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## A PROPHECY

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Many years ago there was a prophecy. It ran thus: "When the sweet waters of the Nile flow into Jerusalem, the rule of the Turk shall cease."

Centuries rolled by, America was discovered, the United States of America came into being, Ohio appeared as a state, and therein sprang up a little town called Steubenville. Years passed by and there was established an iron foundry which manufactured cast-iron pipes. In Palestine oil was discovered, and the Standard Oil Company acquired the rights to drill. Oil was produced in sufficient quantities to be commercially exploited, and as is the custom of that company, it was proposed to pipe the oil. To this end a great quantity of pipe was ordered to be shipped from the Steubenville foundry, and in due course this was done, and the pipes landed on the banks of the Nile.

At this time the great world war broke out, and the time was considered unpropitious for laying the pipes, so they were stacked up and covered to await a more convenient season.

Later on General Allenby was directed to set forth from England and capture Jerusalem. An army was furnished him, and in a great fleet they sailed first to Marseilles, thence to Alexandria, thence again to Cairo, and from that point to a little place called Kantara which was to be the main base of supply. Kantara lies in a westerly direction from Jerusalem, and between these points lies the great Syrian desert, a dreary, sandy, arid waste of something over a hundred miles in width and almost impassable.

It is an old saying that "an army travels on its stomach," which simply means that it can only go as fast as it is provisioned with food and water. Allenby had an abundance of food, but where to get the water to supply his army was the great problem. About this time it was told him of the great quantities of pipe which lay on the banks of the Nile and the idea came to Allenby that he should pipe the waters of the Nile across the desert and into

Jerusalem. The pipes were immediately commandeered and the task of laying them through the arid desert was begun, thus enabling the army as it advanced to have an unlimited supply of fresh water.

General Allenby knew nothing whatsoever about the prophecy, and in fact it had been well-nigh forgotten, only to be recalled as it was fulfilled.

Laying pipes is a slow procedure even though one has at his command a great army to do the work, and the Allies through the British Government began to send frantic cables to Allenby urging him to speed up the work and take Jerusalem immediately, for its capture was considered essential to their plans, but there was nothing to be done which was not already being done, and each day marked a shortening of the distance between the army and Jerusalem.

As the pipes were laid and "the sweet waters of the Nile" flowed through them irrigating the desert as the army advanced, that which we read of in Isaiah was fulfilled literally, and the wilderness blossomed as the rose; until finally the army stood at the gates of Jerusalem, and lo, when this came to pass, instead of finding an armed force ready to attack, a cordial welcome was extended and the gates of Jerusalem found wide open inviting their entrance. Jerusalem had been captured. The prophecy was fulfilled. The brilliancy of the crescent had fallen before the glory of the cross. Allenby—Allah Nebi—the prophet of God had come!

In the sixth chapter of Joshua there is a story similar to this one. Instead of General Allenby we have the great leader Joshua—the name means savior. Instead of Jerusalem we have Jericho. Instead of the gates of Jerusalem barring the entrance to the city, we have the walls of Jericho preventing an entrance. Instead of piping the waters of the Nile through the desert, we have the march around the walls of Jericho, both indicating the measure of preparation necessary.

Joshua and his followers marched around the walls of Jericho day after day for six days, the days of preparation. On the seventh day, the day of completeness, he marched around seven times, and at the end of the seventh circuit, when his whole army praised the

Lord with unified shout and blare of trumpets, the walls of Jericho fell. Jericho was captured. As Allenby entered Jerusalem without meeting an attacking force, so now Joshua similarly captured Jericho.

These two cities in these tales symbolize the Kingdom of God, and the gates on the one hand and walls on the other signify the problem which is confronting us and apparently prevents our entrance into that wonderful Kingdom of God and becoming the recipients of the things of that Kingdom to which we as the sons of God are rightfully entitled. The march around Jericho, and the piping of the "sweet waters of the Nile" through the desert, correspond with bringing into consciousness spiritual ideas or the advent of the Christ, so spiritualizing that dry and arid wilderness of materiality through which we all travel on our road from bondage to freedom. As those spiritual ideas flow into that wilderness of materiality, they irrigate it, and cause it to blossom as the rose, or in other words, sin, sickness, troubles of all kinds and even death itself give place to health, life, love, peace, purity, prosperity and freedom from all discord. We do not have to wait until the city is captured—do not have to wait until the problem is wholly solved and ultimate freedom from all evil is attained, but we find that the journey itself through the wilderness of human beliefs is happified and made better, while the surroundings themselves take on more of joy, peace, harmony and good until finally we stand clothed and in our right Mind in the Holy City wherein there can nothing enter which defileth or worketh abomination or maketh a lie.

Instead of going through the preparatory steps, the tendency of the follower of the Christ is to try and make an immediate capture of the City. He tries to perform the greater works which even the Master himself did only in the latter part of his career, when he ought to be quietly familiarizing himself with the primitive things of the Kingdom of God. Did not Jesus say, "If ye then be not able to do that thing which is least, why take ye thought for the rest?"

As Allenby piped the "sweet waters of the Nile" into the side of the desert farthest from Jerusalem and gradually worked his way through it, and up to the very gates of Jerusalem itself, so Jesus "increased in wisdom and stature," which undoubtedly means that

he grew in spiritual wisdom and spiritual stature, and as he grew thus he was able to do the greater works which are related of him. That he practised the primitive things of the Kingdom of God such as gentleness, tenderness, politeness, courtesy, etc., is evidenced by the record in the Bible which says of him that they "wondered at the gracious words which proceeded out of his mouth," and even were it not so stated, experience indicates that this must be the fact. Because, therefore, of the tendency of the beginner to follow the Christ in the greater works rather than to act and live the simple preparatory things of the Kingdom of Heaven, he fails and becomes discouraged, and perhaps lapses into a state of mind from which he can be rescued only by starting out again and doing the lesser things of the Kingdom of God. The preparatory work is always necessary.

As Allenby piped the waters of the Nile slowly through the desert not attempting to capture Jerusalem until after the first task was accomplished, so we must bring the spiritual ideas into consciousness, by first overcoming the little and everyday problems of human existence through the power of God, ever going forward until at last we shall find ourselves at the very gates of Jerusalem, or facing the problem which loomed so large, and when this time comes we shall find that the error has already been destroyed, the gates are wide open, and there is nothing to prevent our entrance into the Kingdom, the Holy City where we shall enjoy the fruition of the work we have done.

Let us then stop trying to attack the gates of Jerusalem, the big problem which seems so important and which perhaps is screaming at the top of its voice importuning us for immediate attention, and instead quietly bring the sweet waters of spirituality or spiritual ideas into consciousness, into that wilderness of material beliefs, through which we are marching on our journey from material sense into spiritual consciousness, from bondage to freedom, for unless we do this we are trying to do that which is impossible—take the Kingdom of God by violence.

Had Allenby attempted to attack the gates of Jerusalem before bringing the waters of the Nile into the desert, he and his army would probably have perished. Even if by some means he and his

army had survived the journey through the wilderness and succeeded in reaching the gates of Jerusalem, he would have found the enemy armed *cap à pie* and fighting, whereas by using the preparatory method, he caused the wilderness to blossom as the rose, and in due time he found the gates wide open and a welcome awaiting him.

This wilderness through which we have been traveling has not always been a happy experience for us in one way or another, not many roses blooming, but the sharp and thorny cactuses of fear, worry, anxiety and other troubles have abounded, while the sandstorms of discouragement have but too frequently swirled relentlessly about us as we made our advance or pitched our tents by the roadside.

Let us then instead of forcing our way into the Kingdom by attacking the great problem which presents itself to us, rather direct our efforts toward piping the sweet spiritual ideas into the wilderness of human consciousness, overcome the little things of everyday life which so frequently beset us, and so first grow a few blossoms on the westerly side of the desert. Do not try to grow the blossoms on the easterly side of the desert before we have piped the waters through to that point. Let us use what we have in the house (II Kings 4: 1 to 7); let us use our talents (Matthew 25: 14 to 30), that which is right at hand, and having been faithful over a few things, we shall be made rulers over many things.

Damp down the dry and arid wilderness of materiality with the sweet waters of spirituality which will end the simoon of discouragement, and with the two-edged sword of Truth lop off from the cactuses the thorns and prickles of fear, worry and anxiety, etc., and in their stead the roses of health, life, love, peace, abundance, happiness, and plenty and the things which go with them will begin to bloom as the advance is made.

Finally when the gates of Jerusalem are reached—when the big problem which has loomed so large is reached, the gates of the City, the New Jerusalem will be found wide open, a welcome extended and the problem will have disappeared.