUE $64,620,600

Vessels Under Construction at Present Number 127; Of These 82 Are of Wooden and 45 of Steel Construction.

SALEM, Or., Sept. 15.—(Special.)—Shipyards of Oregon from July 1, 1916, to July 1, 1918, constructed 147 wooden and steel ships for private and Government contract. The total tonnage was 604,933 and the value $64,620,600, according to statistics prepared by Professor J. O. Hall for the biennial report of State Labor Commissioner Hoff.

In addition, his figures show that there are now under construction 127 ships which will represent a total value of $84,525,089. Eighty-two of these are wooden ships, totaling 281,470 tons of a value of $34,555,769, and 37 are steel, with a tonnage of 253,700 of a value of $43,660,000. These are being constructed under Government contract. Under private contract eight steel ships are being constructed of a tonnage of 59,800, and of a value of $6,309,320.

In 1916 there were four steel shipbuilding plants in the state, five in 1917 and five in 1918.

Wooden Plants Increase.

In 1916 there were seven wood shipbuilding plants, and there were 16 of such plants in 1917 and 16 in 1918.

The plants cover 263¾ acres of land and the value of the plants, exclusive of the capital stock, is placed at $7,158,064. Already there are 86 ways built, 10 are under the course of construction, and 12 are in immediate prospect.

Comparative statistics prepared by Professor Hall show that between July 1, 1916, and July 1, 1917, the Government had constructed 22 wood ships of 47,439 tons in the aggregate, with a total value of $3,323,750.

During that same period one steel ship was constructed under private contract of 8800 tons at a value of $527,250.

From July 1, 1917, to July 1, 1918, the Government had constructed 83 wooden ships with an aggregate tonnage of 293,744 at a value of $32,322,000. Its steel construction amounted to 18 ships of 117,200 tons at a value of $19,600,000.

Private Contract Output Large.

Under private contract during that period 22 wooden ships were built, aggregating 35,950 tons, and of a total value of $1,358,000, while 11 steel ships were constructed, aggregating 96,800 tons and of a value of $7,789,620.

The total number of ships from July 1, 1916, to July 1, 1917, was 23, of a gross tonnage of 56,237 and a total value of $3,850,000. From July 1, 1917, to July 1, 1918, 124 ships were constructed, with 548,694 tons in the aggregate and a total value of $60,769,620.

Employes in all the yards on July 1, 1916, totaled 4200, and on July 1, 1918, 41,400. The payroll from July 1, 1917, to January 1, 1918, aggregated $4,154,957. From January 1, this year, to July 1, it aggregated $14,588,336.

COAL DOCK TO BE SMALLER

Commission Decides to Cut Outlay in Interest of Cramped Fund.

As a means of cutting the expense of constructing a coal dock at the St. Johns drydock property, the Port of Portland Commission has decided to make the dock 250 feet long, instead of 500 feet, and with the same width, 95 feet. It was reasoned that later, should the amount of coal to be furnished ships justify the outlay, the dock can be extended to the original size.

The commissioners received bids for the dock Thursday, but regarded one of $95,000 as more than was justified, because of limited resources, and another on a cost plus basis as one that might entail a large sum. Bids have been called for, to be opened September 20, on a cost plus basis.

TUGBOATMEN WILL NOT STRIKE

Appointment of Committee of Arbitration Satisfactory.

SAN FRANCISCO, Sept. 15.—(Special.)—There will be no strike of masters and engineers of the Redstack tugs, it was announced today, following the appointment of the committee of arbitration by Federal Judge M. T. Dooling.

Judge Dooling had been out of the city several weeks, and immediately upon his return looked about for suitable men to act on the committee. There was delay because it was difficult to secure fair-minded men.

Because of this fact the Redstack men became worried and declared their intention of again quitting work unless action was taken at once.

TANKER'S CREW REGISTERED

Boat Was at Sea September 12, So Special Exception Made.

Practically the entire crew of 38 men on an Associated Oil Company's tanker were registered under the new selective service regulations yesterday afternoon. The boat was at sea September 12—registration day—and the crew received special permission yesterday to sign up for Uncle Sam's prospective Army.

Members of the Multnomah County board conducted the special registration, as the boat was docked at Linnton. From Captain Sawyer down nearly every man on board was included in the ages of 32-45.

Fall Schedule to Beach.

Under the provisions of the Fall schedule of the O. W. R. & N., on the Portland-North Beach service, the same arrangement is continued as to the departure of the steamer Hassalo from Portland as during the Summer, leaving every night except Sunday. "Captain" Budd, in charge of the Fifth Division, which embraces the steamer service from Astoria to Megler and the railroad service from there to Nahcotta, has sent copies of the new schedule to friends here and they bear the name of the United States Railroad Administration, also that of W. G. McAdoo, director geenral of railroads.

40,999 Cocoanuts Arrive.

SAN FRANCISCO, Cal., Sept. 15.—(Special.)—The local shortage of cocoanuts caused by the non-arrival of the South Sea product for more than two months was relieved today when a vessel arrived at a Pacific port with 40,999 of the palm tree products. The vessel also brought 132 tons of copra.

Jews as a Nation Will Never Return to Jerusalem, Says Bible

Evangelist L. K. Dickson Shows That Nation Was to Be Scattered After Rejection of Christ as Messiah, and Was to Remain So Throughout History of the World.

Contrasts Movement of Zionists With Statements of Leading Rabbis, and Proves That Lack of Harmony Concerning Re-establishment of Kingdom Now Prevails.

That the Jewish people will never return to Palestine as a nation and re-establish their capital at Jerusalem, even though large delegations of them may go there in response to the Zionist Movement was the declaration of Evangelist L. K. Dickson in his lecture at Christensen's Hall on Eleventh street, between Morrison and Yamhill, last night, when he spoke on "Will the Jews Return to Jerusalem as a Nation?" He showed from the Bible that their nation was to be destroyed after their rejection of Christ as the Messiah, and that it was never to be restored.

This was the first of a series of Sunday night lectures on Bible topics which Evangelist Dickson is planning to give in Christensen's Hall, and there was a large crowd in attendance. Mr. Dickson not only proved from the Bible that the Jewish nation would never be fully restored, but he also read from leading rabbis to the effect that this could not be accomplished. He contrasted the efforts of the Zionists with the statements by these leading rabbis, and showed that there was a great variety of opinion prevailing, and that this lack of harmony was something that would also help to prevent the accomplishment of any plan advocates might have of going back to the holy land.

He showed that this earth would again have its new Jerusalem, but not until after the thousand-year period of the millennium expires, and that the children of spiritual Israel would be the inhabitants of it.

Evangelist L. K. Dickson.

In his remarks, Evangelist Dickson said in part:

"My text is found in Jeremiah 19:11: 'Thus saith the Lord of hosts: Even will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again.' With the entry of General Allenby into Jerusalem on December 11 of last year, there has come a revival in thousands of minds among Christian people of the old expectation of the return of the Jews to Jerusalem, and the re-establishment of a Jewish nation. This expectation has been excited from time to time through the nineteenth century among both Jew and Gentile, but never since the days when Cyrus, the mighty ruler of the Persian empire, issued his famous edict granting the Jewish race opportunity to return to the land of their fathers, has there been such activity in Jewry as there has been since these children of Abraham have received encouragement to again strive to secure the land of Palestine. Societies have been organized among both Jew and Gentile with the purpose of studying, encouraging, and facilitating this extraordinary and much looked-for event.

"In the year 1876 it was published here in the United States that a great movement was on foot that would result in a great emigration of Jews to Palestine that year. Thereupon the editor of the New York Sun made a personal visit to the Jewish rabbis of New York City, and obtained written testimonies from them as to their ideas of such a movement. We will quote some of the reasons they gave why such a scheme could not be carried out, and which will be seen are reasons just as applicable now as in 1876 and 1877.

"A state under any other constitution than that of the Bible would not be a Jewish state, and to live up to the political institution of the Bible, in its details, would not at this day be practicable. To change that constitution would be impious; to retain it would be impossible. We do not wish to have a Jewish state. That implies the rebuilding of the temple at Jerusalem, the restitution of sacrifices, etc. You cannot again build up Palestine as it was, and to change it from that model would be sacrilege in the eyes of the pious. We must recognize that in this day all the tendency of the world is toward the separation of politics and religion. Why, then, should the Jews be expected to turn their backs upon the progress of the world, and be the first to lay the foundation of the religio-political state? It would throw the world back centuries." From Rabbi Adolph Huebsch, of the Congregation Ahaveth Chesed (Reform).

"The orthodox Jew believes that the fulfillment of these predictions respecting the ultimate ingathering is in the hands of God, and not of man. Besides they expect the arrival of the Messiah, and so long as he has not appeared, they do not dream of going back. His coming must precede the return." Rabbi Gustav Gotthiel of the congregation Temple Emanu El (Reform).

"Rabbi David Einnorn, of the congregation Bethel (Reform) said of Palestine and the Jews: 'They do not look upon it as the promised land to which they are to return after their long priglimage. No; our promised land is the whole world, with the universal acknowledgment of God. That is the mission of the Israelite. I am of the reformed church, but the orthodox look upon this matter as I do. No man who knows the Jews of today, either in Europe or America, will believe that they have any such idea.'

"Rev. Dr. De Sala Mendes, rabbi of the congregation Shaari Tephila (Orthodox) said: 'I should be very much inclined to doubt the veracity of the report that the emigration of the Jews to Palestine this year is any greater than ever before. The promised Messiah is held by some of the modern school Jews to be not a personal Messiah but an era of good will and peace. But the orthodox Jews believe in the coming of a personal Messiah. As is expressed in the "12th Creed," I believe with a firm faith in the coming of the Messiah, and though He tarry, I await His presence.' These creeds were written by Maimonides at the end of the 12th century, and they express the faith of the orthodox school. The Messiah must come before the promised land is attained. I think you will find the opinion of intelligent Hebrews is, that it would be physically impossible to crowd 6,000,000 Jews now scattered through the world into Palestine.'

"The Rev. Samuel M. Isaacs, late rabbi of the congregation Sharai Ephalia (Orthodox) said: 'In regard to the ingathering, there can be no doubt; and there must be a personal Messiah, a descendant of David. So we wait and hope, but there is nothing to go on now. Not the least sign of anything.'

"While on the one hand as we have found leaders of thought and sentiment among the Jews numbering not a few do not see light in the great movement toward Palestine which is known now as the Zionist movement, yet on the other hand many leaders just as great in both the reformed and orthodox communions thoroughly believe in and are enthusiastic about the restoration of Jerusalem to the Jews. The changes at the present time are so many and so frequent that it would be impossible for anyone to predict with any degree of certainty as to just the extent to which the hope of the Zionists would be fulfilled, or to what measure they would be disappointed. We would not venture to predict that the hopes of this poor wandering people would never in any measure be realized. It is barely possible they may be. From a human standpoint we can only feel the fullest sympathy with their plans and expectations, for every student of history, unbiased by national or religious prejudices, must sincerely sympathize with the struggles of this terribly persecuted and widely scattered people. We should gladly second the efforts of the civilized governments of earth in any plan which would bring amelioration to the woes of this downtrodden race. We cannot, however, believe that there will ever take place the great gathering in Palestine for which many are looking before the coming of the Lord. The Zionist movement, or similar movement with this in view, may assume large proportions; it may even achieve a large measure of success, but this will not be the great gathering of Israel of which the prophets have prophesied and the Jewish bards have sung in ages gone by. Many of these prophecies met their fulfillment in temporary restorations like those accomplished under Ezra and Nehemiah. But even those temporary restorations were but typical of the grand restoration which will be accomplished, not by the gathering of the literal seed of Abraham, Isaac and Jacob, but by the gathering of their spiritual seed from every generation and every nation under heaven.

"The general restoration of the Jewish nation in Palestine in the world under present conditions and the re-establishment of the Jewish state with the conversion of the Jews themselves to Christianity, either as cause or as effect, is entirely in discord with the teachings and predictions of the Holy scriptures of both the Old and New Testaments. This forms an insurmountable obstacle to the full realization of the Zionist theory.

"When God was to give Israel the land of Palestine originally, His command to that people was, 'Ye shall drive out all the inhabitants of the land from before you.' Num. 33:52. He also enjoined them that they should 'dwell alone,' and should 'not be reckoned among the nations.' Num. 23:9. The land of Palestine was God's original gift to the Hebrew race. God Himself promised to give that land to that people. The dying words of Joshua, Israel's great commander, were, 'Ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is He that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes.....and ye shall possess their land, as the Lord your God hath promised unto you.' Josh. 23:3-5. For more than 800 years the Israelites had possession of that land. While at different times they departed from God, still the land was preserved for them by their heavenly King. God had told them that if they continued to depart from their precepts the time would come when they would be dispossessed of this land, and that it would be destroyed by fire. Among the predictions of the prophets against Jerusalem we read the following: 'Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? Therefore, thus saith the Lord God: Behold, mine anger and mine fury shall be poured out upon this place....and it shall burn, and shall not be quenched.' Jer. 7:17-20. Jerusalem was finally destroyed. (Lam. 4:11; 2 Chron. 36:19, 21), but before Palestine was destroyed the God of heaven promised that people that they should have their city restored to them, and he mentioned the name of the king who should issue the decree for its reconstruction, Jer. 29:10-14; Isa. 44:28, which was fulfilled in the days of Ezra. Ezra 1:1-3; 6:14.

"When the Saviour of mankind came to the Jewish people to bring to them heaven's great opportunity and blessing His fellow citizens said, 'We will not have this man to reign over us.' Luke 19:14. They further stated, 'We have no king but Caesar.' John 19:15. Jesus was forced to say to them, but with tears in His eyes: 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. Luke 19:42-44. Later He made this further statement concerning Jerusalem and the temple: 'When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh....For these be the days of vengeance, that all things which are written may be fulfilled.' Luke 21:20-22.

"We may ask, 'What things were to be fulfilled?' And the prophecy of Dan. 9:26 replies. The Messiah was to come to His own people. Should they not accept Him as their Saviour and their King, they were to be set aside as a nation, and their city was to be destroyed. Matt 23:38; 21:43; Luke 21:24. Having refused to accept Jesus as their Messiah and King, there was nothing for them to expect for their future, for Jesus came to that people as God's last resort. Mark 12:6. All that the Bible had declared concerning them was to be fulfilled, and in a few brief years after this announcement and pronouncement, Rome came against the Holy City and the prophecies of the Old and New Testaments were literally accomplished. For 2000 years, Palestine has been in the hands of Gentiles, and the Jewish people have never yet restored it.

"In Ezekiel 21:25-27, God, in speaking through the prophet of the Jewish nation and its downfall, said: 'I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it to him'; thus making the length of Israel's captivity to extend until Jesus should come. For we read again in Luke 1:31-33, 'And behold, thou shalt . . . call His name Jesus. He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.' That God's promise to the Jewish nation was to be fulfilled through the resurrection and in the new earth is evidenced by the record in Acts 26:6-8; Amos 9:14-15; Isa. 65:17-25. It is a mistake to interpret the Bible as teaching that the children of Israel will again be gathered as a nation to inherit that which was promised to them in the beginning through their father Abraham, for as a nation they were and are rejected of God, but as individuals they have the privilege of being gathered with all of God's people one by one. Isa. 27:12-13, and to enter into the great fifth universal kingdom, Dan. 2:44-45, the kingdom of Jesus Christ. In the book of Revelation, chapter 7 and 14, 144,000 persons out of the 12 tribes of Israel are said to receive the seal of God on their foreheads; but there are 12,000,000 Jews today. Furthermore, these 144,000 do not go to Jerusalem, upon their earth, but to the heavenly city above.

"The Zionist theory is not in harmony with the principle laid down in the teachings of Christ and His apostles, that salvation is by faith only, and that faith occurs in but a minority of the people in each nation. It is not in accordance with the impartiality of God, with whom there is no respect of persons. Rom. 2:11; Gal. 2:6; Col. 3:25. Christ and His apostles placed the matter of personal faith above the racial privileges accorded to Jewish descendants, and applied the words 'Jew and Israel' purely to spiritual Abraham, of what ever nation or race. Matt. 3:8-10; John 8:39-44; Rom. 2:28-29; 3:28-29; 9:6-8; 10:11-13; Rom. 3:16, 28, 29. The true Israelite, according to the scriptures, is one whose heart is clean, one in whose mouth is no guile. Ps. 73:1; John 1:47; Rev. 14:5. It may readily be understood why Abraham and his descendants were set apart by God, as we see the history of the world. In the fourth century after the flood only a handful of godly persons remained. Abraham, in the midst of this dense moral darkness, for even his immediate ancestors were idolaters (Josh. 24:2), was so preeminent in virtue that he was called the friend of God. James 2:23. God said that He knew Abraham, that he would command his children and his household after him and that they would keep the way of the Lord to do justice and judgment. Gen. 18:19. God had pledged himself at the time Noah and his family came forth from the ark never again to drown the world. Gen. 9:15. But He must do something to save this one faithful family from ruin, and, by means of them, to preserve in the earth some degree of true piety, and to retain among man a body of faithful worshippers. To do this He adopted the family of Abraham, His friend, and separated them by circumcision and the rites of the ceremonial law from all the rest of mankind. Thus Abraham became the father of the people of God. This was the adoption, and yet though he thus adopted this one family, he did not so reject the rest of mankind, that he did not make provision for any of them to be received among the Hebrew people if they would unite with the Hebrew in his service and worship, have faith in God and accept Jesus Christ as his personal Saviour.

"The advocates of the view we are examining, seek their scripture evidence exclusively in the prophecies of Isaiah, Jeremiah, Ezekiel, Zechariah and several of the minor prophets, from which they draw a long collection of predictions of a glorious future for Israel. These predictions taken as a whole, cannot in the least affect the negative conclusion indicated by what we have already studied in the teachings of Christ and his apostles, and in the historical prophecies. It is a recognized principle of Bible interpretation, that erratic predictions must give way to historic predictions. The latter give future events in their chronological order while the former predict the future in a fragmentary, disconnected manner, and can only be located as to time, by being harmonized with the historic prophecies. It is a fact that all historic prophecies reach down to the fifth universal kingdom, in which Jesus Christ becomes the ruler of the universe, and in which His people 'dominion, and the greatness of the kingdom under the whole heavens.' (Dan. 7:27) for an everlasting possession upon the new earth, 'in which dwelleth righteousness.' 2 Pet. 3:13. This was the land promised long ago to Abraham and to his seed. Here is to be the 'city which hath foundations' (Heb. 11:10; Rev. 21:2-4), to which all 'the heirs with him of the same promise (Heb. 11:9) looked forward irrespective of race or time as we have already found by Paul's statements.

"Thus we find that the expectation of a national restoration of the Jews is not built upon Bible prediction, but that when the true children of Israel are gathered into the kingdom of God Jesus will come the second time, and 'shall send his angels with a great sound of the trumpet, they shall gather together his elect from the four winds, from one end of heaven to the other, Matt. 24:31, and will not take them to Jerusalem which now is, but will meet them in the clouds of Heaven, 1 Thess. 4:16, taking them to heaven where they will remain with him for 1000 years, after which He with them will descend in the New Jerusalem, the capital city of the kingdom of God, to