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GOD'S COVENANT MAN:
BRITISH-ISRAEL.

BY

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FOREWORD.

FROM childhood I was brought up in the Anglican and Methodist orthodox Church teaching, and read the Scriptures until I had a clear knowledge of every chapter of the Old and New Testaments.

The teaching of the pulpits and Sunday Schools gave me the orthodox views of religion, of the general outline of the Scriptures, and a notion of the nature of the Christian's God which in the early years of my life gave me some anxious hours, but nothing too serious for acceptance.

Having arrived at manhood's years, and gaining the knowledge to be had through increasing experience and thought, and having taken a long and heavy course in a University which placed great emphasis both on science and religion, I began to find real difficulties, which increased until I could no longer read my Bible with profit or pleasure.

I found, with *my views* of the Scriptures and the Almighty, that the Bible was coming to me as a myth, or rather a story of a sort I could not trust. It was full of contradictions; as it had been taught me, and thus I was in an awful condition of mind.

The chief result was that I quit the study of the Book, and was very unhappy in so doing. To my mind either the Book was a fraud or the teaching from the pulpits was false.

Eventually I ran across the various works on the Anglo-Israel teaching, and at first I laughed at it, and made ready to master and attack it openly.

However, I found that my judgment was captured by the straight and marvellous array of facts of the many writers on this subject, and in the end I took it up in an exhaustive manner.

Now at the end of nearly thirty years of hard and patient study, the proofs that we, the Anglo-Saxon peoples, are the ancient Ten-tribed House of Israel, in a *national and official sense*, is as clear to my mind as the noon-day sun is to the eyes of mortals.

These numerous proofs are as forceful as the proofs of geometry are to the geometrician. My belief is absolute, and the result to *my mind* is that the Bible is a DIVINE BOOK, and is not a failure. God is not a liar, as the logical results of the teaching of the pulpits too largely indicate.

They tell us constantly that Israel sinned, and that God cast off Israel forever, and that Israel as a nation and a people does not exist. Any honest, capable man who reads this book will be forced to re-read his Bible with a different view, and with greater delight and higher blessings. Higher criticism, that devil's, German, atheistic process of human speculation, is unnecessary when once we get a clear view of God's Plan of the Ages in relation to humanity.

The author wishes it to be made very clear that National Israel of the Bible EXCLUDES the Jew. The House of Judah was not and is not ISRAEL. Even when the term "All Israel" is used Judah is excluded. This is fundamental and effective.

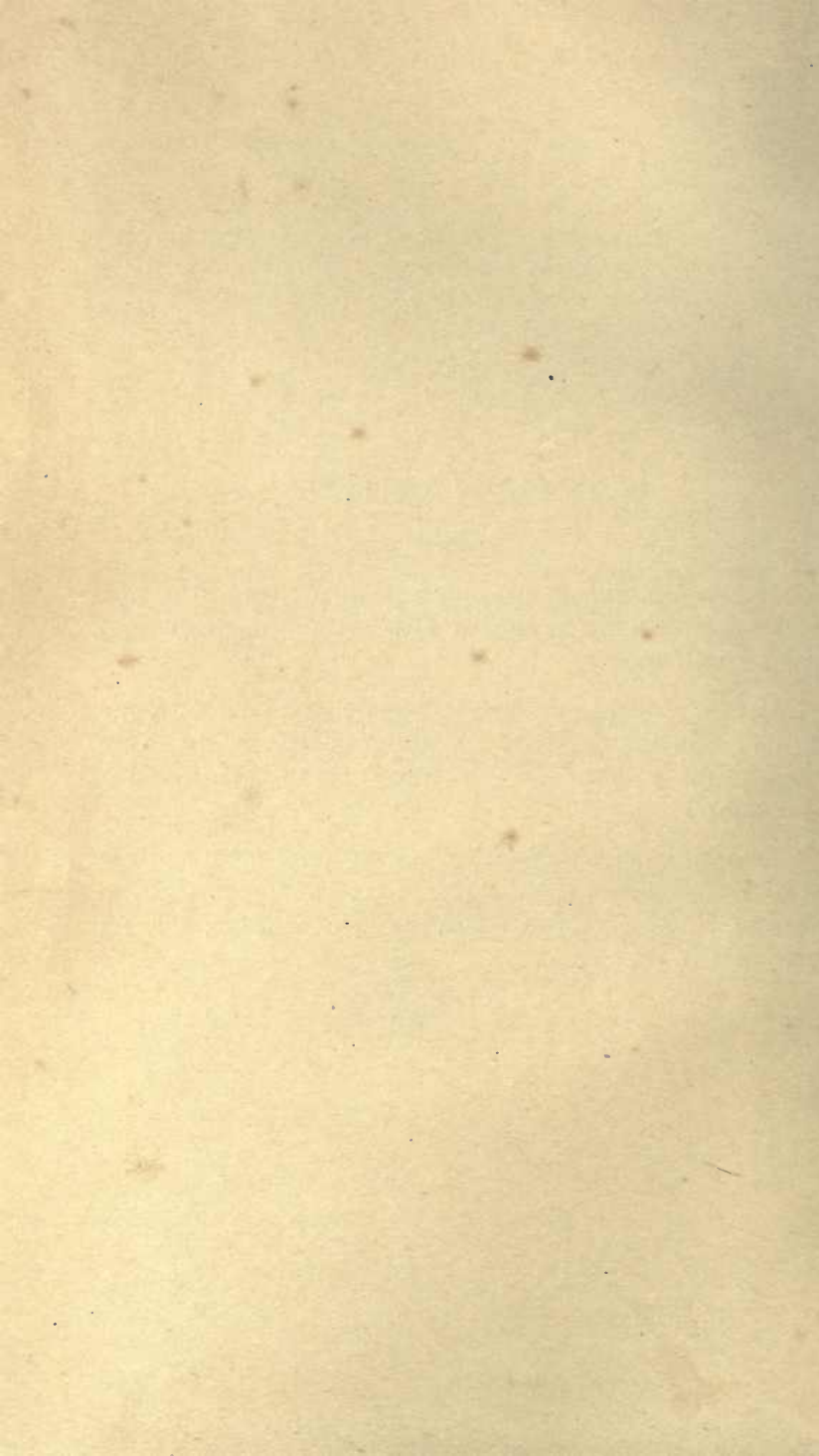


EXPLANATION.

THIS little volume contains only a small portion of the vast array of facts which have been gathered and might be presented to the public.

It is the author's intention to prepare, at a later date, one or two volumes which will be fairly complete in the many details which take in every phase of this far-reaching question.

To make it possible for all classes to purchase this little work it is published and presented to the public as a gift, so far as the author is concerned, the money-making element having been eliminated.





E. Odlum, M.A., B.Sc., F.R.C. Inst., etc.

GOD'S COVENANT MAN:
BRITISH-ISRAEL.



GREAT AND GREATER BRITAIN.



GREAT AND GREATER BRITAIN.

CHAPTER I.

IN the following chapters I shall strive to show that the British Empire is far greater and more powerful than any Empire of past ages, or than any nation which might dare make comparison with her at the present hour. In this particular chapter I shall confine myself to the placing before the reading public the latest reliable statistics available. These will show conclusively that Great Britain is the only nation in the world's history that is in the full enjoyment of all the national and material blessings promised to ancient Israel.

The first important conclusion to be drawn from the proof of her enjoyment of the long-age, promised, covenant blessings, is, that, since she alone of all nations so enjoys these blessings that were given exclusively to ancient Israel, she, Great Britain, is Israel. The conclusion will have overwhelming weight with all students of and believers in the Holy Scriptures. Of course these chapters are dedicated to the use and perusal of only those who believe in the History and Prophecy of the Bible. All others may or may not read the book now presented to the public.

		Europe.			
		Area in Square Miles.		Population.	
United Kingdom	... ..	121,633	... ..	46,035,570	}
Gibraltar	... ..	2	... ..	18,446	
Malta	... ..	118	... ..	216,617	
		<hr/> 120		<hr/> 235,063	

Asia.

	Area in Square Miles.	Population.
India	1,802,657	315,156,396
Cyprus	3,584	282,388
Aden, Perim and Socotra ...	10,387	58,165
Ceylon	25,331	4,189,246
Straits Settlements	1,630	745,362
Federal Malay States	27,506	1,172,500
Other " "	24,600	950,000
Borneo and Sarawak	73,106	708,000
Hong Kong and Territories ...	405	456,739
Wei-hai-wei	285	147,133
	<u>1,969,491</u>	<u>323,865,929</u>

Australasia.

Australia	2,974,581	4,802,174
Papua	90,540	271,000
New Zealand	103,861	1,128,160
Fiji Islands	7,435	149,179
Tonga, Sol., &c.	15,356	201,000
	<u>3,191,773</u>	<u>6,551,513</u>

Ascension	34	400
St. Helena	47	3,519

Great Britain—Population, 1911, 45,370,530.

England	34,025,202
Ireland	4,390,219
Scotland	4,760,904
Wales	2,025,202
Isle of Man	52,016
Channel Islands	96,899

And Great Britain is steadily flowing over to populate the world's waste places.

Emigration from Great Britain.

1910	397,848
1911	454,527
1912	467,666
1913	469,591

TOTAL TRADE OF NORTH AND SOUTH NIGERIA
FOR 1912—\$71,469,100.00.*

CHILDREN AT SCHOOLS FULLY 200,000 IN 1913.

* For the purpose of calculation the value of the dollar in English money may be taken at 4s.

Africa.

	Area in Square Miles.	Population
North Nigeria	256,200	9,612,000
South Nigeria... ..	79,880	7,860,000
Gold Coast and Protectorate	80,000	1,503,386
Sierra Leone and Protectorate	31,000	1,403,132
Gambia... ..	4,500	138,400
	<hr/> 451,580	<hr/> 20,516,918
Mauritius	809	378,427
Seychelles	156	23,507
Somaliland	68,000	347,000
East Africa Protectorate ...	246,822	4,038,000
Uganda Protectorate... ..	121,437	2,893,494
Zanzibar and Pemba	1,020	197,200
Nyasaland	39,315	1,000,000
Union of South Africa	473,100	6,211,900
Rhodesia	439,575	1,750,000
Swaziland	6,536	100,000
Basutoland	11,716	404,507
Bechuanaland... ..	275,000	125,350
	<hr/> 2,135,066	<hr/> 37,986,303

British America.

Canada	3,729,665	7,758,000
Newfoundland... ..	162,734	245,137
British Honduras	8,598	41,000
British Guiana	90,277	299,044
Bermuda	19	19,152
Bahamas	4,404	56,318
Turks and Caicos	166	5,615
Jamaica... ..	4,207	855,682
Cayman Islands	89	5,564
Windward	672	334,872
Leeward	715	127,784
Trinidad and Tobago	1,868	345,397
Falkland Islands	7,500	3,298
S. Georgia	1,000	1,003
	<hr/> 4,010,914	<hr/> 10,096,863

A Summary of the Area and Population of Britannia Major.

United Kingdom	121,633	46,035,570
Europe	120	235,063
India	1,802,657	315,156,396
Asia, excluding India	166,834	8,709,533
Australasia	3,191,773	6,551,513
Africa	2,135,066	37,990,222
British America	4,010,914	10,096,863

The above do not include the populations and territories taken over from Germany before this fierce war which started in the year 1914 A.D.

Here is the total trade of Britain for the year 1912-13.

Total Imports	... ..	\$7,047,273,565.00
Total Exports	... ..	\$6,195,418,455.00

Shipping in 1912-13.

Registered Sailing Tonnage	... ..	18,179,993
Registered Steam Tonnage	... ..	12,029,496

Wheat Yield in 1912 of the British Empire.

	Bushels.	Bushels.
India	358,388,800	
New South Wales	32,466,506	
Victoria	26,223,104	
South Australia... ..	21,496,212	
Western Australia	9,168,594	
Tasmania	630,315	
Queensland	1,957,505	
New Zealand	5,179,625	
Federated Straits Territories	20,830	
	<hr/>	455,549,495

Canada.

Ontario	17,342,224	
Quebec	1,020,000	
Nova Scotia	326,498	
New Brunswick	248,117	
Manitoba... ..	58,433,579	
Prince Edward Island... ..	550,000	
British Columbia	467,592	
Saskatchewan	107,167,700	
Alberta	20,648,100	
	<hr/>	206,143,810
Malta	242,664	
Cyprus	2,176,497	
	<hr/>	2,419,161
Grand Total	<hr/>	658,932,841

Product during year 1912-1913 of Colonial Britain in Bushels.

Australia.

	Barley.	Oats.
New South Wales	289,562	1,669,259
Victoria... ..	1,744,527	8,323,639
South Australia	1,318,714	1,673,508
Western Australia	93,418	2,105,812
Tasmania	265,908	2,257,258
Queensland	146,847	82,420
Total	<hr/>	<hr/>
	3,859,116	16,116,712
New Zealand	1,377,610	13,583,924

Canada.

	<i>Barley.</i>	<i>Oats.</i>
Ontario	19,232,275	98,444,807
Quebec	2,163,000	30,267,000
Nova Scotia	179,340	3,532,644
New Brunswick	69,000	5,715,644
Manitoba	33,795,191	87,190,677
Prince Edward Island	150,000	7,000,000
British Columbia	67,932	1,585,080
Alberta	6,958,060	35,880,000
Saskatchewan	8,319,584	107,619,948
Total for Canada	<u>70,934,382</u>	<u>377,235,600</u>
Australia and New Zealand	5,236,726	29,700,636
Totals for Canada and } Australasia }	<u>76,171,108</u>	<u>406,936,236</u>

Empire Sugar in Cwts., 1912.

India	51,040,000
Australia	3,566,060
Fiji Islands	1,377,240
Mauritius	4,261,180
Jamaica	197,960
St. Lucia	84,921
Barbados	574,400
St. Kitts and Nevis	213,240
Montserrat... ..	7,500
Antigua	233,920
Trinidad and Tobago	818,720
British Honduras	981
British Guiana	1,556,418
Union of South Africa	1,840,000
Total	<u>65,772,540</u> or 7,366,524,480 lbs.

Britain (Major), Tea, 1912.

India... ..	295,953,583
Ceylon	192,019,591
Mauritius	105,820
Fiji Islands... ..	60,000
Nyasaland	174,000
Total	<u>488,312,994</u> lbs.

Coffee, 1912.

India... ..	29,901,536
Ceylon	17,472
Queensland... ..	131,928
East Africa Protectorate	282,710
Uganda	373,653
Nyasaland	293,440
South Nigeria	20,160
Jamaica	10,033,632

Coffee, 1912—*continued.*

Trinidad	37,632
British Honduras	10,300
British Guiana	144,800
Federal Malay States	1,417,200
Total	<u>42,664,463 lbs.</u>

Cocoa in lbs., 1912.

Ceylon	8,036,448
Seychelles	1,720
Fiji Islands	8,976
South Nigeria	7,593,711
Gold Coast	86,568,481
Jamaica	7,355,600
St. Lucia	1,914,528
St. Vincent	224,535
Grenada	11,316,866
Leeward Islands	1,334,048
Trinidad and Tobago	41,625,625
British Honduras	10,400
British Guiana	11,590
Total	<u>166,002,528 lbs.</u>

Wine, gallons, 1912.

New South Wales	719,100
Victoria	1,206,111
South Australia	3,974,838
Western Australia	149,132
Queensland	54,627
Total	<u>6,103,808 gallons.</u>

Cotton in lbs., 1912.

India	1,758,000,000
Ceylon	712,239
Australia	150,414
Nyasaland	3,237,555
Uganda	10,509,455
East Africa	435,000
South Nigeria	4,372,796
Gold Coast	20,395
Bahamas	13,301
Jamaica	36,229
St. Lucia	451,950
St. Vincent	455,689
Barbados	380,264
Grenada	1,071,915
Malta	465,983
Cyprus	3,648,274
Total	<u>1,783,961,459 lbs.</u>

Rubber in lbs., 1912.

India	1,638,224	\$1,971,300.00
Ceylon	14,847,735	17,392,685.00
Straits Settlements	7,293,446	7,674,900.00
Papua	6,233	4,675.00
Nyasaland	61,112	55,015.00
Uganda	31,829	22,405.00
British East Africa	65,450	41,805.00
South Nigeria	1,579,200	625,110.00
Gold Coast	1,990,699	843,645.00
Sierra Leone	21,970	14,810.00
Gambia	4,335	2,045.00
Trinidad and Tobago	4,420	7,735.00
British Honduras	20,722	17,780.00
British Guiana	705,214	507,735.00
Total	<u>28,270,589 lbs.</u>	<u>\$29,181,645.00</u>

Tobacco in lbs., 1912.

Mauritius	32,500
New South Wales	1,552,656
Victoria	—
Queensland	241,920
Fiji Islands	29,120
Natal	2,685,037
Cape of Good Hope	3,363,500
Orange Free State	—
Transvaal	6,876,600
Rhodesia	1,300,000
Nyasaland	3,391,920
Total	<u>19,463,253 lbs.</u>

Exported from British Possessions. Wool in lbs., 1912.

India	53,426,568
Australia	733,757,855
New Zealand	188,361,790
Falkland Islands	4,650,771
British South Africa	161,974,684
Canada	976,606
Cyprus	518,224
East Africa Protectorate	202,234
Total	<u>1,143,868,732 lbs.</u>

British Gold produced in 1912.

India	\$11,359,030.00
New South Wales	3,510,645.00
Victoria	10,197,320.00
South Australia	140,000.00
North Australia	113,355.00
Western Australia	27,241,925.00
Tasmania	806,500.00
Queensland	7,389,895.00

British Gold—*continued.*

Papua... ..	303,140.00
New Zealand	6,725,655.00
Natal	26,380.00
Cape of Good Hope	810.00
Transvaal	193,431,250.00
Swaziland	276,300.00
Bechuanaland	28,545.00
South Rhodesia	13,536,845.00
Gold Coast	7,497,345.00
Canada	13,000,150.00
British Guiana	944,710.00
	<hr/>
	\$296,529,800.00

Fish Production in 1913.

British Isles ...	1,202,328 tons	Value	\$69,957,070.00
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Value of Mineral Output in 1912.

\$90,432,090.00.

Value of Coal Output in 1912.

\$589,605,615.00.

Coal raised in 1912.

260,416,338 tons.

Great Britain exported coal to	France	10,359,375 tons.
"	Italy	9,450,852 "
"	Germany	8,400,023 "
"	Sweden	4,346,665 "
"	Russia	4,096,138 "
"	Canaries	3,705,948 "
"	Argentina	3,418,471 "
"	Denmark	3,071,610 "
"	Egypt	2,996,500 "
"	Norway	2,357,391 "
"	Holland	2,104,697 "
"	Brazil	1,845,570 "
"	Belgium	1,546,819 "
"	Portugal	1,289,005 "
"	Algeria	1,229,041 "
"	Uruguay	889,906 "
"	Austria-Hungary	829,790 "

Great Britain and Siam.

In 1909, March 10, Siam transferred to Great Britain the following States:—

Kelantan,	Trengganu,
Kedah,	Perlis,
Rahman,	Legeh.
Johore.	

The total area is 15,600 square miles, and the population 720,000.

Great Britain, &c.—*continued.*

A mixed British-Siamese commission is delimiting the new frontier.

To see somewhat of the wonderful nature of the Empire, let us look at the little State Tregganu, with an area of 6,000 square miles.

Tregganu.

Area 6,000 square miles. Population 175,000. *Mohammedanism.*

Exports.

Fish	\$571,718.00
Tin Ore	485,201.00
Padi	198,295.00
Copra	240,380.00
Black Pepper	93,382.00
	<hr/>
	\$1,588,976.00

Imports.

Rice	\$651,000.00
Cottons	153,710.00
Tobacco	46,434.00
Raw Silk	23,031.00
	<hr/>
	\$874,175.00
Balance to good ...	\$714,801.00

British Agent: W. D. Scott.

“Eating up the earth!”

Great Britain—Iron Ore, 1912.

Iron Ore (produced)	13,790,391 tons
„ „ (imported)	6,602,483 „
	<hr/>
	20,392,874 „

Silver Production in 1912.

India	\$59,145.00
New South Wales	1,258,260.00
Victoria	11,000.00
South Australia	1,630.00
Western Australia	81,765.00
Tasmania	1,545,490.00
Queensland	330,940.00
Transvaal	621,775.00
South Rhodesia	19,980,170.00
	<hr/>
Total	\$23,890,175.00

Copper Production in 1912.

India	\$ 68,545.00
New South Wales	2,898,955.00
Victoria	10,440.00
South Australia	2,307,500.00
North Australia	19,990.00
Western Australia	302,685.00
Tasmania	2,202,220.00
Queensland	8,491,400.00
Papua	48,405.00
Cape of Good Hope	2,539,180.00
Transvaal	245,710.00
North Rhodesia	285,850.00
Canada... ..	13,071,840.00
Newfoundland	206,165.00
Total	<u>\$ 32,698,885.00</u>

Iron Production in 1912.

India	\$ 235,220.00
New South Wales	653,540.00
South Australia	131,875.00
Queensland	45,175.00
South Rhodesia	773,000.00
Canada	446,655.00
Newfoundland	1,149,695.00
Total	<u>\$ 3,435,160.00</u>

Tin Production. in 1912.

India	\$ 254,720.00
New South Wales	1,690,370.00
Victoria	28,665.00
North Australia	135,005.00
Western Australia	352,890.00
Tasmania	2,715,515.00
Queensland	1,822,515.00
Transvaal	1,838,495.00
Swaziland	189,730.00
North Nigeria	1,681,650.00
Straits Settlements	7,785.00
Federal Malay States & Perak	28,789,465.00
Selangor	15,396,940.00
Negri Sembelau	1,748,845.00
Pehang	3,142,985.00
Total	<u>\$ 59,795,575.00</u>

Asbestos—Canada, 1912.

\$ 3,062,145.00

Petroleum, 1912.

Canada	\$ 354,635.00
India	4,876,390.00
Total	<u>\$ 5,231,025.00</u>

Manganese Ore, India, 1912.

\$4,422,020.00.

Total Coal of Colonial Britain for 1912.

	Tons.	
India	14,706,339	\$ 16,551,825.00
New South Wales ...	9,885,815	18,300,075.00
Victoria	593,155	1,296,605.00
Western Australia...	295,079	679,285.00
Tasmania	53,560	122,840.00
Queensland	902,166	1,641,320.00
New Zealand	2,177,615	59,52,360.00
Natal	2,468,811	3,858,775.00
Cape of Good Hope	66,697	206,285.00
Orange Free State ...	469,160	706,900.00
Transvaal	4,242,723	5,224,930.00
South Rhodesia ...	192,982	366,340.00
Canada	12,957,883	37,019,575.00
Sarawak	39,588	138,560.00
Total	<u>49,051,573 tons.</u>	<u>\$ 92,065,675.00</u>

Savings Bank Deposits, 1912.

\$674,756,540.00.

1913.

Great Britain	7,097,024	quarters	Wheat.
" "	8,204,057	"	Barley.
" "	20,660,267	"	Oats.
" "	7,604,806	tons	Potatoes.
Canada	191,800	"	"

Cotton Spinning, 1913.

	Spindles.
Great Britain	55,652,820
Germany	11,186,023
Russia	9,212,557
France	7,400,000
India	6,084,378
Austria	4,909,458
Italy	4,600,000
Spain	2,000,000
Japan	2,300,000
Switzerland	1,398,062
Belgium	1,492,258
Portugal	534,000
Holland	478,682
Norway	74,572
Denmark	89,556
Canada	8,552,930
Mexico and Brazil ...	3,200,000
United States	31,505,000
Total	<u>143,452,659 Spindles.</u>

Cotton Spindles, 1913.

Great Britain	55,652,820
India	6,084,378
Canada	855,293
	<hr/>
	62,592,491 for the Empire.

Great Britain - Coal, 1912 ...	174,782,000 tons.
Germany	140,741,000 "

Shipbuilding.

		Tons.	Rest of World.
1911 ... Great Britain ...	1,803,844	...	846,296 tons.
1912 ... " "	1,738,514	...	1,163,255 "
1913 ... " "	1,932,153	...	1,400,729 "

Mercantile Marine, 1913.

United Kingdom ... Steam ...	18,273,944 tons.
" " ... Sail ...	422,293 "
Colonies ... Steam ...	1,575,223 "
" ... Sail ...	160,083 "
	<hr/>
	20,431,543 "
Rest of World ... Steam ...	16,648,937 "
" " ... Sail ...	2,872,294 "
	<hr/>
	19,521,231 "

Great Britain, 1913.

Horses	2,147,683
Cattle	11,895,122
Sheep	27,549,817
Pigs	3,293,846

United Kingdom, 1913.

Wheat	7,086,000	Quarters.
Barley	8,202,000	"
Oats	20,667,000	"
Beans	973,000	"
Peas	491,000	"
Potatoes	7,604,000	Tons.
Turnips	25,319,000	"
Mangolds	9,277,000	"
Hay	15,395,000	"

Canada.

	Square Miles.
Area	3,603,910
Population	8,000,000
Universities	20
Professors	500
Students	25,000
Schools	24,993
Teachers	40,861
Students	1,372,614
Cost	\$ 37,451,349.00

Agricultural Products (Canada), 1913.

Wheat	231,717,000	Bushels.
Barley	43,319,000	"
Oats	404,669,000	"
Potatoes	78,544,000	"
Flax	17,539,000	"
Rye	2,300,000	"
Peas	3,951,000	"
Mixed Grain	15,792,000	"
Buckwheat	8,372,000	"
Beans	800,900	"
Turnips, &c.	66,788,000	"
Corn	16,772,000	"
Sugar Beets	148,000	Tons.
Hay and Clover	10,859,000	"
Mineral Value, 1912	\$135,048,296.00	
Total Exports, 1912-13	\$393,232,057.00	
„ Imports, „	\$692,032,392.00	
TRADE	<u>\$1,085,264,449.00</u>	

Canada—Shipping, 1912.

Tonnage Cleared	31,291,986
„ Entered	34,976,676
Total	<u>66,268,662</u>

Canada—Shipping, 1912.

Total tonnage, sea-going, coasting, and inland steam
and sailing—836,278 tons in ships.

Canadian Entering and Cleared at Inland Ports in 1912.

Canada	13,451,820	Tons.
United States	14,931,702	„

Canadian Banks, 1912.

Assets	\$1,470,065,478.00
On Deposit	1,102,910,383.00

United States Shipping for 1912

(Sea-going.)

Entered	46,158,071	Tons.
Cleared	46,416,912	„

**Total Tonnage Entered and Cleared in United States
Ports, 1912-1913.**

In ships.	Tons.
American—Entered	13,072,567
„ Cleared	13,945,801
Austria — Entered	437,849
„ Cleared	424,246

Total Tonnage, &c.—*continued.*

Belgium — Entered	...	...	351,775
„ Cleared	...	...	356,231
British — Entered	...	...	24,531,891
„ Cleared	...	...	24,288,939
German — Entered	...	...	4,578,179
„ Cleared	...	...	4,587,050

United States Shipping Total for 1913.

American and Foreign—Entered	50,639,173 Tons.
„ „ Cleared	51,151,959 „
Total	101,791,132 „

British ships carried 48,820,830 tons of the above tonnage.

Britain carried 48 per cent.

In 1914 Great Britain launched a tonnage of 1,683,553, of which 75.6 per cent. was built for British registration.

Of the world's output for 1914 Great Britain's share was 59 per cent. Of sea-going steamers of 3,000 tons and upward, Britain built 64 per cent. of the world's production.

The total number of British-owned vessels is 39,885 for 1914.

Lloyd's Register book of the world's shipping, whose new issue has been awaited with the keenest interest by shipping men because of the multitude of changes which have taken place in the last year in the identity and ownership of vessels, has made its appearance.

The outstanding feature of the new register book is that, notwithstanding the extraordinary losses of the past few months, the tonnage of the world in vessels of 100 tons and upwards has actually increased from 49,017,627 tons in 1914 to 49,261,769 tons. Of this increase, steamers alone have accounted for 122,113 tons, their total tonnage having risen from 45,403,877 to 45,729,208, and their number from 24,444 to 24,508. Sailing vessels show a decrease in number from 6,392 to 6,212, and in tonnage from 3,685,675 to 3,532,561.

Following are the notable changes in the statistics of tonnage owned in the various maritime countries since the war, as published in the new 1915-16 register book, are as follows:—

	1914-15. Register.	1915-16. Register.
British Empire	21,045,049	21,274,068
Germany	5,459,296	4,706,027
(a) United States	5,368,194	5,892,639
Norway	2,504,722	2,529,188
France	2,319,438	2,285,728
(b) Japan	1,708,386	1,826,068
Italy	1,668,296	1,736,545
Holland	1,496,455	1,532,247

	1914-15.	1915-16.
	Register.	Register.
Sweden	1,118,086	1,122,883
Austria-Hungary	1,055,719	1,018,210
Russia	1,053,818	1,054,762
Spain	898,823	899,204
Greece	836,868	899,204
Denmark	820,181	854,996
Belgium	352,124	276,427

(a) Sea, lake and Philippines. (b) Exclusive of sailing vessels.

The Enlarged British Empire.

A publisher of statistics makes the statement that the British Empire, before the war, comprised 11,454,862 square miles, excluding Egypt, the Soudan, and Cyprus, which were technically Turkish. The Empire has increased by some 3,236,000 square miles, or nearly one-third, during the first year of the war. This figure includes the Cameroons, the conquest of which is now complete, and is a Franco-British enterprise, so that the territory will probably be divided.

The new territories captured, incorporated in the Empire, or added to our sphere of influence, are:—

	Square Miles.
Egypt	400,000
Soudan	984,000
Cyprus	3,500
Arabia	1,200,000
German South-West Africa ...	322,450
Togoland	33,700
German New Guinea, including Kaiser Wilhelm's Land, the Bismarck Archipelago and the Caroline, Pelew, Marshall, Solomon, and Marianne groups of Islands	100,000
Samoa Archipelago	1,050

Of the Arabian Peninsula, the Aden Protectorate (about 9,000 square miles) belonged to Great Britain, Turkey owned about 436,000 square miles, native independent States occupied about 163,000 square miles, and the remainder comprises huge deserts, sparsely inhabited by nomadic tribes. It has a total population of some 4,870,000.

Heligoland Vanishing.

Germany's Island Fortress is worn fast by storms.

Heligoland, in the North Sea, the formidable German stronghold, is gradually yielding to Nature's forces. This famous island, held by England from 1807 to 1890, is forty-five miles north-west of the mouths of the Elbe and Weser, and, though only a rock rising

175 feet above the sea and less than a third of a mile in area, has acquired great importance as a German naval base. A map in the possession of the Geological Society shows that its circumference in the year 800 was 120 miles. In 1300 the distance around it was forty-five miles, and as early as 1649 it had been reduced in area to four square miles. Erosion by the sea has been the cause of the gradual effacement.



CHAPTER II.

BRITISH-ISRAEL "EATING UP THE EARTH."

LET us look at the land of promise. It lies between the Nile and the Euphrates. In this area are Egypt, Arabia, Muscat, Syria, Palestine, Sudan, Uganda, East Africa, Somaliland, Aden, and the Euphrates Valley.

This is an area of about 2,500,000 square miles. It is five-sevenths the size of Canada. In the year of the accession of Queen Victoria, a providential shipwreck on the Arabian coast brought about our occupation of Aden. This was followed in 1855 by the taking over of Kuria Muria Isles; Perim and Mosha following in 1857. In 1878 Cyprus came in, like a sentinel-gate, and the Suez Canal shares were purchased, giving us a predominant hold on the great waterway. Already Palestine itself was being surveyed and explored by British men and British money.

In 1882—1,260 years from the beginning of Islam—Egypt passed under our control, followed in the year 1885 by our occupation of the south coast of the Gulf of Aden, 1886 Socotra, 1888 Equatorial Africa and Zanzibar, 1894 Uganda and Somaliland, 1897 the Soudan, 1900 the Anglo-French agreement confirming our position on the Nile, and 1906 our frontier dispute with Turkey, fixing for us the straight line boundary from Gaza to Akabah.

The tribes on the Arabian coast have for years been bound by agreement with us to keep the peace.

Lord Curzon, in his official visit to Muscat, spoke of a succession of treaties signed between the Sultan and the Indian Government during the past hundred years, the ties between the two being exceptional.

From the Nile to Gaza is 200 of the 600 miles that stretch across all the way to the Euphrates. One-third of this distance is already ours. (And now in May, 1915, our British troops are in possession of most of the balance, holding the best part of the Euphrates and the City of

Bozrah, and the Bhagdad Railway lately built for strategic purposes by Germany).

In the year 1911, when Turkey and Italy were at war, Sollum was given to Egypt by Turkey, and therefore it was *de facto* a gift to British-Israel, according to God's ancient promise to Abraham.

"England is eating up the earth," as Israel was told he would do. "I am a Father to Israel, and Ephraim is My firstborn son."

Look at this series of direct promises given to Israel when in exile from Palestine. These promises are therefore given to Britannia, the Covenant Land of Ships: "No weapon that is formed against thee shall prosper." "But thou, Israel, My servant Jacob, whom I have chosen, the seed of Abraham My friend . . . fear thou not, for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee. . . . Behold, all they that are incensed against thee shall be ashamed and confounded; they that strive with thee shall be as nothing, and shall perish. They that war against thee shall be as nothing, and as a thing of nought. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord thy REDEEMER, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument, having teeth: thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff." "His glory is like the firstling of *his* bullock, and his horns are like the horns of unicorns: with them shall he push the people together to the ends of the earth."

These are some of God's encouraging statements, made on behalf of Britain, His covenant people, the Saxons, or sons of Isaac; the Angles or sons of Joseph through Ephraim and Manasseh. Then from the above we need never fear any combination of powers (not even the Vandals of Germany, the Huns of Austria, and the barbaric murderers of Turkey), for the God of Israel is our rock of safety.

No wonder we go on "eating up the earth," and are at the same time God's saviours to mankind. We must rule all nations, for He who has so decreed says:—"For the nation and kingdom that will not serve thee [Israel] shall perish; yea, those nations shall be utterly wasted."

What tremendous power is given Israel. All nations must come under this one Empire, and then the world will have peace.

Let us hear from the *Northern British-Israel Review*.

“After that you have complained that the Briton grabs the earth, you remember that he holds it—and after watching his portentous swallow you remember his wonderful power of digestion. If he takes more than his share of the world, he has the talent to keep more than his share. The talent may not be an ethical merit, but it is a proof of racial efficiency.”

Doctor Neubauer, in the *Jewish Chronicle*, says:—“If, as you Christians say, the Christ has come, then the HOUSE OF ISRAEL ought to be manifest, and what you have got to do is to find the PEOPLE WHO REPRESENT THEM.”

John Richard Green says of Britain:—“Warlike and imperious as is her national temper, Britain has never been able to free herself from a sense that her business in the world is to seek peace alike for herself and for the nations about her.”

Numbers xxiv. 8—“God hath brought him forth out of Egypt. He hath as it were the strength of a UNICORN. He shall eat up the nations, his enemies, and shall break their bones and pierce them through with his arrows.” This is a part of the work for which Israel was to become a nation. He was “to eat up the nations, and push them to the ends of the earth.” Many nations have tried this work, but Britain alone has succeeded and is succeeding in a marvellous manner.

No power, not even the Prussian-Assyrian nation heading HAM, nor Gog-Russia, heading the race of JAPHETH, can prevail against Britain, the hegemonic leader of SHEM, being ancient Israel, descended from the Shemitic Heber, the father of the Hebrews, and especially of the “Chosen Race.”

We shall hear now from the brilliant writer, Victor Hugo. His are the words of a seer who has an insight of God’s plans among the nations of this earth:—“Over that sea, in calm majesty, lies the proud Island whose existence consoles me for a thousand Continental crimes, and vindicates for me the goodness of Providence.

“Yes, yes, proud Britain, thou art justly proud of thy colossal strength—more justly of thy God-like repose. Stretched upon the rock, but not like Prometheus, and with no evil bird to rend thy side, rests the genius of Britain. He waits his hour, but counts not the hours between. He knows that it is rolling up through the mystic gloom of ages, and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mists will clear for me? That I shall hear the rumbling wheels of the chariot of the hour of Britain?”

“It will come. It is coming. It has come. The whole world, aroused as if by some mighty galvanism, suddenly raises a wild cry of love and admiration, and throws itself into the bounteous bosom of Britain.

“Henceforth there are no nations, no peoples—but one and indivisible will be the world, and the world will be one BRITAIN.

“Her virtue and her patience have triumphed. The lamp of her faith, kindled at the Apostolic altars, burns as a beacon to mankind. Her example has regenerated the erring, her mildness has rebuked the rebellious, and her gentleness has enchanted the good. Her type and her temple shall be the Mecca and Jerusalem of a renewed universe.”

A wonderful testimony from a wonderful man. How it corroborates the prophetic utterances of the Old Testament Scriptures.

Now we shall cite Cardinal Manning on “Britain and Her Rule.”

“A greater miracle in the whole history of mankind I have never read of than that half a million of the British race should reign over two hundred and forty millions [he could have said 315,000,000] of the Oriental races. So wonderful a phenomenon as that is not to be found in any record of the world. . . . When God raised up a great Empire in the world He did it for a purpose. The old Roman Empire did its work, and it was crushed and crumbled and utterly destroyed. The great Catholic Empire of Spain had passed away like a shadow, and the greatest Empire the world had ever seen for extension was that British Empire which they had helped to build up. They had what Spain never had—

realms and kingdoms, and principalities, were all of them gathered together under the Sovereignty of the British Empire. He asked them, Was this without a DIVINE purpose?" This is a wonderful testimony from a Cardinal who was a religious and deadly enemy of Great Britain, and who in strong language indicated how Britain might be smashed by Germany.

The Rev. H. Read, an American, asks:—"Where will you fix the limits of British power, or where bound the influence of those who speak the English language? Will you circumscribe it within the vast boundaries of the Roman Empire? Will you fix it on the Indus, or the Mississippi, or on the Ganges? You will have circumscribed the globe before you will have found the goal beyond which the Anglo-Saxon power and influence do not reach. Traverse the earth from pole to pole, and you can scarcely point out the spot where you may not trace the footsteps of Anglo-Saxon skill and civilisation. The sun in its diurnal journey never ceases to look down on some portion of the British Empire. We cannot but discern the hand of God, which has given such a decided supremacy. ENGLAND IS THE ROME OF THE DAY."

These be very strong words from a proud foreigner, but they are full of truth, as all mankind is beginning to know.

WHERE WAS THE PLACE OF ISRAEL'S EXILE?

The distance to which Israel was carried from their own country in about 721 B.C. was not less than 700 miles in a north and east direction. The Syrian desert, the river Euphrates, the Mesopotamian region, the Tigris, and three ranges of the Kurdistan mountains intervened between Samaria and the new home of Israel in captivity. In this district were the cities and regions of Halah, Habor, and the river Gozan, which flowed into the Caspian Sea, as it does to-day.

This new home was on the high table lands of Media and Armenia, at the head waters of the Tigris and the Euphrates, the Gozan and other rivers running into the Black and Caspian seas. Hence when the time came for the scattering, as foretold in the Scriptures, they had the choice of going east-

ward towards Japan and India, westward towards Asia Minor and Graecia, and northward into the land now called Russia. This land was formerly called Scythia, being named after the Israelites who went by that name, according to the Grecian writers, especially Herodotus.

As a matter of fact, these Israelites went in all directions, and made known their presence and teachings in India, Japan, Korea, Manchuria, Asia Minor, Graecia, Russia and all the countries of Europe as well.

Before these Israelites of the Ten-tribed Kingdom scattered, as was intended by the Almighty, they aided the Medes and Persians to break the power of their captors, Assyria; and afterwards Babylon went down before their prowess. In this way the very countries that had exiled them and their brethren of the House of Judah at a later date were punished by these same Israelites as they were coming into freedom and power. Alexander the Great made a treaty with them by which he was enabled not only to conquer Persia, but the countries farther east. And in addition Alexander and his Macedonian soldiers, as well as the renowned Greek warriors were all of Israel.

In the 6th and 7th centuries B.C. the Israelites were on their way to the lands to which they were divinely led. They passed mainly into the south-east of Europe between the Black and Caspian seas. They had to go through the passes of the Caucasian mountains, and many of them crossed into the Crimea, where they and their descendants lived many generations; and to which land they gave their name. They were known as the Khumri, hence the Kymry, the Crimea where they settled. This name came from Omri, one of their kings, and after him the Assyrians called all the Israelites, as is seen on their inscriptions.

In the Crimea there were many cemeteries, and in these large numbers of tombstones have been found with Hebrew inscriptions. These tell that the people buried there were of the EXILE, and give the dates as well as to what tribes those buried belonged to.

Oxonian and many other writers assert that the religion of India as given by Sakya Muni, the Shinto religion of Japan, and the basic teachings of Confucius belong to the Israelites of the eastern migrations. The dynasties of the Arsacid

and the Sassun of later Persia and Parthia were Israelitish, as were the Sakæ, or Sacæ of the east, and who were later known as the Saxons.

Sharon Turner says:—"The Anglo-Saxons, Lowland Scotch, Normans and Danes have all sprung from that great fountain of the human race which we have distinguished by the terms Scythia and Gothic. . . . The first appearance of the Scythian tribes in Europe may be placed in the 7th century before the Christian era. . . . The Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but by degrees they extended their boundaries on all sides, till at last they raised their nation to great empire and glory. . . . The migrating Scythians crossed the Araxes, passed out of Asia, and suddenly appeared in Europe in the 6th century B.C."

Esdras, the prophet, tells us that the Ten Tribes left their exile and moved away westward across the Euphrates, beyond Armenia, to a place called Ar-Sareth (City or Hill of Sareth). To the N.W. of the Black Sea is a river called Sareth, to be seen on the maps to this day.

Herodotus, speaking of the same date as that of Esdras, though these men had no knowledge of each other, says:—"The Scythians emerged from beyond the Euphrates across the Armenian river, Araxes." And many historians are a unit in declaring that the Scythians are our Anglo-Saxon forefathers.

W. H. M. Milner says:—"The fugitive host, starting from Upper Media, passed the north end of Lake Urmi into the mountain valleys of the Kurds. Here some dropped off, and their children became in after ages the Nestorian Church. These were, for thirteen centuries, the missionaries of Asia.

Their derivation from the "Lost Tribes" of Israel is proved by Dr. Asahel Grant in his work on the Nestorians. "No sooner is Armenia entered than we come to the river Engl, a town Engl, a town and mountain Sakh—all eloquently testifying to the passage by Lake Van of the Engls, or Anglo-Saxons." And in these Armenian mountains are the villages of the Sassun—the Irish name or term of contempt for the hated English, the "Sassanachs"). These exiles in their journey had to pass Cappadocia, Phrygia, and Pontus. The

main mass passed on, while many scattered ones settled by the way. Those who went up the head waters of the Euphrates would pass Mel-Asgerd, Tav-Asgerd—names suggestive of the Asgard whence our ancestors came.

“They entered into the Euphrates by the narrow passages of the river,” as Esdras tells us, and then crossed the Araxes, as Herodotus says the Scythians did on coming from Asia to South Russia, or Scythia.

Having crossed the Araxes they passed a place called Penyak (a Hebrew term for God to show His face), and then on to Barkh-el (Hebrew, meaning God’s blessing), and a little farther on they came to a stream called Israel-Su which led them to the shores of the Black Sea.

In the Crimea are the town of Sak and Lake Sak, which commemorate the occupancy for hundreds of years by these early Saxons on their way westward to the “Isles of the Sea,” spoken of by the prophets.

✓ The ancient river Gozan, to which the Ten Tribes were carried as exiles, flows from the head waters of the Tigris and Euphrates northward into the Caspian Sea. To the westward of one of the branches of the Gozan is the town of Sak-iz; and southward is the noted Behistun Rock, which proves that the Saka, Sakai, and the Gimiri, or Khumri, are identical. As elsewhere said, the tombstones discovered in the Crimea prove that this region was the home of the Israelites for a long time, and that they were on their way going north-west from their Assyrian exile, which took place B.C. 721. Darius tells on the Behistun Rock in three languages that he fought against the Saka. In the Babylonian translation, the word ✓ Saka is interpreted by the word Gimiri. These were the Khymri or Cymri to one, and the Saka to the other.

Sir A. H. Layard and Sir H. Rawlinson were the discoverers of the Behistun Rock. In Europe, these early exiled “wanderers” were known as Dacians, Cimbri, Cherusci, Goths, Saccæ, Scythians, Angles, Jutes, Danes ✓ and Getæ. Some of them, the most powerful, were named the Tauric Saccæ. These were the Basilidæ of the Greeks, ✓ and the Reguli of the Latins. The House of Joseph always was at the head of the Israelite Kingdom of the Ten Tribes. And Angle was the Joseph, Hebrew name, meaning BULL.

Herodotus says the Persians called the Scythians by the

✓ name Sakai, and Sharon Turner identifies these very people as the ancestors of the Anglo-Saxons. The old Greek writers spoke often of the valour, the prowess, and the undaunted spirit of these Scythians. They say :—"No nation on earth could match them. They were unconquerable."

✓ These Scythians, or Saccæ, told Herodotus that to the time of the fruitless invasion of their territory by Darius, the Persian (about B.C. 500), from the time of their first king, was just 1,000 years. We read in Deut. xxxiii. 5 that Moses was Israel's first king. From 500 B.C. back to B.C. 1,500, to the time of Moses, is just 1,000 years.

See Oxonian in "History Is on Our Side."

"The Daki and Getæ of the Danube valley, B.C. 350 to ✓ A.D. 100, shifted northward and westward, keeping in the main lines of the waterways provided by the rivers, especially the Danube."

The Getæ and Gothi, or Gauthi, were the same people. ✓ The word Daki is but the hardened form of the earlier Saki. The Hebrew Tsak becomes "Sak and Dak and Tak." ✓

The Khumri, or Cimbri, who burst upon Rome B.C. 113, ✓ came from the east up the Danube. They won many battles, but in the end the Roman General Marius drove them northwards in the direction God intended and ordered Israel to go. They are the Cimbri of Tacitus, and about the time of Christ were in Denmark, which was called the Chersonesus Cimbrica, or peninsula of the Cimbri; and Denmark was even called BRITTIA at that time. ✓

The Cherusci, who in A.D. 9 beat back the arms of Rome in the historic battle of the Teutoberger Wald, given as one of the fifteen decisive battles of the world, are admitted to have been the advance guard of those who later on were known as the Saxons. One of the most wonderful migrations in the world's history was that of Odin and his hosts from Asgard ✓ to the west and north.

Sharon Turner says :—"The human existence of Odin appears to me to be satisfactorily proved by two facts. . . . The founders of the Anglo-Saxon Octarchy deduced their descent from Odin by genealogies, in which the ancestors are distinctly mentioned up to him, Odin. These genealogies have the appearance of greater authenticity by not being the servile copies of each other. They exhibit to us different

individuals in the successive stages of the ancestry of each ; and they claim different children of Odin as founders of the lines. These genealogies are purely Anglo-Saxon. 2nd :— The other circumstance is that the Northern Chroniclers and Scalds derive their heroes also from Odin by different children. Snorre, in his 'Ynglinga Saga,' gives a detailed history of Sweden regularly from Odin ; and though the Northerners cannot be suspected of having borrowed their genealogies from the Anglo-Saxons, yet they agree in some of the children ascribed to Odin. This coincidence between the genealogies, preserved in their new country, of men who left the north during the subsequent ages, could not have arisen if there never had been an Odin who left such children."

Haigh, in his "Conquest of Britain by the Romans," fully agrees with the views of Sharon Turner. Odin was a Scythian or Gothic leader of an enormous multitude of Anglo-Saxon-Scyths, or Goths from Asgard (Kiev), on the Dneiper (DANEIPER) in S.E. Russia. They passed into N.W. Germany and Scandanavia about A.D. 250. The great French writer, M. Paul du Chaillu, quoting a Norse writer, says :—"At this time, the Asia men came from the east and settled in the northern lands. Their leader was called Odin. He had many sons, and they all became great men."

Another Saga, quoted by Chaillu, says :—"Odin was a mighty warrior and travelled far and wide, and became owner of many realms. . . . He was so successful that in every battle he gained the victory. . . . Odin owned a great deal of land in Swithiod the Great, whose capital was Asgard (Kiev on the Dneiper) ; Great Swithiod was Scythia, or Skythia in the S.E. of Russia."

It extended from the Caspian, westward, 500 miles, and from the Black Sea, north, 500 miles, even to the shores of the Baltic. The western part of Swithiod, or Great Scythia, was known as SAX-LAND. One says of Odin :—"Being a prophet, he knew that his descendants would live in the northern part of the world. . . . Having set his brothers to rule in Asgard he left with his many folk."

Odin, in Hebrew is Audin, Od'n the more exact form. Milner thinks that Odin is the person referred to by John the Revelator, where he saw "A white horse, and he that sat

on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer."

The "white horse" was common to the early Saxons, and was held sacred, much as the white bull of the early English. Odin's sons were kings over different European nations, and from these in convergence came the present Sovereign of England. Odin's journey to Norway took him from Asgard northward to Gardarike, thence westward to Sax-land, thence north to Odinese, thence to Lesser Swithiod, on the south of the Baltic Sea, and lastly to Denmark and Scandinavia, from which places in after ages the Danes, Norsemen, and their kindred poured across the ocean into Britannia, the land of the Naval covenant. The "Royal House Genealogy" traces Odin from the tribe of Judah and his wife from the line of King David. His wife was Frea, grand-daughter of King Lucius, who descended from Anna of the Davidic line.

It is a fact that the Tudor, Stuart, Saxon, Norman, Hanoverian, Danish, and Saxe-Coburg royal lines converged in the present line of sovereigns of the House of Israel in Britain, and Odin is traceable all through, following the royal lines of his many sons.

The Sealing of the Tribes, as given in Revelation, sets forth very forcefully how the Lord was taking care of His Israel during the time of the vast and numerous invasions of Europe and Western Asia by the barbaric hordes, racially different from Israel. Some of these were the Saracenian, Slavic, Mongolian, Assyrian, Tartar and Philistine invasions.



CHAPTER III.

DAN THE JUDGE AND PIONEER.

ACCORDING to the Bible Dan was to be a Judge, for he was to judge his people. And lo, we find that Dan for thousands of years has ruled his own people from the shores of Palestine in the ancient days, down through the ages. He is ruling his people in DANMARK even at this day. Denmark is under the tribe of Dan at the present time.

And in early British history we find that the DANS, or Danes, our brother, fought his way into England and set up his rule there in spite of all opposition. Hence we had the period known as the Danish Dynasty.

Over in Asia, near Hermon, even now we may see Ain el led-Dan, the spring of Dan. Hahr el led-Dan, the river of Dan. Tell el-Kady, the Mound of the Judge. Dan means judge.

In Europe the name of Dan is quite common. The rivers Dan-ube, Don, Dan-eister, and many place-names come from this sailor-man, and his adventurous exploring, place-naming tribe.

The Phœnicians always claimed to have come from the Red Sea. From these mountain sources of Israel's river (Nahr el ed-Dan at its origin; then lower down Yar-Dan, Jordan), Dan readily overflowed into Phœnicia. Some historians say that it is not too much to conclude that all the glory of Tyre and Sidon, and every instance of so-called Phœnician colonising enterprise, is due to the presence therein of Dan. See Oxonian and Colonel Gawler, keeper of the Crown jewels.

Dan colonised Greece before the time of the exodus from Egypt.

The more enterprising and the ruling Greeks descended from Danaus, who, with his followers, crossed from Egypt to Greece, and gave the country their own name. Hence the early writers called them the Danoi, or Danaioi, or

✓ Danaoi. Homer mentions these hardy Dans about one hundred and sixty times in his "Iliad" and "Odyssey."

The Lacedæmons, Ionians, Dorians, Athenians, Ætolians, ✓ and other prominent Greeks, were the Dans and their brethren of other tribes. Even the Macedonians were, as their name shows, the Fighting Dans.

THE ARGONAUTIC EXPEDITION.

The Argonautic expedition was carried out by Dan into the Black Sea when they went in search of the "Golden Fleece." They went through the Black Sea, the Sea of ✓ Azov, and thence following the great river-ways northward, they arrived in the Baltic, where they met their brethren the Dans of Denmark, or so described that land as to start some of their people thither on their return, after they had visited the north-lands of Europe and the British Islands, where many of the Israelites were already established under the name of Britons. They visited Ireland, sailed south, and passed through the Pillars of Hercules (Straits of Gibraltar) on their way home to Greece. They took their ship overland through Russia, which has happened many times since with other sailors and ships. For instance, in 900 A.D. Viking ships carried the Norman Russ and his followers up the rivers flowing into the Baltic, and down the rivers flowing ✓ into the Euxine, south of Russia.

From the above story of the Argonauts we know that the Jason party visited Ireland B.C. 1293. Perhaps this was the first, or one of the first, visits of Dan to the "Sons of Eri." It is remarkable that at Tara in the east of Ireland is Dowd's town, which is Daod's, or David's town, as the Hebrew shows. The word Tara, Tarah, or Torah is Hebrew, and means the tables of the law. In Britain and Wales there were dozens of colleges, or university centres, with tens of thousands of students. These were under the teachings of ✓ the Druids, who were Hebrews, and stood for all the old Hebrew religion stood for. The very term CÆR is Hebrew for school, or hill, where teaching was given, and fort or stronghold where that which was best among the people was safeguarded. Hence Cær Wyn, Cær Caint, Cær Lud, Cær Llyr, Cær Don, and many others. In fact, everything pertaining to the Druids, their religion, customs, educational

methods, legislative course of action, their judiciary, their history and traditions, show them to have descended from and as a part of the Hebrew people of ancient Israel.

The following is an interesting and an instructive passage from the book of Esdras xi. 13—40: "Those are the ten tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmaneser, the king of Assyria, led away captive, and he carried them over the waters, and so they came into another land. But they took counsel among themselves, that they would leave the multitude of the heathen, and go forth into a farther country, where never mankind dwelt: that they might there keep their statutes which they never kept in their own land. And they entered into the Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely of a year and a-half; and the same region is called Ar-Sareth. Then they dwelt there until the latter time; and now when they shall begin to come, the Most High shall stay the springs of the stream again, that they may go through; therefore thou sawest the multitude with peace. But those that be left behind of the people are they that are found within my borders. . . . Now when He destroyeth the multitude of the nations that are gathered together, He shall defend His people that remain. And then shall He show them great wonders."

This is a plain statement; and from Josephus, the Jew historian of the first century, we learn that at A.D. 70 the Ten Tribes were outside the Roman Empire. By other means we learn that they were in the south of Russia in immense multitudes, and known as the Scythians of Herodotus.

Now we shall look into the rock inscriptions bearing on the wanderings of Israel after escaping from the Assyrian captivity. It took long years before they were able to build up a strong nation in Russia.

In 1 Kings iv. 6 we read: "And Adoniram, the son of Abda, was over the tribute." He was one of the princes under King Solomon.

An ancient tombstone discovered in Spain has this Hebrew

inscription: "This is the tomb of Adoniram, the servant of King Solomon, who came to collect tribute, and died here." This is important as bearing on the travels and colonising of Israel along the shores of the Mediterranean Sea. Adoniram would not go there to collect tribute unless Solomon was acknowledged as supreme over those from whom the tribute was collected. And it shows that there was a fairly large colony of Israelites to make it worth while for a prince of the rank of Adoniram to go there for the taxes.

We shall look at the tombstones of the Crimea so as to make sure of Israel's travels in that direction. An ancient cemetery has been found near the renowned Balaclava, made famous by the Charge of the Light Brigade. Rev. Stern, an English missionary of Hebrew descent, copied the following from one of the tombstones of this cemetery:—"I am Jehudi, the son of Moses, the son of Jehudah the mighty, a man of the tribe of Naphtali, of the family of Shimli, who was carried captive in the captivity of Hosea, king of Israel, with the tribe of Simeon, together with other tribes of Israel." The above tombstone was carried to St. Petersburg, where it now can be found. Here are the words of another one of these Crimean tombstones: "We must inscribe here the wonders which God has done for us, who can recount what has happened unto us all during 1,500 years we have lived in this exile."

Here is another: "To one of the faithful in Israel, Abraham-ben-Mar-Sinchah of Kertch, in the year of our exile 1682, when the envoys of the prince of Rosh Meschech came from Kiow to our master, Chazar Prince David, Halaah, Habor and Gozan, to which places Tiglath Pileser had exiled the sons of Reuben and Gad and the Half Tribe of Manasseh, and permitted to settle there, and from which they have been scattered throughout the entire East, even as far as China." This inscription is valuable in many ways. It shows that Israel had crossed from Assyria into Russia, then called Scythia.

It also shows that some of the tribes, or parts thereof, moved eastward, and went as far as China. This is important, for China reached and even now stretches out to the Pacific. Ancient maps show that the Sacæ, or Saxons, had scattered out to the Sea of Japan.

Here is another of these valuable inscriptions: "This is the grave of Buki, the son of Isaac, the priest. May his rest be in Eden at the time of the deliverance of Israel." The date is about 19 B.C.

An ancient work called "Varak" says that: "The Sacæ possessed the Crimea."

And we find the ancient maps show that the Tauric Sacæ, or Saxons, were the owners of the Crimea.

An old marble tablet says: "Sargon, King of Assyria, came up against the city of Samaria, and against the tribes of Beth-Kumri, and carried into captivity into Assyria 27,280 families." Here we find the Israelites, called the House of Kumri, or Kymri, the ancestors of the Kymry of Grecian and Roman writers. They are the Cambrian, or Kumryan Welsh of the present day; and they are proud of the name and their ancestry, as they well might be, for there is no superior race on earth.

Sharon Turner says: "Of the so-called Scythian nations which have been recorded, the Sakai, or Sacæ, are the people from whom the descent of the Saxons may be inferred with the least violation of probability. They seized Bactriana, and the most fertile fields of Armenia, which from them derived the name of Sakasina."

"That some of the divisions of this people were really called Sakasuna is obvious from Pliny; for he says that the Sakai who settled in Armenia were named Saccasani, which is but Sacasuna; and the name which they gave to that part of Armenia which they occupied is nearly the same sound as Saxonia. It is also important to remark that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxons."

Bishop Titcomb says:—"After the arrival into South Britain of the Kelts from Spain, there came another arrival, viz., the Cimbri from Denmark. These finally settled in Wales, where they are known as the Cymri (Cumry), and they are of the same race as the Cimerii who occupied the country around the north and west of the Moetic Lake, a few hundred miles from the place of the Israelitish exile."

The Scythians and the Cimmerians came into close touch and some conflict in the valley of the Tanais about 650 to

630 B.C. The invasion of the Scythians into the Tanais regions increased the pressure upon the Cimmerians so as to lead them to move westward in larger numbers; and these Cimmerians were also called Kelts in later years. See Titcomb, Rawlinson and Herodotus. Niebuhr says that the Kymri and Gaels can very properly be called by the common name of Kelts. Arnold and Niebuhr say that the Cymri of Wales and the Cimbri of the Romans are the same people. Wales is even now called Cambria. Cumberland and North Cumberland are also named after these ancient Cimbri, Cimmerii, Cumry, Khumri, or OMRI, one of the last Kings of Israel before the exile.

Niebuhr shows that Pliny, Mela and other ancients were surprised at the influence and numbers of the Scythians, and were puzzled to give an adequate explanation of their origin. Herodotus and Hippocrates set forth that they were a distinct people and nation.

Rawlinson, Grote and Humboldt agree that the Scythians were either an Indo-European or a similar people.

However, it is clear that these Scuthi, or Scythi, or Scythians, were neither Medes, nor Slavs, nor Celts, nor Pelasgians; but they seem to have mixed with all these peoples in their extensive wanderings before they arrived in Western Europe.

Niebuhr says that the Iberians as well as the Scythians were Hebrews. It is remarkable that the word Scythian means a wanderer. The Scriptures say: "Ephraim, he hath mixed himself among the people. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. My God will cast them away, because they did not hearken unto Him: AND THEY SHALL BE WANDERERS AMONG THE NATIONS."

The Hebrew word for "wanderer" is Skth, which may be pronounced Skuth, Skyth, Scyth, or Suckoth, as it is translated in the Bible.

When the Israelites left Egypt, one of their first stopping-places was Suckoth, or the place of booths. The booth, or tent, was the home of a nomadic or wandering people. The Israelites had wandered forty years in the wilderness, and by

that time they were in truth "wanderers," or booth-dwellers, or Scythjans, modern for Suckothites.

When they set out from Assyrian exile they had to return to the life of the nomad and the tent which belonged thereto. But though these Israelites were to become Scyths, or wanderers, yet the Prophet Zechariah tells us as follows concerning them: "They shall increase as they have increased. And I will sow them among the people."

The Ionians of Pontus and the Scyths joined in commerce and trade together. Ionian traders passed out through the Pillars of Hercules and came into business relations with the Phœnicians and Iberians at Tartessus, in Spain, and in the farther north at a later period. These Ionians of Miletus who reached Tartessus eventually landed in Ireland, and later in Scotland and in England.

Josephus tells us of an epistle which was written by Xerxes, the son of Darius, at the time when the Jews were getting ready to leave Babylon, and which was sent to Esdras (Ezra), which was the cause of great rejoicing among them. He speaks of the effect it had upon them as follows: "So he read the epistle at Babylon to those Jews who were there; but he kept the epistle itself, and sent a copy of it to all those of his own nation that were in Media. And when those Jews had understood what piety the king had toward God, and what kindness he had for Esdras, they were all greatly pleased. Many of them took their effects with them, and came to Babylon as very desirous of going down to Jerusalem. But then the entire body of the PEOPLE OF ISRAEL remained in that country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now (A.D. 95), and are an immense multitude, and not to be estimated by numbers."

And in this connection we may draw the attention of the reader to the fact that where the Ten-tribed House of Israel was there must be a Sovereign of the tribe of Judah and of royal Davidic blood sitting upon the throne. Read 2 Sam. vii. 12—16: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy loins, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his

Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men. But My mercy will not depart from him, as I took it from Saul, whom I put away before thee." And in other Scripture we read that David's seed was to rule over the House of Israel as long as the sun, moon, and the stars of heaven would endure. Hence even now, as well as when Israel was known as the Sakai, the Angles, the Skuthoi, or the Scythians, David's seed does and did rule over Israel.

Among the many marks which point out the British people as ancient Israel is the mark of the EAST WINDOW. It is interesting from the historic and religious aspect. King Solomon, at the dedication of the temple, prayed to God, and directed his people to *pray toward the temple* at such times as they might be so far from Jerusalem as to be unable to be present to worship with the congregation.

When the Israelites moved west they naturally prayed towards the east. Hence when they erected their churches in the "Blessed Isles of Ocean," as ancient writers called the British Islands, even before the time of Christ, they placed their churches in such a relation to orientation as to have an east window, or an eastern praying aspect. The English Parish Churches worship facing toward that holy eastern land whence the Gospel passed over to Britain.

Now look at the great centres of Europe, such as the cathedrals of Rome, Petersburg, Vienna, Hamburg, Paris, Berlin, Barcelona, Oporto, Geneva, Lisbon and others, and not one of the most characteristic of these is oriented as in the case of England. The first Christian nation in the world was Britain, and the first Bishop of Rome was Linus, the Christian son of Cardoc, or Caractacus. As he was a prince royal, the first bishop (Linus) was a royal British bishop. This fact cuts out the myth of St. Peter. He (Linus) descended from Bran, the King of Britain, who descended from a royal line long antedating Julius Cæsar.



CHAPTER IV.

THE "Chronicles of Eri" state that Joseph of Arimathæa founded in Britain a race of kings. He was of the tribe of Judah and a companion of Paul. Grimaldi, Carlyle, Oxonian, Wiseman, Morgan, Sharon Turner, Hine, Glover, Onslow, Bergmann, Gawler, Commander Roberts, and a host of others, say that the Danes, Angles, Jutes, Saxons, Scots, Picts, Normans, Huguenots, Flemmings, Frisians and others were the people of ancient Israel. Their coming to Britain during centuries resulted in the formation of the octarchy, composed of Bernicia, Deira, Mercia, East Anglia, Essex, Sussex, Kent and Wessex. Farther north were the Picts and Scots. In the west were the North and South Walians, including the Cornwallians. Historians tell us that the Scythians and the Sacæ were unconquerable. Their enemies then, as in later times, found that they were the Lord's battle-axe. When the Spanish Armada went to pieces under the winds of heaven and the British Fleet, the British prepared a medal to commemorate the act. On one side of this medal were the words, "Allidor, non Lædor"—"I am buffeted; I am not hurt." And so it has been through the ages. Israel (Britain) has been buffeted, but not hurt, for in all her trials she has grown until now she looms up with a power that will soon fill and control the human family, to their good, for Britain is God's national messenger of salvation to mankind.

Look at these Britons all over the world. They keep gaining territory and establishing permanent and benign rule. They have lately come into possession, first by treaty and now by force of arms, of the river Euphrates and the ancient home of Abraham, our ancestor, the "chosen friend of God."

Britain has taken over Bahrein, El Kator, Muscat, Kuria Muria, Socotra, Somaliland, Perim, Aden, the Red Sea, Bozrah, and many other places, all of which were given to Abraham by an "everlasting covenant," and to his seed for

ever. And Britain is Abraham's official and national seed ; therefore she owns and will own in perpetuity this land and all the balance then promised. God gave him "all the land from the river of Egypt to the great river, the Euphrates." And it is now—May, 1915—falling to our possession. We possess it by Divine gift, and are now going to occupy it in the name of the God of Israel—the Lord of Israel's hosts. If so, it follows that Britain has to push onward up the Euphrates and take the whole of ancient Mesopotamia, and up to the head-waters, reaching even to the highlands of Media and Armenia.

The *Times* of London, speaking of Britain's occupation of Egypt, uses these words :—"Lord Cromer has set forth for the benefit of the British people, step by step, the chain of events which has thrust upon them a position of great responsibility in regard to Egypt. It was under the compulsion of an irresistible fatality that Kingslake's prophecy was fulfilled and the Englishman's foot was at last firmly planted in the valley of the Nile. It was not our wish that the French fleet sailed away from Alexandria a few hours before Admiral Seymour opened the bombardment."

And Oxonian adds :—"So we drifted into occupation which the same fatality has compelled us to continue." He might have said that "fatality" is but the overruling direction and command of the Spirit Eternal, by whom the prophets foretold our possession of Egypt and the other lands of promise.

We shall turn our attention to the Black Sea region for a moment. The Mœsians, or Moses-ites, inhabited the west of the Black Sea.

These people had such reverence for Zal-Moxis, whom Herodotus, "the father of history," supposed to be their god, and concerning whom he closes his account as follows :—"Zal-Moxis must have lived many years before Pythagoras, B.C. 600. Whether therefore he was a deity of the Getæ or a man, enough has been said of him."

This Zal-Moxis is without doubt Moses. Zal signifies chief or leader, while Moxis and Moses are but the Greek form of the Hebrew Mosie. Mœsia was bounded on the south by Macedonia and the Dardanelles, and on the north by the river Danube. In the territory of Russia, then called

Sarmatia (Samaria ?) sometimes marked on the old maps as Scythia, in others as Gomer, there are the rivers Daneiper, Danister, and the Don, all derived from Dan. Even Macedonia is, in meaning, the fighting Don or Dan.

About fifty years ago a Danish peasant and his daughter were ploughing, when she noticed something shining which was turned up by the plough. On examination it was discovered to be one of the seven golden trumpets used in the altar service of the temple at Jerusalem. It is in the National Museum in Copenhagen, in Demark. On it is the lily of Egypt and the pomegranate of Palestine. This shows the half Egyptian and the half Israelitish origin of the birth-right nation of which Dan was an important part.

In Isaiah xlix. we read:—"I will preserve thee, and I will appoint thee as a people of the covenant, to *establish the earth*, to cause to inherit the desolate heritages." These were the covenant people.

When they arrived in Wales in part, they, the ancient Welsh, called themselves "Bryth y Brythan," or Briths of Britain. This means the covenanters of the land of the covenant. Surely this is most remarkable.

Concerning the Scythians of South Russia after they had left Armenia, as Esdras says they did under the name of the Ten Tribes, Herodotus says that the Khumri or Kumry who dwelt in the Crimean Peninsula in his day had come into that territory from Media; and he says that Media was not their original home or birth-place.

Shalmaneser calls the Israelites whom he took into Assyrian exile by the name of Beth-Khumri, which means the House of Omri, one of the kings of Israel. He was the king who built Samaria, the capital city of the Ten-tribed House of Israel.

Tiglath Pileser spoke of the Israelites as the Beth-Kumree. On the Nimrod or Nimroud Obelisk, Jehu the son of Omri is called Yahua-abil-Khumree. In the annals of Sargon, king of Assyria, the Israelites are called Beth-Khumri, and their city is called Khumree.

The Sacæ and the Scythians called their Asiatic country Sacasena. There are no less than thirty-six forms of spelling Sacæ, as shown by the old writers, and it is very clear that these writers knew well that the Sacæ and the Scythians

were the same people; and these terms in Persia were convertible. Plutarch, Tacitus, Ptolemy and others show clearly, when compared, that the Anglo-Saxons, the Sacæ, and the Scythians and the Getæ were the same people. The names were variously applied by different writers and times. Strabo asserts that the most ancient Greeks knew the Sacæ as a people who lived beyond the Caspian sea, the very region from which ancient Israel came from into Russia.

Diodorus says:—"The Sacæ sprung from a people in Media who obtained a vast and glorious empire."

Ptolemy finds the Saxons in a race of Scythians called Sakai, who came from Media. Surely these old writers knew what they were writing about.

Pliny says:—"The Sakai were among the most distinguished people of Scythia, who settled in Armenia, and were called Sacæ-Sani."

Albinus says:—"The Saxons were descended from the ancient Sacæ in Asia."

Prideaux finds that the Cimbrians (Kumrii) came from between the Black and Caspian seas, and that with them came the Angli."

Sharon Turner, the most painstaking Saxon historian, says:—"The Saxons were a Scythian nation, and were called Saca, Sacki, Sach-sen."

Gawler, in "Our Scythian Ancestors," says:—"The word Sacæ is fairly and without straining or imagination translatable as Israelites."

Here in passing we are tempted to say a few words on "The Stone Wonderful." In Westminster Abbey lies a stone, the throne-stone of our British Empire. It is called Jacob's Pillar. It is overflowing with mystery, history, and inspiration for many students.

The Stone Wonderful, or Lia-Fail, spells backward and forward the same. This is rather suggestive. If we read from left to right, or from right to left, we get the same word. Lia means stone. Fail or Phail means wonderful. This is one of the names of the Messiah.

The Stone that "followed the Israelites in the wilderness was the spiritual Rock, that is, Christ." But history shows

that the stone of Jacob followed the Israelites for forty years. This seems wonderful, for here we have Christ and the Stone as the same.

It has seven letters, the perfect Hebrew number.

One of the old Irish names was the Leagael. If we read this either way we get the same word. But this is not all. If we read either way from the centre we get the word gael. This, too, is a Hebrew word.

Now, we read in the Scripture, when the Lord is talking to Israel, thus:—"For with stammering lips and another tongue will the Lord speak to His people." And the word which is translated "stammering" is the word gael. Surely this is marvellous.

Young, in his Analytical Concordance, gives us the word "leag" as the original Hebrew word; while Strong, in his Exhaustive Concordance, gives us the equally correct Hebrew word "gael." Here we have the word in one case exactly the other spelled backwards. This becomes very simple when we know that in the transition period of reading from left to right, instead of from right to left, we are using the English method in one case and the Hebrew in the other. The Hebrews read from right to left, while the English read in the opposite direction.

Hence the Hebrew word or spelling LEAG becomes in the English method GAEL. Hence the common words Gael and Gaelic.

We may say a few words on the Union of Judah.

The line of Zarah or the "Red Line," which was different from the Pharez Line, or the "Breach Branch" of Judah, was continued in Ireland. In the Milesian Records we find they are called "Curaithe na Cruabh ruadh," *i.e.*, "The Knights of the Red Branch." To this branch Heremon, who married Tea Tephi of the "Breach Branch" of Judah, belonged. Jeremiah united these two branches in the union of the Prince of Ireland, Heremon, and the "Tender Twig," the daughter of Zedekiah, the last king of the House of Judah.

The Royal Milesians belonged to the "Red Branch," that is, the Zarah Branch. One hundred years or more ago, Joseph Ben Jacob, a Celt and a Catholic, in a work called "Precursory Proofs," said:—"Among the five equestrian

Orders of ancient Ireland was one called Craobh-ruadh, the "Red Branch." The origin of this Order was so very ancient that all attempts at explanation have hitherto failed. Some suppose that it originated from the Ulster Arms, which are LUNA, a hand sinister couped at the wrist—Mars.

But these admit that it should, in such case, be called Crobh-ruadh, "the bloody hand." This is wonderful. In it we have something looking to the union of the two houses of Jacob, which came direct from Judah and his two sons. Here we have the "Scarlet Thread."

The "Scarlet Thread" of the son of Judah, and the "Scarlet Cord" by which the two spies were let down from the wall of Jericho, have never lost their significance in Israel or in Britain. The proper colour of the British soldier's uniform is and has been scarlet. All the parcels, posts, and other tied things of the army of an official sort, emanating from the War Office, are tied or couped with a scarlet ribbon or string. Hence the term "red tape." This comes from the Heremonic Red Branch line of the Royal House of Judah. Here we have one real Union of Judah—basis for "Union Jack," perhaps, to some extent! The "Breach line" is to be restored in the future, and will be when Shiloh comes to reign. The right is His, and thus a wonderful change is in store for the Jew, now "scattered and peeled" as no other people in human history has been.

It will be instructive to give a couple of genealogies. Here is the genealogy of the "Red Hand" or Scarlet Branch line of Judah from his son Zarah. Judah begat Zarah, and Zarah begat Ethan, then Mahol, Chalcol, Gadhol, Easru, Sru, Heber, Scot, Boamhain, Ayhaimhain, Tait, Aghenoin, Feabla - Glas, Neanuail, Nuaghadh, Alloid, Earchada, Deagfatha, Bratha, Broegan, Bille, Gallam (the Conqueror of Ireland), Heremon (the royal husband of Tea Tephi). Heremon had two brothers, Heber and Ambergin.

Now we shall look at the New Testament for the other line. Judah, Pharez, Esrom, Aram, Aminadab, Naasson, Salmon, Boaz, Obed, Jesse, David, Solomon, Rehoboam, Abijam, Asa, Jehoshaphat, Jehoram, Ahaziah, Jehoash, Amaziah, Azariah, Jotham, Uzziah, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehohaz, Eliakim, Jehoiachin,

Mattaniah, Zedekiah, Tea Tephi. And Tea Tephi married Gallam, the Heremon of Ireland, its most renowned king.

Zarah means seed; he was the ancestor of the Irish Heremon. Pharez means breach; he was the ancestor of Tea Tephi, wife of the Heremon.

Zarah and Pharez were the twin brothers, the sons of Judah, one of the twelve sons of Jacob. And from Judah was to come the royal line to which Jesus the Christ belongs.

A FEW COMMENTS ON THE CROSS WILL BE
SUITABLE HERE.

Ignatius Donnelly declares that the pre-Christian cross was of equal lengths. Many writers agree with him. This cross is traced from Egypt, strange to say, and yet naturally so. This cross is the cross of Ephraim, and should be traced from Egypt, where Ephraim was born.

Gardener Wilkinson and Gerald Massey say that there was a sacred Egyptian emblem—the Cross Cake—which is simply a cake with a cross upon it. Now the prophet, under inspiration, speaking of Ephraim, says:—“Ephraim is a cake not turned.” Bear in mind that Ephraim is Israel. We know that Ephraim was made the recipient of Joseph’s birthright blessing, while his father Israel CROSSED his arms to transfer this blessing, even though Joseph desired it to be given to Manasseh, his first-born son. Why should Jehovah use this figue of the cake concerning Ephraim unless it had some point of application? To turn the cake, with the cross marked on the upper side, would destroy that cross. Even to this day the hot cross buns of Anglo-Saxondom are not turned while cooking. This equal cross, as in the Union Jack, has been used by Anglo-Israel from time without mind.

And look at our Union Jack. The field is scarlet. Look at the word Sa-X-ON. In the centre is the Israelite or Joseph Cross, X.

This is not all. X is a double consonant. It stands for K and S. The Sa-X-ON stands for SA-KS-ON. Saxon, the Son of Saak, or Tsak, or Isaac. This X for S and K is in itself a true union. No wonder it, the flag, is called Union Jack. Still there is more. Union Jack means Union de Jacques, or the Union of Jacob. This is wonderful indeed. This is the true origin and the meaning of Union Jack.

CHAPTER V.

WHEN old Israel gave his blessing to Ephraim and Manasseh he crossed his hands and said :—“ God . . . the Angel, which redeemed me from all evil, bless the lads.” Who was this “ Angel ” who redeemed Israel ? Was it not Jesus, who afterwards died on the heathen cross on Calvary, by the hands of the wicked Jewish priests and Romans ? So, on the Cross of Calvary the scarlet blood ran down, mainly by the “ Breach line ” mentioned above. Is it not wonderful that this very Saviour, before He died, taught that He came to the House of Israel, and He sent His disciples to that very house and people ? And these are they of the “ scarlet line ” to-day.

This scarlet line runs through the ages, and is increased and glorified in the scarlet stream that ran down from the side of our Saviour on the Roman Cross.

Jesus said of Saul :—“ He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel ” (Acts ix. 15). Here is the balance as between the Gentiles and the children of Israel. And surely Jesus knew what He was talking about.

Let us have a short peep at some of the early writers on Anglo-Israel.

Counsellor Le Loyer, a French magistrate, 1590, issued a large volume, “ The Lost Ten Tribes Found.” Le Loyer says :—“ He has found the Israelites, and that to-day they form the English people.” This account appeared in the *Petit Parisien* of June 24th, 1913.

Following from the above Frenchman, we have Rabbi Maimonides, 1131 ; John Sadler, M.A. and M.P., 1609. In 1671 a pamphlet was issued in Nether Dutch, setting forth that the English people are Israel.

In 1672 this pamphlet was published in English. Dean Abbadie wrote on the subject in 1723. He was a renowned D.D.

Lieutenant Richard Brothers wrote in 1792 and in 1793.

In 1795 their work was published, giving the then positions of the tribes.

John Perrot wrote in 1796; Nathaniel Brassey Halket, M.P., in 1796; John Finlayson in 1797; Hamilton in 1806; Dr. Thomas Moore, in poem, in 1807; Ralph Wedgewood in 1813; Rev. John Hartley Freer in 1815; Rev. B. Murphy in 1816; Rev. Prebendary Waddilove, M.A., in 1820; Dr. Pinnock in 1822.

This list could be added to until many scores of names might be placed before the reader.

The great Roman philosopher, Pliny, contemporary with Cæsar, had something to say of Britain a long time ago. He says:—"In Britain the magic arts are cultivated with such astonishing success that the Britons seem to be capable of instructing even the Persians themselves in these arts. They pretend to discover the designs of the gods." "Pretend" is not the right word. He did not know that the British Druid priests were the direct descendants of the Israelites, who had given to them the divine Word of life. No, they did not "pretend," but they knew from true revelation just as we know to-day.

Pliny did not quite understand these ancient Britons. They came from the distant east, and brought with them the clear understanding of the plans and designs of the Almighty, which He had, on His own account and for the good of the entire human race, given them through the prophets and the patriarchs. They did not "pretend," as Pliny says, but they *knew*. Their priests, the Druids, had the knowledge of God's ancient revelation, and were the men who kept the light burning until the Apostle Paul and his co-workers came to Britain with the story of Jesus of Nazareth.

However, I have quoted Pliny to show that the Britons, who are so often spoken of as heathen savages in the days of the Cæsars, were acknowledged to have had information and culture equal to the best of the Orientals, who at that time were supposed to lead humanity in knowledge and erudition. Other writers, including Cæsar himself, show clearly that the Britons at the time of his invasion were a highly civilised, trained, and educated people, considering the times and state of the entire human family.

History shows that the Druids held the oak as a sacred tree, and we know that the Israelites had a high religious reverence for the oak in ancient days. If the Druid priests were of Israel they should be found among the oak groves in times of national worship if they still followed their ancestral instincts.

In studying the Druidic rites and religious worship we find that they did hold the oak sacred, and, in addition, as another mark, they held the bull in high reverence. They offered a white bull under their oaks on certain occasions. All readers will admit that Israelites from the days of Moses on the Mount (Sinai) down to the times of the captivity of the Houses of Israel and Judah were charged with the sin of the worship of the "golden calf" or the bull.

Let us look at some Bible verses referring to the oak. Gen. xxxv. 4: "Jacob hid them under the oak which was by Shechem."

We must bear in mind that Shechem was the capital and sacred city of Israel. Judges vi. 11: "And there came an angel of the Lord and sat under an oak which was in Ophra." This was in the tribal possession of Manasseh, one of the sons of Joseph, of the bull tribe.

Judges vi. 10: "Gideon brought broth to the angel under the oak."

1 Kings xiii. 14: "They found the man of God sitting under an oak."

1 Chron. x. 12: "They buried Saul and his sons under the oak which was in Jabesh."

Ezek. vi. 13: "They had idols under every thick oak."

Josh. xxiv. 26: "And Joshua wrote these words in a book in the law of God, and took a great stone and set it up there under an oak by the sanctuary of the Lord."

Gen. xxxv. 8: "They buried Deborah beneath Bethel under an oak."

Isa. xlv. 14: Here we read that the oak was used in making images.

Hosea iv. 13: "They sacrifice under oaks." The word "they" is Israel.

Zech. xi. 2: Howl, O ye oaks of Bashan."

These words should set us a-thinking. Israel held the oak as a sacred tree; and so, in after ages, Israel as Britain kept

this tree very dear in their affections. Their numerous songs, such as "Hearts of Oak," the "Old Oaken Bucket," and many more, are but an echo of this old-time love for the tree sacred to their Bible-time Israelitish ancestors. No wonder, then, that the Druids, at and before the time of Cæsar, worshipped under the oak trees of Britain, their new home.

If Britain be Israel, a descendant of David is on the throne of England. This, to a believer in the Bible, needs no argument. The Scriptures are very explicit on this point. Where the House of Israel is, there is a Davidic Sovereign.

Jer. xxxiii. 17: "For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel." Many other verses could be given, but this is enough here.

Let us see what the scholars have given us bearing on this matter, and we shall see that our King George is descended from King David. We shall start with King Solomon, who descended from Judah through Pharez.

Judah, Pharez, Esrom, Aram, Aminadab, Nashon, Salmon, Boaz, Obed, Jesse, David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Zedekiah, Tea Tephi, who married Eochaidh the Heremon, of the Irish-Scottish line royal.

Their son, Ugaine the Great, Angus the Prolific, Fiakra or Ferchard, Fergus I., Manius or Maine, Dornadil, Reuthar, Eders or Ederus, Conaire the Great, Corbred I., Corbred II., Modha Lamha, Conaire II., Corbred Dalriada, Eochaidh, Athirco, Findáchar, Thrinklind, Fincormach, Romaich, Angus, Ethod, Erc, Fergus the Great, Dongard, Govran, Aydan, Eugene or Eochaidh, Donald, Ethach, Ethdre, Ethafind, Ethas, Alpin, Kenneth McAlpin, Constantine, Donald VI., Malcolm, Kenneth II., Malcolm II., Beatrix, Duncan, Malcolm, Matilda, Matilda or Maud, Henry II., John, Henry III., Edward I., Edward II., Edward III., John of Gaunt, John, John, Margaret, Henry VII., Margaret, James V., Mary Queen of Scots, James VI., Elizabeth, Sophia, Elizabeth Queen of Bohemia, Sophia, George I., George II., Frederick, Edward Duke of Kent, Queen Victoria, Edward, George our present King.

Now we can turn to the line of Judah, from Zarah, the brother of Pharez.

Judah, Zarah, Ethan, Mahol, Calcol, Cadhol, Easru, Sru, Heber Scot, Boamhain, Ayhaimhain, Tait, Aghenoin, Lamh-Feonn, Heber, Adhnoin, Feabla Glas, Neanuail, Nuaghadh, Alloid, Earchada, Deagfatha, Bratham, Breogan, Bille, Gallam, Eochaidh, the Heremon of Ireland, who married Tea Tephi, the daughter of Zedekiah, the last king of Judah in the time of the Prophet Jeremiah.

The important element here is the fact that the two royal Houses of Judah were united by Heremon marrying Tea Tephi, the Royal Princess of Judah. Thus the "Breach Line" and the "Branch or Seed Line" united.

It may be stated here that Heremon was not only descended from Judah through Zarah, but that he was a descendant of the House of Joseph through Ephraim. Herein was another union of the HOUSE OF JACOB; hence the Union Jack, or Union de Jacques, which is but the Norman French for the Union of Jacob. And we know that Jacob was separated at the time of the death of King Solomon. But the final and complete UNION will be consummated in Jerusalem when Israel-Britain and the Jews unite, which will happen officially in the lifetime of many now living. Judah is coming to his brethren, as Moses prayed, and then the union will be complete, and never again will they separate. The Scriptures in Ezek. xxxvii. tell us that they and their children of the two Houses will inhabit the land "for ever and ever." What God says will stand for ever. These promises prove that Britain shall never fall or be conquered by any nation or other power, not even by Bloody Babylon, the Scarlet Woman.

THE STONE KINGDOM AND THE STONE PILLAR.

Jacob, when fleeing from the wrath of his brother Esau, and on his way to his uncle Laban the Syrian, had a dream while his head rested on the pillar of stone which has become renowned wherever the story has been told down through the ages.

In the morning Jacob said: "And this stone which I have set for a pillar SHALL BE GOD'S HOUSE." In verse 18 we

read that he poured oil on the top of that stone. Later on, when Jacob had been in Syria many years and had made great wealth and was blessed with a large family, God said unto him: "Arise, Go up to Bethel, and dwell there: and make there an altar unto God." "So Jacob came to Luz, which is in the land of Canaan, that is, Bethel. . . . And he builded an altar there, and called the place El-Beth-El, because THERE God appeared unto him when he fled from the face of his brother." Here is the spot where he dreamed a quarter of a century before, and the spot to which God commanded him to return. He had vowed to God that he would make that pillar the "House of God." And in the after years God sent him back to keep his vow. The place was at first Luz, but was changed to BETHEL, the HOUSE OF GOD. This newly set up altar was the first official House of God on this earth, and is the only OFFICIAL HOUSE OF GOD TO-DAY. That STONE, or PILLAR, is in possession of Israel, in London now.

Before Israel died in Egypt he blessed his twelve sons, and gave the STONE OF BETHEL to Joseph. Gen. xlix. 24: ". . . Thence is the shepherd, the STONE OF ISRAEL." A better rendering would be: In him, Joseph, is the shepherding of the stone of Israel, or Jacob; to wit, THE HOUSE OF GOD.

Daniel, speaking of the stone kingdom, of which the stone house of God is the foundation, and of which kingdom Jesus Christ, the spiritual Rock that followed Israel in the wilderness, is the Life Giving Fountain, said (Dan. ii. 35): "And the stone that smote the image became a great mountain and filled the earth." This stone kingdom, the fifth kingdom of Daniel, was, and is, to fill the whole earth, and to possess all kingdoms.

Hear what Isaiah says of the nations of the earth in relation to this stone kingdom of Daniel. Isa. lx. 12: "For the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted." And here Isaiah was speaking of ISRAEL, the Britain of to-day. This very Israel was "to eat up the nations," and "to push the nations to the ends of the earth." And, further, the Lord said of these very people: "No weapon formed against thee shall prosper. . . . Thou art My battle-axe and weapons of war."

We read in Daniel concerning this fifth, or stone kingdom (Dan. vii. 18): "But the saints [or chosen people] of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." These "saints of the Most High" were God's royal priesthood, His peculiar people, the CHOSEN RACE. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, AND ALL KINGDOMS SHALL SERVE AND OBEY HIM." He is not talking of Christianity, as so many simple-minded and superficial religious teachers say. Christ's kingdom (I mean Christianity) was not concurrent or contemporaneous with the four kingdoms of Babylon, Persia, Greece, and Rome, as any ordinary reader of history must know. Look at Daniel, 2nd chapter, verse 44: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people [than His own chosen people of Israel], but it shall break in pieces, and shall consume all these KINGDOMS, and it shall stand for ever." This is not, and could not be, true of Christianity. But it is true of Israel.

And this is true because God gave the stone kingdom to His holy, His chosen people. Jacob, or Israel, was the man who dedicated a definite stone to God as God's House, and he did this according to a solemn promise, and according to a definite command of the God of Bethel.

And here we have a sensible and a comprehensible foundation for the name given by Daniel as the stone kingdom. The prophetic utterances of the Bible show that the Almighty has given the rule of the world to *Israel*. And since He gives the rule of the world to the *stone kingdom*, it follows that the stone kingdom and Israel are the same people and nation. And since Israel and Britain are the same people, it further follows that Britain is the stone kingdom of Daniel.

In the days of the captivity of the House of Judah, about B.C. 585, Jeremiah carried the stone of Israel from Jerusalem to Egypt, thence to Greece, thence to Spain, and later to Ireland. From there, at Tara, it went to Scotland, and finally to England. There it is now, and is the recognised

thronal and coronal glory of the Empire. After many years it came back to the keeping of Joseph, to whose guardianship it was given in Egypt by Jacob before he died, at the time he was telling his sons what should befall them in the last days. When Israel was carried into captivity by the Assyrians in B.C. 721 the stone was lost for a time to the House of Joseph, but when it came to London it returned to Joseph, the bull nation with the strength of his bullock, and with the strength of the unicorn. And while Joseph owns the stone it is the throne stone of the seed royal from David of the tribe of Judah, and King George V. is the Judaic representative.

No man of insight and close observation can study Great Britain without coming to the conclusion that the British Isles have as their pre-eminent feature that of stone. Go from Land's End to John O'Groat's and see in Cornwall, Wales, Ireland, North Britain, Scotland, and the Orkney Isles the ancient massive stones erected for religious purposes, and one must conclude that the ancestors of the British people were immensely interested in STONE from causes different from those of necessity of building homes as residences. Deeper than such necessity was the basic cause. It was reverence, and a bond coming from past ages. GOD WAS IN IT FOR REASONS OF CARRYING OUT HIS OWN PLAN, THE ONLY PLAN HE EVER HAD AMONG THE SONS OF MEN.

Long ago geologists were teaching that Britain as a country was cut off from the Continent by the forces of nature, such as the action of water, chemism, animal life in the water, and cataclysmic earth forces, mighty seismic power.

Then look at the mountains from the far north to the extreme south. Go around the coasts, as the writer has done, and the ever-present feature is the chalk cliffs of the south, or the ancient granite of the north, or the sandstone of east and west, or the volcanic rocks such as at Iona, and the Giant's Causeway. Go inland and dig down almost anywhere and almost at the surface one comes to the native granite, sandstone, or chalk.

Then look at the monuments, the mighty public buildings, the stately homes, the old and new castles, the common dwelling-places of the labouring folk, and the inevitable conclusion is that these people have truly the foundation and

fabric of a **STONE KINGDOM**. God is no fool. He said He would build up a stone kingdom to rule the world, and He is making good; and this stone kingdom is contrasted with the kingdoms of gold, silver, brass and iron. One well-known writer has used these words on this subject:—"Whether it be the granite mountains of Scotland, or the Cambrian rocks of Wales, the chalk and sandstone of England, and the varied rock formations of Ireland, the British isles are one mass of stone perched in the Atlantic, cut off from Europe, and the inhabitants are sitting, living, and acting their Empire part, fixed and founded upon a series of enduring and wealth-producing rocks. A rock kingdom in truth."

Let us now look at the strange deciphering of Stonehenge, as found in the Palmyrene numerals, when applied to the explanation of these famous monoliths of enduring ages and deep significance.

Here are the words of the learned historian:—"By means of the Palmyrene numerals, made use of in reading the cuneiform inscriptions of Asia, the circles on Salisbury Plains yield a page in history as unsuspected and graphic as any on record." On the map of Stonehenge we read:—"A violent storm from the sea of Spain burst upon the narrow neck of land, overspread, swept it away, dissolved and cut off the dry land from **SEPHARIM** (or **Saca Cimarim**) white, silvery-looking Spain, with cold and genial heat (winter and summer). The **Saca** leaned upon and assisted the **Cimerin**. They divined time from the building of **Car Saccim Kimarim** (Stonehenge). By their sagacity they discovered **Sepharad** (**Obad. 20**). They came in little ships; **Sepharim**, the cut-off place, is **Vimarim Sasson**." **Sephar** means in Hebrew to "write or cipher."

The **Saca Cimarim** and the **Sicambri** of **Strabo** are identical, and we well know that the **Sacæ** of many ancient writers are the Saxons or sons of **Isaac**, according to promise. **Abraham's** chosen seed were to be named or called after **Isaac**. The term **Sasson** above and its relative, **Sassenach** of the Irish, used against England are suggestive. The very word from ancient **Sacanian Persia** was **Sassanidæ**, used in the plural to refer to the **Sacæ**. The old root and foundation of all these words is the Hebrew **Tsak**, or **Saak**, or **Sack**, or **Isaac**. The above word **Cimarim** or **Kimarim** is Hebrew

for priests. Hence the above wonderful translation of the stones of Salisbury Plains naturally tells us that the Sacæ or Saxons leaned upon and assisted the Cimarim; that is, their own priests. This is the true relation between priest and people.

We may look at another aspect of this stone kingdom. Christ is the foundation of the stone kingdom on its spiritual side. We all readily acknowledge that Jesus, the Christ, is the foundation of the kingdom of heaven, and the King of those who make up that spiritual kingdom. He himself said:—"Upon this the living rock will I house My chosen or called out ones." Hence all whom He has called into this living kingdom of heaven are founded upon the Rock and belong to the stone kingdom. If so, then in the end of conflict, the entire Christian people of this world must and will come under the rule of the Union Jack. Abraham is the HEIR of the world, and God means what He says, and He is making good His long-ago written promises. In Christ culminated the chief promises pertaining to the new covenant with Israel, and the promises of salvation to all who would enter His kingdom by the only possible means of entry, viz., by the NEW BIRTH.

He was, and is, the Chief Corner Stone of that living stone kingdom. The Scriptures tell us that the spiritual Rock which followed Israel in the wilderness was Christ. How did Christ come to "follow" Israel, instead of going ahead and leading His people? Let the theologians explain and answer my question. So far they have never done so.

In the wilderness journey, it was God, and not Christ, who went ahead. He led them in daytime by a cloud, and at night by a pillar of fire. Hence God did not follow Israel, but the book tells us that Christ did. Why, I ask again, did Christ follow? It is very plain. The only official House of God, accepted by God and His chosen people, followed Israel. Hence Christ followed, because He was in His house, "the House of God."

This is very deep and significant too. The House of Joseph followed the host of the Israelites in the wilderness, and this very tribal house had the House of God in charge by direct gift and command.

And it was the proper place for Christ to be. He, the

spiritual Rock, was in His rock house of God, viz., with Jacob's pillar, given by Jacob to Joseph to keep safely for the future. So in the after ages He could very properly say to the "lost sheep of the House of Israel," that He was the Rock. He had been the spiritual Rock inhabiting the material rock (God's house for forty years in the wilderness). Look still more deeply into this miraculous arrangement of the Divine mind. Just as He inhabited the material rock for a long period of time, so He at the end came to inhabit the larger and more important MATERIAL ROCK, viz., the ROCK NATION of Israel-Britain; and He is in this kingdom, Daniel's stone kingdom.

And this kingdom of stone is to take and hold God's kingdom of heaven for ever. This is the deep and significant cause of Britain's leadership of the whole world in works of righteousness, and of mercy, and truth. No wonder she is the great missionary nation to all the world. No wonder she is the Bible-publishing and Bible-giving nation of humanity. No wonder she is at the moment of this writing, May 16th, 1915, A.D., the nation of might and right, striving with gigantic endeavour to save Belgium, France, Russia, Servia, Greece, the United States and civilisation, from the murderous, crushing hate of the Hamitic, Assyrian, Prussian Huns, the brutal *iron and clay part of the dream of Daniel's visioned image*.

In the end, all nations must obey this stone kingdom. Its mighty Deliverer and Redeemer is the Saviour of mankind.

THE ENGLISH LANGUAGE COMPARED WITH THE HEBREW.

Much has been said and written in relation to the foundation of the English language. All scholars know that the Greek, Latin, German, Icelandic, Norse, Danish, Dutch and other languages figure in the structure and vocabulary of the present Anglo-Saxon language.

There is room for a very large volume on this phase of our special study, which must be limited to short, crisp puttings of the contents of this chapter. Hence I shall not go into a treatment of comparative philology, or of even the historic aspect.

Our etymologists have, in some unaccountable way, neglected to deal with the *ancient British* foundation of the English tongue.

All our modern, unabridged dictionaries sadly fall down on the origin or etymology of those words of our language that are not derived from the Greek and Latin, and the old English words in use at the present time form, perhaps, 75 per cent. of the English vocabulary. Of course many of these old British words are used in modern dress; their spelling, and even the pronunciations, have been varied as time has passed.

Before giving a list of Hebrew words, I wish to say that as a result of long years of careful work and comparison, I am safe in saying that the construction of the Hebrew, the old British and the English of the "King James Translation of the Bible," are more similar than any other known language is to either the present or old British construction. The order of words to express a simple statement, the very spirit and genius of the thoughts, the nature and sentiment, the strength, directness, conciseness and lofty ideality, and the predominating religious feelings permeating the whole manifest aims and temper of the people, are common to the Hebrew, ancient British, Welsh and English languages, and mark them in a class apart from all other systems of human speech.



CHAPTER VI.

It would be but a simple matter to show that the languages I have mentioned above, as contributing to the English language, are to some considerable extent themselves dotted with Hebrew words and roots. So that many of these continental languages which are given in part to derive our English tongue are dependent upon the Hebrew for these very words. Further yet, these words were not given to the English, or rather to the old British, by the continentals, but simply shared in common by a host of peoples who had either a common origin or had mingled together somewhat closely for hundreds of years before the full development of the continental and English languages, and before the up-building of the modern nations of Europe.

For instance, the Sachs of Germany, and the Saxons of England, were one and the same people originally. Hence the Saxons did not get their words from the Sachs nor the Sachs from the Saxons.

But I must not allow myself to go away from the limited amount of material I aim at giving in this chapter.

We shall now look at a list of English words which have come to us direct from the old British or ancient British peoples who inhabited Britain before Julius Cæsar's great-grandfather was born.

I shall confine myself to a list of words which I, in my own studies and comparisons, have prepared and collected from the Hebrew. Of course, I am aware that others have been of late working in the same field. Some claim to have discovered many thousands of English or Saxon words of Hebrew origin. The following list is small compared with the many words I have collected:—

<i>English.</i>	<i>Hebrew.</i>	<i>Varied Meanings.</i>
Bashful, abash	Baash	Abashed, uncomfortable, abhorred.
Rabble	Rab	Rabble, rout, multitude.
Cipher	Saphar	To count or cipher, as in arithmetic.
Sake	Sakan	Profit, for the sake of.
Sore	Tsur	Distress, soreness.

<i>English.</i>	<i>Hebrew.</i>	<i>Varied Meanings.</i>
Sorrow	Tsarar	Sorrow, inflicted with trouble.
Shiver	Sheber	Shiver, break, shiver my timbers.
Puke	Pook	To puke, put out.
Chill	Chil	Pained, chilled, made uncomfortable.
Rash	Raash	To be angry, to rage.
Ahah	Ahah	Ahah, an exclamation of surprise.
Terrible	Teruah	A battle shout, awful, terrible.
Mellow	Melo	Mellow, ripe, fulness, maturity.
Bad	Bad	Alone, cut off from others, separate, bad in state.
Hollow	Holhul	Empty, hollow.
Cane	Cana	Cane, reed, coarse grass.
Direct	Derek	Right, straight, direct.
Call	Kol	Voice, shout, call.
Room	Rum	Make tall, a space, enlargement.
Shame	Shamen	Amazed, astounded, shamed.
Mar	Mar	Bitter, spoiled, marred.
Char	Charah	To burn char, as in charcoal.
Suck	Suk	To draw out, as to suck.
Keel	Keli	A vessel, a ship, as twenty keel.
Ruts, or rut	Rutz	Rut, runner, run.
Cover	Kaphar, kafar	To cover.
Sum	Sum	Total, count, as to sum.
Urge	Ur	To push, press, stir up.
Reckon	Arak	To array, set in order, count, reckon.
Calamity	Kalam	Agitation, calamity, excite.
Dumb	Dahm, dohm	Dumb, silent.
Bar	Barzel	Iron, iron bar, or bar-iron, barrel of gun.
Raven, ravage	Ravah	To satiate, to raven or ravage.
In	In	In, within, inside.
Carats	Charuts	Best gold, carats, a standard for diamond.
Shoo	Shua	To shout, to say shoo, to chase.
Ceres	Keres	Cereals, beaten-out grain.
Sure	Shur	To see, examine, make sure, be sure.
Nod	Nud	To nod, to approve.
British	Brit a covenant, and ish a man	Man of the covenant.
Holiday	Huledeth	A holiday, or birthday.
Halleluiah	Halal	To rejoice, to praise, to shout in song.
Amass	Amas	To amass, or increase.
Berry	Peri	Fruit, berry, pear.
Harass	Haras	Destroy, worry, harass.
No	No	Disallow, annul, to say no.
Horrid	Orits, or arats	Terrify, make terrible, or horrid.
Ore	Or	Horizon, light, shining metal as zinc ore, orange.
Angle	Angl	Bull, as Taurus a bull, John Bull.
Mote	Motz	Chaff, dust, as cast out the mote.
Earth	Eretz	Land, earth.
Ad	Ad	Till, until, up to, as in adjoin, attain, adept.

<i>English.</i>	<i>Hebrew.</i>	<i>Varied Meanings.</i>
Nag	Naga	To smite, plague, worry, nag.
Yes	Esh, or yesh	Yes, to say yes.
Hurrah	Ruah	To shout, to call out, sign of triumph.
Soothe	Suth	To persuade, soothe.
Sack	Saq	A bag, or sack.
Satin	Sadin	Cloth, garments, linen cloth.
Shekel	Shekel	Money, as a shekel.
Push	Poosh	Scatter, push, rout.
Anglesey	Angl	A bull, and ey an island.
Ely	El	God, and y or ey an island.
Hebride	Heber	The Hebrew, and e or ey an island.
Guernsey	Gur	To sojourn, and ey an island.

So with such names as Ork-n-ey, Faro-e, or ey, Jers-ey, Aldern-ey, Scill-y, or ey, Ath-el-n-y, Colons-ay, or ey, Cherts-ey, Thornl-ey, Aln-ey, and many others.

No other nation on earth can show a list of islands ending in ey, or y, or e, as can the British Isles. The Hebrew word for isle is "ey"; hence we find the above so end. And the first part of the name in each case is pure Hebrew, so far as I can discover.

Let us look at a few proper names in another direction. Sussex, Essex, Wessex, are all words meaning Saxon, south, west, or east; and the word Saxon is Hebrew for the son of Isaac. And God promised Abraham that He would call the chosen seed of Abraham in Isaac, hence Saxon. Take the word Scot; it comes from skt, pure Hebrew for tent-dweller. The Rabbis pronounce it Scot; hence our word Scot, and Scotch. This latter is abbreviated from Skot, or Scot and Ish, or ish, meaning the tent-dwelling man. "Ish" means a man.

Now for Cambrian, or Cumry, a Welsh word. This word comes from Omri, pronounced and inscribed by the Assyrians as Kumri, or Khumry. In the old Greek and Latin writers it became Kumroi, Cumri, Kimry, Kymry, Cimry, Cumry, Cambri, Cimry, Cimri, Cimmeri; hence Cambria, Cumry, Cumberland.

The Irish 2,000 years ago were called the Eri, and Er-in; hence the sons of Erin. And this word Er is but Ur, the place from which Abraham came; he came from Ur of the Chaldees. This is the true origin of the word Hur in Ben-Hur of novelistic fame. Hur was one of the princes, and was descended from Abraham, the first prince of Hur, so far

as we have history bearing on the subject. Names have a strange habit of sticking ; they will not down.

England is derived from engl, a bull, a heifer, or cow, and land. It means Bull's Land, and truly stands for the land of Joseph, the bull.

We shall add a few more words to our list before closing this phase of our study.

<i>English.</i>	<i>Hebrew.</i>	<i>Varied Meanings.</i>
Perish	Parash	Scattered, routed, lost, perished.
Oath	Oth	An oath, a sign, a testimony, an agreement.
Din	Din	Strife, noise, din.
Pen	Pen	An inclosure, as sheep-pen.
Ramify	Ramas	To creep, or ramify.
Put	Putz	To scatter, to put to flight, push.
Hum	Hum	To move, to make things move, or hum
Mal	Maal	To trespass, mal-administer, malady
Raid	Kadah	To tread down, to raid, destroy.
Mirror	Marah	Looking-glass, mirror.
Pass	Pasa	To step, go, go apart, pass.
Shut	Shut	To go to and fro, to close.
Cave	Kaph	Hollow, as a cave.
Bat	Baat	Kick, strike, as, I will give you a bat.
Chore	Chor	Work, as to do the chores.
Hug	Ug	To squeeze, press ; the English say hug to this day.
Bore	Boar, baar	To bore, or dig.
Bag	Bag	Booty, as, he secured a rich bag, or haul.
Bad	Bad	To prate, to lie, to be a liar, bad.
Bedeck	Bedeck	To repair, to ornament, bedeck.
Booth	Bothe	To pass the night in a tent or booth.
Batter, or bat	Batsah	To destroy or batter.
Bolt	Bala	To swallow, as bolt his dinner in a hurry.
Band	Banat	To bind, as to band, or make a band.
Bear	Baar	Brutish, stupid, coarse, as bearish.
Barley	Bar	Corn, as in barley.
Break	Barach	To break.
Broth	Baroth	Food, broth, or soup.
Balsam	Basam	To smell sweet, with a sweet odour as balsam.
Bath	Bath	A measure for liquids.
Camel	Gamal	The camel.
Gay	Ga	Elated, proud, puffed up, gay.
Gosling	Gozal	A young bird, as a gosling.
Gush	Gush, or goosh	To pour out, as to gush.
Gala	Gal	Exultation, a gala-day, a day to rejoice in.
Clad	Galad	To cover, as clad.
Congeval, gelid	Gilaid	To be hard, to become solid, jelly.

<i>English.</i>	<i>Hebrew.</i>	<i>Varied Meanings.</i>
Gargle	Gargareth	Throat, gullet, to gargle the throat.
Crash	Garash	To crush, or to crash.
Grip	Garaph	To grip, seize, snatch.
Dote	Dot	To love, to dote upon.
Britannia	Brit a covenant, and annia a ship	The ship covenant.
Down	Doon	To press, tread, to be down.
Endure	Door (doore)	To dwell, as to dwell within, to endure.
Door	Dor (long o)	To swing to and fro, hence the thing that swings.
Dyke	Dayik, or dayaik	To dyke or mound.
Deacon	Dekon	A registrar, or one who registers.
Delicate	Daleketh	Weak, sick, feverish.
Damask	Damesk	A kind of silk damask.
Dagger	Dakar	To stab, hence the thing that stabs (dagger).
Thrash	Darash	To beat, or thrash.
Ebony	Eben, or habeny	As ebony wood.
Hag	Hagah	To mutter, one who mutters, a hag.
Adore	Hadar	To honour, reverence, adore.

Of course, some of the above words could be derived from the Latin; but it is easy to show that these very words are derived from the Hebrew. These European languages are quite young compared with the old Hebrew. Very much of the Greek, Latin and other European languages are derived from the Hebrew, as any student will readily see by comparison.

<i>English.</i>	<i>Hebrew.</i>	<i>Varied Meanings.</i>
Haze	Haza	To dream, to be in a haze.
Hin	Hin	A measure.
Lad	Galad	To bear, to beget, as to bear a lad, or child.
Sud, or suds	Zud, or zood	To boil, bubble, hence suds.
Ooze	Zooze	To sprout, issue, soak through, to ooze.
Hack	Hagah	To cut, to hack.
Contaminate	Tamah	Unclean, taminated.
Contain	Tanah	To inclose, contain.
Yell	Yelail	To yell, or cry out.
Caddy	Kad	A chest, pail, box
Come	Kum	To advance, join, as come here.
Calcine	Kalal	To kindle, burn, to calcine.
Gnaw	Knaw	To bite, sting, gnaw.
Knee	Kanah	To bend, to kneel.
Cap	Kapis	A tie, cross-beam, a tie-cap as in building.
Car	Kar	Lamb, ram, battering-ram, the machine, or car, or wheeled machine for battering down a wall or building.

<i>English.</i>	<i>Hebrew.</i>	<i>Varied Meanings.</i>
Grab	Karab	To grab, grip, grasp.
Circus	Karak	Circle, surround.
Carmine	Karmile	Red, crimson.
Carpet	Karpas	Cotton-stuff.
Career	Karar	To go around, dance, roll, turn, career.
Cotton	Kuttoneth	Cotton, flax, linen.
Succatash	Ka tash	To bray, grind, pound, prepare grain by braying.

My object in giving these illustrations of Hebrew as part of our early British language is to show that the people who used that language in the British Islands before the time of Christ were Hebrews. If not, how did they come to use that language? Moreover, we trace these very people from their Palestinian home by different routes. The latest arrivals were those who came by way of the Baltic, and Scythia from Armenia and the head-waters of the Euphrates, to which places the Assyrians carried their ancestors in 721 B.C.

History furnishes only one people who uses and used this old Bible-tongue for writing and reading as well as in conversation.

The Welsh scholars and writers of early days asserted that the Hebrew formed a very important part of the language of their nation. If so, then a Hebrew people were in Wales, and helped to build up the language which developed into the Cambrian or Walean tongue. The early inhabitants of West Britain were the Hebrew settlers, and perhaps some others, as the Phœnician. And even the Milesians were either all or a part, at least, Hebrew. And we must bear in mind that the Phœnicians were a kindred people. Thus we discover that the Hebrew is largely the foundation and has entered into the fabric of the modern English language; therefore we are bound to conclude that the early settlers were Hebrews, and, if so, they were the House of Israel.

We know that from, and perhaps before, the days of King Solomon the Tyrians and Israelites visited the Tin Islands of the north-west of Europe. Scripture shows us that tin, lead, silver and iron were brought by these early peoples into Tyre and Palestine. The very climate, natural resources, and the isolated islands of safety from the continual invasions of the Amalekites, Philistines, Assyrians, Edomites, Egyp-

tians and others who frequently troubled and even subjugated Palestine, had such advantages as would naturally draw off from Western Asia hosts of the Israelites who sought wealth, flocks, mercantile pursuits, and quiet possessions. Moreover, it was God's will to populate the "isles afar off" with His chosen race. The Isles were to become His servant—"to let the captives go free"; hence Britain, the covenant land. Hence He would see that certain portions of these people would draw off from the home hives and settle in Britain, so as to become a nation and kingdom, in time to receive those who would eventually flee from among the Assyrian and other exiles. It was necessary to build up a "NATION BRINGING FORTH THE FRUITS OF RIGHTEOUSNESS" before He, in the days of Christ, would withdraw the kingdom from Judah. This gives force to the above words uttered by Christ when His brethren of the House of Judah rejected Him; so He gave the kingdom to the other House, then a nation "instantly serving God night and day," and hoping for the fulfilment of the "promises made to the fathers."

Britons were in possession of all the west and south of England and Wales, as well as much of Ireland, when Julius Cæsar reached the British Isles, B.C. 55.

Larger numbers were to follow and fight their way into the country later, but these would come without much of their old Hebrew tongue, for they had been scattered nearly 1,200 years before arriving in England. They were the Angles, Saxons, Jutes, Danes, Norsemen, the earlier Picts and Scots. However, the ancient Hebrew British language was carried into the west of Britain long before these later exiles passed over into England.

The main body of the Britons of early times were Israelites from among the whole twelve tribes; of this I have no doubt. And this view will help us greatly as we proceed in our study.

Abraham was the "man of the covenant"—"the friend of God"—and his son, the nation of Israel, was the covenant man, or Brit-ish. God long before spoke of Israel as His son. He even called Ephraim, the head of Israel, His firstborn son. The nation was God's MAN; hence, later on, the covenant man—BRIT-ISH.

Hundreds of times throughout the Scriptures the "ever-

lasting covenant" was referred to. From Abraham, Isaac and Jacob, who was re-named Israel by the Lord, came the twelve patriarchs. They became ISRAEL in the widest sense. How natural it was for these people to use the Hebrew, their own language, and to term themselves as God's covenant man, or men.

"Angles" is another word well worth considering. The official head of Israel was Ephraim, and his crest or constellation was the BULL. Angle is a Hebrew word meaning bull; hence they who carry the Hebrew word "British" also carry the other Hebrew word "Angle," or bull. This is the basic origin of the name "John Bull." The first of these two words refers to God's "everlasting covenant"; the second to the official head of the nation; for Ephraim had the material and national headship. It was given him in Egypt by his grandfather, Israel.

"Saxon" is a compound word composed of Sak (meaning Isaac) and sen (meaning son); hence Saxon, the son of Isaac. So these covenant people are called in Isaac, in terms of the covenant, and after their head-man, Joseph, in the term Angle, or bull. This is indeed wonderful in our eyes, but it is the Lord's doing. How natural to call the British people, or covenant nation, Anglo-Saxons, or the Ephraim-Isaac's sons.

Danes, Danegeld, Danelagh, and other similar words, are Hebrew, the common name of Dan being in them all. According to Scripture, Dan was to judge his people, and was one of the royal tribes. No wonder there was and is a country named after Dan which is ruled by Dan's sons. And no wonder that Dan came over from Denmark and set up his throne in England and established his rule over his blood-brethren. He had to rule his people according to prophecy; hence the Danish dynasty in Britain.

The Jutes also came over from North Denmark to England and mixed with the British, the Ephraimites, the sons of Isaac, and the naval tribe of Dan. These Jutes from Jutland were Jews. For the word Jute, put the Continental Yude. Yude is the Hebrew proper name, Judah and Judah is Judah.



CHAPTER VII.

BRITTANY, Britain, Britannia, Bretagne, are all variants of the one word variously compounded. Britannia is the NAVAL COVENANT, and no wonder that Britons the world over sing "RULE BRITANNIA." God gave the rule of the deep to Joseph in Egypt, and Moses on the border of the Promised Land reiterated that promise. And lo! over in England, the home of Ephraim, of the covenant people, of the sons of Isaac, the descendants of Dan and the Jutes, we find the name of the mighty country they inhabit to be particularly named after him, Joseph, who was the heir to the riches of the ocean. This was and is the covenant of the deep, or the naval covenant.

What can be more wonderful? If we had *only one* of these terms in England we would wonder much. But when we find so many, and especially when we find these very names are a proof of the fulfilment of God's promises made thousands of years ago, then we are amazed and joyfully thankful. How much more telling are these names when we add to them the mass of Hebrew words at the foundation of the language of those whom we call Britons.

Joseph, through Ephraim, was to "push the nations to the ends of the earth, as with horns of unicorns." And lo! we see blazoned all over the ANGLO-SAXON-BRITISH Empire on its Coat of Arms a representation of this very UNICORN. And lo, he is rampant too! Amazing BOOK! wonderful God of that BOOK! Here we have cumulative evidence of irresistible force.

On that great Coat of Arms is the lion of the tribe of Judah. We must ever bear in mind that the royal line was given to Judah, whose zodiacal constellation was Leo the Lion. Hence we find the lion representing Judah and the unicorn representing Joseph on our Coat of Arms. God said of Ephraim: "He hath the strength of the unicorn."

Is it not remarkable that we call that flag the Union Jack? Union Jack and United Jacob, or Union de Jacques, are the

same historically. It is the union of the split House of ALL ISRAEL.

When King Solomon died the kingdom was split into the kingdom of Judah and the kingdom of Israel. They were separated. The lion of Judah and the unicorn of Joseph went their ways, until the unicorn went into Assyrian exile in B.C. 721, and the lion of Judah went into exile B.C. 585 into Babylon. In the after ages some of these two Houses met and joined in the British Isles, and in a providential way they united under a sovereign of the Davidic line, and adopted a flag named the Union Jack.

Perhaps this union was not complete—I mean the union which was celebrated by the adoption of a common flag—until Benjamin arrived in 1066 A.D., at the time of the Norman invasion under the Duke of Normandy.

So far as I can see the whole subject, it was not possible to have such a union as would warrant the adoption of the lion and the unicorn, or wild bull, until Benjamin did arrive in England. This was the coming in of “the kingdom” which had been taken from Judah by Jesus Christ.

At present I am not aware of the exact date of the adoption of the name Union Jack, or the naming of the people as John Bull; but one thing is sure, and that is this—all the above Hebrew Scripture names, the history connected therewith, and the prophecies concerning them, are found in Britain, the covenant isles, and are found nowhere else on this round globe. Let the man who objects to my explanations find one half as reasonable, and we shall hear him and give him answer.

HEBREW AND ASSYRIAN.

There are writers and others who have raised an objection to the idea that Hebrews carried the Hebrew language into Britain to an extent so vast as to form the foundation of the ancient British tongue, as well as to furnish an immense number of words to the modern English.

These objectors, who are ready to raise any kind of objection just because in their hearts they do not wish the real facts to prevail, say that Israel was carried into captivity over 700 years before Christ, and therefore in the hundreds of years of exile they would lose their own language. And

when they would land in Europe, or England, if ever they did so land, they would not have any of the old Hebrew tongue, but would have the language of their conquerors, and those among whom they mixed for long ages, to such an extent as to give them a new or mongrel language.

It stands to reason that in their exile and long migrations afterwards they would change their tongue to some considerable extent. The "extent" would depend largely on the differences of the Hebrew, the Assyrian and European languages with which they would be forced to come in contact.

Let us examine somewhat so as to see what was probable. They went to Assyria at different periods before 721 B.C., and at B.C. 721; for it was at this date that the whole existing nation of Israel was carried away beyond Babylon, and northward into the Assyrian highlands in Armenia, near the Black and Caspian Seas. What would this do in relation to their language? What language did the Assyrians speak? Our answer to this question will be far-reaching and most important as bearing on the whole subject.

The Babylonians, Assyrians, Elamites, Medes and kindred peoples spoke practically the same tongue, with differences very little greater than the dialectic differences between the Cornish and Yorkshires of England, or between the Attic, Dorian, Ionian, and other Grecian dialects.

Now, we know that Abraham came from Ur of Chaldea, and therefore his tongue was that of the people of the country. He was a Chaldean of the line traced down from Heber, the father of all the Hebrews. This Heber man and his Heber kinsman Lot, from whom came Moab, Ammon, Midian, Edom, Ishmael, Israel, Judah, and other Hebrews, spoke the Chaldean, Babylonian or Assyrian. Sarah, Lot, Abraham, Terah, Nahor, and all their people, doubtless spoke the same language which was common to the Assyrian and the mixed and adjoining nations, tribes and communities.

Further, not only the Hebrews, as we think of them coming from Abraham, Isaac and Jacob, but the other peoples, such as the Ishmaelites, Edomites, Midianites, Ammonites, Moabites, and similar peoples, spoke the Hebrew tongue in whole or in part, for they were all

Hebrews. This is very important, and is far-reaching in the study of the early language of the British people, and those who joined them later, such as the Jutes, Angles, Saxons, Danes, and Normans.

But let us go to the Assyrian and see how the Hebrew language of the exiled Israelites would be likely to fare in Assyria, Babylonia and adjacent regions. From the whole Scripture account, from the origin, of the Israelites in Chaldea, from the Semitic origin of most of these peoples, and from the fact that they were able to talk in common tongue before the besieged walls of Jerusalem, we are safe in saying that the Israelites and Assyrians had languages so similar that they found very little difficulty in conversing together. Even the Syrian language was very like the Hebrew. Rebecca, Laban and the twelve sons of Jacob were Syrians.

No wonder that in later times the kingdoms of Israel and Syria confederated. They were brethren from nativity and a common tongue.

However, we have an opportunity of going more closely into this matter so as to compare the Hebrew and Assyrian languages. We shall examine a few words which may give us some real help in our study. These I have gathered from a careful examination of the Hebrew and Assyrian, and therefore have them at first hand, without having to take them from the works and tables of other students.

<i>Hebrew</i>	<i>Assyrian</i>	<i>English</i>	<i>Hebrew</i>	<i>Assyrian</i>	<i>English</i>
Nasa	Nasa and Nasu	Lift	Shalal	Salalu	Spoil
Banah	Banu	Build	Kavah	Cavuu	Burn
Yatsa	Yatsu	Go forth	Cocab	Cacab	Star
Aber	Abiru	Over, across	Rabah	Rebah	Rabble
Malak	Malaku	Rule, King	Halal	Allah	Afterwards
Bachar	Bacaru	Choose	La, le	La. lo	No, not
Nekar	Nakaru	Stranger	Ruach	Rukhu	Wind
Kanas	Canasu	Gather	Eben	Abnu	Stone
Shamea	Samea	Hear	Etsah	Etsu	Tree
Arar	Araru	Curse	Sara	Saru	Princess
Shaal	Saalu	Ask	Tsar	Tsaru	King, Ruler, Prince
Quaneh	Cana	Reed, or Cane	Nahiru	Nuru	Light
Laben	Labanu	Make	Baal	Bil	Lord, Master
Yabal	Abalu	Bring	Ozen	Uzna	Ear
Yabah	Eribu	Descend	Nachal	Nakhlu	Valley
Alah	Eluu	Ascend	Zikaron	Zicru	Record
			Agalah	Agullu	Wagon

<i>Hebrew</i>	<i>Assyrian</i>	<i>English</i>	<i>Hebrew</i>	<i>Assyrian</i>	<i>English</i>
Kalil	Calu	All	Barzel	Barzil	Iron, as an iron bar, barrel of gun
Athtah	Atta	Thou	Marah	Immaru	Visible
Yashab	Asabu	Sit	Shaken	Sacanu	To dwell
Athtah	Atar	Bring	Keno	Kina, or Gina	Like
Ald	Aldu	Beget	In	In	In
Chorash	Kharsu	Forest			
Abba	Abu	Father, Papa			
Agam	Agamu	Pond, pool			

This is as much as space can be found for, but it is plenty to show that there was a close connection and a great similarity existing between the Hebrew and the Assyrian languages. Now comes our argument. We are forced to conclude that when the Israelites went into exile among the Assyrians, the very people who were their ancestors through Abraham, they would find so much still common to both languages that they would readily converse and in a hundred years their two dialects would coalesce considerably. The Israelites would readily talk with the Assyrians their captors.

Thus then we come to the conclusion that when these Israelites escaped from exile they still had the old foundation language which we call Hebrew. So that in setting out on a long journey across the West of Asia and up through the centre of Europe, they would start with practically their own language, which was Hebrew. However, there can be no doubt that owing to many influences, within and without, they would have taken on many new words, and have changed the sound of others.

On their journey to the "isles afar off," they had of necessity to pass through and somewhat mix with other peoples. With these they had trade, marital, economic, and military relationships, all of which would, in the hundred years, add considerably to the increase of their vocabulary. But the very growth of a vocabulary pushes out of use certain words to make way for the new words being added. Moreover, all languages of strong civilised people grow from within, and from necessity. Hence we should expect that many changes would take place while the old mother-tongue would inhere and insistently obtain, at least in the prime foundation, and in much of common and every-day use.

Another phase of their travels north-westward is this—in their movements they would of necessity pass among many

of the peoples mentioned above. And so far as their language influence would go, there would be but little difference, since these languages were similar and akin to the Hebrew.

This is important so far as the Asiatic part of their wanderings would take place, as they were among kindred peoples. In such cases we would expect very little modification of the Hebrew apart from a few dialectic changes common to all peoples, nations, and tongues.

On passing over to Greece, and among those known as Scythians, they had to face new conditions to some extent. But even here they would of choice as well of necessity come into contact with the very people of their own race and tongue, who had antedated them by periods of time varying irregularly through hundreds of years. Even from the days of King Solomon the Israelites in large numbers were passing over to Europe along the Mediterranean, and out as far as the Pillars of Hercules, and on to the British Isles.

We shall show at a later period that King Solomon sent his tax-collectors to Spain to levy tribute on the Israelites who had formed colonies there.

Again, the Greeks, Ionians, Dorians, Attics, Lacedemonians and Macedonians were either Israelites or intimately connected with them. Those who were called Danoi, or Danai, were undoubtedly Hebrews of the tribe of Dan, and I am perfectly sure that the main body of the Greeks were of Hebrew descent. The Trojans were related to the Israelites, according to some very able students of history, and with them I heartily agree.

The Scythians were undoubtedly, in the main, the Israelites under an old and significant name. When dealing with the origin of the word Scotch and Scot I shall deal with the word Scythian.

From the preceding we are forced to conclude that while there would be very important changes in the old Hebrew language of these exiled, wandering sons of Israel, still for the most part being among kindred people and blood brethren, much in the way of language would be common, and therefore changes, basic modifications, would be slight, and must have been brought about very slowly and imperceptibly.

Further yet, the ten tribes of Goths who overran much of Europe were made up of the Saccai, Scythians, Gauthai, Kumri, and others—all being but portions of the Israelites on their journey to “the place prepared for them” in the “isles afar off,” where they, for a time at least, were “not to be numbered among the nations.”

Herman, who began the work of smashing Rome in the German forests, as predicted by Daniel, was one of this old Israelitish stock.

From the above hurried outline, given without quotations because this book is growing beyond intended proportions already, we see a little of the cause both of considerable changes in the Hebrew language as used by our ancestors in England, and of the still maintained foundation of the Hebrew in the ancient and modern English.

It must be borne in mind that the Angles, Jutes, Saxons, Danes and Normans of history after Christ, came to England long after the advent of those known as Picts, Scots and Britons, as well as of a large number of Irish and Welsh, including Cornwall. We must bear in mind that before the crossing over to Britain by Julius Cæsar there were not less than four kingdoms in the British Isles. Long before the Cæsars had an existence there was a long line of Irish kings, and Ireland was one of the best governed countries of the then badly governed world. There were the British tribes who were under definite kingly and priestly rule long before the time of Augustine and the Cæsars. Moreover, the Picts and Sciutes, or Scyths, or Skuths, or Scots, had their kingly rule at a time contemporary with the kings of Britain, Wales and Ireland.

Of course, Wales was a part of, if not largely the head of, the British of those early days. I make the above references to bring out another phase of the language discussion. These ancients had, by hundreds of years, preceded the coming of their brethren who came from Assyrian exile. Most of those who located in Cornwall, Wales, Ireland, Manxland and the south-west of Scotland went to those islands somewhat directly from Palestine, beginning about the days of King Solomon. Large numbers went direct by ship and joined their brethren in the British Isles, and carried with them their own British or Hebrew tongue, and, of course,

they found it the language of those who had preceded them by a few or many years.

Those who in this manner went to Britain had the Hebrew. No wonder that the early Welsh was almost pure Hebrew.

However, those who went by slow stages along the south or north coast of the Mediterranean Sea, and who stopped at various colonial seaports for years, and also of those who founded colonies in Spain and elsewhere, would stragglingly arrive in Ireland, Wales, Cornwall, England and other parts with their language more modified than in the case of those going direct in ship without stop. From all the preceding we perceive two things—the Hebrew language should be found very largely in the parts of the British Isles inhabited at the earliest dates; and the language of those coming into the islands at later dates, as across Europe, should have a larger list of foreign words—I mean foreign to the Hebrew—and yet there should be much of the Hebrew left which would not give up its position in the foundation and fabric of the language now known as the English. And the facts tally with these two expectations. Those who went to Britain in the earliest ages from Israelitish Palestine located where the purest and most numerous implaced Hebrew is found. On the other hand, there is less of the easily detected mother-tongue of Israel found in the regions into which came the wanderers from Assyrian exile at later dates. But in both cases the tongue of Abraham, King David and the prophets is in evidence to an extent accountable only by or on the hypothesis of the early and later Britons being Hebrews themselves. Now, some clever objector might feel inclined to say that since the Ammonites, Moabites, Edomites, Midianites, Ishmaelites, Babylonians, Assyrians and others had languages very similar to the Hebrew, then we may postulate their presence in Britain as explanatory of the Hebrew words found in the English language.

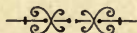
But there are too many historic and prophetic and philologic proper-name difficulties in the way. History, prophecy and proper-name philology are arrayed against this supposition of the "clever critic." The prophecies, for instance, speak in most positive terms of Israel being in possession of the isles of the sea beyond the Mediterranean.

The British have all the marks of the historic prophecies fulfilled in them, and no other people in the world's history could be in possession of the islands and the national blessings but those of Israel, and especially of the House of Joseph, in Ephraim. As shown elsewhere in this book, England carries the names, blessings, characteristics, and standing foretold by Almighty God and the prophets as the future of Israel. Ergo, what? Therefore Britain is Israel officially and in a national capacity. Therefore no other nation is or can be Israel.

Here we find the British, or covenant people, the Anglo-Saxons, or Ephraim sons of Isaac, the Angle, or Bull, or Joseph people, and with the basic language of the Hebrews, and they carry all the blessings promised to Israel in Joseph. We have found that exile in Assyria and wanderings through Asia and Europe would not destroy their language, for they were mostly in touch with their own tribal brethren and kindred peoples.

Thus, then, our proposition that England, or Britain, is Israel, and especially Ephraim, is made much more trustworthy than if we found the very opposite in the Assyrian and the other languages. All that which should be found *is found* to be historic and lingual fact.

We look all over the doings of the early nations of Asia and Europe, we study the history, traditions, languages, characteristics, prophecies, religions, and everything else bearing upon nations and peoples, and so far as the Ten-tribed House of Israel is concerned we find exactly that which we should find if Britain be Israel. No other hypothesis can stand for a moment. This hypothesis is made good by every known test, and we are forced to believe the fact, and the best of all is the proof that God has kept all His promises to the letter. On any other hypothesis we are forced to believe that God failed in His plans and that His Word is but a useless "scrap of paper," *a la* the German Imperial Chancellor and his unprincipled Emperor of the year 1914-15.



CHAPTER VIII.

EXTRACTS AND OPINIONS FROM "GREAT EVENTS."

SPEAKING of the Aryans (these are the true Semites ; there never was an Aryan race), whom the author should call SEMITES, he says : "Spreading out, radiating in all directions, it is they who have explored the earth, who have measured it and marked its bounds, and penetrated almost to its every corner ; . . . it is they who still pant to complete the work so long begun." This is a well-known characteristic of our Anglo-Saxons from the days of the migrating Abraham.

Speaking of the Greeks, whom the author calls Aryans instead of Semites, he says : "The Greeks, or Hellenes as they were called, seem to have been only one of a number of kindred tribes [kindred to the Semites, or Israelites, he might have said] who occupied not only the shores of the Ægean, but Thrace, Macedonia, a considerable part of Asia Minor and other neighbouring regions. The Greeks developed in intellect more rapidly than their neighbours, outdistanced them in the race for civilisation, forgot these poor relations, and grouped them with the rest of outside mankind under the scornful name of barbarians."

He then says : "Why it was that the Greeks were thus specially stimulated beyond their brethren we do not know." And no wonder, for those whom he calls brethren were *not* of the same race. The Greeks were Israelites of the Ten-tribed House of Israel ; the others were not. This was the true reason.

Horne, the author of "Great Events," says : "He (Theseus) destroyed Prytanea, the Senate House, and the magistracy of each individual township ; built one common Prytaneum and Senate House for them all on the site of the present Acropolis, called the city of Athens, and instituted the Panathenaic festival common to all of them." Here we see the very name Britaneum in the word Prytaneum. It is the Hebrew word derived from the two words, Brit (a cove-

nant) and ish (a man—the covenant man). These Greeks in the days of Theseus knew well who they were; they knew they had descended from the covenant man, Abraham, the “friend of God” and the “heir of the world.”

Further on the author says: “Theseus also coined or struck money with the figure of a bull, either alluding to the bull of Marathon, or Taurus, Minnos’ general, or else to encourage farming among the citizens; hence came the reference “worth a hundred oxen.” These are remarkable words, but we must cut out the foolish terms “Aryan” and “Indo-Germanic” to get the true notion and the key to the explanation of the use of the word “bull.”

The bull they honoured in the days of the hero and ruler, Theseus, was the House of Joseph, the bull of the whole Israelitish people. The founder of the bull race was the man Joseph, honoured above all men for long centuries and deified by the Egyptians.

The author continues: “At a very early period we catch sight of a nobler race from the north-west forcing its way in among the primitive peoples of India. This race belonged to the splendid Aryan or Indo-Germanic stock [Rubbish! He should say the Semitic stock], from which the Brahman, the Rajput, and the Englishman alike descended. [This is true, though he does not know that all these were the children of Abraham.] Its earliest home seems to have been in Western Asia. From that common camping-ground certain branches of the race started for the east, others for the west. [The Bible tells us that Abraham started some of his children off to the east after he had given them gifts and his blessing.] One of the western offshoots built Athens and Sparta, and became the Greek nation. Another went to Italy and reared the city on the Seven Hills, which grew into Imperial Rome. [These went to Italy from Troy and were of Israel.] A distant colony of the same race excavated the silver ores of prehistoric Spain [‘pre-historic’ humbug.] These, too, were of Israel. And when we catch a sight of England we see an Aryan [Semitic] settlement fishing in wattle canoes and working the tin mines of Cornwall.”

All the above long quotation, with my interjections, is very valuable. The author of “Great Events” tells us a

lot of sound fact, but, in ignorance, calls these peoples of whom he writes by the names Aryan and Indo-Germanic. The single word, Semite, or Hebrew, or Israelite, would tell the whole truth, and not hide fact in fiction. There is no "Indo-Germanic race."

The following shows that these so-called Aryans, the British and kindred folk, were highly civilised, and not the "savages" of our ignorant and superficial historians. Editor Horne says: "They had tamed most of the domestic animals, were acquainted with iron, understood the arts of weaving and sewing, wore clothes, and ate cooked food. They roamed over the grassy steppes with their cattle, making long halts to raise crops of grain."

The "steppes" referred to were in Scythia (now Russia) and inhabited by the Israelites. Esdras tells us that the House of Israel went to Scythia, and Herodotus tells us that the Scythians came from Armenia and the highlands at the origin of the Euphrates, exactly where the Israelites were exiled. And Sharon Turner, with a host of others, including Du Chaillu, tells us that the British of modern England came from these very Scythians; hence the author in his above words tells us more than he sees and knows.

He further says:—"The forefathers of the Greek and the Roman, of the English and the Hindoo, dwelt together in Western Asia, spoke the same tongue, and worshipped the same gods." This is very true—wonderfully and prophetically true. But how and why? Simply because all these very peoples mentioned by the author were and are the Hebrew race from Abraham. Even the Hindoo is the descendant of Abraham through his wife, Keturah. No wonder the English and the Hindoo of early ages visited and interchanged business and showed a deep interest in one another. They knew who they were, even if our late historians have lost all track of them."

The author continues: "Even the Brahmins have among themselves ten distinct classes, or rather nations." Remarkable! The real reason for this is the fact that they knew ages ago that they represented, in some important way, the Ten Tribes of Israel—the Ten showed in India, Greece, Scythia, and in Britain.

We read: "Shalmaneser IV., 890 B.C., in his sixteenth cam-

paign, crossed the Zab to make war on the mountain people of Upper Media and afterwards on the Scythian tribes around the Caspian sea." Exactly where the Ten Tribes were—first in Media, and later around the Black and Caspian Seas, even though many would for a time remain in Media and Armenia.

Referring to the early history of Rome and the Sabines, he says: "At the time to which we must refer the foundation of Rome, the Sabines were widely diffused. It is said that, guided by a BULL, they penetrated into Opica and thus occupied the country of the Samnites." They were a part of the Tauric Scythæ, or bull Israelites from the Black Sea region of Scythia.

In accounting for the rise of Buddhism, the author says: "One hundred miles north-east of Benares, at Kapilivastu, on the banks of the river Rohini, the modern Kohans, there lived about 500 B.C. a tribe called SAKYAS." The Sakyas were the Sacæ—the Saxons. The Kohans are simply the Cohens of the Bible, and the name is seen to-day in the Levitical Cohen.

He continues: "Gautama (Lord Buddha) had many titles, one of which was Sakyashina. He was also called 'the lion of the tribe of Sakya, Sakyamuni, the Sakya Sage, Sugata the Happy One, Sattha the Teacher.'"

When Sakya died, those who especially honoured him were the Sakyas of Kapilivastu, and they did so saying, "The Blessed One was the pride of our race." Here we have a portion of the House of Isaac. God told Abraham that his seed would be named in Isaac (Isaac in Hebrew is Tsak). Hence Sakæ, Sacæ, Saksunna, Sakyas, and Saxon.

We read the following concerning the battle of Marathon and the Council of War: "Ten were the generals who were annually elected at Athens, one for each of the local tribes into which the Athenians were divided. Each general led the men of his own tribe, and each was vested with equal military authority." How natural! How consecutive! How Israelitish!

History tells us that Darius ventured with a large army into Scythia. He was terribly defeated in a bloody battle, as was Cyrus at another time by the same Scythians: "The other exploits of Cyrus . . . and his attack upon the Massa-

getæ, nomads ruled over by Queen Tomyris, and greatly resembling the Scythians, across the mysterious river which Herodotus calls Araxes."

This river is located where Israel went into exile, and from which region they erupted into the south of Russia, then called Scythia.

"Miltiades, on learning of the reverses that Darius met with in the Scythian wilderness, proposed to his companions that they should break the bridge down and leave the Persian King and his army to perish by famine and Scythian arrows." A good proof that the Scythians were good at archery, as later on they proved to be under the name of English and British.

At the battle of Marathon, in the Persian army, were the Sacæ:—"In the centre of the Persian army, where the native Persians and the SACÆ fought, they succeeded in breaking through the weakened part of the Athenian phalanx. . . . Aristides and Themistocles renewed the fight with their re-organised troops, and the full force of the Greeks was brought into close action with the Persian and Sacæan divisions of the enemy." In this we see that the Sacæ, or Saxons, came from Asia to aid the Persians to overthrow the Greeks, their own brethren, and nearly succeeded in their purpose. Perhaps they did not know they were fighting against their brothers.

After the battle of Marathon:—"Ten columns were erected on the spot, one for each of the Athenian tribes, and on the monumental column of each tribe were graven the names of those of its members whose glory it was to have fallen in the great battle of liberation."

Of the battle of Thermopylæ, B.C. 480, we read:—"Of those in ships from Asia, amounting to 1,207, originally the whole number of the several nations was 241,400 men, allowing 200 to each ship; and on these ships thirty Persians, Medes and SACÆ served as MARINES, in addition to the native crews of each." Here we see that the early Sacæ were among the world's sailormen, and were important and responsible marines. Another thing we may learn concerning this battle is this—there must have been fully 12,000 Sacæ serving in that navy. This gives only ten to

each ship. In addition there must have been many thousands present as land soldiers.

We read in Vol. II., page 22 :—“Rome was checked at last. No civilised nation had been able to stand against her ; but the wild tribes of the Germans and the Parthians did.” These are remarkable words. The author does not seem to know that those whom he calls Germans under Hermann, or Arminius, and the Asiatic Parthians were all Israelites. In Daniel we are told that Israel was to break Rome, and history is clear in showing that the Parthians, the Saxons in Germany, and the British in Britain, were the people who destroyed the Roman empire. The very word Parthian means “WANDERER,” and the Bible tells us that Israel was to be a wanderer among the nations.

Xenophon, on retreating with his Ten Thousand, used the Hollow Square, which his ancestors, Israel, had used from the days of Moses during the forty years' march in the wilderness. God told Moses to march the Israelites with three tribes on the east, three on the north, three on the south, and three on the west. This is the origin of the square of Israel, and therefore of the “British square.”

Xenophon says :—“And on the next day the Greeks formed in a *hollow square*, the baggage in the centre, and began their retreat.” We find also from Xenophon that he led his Ten Thousand through the territory of the Scyths :—“Hence they proceeded through the territory of the Scythini.” And in this march they were well treated, as if by those who knew them.

We read in “Great Events” that “in the Persian ranks at the battle of Arbela there were Daan cavalry, who were grouped with the Bactrian Sikhs [another name for Sachs, or Sacæ]. . . . Darius had in his ranks those called Sacians and Sacesinæ, with whom were associated a host of Scythian cavalry.” Here we have it. The Daan, the Sacæ, and the Scythian all put together by the Persian king. Why? Simply because they were all one people, and would do better together than mixed up with those who could not understand one another and who would have no fellow sympathy.

We read that at Arbela, Alexander formed his army in such order as to be able on a moment's notice to throw it

“into a hollow square.” Here is once more the Israelite square of the wilderness formation. Alexander had with him at Arbela a body of archers called “BRISON’S Macedonian Archers”; Brison being no other than Brit-son, meaning Son of the Covenant. And it is the more interesting when we know that the very translation of the word Macedonian is the Fighting Dan, or Don. The Greeks were from the tribe of Dan primarily, he being the warlike naval tribe. So the fighting Dans as archers were very properly led by, or named after, the man named Brison, or Britson.

Sir Edward Creasy says:—“I have said that the great Cheruscan [Arminius] is more truly *one of our* national heroes than Caractacus is. It may be added that an Englishman is entitled to claim a closer degree of relationship with Arminius than can be claimed by any German of modern Germany. The proof of this depends on four facts: First, that the Cherusicans were old Saxons, or Saxons of interior Germany. Second, that the Anglo-Saxons, or Saxons of the coast of Germany, were more closely akin than other German tribes were to the Cheruscan Saxons. Third, that the old Saxons were almost exterminated by Charlemagne. Fourth, that the Anglo-Saxons are our immediate ancestors.” This is a strong putting of this case, and with other truths is overwhelming, and unanswerable.

It is well known that the Cherusicans were a part of our ancient Scythian ancestors. They were a part of Israel of South Russia.

The author of “Great Events” says of the Hebrews, Peter and Paul:—“Neither Paul nor Peter was ever bishop of Rome, nor was either of them beheaded in Rome or anywhere else. All legends and myths concerning them are void of truth” (page 86, Vol. III.). And we must bear in mind that both Peter and Paul were of Israel. They and Christ knew this fact.

The ancient Scythians were a brave, powerful, unconquerable, restless, humane, civilised and an aggressive people. Critias, objecting to some of the doctrines of the recording angels and the judgment day, says of the Scythians:—“If the deeds of the Scythians are written in heaven, there must be many scribes there.” And Paul shows very clearly in his writings that the Scyths were a civilised people and far

beyond the Greeks as then known, and these whom he called Gentiles.

Himilco, 400 B.C., speaks of the British Isles as the lands of the Hiberni, and the Albioni. And it is a fact that in earlier times certain regions in the neighbourhood of the Caspian Sea, where the Scythians were in possession, were called Iberia and Albion. Iberia is simply Hiberia, or Heberia, or Heber's land; Heber is Hebrew.

The great Hannibal, at the battle of Zama, 202 B.C., had in his ranks Carthaginians, Africans, Macedonians, and Bruttians. The letter "u" is interchangeable with the letter "y." This would give us Bryttians, or Brittians, or Britains, or Britons. Before the time of Christ, Denmark was called Brittia. And no wonder, for it was settled by the Dans, a part of the Brit, or covenant people. They knew they were Brits, for they had the promises from past ages, from the days of the covenant man, Abraham.

The Scythians, in the time of Josiah the king, overran a part of Asia, seized Beth-shan and called it from that time forward Scythopolis.

The Gauls, or Gæls, were Hebrews, and had much to do with Rome and the changing of Europe. Cæsar tells us of his wars with these people. He says:—"They sent away by night the old men, the infirm, the unarmed men." A very humane act, and not much like uncivilised barbarians as our silly, ignorant, modern historians would have us believe them to have been.

That the Picts were on the continent of Europe as well as in Scotland we may know from Caius Fabius, for we read:—"Caius Fabius learned what was going on in the country of the Pictones, and marched without delay to the assistance of Duratius." We know well that the Hebrews were enemies of the Romans as well as were the Picts, from the following:—"As for Cæsar, he proceeded with four legions to the territory of the EBURONES to lay it waste." The Eburones were the Eburns, or Ebers, or Hebers, or Hebrews.

We might give some facts taken from some of the old maps, in relation to the Sacæ and Scythians, also showing something of their kinsmen. The Crimea was called in olden times Taurica, and Tauric Scythia. This would mean the land of the Bull, or the Bull Scythia. A river flowing

into the Caspian was called Socanda, from which comes Scandia, and Scandinavia. In fact, Socanda, in its make-up, is Soch, or Sach, or Sac, or Tsaac, the Hebrew name of Isaac. We get the word Sak-el in Austria.

The Iaxartes was known as the Tanais Scyth. This means Danish Scyth, or the wandering Dan; for Scyth means a wanderer, or tent-dweller. In the Bible the same word is written, when put into English, Succoth.

East of the Caspian was the city of Danuba; or Father Dan. Dardania was west of Thracia; Mosia, or Moesia, or Mysia, was west of Dacia, and south of the Danube river. Ebu-ro-Dunum was a city north of the Danube, and is and was the Hebrew Dunum. Ebarum was a small city farther north. Denmark was called Cimbricia, or Cimbrica. Chersonesus (meaning the Cambrian Peninsula), and the adjoining water on the east is the Co-dan Sinus. Britain is Albion, and Ireland is Hibernia, or Britain Minor.

The sea east of Spain was the Ibericum Mare, or Heber's Sea. Parthia was placed in ancient Armenia, from where the Ten Tribes set out to Russian Scythia. North of Parthia were Albania, Colchis, and Iberia. North of the Caspian were the Alani-Scythæ, and farther east the Abii-Scythæ. Far east of the Caspian and in the region of the Iaxartes were the SACÆ. Sogdiana is probably Sock-diana. North of one of the tributaries of the Indus river were the Asaceni, or A-Sac-eni.

In one of these old maps, the Scythæ extend far east in Siberia and with them southward are the Seres. Spain is Iberia. East of Babylon is the city Sac-rone. On another plate the Sacasene is situated at the mouth of the Cyrus river, on the west of the Caspian. Brizaca (Brit-Saca) is a city on an eastern tributary of the Euphrates. The Serbs were immediately north of Albania on the Caspian, west. The Udini and the Udæ were close to the Serbs. Udæ is simply Judæ, or the Hebrew Youadh. The Chaldæ are close to the S.E. corner of the Black Sea. Chaldea is Kalt or Kelt. The Bosphorus Cimmerius is but the Tauric, or Bull Kumri, or the Joseph House of Omri, the noted King of Israel.

The Yara-Danus is a small river emptying into the Palus Mæotis. Yara-Danus, the same as the Yordan, or Jordan, means the river of Dan.

A city on the west of the Crimea is Tauria. A city north-east of the Crimea was Parthenium (the Parthians were Israelites). The city of SARUM was west of Borysthenes in Scythia Major. In one plate Scythæ extends out to the Pacific Ocean towards the north. The Massagetæ are far east of the Caspian, and south of them are the Sacæ. Parthia was a large country south of the Caspian. The Alani were inhabitants of Scythia. The Getæ and the Dacians occupied the same region. The Dandarii were on the west of the Palus Mæotis, and the Toreatæ on the west. (Tor is pure Hebrew for bull).

South-west of the Palus Mæotis is Tauricæ Scythacæ.

One place is called the Tauro Scytharu Portus. This translated would be the Port of the Wandering Bulls. West and adjoining the Palus Mæotis is a large region known as the Basilidæ, or Regii Scythæ, *i.e.*, the Royal Scyths. And this means that they were under kingly rule, if not a nation of kings. In the Bible God calls them a ROYAL PRIESTHOOD. West of the Basilidæ were the Nomades, and west were the Agricolæ, or Agricolæ Scythæ. Here we have the Regal Scyths, the Nomadic Scyths, and the Farmer Scyths. Naturally enough the Tauri Scyths adjoined the Regii Scythæ. And strange to say, in the very heart of the Regal Scyths, is a spot called Torrecadæ, or BULL'S LAND.

We get such names in that vicinity as the Siraceni, Surani, Socani, Serbi, Vali, Uali, and the Udæ, or Jews.

The above is enough to show that under many names our ancestors, the Saxons, or Israelites, headed by the Tauri, or House of Joseph, lived around the Black and Caspian Seas, just where Esdras left them, and where Herodotus found them; and from where our own later historians traced them to Britain. On their way to Britain they passed along the Baltic, Denmark, Norway, Holland, Belgium, and under the names Saxons, Jutes, Danes, Angles, Normans, Scots, or Scyths, Picts, Albiones, Iberians, Alanians, Goths, Getæ, Flemmings, Kumryians, Iernidii, and Hiberni, landed at various times extending over hundreds of years in our British Isles, or Britannia, the Land of the Naval Covenant. This is the land and empire of this year 1914 which stands at the head of civilisation. It is the one marvel among the history of all time. It is a nation of over 3,000 years of age.

It is the Christian nation, the missionary to humanity, the Bible-giver to all nations, the money-lender, and the only humaniser of mankind.

Listen to the words of Professor Muth, of Munich.

“A world-empire, such as the British, is the WORK OF GOD. . . . The British Empire was not created by human plans. . . . *But no other nation on earth can destroy the British Empire, for it is necessary in the defence of the liberty of the world.*” This is the testimony of a scholar who has the true vision of Britain, of the future, and of the eternal plan of Jehovah.

God, the Eternal, the Lord of Hosts of Israel, long ago said of Britain:—“No weapon formed against thee shall prosper. He that keepeth Israel neither slumbers nor sleeps. . . . The nation that will not serve thee, shall be destroyed: yea, those nations shall be utterly wasted. . . . But the saints of the Most High [the saints are Israel, and therefore Britain], shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . . . His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. . . . And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. . . . Whosoever shall gather together against thee shall fall for thy sake.” And bear in mind “thy sake” means Britain’s sake. All the above promises are made to the House of Israel from the days of Abraham down to the voice of the last prophet who foretold the doings of the Almighty in the future, in relation to His own chosen people, His royal priesthood, His peculiar people, His saints of the Most High.



CHAPTER IX.

THE GREATNESS OF BRITANNIA MAJOR.
 THE TESTIMONY OF NOTED PUBLIC MEN AND
 EMINENT WRITERS.

WE shall proceed to prove that Britain is "Great" by calling upon many witnesses. We shall select the testimonies of foreigners to learn their estimate of our Empire, and prove that Scripture speaks truly when it says that Joseph shall be called "GREAT." Here is the voice of Belgium, as given in the autumn of 1914 A.D.

"Thanks from nation to nation, from people to people, from man to man.

"During these unspeakable trials which our poor little country has had to put up with for the last two months [now it is ten months], your people of Great Britain and Ireland have remained our hope and trust.

"If we have not despaired, during this hurricane of fire and blood, it is because we have never forgotten that you are watching over us, and that you never will permit our destruction.

"It was the confidence in British diplomacy, to that enlightened and generous diplomacy, that free and independent Belgium is indebted for its existence, and for eighty years of peaceful progress.

"The greatest need has conceived the mightiest, the wisest altruism the world has ever had the privilege to witness. The entire Belgium people feels riveted to your nation through eternal ties of blood."

This remarkable address was delivered to the British people during the brutalities of the Prussian Huns, and atheist vandals of German kultur.

Baron von Buelow speaks thus of England:—"The English people, politically the maturist of the nations, would not be turned aside from any course they had once recognised as profitable by the warmest protestations of friend-

ship. On the other hand, a proud and courageous nation like the English is not to be intimidated by threats, whether open or veiled.

“The grand fabric of the British Empire, the greatest the world has seen since the Roman Empire, for which no sacrifice of life or of property was ever refused, was and is supported by the steadfast consciousness and firm intention on the part of the English people of being bearers of a higher civilisation to every spot where English power extends. The English belief in the superiority of their own intellectual, moral, religious, legal and economic life is the vital force in English national policy.”

The noble Ex-Chancellor of Germany would be glad to say the opposite concerning Britain if he could.

Professor Usher, Ph.D., speaking for Germany, says:—
“On every one of the world’s trade-routes, like an ancient robber knight in full armour, lance in hand, stands England. The domination of the world on the sea enables the supreme naval power to inflict the most terrible crisis upon other nations. . . . All nations must become tributary to the City of London, some more, some less. Not only does the credit system of the world centre in London and Paris, but the world’s supply of the only tangible basis for international exchange is also in their hands. Russia, Turkey, Egypt, India, China, Japan and South America are probably owned, so far as any nation can be owned, in London and Paris.”
In these remarkable words Professor Usher is trying to give expression to the belief of enlightened Germans.

During this present war of 1914-15 England is largely financing the Allies, and has already provided for six thousand million dollars to aid the nations and people depending upon her. During the year 1914 this mighty sea-power had an ocean-going tonnage of 46,646,653 tons—more than the rest of the world. We are told by one writer that “Napoleon attempted to wrench a planet from the hideous tentacles of this octopus [England], this British dominion strangling a world.” And Napoleon died in a little rock-island known as St. Helena, and the British Empire went on its ever-increasingly glorious journey. It has ever been dangerous for the nations to interfere with this Britain, this God’s battle-axe.

Dr. Schroer says :—“ There is already a universal language, and that is English. It is easily learned, and has an assured position as the future means of international intercourse.”

The great Doctor Grimm asserts that the difference between the language of Britain and that of Germany is the difference between the two races. One, the English, is spiritual; the other material. This is of vast importance, for he unhesitatingly stated that *Germany is material*, and *Britain characteristically spiritual*. When these Germans so see and say, it is time for the world to look about carefully, for a spiritual empire is bound to grind all opposing forces and nations into fine powder when the testing time comes.

An American writer asserts that “The Anglo-Saxons to-day, account for it as you will, are filled with the thoughts, the hopes and spiritual aspirations which flow from God through Hebrew prophets and poets, and are gathered up and perfected in Jesus Christ, the Son of David according to the flesh, but the Son of God according to the spirit of holiness.” These words are true because God had made a *new covenant* with the House of Israel. He has “written His law upon their hearts.”

The brilliant Provost Paradol says :—“ Neither Russia, nor united Germany, suppose they should attain the highest fortune, can pretend to impede the solution, relatively near at hand, of the long rivalry of races for the ultimate colonisation and domination of the universe. The world will not be Russian, nor German, nor French, alas! nor Spanish. Spain tried to colonise and failed. France tried and failed. Lastly, England came forward; she definitely accomplished the great work, and England could disappear from the world without the Anglo-Saxon future of the world being sensibly changed.”

Dr. Grimm says :—“ There is no language so well suited for a world-language as the English, it having the marvellous capacity of adapting itself to the beauties of other languages.” Dr. Grimm is good authority.

Dr. Von Dollinger says :—“ To the Anglo-Saxon race rather than to the German or Slav is assigned, in the coming age, the intellectual supremacy that in ancient times belonged to the Greeks, and afterwards to the Romans. The Germans will have their share in this primacy, but they will

have it indirectly, merely through the common medium of the English language." All this is true, because a superior race has developed a superior language. As is the language, so is the RACE.

The illustrious Taine, speaking of the English language and the Bible in relation to it, says:—"Hence have sprung much of the English language, and half of the English manners. To this day the country is Biblical. . . . Never has a people been so deeply imbued with a foreign book, has let it so far penetrate into its manners and writings, its imagination and language. Henceforth they have found their King, and will follow Him. . . . No word, lay or clerical, shall prevail over His word. They have submitted their conduct to Him. They will give body and life for Him. . . . And if need be, a day will come when of fidelity to Him they will overthrow the State." This Frenchman has a keen insight into the true spiritual nature of these British Islanders, absolutely different from all other peoples on this round globe. They are God's royal priesthood. They are chosen to save the human family, and He will give this work and glory to no other.

Pere Hyacinth says:—"These ancient Oriental books [he means the books of the Bible] are as thoroughly assimilated in England as if they were of English origin [and they were, for they came from Israel, and Israel of old is Britain of to-day], the growth of their language, history and piety. Nobody in England can free himself from association with Scripture which imbues every thought, and colours laws, manners, legislation and literature. The very infidels of England think and speak in idioms of Scripture." This writer had not penetrated into the true cause of England's love for the Bible. England in her ancestors, the Israelites, received the Bible from God through the prophets. No wonder she loves the Word of revelation and of life.

Max O'Rell says:—"If I have not succeeded in proving that in spite of their thousand and one whims the Anglo-Saxons are the only people in the world who are perfectly free, I have wasted my time." This shrewd traveller, observer and writer had his eyes open and saw Britain far above all other nations on this earth.

The noted General Bernhardt says:—"England organised

the world's commerce . . . and has created civilised factors which promise to be of permanent value. . . . Now it becomes England's task to spread European civilisation over other continents." Strong words from a bitter German enemy of Britain. He also says: "In England political instinct and race instinct are far more strongly developed and far more general than in Germany. . . . National character and political aims are in harmony. . . . England has developed a far greater political power than Germany, which power is based on the unity of the national will . . . By far the largest number of the world's newspapers stand under the influence of England.

"Every man must to-day have arrived at the conclusion that Germany's further development as a world-power is possible only after a final settlement with England." And the whole world now knows what General Bernhardi meant by a "final settlement with England." At the moment of this writing (July 12th, 1915) the war is on which was intended to "settle England." Already Bernhardi, the Kaiser and his Huns see that it is England that will "settle" Germany. Yes, the terrible "TAG" has come, and Germany is doomed. Holland, Spain, France! Now Germany! Later on will be the "tag" of Japhet, and then there will be no other nation to raise the hand to threaten England. But the pagan Babylon will then come to her hour of reckoning. She, the whore of Revelation, imagines that she is now shrewdly managing to get a grip on King George and the British Parliament. But the Bible-loving Britons will hurl out the pagan Papacy, the Jesuit manipulators, and, if needs be, will hurl from the throne any king fool enough to bow the knee to the heathen Pope, the tool of the Jesuit College of Cardinals. Yes, yes, all must go down before Protestant England, "God's battle-axe and weapons of war."

Oh yes, General Bernhardi, you intended to break Britain and take her place in human affairs; but you have not got a clear view of God's promises to Britain. Your weapons of land, sea and air, including your hellish poisons in the form of gas and all your other brute weapons must fail; for when God says "No weapon formed against Britain will prosper," He means it, and will make good His word.

The prophet, speaking of England, says: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns. With them he shall push the people together to the ends of the earth. He shall eat up the nations"—yes, even Germany.

The Rev. E. Budge says: "This colossal British Empire has enthroned herself upon all the scientific discoveries of the age, and possesses the best opportunities for turning them to account, by the immunity it enjoys from external enemies. It exhibits a still more marvellous spectacle of unrivalled greatness, and, having thus taken the lead, she must retain it, if true to herself and the star of that destiny which has guided her throughout *all her wanderings* like the pillar of old, and this with undiminished brightness, beckoning her onward to a higher day of glory than earthly empires have yet enjoyed, even in their wildest dreams."

Golab Shah, an Afghan chief, says: "The destiny of the British race and nation is to be a glorious one. The English will rule the world, because no other nation will prevail against her people. They have the thing of priceless value—Jacob's Pillar—as a Coronation Stone, and that makes their destiny great."

The London daily *Times* says: "Britain is the greatest and noblest Empire that Providence has permitted to exist on the face of the earth, and is still growing, still developing, still moving, and working towards an unborn form and majesty."

The famous writer, C. F. Cooper, says: "If we believe that there is a power above in whose hands are the destinies of the nations, we are warranted in thinking that England's power and England's destiny have been specially under the controlling influence which regulates the kingdoms of the world, ordering their prosperity and decline according to His own sovereign schemes of mercy and judgment. No mere human causes will suffice to explain this problem in the history of nations—that England has become what she is to-day."

In Zech. x. 7, 12 we read: "Ephraim shall be like a mighty man. I have redeemed them: they shall remember Me in far countries, shall live with their children and turn

again: place shall not be found for them." This indicates a glorious future for Ephraim, who was Israel—who is Britain.

Now we shall hear from the brilliant Renan: "Israel will ultimately triumph; Israel will only be vanquished if military force once more controls the world, re-establishes serfdom, forced labour and feudalism. This is hardly probable. After centuries of strife, kept up by national rivalry, mankind will be peacefully organised. With very few exceptions, every living being will be glad he was born. The Hebrew programme will be accomplished; justice will really reign over the world."

Dr. Geffcken speaks of the British Empire and "company of nations" as a "political creation unparalleled in the world's history."

Montesquieu, in his "Spirit of Laws," says of the English: "They know better than any other people on earth how to value at the same time these three great advantages—religion, commerce, and liberty."

Mr. Bhaonagree, an Indian gentleman, says of the English people: "The confidence of the Indian peoples in your power, and in the benevolent motives of your administration, by which they are protected alike against external violence and internal tyranny and secured a peace and prosperity never before enjoyed by them at any period of their previous history, are the pillars on which the glorious edifice of the British Empire in India was first founded, and now rests as on a rock of everlasting adamant."

The Prophet Daniel tells of these British people: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." These saints of Daniel were God's chosen race—Israel—and are now the British.

The Hon. Justice Field, of the United States, while in Canada, said: "Wherever England plants her foot she at once establishes order; she makes laws; she protects life and property. And those who place themselves under that flag stay under it, assured that they can sit under their own vine and fig-tree. . . . That is the secret of the British Empire—that she stands for order, for the sacredness of human life, for the protection of every interest, however

humble. You (in Canada) have a great country to the north of us. I am filled with wonder; you are part of a mighty Empire.

“When I think of Australia, New Zealand, South Africa, India, and this great country to the north of us, I am filled with wonder. *Justice and righteousness will make it last.*”

D'Aubigne, the historian of the Reformation, says: “England scarcely seemed to promise what she performed. Mistress of the ocean, and present at once in all quarters of the globe, she, with the nations that were to spring from her, was one day to be the hand of God in shedding the seeds of life over the remotest islands and the largest continents.”

The New York *Tribune* says: “The United Kingdom has increased from 16,000,000 to 37,000,000, or as much as the total growth of France, making the actual British increase the enormous total of 32,600,000. These figures eloquently and convincingly explain the incomparable pre-eminence of Great Britain as a colonising power and establishes her rank far above all competitors as a mother of nations.”

The people of the United States should learn a lesson from this statement of one of their best papers. Let them cease wholesale divorce and infanticide, and perhaps then they may come forward as one of the coming nations. Their best stock is dying out through their insignificant families of two, or one, or zero, per married pair. The brutal Germans and other foreigners are becoming the breeders of Unistatia, and the race is rapidly degenerating. The old stock is dying out with moral and domestic rot. The worship of the dollar will not save them in the test.

Sir John Lubbock quotes an American statesman, speaking of England, thus: “No nation in the world has contributed more to the progress of human knowledge, no country has contributed so much to human progress. . . . The flag of England waves on every sea and in every port, and the morning drum-beat of her soldiers, following the sun and keeping company with the hours, circles the earth with one continuous strain of the martial airs of England.” Strong words, and true withal; and in the end her flag will float over every known land, and all will gladly submit to her rule. This is true, for God hath so said.

The Russian paper, the *Novosti*, says: "We measure England's power by the extent of territory and number of population. She possesses no fewer than 20,000,000 versts of land more than Russia, and 375,000,000 inhabitants. [He should have said England contains 13,500,000 square miles and over 500,000,000 people in her Empire.—E. O.] It is true that her army is small [but it has grown powerfully since August, 1914; it is now 3,000,000.—E. O.], but she does not require the numbers of continental armies to protect the sea-girt positions of her own islands and most of her colonies, and her enormous navy is immensely superior to any other fleet. Owing to her political constitution, the highly-developed autonomy of the different portions of the Empire, the inimitable energy of her citizens, and the inexhaustible wealth of the nation, Great Britain, in case of necessity, could exert such a force as no other country in the world, except perhaps the United States, could dream of raising. Add to this the exceptionally high state of culture which renders available all means of science and experience, the incomparable political education, not only of the governing class, but also of the mass of the people, her great knowledge of other countries for political and commercial purposes, and, again, the unexampled wealth by which, to a certain extent, the whole world is held in subjection; and we begin to understand that there is no state, no nation, more firmly secure than Great Britain."

This influential paper speaks from intimate and exact knowledge.

Ex-President Roosevelt says: "The scarlet-clad officers who serve the Monarchy of Great Britain have conquered many barbarous people in all the ends of the earth, and hold for their Sovereign the lands of Moslem and Hindoo, of Tartar and Arab, of Pathan and Malay, of Negro and Polynesian. In many a war they have overcome every European rival against whom they have been pitted. Again and again they have marched to victory against Frenchman and Spaniard through the sweltering heat of the tropics; now, from the stupendous mountain passes of Mid-Asia, they look northward through the wintry air, ready to bar the advance of the legions of the Tsar."

Lord Beaconsfield, speaking of the spirit of the British

Empire, says: "The world was never conquered by chicanery, but by faith. The power of the sword is as fleeting as itself, but faith is mighty and eternal, because it is divine." Noble words of a noble Jew, loyal to Britain and the then ruling Queen Victoria, descended from the Jew—King David.

Bismarck, through his newspaper, said: "England is the *Deus ex machina*, the arbiter of the situation, from every point of view, and that the only remedy for the present ills would be for England to assume the position which she took up in 1815 and declare that the nation which first took up arms would be her mortal enemy, and would be obliged to withdraw or fight against two."

And, strangely enough, this is just what Great Britain undertook last July and August in relation to the Hunnic Empire of which Prince Bismarck was Chancellor when he gave expression to the above words. Yes, thou great ex-Chancellor of the Vandals, Britain is taking and acting upon your advice. Surely your living, acting SHADE must be delighted now to see such sane advice followed by your old-time rival. Drop a prayer now, great spirit, or shade, that your advice in the body may now be successfully followed by Great Britain. She will make good and save the situation in the end.



CHAPTER X.

LORD CURZON says:—"We are before and beyond everything else an Asiatic empire." This is true in several ways, and is increasingly so. Just now Britain is taking over from Germany and Turkey most of the old Mesopotamian region, Arabia, all Turkey around Mount Sinai, and will soon take the land of Palestine. Great Britain, in Israel, is Asiatic and naturally is inclined to her ancient and first love.

The American *Review of Reviews*, speaking of the American-Spanish War, says:—"British goodwill and its effective and timely manifestation were not the fortuitous circumstances, the lucky coincidence which half the public believe them to be, and they undoubtedly saved the States from the ugly necessity of facing the hostile fleets of at least two European nations besides Spain. The unwritten treaty of amity and mutual helpfulness is full of meaning to the family of nations, having the potentiality of a practical alliance of all English-speaking communities in the interests of universal order, equity and civilisation."

M. de Molins, Editor of *La Science Sociale*, said in 1898:—"It is useless to deny the superiority of the Anglo-Saxons. We may be vexed by this superiority, but the fact remains despite our vexation."

The American writer, M. L. Streator, says:—"Manasseh becomes great as a nation; Ephraim becomes great as a multitude of nations. Manasseh becomes great as a people, and a company of peoples; Ephraim becomes greater as an empire and a company of nations. Manasseh becomes the United States of America; Ephraim becomes the United Kingdom of the World." Mighty!

Admiral Dewy, of the States, says:—"After many years of wandering I have come to the conclusion that the mightiest factor in the civilisation of the world is the Imperial policy of England." A splendid encomium.

Dr. Gaster, of Rumania, in 1902 said:—"England is the

country which is now rightly considered as the home of freedom and liberty. . . . We dare not forget the freedom and liberty which our brothers enjoy under the benign sway of the king of all the Britons."

Let one of the princes of the Roman Catholic Church speak his mind:— "It is good for us to be here in England. This nineteenth century will make a great epoch in the history of the Church. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an IMPERIAL RACE, the will of which, as the will of Rome of old, rules over nations and peoples, invincible and inflexible. Surely a soldier's eye and a soldier's heart would choose by intuition this field of England for the warfare of faith. It is the HEAD of PROTESTANTISM, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world. Once overthrown here, all is but a war of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the Church's will." This Cardinal hated Protestant England with a bitter hatred. He was speaking to a Synod of Roman priests in Westminster Cathedral in London, England, in 1870. But he and his Church will never break the invincible will of mighty, Protestant England. Rome will break against this rock and go down to the pit in due time. All enemies of Britain-Israel must fall in the end. The Eternal hath said the word. No weapon, not even the Jesuit-controlled machine of the Roman Church, will break God's chosen race.

The American writer, Rev. H. Read, says:—"The disposition of nations is purely providential. As King of nations, God has at the present time, and for purposes we can hardly mistake, given an almost unlimited supremacy to the two most enlightened and Christian nations. England and America give laws to almost the whole world. I would rather say that the Anglo-Saxon race are extending an all-controlling influence over the entire earth. Where will you fix the limits of British power? Or where bound the influence of those who speak the English language? Will you circumscribe it within the vast bounds of the Roman Empire? Will you fix it on the Indus, or the Mississippi, or on

the Ganges? You will have circumscribed the globe before you will have found the goal beyond which the Anglo-Saxon power and influence do not reach. Traverse the earth from pole to pole, and you can scarcely point out the spot where you may not trace the footsteps of Anglo-Saxon skill and civilisation. The sun, in its diurnal journey, never ceases to look down on some portion of the British Empire. We cannot but discern the hand of God, which has given such a decided supremacy. England is the Rome of the day." And in due time Manasseh and Ephraim will be joined, because Manasseh must return to Israel.

The *Nouvelle Revue* of Paris in 1882 said:—"The continual progress of that immense family which is enveloping the world to the exclusive profit of the Anglo-Saxon race. . . . Wherever our flags are side by side, wherever our rights even predominate over those of any other nation, the ground, skilfully mined, gives way under our feet. If we go hand in hand, we work for England." This is very true, because England wins the native by her spirituality, justice, mercy, truth and humanity.

Green, the historian, says:—"One issue is inevitable. In the centuries that lie before us the primacy of the world will remain with the English people."

The Hon. Joseph Chamberlain, in a public address, said:—"I humbly believe we are destined by Providence to be the governing race. For that great qualities are required. Thank God, hitherto they have never been wanting in our history." This noble imperialist had the vision of a true seer.

Dean Farrar in 1881 said:—"Glance with me for a few moments at English history, and you will see at once that the English Church and the English nation are and always have been one." Absolutely and eternally necessary!

Japan has a word to say concerning the greatness of England:—"Thy greatness, O England, is not thine own making. Thy commodious harbours of Liverpool, Bristol and Southampton were not digged by thee. The warm wind that comes from the West, and the fruitful rains which it brings, are brought to thy shores by a power that is not thine own.

"Thou wast placed in the midst of the land hemisphere,

and the whole world turns towards thee. Thou art the world's mart, and thy wealth is the world's. Then thy laws, literature, and religion, they too are not all thy thinking. What were thy Hobbes, Austen, and Blackstone, had there not been a Cæsar and a Justinian for thee? What were thy Milton and Shakespeare, had there not been Æschylus, Horace and Virgil, who unwittingly wrought for thee? What were thy Wycliffe, Knox, and Wesley, had there not been Isaiah, Daniel and Paul who preached for thee? Rome, Greece, Judæa, Phœnicia, all contributed their parts to make thee great. Thou art the product of ages of human labour, from Abraham and Homer downwards. The world demands from thee a service which is thy due . . . Thy fleet ought to be employed not merely to protect thy interest, but to right the world's wrongs. Thy pluck and skill ought to be freely given to help the helpless and to rescue the perishing. Japan, too, comes to thee, not to beg help of thee, but to claim from thee the fellowship of brothers, which is thy honour to give and ours to receive. In all our strifes of onward progress, great is our need of thy arts, thy laws, thy institutions, and thy literature as well. Be thou queenly, gracious, meek and true, and thou wilt surely win a sister empire in the Pacific. Attest thy greatness by a larger service to man." These are great words from a land of marvellous insight and innate strength.

John Fiske, an American, says:—"The day is at hand when four-fifths of the human race will trace its pedigree to English forefathers, as four-fifths of the white people of the United States trace their pedigree to-day." And this man speaks according to the Bible. Joseph is to "eat up the nations," and to "push the nations to the ends of the earth." England is Joseph. Hence Fiske is right in his foretelling.

Isaac Taylor, in 1860, wrote:—"On grounds of the surest calculation, we look forward another fifty years, or a hundred. At this time it is so, and at that time it shall be so in a new sense, that the Anglo-Saxon race, led on always in royal and noble style by the Insular people, shall be, in course, at a rapid rate, to Anglicise the habitable earth. A boast this may seem in its sound; but a homely matter-of-fact in its substance."

And now in fifty-five years after the above prophecy we

find the British-Saxon nation and empire eating up the Huns of Europe.

The *New York Herald* said in 1900 :—“England is the only nation capable of carrying the torch of civilisation into darkest Africa. Her traditional love of personal liberty, her dislike of functionaryism and red tape, and her defence of the open-door policy, have enabled her to carry out a noble mission of civilising benighted parts of the world with a success that has been a distinct benefit to all the nations of the earth. Wherever Anglo-Saxons have made headway, they have left a path into which the French, Germans, Russians, and every other enlightened people are invited and are welcome to walk.”

Hear our own noble Duke of Connaught. In January, 1913, he said :—“Believing that the British Empire, the greatest that the world has ever seen, has been and must be built upon a basis of justice and freedom, order and good government, we pledge ourselves to hand on that heritage of our fathers undiminished ; to maintain it, and to strengthen it ; to carry on, guided by their spirit, the work of civilisation they have bequeathed to us.” Such words are common to all our noblemen of the Empire.

Dr. Carl Peters, a German Colonial pioneer, says :—“To Anglo-Saxon North America, to English Australia, to British South Asia, will be added Africa—English from the Cape to Cairo. An English world epoch rises ever more distinctly on the horizon of time, and nothing is left to the other nations but to reconcile themselves for good or evil to the historical fact.” And Dr. Carl Peters, the proud German, knows this from looking below the surface at home and abroad, and especially in the heart of Africa, where he had to compare the British and the German systems of colonisation. The first humane, the second brutal. Yes, Dr. Peters knows.

The Polish *Evening News* of January 13th, 1903, says :—“In those days of mediocrity and petty strivings which paralyse international politics, the deeds and policy of Britain compel our admiration. . . . The possession of Gibraltar, Cyprus and Suez has secured her road to India, and with equal patriotism and manly spirit she has transferred her activities to other continents. After being mistress of

Asia, where her predominance is now threatened by Russia, she has become mistress of Africa; and much as we may deplore the loss by the Boers of their independence, no one can doubt that their position under British rule, as compared with that of the Poles under the rule of Russia or Prussia, is as heaven is to earth." This writer clearly distinguishes between liberal rule and that of the modern Huns.

The great Henry Ward Beecher said:—"I will not undertake to be the laudator of England; but this I can say: Through light and through dark, through good and through evil, she has proved herself the right hand of Almighty God for light, for liberty, and for victory."

The Russian Vernadsky last century wrote:—"Britain is a menace to the safety of Europe. She is the most aggressive power of modern times. There is no part of the world where she has not established her garrisons and her colonies. Her Fleet dominates every sea. What power is there that has not suffered from her ambition? . . . She has built up by the sword a military power in Asia which secures her government over 300,000,000 in India. At Aden she holds the gate of the Red Sea. At Singapore she commands the road to China. From Fiji she dominates the Pacific. Her territory is vaster than Russia, and greater in extent than Europe without Russia. . . . Britain is a spider whose web encompasses the whole world within her own dominions. She has all the resources of all the continents. Her Empire is stronger and vaster than any coalition of other States. She is a standing menace to all other powers, and her increasing strength is destructive of the balance of power. Nevertheless, unsatisfied and insatiable, she is still grasping for more territory. . . . It is only too clear that the power of Britain is too great to be compatible with the general safety, and that the aggressive Empire, unless speedily checked, will establish a universal dominion over all peoples of the earth." Poor Vernadsky! He saw it on the wings of time. He, like Victor Hugo, saw only one WORLD-EMPIRE. Let us read a little Scripture here. Daniel, speaking of the future of Israel, said:—"And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that

which shall not be destroyed." He is not talking of Christ. The "he" and "his" refer to the nation known as God's chosen people. That nation is spoken of as God's son, and as His firstborn son. This son, or Israel, is Daniel's fifth kingdom, which was to destroy the other four kingdoms and to FILL THE WHOLE EARTH. When any kingdom fills the WHOLE EARTH there is no room for any other kingdom. This is the coming future. All kingdoms must serve Israel-Britain.

"God hath brought him out of Egypt. He hath as it were the strength of a unicorn. He shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows. . . . No weapon that is formed against thee shall prosper." Shade of Vernadsky! Hear these words.



CHAPTER XI.

CARNEGIE gave an address at Bromley in 1906. He said :—“England is just as democratic, or republican, as they are in America. They are determined that the will of the people shall rule, and that is what is carrying on the race. It is the same in Scotland, the same in Canada, the same here and in all parts of the British Empire ; . . . and this is the race that one of these days will be all-powerful on this earth. . . . America has no friends to-day in the world except France and the Motherland. . . . Canada sent 42,000 troops to defend the American nation during our Civil War, and I say to you, do you suppose that an American would allow a foreigner to invade Canada? And do you suppose that America would be held down if a foreign foe desecrated the land of Shakespeare? I am a peace man, but I would be over here at the head of a brigade, and you could not take all the troops that America would offer you.” These are wonderful words from the proud American Carnegie.

Mr. Jenkins, twenty years a resident at Nagpore, said in his evidence before Parliament, March 27th, 1832 :—“The rise and progress of our power in India have been rapid and marvellous. Unlike other empires, ours has been, in a great degree, forced upon us ; built up at almost every step against our own deliberate resolution to avoid it ; in the face, I may say, of every opposition which could be given to it by the legislature, His Majesty’s Government, and by the Court of Directors. Every successive Governor-General sent from this country—including Lord Cornwallis, who went to India under the Act containing the well-known denunciation against conquest and extension of dominion—Lord Wellesley, Lord Minto, Lord Hastings, and Lord Amherst, have seen reason to enter into wars and negotiations, defensive in their objects, BUT GENERALLY TERMINATING IN THAT VERY EXTENSION OF TERRITORY AND DOMINANCE WHICH WAS DREADED.” Thus it is and must be in the future. Britain does not desire to extend her territory ; but she has no choice.

in the matter. Abraham is heir of the world, and must get it all in possession, and then rule it for ever.

The *Neue Freie Presse* of Vienna, September 2, 1885, says:—“The *role* which for centuries past has been increasingly imposed upon England involves many tasks requiring intellectual, physical, and economic powers, such as, up to the present time, no other nation has been called upon to display. The Empire, ruled by the Queen of England and Empress of India, far surpasses in extent the ancient Empire of Rome; but, in spite of its extent and in spite of Ireland being an open wound, the only real danger to England comes from Russia, and to prevent this a magnificent system of fortresses is being erected on the Indian frontier. What, however, will prove far more important, if corroborated, is the news of an alliance between Great Britain and China.” The *Presse* would have been nearer the truth if it had put in Japan for China.

The Frenchman, Paul Bert, says:—“From Port Said England alone reigns supreme in her language and her commerce. Everywhere I saw her flag waving—at Aden, Colombo, Singapore, and even in the Suez Canal, which was created by French genius and with the money of Frenchmen.” In spite of themselves, they must bear evidence of the steady progress of Britain towards the rule of the world.

Doctor Jacob Grimm, the great German linguist, says of the English language:—“Its highly spiritual genius and wonderful development and condition have been the result of a surprisingly intimate union of the two noblest of modern Europe, the Teutonic and the Romance.

“It is well known in what relation these two stand to one another in the English tongue—the former supplying in far larger proportion the material groundwork, the latter the spiritual conceptions.

“In truth, the English language, which by mere accident has produced and up-borne the greatest and most prominent poet of modern times, as distinguished from ancient classical poetry (I can only mean Shakespeare), may with all right, and, like the English people, appears destined hereafter to prevail with a sway, more extensive even than its present, *over all portions of the globe.*

“For in wealth, good sense, and closeness of structure no

other of the languages at the present day spoken deserves to be compared with it. Not even our German, which is torn, even as we are torn, and must first rid itself of many defects before it can enter boldly into the lists as a competitor with the English." Doctor Grimm has been called "The Great German Philologist and Historiographer."

Dr. Schroer, a noted German educator, says :—"There is already a universal language, and that is English. It is easily learned, and has an assured position as the future means of international intercourse."

These two Germans see the English the dominating language of the future.

The learned Craike says :—"The greatest communities of the future, whether they are seated beyond the Atlantic or the Pacific, promise to be communities of English blood and English speech."

The real reason of this cumulating prophetic insight into Britain's future superiority is based on England being Israel.

Mrs. Annie Besant says :—"We make assertions and advance claims in our Prayer-book that have nothing whatever to do with our race unless those people are correct who assert that the English nation is descended from the lost Ten Tribes of Israel." Mrs. Besant has more logic than ninety-five per cent. of our clericals and other public teachers.

The London *Times* of 1876 says :—"The gretest and noblest Empire that Providence has permitted to exist on the face of the habitable globe—the British Empire—is still growing, still developing, still moving and working towards an unborn form and majesty."

The *Standard* declares :—"There is but one Empire in the world, and that is our own." Listen to the Word of God :—"The Lord Thy God will set thee on high above all nations of the earth." And our ignorant religious teachers prate over these words, and idiotically give them either an individual meaning or make them purely spiritual, and applicable to Christ or Christianity. In this course they become laughing-stocks of thinkers and careful readers. The above words refer to a NATION, and to ONLY ONE NATION. That nation is Israel. And Britain is ISRAEL at this hour, May, 1915. "The Lord shall cause thine enemies that rise up against thee [Israel-

Britain] to be smitten before thy face, and they shall flee before thee."

Prof. Seely says :—"England has not become what she is in virtue of her own power or calculating sagacity. We seem to have conquered and peopled half the world in a fit of absence of mind."

Hear from the Lord, through His Prophet Moses :—"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." "For the Lord's portion is His people : Jacob is the lot of His inheritance."

Let us never forget God's three covenants — with Noah ; with Abraham, as heir of the world ; with David as to a perpetual throne over the children of Israel. He has been making good as time passes. "I, the Lord, have called thee [Isarel, therefore Britain] in righteousness, and will hold thy hand."

Just here to show something of Britain's power according to the promises made to Israel alone, especially to Joseph in Egypt, where the blessings of the DEEP were given to him, we may give the following :—

BRITISH SHIPBUILDING FOR 1914.

According to Lloyds, there were 1,542,353 tons of shipping built in 1914. Of this amount 85·5 per cent. was built in Great Britain. This is a good showing when we consider the fact that Britain was engaged in the most terrific war in human history during the last six months.

During the year 1914 the United States purchased from Britain 176,258 tons ; Greece, 82,507 tons ; Russia, 58,572 tons ; Italy, 42,806 tons ; Norway, 37,015 tons ; and Holland, 31,715 tons. This is a pretty good showing for an Empire at war on a scale so gigantic.

In the meantime, since the war began, Britannia Major has financed Russia to the extent of hundreds of millions, Belgium several scores of millions, France, Italy, Servia, Montenegro, Rumania, Canada, Australia, New Zealand, China, and other countries to the extent of hundreds of millions. And now in May, 1915, as Italy has entered upon war against the murdering Huns, England has undertaken to aid her finan-

cially. During the past ten months she has found the means of clearing the oceans of all enemy ships, mercantile and naval, so that outside of the very limited sphere of the German submarines the entire waters of the HIGH SEAS are swept clean of the vandals and pirates.

How is it that this little group of islands in the cold Atlantic can do such wonders, and continue in her commercial business pretty much as if no war were under way? And she has seven other wars going forward at the present moment. She succeeds because she is God's battle-axe.

PROMISES, PROPHECIES AND COVENANTS CONCERNING BRITAIN.

God has always had one, *and only one*, plan down through the ages. We shall try and show this plan, and give many Scriptures to prove our conclusion.

The plan of the Almighty concerning Israel was to build up a mighty and an enduring nation which would perform two main functions. These two functions are material and spiritual. One was represented in God's kingdom, or the kingdom of God; and the other in the kingdom of heaven, or Christ's kingdom. And the spiritual had to grow up in the material kingdom, and in no other kingdom on earth, only so far as that other should eventually relate itself to the kingdom of God, or Israel.

Israel was to grow and dominate the earth, making good the statement that Abraham was the heir of the world. But Israel was to be the saviour of the human race, in a material and in a spiritual sense. In Israel "all the families of the earth" were to be blessed, or God did not mean what He said.

The following are some of the numerous blessings promised to Israel, both before and after the exile. In fact, the more important blessings were promised after the year B.C. 721, when Assyria carried the Israelites into captivity. When I say Israel I do not mean Judah, the other House. Israel means Israel and not Judah. This simple fact our pulpit clerics do not understand. If so, they do not let it be known, for they never preach it in an intelligent manner. Now we proceed with the quotations, and refuse to

spiritualise the material promises, the very thing that the clerics generally do in their pulpits. Thank God, we have some splendid exceptions, and they are rapidly increasing of late.

I shall give the quotations and make short pointed remarks on them in passing. If the reader have doubt, let him go to the Bible text.

Deut. xxxii. 8, 9: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people ACCORDING TO THE NUMBER OF THE CHILDREN OF ISRAEL. For the LORD'S PORTION IS HIS PEOPLE; JACOB IS THE LOT OF HIS INHERITANCE."

This shows clearly that long before the days of Abraham, Isaac, and Jacob, the Almighty had laid out His plan concerning these very men and their descendants. In the days of Adam, and thus long before the flood—two thousand years before the building of Noah's Ark—the Most High had in His mind His future chosen people. All His national arrangements were made to suit the greatness and might and glorious work of Israel, "Beloved of the Lord." This means that no nation in the future could have any existence excepting in special relationship to and dependence upon Israel.

About 2247 B.C. Abraham was called from Ur of the Chaldees into the land of Canaan for a special purpose. Abraham obeyed the call, and God said: "I will make of thee a great nation, and I will bless thee, and make thy name GREAT: and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."

No sin in the future could or would break this covenant and promise, for God did this thing because the act of obedience had already been performed.

This, then, is one of many UNCONDITIONAL BLESSINGS PROMISED. A nation—a great nation—his name great—"all families of the earth to be blessed" in Abraham. Think of the profound and far-reaching effects of Abraham's obedience and faith in God; and also of the plan of the Most High from the days of the "sons of Adam."

The Lord, later on, said to Abraham:—"Lift up now

*50 years
before
the Chaldees
of Abraham
2000 a
Chaldees*

thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all which thou seest, to thee will I give it, and to thy seed for ever." "Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee." The gift was a complete act of MAKING a TITLE to Abraham and to his "seed" forever. God never did, and never can, alter that act of His, voluntarily performed. The title deed holds good to-day. But our pulpit interpreters teach that God lies, that He has failed to keep His word. No wonder the majority of observers and thinkers refuse to accept these clerics as religious guides. In fact, they are despised to a large extent.

Gen. xv. 7: "I am the Lord that brought thee out of Ur of the Chaldees to GIVE THEE THIS LAND, to INHERIT IT." Just look at this. God brought His servant to Canaan to give him that land TO INHERIT IT.

What follows in this connection is important. God tells Abraham that his seed shall go to Egypt, and be there in service 400 years, but afterwards his children would come out of bondage, and be a mighty people; hence the gift of Canaan forever to Abraham and his seed would come into force after the period of the 400 years' bondage.

Let us look at the scope of this gift. "In the same day the Lord made a COVENANT with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the Euphrates." The river of Egypt is the Nile, as any careful student of Scripture will know. Hence in that deed of gift, God gave to the seed of Abraham all the land from the Nile to the Euphrates. This includes the Sudan, Egypt, Arabia, Canaan, Palestine, ancient Hititia, the Eastern desert, all Mesopotamia, the head-waters of the Nile, even to the equator, and old Babylonia and Armenia.

In this connection it is well, since it is sound collateral proof, to show that Ishmael was to live "in the presence of his brethren." Ishmael is Arabia; and Arabia is a part of the very land given to Abraham and his seed forever. Israel owns all the land around Arabia, and hence Ishmael is in the very presence of those who rightfully hold the land of promise.

Gen. xvii. 7, 8: "And I will establish My covenant

between Me and thee, and thy seed after thee, in their generations, FOR AN EVERLASTING COVENANT, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for AN EVERLASTING POSSESSION." Hence that land belongs to Israel at this hour, or the Book is untrue, or God is a LIAR.

In the 19th verse, God reiterates His promise:—"Thou shalt call his name Isaac: and I will establish My covenant with him for AN EVERLASTING COVENANT, and with his seed after him. . . . But My covenant will I establish with Isaac." One of the most wonderful of the many promises concerning the future is held in the following words, spoken in relation to Isaac: "For in Isaac shall thy seed be called." "Called" here means named. This promise is fulfilled in the word or term Sax-sons, which in full is Tsack-sons, or Saxons. This means the sons of Isaac. Thus God has kept His promise, as He has kept every oath and promise.

Here is another wonderful promise made to Abraham:—"By Myself have I sworn, saith the Lord: for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore. And thy seed shall POSSESS THE GATE OF HIS ENEMIES: and in thy seed shall all the nations of the earth be blessed." Here we see that the Almighty, with a great loving heart, sees Abraham doing what He Himself is to do in later ages, viz., to give His only begotten Son as a sacrifice. Abraham gives the son of His love, and God is yet to do a similar act in giving Christ. How wonderful! What a warm and loving sympathy is here begotten in the heart of the eternal Father for His friend Abraham. Another striking parallel is noteworthy. Isaac was Abraham's only son by his wife, and that son WAS DIVINELY GIVEN him. Later on, Jesus was God's only Son, and DIVINELY BEGOTTEN.

No wonder that God looked around to see how great a gift He could bestow on Abraham. And He gave him two things—first, great possessions, including the "gate of his enemies," and, second, great spiritual blessings and responsibilities.

“All the nations of the earth” were to be blessed in his seed. Thus while Israel must be at the head of the nations of the earth, he must also carry spiritual and material blessings to all nations. Only one nation in the history of the world has been doing this as fully as is Great Britain to-day and for past centuries.

“Be thou the mother of thousands of millions, and let thy seed possess the gate of those who hate them.” The “gate” was to come to Israel, and it has so happened. Look out on the world and see a miracle among the nations. One and only one can be found that holds the gates of the enemies. Britain is that GATE-HOLDER. And Britons are Saxons, the sons of Isaac, according to divine promise.

Further, Britons are the Brit-ish, and the word “Brit-ish” is a compound of two Hebrew words—Brit, a covenant, and Ish, a man, the covenant MAN. Abraham in due time died and left this earth, but God did not forget His covenant with His friend. He says to Isaac, when in the land of Abimelech, at Gerar: “For unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swear unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.” Here we find God working at His great undertaking. He forgets not His “everlasting covenant.” This promise to Isaac was unconditional, as the similar promise had been made unconditionally to his father Abraham. The Lord adds: “Because that Abraham OBEYED My voice, and kept My charge, My commandments, My statutes, and My laws.” This was the basis of the everlasting covenant. Abraham did his work. God in turn must do His, and He is doing it ever since.

No transgressions of His laws in the future by Israel could possibly break God’s “everlasting covenant” and free Him from the bond of His word. Hence His word has been kept and is being kept to-day to the letter. Hence Israel is to-day the real owner of all his promised possessions, no matter who may, for the time being, be in actual occupation.

Now we shall look at the blessing given by Isaac to Jacob.

Gen. xxvii. 29: “Let people serve thee and nations bow down to thee: be lord over thy brethren, and let thy mother’s

sons bow down to thee. Cursed be every one that curseth thee : and blessed be he that blesseth thee." In passing, it may be proper to make comment on the words "cursed be every one that curseth thee." Bear in mind that the Almighty is responsible for these words. They were intended for all time, and at no time more so than in the days of Henry VIII. The man, men and organisation that cursed Britain in the time of Henry VIII. are under the Biblical curse to this day. He who curses Israel curses Britain. The Germans now, May 27th, 1915, are cursing Britain and teaching their children to curse the sons of Isaac and Abraham. And God is cursing the German Huns, the cultured murderers.

Gen. xxviii. 13 : "I am the Lord God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth ; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south ; and in thy seed shall all the families of the earth be blessed." Here the Lord is talking to Jacob at Bethel, on his way to Laban, his uncle, in Syria. It is important to notice that the blessings of land possessions promised to Abraham are specifically located first to Isaac and then to Jacob.

By this method Ishmael and the other brothers of Isaac are eliminated from the blessings of the "everlasting covenant" ; and then later on, in like manner, these blessings are restricted to Jacob, and Esau is eliminated.

This is true concerning the spiritual blessings promised to the three patriarchs and their seed, as well as through them to the whole world.

The nations of the earth, even the families of the earth, were and are to be blessed through Abraham, Isaac, Jacob, and his twelve sons, especially through Ephraim and Judah.

"These people [Israel] have I formed for Myself, and I will not give My glory to another." No other ever did or can have Israel's "glory."

He says of Israel, the whole nation, "Israel is My son and Ephraim [Joseph] is My firstborn." Never forget that Joseph is Britain.

No nation or people on the earth at any time, outside of Israel, have been given the message of salvation to mankind. This is absolutely and irrevocably true. Reader, do

you get my meaning? (To Israel, and to Israel alone, is the gospel of salvation given to be carried to the whole world. And this is the reason, the alone reason, why Britain and her blood-kindred are the true gospel-carriers to-day. All others are impostors. Rome is not and never was commissioned to carry the gospel to a living soul. The reason is this, Rome is and always was PAGAN. God does not send pagans to preach His gospel of the kingdom. I assert that God Almighty was not and is not fooling when He affirms that the families and nations of this earth are to be blessed through Israel and Israel alone.

Gen. xxxii. 28: "For as a prince hast thou power with God, and with men, and hast prevailed." Jacob went through an awful experience by the little ford of Jabbok. But he was a changed man in the morning, and he was no longer Jacob the supplanter, but Israel, a "prince of God." When he was converted he received a new name. And every man on earth must be converted or born again before he can enter the kingdom of heaven.

In addition, this man Israel had power given him "to prevail over men." From then until now Israel has been prevailing. But often, like the man of old, Israel the nation and his successor, Britain, has had to wrestle and pray and struggle to prevail over men and nations. As it was with Israel the man, so it is and will be to the end with Israel the nation.

Gen. xxxv. 10: "Thy name shall not be called any more Jacob, but Israel. Israel shall be thy name: and He called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave to Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Let us interject a thought just here. The "seed of Isaac" did not receive this land so as to possess and occupy it until about four hundred and fifty years after the promises. But it was their land all the while, even if occupied by others. So in a larger sense is it at present. When the children of Israel were in exile God reiterated the promise of the possession of all the promised land. Both Israel and Judah were promised this very land, and as yet they have not

occupied it according to the prophetic utterances. But God has His eyes on His promises and on His people. "He that watches over Israel neither slumbers nor sleeps."

The first hiatus of possession was 450 years. The second is longer. The first was passed over; the second is passing. Even now Britain has full possession of Egypt, most of Arabia, nearly all ancient Mesopotamia, and is the present holder of the Sudan and the head-waters of the Nile. Already she is moving steadily towards Jerusalem. Her ships and men are battering down the forts and Turks at the Dardanelles and at Smyrna, and at the Gulf of Akabah, and at Bozrah, and on and on to the finale, which means the whole of the promised land of Canaan.

Gen. xxxvii. 26: "And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?" The sequel shows that Judah saved Joseph from death. And for a long period of time in these "latter days," Joseph, through Ephraim and Manasseh, has been saving Judah. Moses, before he died, foresaw the need of Judah coming to Israel for safety, and he prayed thus: "Hear, Lord, the voice of Judah, and BRING HIM TO HIS PEOPLE." This is a wonderful prayer, for Judah was with the rest of Israel at the moment of the prayer. He was not then absent. But Moses saw down through the ages when Judah would be separated from Israel, as happened at the death of King Solomon.

Gen. xli. 41: "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt." No wonder Joseph was set over Egypt as absolute ruler. He was Israel's FIRSTBORN SON, and HELD the BIRTHRIGHT BLESSING. He was to be the official head and manager of the mighty national blessings given to Israel during all the long future for thousands of years; therefore it was fitting and right that he should be the material and national manager of Egypt. He received a splendid training for the future greatness of Empire; just as his father (Israel) succeeded in a masterly way in Syria, so Joseph, his firstborn, succeeded most admirably in Egypt.

Gen. xlv. 5: "For God did send me [Joseph] before you to preserve life." Joseph quite well understood that the Almighty had him in hand for blessing to many, even to

those who would have killed him, and who did actually sell him into slavery.

In turn they went into slavery, and Joseph became their ruler, as well as their saviour. They were cursed by slavery, but in turn were blessed by Joseph, before whom they confessed their guilt and asked for pardon. Those who have cursed Britain will be cursed until they confess and pray for forgiveness. This applies to the cursing Germans to-day. If they turn not, they must die in their sin and go where the swearers go at last.

Gen. xlv. 7: "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."

As surely as a famine visited Canaan, and made it impossible for Jacob and his family to find food, so surely God HAD TO FIND THEM A FOOD SUPPLY; and we see the method He adopted. He had promised by an oath to Abraham, Isaac and Jacob that He would raise up a nation and a family of nations from their loins, and further, that the whole earth should be blessed through them. He had to keep His word; hence He had to feed them in time of famine. They were to become as the stars of heaven and as the sands of the seashore for number; hence He had to save them alive, so as to have a posterity. No wonder, then, that Joseph said, "God sent me before you to preserve you a posterity in the earth." Let all men know, and especially the agnostic critics, that God could not have let all the family of Jacob die but Joseph, and from Joseph raise up a people such as He had promised to raise up in the future. I say this because each one of the twelve sons had been definitely pointed out his place in the future plans of the Almighty; hence He could not keep His word through Joseph alone. On this account He sent Joseph down to Egypt to preserve A POSTERITY FOR EACH ONE OF THE TWELVE SONS OF JACOB. This must not be overlooked.

Gen. xlviii. 14: "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands knowingly." This was and is the FIRST CROSS, and is the only true cross. The thing which the Roman Catholics worship is the cross of heathen Rome and heathen Babylon.

It is the symbol of murder. The true cross stands for Christ and blessing. It was intended for a blessing then, and is yet a blessing. The pagan Roman cross was a curse, and is so yet.

“The Angel which redeemed me from all evil bless the lads : and LET MY NAME BE NAMED ON THEM, and the NAME OF MY FATHER ABRAHAM AND ISAAC : and let them grow into a multitude in the midst of the earth.”

Before Jacob went down to Egypt he had doubts as to the wisdom of his going. He was considering all phases of the proposition when God came to his help.

Gen. xlv. 3 : “Fear not to go down into Egypt : for I will there make of thee a great nation.” The Lord kept His word in mind, and once again informed Israel that he was to be GREAT.



CHAPTER XII.

No wonder the whole world for long years have called Britain "Great." This is her special name on earth among the sons of earth-born men.

In the above quotation (Gen. xlvi. 16), "Let my name be named on them," we have a very remarkable forecast of future fact. Let my reader look through the recorded history of Israel, and he will find that a frequent official name of the House of Israel was Ephraim, and a few times Manasseh. The word in Egypt was made good and Jacob's prayer was answered.

But Jacob went further in his prayer for Joseph's sons. He said, "Let the name of my father Isaac be named on them." As I have already pointed out, one of the most common of the names in use to-day for these Israelitish people is SAXONS, which means the sons of Isaac; hence we find two forecasts made good. For we read that in Isaac the seed of Abraham was to be named; hence the nomen SAXONS, or Sac's-sons. Sack means Isaac.

And as the House of Israel was represented officially by Ephraim (Israel was the true name of Jacob), the name Jacob was named on these two young men, especially on the one who was the owner of the national and birthright blessing. Ephraim's seed was to become a multitude of nations.

Gen. xlvi. 10: "But truly his younger brother shall be greater than he, and *his* seed shall become a multitude of nations."

If Britain has not become a multitude of nations, she is on a fair way to make good. She is now a confederation of nations such as the world has never known, and she is *in crescendo* in this respect, and promises to swallow, "to eat up the nations" of the world, as the Scriptures long since foretold.

This is the time and place to make clear to the reader the definite outline of God's dealings, and His plan concerning the tribe and House of Joseph.

Gen. xlix. 22—26 : “ Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall :

“ The archers have sorely grieved him, and shot at him, and hated him :

“ But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob : thence is the shepherding of the **STONE OF ISRAEL**.

“ Even by the God of thy father, who shall help thee ; and by the Almighty, who shall bless thee with the blessings of heaven above, blessings of the *deep that lieth under*, blessings of the breast, and of the womb.

“ The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills : they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren.”

Now, reader, please turn to this chapter of Genesis and study the outline of the future of the twelve sons of Jacob. You will see that Joseph was blessed no less than six times. He was made the subject, or object, of about nine promises, all far-reaching. And on looking at the other eleven sons, there is not one word said to them of blessings. The burden of the material riches of this world for all future time *was given to Joseph*. This is a most remarkable thing—an event we must observe ; for on, in, and through this we find out where Israel is, and why she is to-day. Here is the key by which we unlock the history and the prophecy concerning the Israelites and their book.

Israel's stone was given to Joseph. He was given the shepherding of this wonderful emblem of God's presence, power, and permanent protection. This stone was the only **OFFICIAL GOD'S HOUSE ON EARTH**. Joseph's “ pillar is God's house.” The nation that is in possession of God's house is **GOD'S CHOSEN PEOPLE**. Britain holds that stone to-day Ergo ??

In due time, Moses appears on the scene. He is sent to the King of Egypt with the command, “ Let My people go.”

Exod. iii. 18 : “ The Lord God of the Hebrews hath met with us : and now let us go.” Here the secret is out. He is the “ God of the Hebrews.” His friend, Abraham, was very commonly called the “ Hebrew.” His seed were pre-

eminently "the Hebrews," and God was pre-eminently their God.

Exod. iv. 22: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn. Let My son go. If not, I will slay thy son." He is My firstborn. If you will not let him go I will slay your firstborn. Clear and straight! and logical! The contract is before Pharaoh. He must sign up, or his firstborn will go down and out.

I will show that God had not forgotten His promises, made 450 years before He met Moses by the burning bush. Our pulpits tell us that He did forget, or if not, He failed to keep His word of the "everlasting covenant." And they preach this lie before millions to-day. Fully eighty per cent. of our preachers so teach at present.

Exod. vi. 2: "And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name Jehovah was I not known unto them. And I have established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I HAVE REMEMBERED MY COVENANT. . . . And I will take you to Me for a people, and I will be to you a God: and ye shall know that I am the Lord your God. And I will bring you into the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am the Lord."

So here we find God had not forgotten His covenant and His promises at the end of 450 years. As we proceed we will find that His memory is as good these days as when He was talking to Moses and Israel. No; He is not asleep. He does not forget, or slumber. Later on, when Israel had escaped from Egypt, and was in the wilderness, God gave them the Ten Commandments. One of these is found in verse 8 of Exod. xx.: "Remember the Sabbath day to keep it holy." And whether the nations of earth like it or not, this I have to say—the only people on earth to-day who have, and keep, nationally, the Sabbath-day, are the Anglo-Saxons. They have never forgotten, down through the modern centuries, to keep holy the Sabbath. And further

still, those who openly defy and break the Sabbath law in the Anglo-Saxon lands are chiefly Continentals who come to Israel's realm with their semi-pagan customs and practices.

Moses went up to the Mount to receive the Levitical Law as well as the Ten Commandments. These laws were the guide and rule of individual and national life so long as Israel and Judah were independent kingdoms. This is true, even though they broke, nationally and individually, these laws at that period when their moral and spiritual life was low. But at the worst they acknowledged the God of Israel, and His law to be just and right.

Since Israel became Christian in Britain, during the first century of this dispensation, they have in the main kept the Sabbath, and are so doing now as no other nation ever did or does. And pre-eminently the Levitical Law is acknowledged to be the basis and standard of all British law to-day. The Levites had for their tabernacle, and, later, temple service, ONE TENTH given to them from the other tribes. This very remarkable arrangement still shows itself in the National or Anglican Church. The tenth obtains very generally until this day. The very principle of our National Church is that of the ancient days, when our fathers in Israel had the Levitical and prophetic laws and customs. This is also one of the striking marks of our identity, and aids in proving that Britain is Israel.

Let me show in a few words the real value and work of the Levites.

Numb. i. 53 : "But the Levites shall pitch around about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel : and the Levites shall keep the charge of the tabernacle."

I wonder if the clergy of the Anglican Church are acting and living so "that there be no wrath upon the congregation of the children of Israel." Let them answer.

Numb. ii. 2 : "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house." This plan has belonged to our covenant people, or the British, from then till now. They had their tribal standards and ensigns for their guidance then as we have now for our regiments.

In addition to the tribal ensigns, there were the group

standards. Three tribes in one group marched ahead through the wilderness. Three marched on the right, three on the left, and three in the rear. Here is the true foundation of the BRITISH SQUARE—A DIVINE COMMAND AND ARRANGEMENT. This SQUARE has been in use for thousands of years by our people. Moreover, this is the plan of the vanguard, the right and left wings, and the rearguard for safety.

Numb. xiv. 6, 7: "And Joshua the son of Nun, and Caleb the son of Jephunneh . . . spake unto all the company of the children of Israel, saying, The land which we passed through to search it is an exceedingly good land. If the Lord delight in us, then He will bring us into this land, and give it us. . . . Their defence is departed from them, and the Lord is with us. Fear them not."

This quotation refers to the time when the twelve spies were sent to spy out the Land of Promise. Ten of these spies were cowards, and proved unworthy. Two were brave, and proved true. Ten rated themselves as "grasshoppers," and two rated themselves as MEN. The result was that our forefathers were turned back to the wilderness for forty years. All the cowardly traitors died in that wilderness. Joshua and Caleb lived. Let us see who these two men were.

Joshua belonged to the tribe of Ephraim, and Caleb to Judah. After Moses died, Joshua became the actual leader in his place. Thus from the very beginning of their advance into the Holy Land, even before they set foot upon the soil, the children of Israel WERE LED AND COMMANDED BY EPHRAIM, THE FIRSTBORN SON OF JOSEPH, WHO HAD RECEIVED THE BIRTHRIGHT BLESSING OVER THE OTHER ELEVEN TRIBES. The House of Joseph, in Ephraim, comes to the leadership at once. Now he who was the other faithful spy was Caleb, of the tribe of Judah. So we see the men of fidelity came from the two tribes which had given to them, over 400 years before, the chief blessings.

Numb. xxiii. 7: "Come, curse me Jacob, and come, defy Israel."

Balak, king of Moab, tried to get Balaam to curse Jacob and defy Israel. But Balaam had a message from God. The curse fell back upon the head and people of Balak and

the Moabites. It is valuable to make a note of the fact that here, before Israel entered into possession of Palestine, there was a division indicated between Jacob and Israel. This was intended by the Almighty, as we shall see later on; and it was very natural, too. The orders were: "Curse Jacob; defy Israel." This division is clearly marked all the way down through the Scriptures. It so happens that at times the word Israel means the Ephraim Hegemony; and at other times it means the whole TEN TRIBES. Seldom ever does it mean the Twelve Tribes. In addition, it has several other meanings, but in nearly every case it is very easy to understand its exact significance.

Numb. xxiii. 9: "From the top of the rocks I see him, and from the hills I behold him: lo, the people *shall dwell alone*, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel?" Here again we find "Israel" and "Jacob."

Verse 21: "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in ISRAEL. [The plain antithesis is between Jacob and Israel.] The Lord is with him [all Israel], and the shout of a king is among them." True from then until this hour!

Verse 22: "He hath as it were the strength of an unicorn." Britain has that UNICORN and its strength even now.

Verse 23: "Surely there is no enchantment against Jacob, *neither is there any divination against Israel.*" No wonder that Rome finds, as she always did find, that it is hard work to get the British down to idols, fake enchantments, and hocus pocus divinations.

Verse 24: "Behold, the people shall rise up as a GREAT LION, and lift up himself as a YOUNG LION." Here we have the vision of the lion of the tribe of Judah and the young lions thereof.

Numb. xxiv. 8: "God brought him forth out of Egypt; he hath as it were the strength of an UNICORN: he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows." And this is just what Israel did in early days, and what Britain is doing for centuries. And Britain is doing this very thing to-day, May 29th, 1915 A.D., with her enemy Germany—the world's

greatest enemy. Yes, yes, Britain is eating the heart out of this German Hun, this inhuman national vampire.

Balaam breaks out enthusiastically with his vision; he says: "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!"

See verse 7: "He shall pour the water out of his buckets, and his seed shall be in many waters. . . . And his kingdom shall be exalted." Here we find a prophetic utterance of the future of Israel as a MARITIME POWER. Not only is he to be a nation, and have an exalted kingdom, but "his seed shall be in many waters."

This sends us back to the blessing of the aged Israel, when he foretold the "blessings of the deep" as coming to the tribe of Joseph, and therefore to Ephraim, and therefore to the House of Israel, which was officially represented by Ephraim.

Numb. xxiv. 17: "There shall come a Star out of Jacob, and a SCEPTRE shall rise out of Israel." The Sceptre belongs to Israel, and the Star to Jacob, which is Judah. Later on we shall look at this more closely.

I have referred to the firstborn son several times, because of the importance attaching to the act of Jacob in transferring to his son Joseph the blessing and inheritance of the firstborn.

Who does not know how in Britain the overlordship in any given estate, particularly the realty, was passed on from father to elder son? This is quite an Israelitish trait of character and custom. The people who are called in the name of Israel and after their father Abraham are also marked by the custom of the firstborn transfer of property.

The Englishman's son is his HEIR. And here, since I have referred to the name of Abraham, I may say that he was not only the "father of the faithful," but he was "the friend of God," and he was pre-eminently "the covenant man," or the "man of the covenant."

Now, Israel in the latter days, through the House of Joseph, was to be called in the name of Abraham. Hence they were and are called "Brit-Ish"—two Hebrew words meaning "covenant man."

Let any man read the constant references to Abraham by

the Almighty and see how He refers to Abraham as the man for whom He made the "everlasting covenant."

Deut. i. 38 : "But Joshua, the son of Nun, who standeth before thee, he shall go in thither : encourage him. For he shall cause Israel to inherit it [the Holy Land]." This is quoted to show that Joshua, representing Ephraim, is the man appointed by the Almighty to OFFICIALLY HEAD the entire HOUSE OF ISRAEL. Ephraim stands for Israel, and in this important way the name of Israel is named on him. Thus the prayer and prediction in Egypt are fulfilled largely.

Deut. xi. 23 : "Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves." This has come to pass in Britain in a marvellous way.

Deut. xi. 24 : "Every place whereon the soles of your feet shall tread shall be yours : from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be. There shall no man be able to stand before you."

This is a definite promise, and will all be made good in the end ; in fact, now, May, 1915, it is mostly come to pass. There is no use in saying that the deed-gift of the Euphrates was to depend upon the obedience of the Israelites to God's command. True, this phase of the matter is not to be passed over lightly. While for the particular Israelites to whom He talked in the time of Moses and Joshua, the gift was made to depend upon their particular obedience or not, these very lands had to come to Israel.

This I assert because God had, by an unconditional promise, and by an everlasting covenant, given it to the seed of Abraham, Isaac and Jacob.

Never forget this, dear reader, for if you do the plain interpretation of the Scriptures is lost to you. Your Bible is no good if this be not true.

Deut. xxvii. 9 : "Take heed, and hearken, O Israel ; this day thou art become the people of the Lord thy God." Yes, yes, they were then, and are now, "the people of the Lord, a chosen people, a royal nation."

God has never ceased to work out His mighty undertaking, viz., to raise up His people through whom He might send

His salvation to all men, to all nations, as He had promised Abraham, His covenant friend.

Deut. xxviii. 9: "The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee." I make a similar comment here. These particular people might sin and prevent the Lord fulfilling His purposes of blessing in their individual cases, but He would in the end see that these very blessings come to Israel. He was under bond to make good His word, and sooner or later He would do so; for He had given His word, without any "ifs" or "buts," to Abraham, and He repeated these promises to Isaac and Jacob. I must reiterate this fact, for I have been told all my life from the pulpit and the Sunday School that Israel sinned and therefore Israel was cast off for ever. This is a most astounding falsehood. It is a plain lie.

Deut. xxviii. 12: "The Lord shall open unto thee His good treasure, the heaven to give the rain unto the land in His season, and to bless all the work of thine hand: and THOU SHALT LEND UNTO MANY NATIONS, AND THOU SHALT NOT BORROW. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath."

This, too, is a blessing unconditionally promised by the Almighty to Abraham and his seed by an everlasting covenant. Hence sin or no sin on the part of Israel at any given time could not hinder God from keeping His promise to Israel in the end.

These promises are fulfilled in Britain. They were not fulfilled in Israel in the land of Palestine. Do not forget this. These promises had to be kept, or the Book had to fall, and the name and word of God go into disrepute.

We know that Israel went into exile into the land of Assyria, and up to that time the word of God concerning their future greatness had not been made good. Hence, then, He had to make good these promises after they left their own land.

Moreover, most of the promises of future greatness, glory and extended dominions were made after they had gone into exile. Hence those men who say God kept His word and gave the Israelites in their own land all He said He would give them are plainly in error.

It was impossible to make good promises before the year B.C. 721 which were made after that year.

However, we do find a large proportion of these promises made good to Britain. Hence Britain is Israel. Surely God moves in a way mysterious.



CHAPTER XIII.

IT is interesting to give attention to the arrangement made by Moses on Mount Ebal and Mount Gerizim to BLESS AND CURSE.

Of the six tribes placed on Gerizim to bless were to be found the three tribes of Judah, Joseph and Benjamin. There was a fitness in this selection, for down through the ages these three were chosen to be light-carriers to the nations. Jesus was given to the world through Judah. Benjamin was given to Judah from the death of King Solomon to the destruction of Jerusalem, A.D. 70, to be a LIGHT unto the House of David. In fact, the disciples were chosen chiefly from Benjamites of Galilee.

And Ephraim was given for all time to the nations of the earth to be a material and spiritual saviour of mankind, as can be seen in the glorious gospel and missionary work of Britain for centuries. Moreover, God said of Israel, and therefore of Britain, "I shall not give My glory to another." The glory of the material and spiritual leadership of all mankind belonged to Joseph, and the Lord would not give it to another, though the preachers say He has done so.

It was clearly set forth that Israel would sin. This was foretold while Moses was still with them. However, rich promises of mercy were coupled with the announcement of future transgression.

Deut. xxx. 3: "And it shall come to pass, when thou shalt return unto the Lord thy God, and shalt obey His voice according to all I command thee this day, thou and thy children with all thy heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." Surely this is plain. God shows that though Israel may sin and be driven into exile, and scattered through all the nations of this earth, STILL, in the working out of His one great PLAN, He would give them a chance to return and come back

under His everlasting covenant, which He never could or would break. Now, as a matter of history, they did sin and go into exile, and received the gospel of exilic offer to return to the Lord; and as a matter of fact and history, they accepted His offer and did return to the Lord, and came back to God under that very covenant from which they had gone for a time. But they did not, because they could not, break God's everlasting covenant made with the patriarchs.

However, I have given the above quotation to show that a part of God's plan was to provide for Israel's future safety and return from sin, so as to receive the blessings of the covenant given to them and to them alone of all nations of the earth.

And I do so because we are told from thousands of pulpits to-day that Israel sinned and went into exile and were lost; and that the blessings intended for them, which they by sin had forfeited, were given to other peoples and nations. This is a monstrous lie, and comes from ignorance and a spirit of absolute disbelief in God's Word, or a lack of grasping its intent.

Moses calls upon assembled Israel just before he is to leave them and all his earthly labours, and he addresses himself to them in a most earnest manner.

Deut. xxxii. 1: "Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth." He is intent on leaving a final word, a last message to his people and to all mankind. He had laboured forty years to make a nation, and to lead them to an inheritance given to them over 500 years before. Amongst the rich words and wonderful sayings on this occasion, he says:—

Deut. xxxii. 8: "When the Most High divided unto the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is HIS PEOPLE; JACOB IS THE LOT OF HIS INHERITANCE." Wonderful words! Reader, do you believe them? If not, you read my book in vain. Do you believe them? If so, then you must believe that Israel is now a nation, and under a king from the royal line of David.

If not, you do not understand, or you disbelieve, other parts of God's Word. If so, then you are wasting your

time reading my book. I mean it with all my heart, head, and life.

No nation on earth at any period in past or future years did or can exist without a positive and definite relationship to and dependence upon the **WHOLE HOUSE OF ISRAEL**. This is so because God has only **ONE PLAN FOR THE SALVATION OF THE NATIONS** ("all nations" are the words) of this earth, and that is to save and uplift them through **HIS CHOSEN PEOPLE**. His chosen people are Israel, and no other; and Israel is Britain, and no other. Hence the nation and nations to-day that represent Israel are the alone **LIGHT-GIVERS** to the whole world.

All the marks along the way, all the finger-points, all the "ear-marks," and all reliable history and current events, as well as prophecy, point out Great Britain and her grouped company of nations as Israel of old.

Now we come to the last chapter of Deuteronomy. Moses is indicating the blessings and future outlines of the tribal characteristics of Israel.

Deut. xxxiii. 7: "Hear, O Lord, the voice of Judah, and bring him unto his people." Judah was with his people. All Israel were there in the presence of Moses, "the man of God." But he foresaw that Judah would be separated from Israel in the future, and he prayed for his return. And, lo! in these latter days, Judah is returning in large numbers to Britain and the United States. They are returning to their brethren in Anglo-Saxondom, and will continue to do so until Israel goes to their ancient land, to Judæa and Palestine. Then shall Israel and Judah be joined, as is foretold in Ezek. xxxvii. and in many other parts of the Scriptures.

Now read Deut. xxxiii. 13: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew and for the **DEEP** that coucheth beneath.

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

"And for the chief things of the ancient nations, and for the precious products of the lasting hills.

"And for the precious things of the earth and fulness thereof, and for the good will of Him that dwelt in the bush;

let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

“His glory is like the firstling of HIS BULLOCK, and his horns are like the horns of UNICORNS : with them he shall PUSH THE PEOPLE TOGETHER TO THE ENDS OF THE EARTH : and they are the ten thousands of Ephraim, and the thousands of Manasseh.”

Reader, look over this chapter, and you will discover that the blessings of wealth and power of this earth are largely given and confined to Manasseh and Ephraim. These two tribes of the House of Joseph get more than all the rest of the tribes together ; and bear in mind that the man indicating these manifold blessings belonged to another tribe. Hence there was no room for partiality on his part. But the Lord Himself was the cause of the preference shown to the tribe of Joseph. And all the blessings indicated here have come upon Britain and her people. Ergo, Britain is Joseph.

Deut. xxxiv. 1 and 2 : “The Lord shewed him all the land of Gilead unto Dan.

“And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the utmost sea.”

Here once more we see that the Lord gives honour to Judah and the House of Joseph. Moses was given a view to comfort him before he left earth and his people of Israel. He would naturally like to see the most important of this wonderful land ; hence he was shown that of Joseph and Judah, with some other tribal possessions.

Josh. ii. 18 : “Behold, when we come into the land, thou shalt bind this scarlet thread in the window which thou didst let us down by.” Yes, the “scarlet thread” has never been forgotten in Israel, and the scarlet is Britain’s official colour through the ages.

Josh. iv. 3 : “Take you out of the midst of Jordan, out of the place where the priests’ feet stood, TWELVE STONES.” Twelve is a number to be traced all along the ages, and wherever scattered Israel travelled. Few or many, it made no difference ; twelve was the standard number.

Josh. ix. 20, 21 : “This we will do to them ; we will even

let them live, lest wrath be upon us, because of the oath which we sware unto them.

“And the princes said, Let them live, but let them be hewers of wood and drawers of water unto all the congregation [NATION].”

Like Israel at that day, Britain never breaks a treaty or forgets her “oath.” This work is left to Germany.

Another point of interest is the future of the lying Gibeonites who deceived the Israelites by the account of their travels from a distant land, producing old clothes and crusts to give colour to the story. The liars! Read ver. 2: “Now ye are cursed.” I often wonder where these people are to-day. They are somewhere. Perhaps they are very closely related to Israel. If so, they are near to Britain and must be a perpetual thorn in her side. They were servants, and must be so to-day—in general at least.

In Josh. x. we read of the Lord discomfiting the Amorites with “hailstones.” This is quoted to show that in olden days the Lord used Nature as His servant to defeat the enemies of Israel; hence it is not unreasonable to believe that the same Lord used the same Nature to save the same people during the invasion of Britain by the SPANISH ARMADA. The winds certainly played havoc with the Spanish ships, and Britain was wonderfully saved. “As it was in the beginning, so it is now, and ever shall be.”

Josh. xvi.: “And the lot of the children of Joseph fell by Jordan, by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel . . . and goeth from Bethel to Luz.” This shows that the very central and sacred spot of all the earth in the estimation of Jacob, 500 years before this period of allotment of tribal possessions, was given to JOSEPH, the FIRSTBORN SON OF JACOB. Thus we see in the very allocation of the land of promise God kept His word with Joseph and gave him the land that was made holy by a previous meeting of the Lord with Jacob, as well as with the “friend of God”—Abraham.

To Joseph was given the guardianship or the “shepherd-ing of the STONE OF ISRAEL”; hence it was fitting that Joseph should receive Luz, or Bethel.

Josh. xvii. 14, 15: “And the children of Joseph spake

unto Joshua : Why hast thou given me but one lot and one portion to inherit, SEEING I AM A GREAT PEOPLE, forasmuch as the Lord hath blessed me hitherto ?

“And Joshua answered them, If thou be a GREAT PEOPLE, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.”

Vers. 17, 18 : “And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, THOU ART A GREAT PEOPLE, and HAST GREAT POWER ; thou shalt not have one lot only :

“But the *mountain shall be thine* ; for it is wood, and thou shalt cut it down : and the outgoings of it shall be thine : for thou shalt drive out the Canaanites, though they have chariots of iron, and though they be strong.”

Here we find, as had been promised to Joseph, he was GREAT—a “GREAT PEOPLE.” Moreover, although Manasseh and Ephraim had already received three portions of land, they now ask for more and receive it. Thus we see they had a double portion at this early date. No wonder John Bull is land-hungry and “is eating up the earth.”

Again we see that Joseph received *the mountains* and their output, or wealth, as well as the passes. Joseph had long before been promised the wealth of the mountains and of the “everlasting hills.” Here the Almighty is beginning to make all know that His word can never fail, no matter what future pulpiteers might say through ignorance, stupidity, or unbelief.

It is also interesting and instructive to note that the House of Joseph went to possess a people who knew how to use WAR-CHARIOTS OF IRON. They were not slow to learn how to take advantage of the lessons they must have learned by stern and trying experience while fighting with these powerful Canaanites, who were well equipped with chariots of iron.

No wonder Julius Cæsar, when he vainly attempted to conquer Britain, B.C. 55, found a warlike people who fought with war-chariots. Britain is the official House of Joseph, and hence had practical knowledge of the use of these iron chariots.

This is another mark going to prove that Britain is Joseph

—that is, Israel. How these marks increase in number and clearness by which we may find the present-day habitation of ancient Ephraim, or Joseph!

Josh. xix. 29: "The children of Israel gave an inheritance to Joshua the son of Nun among them." This little verse and simple statement should not be passed over without comment. We must bear in mind that this extra division, given to Joshua, by the children of Israel, was a further gift of land to the House of Joseph. Joshua was the son of Nun of the tribe of Ephraim; hence this tribe was further enriched by this last gift. Great Joseph! Great Ephraim! Great Britain!

Josh. xx. 1: "These are the inheritances which Eleazar, the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel divided for an inheritance by lot in Shiloh, before the Lord, at the door of the tabernacle of the congregation." Important words! Here we find that Shiloh was made the centre and really the capital of Israel. And Shiloh was in the land of Ephraim. Hence the House of Joseph was recognised as the head of ALL ISRAEL. Very important! We also see that they used the lot in those early days. The lot has always been used by Israel, and also by Britain. This is another sign, a finger-pointer.

Josh. xviii. 1: "And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there." Shiloh, the capital, had as its material and sacred bond of all Israel the TABERNACLE. Where the tabernacle was, there was the head and heart of the RELIGIOUS AND POLITICAL POWER.

The word "congregation" really meant the nation. As a rule this was so in referring to the whole House of Israel. This should not be forgotten.

I have frequently heard this word used in the Scriptures interpreted as it is now used. With us a congregation is an assembly of persons who may be at a given church service at any given time and place. The difference between congregation in our modern sense and in the Bible sense is very great.

Later on we shall look at Shechem, which became the capital of the Ten-tribed House of Israel. It, too, was in

Ephraim, and therefore a further proof that the Almighty intended Joseph to hold the mastery over all Israel.

Josh. xxiv. 32: "And the bones of Joseph which the children of Israel brought up out of Egypt, buried they in Shechem." So Ephraim and Manasseh buried their father in the tribal possession of Ephraim, and so they had their father's remains at the capital of Israel.

Ver. 33: "And Eleazar the son of Aaron died, and they buried him in a hill that pertained to Phineas his son, which was given him in Mount Ephraim." Even the chief priest was buried in the land of Ephraim. I am insisting on forcing attention to the overwhelming array of acts and references concerning Joseph and his two sons, especially his first-born Ephraim. This I do so as to produce the conviction that God meant what He said, and did not forget His word. He did not die on the way during the long journeyings of His people. The teaching to-day of the "Higher Critics" tries to show that God is a dead God, and helpless. In fact, no God

Judges i. 23: "And the house of Joseph, they also went up against Bethel: and the Lord was with them." Yes, the Lord was with the House of Joseph. He so promised, and kept His word.

Judges i. 35: "Yet the hand of the house of Joseph prevailed, so that they [the Amorites] became tributaries." As Israel had "prevailed with the Lord," and "had power over men," so his son Joseph prevailed and had power in the later days. So Joseph-Britain has power and prevails.

Judges iv. 5: "And Deborah dwelt under the palm tree of Deborah, between Ramah and Bethel." I take it that Deborah was of Ephraim, and as a great leader she proved herself a timely judge and deliverer of Israel.

Judges vi. 15: "Oh my Lord, wherewith shall I save Israel? Behold my family is poor in Manasseh, and I am the least of my father's house." This deliverer was Gideon, also of the House of Joseph. He proved a worthy representative, and saved Israel from their enemies. It was a most remarkable feat of arms. He took with him only 300 men, "who lapped but did not kneel." And they won a decisive victory. *They who represent them to-day, in due time, will reap another victory, and a timely one too.* Thought here!

Judges vii. 24.—In order to make a complete rout of the Midianites, Gideon called on Ephraim, who came to his help, as was right. We read: “Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-Barah.”

Judges xii. 6: “Say, now, Shibboleth; and they said Sibboleth.”

These were Ephraimites who had bother in the pronunciation of the aspirate “h.” This “h” in Shibboleth was too hard for them. This “h” has bothered the Ephraim-English until this day. I heard one say, “Don’t be so oggish with your horanges.” So even in little things we find the ancient marks of Israel in Britain. This is a strange mark indeed. Idioms stick.

When Benjamin was nearly destroyed by the rest of Israel it became necessary to find wives for the few who were left, so that the tribe would not become extinct. The feast at SHILOH furnished the Benjamites a chance to find wives for 200 men. By a ruse the needed 200 young women of SHILOH were captured, and thus Benjamin was saved from being blotted out as a tribe. Who were these SHILOH girls? Shiloh was in Ephraim. Therefore Benjamin married into the tribe of his own brother Joseph.

1 Sam. i. 1: “Elkanah and his wife Hannah were of Mount Ephraim,” and therefore were very likely Ephraimites. If so, then Samuel the Prophet was of the House of Joseph, in an official sense. He, Elkanah, might have been a Benjamite by birth, or a Levite, which is more probable. However, he belonged to the tribal possession of Ephraim.

1 Sam. vii. 16: “And he [Samuel] went from year to year in CIRCUIT to Bethel, and Gilgal, and Mizpah, and judged Israel in all these places.” Here is the origin of our British CIRCUIT JUDGES. How the old customs, regulations, laws, and traditions inhere in the very texture, blood, and bone of a nation—to wit, BRITAIN.

1 Sam. x. 24: “And all the people shouted, and said GOD SAVE THE KING.” These words were used when the Benjamite Saul was made king over Israel at Ramah, where the Prophet-judge Samuel lived. We use these very words to-day. And they indicate now what they did then, viz.,

that the people appoint their own king. He is simply the first of the people, chosen by them.

Our National Anthem is practically the same prayer. I give this so as to add to the already accumulation of marks of Israel-Britain.

1 Sam. xi. 8: "The children of Israel were 300,000 men, and the men of Judah 30,000." This shows there was, in the days of King Saul, a division between Israel and Judah. Very important here and later!

1 Sam. xiii. 2: "And Saul chose him 3,000 men from Israel." Can there be any doubt that these were chosen from Israel to the exclusion of Judah? I think not, in view of what has preceded and the much to follow.

Ver. 3: "Let the Hebrews hear." By this verse and others we find that Israel was at that time called Hebrews. They fully understood the term, and knew that they, Israel, were meant.

1 Sam. xiv. 21: "Moreover, the HEBREWS that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan." These Hebrews joined the other Israelites who had responded to King Saul's command when he called on the Hebrews to join under his banner for war against the Philistines.

In the case of Saul and Jonathan and the army we find they had recourse to LOT for discovering who was the man who had transgressed the king's command.

1 Sam. xv. 1: "The Strength of Israel will not lie nor repent."

"The Strength of Israel" is the STRENGTH of BRITAIN, as every honest Christian man acknowledges. This is one of our common terms by which we refer to our Divine Protector.

1 Sam. xviii. 16: "And all Israel and Judah loved David." Here we have the clearly indicated division between Judah and Israel.

1 Sam. xxviii. 4: "And Saul gathered ALL ISRAEL together." I take this from the whole context to mean that Judah was not included in the words "ALL ISRAEL."

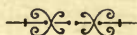
1 Sam. xxix. 3: "What do these Hebrews here?" This will come useful later on.

2 Sam. ii. 10: "But the house of Judah followed David." This is a positive cleavage, such as no man can deny.

See ver. 9: "And made him [Ish-Bosheth] king over Gilead, and over the Ashurites and over Jezreel, and over Ephraim, and over Benjamin, and over ALL ISRAEL." Here we have positive proof that "ALL ISRAEL" excluded the tribe of Judah.

2 Sam. v. 5: "In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah." We may remark here that this is the first national UNION of ISRAEL and JUDAH—the true union of the House of Jacob in its widest sense.

Another important point is this:—The above quotation is splendid proof that Israel and Judah were not the same as most Christian paid interpreters teach. And yet another point to observe is this:—Hebron was the capital of the Jews, while Jerusalem belonged to Benjamin. The Jews had no interest in, or claim upon, Jerusalem until they united with Israel under King David. In later days, when Judah and Israel separated at the death of Solomon, it was a separation that has remained until this day, so far as the Jews officially are concerned. But there is to be another and more important UNION. In Britain this union has begun. It has been developing for over 2,500 years. It began when the House of Israel received as ruler one from the House of David. This happened in the time of Jeremiah, when Tea Tephi married the Heremon of Ireland at Tara. She was the daughter of the last Jewish king, Zedekiah. Our UNION JACK stands for this important union of Israel and Judah. Union Jack means the Union of Jacob. The old Norman French Jacques is Jacob; hence Union Jack means Union of Jacob. This is the glorious ensign that floats all over this world and on every ocean.



CHAPTER XIV.

2 SAM. xi. 11:—"And Uriah said unto David, The ark, and Israel and Judah abide in tents." Here both David and Uriah knew that Israel and Judah were different. Reader, do not get tired because I insist on showing that Israel and Judah were and are different. You may get as tired as you like, but I shall keep right on till I am satisfied myself. Go and have your minister explain these things, and almost surely you will find that he is as ignorant as you have been, or perhaps are even yet.

2 Sam. xiii. 20:—"And it [the crown] was set on David's head." It had precious stones on it for decoration purposes, as has been the case in Britain before there were any Cæsars in Rome.

2 Sam. xix. 16—22:—"And Shimei, a Benjamite, said, I am come the first this day of all the HOUSE OF JOSEPH, to go down to meet the Lord my King." This shows that Benjamin knew he was a part of the House of Joseph.

Verse 40: "And all the people of Judah conducted the king, and also HALF the people of ISRAEL." Both were separate when David returned to his kingdom after the death of Absalom, his son.

2 Sam. xxiii. 5:—"Yet He hath made with me an everlasting covenant." David knew the Lord had made "a COVENANT EVERLASTING." Our religious teachers do not know this fact to-day. If so, they never preach it, unless by giving it a spiritual and false interpretation.

This COVENANT set forth that David would have a line of kings from his loins who would sit upon the throne of Israel for ever. This means that the House of Israel would be ruled over by one from Judah, viz., from David.

And yet we are told that Israel broke God's covenant, and all these promises are gone for ever. Such a God is no good to you or me, or any other.

No wonder the higher critics have grown and increased like other useless and hurtful weeds. They are one of the Devil's curses among the sons of men.

No wonder the Sabbath is broken and the Word of God laughed at. No wonder many of the ministers of all denominations are on the chase after good circuits, and fat livings, and easy times, and evening parties, and real estate, and stock companies, instead of preaching the "Everlasting Gospel" of the "Everlasting Covenant." They preach it not, because they are not in possession of this wonderful truth. These are strong and hot words; but I am forced to so speak and write. God says that David shall have a line of kings to rule over the kingdom of Israel for ever; but these pulpiteers say Israel is not; the kings are not; and God's words are not; but the higher critics and other simpletons are. If they do not say this last, they should. David says:—God made with him an everlasting covenant. These preachers say, if God so said He did not mean it, or made a mistake, or is not able to keep His word. Who is the liar? Is David, or God, or the higher critic and his aping, mouthing preacher-follower? Judge for yourself, reader.

I do not mince my words:—These false teachers and robbers of the people should step out of the pulpits and earn an honest living. If not, let them preach the everlasting truth, and not spiritualise material promises. Not twenty-five per cent. of the grown-up male population of any land can be found in regular attendance at the so-called Christian Churches. Terribly sad! But it comes out of the lying fables of the modern preachers.

I hereby challenge any of these foolish higher or modern cleric critics to meet me on any platform two nights a week for three months to discuss *modern evolution in relation to the Bible and this teaching that Britain is Ten-tribed Israel in an official and national sense*. I am willing to pay the expenses of the hall, light, and heat. Now, come on you men who are so ready to teach that God is a liar, or worse yet, if possible, that God is not and never was. Do not continue to live upon your pew-holders while giving them rubbish and swine husks.

In 2 Sam. xxiv. we find that the census was taken. This was an established custom. It is British, too, and has been their custom for thousands of years. We see a touch of it in the days of William Duke of Normandy and Domesday

Book. This Norman king was a good Benjamite ruler and did not forget his old Israelitish custom.

1 Kings i. 35 :—“And I have appointed him to be ruler over Israel and over Judah.” The Lord knew there were two peoples or Houses, even though the split or separation had not yet come. This is overwhelming evidence.

1 Kings viii. 30 :—“When they shall pray toward this place.” At the time of the dedication of the temple, Solomon prayed a most wonderful prayer, and also indicated somewhat of the future. These words set forth that, in the future, the children of Israel, when too far from the temple to take part in its worship, were to *pray toward the temple*. How natural, then, in after years it would be for those of the children of Israel who moved Westward to Britain to make their prayers *toward the East*. Hence an “East window” in the Anglican, or ancient British-Israel, Church. This is a natural and very plain explanation of an act performed in the Anglican Churches throughout the world to-day. It has not any relation to “SUN-WORSHIP,” as certain philosophers and preachers would teach.

1 Kings ix. 5 :—“Then I will establish the throne of thy kingdom upon Israel FOR EVER, as I promised David, thy father, saying, There shall NOT FAIL thee a man UPON THE THRONE OF ISRAEL for ever.” Here the Lord is talking to David concerning Solomon, who is not yet born.

Hence we get a promise that a sovereign of the Davidic line will always be on the THRONE OF ISRAEL. This does not say that Judah will always be a kingdom ruled over by a Judaic or Davidic king, but it does say the HOUSE OF ISRAEL WILL ALWAYS BE A KINGDOM, RULED OVER BY ONE OF THE ROYAL LINE OF JUDAH.

Therefore, wherever the kingdom of Israel is at present, there is a Sovereign descended from David, Solomon, and Judah. Britain is Israel, and therefore King George is of the Royal House of Judah. I lay emphasis on this phase of the question, for this reason :—There are many who believe that Britain is Israel, but they seem to doubt the possibility of tracing our Sovereign from King Zedekiah. It is not important whether our King George comes from Zedekiah or not ; but he does come from David.

I affirm that when we once grant that Britain is Israel, we

do not require to be able to trace the Royal descent from Zedekiah, Solomon, or David, for we know from the above PROMISE OF THE ALMIGHTY that over Israel, and therefore over Britain, is a royal Davidic King. This is final and irresistible with all who believe that Britain is Israel, and who at the same time believe in the truth of the Scripture prophecy.

Let us quote from the Queen of Sheba: "Blessed be the Lord thy God, which delighteth in thee, to set thee on the THRONE OF ISRAEL." This Queen knew that the important feature of Solomon's reign and honour was that he was on the throne of ISRAEL rather than on the throne of JUDAH. Judah was insignificant compared with the mighty HOUSE OF ISRAEL.

1 Kings ix. 26: "And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom." By this we see that though Solomon's kingdom was largely an inland kingdom, and though he had a splendid water connection by the tribe of Dan, and was in alliance with the naval power of Tyre, still he was determined to push out his influence and extend his power by water to the Red Sea and the Indian Ocean. Already the Israelites were water-hungry. They had good reason, for the "BLESSINGS OF THE DEEP" had been given their official head hundreds of years before, not only when they were in Egypt, but when they were in sight of the HOLY LAND—just before Moses died on Mount Nebo. From then until now Israel-Britain has had a growing control of the "DEEP" more than any other nation in human history. God's word has been made good in this case.

In the 22nd verse of the 10th chapter of 1st Kings we read: "For the king had at sea a navy of Tarshish, with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes and peacocks." No further comment is required. In all probability Tarshish was Spain, the Channel Islands, and the British Isles.

1 Kings xi. 11: "I will surely rend the kingdom from thee, and give it to thy servant." Here we have a clear proof of what God meant by "THE KINGDOM." He was going to rend the kingdom from Solomon and give it to His ser-

vant. Who was the servant? He was a prince of the House of Joseph, and of the tribe of Ephraim, the official head of Joseph and of Israel. No wonder it was called the "kingdom of Israel." From that hour forward "THE KINGDOM" belonged and does now belong to Israel, and not to Judah.

I Kings xi. 28: And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, made him ruler over all the charge of the HOUSE OF JOSEPH. This means that he was over the eleven tribes. Judah alone was excepted at that date.

This man Jeroboam and the House of Joseph ruled Israel. Ten tribes were given to Jeroboam and one (Benjamin) to Judah, or King Rehoboam. Benjamin was loaned to Judah from then until A.D. 70, at the time of the destruction of Jerusalem by Titus, the Roman general.

I Kings xii. 16: "To your tents, O Israel: now see to thine own house, David. So Israel departed to their tents." This was the act of separation of Israel from Judah, and here Judah was called David, though David was dead forty years before. Ver. 19: "So Israel rebelled against the house of David unto this day." Ver. 20: "ALL ISRAEL MADE HIM [JEROBOAM] KING OVER ALL ISRAEL." Hence we have the two kingdoms, viz., of Israel and Judah—not yet united, but God says they are to be again united and come under one king.

"And when Rehoboam was come to Jerusalem, he assembled ALL THE HOUSE OF JUDAH, with the TRIBE OF BENJAMIN . . . to fight against the HOUSE OF ISRAEL." This is a striking verse. In it we have the three terms in sharp contrast. These are ALL THE HOUSE OF JUDAH, THE TRIBE OF BENJAMIN, and THE HOUSE OF ISRAEL. The tribe of Benjamin belonged to Israel, but was loaned to Judah, "THAT David My servant may have a LIGHT ALWAYS before ME in Jerusalem, the city I have chosen to put My name there."

I Kings xii. 23: "Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah, and Benjamin, and to the REMNANT of the people, saying: Thus saith the Lord, Ye shall not go up, nor fight against your brethren, the children of Israel: return every man to

his house : FOR THIS THING IS FROM ME." This quotation gives us several important items of interest. Benjamin, the tribe, was with Judah, but was not a part of the HOUSE OF JUDAH. Judah and Israel are quite distinct and separate. The division into two kingdoms was the work and plan of the Almighty. Even here we find there is a "REMNANT OF THE PEOPLE." Let us make sure about this "remnant," for it comes up often in the later Scriptures in most important relationships, and at many times when the careless reader is apt to fail in perceiving the meaning of the word and the people indicated by "REMNANT." Look at 1 Kings xii. 17 : "But as for the children of Israel WHO DWELT IN THE CITIES OF JUDAH, REHOBOAM REIGNED OVER THEM." This is the "remnant" of Israel in many cases in later Scriptures.

1 Kings xii. 28 : "Whereupon the king took counsel, and made two CALVES of gold and said unto them, Behold thy gods, O Israel." Now let it be borne in mind that Jeroboam was an Ephraimite at the head of Israel. He was the official representative of JOSEPH. Further, we must remember that the constellational crest of Joseph was the BULL, just as that of Judah was the LION ; hence we see the true cause of the king's choice of a BULL in preference to a LION, or a serpent, or the sun. Just look back at Deut. xxxiii. 17 : "His [Joseph] glory is like the firstling of HIS BULLOCK." The words are not the firstling of a bullock, or the bullock, but of HIS bullock. This is the true key to much in later and even in earlier Bible history.

Exod. xxxii. 4 : "He made it a MOLTEN CALF. . . . And they said, These be thy gods, O Israel." Doubtless when the people, in the absence of Moses on the mount, were discussing the kind of a god they would make, the choice was determined by the acknowledged and divinely appointed HEAD OF ALL ISRAEL. This was Joseph, and therefore he selected ENGLE, or ENGL, or TOR, a bull, his tribal crest—Joseph's national mark of distinction.

Right here we see an index to the future name of these very people when a nation—an empire in the isles of the sea—and this name is John Bull. It is a part of the Divine plan of the ages. The Almighty takes interest in the names of people and nations. He named Isaac and Solomon and Jesus before they were born. He had good reasons.

1 Kings xiv. 15: "For the Lord shall smite Israel as a reed is shaken in the water, and He shall root up Israel out of this good land which He gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord." The word Israel here means the House of Israel, and excludes the House of Judah and the tribe of Benjamin.

1 Kings xv. 27: "For Nadab and all Israel laid siege to Gibbethon." "All Israel" means the House of Israel and has no reference to the southern kingdom of Judah.

2 Kings xv. 29: "In the days of Pekah king of Israel came Tiglath-pileser king of Assyria and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." This exile of one of the tribes of the kingdom of Israel took place about fifty years before the captivity and exile of "ALL ISRAEL," B.C. 721.

2 Kings xvii. 6: "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." This is the main captivity which happened before the kingdom of Judah went into captivity, 135 years later, viz., B.C. 585.

2 Kings xvii. 18: "Therefore the Lord was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only." Here the Scriptures are speaking of the Israel-captivity, or exile. And lo! we are told that the tribe of Judah ONLY is left in Canaan. Now, we know that a part of Levi, all Benjamin and a "remnant" of Israel were with Judah, and did not go into Assyrian exile. The translation is faulty. This leads to a mistake and to serious confusion. The word translated "TRIBE" is SHEBETH, which does not mean tribe, but House, or the House. The word for Tribe is Matteh, which is not used in the above verse. Hence "House" is the correct and the only allowable translation in this place. With this emendation, the verse should read: "There was none left but the HOUSE OF JUDAH ONLY." The other translation is confusing, incorrect, and is contradicted by the whole Scripture history.

1 Chron. v. 1: "Now the sons of Reuben, the firstborn of

Israel (for he was the firstborn); but . . . his birthright was given unto the **SONS OF JOSEPH**, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; **BUT THE BIRTHRIGHT WAS JOSEPH'S.**" Here the distinction is very clear. The royal line belonged to Judah, but the **HERITAGE**, the **MATERIAL** blessings, were given to Joseph.

See verse 26: "And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tiglath-pilneser king of Assyria, and he carried them away, even Reuben, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and the river Gozan, unto this day." This shows that the two and a half tribes went into exile before the rest of Israel. In addition, as shown before, Naphtali went into captivity about fifty years before the last and chief exile. But all went to the same country and districts. All went to Assyria.

1 Chron. xii. 2: "They were armed with bows." I make this reference here to the fact that the Israelites were skilled in archery. They were most expert with the bow and arrow as well as with swords and spears. The importance of this is found in Britian. They were experts in the use of the very same kind of weapons. They were the best archers of Europe. They carry all the signs of Israel. This is another mark.

2 Chron. xv. 1, 2: "And the Spirit of God came upon Azariah the son of Oded. And he went out to meet Asa, and said unto him, Hear you me, Asa, and all Judah and Benjamin: the Lord is with you, while ye be with Him: and if ye seek Him He will be found of you: but if ye forsake Him, He will forsake you. And he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the **CITIES WHICH HE HAD TAKEN FROM MOUNT EPHRAIM.**

"And he gathered all Judah and Benjamin, and the strangers with them **OUT OF EPHRAIM AND MANASSEH**, and out of **SIMEON**; for they came to him out of Israel in abundance, when they saw that the Lord his God was with him." Note carefully these words.

It is clear that Benjamin was with Judah in the reign of King Asa. There were those under the rule of Asa who

had been subjugated when certain cities of Mount Ephraim were captured by Judah. Furthermore, there were large numbers of Israel, especially of Ephraim, Manasseh and Simeon, who, because of their strong religious instincts and aspirations, left the House of Israel and joined the House of Judah. All this will be of much value later as we make further comparison. I might say here that Benjamin was not by any means an insignificant tribe at this time, for in 2 Chron. xvii. 17 we read: "And of Benjamin: Eliada a mighty man of valour, and with him armed men with bow and shield, TWO HUNDRED THOUSAND." This is a mighty host for one tribe to bring into the field of battle.

2 Chron. xxx. 1: "And Hezekiah [King of Judah] sent to all Israel and Judah, and wrote letters to Ephraim and Manasseh that they should come to the house of the Lord at Jerusalem to keep the Passover unto the Lord God of Israel." Verse 11: "Nevertheless divers of Asher and Manasseh and of Zebulon humbled themselves, and came to Jerusalem [to the Passover]." Verse 25: "And all the congregation [nation], with the priests and Levites, and all the congregation that came out of Israel, AND THE STRANGERS THAT CAME OUT OF THE LAND OF ISRAEL, and that dwelt in Judah, rejoiced."

2 Chron. xxxi. 1: "Now when all this was finished, all Israel *that were present* went out to the cities of Judah, and break the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also, and Manasseh: until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities." By this long quotation we see that Ephraim, Manasseh and others came out of Israel to Jerusalem to help in a great revival of religion. We also see that there were strangers in Israel who joined in the religious movement. In cleaning out the idols, Manasseh and Ephraim took a part, and also cleaned out their own countries. As bad as the House of Joseph was, there was always a readiness to make an attempt to do better. This will come up again in the prophets at a later date in their history.

We must not forget that all these men returned to their own cities and homes after the Passover and the idol-smashing campaign.

2 Chron. xxxiv. 9: "They delivered the money that was brought into the house of God, which the Levites had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and they returned to Jerusalem."

This shows that Manasseh, Ephraim, Judah, Benjamin and the "remnant of Israel" contributed money to the upkeep of God's house. Very important. Not all Israel had left the Lord and His house.

2 Chron. xxxv. 17: "Thus saith Cyrus, king of Persia, All kingdoms of the earth hath the Lord God of heaven given me: and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord his God be with him and let him go."

This was the official permission given by Cyrus to the exiled Hebrews to return to Jerusalem and build the new temple. They were the Jews, Benjamites, some of the Levites, and the portion of Israel which had never left Judah from the days of the death of King Solomon, when Israel departed from Judah.



CHAPTER XV.

EZRA I. 5: "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised [stirred up], to go to build the house of the Lord which is in Jerusalem." I have given this to show the continuance of Benjamin with Judah while in exile, and on their return to Jerusalem at the end of the "seventy years" of captivity, as was foretold. The HOUSE OF ISRAEL was not included in this return. So far Israel has not returned home. But the time is at hand to come. They are yet in exile. Doubtless a few did return. There would always be certain Israelites mixed with Judah.

However, Israel as a nation has not yet come home. Many preachers say that the return from Babylon included all Israel, and that is an end to the matter. These men who so teach have superficially read the history as given in the Bible.

Ezra iv. 1: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel."

These words make very clear that Judah and Benjamin were the two tribes that returned. Of course, a goodly part of Levi, the priest of God to Judah, went up to Jerusalem at the same time. But there is no mention of Israel's return or of his building the temple.

Ezra vii. 7: "And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king."

This is a different and an additional contingent from Babylon. Whether these "children of Israel" are a part of those who were always with Judah, from the death of King Solomon, or of the House of Israel proper, there is room for doubt at this place. However, it would be very natural for some of the Israelites who were religiously inclined to return when an opportunity offered. But it

is more likely that those who would come up to Jerusalem to aid the House of Judah would be those who were with them all the time. If so, they were a part of "THE REMNANT" already referred to at the time of the division of the twelve tribes into two kingdoms. Those who were young at the time of the captivity of Judah would, some of them, be alive seventy years afterwards.

But of Israel proper there would not be a living soul of those who went into exile in 721 B.C. The time from then until the return of Judah would be about 200 years. Hence all the generation of Israel and two or three other generations had died before the above return. Thus it would be unlikely that any or at least many of Israel would care to return. We shall wait further light.

Isa. vii. 2 : "And it was told the house of David, saying, Syria is confederate with Ephraim.

Verse 5 : "Because Syria, Ephraim, and the son of Remaliah have taken evil counsel against thee, saying,

Verse 9 : "And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son."

Isa. vii. 17 : "The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that Ephraim departed from Judah."

The above extracts show that the name "Ephraim" is used for the House of Israel. It is worthy of emphasis. The name of Joseph's younger son was given to the kingdom of Israel, as the name Judah was given to the other kingdom.

Isa. ix. 21 : "Manasseh, Ephraim : Ephraim, Manasseh : and they together shall be against Judah." Here Manasseh is nationally associated with Ephraim. This occurs a few times in the Scriptures. But Ephraim is the common term.

Isa. x. 11 : "Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" In this case we have the capital, Samaria, used to denote the House of Israel, and the capital, Jerusalem, to denote the House of Judah.

Isa. xi. 12 : "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth." This promise is given before either of the two king-

doms went into exile. It shows that the exile was not intended to destroy Israel.

Verse 13: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." These two names are used for the two kingdoms.

We shall try to follow up God's plan in the following Scriptures.

Isa. xi. 14: "But they [Judah and Ephraim] shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." This is a wonderful picture of a future ESCAPE OF ISRAEL FROM ASSYRIA. And Judah, in some real sense, is to go out with Israel. It is to be recalled that an official return to Jerusalem was provided for by the Almighty concerning the Jews, or rather Judah.

But we already know that less than 50,000, all told, returned at the end of the seventy years' captivity to Jerusalem. Hence there was ample opportunity for a large number of the House of Judah to accompany Israel in his flight from Assyria. And I am inclined to conclude that many Scripture references require just such an event.

In any case, we see by the above verses that Israel was to leave Assyria, the land to which they were to be carried captives in the then future.

At the time of the above prophetic utterances Israel had not gone into captivity, though the time was drawing very near.

Moreover, Judah was not at the time of the above prophecy within 150 years of being carried into Babylonian exile. It is clear also that Israel was to use the Philistines in an important manner in making his escape from Assyria. Perhaps we shall be able to throw some light on this very reference to the Philistines at a later date. They were to be in existence at the time of Israel's escape. Further yet,

Edom, Moab and Ammon were to be well within the reach of Israel at the time of his full liberty. Let us bear in mind that Edom was the brother of Israel ; that Moab and Ammon were the sons of Lot, the nephew of Abraham. This gives us no less than the following list of Hebrews who are to be intimately related after the Assyrian exile has passed away— Israel, Judah, Ishmael, Edom, Moab and Ammon. How wonderful the list in view of the intimate relationship existing in the way of a common descent or relationship to Abraham, the friend of God, the father of the faithful, the man of the covenant.

Isa. xiv. 1 : “ For the Lord will have mercy on Jacob, and will yet choose Israel, AND SET THEM IN THEIR OWN LAND : and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

“ And the people shall take them, and bring them to their place ; AND THE HOUSE OF ISRAEL SHALL POSSESS THEM IN THE LAND OF THE LORD FOR SERVANTS AND HANDMAIDS : and they shall take them captives whose captives they were : AND THEY SHALL RULE OVER THEIR OPPRESSORS.” Their chief oppressors were the Assyrians. Hence, Israel was to rule over Assyria. If this be not yet made good it is coming in the future, and we shall yet know that materialistic, atheistic Germany is Assyria. Hence Britain will yet rule over Germany and all her Huns, if any remain after the awful slaughter close at hand for these murderers. I now write these words May 30, 1915.

Show me Assyria, and I shall show you a country yet to be ruled by Israel, and therefore by Britain. Be assured God’s Word stands sure.

Furthermore, Israel is to *possess his* “ place,” and to have plenty of servants and handmaids from among the “ STRANGERS.” No wonder that a great host of foreign people from Europe gather in large numbers to all Anglo-Saxondom with pick and shovel, as servants. This is God’s plan too.

Isa. xix. 19 : “ In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt : for they shall cry unto the Lord because of the oppressors, and

He shall send them a saviour, and a GREAT ONE, and he shall deliver them."

Verse 23: "In that day shall there be a highway out of Egypt to Assyria: and the Assyrian shall come into Egypt, and the Egyptian into Assyria: and the Egyptians shall SERVE WITH THE ASSYRIANS.

"In that day shall Israel be a third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." Surely these statements are worth a comment. The "pillar in the land of Egypt" is, in all probability, the Great Pyramid. It is one of the world's mysteries, and is the only pillar in Egypt that might reasonably be considered as answering to the Bible description.

And truly the Egyptians have suffered terribly, as per the foretelling. But the Lord did send them a saviour, a strong one to deliver them from their oppressors. Britain was the strong nation, and Kitchener delivered them in due time; and Egypt is in a better position now than at any time since the days of Joseph, their first saviour. And we know from current history that Britain and Egypt are co-operating at present for the full development of the descendants of ancient Egypt. At the present time we are unable to say positively who the third country is. But it is very clear that wherever Assyria is, and will be, Britain will be the paramount nation. "The Egyptians shall SERVE with the Assyrians." It is plain from the whole Scripture context and the grammatical construction of the above verses that ASSYRIA is to SERVE ISRAEL. And Egypt, with Assyria, shall serve too. This means that both will serve Britain. And to-day Egypt is in this very position of second to Britain. Assyria (Germany) is in process of grinding down to second place, of servitude.

Isa. xxiv. 15: "Wherefore glorify ye the Lord in the vales, even the name of the Lord God of Israel "IN THE ISLES OF THE SEA."

"From the uttermost parts of the earth have we heard songs, even glory to the righteous." The "Isles" have been the songsters who for hundreds of years have been singing the songs of righteousness to all the nations of the earth.

Verse 14: "They shall lift up their voice, they shall sing

for the majesty of the Lord, they shall cry aloud from the SEA." I am safe in saying the people of the Isles afar off, of the sea, the masters of all oceans, have cried aloud in songs of praise, in numbers far beyond all the rest of mankind put together; yes, many times over. The Christian sailors and travellers of Britain are and have been pre-eminent for service to God in their ships. This is indisputable; and it is another corroborative mark going to prove that Britain is no other than Israel.

Isa. xxviii. 1: "Woe to the crown of pride, to the drunkards of Ephraim." Ephraim has strangely enough been one of the drunkards of the centuries, if Britain be Ephraim, as I and others claim. This I say with shame and sorrow. However, it, too, is a mark. And now in May, 1915, during the stress of this awful war, Britain is too much given over to drink to follow the example of such noble leaders as King George and Lord Kitchener. Even the leaders in the National Church are too gluttonous to make a sacrifice of their drink. They are sottish; so much so as to tie the hands of the Government, which desired to put a stop to drunkenness during the war. Later on we shall talk to these sots, these "drunkards of Ephraim."

Look at the words: "Woe to the CROWN of pride." The explanation is plain. The "crown of pride" is Ephraim. What is the exact significance of this term? Look back to the blessing given in the land of Egypt.

Gen. xlix. 26: "They [the blessings outlined above] shall be on the head of Joseph, and on the CROWN OF THE HEAD of him that was separate from his brethren." The "CROWN" of Joseph's head was Ephraim. I have said so much about Ephraim being the glory of the House of Joseph, that I need make no further comments here.

Isa. xxxiv.: "For the Lord hath a sacrifice in BOZRAH, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the BULLOCKS with the BULLS; and their land shall be soaked with blood."

Isa. xli. 1: "Keep silence before Me, O ISLANDS; and let the people renew their strength: let them come near; let them speak; let them come near to judgment. Who raised up the righteous man from the east, called him to His feet, gave the nations before him, and made him rule over kings?"

. . . Who hath done it? I, the Lord, the first, and with the last; I am He."

Verse 8: "But thou, Israel, art My servant, Jacob whom I have chosen, the SEED OF ABRAHAM, MY FRIEND."

Verse 9: "Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, THOU ART MY SERVANT; I have CHOSEN THEE, and not cast thee away."

Verse 10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

Verse 13: "For I the Lord thy God will hold thy right hand, saying unto thee, FEAR NOT; I will help thee."

Verse 14: "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy REDEEMER, THE HOLY ONE OF ISRAEL."

Verse 15: "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains [nations], and beat them small, and shall make the hills as chaff."

In all the above verses God is talking to Israel and to Judah. He addresses them in the "Isles" and elsewhere. He shows their everlasting help in Himself, and the important position they are to hold in reference to other nations. Let my readers make sure they get my meaning, even if they do not get that of the Almighty. My meaning is this: God is giving special promises to Judah and Israel, and not to any other people.

Isa. xlii. 1: "Behold My servant, whom I uphold, Mine elect, in whom My soul delighteth; I have put My spirit upon him: he shall bring forth judgment to the Gentiles [nations]." The special work is specified in the following:

Verse 10: "Sing unto the Lord a new song, and His praise from the end of the earth, YE THAT GO DOWN TO THE SEA, AND ALL that is therein; the isles and the inhabitants thereof."

Verse 16: "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known."

Verse 18: "Hear, ye deaf; and look, ye blind, that ye may see."

Isa. xlii. 19: "Who is blind, BUT MY SERVANT? or deaf, as MY MESSENGER that I sent? who is BLIND as he that is perfect, and blind as the Lord's servant?"

Now, I have been told from the pulpits all my life that "MY SERVANT" is Jesus Christ. This seems to me to be a false interpretation, both from the whole history of Israel, and from the context. The Bible, in its hundreds of specified promises and references to Israel and Judah, leads me to believe God is talking of His servant Israel in particular. How appropriate it is to say of Israel, the appointed servant of the Almighty, that he is BLIND. He asks the question: WHO IS BLIND BUT MY SERVANT? This is queer language to apply to Jesus, but natural and apt if applied to Israel, the blind and deaf servant of God.

Because of their blindness and deafness and rebellion they were cast off, but they were still God's appointed "CHOSEN PEOPLE" from the days of Adam, as we have already seen. He goes on, referring to their history:—

Verse 24: "Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord?" And yet He is determined to save His elect Israel and His chosen Jacob. Hear Him:

Isa. xliii. 1: "But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I HAVE REDEEMED THEE, I HAVE CALLED THEE BY THY NAME; THOU ART MINE." Here, then, is God's servant, whom He has *not* cast off for ever, even though He may have to send him into exile and punish him there for a time.

Isa. xliii. 2—26: "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him.

Bring forth the blind people that have eyes, and the deaf that have ears. Ye are My witnesses, saith the Lord, and My SERVANT WHOM I HAVE CHOSEN. Thus saith the Lord, your Redeemer, the Holy One of Israel: FOR YOUR SAKE I HAVE SENT TO BABYLON, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. I am the Lord, your Holy One, the Creator of Israel, your King. Thus saith the Lord, who maketh a way in the sea, and a path in the mighty waters. I will even make a way in the wilderness, and rivers in the desert . . . because I gave waters in the wilderness, and rivers in the desert, to give drink to MY PEOPLE, MY CHOSEN. This people have I formed for Myself; they SHALL shew forth My praise. But thou hast not called on Me, O Jacob; but thou hast been weary of Me, O Israel. I, even I, am He that blotteth out thy transgressions for My own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified."

Isa. xlv. 1—23: "Yet now hear, O Jacob My servant; and Israel, whom I have chosen: thus saith the Lord . . . Fear not, O Jacob, My servant; and thou, Jesurun, whom I have chosen. . . . I will pour My Spirit upon thy seed, and My blessing upon thine offspring. . . . Thus saith the Lord the King of Israel, and His Redeemer the Lord of hosts; I am the first, and I am the last; and beside Me there is no God. And who, as I, shall call, and shall declare it, and set it in order for Me, SINCE I APPOINTED THE ANCIENT PEOPLE? . . . Fear ye not, neither be afraid: YE ARE MY WITNESSES. Remember these, O Jacob and Israel; for thou art My servant: I have formed thee; thou art My servant: O Israel, thou shalt NOT BE FORGOTTEN BY ME. I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto Me, FOR I HAVE REDEEMED THEE. Sing, O ye heavens . . . for the Lord hath redeemed Jacob, and GLORIFIED HIMSELF IN ISRAEL."

Isa. xlv. 28: "Thus saith the Lord to His anointed, to Cyrus; whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates: and the gates shall not be shut." Here the Lord is talking to Jacob and Israel, *i.e.*, the two Houses of Judah and Israel. He says He will be

with them in the fires and waters. These verses are nearly always used and explained spiritually concerning the Christian. Let me say that neither the Lord nor His prophet was considering the Christian as such. Judah and Israel alone is the theme.



CHAPTER XVI.

THEIR gathering from all parts of the world is foretold:—“I will say to the north, GIVE UP: and to the south, KEEP NOT BACK: bring MY SONS from far, and MY daughters from the ends of the earth.” The “sons” and “daughters” are Israelites, the blood descendants of Abraham, and not those who come from all nations and peoples into the Christian Church. This is the spot where the preachers fall down. They see nothing and interpret nothing except by the Christian and spiritual standard.

“Bring forth the BLIND PEOPLE,” &c. Israel and Judah are termed blind and deaf very considerably in the Bible, and to them He refers. He is not talking of those who are physically or spiritually blind among the other nations.

“Thus saith the Lord your Redeemer . . . For YOUR SAKE I have sent to Babylon.” The Lord is the REDEEMER of Judah and Israel, but not of Persia, or Turkey, or China, or the Ethiopians. He is not, and cannot be, for the very good reason that He never had them a special and chosen people UNDER THE LAW. Hence they never went away from His law, like the Israelites and their brethren of the House of Judah. The Lord is the Redeemer of the “whole House of Israel,” and He is the SAVIOUR OF MANKIND.

I can redeem my watch from the pawnbroker, but if I buy a watch never owned by me, this is no act of redemption, unless I act for another, and redeem his watch; but I can save any watch, whether my own or that of another. And thus Jesus may redeem His own who went into pawn, and He may save any, whether primarily His own or not. The redemption of Israel is possible from the Bible standpoint, but not of any other nation.

“I will even make a way in the wilderness,” &c. Yes, and He did, in a very material and literal sense. He made a way for them from Assyria across to the north-west of Europe, and into Britain. He specifies those for whom He is going to do these wonders. He calls them “MY CHOSEN.” The

careful Bible reader knows whom God means when He says "My chosen." They are God's ancient "chosen people," His "royal priesthood."

"These people have I formed for Myself: they shall show forth My praise." This work is limited absolutely to His CHOSEN. The Pope of Rome and his Roman pagan followers never received authority to "show forth His praise," or to represent the Almighty on this earth. Let us see what Esdras has to say about God, who said of Israel:—"I will even make a way in the wilderness" for these people, His chosen ones, the "seed of Abraham," "the man of the covenant." Esdras is better authority than the skulls of paleontological findings in mammoth caves.

2 Esdras xiii. 40: "Those are the ten tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmaneser the king of Assyria led away captive, and carried them over the waters, and so came they into another land.

"And they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into another country, where never mankind dwelt.

"That they might keep their statutes which they never kept in their own land.

"And they entered into the Euphrates by the narrow passages of the river.

"For the Most High then showed signs for them, and HELD STILL THE FLOOD, till they were passed over.

"For through that country there was a great way to go, namely, of a year and a-half: and the same region is called Arsareth."

Let us continue:—"I will pour out My Spirit upon THY SEED." "Thy seed" means just what it says. It is the very term applied to Abraham, Isaac, and Jacob. It is foolish to talk of this Scripture and make it mean "spiritual seed," as many preachers do. This is the orthodox interpretation to which I have listened since I was a boy. All the Christian denominations are alike. God promises His Spirit to ISRAELITES. He does so for a most important purpose.

Further yet! He intended from the beginning to make the seed of Abraham the MISSIONARY, the redemptive and

spiritual saviour of the whole world. Hence to make Israel and Judah real living missionaries to the human race He saw it was absolutely necessary to "pour out His Spirit upon them." These people alone could He use for His purpose, for He had sworn to limit Himself to the seed of Abraham, Isaac, and Jacob. No wonder He pleads down through the ages with these rebellious, stiffnecked, deaf, blind people. And no wonder He punished them sternly, for **THEY ALONE** were to be His light-bearers to the nations of this earth.

Hear Him: "Thou art My servant: I have formed thee: thou art My servant O Israel; thou shalt not be forgotten by Me." Here it is. Israel His servant; formed for service; cannot be forgotten. And yet the pulpits say Israel is broken, lost, submerged; God has given His message to another race. What sort of a God would He be if their teachings were true? We could not believe in Him, and we would have no guide on earth.

But He sees and intends otherwise. Hear Him; the prospect is glorious; it is a cause for triumph:—"Sing, O ye heavens. . . . The Lord hath glorified HIMSELF IN ISRAEL."

We now come to King Cyrus. This is another wonderful man whom God named before his birth. Look at the list—Isaac, Solomon, Cyrus, Jesus. These be great men for all times and peoples.

Isa. xlv. 2: "I will go before thee, and make the crooked places straight." This is said, not of the Christian, nor of Christ, but of Cyrus the Persian.

Ver. 4: "For Jacob My servant's sake, and for Israel Mine elect, I have *called thee by name*: I have surnamed thee though thou hast not known Me."

Here we have an amazing statement. Cyrus was called, named, anointed, directed, and inspired FOR THE SAKE of Judah, God's servant, and for Israel, God's ELECT. This, then, is the burden of the great Cyrus, king of Persia. He was to be the *servant of God's servant*. Marvellous! He could be GREAT only by being the servant of Judah and Israel. Now, if God had cast off His Israel for ever, then why, oh why did He say He would never leave them? NEVER FORSAKE THEM?

Ver. 15.—No verse in Scripture more wonderful! "I

have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price or reward, saith the Lord of hosts." These words were spoken of Cyrus, and not of Christ.

Can any man fathom the love of God for His people while in EXILE, where they were at that time? Babylon had to fall. Cyrus had to move his armies. The Almighty direction caused the handwriting on the wall. Nations had to be raised up and thrown down so as to carry out God's will concerning His chosen people, His ELECT Israel.

At this point I shall quote a verse used before. It is well suited to make forceful my remarks on this topic.

Deut. xxxii. 8: "When the Most High divided unto the nations their inheritance, WHEN HE SEPARATED THE SONS OF ADAM, He set the bounds of the people according to the NUMBER OF THE CHILDREN OF ISRAEL."

All nations at all times were from the very first dawn of the human race related to the CHILDREN OF ISRAEL. Even Assyria and Babylon were God's servants, used for the purpose of punishing His people "in measure." The Assyrians, Babylonians, and Persians, including Cyrus the Lord's anointed, were all servants to minister unto Israel rather than to act on their own responsibility, as they very foolishly imagined they were doing. We shall proceed. Isa. xlv. 17: "But Israel shall be saved in the Lord with an everlasting salvation." The nations might come and go, but God's Israel is to remain for ever. Hence the New Zealander, who is supposed to have a wonderful vision of the departed glory of the British Empire, will never be able to see that dream realised. Britain will remain at the head of the human family as long as mankind peoples this earth. Let this reach your head and heart, my dear reader. These strong statements are not mine. They are God's own plans, and the announcements of those plans. If Britain be Israel, and it is, then Britain will endure for ever. Further Scriptures will make this fact very plain before our quotations are finished.

Ver. 20: "Assemble yourselves, and come: draw near together, YE THAT ARE ESCAPED OF THE NATIONS." They who were invited to assemble and draw near together were the escaped chosen people, God's elect.

In chap. xlvi. we have an insight into the coming captivity of the very people who held Israel and Judah in bondage. And in this chapter we read of the remnant of Israel. The "remnant of the House of Israel," who were with Judah from the days of the death of Solomon, were those who were living in the cities of Judah, though they belonged to Israel. They are frequently referred to in the Bible. At the time of the words of this chapter Judah and the "remnant of Israel" were still in Palestine, though the whole House of Israel had gone into captivity several years before.

In chap. xlvii. we have a continuation of the downfall of Babylon as foretold by Isaiah. Ver. 1: "Come down and sit in the dust, O virgin daughter of Babylon." Babylon and Chaldea had to be humbled for their terrible transgressions and persecutions of God's people.

Isa. xlvii. 6: "I was wroth with My people: I have polluted Mine inheritance, and given them into thine hand: Thou didst show them NO MERCY: UPON THE ANCIENT hast thou very heavily laid thy yoke." The secret is out. There are two facts here. First, God sent His people into captivity to be punished and to learn a lesson; second, those who held them captive acted as if they were the sole arbitrators of the lives and destinies of these Hebrew exiles. Though God had published these facts of the case to the whole world before He sent His people into captivity, yet the Assyrians and Babylonians imagined a vain thing, for they imagined that the whole results of the captivity grew out of their wisdom, might, and warlike prowess. In this quoted verse God takes pains to let them and the whole world know that the matter was the work of His will and of His hands.

Mark well the following verse—Isa. xlviii. 29: "Go ye forth of Babylon, FLEE ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye, THE LORD HATH REDEEMED HIS SERVANT JACOB." This was said long before Judah went into exile. Israel was in captivity at the time these words were spoken. The command is to "GO FORTH and flee FROM the Chaldeans." This refers, no doubt, to the time when they would go free in the time of Ezra and Nehemiah, and in the time when they in part with Israel would move far westward into Europe, which was accomplished in later centuries. When Judah

and Benjamin returned officially, in the time of Cyrus, they did not have to "flee," for they went up to Jerusalem on the invitation and permission of the king himself.

Now we come to the "isles," and need close attention.

Isa. xlix. 1: "Listen, O isles, unto Me; hearken, ye people from afar. Thou art My servant, O Israel, in WHOM I WILL BE GLORIFIED."

Here we have Israel the servant of God, and at the same time Israel is synonymous with "the isles."

Ver. 6: ". . . My servant to raise up the tribes of Jacob, and to restore the PRESERVED OF ISRAEL." The "isles," the "servant" of God, were "to raise up the tribes of Jacob and restore Israel." Yea, more than this. Read on, and see the still greater work: "I will also give THEE FOR A LIGHT TO THE GENTILES." Why give Israel, the isles, a light to the Gentiles? Read on: "*That thou mayest be My salvation unto the end of the earth.*" This is the one, the ONLY object the Almighty had from the beginning when He called Abraham, viz., to "bless all the families of the earth in Abraham's seed." "Thou art My son, My FIRSTBORN. My glory will I not give to another." Here we have the isles, Israel, Britain, ordained to be a LIGHT TO THE GENTILES.

Ver. 8: "I will preserve thee, and give thee for a covenant of the people to ESTABLISH THE EARTH." He is not talking of Jesus, the coming Saviour of mankind, in these verses, as expositors seem to think and teach. But He is talking to the "isles of the sea afar off." He is talking of His servant Israel, Britain. He says the isles, Israel, is to be given for a covenant of the people. And lo, we find the inhabitants of the isles are called BRIT-ISH, or COVENANT-MAN. Wonderful! God cares about names.

And God's COVENANT MAN is given for a LIGHT to the Gentiles.

No nation in the history of man has so aptly and effectively carried the LIGHT to the Gentiles. Yea, more yet. Britain has been, and is to-day, the one great national light for all nations. This is one reason why she is so intensely hated. In the days of Jesus the world hated Him because He was the LIGHT. And they killed Him through that very hate. In like manner they would kill Britain, the COVENANT MAN, the son of Isaac, the Saxe-son.

And while I am writing these words (June 4th, 1915) Germany, Austria, and Turkey are trying to MURDER GREAT BRITAIN. The impelling force toward this would-be-murder act is GERMAN HATE.

Read further in ver. 8: "To cause to inherit the desolate heritages." What nation has taken up the desolate spots of the earth and blessed them as has BRITAIN? Not one! Further yet: "That thou mayest say to the prisoners, Go forth: to them that are in darkness, Shew yourselves." From the beginning this was God's plan with Israel, as the Scriptures abundantly show. And from the early days of Britain's existence she has been pre-eminently at this work.

Note how in the 14th verse Israel, to whom the promise is made and the future revealed, as he looks upon his sad condition in exile, says: "The Lord hath forsaken me, and my Lord hath forgotten me." Before making my comment upon this statement of Zion I ask the reader a question: "Is this language of Zion applicable to Christ?" Bear in mind that the burden of the expositors, commentators, pulpits, and Sunday-school teaching is that this chapter refers to JESUS CHRIST. If it so refers, then He is represented as using very strange language, very foolish language. But it is clear that the text shows that Christ is not meant by this chapter.

For instance, read ver. 8: "In an acceptable time have I heard thee, and in the day of salvation have I helped thee: and I will preserve thee."

This exactly corresponds to God's dealings with Israel, but is not suitable to Christ. God did preserve Israel, but He did not preserve Jesus Christ. For Christ was murdered on the cross, and while there, was left, forsaken, by the Almighty, His Father. Because of this fact, and of His awful, lonely struggle, bearing in His own person the sins of the whole world, He was forced to cry aloud: "My God, My God, WHY HAST THOU FORSAKEN ME?"

Going back to verse 2: "Thou art MY SERVANT, O Israel." This exactly specifies to whom the Almighty is addressing Himself in the 4th chapter.

Now mark, when Zion, not Christ, said: "The Lord HATH FORGOTTEN ME," the Lord answered in these words: "I will not forget thee: behold, I have graven thee upon the palms of My hands: THY WALLS ARE CONTINUALLY BEFORE ME." Look

at these words, "Thy walls." These words would have no meaning applied to Christ. But God was not talking to Jesus; He was talking to ZION. Hence He could say to her, "Thy walls are continually before Me." And a further proof of this is seen in the fact that at a later period God orders the people to go up out of Babylon to BUILD THE WALLS OF HIS BELOVED CITY. And the walls were built under His direction and protection. I have taken time in this matter because of the calamitous state of Biblical exposition in the hands of Orthodoxy.

And I affirm that the present-day preaching and interpreting of the Scriptures are productive of more injury and infidelity than of blessing and increase of faith in God and His Word.

The common spiritualising of the Scriptures in hundreds of places where neither God nor His prophets are thinking of spiritual blessings is a curse to mankind and a hindrance to the spread of the Gospel of our Lord Jesus Christ.

Look at Isa. xlix. 17: "Thy children shall make haste: thy destroyers, and they that made thee waste, shall go forth from thee." This would be very remarkable and most unsuitable language to apply to Christ. But it is an apt, a splendid and telling answer to Israel under the name of Zion, at a time when Israel thought that God had "forgotten" him. "Him" is a proper term here to use for Israel, for God called Israel His "DEAR SON," even His "FIRSTBORN SON." "Thy children shall make haste." Israel had been told to flee. Hence the "HASTE."

Again: "Thy destroyers and they that made thee waste." This would be foolish language to apply to Christ, but it fits the context and exactly applies to "Zion."

Remembering the reference to "thy destroyers," who held Israel in exile, let us read verse 18: "As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doth. For thy waste and desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away." This could by no stretch of imagination refer to Christ. But it most naturally refers to Israel. "They shall be far away." Assyria and Babylon are meant here by the word "THEY."

We read that they who had carried Israel captive would be carried away captives. Thus they would be "far away," even though Israel might still be in the "land of their destruction." Israel, not Christ, is meant in all these verses. Israel was swallowed up in captivity, but Jesus was not swallowed up in any land that became "too narrow by reason of its inhabitants."

Verse 20: "The children which thou shalt have, AFTER THOU HAST LOST THE OTHER, shall say again in thy ears, The place is too strait for me: give place to me that I may dwell." Who are the children who were "lost"? Who? Israel did not lose children. If so, we have no account of it in the Bible. Judah did not lose children in any sense in which it could be fitted in here. But in after ages, Israel, in Britain, did loose children. She lost the United States. This is one of the marvels of nation building.



CHAPTER XVII.

DID the home children later on, after the loss, cry out for more space or place? Why, this is the steady cry for the last hundred years, and it intensifies every year. Canada, Australia, New Zealand, Tasmania, South Africa, and many other lands, are filled because of this very cry and the need which begets it.

Isa. xlix. 25 : "But thus saith the Lord, EVEN THE CAPTIVES OF THE MIGHTY SHALL BE DELIVERED: for I will contend with him that contendeth with thee, and I will save thy children. . . . And ALL FLESH SHALL KNOW that I the Lord AM THY SAVIOUR, AND THY REDEEMER, the Mighty One of Jacob." This is strong, definite and pointed. Israel was to be saved and the whole world must know who did the saving act. He says, "ALL FLESH SHALL KNOW." It was the Lord alone. The "captives" and the "prey" were the Israelities. The "mighty" and the "terrible" were their captors, their bond-masters. They were the Assyrians. This wonderful outline of promises for the future, which were to be made good on behalf of Israel and Judah, were primarily to "the isles" and to Israel and Judah yet in Asia.

Many of those who had moved far westward centuries before, and many who were still moving in that direction, were located or about to be located and homed in the "ISLES OF THE BLESSED," the Isles of Britain.

Isa. li. ii. : "Look unto Abraham, your father, and unto Sarah that bare you: for I CALLED HIM ALONE, and blessed him and increased him."

Here the Lord reminds His people of the importance of Abraham at that date, long hundreds of years after he had died. The "CALL" was an official, a representative, act, performed by the Almighty only once in the ages of past time. He called Abraham so as to build up a "chosen nation," "a royal priesthood," to make known unto all nations and peoples the lovingkindness and tender mercy of the Lord. How could the masses of humanity know

of the love of God unless they were told? How could they be told without a preacher? And how could a preacher preach unless he were sent? And lastly, how could the Almighty send a preacher until He had CALLED SOME PERSON to the work? Thus in the first instance the "call of Abraham"; and in the second instance the call of "his seed." This, then, in few words, is the clue to the "call of Israel," and therefore of Britain, the "MAN OF THE COVENANT." How wonderful is the entire plan adopted in working out His vast designs! Truly "God moves in a mysterious way."

Isa. li. 5: "The ISLES shall wait upon Me, and ON MINE ARM SHALL THEY TRUST." In history there cannot be found a parallel to the steady, insistent, publicly acknowledged TRUST UPON THE ARM OF THE ALMIGHTY on the part of Britain. Let any man read carefully the history of the world, and with only one people is it and has it been the first impulse of the nation to trust to and to lean upon Almighty strength, love, mercy, and wisdom for guidance, safety, and protection. And that nation is Britain, modern and ancient. Or I might say Israel, ancient and modern.

Verse 11: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion." This is not "spiritual Zion," as too many preachers say. This is not a return of Christians as such. It is a return of Israel and Judah, YET TO TAKE PLACE. So far this promise is not fulfilled, but as sure as is the existence of the Almighty, so sure is the fulfilment of these promises in the future.

"The redeemed of the Lord" are the whole House of Israel, and they will yet return officially to Zion, Zion in or near Jerusalem.

Isa. li. 22: "Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury. . . . But I will put it into the hand of *them that afflict thee*." Very plain words! The Assyrians and Chaldeans and all others who afflicted or who will afflict God's Israel, His FIRSTBORN SON, "must drink of the CUP of GOD'S FURY."—They cannot escape their doom—not Hamitic Germany, or Russia, or Rome.

Isa. liv. 1: "For more are the children of the desolate than the children of the married wife, saith the Lord." Here "the desolate" is Israel, already in captivity, and "the

married wife" is Judah, not yet divorced, at the time the prophet spoke these words. "The children of the desolate" were to be more numerous than the children of Judah. Who can truly measure or count the population of Israel, as gathered up under the ANGLO-SAXON confederation and combination of nations? Who? No man!

Ver. 3: "For thou [Israel] shalt break forth on the right hand and on the left: and THY SEED shall *inherit the nations.*" These words especially were directed to the "barren," or desolate, or exiled Israel. Ezekiel speaks of Israel divorced and in captivity as "AHOLAH," and of Judah as "AHOLIBAH." Both are women, and sisters. One is Samaria, and the other is Jerusalem. Samaria stands for Israel, and Jerusalem for Judah.

Ver. 6: "For thy Maker is thy husband." No wonder we read later on of the "ELECT LADY," "THE LAMB'S WIFE." This term, and the relationship indicated, set forth very beautifully God's love for His "CHOSEN," His "ELECT."

Ver. 8: "In a little wrath, I hid My face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." This is a most encouraging promise to those whom the Lord, in a little wrath, had to punish for their sins. They are to be treated with everlasting kindness. Wonderful! Much-honoured Israel! Greatly-favoured Britain!

Isa. liv. 14, 15, 17: "In righteousness shalt thou be established: for thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they [thine enemies] shall surely gather together, but not by Me: whosoever shall gather together against thee SHALL FALL FOR THY SAKE. . . . NO WEAPON THAT IS FORMED AGAINST THEE shall prosper." Not even the Hunnic Zeppelins and submarines; not even the Satanic gasses—the veritable fumes of German HATE.

Where in history can we find a nation "established in righteousness" as Britain is and has been? What weapon formed against Britain has prospered? No weapon formed by man can overcome Israel—the covenant man. With this belief, Britons should possess their souls in peace.

Isa. lix. 20, 21: "And the Redeemer shall come to Zion, and unto them that turn from transgressions in Jacob, saith

the Lord. As for Me, THIS IS MY COVENANT WITH THEM, saith the Lord: My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever." He talks to those mentioned in ver. 21. The people who are to speak God's Word were selected from the days of Abraham forward, and are the selected, or ELECT, to-day. They are the ONLY ELECT, FOREORDAINED, OR PREDESTINATED.

Isa. lx. 3—5: "And the nations shall come to thy light, and kings to the brightness of thy rising. . . . Thy sons shall come from far, and thy daughters shall be nursed by thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged: BECAUSE THE ABUNDANCE OF THE SEA SHALL BE TURNED UNTO THEE, THE SUPPLIES OF THE NATIONS SHALL COME UNTO THEE." History shows that the nations have been coming to the light of Britain for more than a thousand years—I would say for nineteen hundred years. The word "FEAR" above has not the idea of dread, but of such fear as a Christian man bears for his heavenly Father. It is a loving reverence rather than any dread.

The "flowing together" mentioned above is beautifully made good in the streaming of the scattered Israelites towards the ISLES of the sea for many centuries. In addition, we see the constantly recurring references to the SEA. Here "the abundance of the sea" is to come to Israel. This, too, is made good in Britain. And, further yet, the wealth, supplies, forces, raw material, foodstuffs of the nations, are turned to Britain, and have been for more than a thousand years. In this particular Britain is a miracle among the nations.

Ver. 9: "Surely the isles shall wait for Me, and the ships of Tarshish first, to bring My sons from far." What responsibility! What glory! What a burden laid upon Britain—upon Israel!

Ver. 10: "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee." We have a clear reference to the building up of Zion and of Jerusalem; hence the use of the word "walls." And kings shall minister unto Jerusalem, unto Judah, and to all the House of Israel, when officially united in the ancient land of promise.

Ver. 11: "Therefore thy gates SHALL BE OPEN CONTINUALLY: they shall not be shut day nor night: that men may bring unto thee the SUPPLIES of the nations." I often wonder if this is the real foundation cause of Britain's free trade, in spite of all the high tariffs built up against her by the nations. Here again she is a marvel among the nations of all times. However, the Scriptures clearly set forth that the nations are all to be her tributaries—tributaries to Israel. Certainly they are all tributary to Britain as to no other country at the present time.

Ver. 12: "For the nation and kingdom that WILL NOT SERVE THEE SHALL PERISH: yea, those nations shall be UTTERLY WASTED." There is no escape. All must serve Israel. All are serving Britain. Ergo, Britain is Israel. She carries all the prophetic marks, and no other nation does; therefore she is Israel—the Israel of promise.

Ver. 15: "I will make thee an eternal excellency, a joy of many generations. . . . Thou shalt suck the milk of the nations, and thou shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob." A long life and history of this promised mighty nation, as shown in these words—"an eternal excellency." Britain, if any nation ever did, sucks the milk of all nations on this globe.

Ver. 20: "Thy sun shall no more go down; neither shall thy moon withdraw itself. . . . Thy people also shall all be righteous: they shall inherit the land FOR EVER, the branch of My planting, the work of My hands, that I may be glorified. A little one shall become a thousand, and a small one a STRONG NATION: I the Lord will hasten it in its time." Not only shall the old homeland of Britain be inherited for ever, but the other land—that given to Abraham and his seed after him by an everlasting covenant for ever—this land must also be held by her as "the seed" official, material and ROYAL of Abraham. Surely, if ever a little one became a STRONG NATION, that small one is Britain.

Isa. lxi. 1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, and to proclaim LIBERTY TO THE CAPTIVES."

Vers. 4—6: “And they shall build the wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of aliens shall be your plowmen, and your vinedressers. But ye shall be named **THE PRIESTS OF THE LORD**: men shall call you the Ministers of our God.”

Ver. 9: “And their seed shall be known among the nations, and their offspring among the people: all that see them shall acknowledge them, that they **ARE THE SEED WHOM THE LORD HATH BLESSED.**” “The captives” are the Israelites, and Isaiah was the man “anointed” to preach and proclaim liberty “to the captives.” This does not refer to Christ. Christ did not go and preach to the captives, but Isaiah did. See the words:—

“And they [the captives when made free] shall build the old wastes.” This is some of the work to be done by the exiles when they are made free. “They shall repair the waste cities.” This certainly applies to the freed exiles, and in no way to Christians as such.

Strangers and aliens are to be the servants of Israel, for they (Israel) once freed from bondage, are to become **MASTERS**. As such they must and will have servants. Furthermore, they are to be called and known as “**PRIESTS OF THE LORD.**” This is said of a whole people, not of a few men, or of a certain limited class. It was said to, and of, those whom God had appointed as **HIS CHOSEN CHILDREN OF ABRAHAM, ISAAC AND JACOB**. He said it of His chosen race, not of Christians, or of the Church, only so far as His people were to come into harmony with God’s will and kingdom.

These very people were to be known as the people “whom the Lord had blessed.” They were to be the seed specially blessed according to the many **UNCONDITIONAL BLESSINGS** promised to Abraham when he obeyed the call to go to Canaan from Ur of the Chaldees. I must impress upon my readers this important fact, viz., that very much of the Scriptures interpreted as referring to Christ has no bearing upon His important work. Our expositors, preachers, and “**HIGHER CRITICS**” fall short of the intent of the main teaching of the **BOOK**, of the **PROPHETS**, and of the **ALMIGHTY**.

I am sorry that I am impelled to make this sweeping charge. Some will resent my impeachment ; some will retort in kindness or unkindness as they feel ; but I am sure of my ground.

Isa. lxii. 2 : "And thou shalt be called by a new name, which the mouth of the Lord shall name." What that new name is there is doubt. He, the Lord, is still talking to His chosen people, as the whole context shows. I do not care to venture just now beyond a suggestion. We do know that Israel was God's COVENANT MAN. Perhaps the term applied nationally to Israel in those modern days meets all the requirements of the promise. Britain and British is a new name for Israel, and its significance is clear.

Isa. lxiii. 1 : "Who is this that cometh from Edom, with dyed garments from BOZRAH [modern Basrah]? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." These and the following words do not refer to Christ. The work, the language, the context, prevent us from accepting this to mean the Saviour of mankind. "I that speak in righteousness, mighty to save," means neither Jesus nor God His Father. But it does mean Israel. The person speaking is Isaiah, and he is personating ALL ISRAEL, GOD'S FIRST-BORN SON. We must bear in mind that BOZRAH is Edom, or Esau, and that Israel is to destroy Edom, and that the earth at Bozrah is to be "soaked in blood."

Jesus did not come from Bozrah ; His garments were not glorious ; there is no day of vengeance in "His heart."

The pronoun "I" cannot mean God, for as we follow the verse consecutive of "I" farther along, we read in verse 7 : "'I' will mention the lovingkindness of the Lord, and the praises of the Lord, according to all that THE LORD HATH BESTOWED ON US, and the great goodness toward the HOUSE OF ISRAEL, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses." This shows very clearly that "I" does not mean the Lord, or God, or Christ. It must, and reasonably ought to mean, Isaiah speaking for Israel, as a MAN, though with the national meaning and aspect.

Verse 9 : "In their affliction He was afflicted, and the angel of His presence saved them : in His love and in His pity He redeemed them ; and He bare them, and carried them all the days of old."

“Their affliction” means the affliction of Israel. “He was afflicted.” “He” is the Lord. See the two previous verses. “And the ANGEL of His presence.” “The ANGEL,” I believe, means CHRIST. If not, then it must indicate Gabriel, or Michael. The latter is the PRINCE OF ISRAEL. In the words “His presence,” “His” means the Lord.

Isa. lxiii. 16: “Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer.” This is a very important verse, and I submit it has such a signification as harmonises with the following word explanations: “Thou” means the Lord. “Our” means Israel. The word “Israel” means not Israel the nation, or people, but it means the MAN JACOB, and him alone, under his second and best name. If not, then the whole chapter is senseless. Our “Redeemer” does not refer to Jesus, but has the natural, Biblical signification, viz., the Lord.

Verse 17: “Return for Thy servants’ sake, the tribes of Thine inheritance.”

This can be read, perhaps, more clearly thus: For Thy sake, O Lord, bring back the tribes of Thine inheritance from their exile. Israel was in captivity at this very time. Hence it was most natural that they should so pray. In fact, they had been in exile about 120 years—a long while indeed.

Verse 18 gives their view of the matter. They claim that they had possessed the promised land but a short time comparatively. They were right. Here are the words:—“THY HOLY PEOPLE [or chosen people] have possessed it [the Holy Land] but a little while.”

Verse 18: “Our adversaries have trodden down Thy sanctuary.”

The “adversaries” were the Chaldæans, Edomites, and Assyrians in particular, and the hosts of strangers who had been brought into the land to use it. Necessarily this prophetic vision and accompanying knowledge of current history were associated together in the prophet’s mind. Hence he sees the coming captivity of Judah, the defilement and destruction of the city, TEMPLE, and SANCTUARY. See the forceful and truthful contrast in verse 19: “We are Thine: Thou never barest rule over them; THEY WERE NOT CALLED BY THY NAME.” “They” and “them” are the “adver-

saries" referred to above. The words "Thine," "Thou," and "Thy" refer to the Lord. It is true that ONLY ONE people in the world's history have been "called in Thy name," and that people are "WE," the children of Israel, called in Abraham, Isaac and Jacob. It is manifest from my comments on this chapter that I do not perceive any reference to Christ, or to a SPIRITUALISING of this chapter, unless it be in the words, "THE ANGEL OF HIS PRESENCE." We shall look at chapter lxiv. of Isaiah. It is necessary to clear away the fogs of a long period of false exposition and interpretation. And here the men of the pulpits are apt to say of the author—just an everyday, matter-of-fact layman—that he is out of his reach, and should go to their school to be trained, educated, cultured, and properly THEOLOGISED. My answer is very plain and most easily understood. It is this: I have for long years held to and taught the orthodox methods and expositions until I grew tired of the contradictions and positive unbeliefs of the Protestant teachings. (The Roman teaching is so pagan and heathenish that I let it drop from comparison as worthless). And let it be understood that I have been accepted and invited to scores of pulpits of nearly all denominations extending over a period of forty years. And even while this book is under the process of its birth-pangs I have the constant pressure of repeated invitations to the Methodist, Presbyterian, Baptist, Salvation Army, and the Mission centres, to such an extent that I am unable to meet all the demands. And further yet—the Anglicans give me many opportunities of addressing their people in their lecture rooms. Of course, it is well known that their pulpits are not open to clergymen of the other denominations. Hence it is not strange that I am not invited to the Anglican pulpits. I have given this much to show that even while I am publicly attacking the general and orthodox methods of Scripture interpretation, the ministers of the various denominations are in fairly close sympathy with me, and surely must both trust and respect my work and person. With this much of a personal character, I shall proceed.

I now and here affirm that Protestantism is teaching infidelity, unbelief, and some very damnable doctrines. In due time I shall make my meaning clear on this assertion.

In passing I may say that I am a Protestant and a zealous Orangeman at that ; I am proud of the fact, too. While I attack orthodoxy and the rotten, atheistic, insolent German higher criticism of our little folly-stricken minds found in the pulpits, I honour many of our big-souled and large-minded men who preach the GOSPEL OF THE KINGDOM with devotion and great ability.



CHAPTER XVIII.

ISA. lxiv, 8—10: "But now, O Lord, Thou art our Father: we are the clay, and Thou our potter: and we all are the work of Thy hand. Be not very sorely angry, O Lord, neither remember iniquity for ever: behold, see, we beseech Thee, WE ARE ALL THY PEOPLE. The holy cities are a wilderness, Jerusalem a desolation. Our holy and our beautiful house, WHERE OUR FATHERS PRAISED THEE, is burned up with fire." These verses do two things—they explain the first seven verses of this chapter, and they show that the interested parties, those addressing the Lord, are the children of Israel, the children of "OUR FATHERS." This chapter has no reference to Christians, the Christian Church, or Christ. It means the Israelites. They were, and are, the Biblical KINGDOM OF GOD.

Isa. lxxv. 9, 10: "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains: AND MINE ELECT SHALL INHERIT, and My servants shall dwell there. And Sharon shall be a fold of flocks." The preceding and following verses show that *in the House of Judah* there is a distinction made between those who honour and obey the Lord and those who are rebellious and reject Him. The first are to receive the blessings, and the second appointed to curses and punishment. And history proves that God's Word has already, in this respect, come true to a very large extent.

It is impressive in this connection to read the words "He shall CALL His servants by ANOTHER NAME." So far the "new name," or "another name," may be a cause of doubt and speculation. At present I make no further attempt to advance the "another name," so foretold.

Ver. 22: "And Mine elect shall long enjoy the work of their hands." This chapter paints a wonderfully bright future for God's servants, His chosen people, His elect. It often strikes me that the New Testament expositors should look into the many passages of the Old Testament which

refer to "the elect," and if so they would have little difficulty about "election" and "fore-ordination." The fore-ordination and election of Scripture refer to only one people, and they are the "ELECT" seed of Abraham, Isaac, and Jacob (Israel). This wonderfully simplifies the apostolic writings on this point. In fact, this awful misinterpretation of the meaning of the apostle's writings, and the insane thought of God on this simple and easily understood matter, has been one of the most damnable curses that ever came to mankind in the name of religion. Nothing in any Asiatic religion is as vile and destructive of human faith and reason.

Isa. lxvi.—Here is a chapter unfolding for Judah a most glorious future. While in time to come Israel as a House will share with her sister kingdom, this chapter specifically refers to Judah and Jerusalem. Later on, in Ezekiel, we shall see that the two Houses, or kingdoms, are to come together and share in common the material and national blessings. In the meantime Isaiah is inspired, in this chapter, to give special attention to Judah, or Jacob, rather than to the House of Israel.

Isa. lxvi. 19, 20: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, Lud, that draw the bow, to Tubal and Javan, and the ISLES afar off, that have not heard My fame, neither have seen My glory. And they shall declare My glory among the nations. And THEY shall bring all your brethren for an offering unto the Lord, out of all the nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." These words point out much relating to the sending of God's people to many nations, some of which are specified. These people were to escape from their enemies, mentioned in the verses immediately preceding verse 19; and on escaping, they were to hasten to other lands, mostly westward. And further, they were to go to THEIR BRETHREN among those nations. It is clear from other Scriptures and from history that many of the Israelites, including a part of Dan, had already gone westward. And they had been away from their brethren of Israel so many hundreds of years, in several cases, that they

had forgotten all about the Lord and about their Asiatic brethren of Israel. Perhaps it would be better to have said that those of Israel already in the far west had not heard of the Lord of their ancestral land, and of Israel left behind in the land of Canaan. There had been so many generations pass away that those living at the time of the fulfilment of Isaiah's prophecy would have little knowledge of their ancestors' past history. Hence as they, equally with the EXILES from Assyria and Babylonia, were the seed of Abraham and the CHILDREN OF THE EVERLASTING COVENANT, God's word had to be made good to and in them. Hence His plan, outlined in these two verses, did make direct reference to them. From this we can catch the intent of the inspired word.

These were to go to the ISLES AFAR OFF, and declare the word and glory of God among them, their brethren, as well as among the other nations.

How natural, then, the result: "And they shall bring ALL YOUR BRETHREN for an offering unto the Lord." Yes, yes. "The eyes of the Lord run to and fro in the earth," and He is watching over all the CHOSEN SEED OF ABRAHAM, according to His promises. Therefore He needs must send His servants who escape from their enemies to those who long before were scattered, and especially to Dan and his brethren in the ISLES of the west, to BRITAIN, the "ISLES of the BLESSED."

In the final settlement of these momentous doings there is to be a terrible punishment meted out to those who have, as nations, transgressed against GOD and persecuted His people (Israel and Jacob). These nations to be so punished are specifically pointed out by later Bible writers. Hence I shall pass forward to examine into the marvellous foretellments of Jeremiah.

Jer. i. 10: "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, TO BUILD AND TO PLANT." Here in few words we have outlined the mighty and far-reaching work of this most wonderful prophet-priest chosen from the tribe of Benjamin. Benjamin was the LIGHT-BEARING tribe at that period. Thus it is no wonder that God selects a priest-prophet from this tribe of Israel which which was loaned to Judah from the time of Solomon's

death until after the death, resurrection, and ascension of Christ, and until the time of the destruction of Jerusalem by Titus 70 B.C.

At the very beginning let us make up our minds to BELIEVE this Scripture burden. Jeremiah was appointed "to build and TO PLANT." He specifies the nations to be "rooted out," "pulled down," "destroyed," and "thrown down." And he indicates those to be "BUILT and PLANTED." If we believe in his first duty, let us do likewise concerning his second duty. The first was a material, national act. The second cannot, in nature, be different. The first was not a spiritual or an abstract performance. Hence we are on safe ground in eliminating the idea of an abstract or spiritual fulfilment of the second. Of course, we must always remember that no nation, community, home, or person can be related to one another, or to the Almighty, unless there is the spiritual harmony or discord to enter into the account. But God Almighty, in blessing nations, communities, homes, and persons, always does so by the twofold method, viz., that of the mind and that of the material. The second is the one more easily perceived in nations and communities.

Jer. ii. 4: "Hear ye the word of the Lord, O HOUSE OF JACOB, and ALL the families of the HOUSE OF ISRAEL." Judah pre-eminently is addressed by Jeremiah here. "The families of the House of Israel" I take to mean those families, or their descendants, who remained with the House of Judah from the days of the rending of the twelve-tribed kingdom of all Israel into the two kingdoms of Israel and Judah.

"All the families of Israel" here cannot mean the Ten-tribed kingdom, for they were in exile, were absent, and had not, in part even, officially returned. This seems to be the true meaning of the verse. However, it may be possible that Jeremiah had the entire kingdom of Israel in mind. Some passages, later to be quoted, might require this interpretation.

Ver. 10: "For pass over the Isles of Chittim, and see and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? But my people have changed their glory (GOD) for that which doth not profit."

In the above the words Kedar and Chittim are used in balance—Chittim far east over against Kedar in the distant west. The purpose is to cover or embrace practically all the known countries between the eastern and western limits of human occupation. Then the question, in effect, would be: Has any known nation changed its gods, or its object of worship, or taken on a new religious doctrine? The expected answer is No. No, not one, but THOSE OF MY OWN CHOSEN PEOPLE, the children of Israel.

Ver. 14: "Israel is a servant."

Ver. 18: "And now what hast thou to do in the way of Egypt . . . or in the way of Assyria?" Here Israel is specified. And it would appear that at this very time the children of Israel were not only in Assyria as captives, but some of them had escaped and gone to Egypt.

It may be, and indeed is probable, that a considerable number of the northern kingdom had not only escaped and reached Egypt, but were on their way to their brethren in Greece, in Italy, in Spain, in Western Britain, in Ireland, in Scotland, and in Denmark. That this is very likely there is much in Scripture and history to favour.

In verses 26 and 28 he addresses the "HOUSE OF ISRAEL" and Judah. Thus it seems that both Houses are spoken to in this chapter.

Jer. ii. 36: "Why gaddest thou about so much to change thy way? Thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria." This bears out what I have already said. To some extent, Israel had left Assyria and taken refuge or rest in Egypt. In fact, we know from the history of Esdras and Herodotus that most of Israel had escaped from Assyria before the days of Jeremiah. Even though some went to Egypt, still they were not permitted to tarry there. They were to go on, go forward, go to other lands, and be in the wilderness of the nations, until in the end they would reach the land appointed, the land not counted among the nations, the ISLES AFAR OFF.

Those acquainted with Grecian history know that many people reached that land from the land of Egypt as well as from the west of Asia. And it is known that the High Priest of Jerusalem and certain Lacedemonians wrote letters setting forth that they were brethren.

Jer. iii. 6, 7: "Hast thou seen that which backsliding Israel has done? . . . And I said, after she had done all these things, Turn thou unto Me; but she returned not. And HER treacherous SISTER Judah saw it." It is plain that the prophet has both Houses in mind here, and is contrasting them.

Verse 8 shows that Israel, as a wife who had played the harlot, was divorced. And even though her sister Judah saw her acts and her divorce, yet she too played the harlot.

In verse 11 the divorced wife is justified in comparison with the "married wife," as per Isaiah, who speaks of one as Aholah and the other as Aholibah. One was Israel, and the other Judah. Now we get the force of Isaiah's statement that "the children of the divorced were more numerous than those of the married wife." Israel was always, and was to be, therefore is, more numerous than Judah. Judah to-day counts about 13,000,000, while Israel, Britain, counts by scores of millions.

Jer. iii. 12: "Go, and proclaim these words towards the north, and say, Return thou backsliding Israel, saith the Lord, and I will not cause My anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever." "Turn, O backsliding children, saith the Lord; for I am MARRIED to you." What unbounded love and mercy. The Lord was as full of pity, mercy, and loving sympathy in these olden days as in the days of Jesus Christ. Many good Christians pray, talk, and explain the Scriptures as if God were converted by the arrival of Christ on earth. I find not one whit less love, tenderness, patience, pity, sympathy, forgiveness, and longsuffering in the GOD of the OLD TESTAMENT than I find in the NEW TESTAMENT.

Ver. 17: "At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." It is very plain from history and from present-day events that this prophecy has not been fulfilled yet. Hence it has to come to pass.

Ver. 18: "In those days the house of Judah shall WALK WITH the house of Israel, and they shall come together out of the land of the north to the land that I have given FOR AN INHERITANCE UNTO YOUR FATHERS." This Scripture is

full of meat. From it we see that Judah and Israel are to unite. If so, then how in the name of common sense can any sane man assert that Israel, the House of Israel, is lost, as is generally taught? Moreover, they are to come TOGETHER OUT OF THE NORTH. This does not refer to Assyria, for this land was in the east, and not in the north.

Again, these two Houses were to come to the land given for a land of inheritance UNTO THEIR FATHERS. Reader, you see that God did not forget His EVERLASTING COVENANT made with the three patriarchs. He made His covenant with them and THEIR SEED FOR EVER. Hence Israel was not, and could not, and will not ever be lost, so as to disappear from the earth as a nation. At the time of this prophecy Israel, or an important part of it, had got free from the Assyrians. Some of them were in the north even then, as well as in the land of Egypt. They were largely in Scythia, in the south of Russia. I wish to make it very clear that Jeremiah is talking definitely to Israel rather than to Judah.

Ver. 20: "Surely as a wife treacherously departeth from her husband, so have ye treacherously dealt with Me, O HOUSE OF ISRAEL, saith the Lord."

This needs no comment. These old inspired prophets never lost the true relationship of Judah and Israel. The two Houses were always clearly delimited, and in thought kept separate.

Jer. v. 11: "For the house of Israel and the house of Judah have dealt very treacherously against Me, saith the Lord." The Lord knew that there were two separate HOUSES, even if our pulpiteering Higher Critics do not know.

Jer. vi. 1: "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-Haccerem: for evil appeareth out of the north." This is a remarkable passage. Benjamin was a part of the House of Israel, but was loaned to the House of Judah for a set purpose and for a set time. However, in the plan of the Almighty provision was made for Benjamin to leave Judah and hasten away from the northern power (ROME), and to go west to join HIS OWN HOUSE, that of Israel.

Chap. vi. shows that the mighty Empire of Rome is destined to destroy Jerusalem. Hence Benjamin must flee to escape destruction. And Benjamin did flee. This we come to again.

In chap. viii. we find the Lord giving special attention to the House of Judah and Jerusalem their capital. In this case the prophet has reference to the near-at-hand Babylonian captivity, which took place in the days of Jeremiah himself.

Jer. vii. 15: "And I will cast you out of My sight, as I have cast all your brethren, even the **WHOLE SEED OF EPHRAIM.**" He is talking to Judah and Jerusalem, and tells them that He will do with them as He had already done with the House of Israel. It is interesting to note that "**ALL the SEED OF EPHRAIM**" is used for the entire House of Israel, the brethren of those whom he was addressing. "Ephraim" is used for the name of Israel; a very common custom in Scripture.

Jer. ix. 11: "And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant."

Ver. 16: "I will scatter them also among the heathen, who **NEITHER THEY NOR THEIR FATHERS HAVE KNOWN.**"

The Lord is talking to Judah only in these verses. They are to be scattered among the heathen. The specified heathen described are not the Amalakites, Moabites, Ammonites, Hittites, Ishmaelites, Jebusites, Edomites, Philistines, Egyptians, Assyrians, Persians, Medes, Babylonians, Chaldeans, Grecians, Tyrians, Zidonians, or any of the others with whom the Israelites and the Jews had had dealings, down through the then past ages, in and adjacent to the land of Canaan. This is shown by the words "whom neither they nor their fathers have known." This statement is oft-repeated in connection with the scattering of God's people, which the prophets foretold. Who, then, were the heathen people so far removed from Palestine that Judah had not yet had knowledge of them? Judah and his fathers had a clear knowledge of all the nations mentioned above. I ask, Who were they? Where were they? So far as I dare venture an answer, I would say that the rest of the nations of the earth on down through the future are indicated. One thing sure, the Jews are scattered in all lands and among

all peoples to-day. There are many peoples and nations at present who were not known to Judah in the days of Jeremiah and the other prophets who were inspired to make a similar statement.

Jer. x. 1, 2: "Hear ye the word which the Lord speaketh unto you, O HOUSE OF ISRAEL. Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven: for the heathen are dismayed at them."

It is natural to address the House of Israel rather than the House of Judah under the conditions specified. From many Scripture references I am forced to conclude that the House of Israel were already on the move from Assyria, even though many of them must still be in the Assyrian regions. They scattered among the NORTH people, as we previously saw, and also among the Egyptians. Hence the Lord inspires Jeremiah to warn them to keep clear of the fears, the superstitions, and the tendencies belonging to Nature-worship and the signs of heaven.

Ver. 9: "Silver spread into plates is brought from Tarshish." This is another reference to Tarshish, which was famous for the export of silver, as mentioned in this verse.



CHAPTER XIX.

VER. 16 : "The PORTION of Jacob is not like them : for He is the former of all things : and Israel is the rod of His inheritance. The Lord of hosts is His name." The word "Portion" is used to indicate the Lord. Hence we may substitute and say, "The LORD OF JACOB is not like those gods." He was the REAL GOD, but the others were the idols, the works of men's hands.

Jer. xi.—xiii.—This portion of God's Word makes several references to the covenant of God with the fathers of Judah and Israel. He still keeps the covenant before His mind and people, His chosen.

Ver. 17 : "For the Lord of hosts that planted thee hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves." The two Houses are kept before us, as they were separate in God's thinkings as well as in the words of His inspired Prophet, Jeremiah.

Jer. xiii. 4 : "Arise, go to Euphrates and hide it [the girdle] in a hole of the rock." "So I went and hid it by Euphrates." By this we find that Jeremiah was well acquainted with the land to which Israel had been carried captive, and to which the House of Judah was shortly to go into exile. Farther on, we find that the prophet went a second time to Euphrates.

Ver. 11 : "For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the WHOLE HOUSE OF ISRAEL and the WHOLE HOUSE OF JUDAH." Notwithstanding these words we have immense numbers of Bible expositors who teach that Israel and Judah are one and the same.

Jer. xv. sets forth the coming desolation of Judah. They are to be "removed to all the kingdoms of the earth."

Ver. 14 : "And I will make thee to pass with THINE ENEMIES INTO A LAND WHICH THOU KNOWEST NOT." This is one of the index verses of the Bible. Not only were these children of God to be driven to other lands, and to lands of

which they had no knowledge, but they were to pass there "WITH THEIR ENEMIES." It is natural to say that their chief and official enemies in the days of Jeremiah were the Assyrians and Babylonians.

If these be meant, then the Assyrians and Babylonians were to pass with the scattered children of God to the lands above referred to.

But if we can discover into which lands Judah, and especially Israel, passed from exile, then we can fairly well attempt to locate the Assyrians and their fellow-countrymen, the Babylonians. Perhaps we shall attempt this task later on, for it is necessary to see clearly who we are, and to get the interpretation of current events.

Jer. xvi. 15: "The Lord liveth that brought up the children of Israel from the land of the NORTH, and from all the lands whither He had driven them: and I WILL BRING THEM AGAIN INTO THEIR LAND that I gave unto their fathers." This is a direct and a distinct promise of a future return into Palestine from many lands, one of which is the "LAND OF THE NORTH."

Whether these are meant, or other northern lands, it is difficult to see clearly at this place.

Jer. xvii. 26: "And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of BENJAMIN."

This was said about fifteen years before Judah and Benjamin went together into Babylonian captivity. Benjamin was still a part of the kingdom of Judah by connection and association following the divine command, just after the death of Solomon.

Jer. xx. 4: "And I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon."

Jer. xxi. 12: "O House of David." The House of Judah was many times mentioned as the House of David, as it is here. Read verse 11: "And touching the House of the king of Judah, say, Hear ye the words of the Lord."

Jer. xxii. 2: "Hear ye the word of the Lord, O KING OF JUDAH, that sitteth upon the THRONE OF DAVID." This is one of the many verses which indicate clearly where the THRONE of David was to be found in the days of Jeremiah.

Jer. xviii. 1 : "Woe be unto the pastors that destroy and scatter the SHEEP of My pasture." "Ye have scattered My flock."

Ver. 3 : "And I will gather the remnant of My FLOCK out of all countries whither I have driven them, and will bring them again to their folds."

The "SHEEP" and the "FLOCK" are to be scattered ; and, indeed, a large portion of them were scattered at the very moment of Jeremiah's prophecy. But they were, and are to be, "GATHERED" again into their "FOLDS."

Ver. 6 : "In His days Judah shall be saved, and Israel shall dwell safely."

This refers to the "Righteous Branch." Now, if the "BRANCH" mean Christ, as it seems to mean, then the prophecy is yet to be fulfilled, for Judah was not saved in the days of Christ, and Israel did not dwell safely in their land then. But in later times this Scripture will be fulfilled.

In verse 8 we again read that Israel is to be led out of the NORTH country.

Jer. xxiv. 5, 6 : "Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, WHOM I HAVE SENT OUT OF THIS PLACE INTO THE LAND OF THE CHALDEANS FOR THEIR GOOD. For I will set Mine eyes upon them FOR GOOD, and I will bring them again to this land : and I will build them, and not pull them down : and I will plant them, and not pluck them up." These are more of the valuable key verses scattered through the Bible. Of whom is God talking under the figure of the basket of "good figs"? It is not Israel, nor Judah, nor Benjamin. Who then? Have we any explanation, full and final? These specified people were sent to "the land of the Chaldeans" "for their good." The "bad basket" denoted Judah in general, which had refused God's Word, and were to be driven into captivity among the Babylonians to be most severely punished. Let us look back and read from a previous Scripture—Jer. xxi. 8, 9 : "And unto this people [the House of Judah] thou shalt say, Thus saith the Lord, BEHOLD, I SET BEFORE YOU THE WAY OF LIFE AND DEATH." Before finishing the whole quotation, let me say that this has no reference to Christianity or spiritual life, as offered to all the House of Israel, or as

bearing upon the present-day propaganda of the Christian religion.

We shall now read the next verse—"He that abideth in the city shall die by the sword, and by the famine and by the pestilence: but he THAT GOETH OUT, AND YIELDETH TO THE CHALDEANS THAT BESIEGE YOU, HE SHALL LIVE, AND HIS LIFE SHALL BE UNTO HIM FOR A PREY." "FOR I HAVE SET MY FACE AGAINST THIS CITY FOR EVIL, AND NOT FOR GOOD, saith the Lord. It shall be given into the hand of the king of Babylon, and he shall burn it with fire."

Now I have quoted enough to show who are the people of the above quotation.

It is very clear from chap. xxiv. 5, 6 that many of those to whom God had previously given the choice of "life or death" preferred life, and so they fled from Jerusalem according to His directions. Hence He was able to say to these special obedient ones of the kingdom of Judah the kind words we read in chap. xxiv. 5, 6.

Of those who had fled from the siege, and therefore were not taken as rebels, the Lord said He would "bring them again to this land, and build them, and not pull them down." Thus He was able to say of and to them that He had sent them to the Chaldeans "FOR THEIR GOOD." He was not able to say this of the main part of the House of Judah. I am using all this as a solid ground to turn to again when dealing with the important phases of Israel and Judah in relation to Britain. My purpose in the above is to break up the rotten system of spiritualising the above Scriptures, which are being interpreted as bearing upon the Christian Church, of which neither God nor His prophet had a single thought. As long as our blind teachers in the pulpits spiritualise the above they never can get the correct bearing in relation to material Israel, Judah and Britain.

Jer. xxv. 12: "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it a perpetual desolation." By this we see that the Lord plans to free His people of the House of Judah (the only people He is talking to here) at the end of seventy years. But we must bear in mind that He will free only those who accept the freedom offered by

Him and by His servants in an official way. He will not force His people to go into freedom. However, He has it in mind to punish Babylon, and so informs the world at the time through Jeremiah. In this way both His people of the kingdom of Judah and the Babylonians, their enemies, have notice of history to be written SEVENTY YEARS FROM THAT DATE. And we shall see in due time that God kept His word and brought it to pass. Judah, including the tribe of Benjamin, and the tribe of Levi in part, had the CALL to return at the end of the seventy years, and in an official way they did return.

This is true, even though but few came up to Jerusalem and the land of Judæa. In all about fifty thousand returned.

Just here it is wise, perhaps, to remark that Babylon was broken before the return from captivity, for it was under Persia that the official proclamation was given which offered a return to all who wished to go up to repair the house of God.

Jer. xxv. 22: "And all the kings of Tyre, and all the kings of Zidon, and the KINGS OF THE ISLES WHICH ARE BEYOND THE SEA." The words "BEYOND THE SEA" show us that the people here referred to are not the islanders of the Mediterranean, such as the Cretans, Cyprians, Maltese, or the people of the Balearic Isles, or Scicily. This is most important. The words are "BEYOND THE SEA."

Now, reader, look around, and place yourself at Jerusalem. The SEA always means the Mediterranean, unless a specific name is given. Beyond the sea must mean out in the Atlantic, to the west of Europe. And at once we are forced to conclude that the BRITISH ISLES ALONE are meant; they were well known in the time of Jeremiah, and even in the days of King Solomon. Reliable history shows that these British Isles had kings over a thousand years before Christ—yes, Israelitish kings, too!

Jer. xxvii. 17: "SERVE the king of Babylon and LIVE." I put this in as evidence to strengthen my remarks concerning those who obeyed the command of God and yielded themselves to Babylon instead of {going through the siege and being killed, or captured as rebels, both to God and Nebuchadnezzar. These were permitted to go to Babylon, or remain in Judæa, as they might feel inclined.

Jer. xxix. 4: "Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem into Babylon: Build ye houses, and dwell in them: and plant gardens, and eat the fruit of them: take ye wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished."

Jeremiah gave good, wise, crafty advice. He was looking to the future increase, when it would be very important that they should be a numerous people. This is wise advice to all people at all times. The nation that will not increase must fall behind and die out like a rotten and useless animal; in fact, such a nation is not as true to nature as are the lowest of the brute creation.

Jer. xxix. 14: "And I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord: and I will bring you again into the place whence I caused you to be carried away captive." These most encouraging words were spoken to Judah about the time, or a little before going into captivity.

Jer. xxx. 3: "For, lo, the days come, saith the Lord, that I will bring again the captivity of My people ISRAEL AND JUDAH, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and THEY SHALL POSSESS IT. And these are the words that the Lord spake concerning ISRAEL and concerning JUDAH." Very plain words indeed!

Ver. 10: "Therefore, fear thou not, O My servant Jacob, saith the Lord: neither be dismayed, O ISRAEL: for, lo, I will save thee from afar, and thy seed from the land of thy captivity." Here we have a definite promise that the Lord will, in the future, save both Israel and Judah from captivity, and they are to possess the land given to their fathers. This has not yet happened; but now (June 7th, 1915) it is under way to happen. Even now the British are in possession of most of the valley of the TIGRIS and EUPHRATES. In addition they have all Egypt, a part of Palestine and Mount Sinai, with the whole sea coast of Arabia. The Sudan and

all the head-waters of the Nile have come into British possession very lately. These are parts of the promised land. Thus we must look for the complete fulfilment at an early date. "It is near at hand to come."

The other nations may be broken and destroyed for ever, but Israel and Judah are to live on and on for ever.

Jer. xxxi. 1: "At the same time, saith the Lord, will I be the God of all the families of ISRAEL. Thus saith the Lord, The people which were left of the sword FOUND GRACE IN THE WILDERNESS: even Israel, WHEN I went to cause him to REST." Several promises were made by the Almighty which showed that He would lead Israel through the wilderness to a place of rest and safety, AFTER ESCAPING FROM ASSYRIAN EXILE. These two verses deal with this very question. First, He promises to be the God "of all the families of Israel," and then He shows that those who had escaped the sword "FOUND GRACE IN THE WILDERNESS." And let us bear in mind that at the time of this prophecy Israel had already been in exile about 130 years, so He was not forgetting them. Why should He forget, since He sent them into exile "FOR THEIR GOOD," as the Scriptures tell us? No matter how many forests and wildernesses they were in and passed through, there was one of vast and dominating importance, and that was the immense forest or wilderness stretching over that part of Europe from the Caspian and Black Seas up through Russia to the Baltic, and over Austria and Germany out to the North Sea, or BRITISH OCEAN. Through this immense forest vastness the ancient Israelites steadily plodded and journeyed until they arrived in sight of the British Islands. But for hundreds of years as Scythians, Dacians, Macedonians, Ionians, Danai, Angles, Saxons, Jutes and Norsemen, they pressed forward, divinely impelled and led to their destination, to the isles beyond the sea, as the prophet foretold.

We have ample proof to show that these sons of Isaac spent hundreds of years in these very forests. And even to this day large numbers of their descendants are located in the plains and valleys of SAXONY.

Jer. xxxi. 7: "Sing with gladness for Jacob, and shout among the CHIEF of the nations: publish ye, praise ye, and say, O Lord save Thy people, THE REMNANT OF ISRAEL.

For I am a Father to Israel, and EPHRAIM IS MY FIRSTBORN." The Almighty was either escorting, or planning to escort, Israel on his journey from Assyria to the Isles of the Sea, and to guide him through the wilderness. God had not forgotten His firstborn son Ephraim. He had His eye upon Judah, and His hand upon the SON of His love and selection, or ELECTION.

Verse 10: "Hear the word of the Lord, O ye nations, and declare it *in the isles afar off*, and say, He that scattered Israel will gather HIM, and KEEP HIM AS A SHEPHERD DOES HIS FLOCK." Here are the "sheep" once more, an expression of importance in the New Testament.

Why "DECLARE IT IN THE ISLES AFAR OFF"? and tell them that He that "scattered Israel will gather him," unless Israel, in part at least, be in those very isles? It would be natural and reasonable to send word to Israel in the isles, saying that the Lord will, in the end, GATHER Israel. But it would be foolish to send word there IF ISRAEL BE NOT THERE.

Jer. xxxi. 18: "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a BULLOCK unaccustomed to the yoke: turn Thou me, and I shall be turned: for Thou art the Lord my God."

Verse 20: "Is Ephraim My dear son? Is he a pleasant child? For since I spake against him, I DO EARNESTLY REMEMBER HIM STILL: therefore My bowels are troubled for him: I will surely have mercy upon him, saith the Lord."

Two points are of interest here. God is speaking of Israel under the name of Ephraim. God, even when Ephraim is in exile, as he is at this time, loves him and promises him mercy. This is not favourable to the belief so commonly held that God cast off Israel at the time of the exile into Assyria. The above quoted words were spoken over 100 years after the captivity of Israel by Assyria. Hence the exile did not end God's loving and favourable dealings with "HIS FIRSTBORN SON."

Again, we may notice the fact of Ephraim's repentance and turning to God. There are many Scriptures showing that Ephraim, in exile, repented and truly turned to the God of their fathers. On this point Esdras furnishes a splendid proof. He tells us that Israel determined to go into another

land, where they might keep the STATUTES which they had not kept in their own land.

One more point in passing. How natural for the bull, or bullock, or heifer, to be used in illustrations bearing upon and referring to Ephraim. This is readily understood when we bear in mind that the constellation of Joseph was the BULL; just as that of Judah was the LION.

The words, "Is Ephraim My dear son?" would be better translated thus: "Is not Ephraim My dear son?" This is the true meaning.

Verse 31: "Behold, the days come, saith the Lord, THAT I WILL MAKE A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH."

Verse 33: "This shall be the covenant that I WILL MAKE WITH THE HOUSE OF ISRAEL: After those days, saith the Lord, I will put MY LAW IN THEIR INWARD PARTS, AND WRITE IT IN THEIR HEARTS: and will be their God, and they shall be My people." This is a specific covenant with Israel, but not with Judah. Very important! Judah is God's DISOBEDIENT people, but Israel is God's OBEDIENT people. Judah is in rebellion, while Israel is in obedience. Israel is now living under the "NEW COVENANT," and this covenant is awaiting Judah, but it is held in abeyance for the present. At the present time Judah is under the OLD COVENANT.

Jer. xxxi. 36: "If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." This seems conclusive concerning "the seed of Israel." And yet we are theologically and pulpitably informed in all seriousness that Israel, as a NATION, is gone for ever.



CHAPTER XX.

JEREMIAH XXXII. : In this chapter we learn somewhat of the ordinary method of conveyancing. Jeremiah describes the process, and any man anywhere in the British Empire, buying and selling land to-day, would at once recognise the wonderful similarity between the two methods. This is one more of the many Israelitish marks found in Britain.

Jer. xxxii. 37 : "Behold, I will gather them [Judah and Israel] out of all countries whither I have driven them in My anger, and in My fury, and in My wrath : and I will bring them again unto this place, and will cause them to dwell safely."

Verse 40 : "And I will make an everlasting covenant with them. . . . Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart, and WITH MY WHOLE SOUL."

What a spirit of joy seems to pervade the mind of the Almighty as He looks forward to the time when He brings HIS OWN people back into their own land ! They are to buy and sell. They will make deeds, subscribe their names, use the necessary witnesses, and attach the "SEALS," so as to make perfectly acceptable and sound legal transfers. And this is the British method everywhere. Perhaps Jeremiah's DEED will yet be discovered as a sample of the long-ago system of land-conveyancing. "For I will cause their captivity to return, saith the Lord."

Jer. xxxiii. 7 : "And I will cause the captivity of Judah, and the captivity of Israel to return, AND WILL BUILD THEM AS AT THE FIRST."

Surely we have the most positive and clear-cut promise of the return of both Houses. Most people readily admit that Judah returned, and some claim that Israel returned at the same time. But careful reading of the Scriptures and of history will show Israel did not go HOME in Bible times, and has not yet returned. Judah was officially permitted to return. A small portion of Judah and Benjamin did return

seventy years after the Babylonian captivity. They, with some of the Levites, went up to Jerusalem, and doubtless some of the Israelites accompanied them, for we know that a small part of Israel were with the House of Judah from the days of the separation into two kingdoms, when Solomon died. However, the nation of Israel did not return then, or since that time. Therefore the HOME-COMING of the Ten Tribes has to take place in the future.

Jer. xxxiii. 14: "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Jacob." Both Houses are mentioned separately and conjointly in this verse.

Jer. xxxiii. 15: "In those days, and at that time, will I cause the Branch of Righteousness to grow unto David: and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD OUR RIGHTEOUSNESS."

My first remark on these verses is that Christ is not referred to, so far as His first appearance is concerned, whatever may be the relation to His second coming. I say this because—

First: Israel and all Judah had not returned to Palestine from their captivity before or during His life on earth. "In those days" is limited to the days WHEN BOTH JUDAH AND ISRAEL HAVE RETURNED FROM EXILE, to Jerusalem, and to their former possessions, including Samaria and Judæa.

Second: In the days of Christ in Judæa He took no part in the affairs of the nation. His work up to the time of His death was that of a teacher and a HEALER. In no broad sense did He do or attempt to "execute judgment and righteousness in the land."

Third: In His days Judah was NOT SAVED, and Jerusalem was only in temporary safety. And further still, "SHE" did not go by the name "The Lord Our Righteousness." I take it that "SHE" refers to Jerusalem. It certainly does not indicate Jesus Christ.

Jer. xxxiii. 17: "David shall NEVER want a man to sit upon the THRONE OF THE HOUSE OF ISRAEL." The throne

is not that of the House of Judah. Had the Scripture said "Upon the throne of the house of Judah," then we certainly would be in a quandary. For we would be faced with a lamentable lie or failure on the part of the Almighty. But quite properly the throne belongs to Israel, and the SOVEREIGN TO JUDAH. This harmonises with the promises from the days of Jacob in Egypt on down through the ages. And be sure it holds at this hour. Somewhere in this round earth there is the throne of Israel ruled over by a SOVEREIGN OF THE SEED OF JACOB, and therefore of the ROYAL LINE OF JUDAH.

Verse 26 emphasises and re-asserts the promise of a royal ruler over Israel, for it specifies the seed of Abraham, Isaac and Jacob.

Jer. xxxvii. 12 : "Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin." I quote this to show that Benjamin was with Judah at the time of the siege of Jerusalem, and had occupied his own tribal land. This is very important.

Jer. xl. 15 : "Wherefore should he slay thee, that all the Jews who are gathered unto thee should be scattered, and the REMNANT OF JUDAH PERISH?"

"The remnant" here are those Jews who were not carried into Babylon from Judæa. A later account shows that this small band or remnant was practically wiped off the face of the earth for determined rebellion.

Jer. xli. 10 : "Then Ishmael carried away captive all the residue of the people that were in Mizpah." This verse follows and belongs to what was said of "the remnant."

Jer. xlv. 26 : "Therefore, hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by My great name, saith the Lord, that My name shall be no more named in the mouth of any man of Judah, IN ALL THE LAND OF EGYPT. . . . And all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah: and ALL THE REMNANT OF JUDAH that are gone into the land of Egypt to sojourn there shall know whose words shall stand, Mine or theirs."

Hence from this we know that all who remained in Egypt of these rebellious Jews were consumed in the end. Doubtless among the few who returned to Judah were Jeremiah, Simon Baruch his scribe, and the daughters of Zedekiah, from whom and by whom the ROYAL LINE WAS KEPT for the establishing of the Davidic rule over a part of the House of Israel, and which, later on, merged in other lines into the present King known as George V.

Jer. xlv. 1—5 : "Thus saith the Lord, the God of Israel, unto thee, O Baruch, . . . But thy life will I give unto thee for a prey, in all the places whither thou goest." Can any man enter into the intensity of the feelings of Simon Baruch, or his master Jeremiah, or the Almighty in this connection? The Lord sees and knows that Simon Baruch had many powerful enemies. But He intended this able scribe to go with Jeremiah to foreign lands (and especially to Britain and Ireland) in his work of planting and setting up another kingdom, to which work he had been called before he was born. And as the Almighty planned these momentous labours for Jeremiah before his birth, doubtless He also arranged beforehand for the companionship and co-operation of Simon Baruch. Imagine the importance of this scribe, when the Lord deemed it necessary to send a special message of encouragement, and a guarantee of a preserved life, while carrying out the work to which he was called by the side of Jeremiah. Very wonderful!

Jer. xlvi. 27 : "But fear thou not, O My servant Jacob, and be not dismayed, O Israel : for behold, I will save thee from afar off, and thy seed from the land of their captivity." This is truly encouraging for Jacob and Israel. It is wonderful how often the Lord has sent this word of comfort.

Jer. xlix. 7 : "Concerning Edom." The outline of Edom's future and destruction is given in the following verses :—

Verse 13 : "For I have sworn by Myself, saith the Lord, that BOZRAH shall become a desolation, a waste, a reproach, and a CURSE."

Verse 20 : "Therefore, hear the counsel of the Lord, that He hath taken against EDOM."

Jer. xlix. 21 : "The EARTH is moved at the NOISE OF THEIR FALL, at the cry the noise thereof was heard at the RED SEA."

In this chapter the words Edom, Esau, Teman, Dedan, Bozrah, all have the one meaning. They are the House or people of Esau, or Edom. Already I have made several references to BOZRAH. The Lord long ago determined upon the destruction of Edom; and the final doom is to be reached through Judah and Israel, as we shall see later on while we examine some of the other prophets. I wish to impress upon the thoughtful and critical reader the mention of the Red Sea. I would like to ask Lord Curzon, Lord Cromer, or Lord Kitchener, one striking question. It would be this: In what part of the world is located the CRUX of the mighty coming struggle, when nations and peoples will disappear from the earth, *i.e.*, in their official relationships?

I am pretty sure every one of them would say that the world's naval and military CAULDRON will be in the LEVANT, the PERSIAN GULF, and the RED SEA, including the adjacent lands. I now ask all who read this chapter to watch GERMANY, Russia, Egypt, Persia, and the CONFEDERATION known as GREATER BRITAIN, in connection with the above-named waters.

We have been reading of the Balkan unrest and dangers for the last half century, but the interest centring in and around the Balkans has always been and now is important from the relation of the Balkan States to Turkey. And Turkey has been of special importance because of her relations to the promised land and her connection with EDM. For thirty-five years the world writers and speakers have been expecting to see Turkey go to pieces. They have told us that Russia would swallow, devour, and digest the poor "SICK MAN." And later on we have been told that the TEUTON will do the deed, while the NORTHERN BEAR looks helplessly on.

Now, while I am copying these above words from my manuscript this 9th day of June, A.D. 1915 (these words were first written about the year 1912-13), Edom-Turkey is going through an awful process, but will not now be destroyed.

As I read history and prophecy I am informed that the only people who have authority to crush Edom finally are God's CHOSEN CHILDREN. These are the House of Judah and the House of Israel. Therefore, when the "NOISE" of the destruction of BOZRAH, TEMAN, and the other places

mentioned above, takes place, and is "HEARD AT THE RED SEA," Israel and Judah will be there OFFICIALLY. Hence the only nation or empire on earth answering to these two Houses will be THERE. That NATION is BRITAIN. Then Ephraim, the BULL, and Judah, the LION, will be heard roaring and bellowing in fiercest and most deadly conflict. Let all who read these words know that Edom is Turkey.

Now we come to Babylon. I give attention to this City, Empire and PAGAN POWER for many reasons. The chief of these is: Israel and Judah have been in fierce conflict with Babylon for 2,700 years, and as I write Babylon is Britain's most deadly, hateful, vengeful and powerful enemy. This will come out in the following pages, and in order.

Jer. l. 4: "In those days, and in that time, saith the Lord, the children of Israel shall come, and the children of Judah together, going and weeping: they shall go, and SEEK the Lord their God." Babylon here is ancient Babylon, the empire in existence in the time of Jeremiah. She was to go to pieces in a short time and fall under another Power and rule. And "IN THOSE DAYS" Israel and Judah would set out in large numbers from their homes in Babylonia, and naturally they would go out weeping, going in search of a new home.

Jer. l. 5.—They (Israel and Judah) on their journey from Babylon would say, "Come, let us join ourselves to the Lord in a PERPETUAL COVENANT that shall NOT BE FORGOTTEN."

By this we discover that at this early date the Israelitish captives had learned a very necessary lesson, and had come to the wise determination to serve the Lord, and enter into a "perpetual covenant" with Him. He had long before made a covenant which He never did or could break. The Israelites might break their side of it, but they could not break the Lord's side.

Now they determine, in the prophetic time, to do their duty and give up the service of idols. This gives us an insight into the tremendous historic fact that before the birth of Julius Cæsar, or his grandfather, the early Britons were devoted servants of the One and TRUE LIVING GOD.

The Bible tells the truth in the above-quoted verses. And this in spite of the false interpretation given by so large a portion of the Christian teachers and preachers of the present day.

Jer. l. 6: "MY PEOPLE HATH BEEN LOST SHEEP." These words are used many times by the Lord through His prophets adown the ages; and yet in spite of this most evident fact, the whole pulpit community with few exceptions insist on telling the world that Israel was so lost as not to be known or found among the nations to-day.

And these false teachers in preaching on these very quoted words use them as though the "LOST SHEEP" meant the sinners of all nations and peoples at all times.

Jer. l. 8: "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans." This is one more of the warnings and exhortations to God's chosen people to flee from the land of Babylon. He planned for them to go to other lands, and particularly to the "isles afar off," in due time. Moreover, another power was soon to break up the Babylonian-Chaldean sway, and this would be a most suitable time for the captives to get out to freedom.

Verse 17: "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones. . . . Therefore thus said the Lord of Hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I HAVE PUNISHED THE KING OF ASSYRIA. And I will bring Israel to his habitation again, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead."

In these verses we have two more references to the "SHEEP." In verse 19 the return of Israel is set forth under the figure of the sheep feeding upon Carmel and Bashan. Let it be noted here that Carmel, Bashan, Gilead, and Mount Ephraim belonged to the House of Israel and not to Judah. Hence we see a promise of return that definitely specifies Israel.

We see also that Babylon was to be punished in a manner similar to the punishment and overthrow of Assyria.

Jer. l. 23: "How is the HAMMER of the WHOLE EARTH CUT ASUNDER and broken! how is Babylon become a desolation among the nations!"

Verse 33: "Thus saith the Lord of Hosts; The children of Israel and the children of Judah were oppressed together: and all they that took them captives held them fast; they

refused to let them go. Their Redeemer is strong; the Lord of Hosts is His name: He shall thoroughly plead their cause."

Jer. li. 5: "For Israel hath not been forsaken, nor Judah of His God, of the Lord of Hosts; though their land was filled with sin against the Holy One of Israel."

Verse 6: "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity."

From the above we see the close connection of Israel and Judah in their oppression; also of the determined destruction of Babylon; and of the imperative orders given God's people of Israel and Judah to flee from captivity. This has no connection with, or relation to, the exodus of the Jews from captivity in the time of Cyrus, when a number of the House of Judah, to about 50,000 souls, returned to Jerusalem according to divine promise. In the case before us, the escape was intended for the mass of both Houses which were still in Chaldean-Babylonia.

Verse 9: "We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country." Had there been a chance of sparing Babylon she would have been spared; but "she was not healed." Terse and instructive. "Let us go." What a depth of meaning here. And go they did. But they did not go to the land of their fathers. The Lord had other plans.

Jer. li. 11: "Make bright the arrows; gather the shields."

Throughout the Old Testament there are numerous references to the use of BOWS, ARROWS, shields, swords, and slings. I mention this because from the earliest history of the ancient British people these weapons were in common use. It is well known that the British were masters in the use of these weapons, and especially at archery. The Continentals could not withstand the fearful havoc of the English archers. Who has not read of the deadly CROSS-BOW? And lo, this is another mark of Britain-Israel.

Jer. li. 19—22: "The PORTION of Jacob is not like them; for He is the FORMER OF ALL THINGS: and Israel is the ROD OF HIS INHERITANCE: the Lord of Hosts is His name. Thou art My battle-axe and WEAPONS OF WAR: for with THEE will I BREAK IN PIECES THE NATIONS, AND WITH THEE WILL I

DESTROY KINGDOMS; with THEE WILL I BREAK IN PIECES THE HORSE AND HIS RIDER."

Verse 24: "And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in ZION IN YOUR SIGHT, saith the Lord." A few comments here. "The Portion of Jacob" means the Lord. This is said of no other people on earth, and never was said of any other people. "Israel is the ROD of His INHERITANCE." This is said of Israel alone of all the earth. It is not even said of Judah.

Israel a thousand years before the advent of Jacob (later called Israel) on this earth was set aside as the "ROD OF GOD'S INHERITANCE." The Almighty has not, and never had, from the days of the sons of Adam any other MEASURING ROD with which to measure the nations of the human family.

Again we see that God holds Israel as His BATTLE-AXE; and He tells Israel that He will not give His glory to another, nor will He shift the tremendous responsibility from the head and shoulders of Israel to any other tribe, people, or nation. He never did, and He never will.

Bear in mind He makes these strong promises and statements while Israel is in EXILE. He says: "He will never leave nor forsake them." And He never did. Still, the religious and historic literature for hundreds of years is full of folly and ignorance on this very point.

One of the Cyclopædias, referring to the ultimate destiny of Israel, says:—"The best that can be done in the light of established history is to trace their footsteps in four directions—

"1st.—After the captivity some returned and mixed with the Jews.

"2nd.—Some assimilated with the Samaritans and became enemies of the Jews.

"3rd.—Many remained in Syria, mixing with other populations, and forming colonies throughout Eastern Asia.

"4th.—But most of them probably apostatised in Assyria, adopting the idolatry of the nations around them, and finally were submerged into the stronger and more numerous people."

CHAPTER XXI.

THIS is a startling series of assertions in view of the Bible history, and of God's promises concerning Israel's future. It is on a par with the majority of the pulpit teachings of the last hundred or more years.

Jer. li. 25: "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth." It is instructive and helpful for many reasons to remember that in Scripture nations are at times spoken of as "mountains" and "rivers." This has a bearing on our subject.

Verse 36: "And I will dry up her [Babylon] sea, and make her spring dry."

Verse 45: "My people, go ye out of the midst of her, and deliver ye every man his soul [life] from the fierce anger of the Lord." His fierce anger was directed against Babylon, but mercy and love towards God's people Israel.

Verse 49: "As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth."

Verse 50: "YE THAT HAVE ESCAPED THE SWORD, GO AWAY, STAND NOT STILL: REMEMBER THE LORD AFAR OFF. . . . AND LET JERUSALEM COME INTO YOUR MIND."

A tremendous holocaust of human life was to follow the plans of the Almighty. But His Israel was given opportunity to FLEE. Doubtless there were those among them who would say, and acted on their speech: "This will not happen. We shall not 'flee.' We shall remain right here." And of course they were overwhelmed in a common doom.

But those who escaped were to do two things: They were to remember the Lord afar off, and to let Jerusalem come into their mind. The "afar off" are words frequently used in relation to the Isles afar off in the NORTH and WEST. They were to let Jerusalem come into mind—a very strong proof that they were not escaping TO JERUSALEM. NO, NO. The Lord was sending them to a place "PREPARED FOR THEM," a place where they were to "DWELL ALONE," to a land which was "not to be counted among the nations,"

to the ISLES, to the West and North ; to the " Isles BEYOND THE SEA," to a place from which they would MOVE NO MORE.

This is too important to pass without comment, for a very large proportion of Christian teachers say that Israel RETURNED TO JERUSALEM WITH THE JEWS. And they say this in spite of the fact that all told who went back to Jerusalem from the captivity amounted to only 50,000, including the tribes of Judah, Benjamin and part of Levi, as well as the singers, musicians, and the servants.

Jer. lii. 31 : " Evil-Merodach, king of Babylon, brought King Jehoiachin, king of Judah out of prison . . . and SET HIS THRONE ABOVE THE THRONE OF THE KINGS THAT WERE WITH HIM." This, too, is important, in that it gives light to the opportunities which came to the Hebrews, even in captivity.

Lam. Jer. i. 7 : " The adversaries saw her, and did MOCK AT HER SABBATHS." " Her" means Judah. As a matter of fact, those who in all ages have been the fierce, relentless enemies of Judah have held her Sabbaths in light esteem, if they did not " mock at them." Not only that, but these very people mock at them to-day, and desecrate the Christian Sabbath as well as the Jewish Sabbath. The only people on earth who officially and nationally keep the Sabbath day are the ANGLO-SAXONS. This, too, is an important mark pointing out Ephraim in Britain.

Lam. Jer. iv. 22 : " He will visit thine iniquity, O daughter of Edom." This is a reminder of the time coming for the final punishment of Edom. Israel is the " battle-axe " to be used even on Edom.

Ezek. i. 1 to 3 : " I was among the captives by the river of Chebar." " The word of the Lord came expressly unto Ezekiel, the priest, the son of Buzi, in the land of the CHALDEANS, by the river Chebar."

It is necessary to note that Ezekiel was sent as a missionary to the captives in the upper stretches of Assyria, as well as to that part later on known as Babylon, or ancient Chaldea.

Ezek. ii. 3 : " Son of man, I send thee to the children of Israel, to a rebellious nation." The prophet had to preach to these rebels whether they would hear, or refuse to hearken. Mark also, God sent the prophet to Israel as a " NATION."

Ezek. iii. 4 : "Son of man, go, get thee unto the House of Israel." He was not sent to the House of Judah.

Verse 5 : "For thou art not sent to a people of a strange speech, and a hard language, BUT TO THE HOUSE OF ISRAEL." From this we find that the Israelites, though in captivity for 125 years, still had the language of their brethren, that is, the HEBREW TONGUE. No wonder when they at a later date turned up in Britain they had the Hebrew as their SPOKEN LANGUAGE. This was specially true in Wales, the most BRITISH of all parts of the Empire, then and at all times.

Verse 11 : "Go, get thee to them of the CAPTIVITY." Very plain and definite instructions.

Verse 15 : "Then I came to them of the captivity, at Tel-Abib, that dwelt by the river of Chebar." He was sent to Chebar and arrived there. "Son of man, I have made thee a watchman UNTO THE HOUSE OF ISRAEL." Not only did he go where he was sent, but he was a WATCHMAN. His duties were fixed. He was a "watchman" whether "they should hear or forbear." Their will, their acceptance, or rejection had nothing to do with his duties. He had his work to do, and his message to deliver.

Ezek. iv. 5 : Thou shalt bear the iniquity of the House of Israel." In verse 6 : "Thou shalt bear the iniquity of the House of Judah forty days." Surely no sane honest man will mix Israel with Judah here. When the prophet was among them, he did not mix and mess matters like our modern teachers. He knew they were two nations and peoples. He knew that God had two separate lines of future life for them. There was no confusion in the prophet's mind because there was no confusion in God's mind then or at any time.

Ezek. v. 10 : "And I will execute judgments in thee, and the *whole remnant of thee* will I scatter into all winds." The Lord is talking directly to Israel, and is going to scatter the "REMNANT" into all winds. Mark, they were to be scattered. The "SCATTERED SHEEP" is a common expression in both the NEW and the OLD Testament.

Ezek. v. 12 : "And I will scatter a third part into all the winds." The men who find Afghanistan to be Israel have forgotten that the Lord scattered Israel to the "four winds of heaven."

Ezek. vi. 8 : “ Yet *will I have a remnant* that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.” Here, again, we find the “scattering” reiterated. And we see that out of all the rebellious and stiff-hearted House of Israel, ONLY A THIRD of them would escape. And even these would be pursued by the sword, and suffer for their wilful transgressions.

Ezek. vi. 13: “And under every oak.” It is full of interest to read in the Old Testament to see how often the OAK TREE is mentioned in connection with the sins of Israel. No wonder the Druids and other Israelites worshipped under the OAK TREES of Britain.

Ezek. xi. 13: “Ah Lord God! wilt Thou make a full end of Israel?”

Ezek. xi. 15: “Son of man, thy brethren, even thy brethren, the MEN OF THY KINDRED, and ALL THE HOUSE OF ISRAEL WHOLLY, are they unto whom the inhabitants of Jerusalem have said, GET YOU FAR FROM THE LORD: UNTO US IS THIS LAND GIVEN in possession.” From the above we see the schism between Israel and Judah, or Jerusalem. The latter ordered the former far away, saying, “THIS IS OUR LAND.”

Ezek. xi. 16: “Thus saith the Lord God, ALTHOUGH I HAVE CAST THEM FAR OFF AMONG THE HEATHEN, and although I have scattered them among the countries, YET WILL I BE TO THEM AS A LITTLE SANCTUARY in the countries where they shall come.” Yet in spite of these words we are told by ninety per cent. of the Scripture interpreters of Scripture that the Israelites are lost and gone for ever as a people and a nation.

Ezek. xi. 17: “Thus saith the Lord God, I WILL EVEN GATHER THEM FROM THE PEOPLE, AND ASSEMBLE YOU OUT OF THE COUNTRIES WHERE YE HAVE BEEN SCATTERED, AND I WILL GIVE YOU THE LAND OF ISRAEL.” Does this look as if God had cast them away utterly? Bear in mind that they had been in exile over one hundred years when these words were spoken—words of promise directed to these very exiled Israelites.

Verse 25: “Then I spake to them of the captivity all the things that the Lord had shown me.” He delivered his message. Ezekiel was the MISSIONARY-PROPHET sent to Israel in EXILE.

In chapter xi. we see that the prophet turns his attention to Jerusalem and those of Israel AMONG THEM. Their time of going into captivity is rapidly approaching and is near. "THE DAYS ARE AT HAND" are the words.

Let us now look at the state and case of Judah.

Ezek. xvi. 46 and 47: Here Judah is shown to be worse than Samaria, which is ISRAEL. And Judah is said to be worse than her sister SODOM.

Verse 60: "Nevertheless I will remember My covenant with thee in the days of thy youth, and I will establish unto thee AN EVERLASTING COVENANT." Here we see that in spite of the sins of Jerusalem (JUDAH) the Lord had not forgotten His covenant. He purposed establishing with them an everlasting covenant according to His promise.

Ezek. xvii. 2: "Son of man, put forth a riddle, and speak a parable unto the House of Israel. Then follows the parable of the two great EAGLES. One is Babylon and the other is Egypt:

Verse 22, and forward: "I will also take of the highest branch of the high CEDAR, and will set [plant] it: I will crop off from the top of his young twigs a TENDER ONE, and will plant IT upon an HIGH MOUNTAIN, and eminent. In the MOUNTAIN OF THE HEIGHT OF ISRAEL WILL I PLANT IT."

The king, or topmost branch of the high cedar, was cut down and removed from his exalted position. But from that very king (Zedekiah) a tender branch was to be taken and PLANTED. It was to be placed "in the mountain of the height of *Israel*." Marvellous! Not to be placed in the mountain of the height of Judah, even though that very plant was the royal daughter of king Zedekiah of Judah. She had to leave Judah and go far westward and marry Heremon of Ireland, and there set up rule over, not Judah, but Israel. Jeremiah and Simon Baruch were commissioned to take Tęa Tephia, the Jewish Princess, to a place of safety, where she in her royal seed should grow to be a tree of such magnificent proportions as would furnish shelter to the whole world (even to Belgium against the German Huns). Jeremiah took the Princess to Ireland, as before stated, and with the Heremon of Ireland formed the first UNION of the two Houses of Israel and Judah, in part, of course.

Ezek. xviii. 31 : "For why will ye die, O House of Israel?" How God kept pleading with Israel while in captivity! It is a marvel of love and mercy unsurpassed.

Ezek. xx. 34 : "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched-out arm, and with fury poured out. And I will bring you into the "WILDERNESS OF THE PEOPLE," and there will I plead with you face to face."

Ezek. xxii. 15 : "And I will scatter thee among the heathen, and disperse thee among the countries." This refers to Judah. Surely the House of Judah has been terribly "scattered"! Hence our common term, "The Wandering Jew." And yet even though they have been so scattered, they are NOT the "scattered sheep of the House of Israel" mentioned in the New Testament by Jesus and His apostles.

Ezek. xxiii. 33 : "Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, WITH THE CUP OF THY SISTER SAMARIA." This shows that Judah has to drink the cup of punishment similar to that which Samaria, or Israel, had to drink.

Ezek. xxv. 14 : "And I will lay My vengeance upon Edom BY THE HAND OF MY PEOPLE ISRAEL." Hence Israel, God's BATTLE-AXE, must punish Edom. And the time is rapidly nearing. Even now, June 13, 1915, Britain is hammering at the gates leading to the capital of Edom. This is one step in the direction of Edom's final doom at the hand of Israel. But this war will not destroy Edom. This is to be done by Israel and Judah at a later day. Italy, Germany, Austria, Russia, and the rest, all will fail in the work of the destruction of the TURK (Edom), as time will show.

Ezek. xxvi. 18 : "Now shall the isles tremble in the day of thy fall : yea, the isles that are in the sea shall be troubled at thy departure."

Ezek. xxvii. 3 : "And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many ISLES." "Tarshish was thy merchant by reason of the multitude of all kinds of riches : with SILVER, IRON, TIN, LEAD, they traded in thy fairs." Here the "Isles" are again mentioned. And they were able

to trade in Tin, Silver, Lead, and Iron, all of which are common in Britain. I am of opinion that the word "Tarshish" refers to all the western lands of Europe. "And I will cause you to pass under the rod, and I will BRING YOU INTO THE BOND OF THE COVENANT." God did lead His people "into the wilderness of the people" when He led them thousands of miles through the midst of their enemies and through the immense Asiatic and European forests on their journey north-westward towards Britain.

Verse 38: "And I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the country where they sojourn, and THEY SHALL NOT ENTER INTO THE LAND OF ISRAEL." And still there are thousands that teach and millions who believe that any Israel left from these prophetic days are merged in the Jews and have been merged with them since the Jews went up to Jerusalem from Babylon, at the end of the SEVENTY YEARS' CAPTIVITY. And all this in spite of the fact that God distinctly informed these specified Israelites that they should NOT RETURN TO THEIR HOME IN THE PROMISED LAND of their fathers. He, the Lord, was determined that the rebels of Israel should not return to their home.

Ezek. xx. 40: "For in My holy mountain, in the MOUNTAIN OF THE HEIGHT OF ISRAEL, saith the Lord, THERE SHALL ALL THE HOUSE OF ISRAEL, ALL OF THEM IN THE LAND, SERVE ME: THERE WILL I ACCEPT THEM." "The mountain of the height of Israel" signifies the mighty nation mentioned under the parable of the TWO EAGLES and the TENDER PLANT. This MOUNTAIN is Britain. Again, the depraved rebels who would not acknowledge the Lord, and who persisted in worshipping BAAL, were not permitted to enter the new home in the "ISLES AFAR OFF."

Verse 42: "I shall bring you into the land of Israel." Later on, we shall see how He plans to keep His word in this return to the Holy Land by His PEOPLE in an OFFICIAL capacity, especially Spain and Britain. It is clear that from Tarshish, a merchant people, *came Tin, Lead, Iron, and Silver*. No country in the world had or has had the reputation for exporting these four metals that the British Isles have had and have even at this day. No reference to the "Isles afar off," or to the merchants, could so clearly point

out Britain as verse 12, where Tarshish is so definitely located. No wonder the Britons have been and are so noted as MERCHANTMEN. Napoleon in a sneer spoke of them as "a nation of merchants." This is one of the German sneers to-day. Yes, Napoleon was right when he called them a "nation of shop-keepers."

Verse 19: "Dan also and Javan going to and fro, occupied in thy fairs." Dan was always a SAILOR-MAN. From him came largely our own sailor-breed.

Verse 25: "The ships of Tarshish did sing of thee in thy market." Who on this earth, or on the high seas, are singers to-day like the JACK-TARS of Britain? Her merchant and naval fleets give thousands of singing sailors in all seas.

Verse 35: "All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid."

Ezek. xxviii. 25: "When I shall have gathered the House of Israel from the people among whom they are scattered . . . then shall they DWELL in their land." "And they shall dwell safely therein, and shall build houses, and plant vineyards, yea, they shall dwell with confidence." This signifies a time of settled confidence and a state of content never had up to the present day. This condition has yet to come to these people of promise.

Ezek. xxxiv. 2: "Son of man, prophesy against the shepherds of Israel."

Ver. 6: "My sheep wandered through all the mountains."

Verse 11: "Behold I, even I, will BOTH SEARCH MY SHEEP, AND SEEK THEM OUT."

Verse 13: "And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and FEED them on the MOUNTAINS OF ISRAEL by the rivers."

Verse 16: "I WILL SEEK THAT WHICH WAS LOST." This is Israel. No spiritualising here! He is talking of a MATERIAL NATION.

When we read the command of Jesus Christ we can readily understand that He is but following out the plan of His FATHER, in "SEEKING OUT HIS LOST SHEEP OF ISRAEL." Somehow the average preacher has been a sort of a mild, helpless simpleton during the past hundreds of years. In his unintended infidelity he has turned these "Lost Sheep"

into sinners in general without any notion of the race or nation to which they belong. This is the most childish interpretation possible, and it contradicts the Word of God in scores of definite and very clear statements.

Ezek. xxxiv. 22 : "Therefore I will SAVE MY FLOCK." This is Israel, and not the sinners of Turkey, Russia, and Germany. In the above words the Lord is not even thinking of the heathen sinners of other nations. He has other plans and thinkings.

Verse 25 : "And I will make with THEM A COVENANT OF PEACE."

Verse 31 : "And ye, My flock, the flock of My pasture, ARE MEN, and I am YOUR GOD, saith the Lord God." Wonderful! No mistake in these words!

Ezek. xxxvi. 1—38 : "Also, thou son of man, prophesy unto the mountains of Israel, and say, ye mountains of Israel, Hear the word of the Lord. Thus saith the Lord God, to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes and to the cities that are forsaken, which became a prey and a derision to the residue of the heathen that are round about."

"Surely in the fire of My jealousy have I spoken against the residue of the heathen, and against ALL IDUMEA, which have APPOINTED MY LAND INTO THEIR POSSESSION with the joy of all their heart."

"But ye, O mountains of Israel, ye shall shoot forth your branches, AND YIELD YOUR FRUIT TO MY PEOPLE ISRAEL, FOR THEY ARE AT HAND TO COME."

"And I will multiply men upon you, ALL THE HOUSE OF ISRAEL, EVEN ALL OF IT, and the cities shall be inhabited, and the wastes shall be builded."

"And I will settle you AFTER YOUR OLD ESTATES, and will do better unto you than at your beginnings."

"Yea, I will cause men to walk upon you [He is addressing the mountains of Israel], EVEN MY PEOPLE ISRAEL : and THEY SHALL POSSESS THEE, and thou shalt be their inheritance, and thou shalt no more bereave them."

I have made long quotations, so as to make clear beyond doubt the mind and word of the Almighty. In the face of the above quotations how is it that we have the monstrous

interpretations of orthodoxy as it shows itself at the present time?

No wonder the Roman Catholic Church laughs at the Protestant contradictory interpretations of Scripture, and asserts that the human family requires some "infallible guide" in order to make clear the meaning of the Word of God, and to give some sort of a reasonable and logical meaning. Of course that "infallible guide" is intended to be the Roman Pope. In answer to this claim on the part of Romanism I say: Heathenism by one or many is not able to interpret the DIVINE MESSAGE known as the HOLY BIBLE.

As bad as is foolish and illogical Protestantism in this matter, Heathenism is much worse, even if it be somewhat logical in its monumental error.

Let us look into the above quotations somewhat. The Lord addresses the "Mountains of Israel." An impressive and a forceful kind of personification!

He shows that these mountains, hills, and valleys will be occupied and utilised again by His people Israel. He makes very clear that the heathen who occupied and still occupy the possessions of Israel, and boast of their possessions, will be punished and finally driven out, and that Israel "WILL POSSESS HIS POSSESSIONS." His latter state is to be "better than his beginnings." The men of Israel are to inhabit these mountains, plains, and desolate places. Do we not see that God's EVERLASTING COVENANT with Abraham of an everlasting possession, or OWNERSHIP, has NOT been forgotten? He has spoken and He will make it come to pass. His word stands forever. How the above can be spiritualised is beyond comprehension.



CHAPTER XXII.

ONE thing of vast and eternal importance is found in my next quotation.

Ezek. xxxvi. 22 : " Therefore say unto the House of Israel, Thus saith the Lord God, I DO NOT THIS FOR YOUR SAKES, O HOUSE OF ISRAEL, but for Mine holy name's sake." This is the key to the complete and only explanation for the call of Abraham and his seed to rule the world, and to minister unto the human family. The Almighty REQUIRED A NATIONAL SERVANT to be His servant to all the nations of the earth. If British-Israelites would lay more emphasis on this fundamental, *the only fundamental truth*, their teachings would be more acceptable and forceful.

Furthermore, if the pulpits of Christendom would or could get a clear apprehension of this ONE FUNDAMENTAL TRUTH, and preach it, there would be less of their damnable and useless higher criticism, and less infidelity in the pews. Let me say in plain, strong terms : God is and has been busy at all times, never ceasing for a single moment, at ONE AND ONLY ONE WORK among men from the days of the " SONS OF ADAM " to this hour. That work is to save and uplift all nations by the means of His chosen servants, the CHILDREN OF ISRAEL. By His command they are the servants, the ministers of the human family, for their salvation and highest good. Just as the tribe of Levi was set apart to minister unto all Israel, so ALL ISRAEL was and is chosen to serve and minister to the entire human family. This should do two things : *First*, it should keep Israel lowly-minded, being conscious of the immense responsibility placed upon his shoulders. As Jonah ran away from his duty and therefore sinned, so Israel failed in his duty and sinned. Therefore he had to go into exile and receive punishment " for his good," as the Scriptures tell us. Jonah had to return and obey the divine commands. So Israel had to come again from bondage and exile and prepare to do the great work God intended from the beginning of the human family. The

second thing is this : The other nations need not be piqued, or jealous, or resentful, because Israel has been chosen and sent to render the service of a servant to them. In the olden days all nations hated Israel. In like manner, Jesus, when He came a Saviour and teacher, was hated, persecuted and killed, even though He came to be the servant and helper of all men. Now, among the nations of the earth, Britain is hated more than any other nation in existence. There is a momentary exception in the case of Germany. Her course is so savage and brutal in connection with this war that every country on earth despises her as no nation has been despised since the days of Adam. Apart from this fact, it is true that Britain alone of the nations is consistently hated by the rest of the world. It is strange, but the fact is universally known. And what was true of Joseph in olden times is true of Joseph to-day. His own brothers hated him and sold him for a few pieces of silver. In our own Empire, England (Joseph) is disliked by the Welsh, the Scotch, and the Irish. This is one of the most telling marks of JOSEPH-ISRAEL, or Ephraim-Israel, or Anglo-Israel.

Ezek. xxxvi. 22 : "I do not this for your sakes, O House of Israel, but for MINE HOLY NAME'S SAKE." And why was He so very particular and determined about His name being made good through this reprobate and stiff-necked Israel? Simply because He had appointed them to serve the human family.

His will must prevail. They must yield and give the needed service, no matter what the cost. The HUMAN FAMILY ARE GREATER THAN ISRAEL, and for the good of that human family Israel MUST yield to service. There is no other race on earth so fitted for this high emprise as the Israelite. Hence there is no other choice, and never has there been any other choice since the days of Abraham. Moreover, there is another side to this question. When God had made His selection, He did so through a man who yielded a ready obedience to the divine will and command. God then made with that man, Abraham, a promise, and entered into an EVERLASTING COVENANT that through his seed He would "BLESS ALL THE FAMILIES OF THE EARTH," even "all the nations of the earth." And this because Abraham obeyed God, and did his part faithfully. Hence

it follows that God is bound to make His word stand. Israel is that "chosen seed of Abraham." Hence to keep His word, and to keep faith with Abraham, He must prevail against and in spite of rebellious Israel. His honour is at stake. Some think God alone of all beings in this universe may break His word. He may not. He dare not. He would at such a moment cease from being God, the Ruler of the universe.

Therefore He tells Israel that He does these things, NOT FOR THEIR SAKE; but He does them "FOR MINE HOLY NAME'S SAKE." His honour must be kept unsullied before men, devils, and angels, in spite of the pulpits of Christendom, in spite of the rebel Israelites, and in spite of the devils in hell.

I think I have put this fairly, clearly, and with sufficient force, so that there is no great need of a re-affirmation of my views on this matter.

If our average ministers would just simply study the plain every-day teaching of God's Word and let the silly commentaries go to the dogs we would get different teaching in a short while, and such teaching as would be in harmony with history, prophecy, and God's plain intent.

Ezek. xxxvi. 24: "For I will take you from among the heathen, and gather you out of all countries, and will BRING YOU INTO YOUR OWN LAND."

Verse 32: "Not for your sakes do I do this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O House of Israel." He reiterates two things: He will bring them into their own land in due time, and He will not do it for their sakes. They were too rebellious and wayward to have Him do anything in the manner of blessing for their sakes. He did all because of His PLAN and PROMISE to Abraham and his seed.

Verse 37: "I will yet be inquired of for this, by the HOUSE of Israel, to do it for them: I will increase them with MEN like a FLOCK."

The earnest prayers of His suppliants, Israel, must go with His making good His word to them in particular. This verse shows that He still has the thought of Israel as His "sheep," or His "FLOCK."

Verse 38: "As the holy flock . . . so shall the waste cities be filled with FLOCKS OF MEN."

Now we shall pass on and consider the Vision of the Valley of Dry Bones. And I must say that I am positively ashamed of the interpretations I have listened to for half a century on this wonderful chapter and vision of the glorious coming future of the HOUSE OF ISRAEL AND THE HOUSE OF JUDAH.

Ezek. xxxvii. 11: "Then He said unto me, SON OF MAN, these bones are the whole House of Israel." Israel and Judah, the WHOLE House of Israel, had been swallowed up, or buried in the graves of the nations, in an overwhelming captivity. The question was: Can WE COME OUT OF OUR GRAVES? Can we escape the house of death? The divine answer was: YES. YES, by God's help, directions, and salvation they can. In fact, the preceding chapter is all devoted to a guarantee of their coming up out of the nations where they had been scattered.

The vision of their lost, buried, swallowed-up state was most natural, following the splendid revelation of chapter xxxvi.

Verse 16: Moreover, thou son of man, take thee one stick, and write upon it FOR JUDAH AND FOR THE CHILDREN OF ISRAEL, HIS COMPANIONS: and take another stick, and write upon it, FOR JOSEPH, THE STICK OF EPHRAIM, AND FOR ALL THE HOUSE OF ISRAEL, HIS COMPANIONS. And join them to one another into one stick: and THEY SHALL BECOME ONE IN THINE HAND." More than a passing comment is needed here. In the first place, it is manifest that the two houses are mentioned here. Second: The House of Judah had with it certain people mentioned in the words "For the children of Israel, his companions." And the HOUSE OF ISRAEL had these words in the description of the stick of Ephraim: "FOR ALL THE HOUSE OF ISRAEL, his companions." There is no confusion here whatever. We have already quoted the words and made clear that when Solomon died, and the Kingdom of Israel was divided into two Houses or Kingdoms, viz., that of Israel and Judah, there were those of Israel who were LIVING IN THE CITIES OF JUDAH, AND THEY REMAINED WITH JUDAH AFTER THE SPLIT. These were "children of Israel."

Again, there were certain of Israel who left the House of Israel and joined Judah when Judah's kings served the Lord. "Many from Israel fell to Judah." And, again, doubtless there were some who from time to time, as chance offered, joined Judah. These, then, of the children of Israel became a part of the House of Judah, and were referred to by the Almighty as the "COMPANIONS OF JUDAH."

Now we come to the words "All the House of Israel, his companions." Just as Judah, as a man and tribe, gave the name of Judah to the two-tribed kingdom of Judah, so the man, Ephraim, and his tribe, gave the name of Ephraim to the *whole house of Israel*, a name which is frequently used in the Old Testament. Thus, then, when the prophet was commanded to take the stick of Ephraim, he was particularly commanded to keep his mind upon all the tribal units of that very House of Ephraim, often known as the House of Israel, or the Ten-tribed House of Israel.

Thus, then, Judah and his "fellows" were to be represented on one stick, and Joseph and "his fellows" were to be designated by the other stick. By this means the Almighty showed that His intention was to not forget any of the groups or parcels which went to make up the WHOLE HOUSE OF ALL ISRAEL. Let us proceed.

Verse 17: "They [the two sticks] shall BECOME ONE in thine hand."

Verse 21: "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into THEIR OWN LAND. And I will make them into one nation in the land upon the mountains of Israel: and ONE KING shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." Here we have a simple, and a natural, and the only sound explanation of the VISION OF EZEKIEL. It is the only one, because it is the only one given by the Almighty Himself. To me this is final, sufficient, complete, and absolute. That of the pulpits is wind, and shallow, foolish verbiage.

Verse 25: "And they shall dwell in the land that I have given unto My servant Jacob, wherein YOUR FATHERS HAVE DWELT, and they shall dwell therein, even they and their children, and their children's children FOR EVER."

Surely this is sufficiently emphatic, and easily understood. But one of the most important phases of this verse is the significant fact it sets before the reader.

We are commonly told that, regarding the promised return to the land of Canaan, the Lord has ALREADY MADE GOOD HIS WORD, and the promise has been kept. That such a view is false is easily proved from this verse 25.

Do we not know that those who did return to Palestine in and after the days of Cyrus, Ezra, and Nehemiah, were in their descendants DRIVEN OUT OF THE LAND in the days of the Roman Emperors Vespasian and Titus? Those of the Jews who were not killed were driven out. Besides, there is no Kingdom of Israel, or of Judah, or of "THE WHOLE" united House in Palestine to-day. Read again these words: "And they SHALL DWELL THEREIN FOR EVER." If they did return, as many say, then the other part of God's Word has been broken, for they did *not* "dwell therein for ever," as they are not there now, under ONE KING. Hence this promise is yet to be fulfilled. Israel has never returned to Palestine since the year B.C. 721. And Judah is not there now as a kingdom. Hence they must return later on, if God's word is to be kept. They are not there now under King David or any other king.

Verse 26: "And I will place them, and multiply them, and will set My sanctuary in the MIDST OF THEM FOR EVER MORE." Yet to take place!

In Ezekiel, chapters xxxviii. and xxxix. we get an insight into a terrific struggle between Russia and her confederated peoples on the one side, and Israel with his confederated peoples on the other.

Let Britons read these two chapters most carefully, in the light of the prophetic words I have quoted and commented on, and in the light of past modern and current history. It is astounding, the rapidity with which Britain and Russia are coming to the spot of their FINAL STRUGGLE FOR SUPREMACY.

When that struggle is over, Gog, the land of Magog, the chief prince of Meshech and Tubal, will have been humbled and finally broken. Then Israel and Judah shall unitedly possess the whole land; unless a part will be left for a time to Edom. Even if so, there will still be another war which will destroy Edom finally. This will be the end of Turkey.

Perhaps this Israel-Edomic war will be over before Britain and Russia will come to final blows. When they do, the result will be that Japheth will be finally overcome by Shem, as now, in this war with Germany, our own British **SHEM** is overcoming the **ASSYRIAN HAM**, the Huns of Europe. I write these words June 14th, 1915, though this book has been written about three years since.

The war depicted in these two chapters of Ezekiel is to be a real, material, physical war, and not an abstract or spiritual war. Keep this in mind, or fall into darkness.

The grouping on the side of Russia is as follows: Gog, Magog, Meshech, Tubal, Persia, Ethiopia, Libya, Gomer, Togarmah, and "all their bands."

On the other side we find: Sheba, Dedan, Tarshish, and the "young lions thereof," and **GOD ALMIGHTY**. Reader, look at these two armies.

What must be the result? Dare you wager? Have you **ONE** doubt? Read the whole account and see the overwhelming outcome, and note that the victory is to be won by the **DIVINE POWER**.

Ezek. xxxviii. 16: "And thou [Russia] shalt come up against My people of Israel." The contest is clearly limited to God's chosen on the one side; the nation coming out of "the north parts" is the other.

"**IT SHALL BE IN THE LATTER DAYS.**" This mighty war has yet to come; and it will come in spite of prayer-meetings to the contrary, and in spite of such peace-loving and peace-prating simpletons as Mrs. Jane Adams, and William Jennings B., the greatest peace-idiot of this or any other age. He is one of the most dishonest politicians in this world to-day. He is a most useless and noisome creature. He is the very kind of creature as would debase the virile manhood of the States, and if he had his way he would make that great country a more helpless thing than China is at this hour among the nations of this world. He plays on **PEACE**, and has **NO PEACE** himself, and permits no other body a moment's rest. His tongue is his own curse, as well as a curse to his country.

He imagines his pratings will have power to change God's mind. He is in fact an **INFIDEL**, because he does not believe God when He tells us that **HE** will bring up **GOG** against

ISRAEL to war. God says so, and William Jennings B. says, "O God, do not do that. I, Wm. J. B., say No! a thousand times no!" And He that sitteth in the heavens laughs at the insolent, prating imbecile.

But W. J. B. is like a lot of our ministers who do not believe the promise of this awful Ezekiel war. Many of our weak, foolish, simple-minded ministers are ready to enter into terms—dishonest and devilish terms—of peace with Russia, Edom, Assyria, Babylonia, and other countries, which are always ready to make terms of peace with Britain. They all know that Britain always stands by her agreements and treaties. There is not another nation, barring one or two, which would not break its treaty agreements if it believed by doing so it would make gain.

Of late we have seen this in perfection with lawless Germany. She, too, prated big things years ago about the blessings of the Hague TRIBUNAL. Both she and Russia pushed this scheme forward, because they believed that Britain could be lured into certain BONDS which they could and would break free from when it would suit them in the future.

And the FOOL-PEACE-LOVERS of Britain believed in Germany, and the result was that Germany for many years prepared to crush Britain, while the dull OLD JOHN BULL, led by the blind peace-idiots, went on trusting the lying Huns. One result is the loss of hundreds of thousands of noble Britons, who have given their lives to raise a rampart against the barbarisms of a devildom never seen in the life of the human family unto this date.

And even now, with this in view, we see the simpleton Adams trotting from capital to capital, making herself a laughing-stock to men, devils and angels. And W. J. B. apes her and the crowd of gullible lovers of peace, much mixed with word-wind and great pratings.

To act wisely, Britain should make no binding peace treaties by which she binds herself on the assumption that peace among the nations is possible from this time forward; for God Almighty says peace cannot and will not come until the wars predicted under Divine inspiration shall have taken place. How can we have permanent peace if Edom is to be smashed by Israel? How can there be peace if Russia is to

be broken by Israel? How can peace come and abide if Assyria is to be made desolate, and Israel to aid in destroying that heathen power? How can peace prosper if Babylon is yet to fall by the right hand of God's battle-axe—Israel? Babylon is in existence as truly as is Assyria, or Japhetic-Russia, or Edomic-Turkey. Bear in mind that Babylon is more powerful, and extensive, and cruel, and heathen than at any time in the world's history.

Ezek. xxxix. 22 : "So the house of Israel shall know that I am the Lord their God FROM THAT DAY FORWARD." That DAY means the day of the overthrow of Japhetic-Gog, or Russia. The House of Israel, as well as the nations of the earth, will have a final lesson at "that day" as to who is the God of this world.



CHAPTER XXIII. .

VER. 23: "And the HEATHEN SHALL KNOW that the house of Israel went into captivity FOR THEIR INIQUITY." Yes, the heathen as well as Israel shall learn a lesson—a very fierce lesson—and KNOW that GOD RULES AMONG MEN.

My charge against the fool-Christians madly grasping at peace is this—they pretend to believe the Scriptures, and base their peace follies on these Scriptures, which tell them plainly that PEACE CANNOT COME UNTIL THESE WARS ARE OVER; and yet these peace-quacks wildly cry out for the thing that their GOD tells them is not to be had. What stupidity! Jane Adams, W. J. B., and their noisy crowd, should be shut up with the PEACE-FAKIR—the present Pope. No greater peace-sham has ever walked this earth. The whole history of his Church is a history of bloody war, murderous intrigue, blasphemy, and brutally rampant heathenism. No; that Church and its head want peace only so far as it will serve their machinations, looking forward to the control of the human family. The Pope and his coadjutors are planning to secure the control of the human will and the government of every country in this world, but, when the time comes, Protestant Britain will destroy this heathen power as surely as she is now destroying Assyrian Ham, and as surely as she will destroy Japhetic-Russia and Edomitic-Turkey. It is time for all men to know that any Church or man who elevates a woman to be "QUEEN OF HEAVEN" is heathen.

Any man who worships a woman as "MOTHER OF GOD" is heathen.

Any man who asserts that he has power to send a soul to heaven or hell is heathen.

Any man who believes and teaches he has power to send a soul to purgatory or remove a soul from purgatory for money is heathen.

Any man who believes and teaches that he has power to make a whole host of JESUS CHRISTS in a piece of bread is heathen.

Any man who teaches that he has power to make a glass of wine into the real blood of Christ is heathen.

All these things the Pope believes and teaches; hence he is HEATHEN. His Church believes and teaches the same things; therefore his Church is heathen.

Britain in the NATION and OFFICIALLY is PROTESTANT and CHRISTIAN; therefore Britain and Rome are deadly and eternal enemies. Hence, sooner or later, these two representatives—one of GOOD and the other of EVIL—must come into conflict, first in an intellectual and spiritual way, and then into physical and material conflict. Then down goes heathen Babylon at the hand of God's BATTLE-AXE, old ISRAEL—modern Britain.

Ezek. xxxix. 25: "Now will I bring again the captivity of Jacob, and have mercy on the WHOLE HOUSE OF ISRAEL. . . . Neither will I hide My face any more from them: for I have poured out My SPIRIT UPON THE HOUSE OF ISRAEL, saith the Lord God." In these verses we have God's remembrance of the two Houses of Judah and Israel.

It is a remarkable fact that the promise of the Spirit's outpouring is made to the HOUSE OF ISRAEL, and in most of the Scripture references on this subject Israel is the object of the outpoured blessings.

What are the facts to-day? Let us speak fearlessly and mince not the truth. The Spirit of God is not, and has not been, poured out upon any other people than God's ancient Israel. The Gospel of the kingdom of heaven was taken from Judah and given to Israel. Britain pre-eminently has been the object of the SPIRIT'S OUTPOURING as no nation in human history has been. Judah is under punishment, while Israel is under blessing. Israel is NOW under the "NEW covenant," while to Judah is the promise of A NEW covenant in the future.

In passing from Ezekiel, I may say that the latter part relates to the divisions of Palestine among the tribes in the future, and to a description of the new temple and city of Jerusalem.

Let us now look at the wonderful book of Daniel and learn some things of supreme importance bearing upon the kingdom of Israel.

The story of the FIVE KINGDOMS has tremendous signifi-

cance and calls for the closest and most fearless treatment. In this I shall be forced to run foul of all the orthodox interpretations of Christendom ; but the whole book is its own sufficient INTERPRETER.

Dan. ii. 44 : "And in the days of these kings shall the God of heaven set up a KINGDOM which shall NEVER be destroyed. And the kingdom shall not be left to other people, but it shall break in pieces and consume ALL THESE KINGDOMS, and IT SHALL STAND FOR EVER." One thing of importance here is its perpetuity, the stability, the eternality of this FIFTH KINGDOM.

Before we try to locate this wonderful kingdom, let us bear in mind that it is to break in pieces and destroy "ALL" these four kingdoms of gold, silver, brass, and iron. "IT SHALL BREAK IN PIECES." This is just the kind of work that might be expected of God's "BATTLE-AXE."

Dan. vii. 18 : "But the SAINTS OF THE MOST HIGH shall take the kingdom, and possess the kingdom for ever and for ever."

We find in ver. 14 that the DOMINION, or KINGDOM, is an everlasting kingdom. It is this perpetual dominion that "the saints of the Most High" shall take and possess for ever and ever.

The kingdom is the "kingdom of God," and the saints of the Most High are His HOLY or CHOSEN PEOPLE. His Israel shall possess the kingdom for ever. This is Daniel's FIFTH kingdom, which is to smash "ALL" these four kingdoms, or empires. As truly as the FOUR kingdoms are material kingdoms, so surely is the STONE KINGDOM a real, material, concrete kingdom ruled over by kings, and made up of men, women, boys, girls, farms, gardens, flocks, herds, cities, and all the appliances of a mighty and most advanced EMPIRE.

Vers. 21 and 22 : "I beheld, and the same horn made war with the SAINTS, and prevailed against them : until the ANCIENT OF DAYS came, and judgment was given to the SAINTS of the Most High : and the time came that the SAINTS possessed the kingdom."

The final, perpetual, victorious and universal kingdom is Daniel's fifth or STONE kingdom. Already in previous Scriptures, and in others to be quoted later on, we have seen,

and shall see, that to Israel has been given UNIVERSAL DOMINION, and that all nations refusing to serve Israel will be punished, even "DESTROYED and UTTERLY WASTED." But if Israel is to be the dominating kingdom of this world—and the Scriptures say so in many places—and if the STONE KINGDOM is to rule over all other nations and smash those which will not serve, we are forced to conclude that Israel and the STONE kingdom *are one and the same*.

Further, the SAINTS of the earth are to possess the kingdom for ever and ever. Then we are forced to conclude that Israel (the stone kingdom) and "THE SAINTS OF THE EARTH" are all the same people.

Lastly, the only kingdom visible on earth having all the marks of Israel is Britain, and the ANGLO-SAXON family of nations; therefore the descendants of England and her federated nations WILL RULE THE EARTH, and of their sway "there will be no end."

Dan. vii. 27: "And the kingdom and dominion, and the the greatness of the kingdom under the whole heaven, shall be given to the people of the SAINTS of the Most High, whose kingdom is an everlasting kingdom, and ALL DOMINIONS SHALL SERVE AND OBEY HIM." Now, mark, the kingdom which is to stand for ever is to be "GIVEN TO THE SAINTS OF THE MOST HIGH." It becomes THEIR kingdom. Reader, you will remember that Jesus took the kingdom of heaven from Judah and gave it to a people or nation "bringing forth the fruits thereof" (Matt. xxi. 43).

Dan. viii. gives a description of the FOUR kingdoms, beginning with Babylonia. Their order and names are Babylon, Medo-Persia, Greece, and Rome. These precede in regular order the FIFTH kingdom.

Before making any quotations, I must return for a moment to a verse already quoted (see Dan. ii. 44): "And IN THE DAYS OF THESE KINGS shall the God of heaven set up a kingdom which shall never be destroyed. . . . IT shall break in pieces and CONSUME ALL THESE KINGDOMS, and IT shall stand for ever." This is a statement of momentous importance.

This FIFTH kingdom shall stand for ever. This is not allegory or abstract spirituality. It is a statement of fact—material fact—of a real kingdom, contemporary with the preceding four kingdoms. It shall never pass away.

Let us find this kingdom, and we find a kingdom, a nation, an empire, that shall triumph over all other kingdoms and powers, until they must all serve that kingdom "or be destroyed."

So far as I have read and been taught, the Scripture theologians try to deal with this verse and similar statements as if the FIFTH or STONE KINGDOM was to follow the other FOUR, as the ORDINAL FIFTH follows the ORDINALS first, second, third and fourth. But this is a serious mistake, and leads to confusion. This is the crucial point, very largely decisive in the understanding and interpreting of the prophetic Scriptures. This is exactly where Pastor Russel falls down and loses a mighty EMPIRE, and exactly where Christendom has fallen into a terrible error.

The words are, and very properly and significantly too, "IN THE DAYS OF THESE KINGS." He means the kings of the FOUR kingdoms. Hence it follows that the FIFTH KINGDOM was not and could not be "SET UP" in the days of the Babylonian kings. For "SET UP" we shall use the word established. This is simpler and more expressive of the intent of the Hebrew and the whole context.

I say that the FIFTH kingdom was not and could not be established in the days of the kings of Babylon; for if this had happened, then the statement, "in the days of these kings" would be seriously out of place and faulty.

Again, the FIFTH kingdom could not be established in the days of the Medo-Persian Empire for the very SAME reason. And this also applies to the other two kingdoms—those of Greece and Rome.

"In the days of these kings" means, and can have no other meaning, than that the ESTABLISHING or setting up of the FIFTH kingdom had to occupy the whole period of the FOUR empires, or kingdoms, the names of which have been given.

An illustration will help us here. A Bridge Company undertakes to build a bridge. It takes exactly one year to accomplish the task. Let us say it is this year 1911 A.D. Now, in referring to the time of building that bridge, one would say: It was built DURING the year 1911. The building occupied the whole year. The "setting up" continued throughout the whole FOUR quarters of the year.

And so it is and was with the FIFTH kingdom—so with “in the days of these kings.” The FIFTH kingdom was under construction during the whole year, the whole four quarters, the whole FOUR periods of the lives of the FOUR empires mentioned above. During that long time the “GOD OF HEAVEN” was busy establishing the FIFTH KINGDOM. It took all the time of these great empires of Babylon, Persia, Greece and Rome. Both Scripture and history are explicit on this phase of the matter. Is it not wonderful how exactly the Daniel prophecy was worded to meet the then conditions as well as the COMING conditions of these great nations and the FIFTH or STONE kingdom? Reader, do not let out of your mind the meaning of the words “IN THE DAYS OF THESE KINGS.”

Dan. viii. 24: “And he shall destroy wonderfully, and shall prosper and practise, and shall destroy the MIGHTY and HOLY people.”

“HE” signifies Rome, the fourth kingdom. “The mighty” and “the holy” are the same people. “The holy” people are the same as “the saints of the Most High.” The Hebrew word is the same in both cases. He shall destroy the “holy” people. The word is the accusative plural, being WE-AM-KEDOSH-IM. In ver. 18 (chap. vii.) the word is used in the nominative case; hence it is without the sign of the accusative. But the word is the same in meaning, and thus the “SAINTS of the Most High” could be translated the “holy people of the Most High.”

From the above verse we see that Rome was to destroy the HOLY people of GOD. This is a sad prophetic commentary of the actual history of Rome, ancient and modern—Rome military and religious. No nation or people in the history of mankind has been so persistent and diabolical in its persecutions and destruction of God’s ANCIENT PEOPLE, of His HOLY PEOPLE, of His MIGHTY PEOPLE, of His CHOSEN PEOPLE, of His ROYAL PRIESTHOOD, of the KINGDOM OF HEAVEN, of God’s ELECT, of the ELECT LADY, of the TWO WITNESSES, as has been Rome, ancient, modern, religious and military.

Ver. 25: “He [ROME] shall also stand up against the Prince of princes; BUT HE [ROME] SHALL BE BROKEN WITHOUT HAND.”

Here we have it—Rome military and religious, Rome ancient and modern, Rome pagan and Babylonian, must be broken, finally and utterly.

Rome has destroyed and will yet destroy to some extent God's holy people ; but Rome will be wiped out as a man wipes a dish. And in that day God's holy chosen people, His Israel, His covenant, or Brit-ish nation shall flourish, expand, increase, and "possess their possessions," and rule the whole world.

Now, then, I am in a position to say that this FIFTH KINGDOM is NOT CHRISTIANITY ; nor has it relation in any possible way to Jesus Christ as the Saviour of the world, even if it does refer to Him as the REDEEMER of HIS HOLY PEOPLE. He is the Prince of princes, and is the Royal Head or King of His MIGHTY PEOPLE—of His chosen Israelites. He was and is the Israelitish PRIEST-KING, just as God's "FIRST-BORN SON," Israel, is His PRIEST NATION on earth among the nations of the human family.

No wonder He calls them a CHOSEN people, a ROYAL PRIESTHOOD, a holy nation.

This is exactly what they are to-day, and just what they were intended to be from the very beginning of the human family. All nations from the first had their position and existence in relation to God's INHERITANCE, and to the "ROD OF HIS INHERITANCE."

Wonderful, and true ! And see the loving mercy in it too ! He simply prepared this priest-nation to save the human family and to minister unto all nations on earth.

Verse 26 : "Shut up the vision ; for it shall be for many days."

This shows clearly that it required a long time for the completion of Daniel's prophecy in relation to these FIVE kingdoms.

Dan. xii. 1 : "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people."

Before passing from Daniel, I wish to call attention to the fact that while there is a "Prince of Persia," and a "Prince of Grecia," there is also a "Prince of Israel," and doubtless there is a celestial prince of all the nations of earth, if not of all peoples small and great.

Hosea i. 9: "Then said God, Call his name Lo-ammi: for ye are not My people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, YE ARE NOT MY PEOPLE, THERE IT SHALL BE SAID UNTO THEM, YE ARE THE SONS OF THE LIVING GOD. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves ONE HEAD, and they shall come up out of the land: for great shall be the day of JEZREEL."

Hosea is here talking of the future of the two Houses of Judah and Israel. The date is about 785 B.C. This is about sixty-four years before Israel went into captivity, and about 200 years before Judah went into exile, into Babylonia.

Look at the language of the inspired prophet Hosea. He shows that though God would in the future cast out Israel, and refuse to be their God, and though He would withdraw His mercy from His FIRSTBORN SON, still in the future He would return unto Israel and save him. He would call them "THE SONS OF THE LIVING GOD." Moreover, He would not be satisfied until He had brought them back into the very land from which He had cast them out. For He says:—"In the PLACE where it was said unto them, Ye are not My people, THERE it shall be said unto them, Ye are the sons of the living God."

Great comfort here, and a contradiction of the oft-repeated statement that Israel was cast out finally, and lost among the nations of the earth, and never will appear as a great nation any more.

Even this day, Dec. 24th, 1911 A.D., one Methodist minister said from his pulpit: "Israel was submerged and lost among the Assyrians." This is a plain contradiction of God's Word.

"Submerged," forsooth! Submerged and "lost"! What nonsense! God says He will bring them back to THEIR LAND, and call them "THE SONS OF GOD." He will make them "as the sand of the sea, which cannot be numbered." He will make them the "head and not the tail. They will lend to many nations and borrow from none." They will hold the "GATES OF THEIR ENEMIES." They and Judah in the latter days will be re-united in the land which was given

to their fathers. He will be their God, and make them His "BATTLE-AXE." Through them He will "push the nations to the ends of the earth." And yet this very day hears an ordained, college-trained Methodist minister solemnly announce that Israel was lost and submerged amongst their ancient enemies. This man, not intentionally, calls God a liar. He says the word of God does not stand for ever. He says that the Lord promises and does NOT make good. He says the Bible is not reliable, and that the foolish babblings and speculations of the theologians are more reliable than the DIVINELY INSPIRED WORDS OF ISAIAH, JEREMIAH, EZEKIEL, DANIEL, and HOSEA. He has lost the vision of the faithful follower of God's plain and easily-understood Word of prophecy and life. These prophets and the earlier prophets from Moses down to and including Christ, all agree, and in the most positive language show that Israel was punished, but not LOST, submerged, and wiped off the face of the earth as a people and nation. Why, in the name of truth, religion and sound sense, do so many of our ministers so continuously misrepresent Scripture, and LIE to their hearers? In the name of God and human salvation why do they give us husks of foolishness in lieu of the STRONG MEAT of the Word of God?

The Shintoists of Japan preach more truth, and lie less, than many of our modern Christian Protestant ministers and theologians.

Christ had to run foul of the ORTHODOXY of His day. Our preachers praise Christ and condemn the scribes and Pharisees, the Sadducees and DOCTORS OF THE LAW. But these very orthodox preachers of to-day in many cases are in effect doing what the Christ-killers did 1,900 years ago. They of old imagined that they knew all that was to be known concerning religion. They had all the religion of any value tied up in their long prayers, in their broad phylacteries, in their upturned eyes, in their incense and temple service. But Jesus called them FOOLS, vipers and devils. Who was right? THEY said HE HAD A DEVIL. Who WAS right, He or they? If Jesus were here to-day and heard the ministers say that Israel was, is, and shall be finally lost among the nations; that God's promises were made to be broken; that He has forgotten His "EVERLASTING COVENANT WITH ABRAHAM";

would He praise them, or call them liars, fools, and the children of their father the devil? So far as I can see at this hour, the priests, scribes, and Pharisees were not so far from the truth as our average Protestant expounders of God's Word. I say this in all seriousness. I never was more earnest and honest in my life. And I say this with deep sorrow. How can these ministers meet the words: "Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land."

Reader, bear in mind that these men of Israel and Judah do their own appointing of their king. They shall "appoint themselves ONE HEAD."

This does not look as if they are automatically going to come under the rule of some king who is supposed by the interpreters of this Scripture to set up his own rule. These interpreters are foolish enough to spiritualise the passage and make it to mean Jesus Christ who will come and set up His spiritual kingdom.

It is quite a different proposition. This new king over Israel and Judah is to be selected, honoured, and appointed by themselves.

And other Scriptures show clearly that not only will this take place in Palestine, but the king will be from the loins of David. And when he ascends the throne at Jerusalem, the world will know that he is descended from the present British King, the Sailor King of Britain.



CHAPTER XXIV.

HOSEA ii. 14: "Therefore, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

"And I will betroth thee unto Me for ever: yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies.

"I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; AND THEY SHALL HEAR JEZREEL,

"And I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art MY people; and they shall say, THOU art my God."

This is the merciful and wonderful outlook of Lo-Ammi, of RUHAMAH, of rejected and accepted Israel—the House of Israel in contradistinction to the House of Judah (see chap. i. 7).

Hosea iii. 4: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

The word "IMAGE" is better translated PILLAR. The whole story and the context itself favour the use of the word "pillar."

Jacob, in his flight from Esau, on his journey to Syria, slept with his head upon a stone. This stone he afterwards set up as a PILLAR, and anointed it with oil. This STONE was known as "Jacob's Pillar."

In the days of Joseph in Egypt, Jacob made the tribe of Joseph the official custodian of the "STONE OF ISRAEL." The word for the "PILLAR," when referring to Jacob's Stone, is the same word used in Hosea iii. 6, where it is translated "IMAGE." The word is one which signifies something set up for some given purpose. It may, when the context requires, be translated "image," which is not required here, but is contrary to the spirit of the story and

outline of Israel. The Hebrew word is MATSTSEBAH. To hold from Israel Jacob's Pillar would be a severe punishment, but to take from them an image would not prevent them having another in an hour's time, if they desired such an ornament or object of worship.

But the later Scriptures show that Ephraim (Israel) cast aside idol-worship. If so, the loss of an image would be a pleasure and a blessing; but the loss of their most sacred heirloom, both as a gift to them from Jacob, and as "THE HOUSE OF GOD," would be most grievous to be borne.

As the loss was to be "for many days," the time would come at the end of "many days" when all these things would be restored, even the Pillar. The restoration to Israel of an "image," when they had returned to God, would be a most stupid restoration. But to restore the Pillar would be a sane proposition and act.

Hosea iv. 1: "Hear the word of the Lord, ye children of Israel. :

"Because thou hast rejected knowledge, I will also reject thee, THAT THOU BE NO PRIEST TO ME." This verse sets forth very clearly my claim that ISRAEL was to be a PRIEST-NATION, a ROYAL PRIESTHOOD, to the nations of this earth. Here we see the very word used of Israel, and we must keep in mind that Israel stands for the "WHOLE HOUSE."

But mark! the rejection, just as the loss of king, prince, and pillar, was for "many days," until the time when He would say of them—"YE ARE MY PEOPLE. . . . YE ARE THE SONS OF GOD." He foretells that though they had rejected God and His laws, they would return to Him, and He would write His laws in their hearts.

The very wording, apart from the distinct promises so often given in the Bible, shows that the loss of the specified blessings would be for only a limited time. This time ended, they would come into the blessings of the king, prince, pillar and the rest. And they would come again into the position and condition when God could and would say to them—not "THOU SHALT BE NO PRIEST TO ME," but "THOU ART MY PRIEST." The restoration would thus be made complete, and the apostle could say, "Ye are a royal priesthood," and he so said.

Hosea iv. 18: "They sacrifice under OAKS." This is one

of many verses showing that the OAK was a sacred tree to the Israelites. No wonder that the OAK was a sacred tree in Britain in the early days of our Druid ancestors, who were pure Israelites. This is another mark by which we may know Britain to be Israel.

Hosea iv. 16: "For Israel slideth back as a backsliding heifer." How natural to use the word "heifer" as an illustration in dealing with Israel! Israel carried the crest of the bull, cow, or heifer. And we have our Britons called JOHN BULL; and no wonder, for the word ANGLE is a Hebrew word meaning bull. Here is another mark.

Hosea, chapters iv., v., vi., viii., ix. and x., show the tremendous sinful nature of Israel, and make many references to Israel under the name of Ephraim. Though these six chapters paint Israel in very dark colours, still there are a few verses that seem to indicate that their hearts at times were looking toward the God of their salvation.

"Come and let us return unto the Lord" would indicate a desire to make an attempt to do better. But Israel, or Ephraim, was a "BACKSLIDER."

I have several times said that Joseph's CREST was that of TAURUS the BULL, just as Judah had the LION. In past Scriptures we have had such quotations as "HIS BULLOCK." We shall pass on, recalling on our way the "GOLDEN CALF" made by Aaron when Moses was on the mount. Ephraim was in command at that time, being the recognised Hegemon; and when they were considering the kind of god, or image, they should make, the acknowledged leader, Ephraim, required HIS OWN BULLOCK, or "CALF," or heifer, to be honoured. This was the real cause of the golden calf made while Moses was on the MOUNT receiving the Tables of the Law.

Now look at Hosea in his talk to Ephraim (Hosea viii. 5): "Thy calf, O Samaria, hath cast thee off."

Verse 6: "But the CALF of Samaria shall be broken in pieces."

Samaria, the capital of Israel, was used to signify the whole nation. We do not forget "the calves of Samaria" coming from the earliest days of the Kingdom of Israel. When Jeroboam became the king of the Ten Tribes on the death of Solomon, he set up two golden calves to worship.

Hosea x. 5: "The inhabitants shall fear because of the calves of Beth-aven." The calves of Beth-aven were the images used for worship.

Verse 6: "It [the calf image] shall be carried unto Assyria, as a present unto king Jareb."

Verse 11: "Ephraim is an heifer that is taught."

Hosea xi. 11: "They sacrifice BULLOCKS in Gilgal."

Hosea xiii. 2: "Let the men that sacrifice KISS THE CALVES."

Knowing that Ephraim, an official name for Israel, held the birthright blessing of Jacob direct from Joseph, and knowing that Joseph's crest, or standard, was the BULL, or Bullock, we can readily understand the prophetic references to the calves, heifer, bull, bullock, and other terms of similar nature. This usage ran down through the ages; and no wonder that Ephraim to-day is known among the nations as JOHN BULL.

Another point here is this: We can never grasp the significance of the sacred BULL of Egypt, Babylon, and India until we see that Joseph, THE GREAT SAVIOUR BULL, was the origin in every case.

Hosea xi. 3: "I taught Ephraim also to go, taking them by their arms: but they knew not that I healed them."

Hosea xii. 7: "He [Ephraim] is a MERCHANT." No wonder that Ephraim is to-day "a nation of shopkeepers," as Napoleon called them 100 years ago.

Hosea xiii. 1: "When Ephraim spake trembling, he exalted himself in Israel."

Hosea xiv. 1: "O Israel, return unto the Lord thy God." Surely this verse reveals the tender mercy of God towards His firstborn son Ephraim!

Verse 4: "I will heal their backslidings: I will love them freely; for Mine anger is turned away from him."

Verse 8: "Ephraim shall say: What have I to do any more with idols?"

Hosea xiii. 12: "The iniquity of Ephraim is bound up, his sin is hid."

Hosea xi. 8: "How shall I give thee up, EPHRAIM? How shall I deliver thee, Israel? . . . Mine heart is turned within Me, My repentings are kindled together." How the

Lord loved Ephraim! He could not, and did not, and will not "give him up."

The last chapter of Hosea is full of love, mercy and tenderness for Ephraim.

Amos i. 2: "I will send a fire upon Teman which shall devour the palaces of BOZRAH." Edom is under a curse that must be fulfilled. Bozrah and Teman are kept before the Lord because they were the chief cities of Edom. Amos, in addressing Israel, grows deeply in earnest and really excited with the history and prospect.

Amos iii. 2: "YOU ONLY have I known of ALL the families of the earth." This proves a statement I have made many times—Israel, and Israel alone, was God's CHOSEN CHILD, HIS FIRSTBORN SON.

Amos iv. 1: "Hear this word, ye KINE of Bashan, that are in the mountains of Samaria." This word "kine" could be translated herd, oxen, bullocks, for it means the people of Samaria; that is, the Israelites of the Northern Kingdom. Even then, so early in the history of Israel, they were called the KINE, BULLS, OXEN, or ANGLES; and the name stands in Britain to-day in the very word ANGLAND, or ENGLAND.

Amos v. 15: "It may be that the Lord God of Hosts will be gracious unto the remnant of Joseph." Here we get the name JOSEPH used for Israel, Ephraim, Samaria, the House of Israel, and the KINE of Bashan.

Amos ix. 9: "For lo: I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." This is close and most exact. It shows that Israel can never go beyond the care of the Almighty.

It is not possible for him to get away from his ETERNAL FATHER, whose ONLY business among men is to uplift mankind BY and THROUGH the means and ministrations of His own Israel. Hence He MUST FOLLOW His firstborn SON among the nations so as to KEEP FAITH with Abraham, and to hold to His OWN ETERNAL PLAN of salvation.

Amos ix. 11: "In that day . . . that they may possess the REMNANT OF EDOM." The word "THEY" means Judah and Israel. Ver. 11 makes this clear.

Ver. 14: "And I will bring again the captivity of the

people of Israel, and they shall build the waste cities and INHABIT THEM."

Ver. 15: "And I will plant them upon their land, and they shall NO MORE BE PULLED UP OUT OF THEIR LAND WHICH I HAVE GIVEN THEM, saith the Lord God."

Amos lived and prophesied about 787 B.C. The children of Israel did not go into captivity until sixty-six years afterwards, and Judah until 200 years afterwards. Of course, most of the prophet's attention was given to Israel, and we see that he, like all the preceding prophets whom I have quoted, was careful to set forth the final return of the HOUSE OF ISRAEL to their own home in the land of their fathers.

Though they were to be cast off and punished, and to be driven into exile, yet they would come again with rejoicing, and be at rest, and live in safety. How then, in the face of the prophetic words of the inspired Amos, can our ministers say that Israel is lost, wiped out, submerged, and as a nation for ever cut out from being the kingdom or empire appointed for them in perpetuity from the beginning of the human race? God says otherwise, so I prefer to believe Him.

Obadiah gives his utterance in one chapter. His message is to Edom. The nation of Esau must come down to the dust.

Look at ver. 18: "And the house of Jacob shall be a fire, and the HOUSE OF JOSEPH a flame, and the HOUSE OF ESAU for stubble, and they shall kindle in them, and devour them: and there shall not be any remaining of the HOUSE OF ESAU; for the Lord hath spoken it."

For many years I have been of opinion that Edom is Turkey. This is why on the platform and in the Press I have said that neither Russia, nor Germany, nor Italy, will be permitted to destroy Turkey—I mean ancient Edom in Western Asia. Israel and Judah alone have this responsibility and honour given them, and they must do this work, as they must discharge all the important duties placed upon them by the Almighty.

Now what nation on earth is likely to take over Turkey? My answer is—Britain. In ver. 19 we find who is to possess Esau, or Edom.

Ver. 20: "And the captivity of this host of the children of

Israel shall possess that of the Canaanites. And saviours shall come up on mount Zion to judge the mount of Esau, and the KINGDOM SHALL BE THE LORD'S." Esau is to be judged; his lands are to go into the possession of "God's Ancient of DAYS." The Israelitish kingdom shall be the Lord's. This is a part of His programme, and this will be an important part of the KINGDOM OF GOD, the KINGDOM OF THE HEAVENS, the ROYAL KINGDOM OF PRIESTS.

Obadiah shows that the end of Judah and Israel is one of victory, of success, of glory, and of return to Palestine, and the possession of their former possessions. Esau and the other heathen must disgorge. Israel will be triumphant. Joseph will assume his ancient position of ruler. In his early days of rule he ruled over Israel and Egypt; but now Joseph as the BRITISH EMPIRE will rule the whole world, for Joseph's father, Abraham, is heir of the world. And Scripture tells us that Joseph is the BIRTHRIGHT SON; hence Joseph must rule his father's dominions—the whole world.

Jonah i. 3: "But Jonah rose up to flee unto Tarshish . . . and went down to Joppa: and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them to Tarshish."

From Joppa, ships set sail for Tarshish. Joppa was on the Mediterranean Sea. From this we are assured that this man of Zebulon was going to a place that could be reached from Joppa, and by means of the Mediterranean Sea, and not by Ezion-Geber on the Red Sea. If so, then there were two places of the same or similar name.

Dan and Zebulon were the sailor tribes of Israel, and we are sure that Dan gave his attention to the Mediterranean and the far-away isles of iron, silver, lead and tin. Doubtless Jonah had a clear knowledge of the place to which he set out, and there was a schedule of fares for passengers, for "he paid his fare."

Micah i. 5: The prophet seems to use the word Jacob for Israel, and Judah for Jerusalem. Jacob and Judah seem to be used antithetically, or in parallel balance. I know of no other place in Scripture where this is done in a similar manner.

Micah ii. 12: "I will surely assemble, O Jacob, all of thee: I will surely gather the REMNANT OF ISRAEL." Here

Micah joins the other prophets in foretelling a return of both Judah and Israel.

Micah iii. 1 : And I said, Hear, I pray you, O heads of Jacob, and ye princes of the HOUSE OF ISRAEL." The two Houses are kept distinctly apart in the prophet's mind. This is about 750 B.C.

Micah iv. 1 : " But in the last days it shall come to pass that the MOUNTAIN OF THE HOUSE OF THE LORD shall be established in the TOP of the MOUNTAINS, and it shall be exalted above the HILLS : and the people shall flow to it."

Micah iv. 7 : "And I will make her that halted a REMNANT, and her that was cast off a STRONG NATION : and the Lord shall reign over THEM in MOUNT ZION from henceforth, EVEN FOR EVER."

Mark well! the FIFTH KINGDOM was to be established during the progress of thousands of years. But it was to be finally "ESTABLISHED"; it was to be "SET UP" for ever, even for ever. God was to reign over His kingdom. "The SAINTS of the Most High" were to possess that very kingdom of heaven.

Now, comparing ver. 1 and those following, especially ver. 7, we see that Judah and Israel were to become "A STRONG NATION," and the Lord is to reign over THEM for ever at MOUNT ZION. Hence we see that the "STRONG NATION" and the "MOUNTAIN OF THE HOUSE OF THE LORD" are one and the same. This mighty mountain shall be established in the TOPS of the mountains, or nations of the EARTH. This is the oft-reiterated destiny of Israel. In ver. 7 "the remnant" is Judah, and "that which was cast far off" is Israel, as we know well from other Scriptures as well as from the context.

Ver. 13 : "Arise, and thresh, O daughter of Zion, for I will make thine horn IRON, and I will make thine hoofs brass, and thou shalt beat in pieces many people : and I will consecrate their gain unto the Lord." Here we find, in spite of the mad rush after false and foolish peace, this new kingdom, officially centered at Zion, shall "BEAT IN PIECES MANY PEOPLE."

Peace is not coming to humanity, because it cannot, until the nations follow Israel in coming to the Lord at Jerusalem. They must come and serve the Lord and

His KINGDOM at Jerusalem or "perish." This is the word of God the Almighty, as I have quoted several Scriptures in way of proof.

Micah v. 3: "*Then the remnant of his brethren shall return unto the children of Israel.*" "The remnant" here is the House of Judah. They are to come to Israel. This is very wonderful. And in this connection let us look back to the days of Moses.

Deut. xxxiii. 7: "Hear, Lord, the voice of Judah, and BRING HIM UNTO HIS PEOPLE." The only people who could be called "HIS PEOPLE" are Israel. This was a prophetic prayer. At the time of the prayer made by Moses, Judah was present, and a part of the entire congregation or nation of ALL Israel. Moses was telling what would happen in the last days, and under inspiration, just before he left this earth, he made the above request of the Lord concerning the tribe of Judah; he did it in the presence of all the other tribes, as well as Judah. He knew that in the distant future Judah would be separated from Israel; hence this wonderful prophetic prayer.

This helps us the better to understand Micah v. 3: "Then the REMNANT of his brethren shall return unto the children of ISRAEL."

By the word "HIS" I understand CHRIST to be meant. It might mean ISRAEL.

Is it not a fact that Judah is returning, or coming, in large numbers to the Anglo-Saxon countries, and to the home of their fathers in Palestine, as never before for nineteen hundred years?

This is another of the many British-Israel MARKS.

To read this chapter carefully is to see that Jacob has yet in the future, with Israel, much to do with ASSYRIA. Be sure, reader, that Assyria has to figure largely in history yet. At times I am almost persuaded that Germany is Assyria. (This was written in 1911 A.D.; now—June 19th, 1915 A.D.—I am sure of it.) "The time is at hand to come" when many of the ancient nations will be revealed. Moab, Ammon, Edom, Egypt, Assyria, Rome, Judah, Israel, and others, are yet to be brought to light and into national activity. God has not lost them, and He will bring them into the light in due time.

Micah vii. 11 : “ In the day that thy walls are to be built.
. . . In that day also he shall come even to thee from
Assyria, and from the fortified cities, and from the fortress
even to the river, and from sea to sea, and from mountain to
mountain.



CHAPTER XXV.

VERSE 19: "He will turn again, He will have compassion upon us: He will subdue our iniquities. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which THOU hast SWORN unto our fathers from the days of old." No wonder Micah talks of the Assyrian, of the sins of Israel and Judah, of the punishments for those sins, of the pardon and compassion, and of the final fulfilment of the promises made to Abraham and the other patriarchs. The Israelites had gone, or were about to go, into Assyria as captives. Micah sees their true state then, and is permitted to look away into the future and tell the wayward sons of Abraham, Isaac, and Jacob somewhat of the blessings awaiting their return from Assyria and elsewhere. Micah adds his inspired testimony to that of all the other prophets we have examined concerning the return of Judah and Israel from captivity and exile.

The Prophet Joel is said to have prophesied about 800 B.C. Even then he saw the coming exile and desolation of God's people. And he saw their return as well. We shall examine a few of his sayings.

In chapters one and two we read of the overwhelming destruction of the land of the children of Israel.

Joel ii. 20: "But I will remove far off from you the NORTHERN ARMY, and will drive him into a land barren and desolate, with his face towards the EAST SEA." This has to do with the future of Assyria.

"Fear not, O land; be glad and rejoice, for the Lord will do great things. Be glad, then, ye children of Zion, and rejoice in the Lord your God."

Verse 27: "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and NONE ELSE: and MY PEOPLE SHALL NEVER BE ASHAMED. And it shall come to pass afterwards, that I will pour out My spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. For in Mount Zion and in Jerusalem shall be

deliverance, as the Lord hath said, and in the REMNANT whom the Lord shall call."

These verses show a time when God's people shall be delivered, and be in possession of the blessings of national rest in Jerusalem. The "remnant" is again mentioned; Judah is not forgotten.

Joel iii. 1: "For, behold, in those days, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people, and FOR MY HERITAGE ISRAEL, whom they have scattered among the nations and parted My land." Surely this is explicit. Israel will be saved, and his enemies will be punished.

Speaking of the vile terms of slavery in these olden days:—

Joel iii. 6: "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head."

Verse 16: "But the Lord will be the hope of His people, and the strength of the children of Israel. But Judah shall dwell for ever, and Jerusalem from generation to generation.

. . . For the Lord dwelleth in Zion."

Joel sees the time when Jerusalem and Zion shall have returned to their ancient glory and honour. The nations shall be punished, and the House of Judah, in its "remnant," shall return and dwell in Jerusalem from generation to generation. Now let it be borne in mind that Judah has not yet returned so as to make good these promises.

When Judah returns and remains, Israel will be there in possession. Even though the land belongs to Judah and Israel, they do not yet occupy it. But as the Scriptures say: "They SHALL POSSESS their possessions."

Nahum about 713 B.C. tells of the destruction of Nineveh, Huzzab, and Assyria. The three names indicate the Assyrian empire. The prophet sees the House of Israel there as captives. They have been in the land and under the hand of their task-masters for eight years. He also sees the time when Jacob will go into punishment as Israel has done; but

he sees farther, and cheers Jacob, while he outlines the destruction of Assyria. I wish to make only one or two quotations.

Nahum ii. 7: "And Huzzab shall be led away captive." This is similar to saying to Judah that Jerusalem shall be carried into captivity; or to Israel, Samaria shall be destroyed; or to Edom that Bozrah shall be deluged in blood. The city or district is used for the nation; so with the rich district of HUZZAB; and so with Nineveh. Both stand for Assyria.

Nahum iii. 18: "Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust; thy people are scattered upon the mountains; and no man gathereth them." I lay emphasis upon the above two quotations for these two reasons:—First, Assyria was to be broken—that very nation holding the House of Israel in bondage at the time of the prophecy. This tallies exactly with the other prophetic utterances, and is worthy a passing note. Second: Not only was Assyria to be broken, but it was to go into CAPTIVITY.

This is exceedingly important. Nahum is not the only prophet that foretold that Assyria would go into captivity. From this we know she did go into exile from her own country. This is true, whether we have profane history to furnish proof or not. God said it, and His word stands, whether historians chronicle the events or not. This fact will help us later when we search for the present home of Assyria, as we must do in order to find the true relationship of Israel, or BRITAIN, the COVENANT LAND.

Hab. i. 6: "For lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs." Habakkuk prophesied about 626 B.C. Hence this was nearly one hundred years after Israel went into captivity, and about forty years before Judah went into exile into Babylon.

Verse 9: "And they shall gather the captivity as the sand."

The context shows that Chaldea shall fail utterly in the end. Thus far the prophet agrees with the other seers of Bible times. However, he says very little beyond these two items now referred to as above quoted.

We shall pass on to Zephaniah, who about 630 B.C. foretold

the destruction of Judah and the desolation of Jerusalem. He also foretells the punishment of the Philistines and others.

Zeph. ii. 7: "And the coast shall be for the 'REMNANT' of the house of Judah: they shall feed thereon: in the houses of Ashkelon shall they lie down in the evening; for the Lord their God shall visit them, and turn away their captivity." Though they had not at that time gone into captivity, and were informed that their exile was coming, yet the promises of return and safety are given, so that they have the knowledge of both events at the same time.

Verse 13: "And He will stretch out His hand against the NORTH and destroy ASSYRIA; and will make Nineveh a desolation, and dry like a wilderness." This would be good news to the House of Israel, who were in captivity at that very hour. From this prophecy they would learn that their captors were to be destroyed. And at an early date they saw it, and escaped as well.

Zeph. iii. 10: "From beyond the rivers of Ethiopia My suppliants, even the DAUGHTER OF MY DISPERSED, shall bring Mine offering."

This is highly suggestive. The Ethiopian regions were along the Nile and its head-waters. But beyond these regions were to be found eventually the daughter of God's DISPERSED. *From beyond* these regions the "DISPERSED" would bring offerings to the Lord. Bear in mind the "DISPERSED" specifically means, in nearly all cases, THE HOUSE OF ISRAEL, and NOT the House of Judah.

Verse 13: "The remnant of Israel shall not do iniquity nor speak lies."

Zeph. iii. 14: "Sing, O daughter of Zion; shout, O Israel."

Verse 20: "At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Thus Zephaniah adds his inspired testimony to that of all the other quoted prophets. He foretells the destruction of the Philistines, Moab, Ammon, Assyria, Nineveh, and makes clear the return from captivity of the children of Jerusalem and Israel. God has not forgotten *yet*. "He who keeps Israel neither slumbers nor sleeps." He is awake, and mindful of His promises and His great work for the salvation of

mankind. All the nations of the earth are to be "blessed in the seed of Abraham," and He will bring it to pass. We are told that He will bring it to pass in "the latter days." In view of the overwhelming evidence I have given, how is it possible for preachers or others who take the Bible for their guide to believe and tell us that Israel is utterly destroyed?

Haggai the prophet about 520 B.C., in the second year of Darius, the king of Persia, was commissioned to speak to certain persons of Judah, including the then governor; and to deliver a message concerning the repairs of God's house at Jerusalem. Among those addressed were "the remnant of the people." This "remnant" doubtless meant those, a small number indeed, who were in and about Jerusalem. We must bear in mind that there was a small remnant left in Judæa when the House of Judah went into captivity in the days of Jeremiah, about 585 B.C.

Most of that very remnant went down to Egypt against the will of the Lord. He said of them "only a remnant" would return to Jerusalem from Egypt. The others were to be given over to the sword and death.

Then, further, the people of Judah who were to return from Babylon at a stated time were addressed as a "REMNANT." From the Scriptures I am inclined to think the "remnant" here mentioned are those in the land of Judah at the time when Haggai was talking to Judah. If so, they necessarily included those who returned from Babylon, their children and any others who had been in Judæa when they returned, and any joining them after their return. Perhaps there might be, all told, about 55,000 to 60,000 souls. In any case, the continuation of the building of God's house and necessary repairs were to be pushed forward.

It is important to note the fact that so far as the promise of return from exile given to Judah was concerned, that promise was made good, at least in an official and national sense.

The returned Jews were in and around Jerusalem in the days of Haggai, the prophet.

Haggai ii. 3: "Who is left among you that saw this house in her first glory?"

Ver. 5: "According to the word that I covenanted with you when ye came out of Egypt, so MY SPIRIT REMAINETH

AMONG YOU : FEAR YE NOT." Here we again see that God had not forgotten His covenant made many centuries before. He could not. He did not. He did not wish so to do. But He often, of set purpose, recalled that covenant, and made mention of it to His obedient and disobedient children all along the centuries.

I do not see that Haggai makes any reference to the House of Israel. He is the first to entirely pass over Ephraim, the House of Joseph, the HOUSE OF ISAAC. This latter name was to be given to Israel. In fact, it was just beginning to come to them before the Bible was all written. But God has made good His word in this regard, for the greatest nation in the world's history is called SAXON to-day. Britain is SAXONIA in the truest sense.

Zech. i. 19 : "These are the four horns that have scattered Judah, Israel, and Jerusalem.

Ver. 21 shows the "four carpenters" sent to "fray" the four horns that scattered these children of God.

Zech. iv. 14 : "There are the two anointed ones that stand before the Lord of the whole earth." These "TWO ANOINTED ONES" I take to be the two Houses of Israel and Judah.

Zech. vi. 10 : "Take of them of the captivity, even of Heldai, of Tobiah, and of Jedaiah, who are come from Babylon, and come thou the same day and go into the house of Josiah the son of Zephaniah." This is strong collateral proof that Judah returned, at least in part, from Babylon.

Zech. vi. 12—16 : "These verses set forth things that are to come to pass in the future. Please note that "HEN" the son of Zephaniah received the CROWN. This we shall come to again, over in Britain.

Zech. viii. 13 : "O house of Israel, and house of Judah ; so will I save you, and ye shall be a blessing : fear not ; let your hands be strong."

Here we see that Israel as well as Judah is promised safety, even at that very moment cast off and in exile. Still there was a guarantee of safety. Hence she was not to FEAR.

Zech. ix. 13 : "When I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty

man . . . I will render double unto thee (O daughter of Jerusalem)." Here we find a special prediction against Greece. Judah and Ephraim are to be used as BOW AND ARROW. Judah the bow, and Israel the arrow.

Vers. 14—16: "And the Lord shall be seen over them, AND HIS ARROW SHALL GO FORTH AS THE LIGHTNING. The Lord of hosts shall defend them, and they shall devour, and subdue with sling-stones. And the Lord their God shall save them in that day as the FLOCK OF HIS PEOPLE: for they shall be as the stones of a crown, lifted up as an ensign upon His land." Wonderful! Glorious! Israel NOT forgotten! God's ARROW is Israel. He shall GO AS THE LIGHTNING. Who can stand before God's FIRSTBORN son when He rushes upon the nations with such speed? His future both glorious and terrible!

Zech. x. 6: "And I will strengthen the house of Judah, and I WILL SAVE THE HOUSE OF JOSEPH, and I will bring them again to place them, for I have mercy upon them: and they shall be as though I HAD NOT CAST THEM OFF." The words "cast off" apply especially to Israel.

Ver. 7: "And they of Ephraim shall be LIKE A MIGHTY MAN." Ephraim from the first is spoken of as the CHIEF, as THE GREAT, as the MIGHTY.

Ver. 8: "I will hiss for them and gather them: for I have redeemed them. . . . And they shall increase as they have increased." This refers to Israel under the term Ephraim. "Hiss" is better translated by the word WHISPER. I will whisper for them, or call them in gentle and loving voice, for I have REDEEMED THEM.

Zech. x. 9: "And I will sow them among the people, and they shall remember Me in FAR COUNTRIES." "I will bring them again out of the land of Egypt, and gather them out of Assyria: And I will bring them into the land of Gilead and Lebanon, and place shall not be found for them." "And the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away." What a magnificent outline for Israel: Assyria, on the other hand, was to be brought "down." These prophetic words were spoken about 518 B.C.

Zech. xi. 10 forward.—The "staff of Beauty" and the other staff "Bands" were the two tribes of Judah and

Benjamin, which made up the House of Judah. Israel and Judah had been broken long centuries before. But Benjamin, a tribe belonging to Israel, was loaned to Judah for a "light." The time was coming when it would be necessary to break the connection. Here the break is forecast. Other prophets had already warned Benjamin by name to flee from Jerusalem. Even Jesus, at a later date, warned His followers to flee when they would see the Roman armies closing in on the Holy City. And His followers were the MEN OF GALILEE (?). These were Benjamites. Benjamin inhabited Galilee.

From the above words of the prophet we see that "Beauty" and "Bands" are to separate in the future. Bands had held Beauty for long years, but THE LIGHT must go elsewhere. And at the time Benjamin left Judah, at that very time "THE KINGDOM OF GOD" left Judah to go to the "nation bearing the fruits thereof." Many of the Gospel-bearing Benjamites went early to Britain with the "GOOD NEWS," but Benjamin as a tribe did not reach their brethren until A.D. 1066, when they had to fight their way into England, the land of the covenant people, to the ANGLES, or House of Ephraim, to those who belonged to the constellation of Taurus, or Angl the BULL. No wonder these people are called JOHN BULL.

It was right and meet that Benjamin should rule over their brethren from 1066 forward, for they were bringing in, in an official sense, "THE KINGDOM OF GOD." Already their brethren, hundreds of years before, in the times of the apostles, had carried the GOSPEL OF THE KINGDOM OF HEAVEN. Christ had sent them, and in both capacities they acted. They were the true Light-bearing tribe. In both cases they were sent to the "LOST SHEEP OF THE HOUSE OF ISRAEL." And in both cases they, or some of them, in a representative capacity, went to their brethren in Britain, the "isles afar off." God knew that Israel was not lost beyond recovery. Christ knew that Israel was not lost for ever. Benjamin knew that Israel was only hidden from general view. All the prophets knew that Israel was the one great people pre-eminently not lost in the sense of blotted out, as we are taught to-day by most teachers. Haggai was the only one who made no special reference to Israel.

Zech. xii. 3: "I will make Jerusalem a cup of trembling

unto all the people around about, when they shall be in the siege, both against Judah and against Jerusalem." "And in that day will I make Jerusalem a burdensome stone for all people: ALL THAT BURDEN THEMSELVES WITH IT SHALL BE CUT IN PIECES, though all the people of the earth be gathered together against it."

"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts, their God."

"In that day will I make the governors of Jerusalem like an hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people around about, on the right hand and on the left: and Jerusalem shall be inhabited again."

"And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem."

These verses set forth very clearly the triumph of Judah over all the nations of the earth that come against Jerusalem and Judah.

Zech. xii. 10: "And I will pour upon the House of David, and upon the inhabitants of Jerusalem, THE SPIRIT OF GRACE AND SUPPLICATION: and they shall look upon Me WHOM THEY HAVE PIERCED, and they shall mourn for HIM, as one mourns for an only son." No mistake need be made here. This prophecy has not yet been fulfilled. In due time it shall.

Zech. xiv. 2: "I will gather all nations against Jerusalem to battle. All the city SHALL BE TAKEN, and the houses rifled . . . and half the city shall go forth into captivity, and the residue shall not be cut off from the city."

Verse 3: "Then shall the Lord go forth, and FIGHT AGAINST THESE NATIONS, as when He fought in the day of battle."

"And His feet shall stand in that day on the Mount of Olives which is before Jerusalem on the east: and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley: and half of the mountain shall remove toward the north and half of it toward the south." It is very evident that this event has not yet taken place. How soon it will come we

cannot tell. But there are many signs of a near accomplishment of these foretellments.

Zech. xiv. 13 : "And men shall dwell in it, and there shall be no more utter destruction : but Jerusalem shall be safely inhabited."

This shows that the return from Babylon long ago is not the return mentioned here. That return was followed by the destruction of both the temple and the city and most of the people.

Zech. xiv. 16 : "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD OF HOSTS, and to keep the feast of tabernacles." What a picture of final triumph for poor down-trodden Judah. The above prophetic words were spoken about 518 B.C. This was in the neighbourhood of seventy years after the Babylonish captivity.

We now come in our journey to the last of the Old Testament prophets. This is Malachi, who gave out his visions about 397 B.C. .

Mal. i. 1 : "The burden of the word of the Lord to Israel by Malachi."

Mal. iii. 10 : "Bring ye the tithes into the storehouse."

Verse 11 : "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of the ground."

Mal. iii. 6 : "I am the Lord, I change not ; therefore ye sons of Jacob are not consumed."

Verse 7 : "Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of Hosts."

There is little in the writings of this prophet bearing clearly upon our subject. However, it shows that while God's people have been great sinners that there is always an open heart and a welcome awaiting them if they return to the Lord.

In Malachi iii. 16 we see that there were those who feared the Lord and often conversed the one with the other on matters pertaining to their duty of a religious sort. There is the forecast that "the offering of Judah and Jerusalem" would be pleasant unto the Lord.

We shall pass on and look into the New Testament, or

the New Covenant, and see what is there said of Israel and Judah. We shall make some startling discoveries bearing upon our topic. God's Israel will come clearly into view and their relation to Christ will be made manifest.

Before passing I may make a reference to Malachi iii. 10: "Bring ye the tithes into the storehouse." As a matter of current history BRITAIN is the only nation on earth which nationally and officially brings the tithes to the house of God, to the NATIONAL CHURCH.

This is another and very impressive MARK or identity going to prove that Britain is Israel of old.



CHAPTER XXVI.

THE NEW TESTAMENT, OR NEW COVENANT.

MATT. II. 2: "We have seen His star in the east and have come to worship Him." Who were these wise men? Ben Hur gives us a pretty picture; but it is in no sense correct. It is very likely that these "wise men" came from Assyria, or Chaldea. They came from the EAST, and therefore were not Greeks, or Egyptians. Doubtless they were some of the "scattered tribes of Israel," or Jews who were, in common with many of earth, looking for the long-promised Hebrew Messiah, or King. From their own words they were in search of "the KING of the JEWS."

On this account I believe that they were of the HOUSE OF JUDAH, and were sent as a deputation from Chaldea.

No doubt the "children of the dispersion" had among their number in the East many devoted, faithful, upright men who were prayerfully awaiting the coming of the promised REDEEMER. And these three "wise men" came on behalf of themselves and others. They would be a sort of a choice, high-class, representative delegation. Babylon in all probability was their official centre.

Matt. x. 5: "These twelve Jesus sent forth, and commanded them, saying, GO NOT INTO THE WAY OF THE GENTILES, AND INTO ANY CITY OF THE SAMARITANS ENTER YE NOT: BUT GO RATHER TO THE LOST SHEEP OF THE HOUSE OF ISRAEL. And as ye go, make announcement, saying, THE KINGDOM OF HEAVEN IS AT HAND."

Jesus came to teach, enlighten, prepare, redeem, and send forth His message to all mankind. But first His disciples were warned to go only to His blood-brethren of the House of Israel. I prefer the following translation: "Go not to the nations, and into the cities of Samaria enter not; but go rather to the LOST SHEEP of the House of Israel. And going as HERALDS, announce that the kingdom of the heavens is at hand."

In the days of the Levites, Moses and Aaron, the Lord did

all His speaking to the whole House of Israel through His two chiefs of the Levites—one a prophet-KING and the other a PRIEST.

In like manner He, Jesus, selected a man from each tribe and commanded the TWELVE SELECTED MEN, or disciples, to go to their brethren of the TRIBES, announcing the good news. This was necessary, as He knew that only by this means could He deliver THE KINGDOM OF THE HEAVENS to His own selected, CHOSEN PRIEST-NATION, the House of Israel. As we shall see later on, Judah was excluded and was not commanded to carry the good news of the kingdom. I shall deal with the disciple Judas in his place.

The reason the disciples were told not to go to Samaria is plain. The Samaritans were strangers and foreigners brought from certain regions of the ancient empire of Assyria. Samaria had been the capital of Israel, but these foreigners who came to take the place of exiled Israel were not fitted to receive the good news of the KINGDOM, and hence Jesus told His disciples to avoid going there. It would be a loss of time and energy, as well as a mistake. Christ knew that God had chosen Israel to be the LIGHT-BEARER. Hence the alien Samaritans could not be chosen as the missionaries to others. Christ sent His disciples to His own people, so that in a short time a large following would be brought into the work of spreading the "good news" of the kingdom. It was Christ's plan because it was God's plan that the children of the KINGDOM alone of all people, tribes and nations should deliver the GOSPEL to the rest of mankind.

Verse II: "And into whatsoever city or town ye enter, inquire who in it is worthy; and there abide till ye go away from that town."

The "worthy" person was of necessity one of the Israelites. In no case, barring extreme exceptions, could any other be deemed worthy. How natural the command of Christ.

Had He told them to go to any other nation, and select a home to their taste, and settle there, He would have ordered an imposition. But not so with His and their brethren. He ordered His brethren, the disciples, to go to His brethren and to the brethren of His disciples. How very natural and

tasteful that this was His order, instead of being a command of the most unnatural and unjustifiable sort, as explained by our average theological interpreter.

Matt. x. 23 : "For verily, I say unto you, ye shall not have gone over the cities of Israel till the SON OF MAN COME." This is a most remarkable statement. It is explicit as well, Jesus has not yet come again. Therefore the cities of Israel are not yet all reached by the announced "good news of the kingdom." We must be careful here. The "cities of Israel" as a phrase does not convey the intended meaning. Let us bear in mind that at that time there were no acknowledged cities of Israel. There were many cities of Judah, or of the Jews. The JEWS were not the "LOST SHEEP of the House of Israel." But there were numberless cities all over the known world in which the SCATTERED SHEEP were located. And our Lord told His disciples that all the cities in which His lost sheep were living would not be reached by His heralds (the Greek word signifies HERALD) until He would stand in Jerusalem again. Suppose we translate freely so as to catch this meaning :—

"Ye shall not have heralded the coming of the kingdom of the heavens in the cities and other centres of this earth where the 'scattered of Israel are' before the return of the 'SON OF MAN.'" This is comprehensible, but the common translation and its interpretation are not. It is a fact that the Gospel is not yet preached to all the world ; hence the SON of Man is not yet due, unless most of them have been visited by the true missionary. The signs show that the time is at hand, since most of the world has been reached by the heralds of the NEW COVENANT, or New Testament. The ROYAL PRIESTHOOD HAVE NEARLY ACCOMPLISHED their mission. The PRIEST-NATION, Britain, has nearly completed its work.

Now, mark well : No land that has received ONLY the Roman Catholic or Greek heralds can be said to have received the GOSPEL OF THE KINGDOM. These people, officially, are pagan, and persecutors of Christ, His religion, and His brethren : hence, when their heralds go to any land, the Gospel DOES NOT GO with them.

By the time the blood-brethren of Jesus, as heralds, reach

all the nations, tribes, and peoples, Jesus will have appeared in Jerusalem. This is plain, and absolutely in line with true history and prophecy.

Matt. x. 25: "If they have called the Master of the house **BEELZEBUB.**" Jesus was and is Master of the house; that is, the House of Israel.

Matt. xi. 12—15: "And from the days of John the Baptist until now, the **KINGDOM OF HEAVEN HAS SUFFERED VIOLENCE.**" If any statement was exactly true, it is this of Jesus. Let me paraphrase this verse so as to force the meaning out prominently. From the days of **ELIAS** until the days of Jesus, the kingdom of heaven, *i.e.*, the whole House of Israel, suffered as no other nation or people have suffered. As a matter of fact, the kingdom, as is understood by our theologians, did not suffer from John to the days of Christ. There was no time hiatus. John and Jesus were contemporary; and the **KINGDOM**, such as our preachers talk about, had not yet been set up. And this theologically postulated kingdom had not suffered violence. But the kingdom, His kingdom, the one He followed as the **SPIRITUAL ROCK IN THE WILDERNESS** nearly 1,500 years before He was on earth, had suffered violence—terrible, persistent, brutal violence. And it suffered from the year **B.C. 721** to the time of Christ, partly in Israel and partly in Judah. Then, how natural for Jesus to draw their attention to **ELIAS**, the prophet to Israel, when he was talking of John, and the long-time suffering of His kingdom. Just because He knew His sayings were likely to be misunderstood, He immediately said: "He that hath ears to hear let him hear."

Matt. xv. 24: "But He answered and said, I am **NOT** sent but unto the **LOST SHEEP OF THE HOUSE OF ISRAEL.**" These remarkable words of Jesus were uttered to lay emphasis on His real message to this world. He came to establish what I prefer here to call **HIS CHURCH** in the **HEART** of the **EXISTING KINGDOM OF GOD, HIS ANCIENT KINGDOM.** The old Church was, from the Judaistic standpoint, useless for the needs of Israel and the world. The Church was intended to represent the **SPIRITUAL** side of the **KINGDOM**, which was a material kingdom, being a nation. True, it is the spiritual uplift, the new life, coming as the gift of our

Saviour to the individual, that makes the KINGDOM OF GOD capable of doing its national work of saving mankind. Bear in mind that Jesus came as a material person to do His spiritual work. And God had to raise up a material PRIEST-NATION to do the spiritual work of a people whose hearts the HOLY SPIRIT had taken possession of.

Matt. xvii. 3: "And, behold, there appeared unto them MOSES and ELIAS talking with Him." Moses and Elias appeared to Christ on the Mount of Transfiguration very shortly after John was killed for talking plainly to Herod. Remember that John and Elias were the one person. No figure of speech here. Christ talked the simplest and plainest language to His hearers. No simpler language used by any writer in the history of talking and writing. Moses and Elias were two men of the chosen people of God's ancient kingdom. They came to Jesus at God's command, and consulted on the mighty work Christ had in hand, viz., that of announcing to His people that the kingdom was at hand. And He came to give it an uplift, a LIFE, a spiritual energy.

Matt. xxi. 19: "And presently the fig-tree withered away." The Jews understood for hundreds of years that God had likened them to a fig-tree. Christ's act in relation to the barren fig-tree was very apt, telling and expressive of the true state of the Jews at that time.

Matt. xxi. 42: "The STONE which the builders rejected the same is become the head of the corner." This speech would be senseless unless there was or had been just such a stone. Their brethren were in possession of that very stone for hundreds of years in Egypt, for forty years in the wilderness, and on down to the time when Solomon dedicated the temple. The Jews to whom Christ was talking had a clear knowledge of that STONE. That STONE was God's HOUSE, and was the first, oldest, and only official house of God at the time when Christ was speaking. No wonder He added that—"It is marvellous in our eyes."

Matt. xxiv. 31: "And they shall gather together His ELECT." God had often spoken of His ELECT in earlier days. He had bound Himself by "an everlasting COVENANT" never to forsake them. They were the only people He had known. He now says He will gather HIS ELECT. He has been and is still gathering His elect out of all lands.

Matt. xxiv. 34 : “ *This generation shall not pass away* till all these things be fulfilled.” He was talking to the Hebrew elect generation, or race. They shall remain until all His words come to pass. But if we read carefully all the Scripture of TRUTH we shall see that it will take long, long ages for His words to be made good.

Matt. xxvii. 52 : “ Many bodies of the SAINTS which slept arose.” God’s SAINTS were His HOLY PEOPLE. These words refer only to a resurrection of some of His ANCIENT ISRAEL.

Mark xii. 29 : “ The first of all the commandments is : “HEAR, O ISRAEL : THE LORD OUR GOD IS ONE LORD.” He did not say : “ Hear, O Turkey ; or Hear, O CHINA, or GERMANY ; but HEAR, O ISRAEL.” Now, why did Jesus utter these words ? Why make these words sum up the first COMMANDMENT ? It is very plain. He was sending His disciples ONLY to ISRAEL—to the LOST SHEEP of the House of Israel. Hence to His mind the chief command was *Hear, O Israel.*

Mark xiii. 20 : “ But for the ELECT’S sake, whom He hath chosen, He hath shortened the days.” Jesus is talking of the coming destruction of His people and of Jerusalem. He urges and cautions those who can to flee from impending ruin. And as a matter of fact, when the Roman armies did surround the city of Jerusalem, there came a period in which there was an opportunity to flee for safety beyond the bounds of the besieging forces of Titus, the Roman general in charge of the Roman army. Titus, in an unaccountable manner, withdrew his army from the city, and large numbers left, chiefly the Benjamites. The prophets as well as Jesus had warned them to escape. And they particularly mentioned Benjamin. Had Benjamin remained and been destroyed, God’s word would have been destroyed too. He had to keep Benjamin as a LIGHT for the House of David. And this tribe was the official kingdom of God which was taken from Judah and sent to the House of Israel by Jesus Himself.

“ The ELECT ” above are God’s CHOSEN RACE, elect in Abraham.

Mark xiii. 27 : “ And shall gather together His ELECT from the four winds.” Here again He speaks of His ELECT. In verse 20 : they are those “ whom He hath chosen.” These

were and are His from Abraham forward through all the ages and on forever.

Mark xv. 26 : "And the superscription of His accusation was—THE KING OF THE JEWS."

Mark xv. 32 : "Let Christ the King of ISRAEL descend from the cross."

Here Jesus was called both the King of Israel and of Judah. Remarkable ! Let it be borne in mind that Christ died on the ROMAN-PAGAN-BABYLONIAN CROSS. That cross has stood for paganism and Roman brutality and murder ever since. That cross I hate, but the cross of Israel, officially made by Israel in Egypt, when he crossed his hands under divine guidance in blessing Ephraim and Manasseh, is the cross we see used to stand for Christ. X is the true Israelitish cross, but the Roman is that of paganism and murder.

Luke ii. 32 : "A Light to lighten the nations, and the GLORY OF THY PEOPLE ISRAEL." Jesus is the "Light that lighteth every man that cometh into the world"—but He is THE "GLORY OF ISRAEL." He is much more to Israel than to the rest of mankind. The whole Scriptures, including Revelation, show that both on earth and in heaven Israel will have the precedence over others. The other nations may not like this doctrine, but it is God's revelation all along the ages.

Luke xviii. 7 : "And shall not God avenge His OWN ELECT, who cry day and night unto Him?" "I tell you that He will avenge them speedily." It is wonderful how often the Lord God and His Son Jesus Christ made mention of "THE ELECT" both in the Old and the New Testament. "The elect" were and are His chosen race, chosen in Abraham, His fore-called people, His Israel.

Luke xxi. 24 : "And Jerusalem shall be trodden down by the Gentiles until the TIMES of the nations be fulfilled. "The Gentile nations" is a better term, perhaps, than "the Gentiles." The people referred to are those other than Israel and Judah.

Luke xxii. 29 : "And I appoint UNTO YOU a kingdom, as My Father hath appointed unto Me. That ye may eat and drink at My table in MY KINGDOM, and SIT ON THRONES JUDGING THE TWELVE TRIBES OF ISRAEL." Yes, Jesus was giving the kingdom of God to these TWELVE men. They

were to be kings, but Jesus was to be King of kings. The kingdom was the twelve-tribed kingdom. This is very plain, and has been amply made manifest by many quotations from the Old Testament.

Now I am free to say that from this and other Scriptures the disciples who were chosen by Christ from Galilee had all the tribes represented but Judah. Judas was to betray Christ, and therefore he was cast out from the kingdom. Perhaps one of the other disciples belonged to Judah. Saul, who was chosen later on, was not a Jew of the tribe of Judah, for he tells us that he was a Benjamite.

Not only were the twelve chosen to carry the Gospel of the kingdom to their brethren, but they were with Christ, to rule over their brethren of the whole twelve tribes in the kingdom later on, as Christ says clearly.

Luke xxiii. 43: "To-day thou shalt be with Me in Paradise." Therefore Jesus and the thief went to Paradise that very day. This is most important; the place to which they went is most likely the place of Moses, Enoch, and Elias. It was a place of consciousness and activity. And in that very region, or state, or both, are many who will figure in the future of Christ's kingdom.

Luke xxiv. 31: "But we trusted that it had been He who should have REDEEMED ISRAEL." They were quite correct, but they thought He had failed in His work. Their idea of redemption was that Jesus would free Israel and the Jews from those who had the mastery over them.

While they were wrong in this, only as to time, they were right, for Jesus had begun freeing Israel, and will continue until both Israel and Judah are the pre-eminently free nations on earth. NATION would be a more accurate term.

Luke xv. 15: "A certain man had two sons. And the younger went into a far country."

This story is full of lessons which can be used for men, women and children, of all ages and lands. The man had "TWO SONS." This was a recitation of a well-known fact; it was not a story of any given man, but of SOMEONE HIGHER THAN MAN.

Let us suppose the certain "man" was Herod, or Felix, or Augustus, or King Solomon. He had TWO SONS. One, the younger, went from home. He was a spendthrift; he

lost his patrimony and came to poverty. He had to feed pigs for a living ; he had to eat with the pigs ; he grew sorry for his conduct, and determined to return to his father. King Solomon's heart always loved his wandering, wayward son ; he hoped and prayed for his return. He saw him returning, and went to meet him. He clothed him, and fed him, and took him home as his son, not as a servant.

Now, I ask, what good is this to me, a wandering son from my father ? My father may be glad to be rid of me. I am unable in such case to say : King Solomon took back his son ; therefore my father will take me home. My father might be a drunkard, or in prison, or dead, or in poverty. What lesson of comfort can I get for myself on such a supposition ? NONE—not one little bit.

Christ knew His business. He knew how to reach the very men He was talking to when telling a story of a WELL-KNOWN fact. He recited history concerning themselves and their brother ISRAEL. "There were two sons"—one was the older and the other the younger. One did go far from home through transgression, and was absent in Britain and Russia while Jesus was speaking. The other, the older, was in Judæa when Christ was talking, but was no better in heart. He was the older, as history shows. He was sullen and cold of heart. He had no caring for his younger brother. The going into a far country was the act of the younger, and the remaining at home was the act of the older.

One was Judah, the other was Israel. Judah had always remained a nominal servant of God his Father. He had never been in the state of rebellion so as to leave his God. He, when Jesus was speaking, still intensely worshipped his Father. He had remained at home. Israel went away from his God, and for long years had wandered alone, hungry and lean ; but at last he determined to go back to the home of his fathers ; and to his own FATHER, GOD. At the time of Christ Israel had returned in spirit and "was instantly, day and night, serving God and waiting for the fulfilment of the promise made to their fathers." Christ was talking fact.

Judah was still at his old Mosaic home, slumbering and working along religiously in the Levitical law ; but he cared not that his younger brother had come to the loving God of Israel. He was cold and sullen. While he, the elder, was

nominally at home with his God, or Father, he rejected Christ, and so his was a cheerless home. No wonder he was cold.

But the younger son, Israel, was already joyful in his new relationship.

The House of Israel was instantly serving God day and night, at the very time when Jesus was talking to the Jews. And when He was taking "THE KINGDOM" from Judah, the elder brother, and was passing it over to Israel, the younger brother, they, the Jews, thoroughly understood His meaning of the two sons of the parable.

Paul said of Israel, "they were serving God day and night," and Jesus said they were BEARING, or BRINGING the "fruits of the kingdom" of heaven.

The parable said the younger son had returned, and though the older son was at home, he was a stranger to filial love and fraternal affection of a true son and brother. God had accepted the returning son, Israel, and tried to show Judah how His heart was kind to all His children. Here, then, is a lesson of real value for every son of man in all time.

The Jews were so incensed that they were ready to kill Him for His scathing representation of the true state of Judah.

John i. 11: "He came unto His own and His own received Him not."

"His own" were Judah. He, Jesus, was a Jew and therefore it was natural to go to His brethren first. But the Jews rejected Him.

John i. 47: "Behold an Israelite, in whom there is no guile." This man was one of Christ's chosen men of the House of Israel, not of Judah. Hence the aptness of the words "an Israelite indeed."

Verse 40: "Rabbi, Thou art the Son of God. Thou art the King of Israel." He was correct in both assertions. Jesus recognised him as an Israelite, and Nathaniel perceived that Jesus was his King as well as the King of Israel.

John x. 15: "I lay down My life for the sheep." "And other sheep I have which are not of this fold: them also I must bring, and THEY shall hear My voice. And there shall be one fold and one shepherd."

Jesus had TWO FOLDS. The Jews knew His meaning, and

so did His disciples. These two folds were the two Houses of ISRAEL and JUDAH.

The Old Testament makes numerous references to THESE sheep.

The "other sheep" were the absent or "Lost Sheep of the House of Israel." To these Jesus sent His disciples. Bear in mind that Judah rejected Him, and as this was done both officially and nationally, He rejected them as HIS SHEEP for the time being. Doubtless those of that nation who came to Him individually and obeyed His voice were accepted as His sheep, and taken into His fold. And there were many such.

Verse 26: "But ye believe not because ye are not My sheep." This is plain and final. However, we remember that God had said of Israel: "They are not My people." And yet later on He was to say of them, "Ye are the SONS of God." So with Christ and the Jews. He had two folds, but one of these he was then rejecting, while He was going specially in person as well as by means of His obedient disciples direct to His "other fold," to Israel.

Bear in mind that this is no spiritual Israel. It is a real Israel of BLOOD, BONES, SKIN, FLESH, and living bodies. And Israel was the "nation bearing the fruits thereof," the fruits the House of Judah should have been bearing.

Verse 27: "My sheep hear My voice, and I know them, and they follow Me." Of course, Christ knew Israel, or He would not have sent a dozen picked and trained men to carry them a message concerning the Kingdom of Heaven. Had He sent word of the Kingdom of Heaven to China, or to Turkey, or to Rome, or Persia, they would not have understood His meaning. But to the very men who quite well understood the meaning of "THE KINGDOM OF GOD" down through the ages, to these He sent the Kingdom. AND ISRAEL RECEIVED THAT KINGDOM.

John xi. 54: "Jesus went thence into a country near to the wilderness into a city called EPHRAIM, and there continued with His disciples."

When Jesus left the Jews He went to a city called Ephraim. This was natural, logical, and necessary. EPHRAIM was the official head of the other House. When

He left the House of Judah He must needs go to the House of Israel.

John xii. 13 : "Blessed is the King of Israel that cometh in the name of the Lord." In past days too many kings of Israel came not in the name of the Lord. Some came in the name of Baal, and others in their own names.

John xxi. 15 : "Simon, Son of Jonas, lovest thou Me more than these?"

"Yea, Lord, Thou knowest that I love Thee."

"He saith unto him, Feed My lambs."

"Simon, Son of Jonas, lovest thou Me?"

"Yea, Lord, Thou knowest that I love Thee."

"He saith unto him, Feed My sheep."

"Simon, Son of Jonas, lovest thou Me?"

"Lord, Thou knowest all things. Thou knowest that I love Thee.

"Jesus saith unto him, Feed My sheep.

From the above we get three questions and three answers.

The first question was asked in the comparative degree, and answered in the positive degree; unless we suppose the words—"Yea, Lord," in verse 15—to mean the comparative.

In verse 15 Jesus told Peter to "feed" His "lambs." In the two following verses He commanded Peter to "feed" His "sheep." The Greek words "ta probata mou" would be better translated feed "My wandering sheep." "Probata" means going forward. To my mind this is one of the most momentous and far-reaching extracts that it is possible to quote from the Scriptures.

Let us bear in mind that the Old Testament has very many passages describing Israel as "lost sheep," as "scattered, dispersed, wandering sheep."

The sheep and the shepherds are common subjects of the prophets, and the "sheep" always mean the Israelites, God's Chosen People.

In the days of Jesus He told the people that He had limitations in the people to whom He was sent. He came only to the LOST SHEEP OF THE HOUSE OF ISRAEL. There was only one such House, and that House was the KINGDOM OF ISRAEL which split from the House and Kingdom of Judah, in the days immediately after the death of King Solomon.

Hence, just as these alone were His "lost sheep," and as

He came only to these lost sheep, and as He specially limited the message of His disciples to these lost sheep, so He now in His talk with Peter, in a very definite, marked, and public manner LIMITS HIS (Peter's) ministrations to the "lambs" and the "sheep"; as I have said above, to HIS WANDERING SHEEP. For some momentous reason, He determined to limit the services or ministrations of PETER to His sheep.

Previously He had given Peter, in common with the other disciples, the limited and limiting command, and now He picks out this ONE Apostle and orders him to give his attention to the sheep of Israel. He thrice orders.*

What adds in importance in this connection is the fact that this limiting command was given to Peter *after Jesus came back to earth from Paradise and from Hell*, or Hades, or at least from the place of IMPRISONED SPIRITS, to whom He preached the Gospel during a part of the time between His burial and resurrection. Reader, imagine what this means.

By turning to the Book of Revelation we discover that before our Lord sent a messenger to John with a "revelation," He himself had to get that revelation from His Father. See Rev. i. 1: "The Revelation of Jesus Christ WHICH GOD GAVE UNTO HIM to show unto His servants things which must come to pass shortly." I quote this in this connection to aid in bringing out an idea bearing upon the above important talk with Peter. From this verse in Revelation, we see that Jesus had to receive a special revelation from His Father before He was able to send His messenger with it to John the Revelator.

The specific thought in my mind is this: "When Jesus was crucified and buried He went into the spirit land, and while there, and in intimate relation with His Father, and clear of the distraction of this earth, and while planning a return for some definite purpose, He and His Father deemed certain things necessary to supplement His works, teachings and ministry before His crucifixion. Among the important and pressing SUPPLEMENTARY commands was this THREE-FOLD injunction to be laid upon Peter.

Now, why was such an additional command of limitation and specification required for PETER?" The answer is very manifest in the light of history, prophecy, and the present-day pretensions of Pagan Rome.

Christ and His Father decided that Peter must be limited to his work in such a manner as to nullify the lying, erroneous, and damnable claims of Babylonian Pagan Rome. God knew, and He informed Jesus while in the spirit land, that the ancient enemy of Israel would make certain claims based on the words of Jesus, so as to establish her pagan superstition over a large part of the world. Rome was, at a later date, going to claim all authority in Church and State by basing her pretensions on a special power delivered to her by the Apostle Peter when on a visit to the city of Rome, if he ever went there, and there is no history to show that he did.

Hence it was the positive determination on the part of the Almighty to limit Peter to a work AMONG THE "SHEEP." And the sheep were Israel, the House of Israel.

So far so good. Rome has no historic ground for her insulting and preposterous claims of authority through Peter. But why did Jesus question Peter three times? Why not make question and receive answer in the natural and ordinary manner? To my mind this was done to make clear to Peter his future line of action, so that in no possible way could he mistake his orders.

It was also done to make clear in the midst of reliable witnesses that Peter by divine command, THRICE given, was to keep to a given line of action, and confine his labours to a people, the Israelitish brethren of Jesus. The very fact that Peter was thus limited, and thrice limited, to do the very work that he and his fellow-disciples had been already commanded to perform, would surely set them all a-thinking. They were witnesses to this important fact, and would feel the influence of the injunction in relation to their own future labours.

And further, it was THRICE given so as to force attention to this pivotal command enjoined upon Peter, so as to enable the followers of Jesus in all ages to meet and destroy the mad, groundless claims of a Paganism never surpassed in the world's history for error, brutality, superstition and persecution. In view of the above, and much else, the Roman Church has no sound claim for superiority in the arena of the Church of Christ on earth.

In closing these remarks, I may say that the above conversation between Christ and Peter gives us God's and

Christ's historic answer to the FALSE claims of the Roman Papacy. It is final, irrefutable, and overwhelming.

Peter never went to preach the Gospel to Pagan Rome, for he was commanded not to go to any but the "WANDERING SHEEP OF THE HOUSE OF ISRAEL." And Paul tells us that Peter obeyed Christ and effectually kept to the circumcision.



CHAPTER XXVII.

THE ACTS OF THE APOSTLES.

ACTS II. 9: "Parthians, and Medes, Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and the dispersed of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

Here indeed are three wonderful verses. All this strange assemblage heard the "DEVOUT JEWS" out of "every nation under heaven" talk to them in their own tongue. Marvellous, and yet not so very strange after all!

The "DEVOUT JEWS" came from every nation, and as they talked the others already mentioned above heard and understood them. These who came from Parthia, Media, Elam, and the other places, were the "scattered of Israel," except a few specially mentioned. It was not very strange for an Elamite Israelite to hear a devout Jew from Elam, or even from Judæa, preaching or rather talking in his own language. While the devout Jews from all nations were conversing, and the many strangers were listening, certain spiteful and persecuting Jews of Jerusalem and Judæa were charging the devout Jews with drunkenness. Here, then, is the opportunity for Peter to address "the LOST SHEEP OF THE HOUSE OF ISRAEL" as well as the persecuting Jews of Judæa and Jerusalem; and he does so in a vigorous manner. Now mark that all these places mentioned in verses 9—11 are just where Israel was scattered in particular. Look at the word used in relation to Rome. They were not Romans, but Roman STRANGERS. The Greek word signifies *the dwellers*, and with the proper name as an adjective would signify the "dwellers at Rome," but not the Romans.

In addition to all these above mentioned Israelites there were also Jews and proselytes.

The Jews and proselytes were balanced over against the Israelites. The term "Jews" needs no comment, for we

readily understand their relation to the rest of the world at the time of Christ and the Apostles. But the term "proselytes" is important. All the above, except the proselytes, were of Israel or Judah; but the proselytes belonged to outside or Gentile peoples. They were not Jews, nor were they Israelites. The very fact that the word proselytes is used is strong incidental proof that the others were all Jews or Israelites.

Acts ii. 14: "Ye men of Judæa, and all ye who dwell at Jerusalem, be this known unto you, and hearken unto my words. Ye men of Israel, hear these words." The context shows that "the men of Israel" and "ye men of Judæa" mean the same persons. Now, Peter defends the "devout Jews from all the nations" from the charge of inebriety, gives important history and prophecy, and then addresses himself to the main subject. In doing so, he says (Acts ii. 36): "Therefore, let all the HOUSE OF ISRAEL know assuredly that God hath made that same Jesus, whom ye have crucified, both LORD and CHRIST." Mark, he addresses "ALL the House of Israel." In this, not only are the Israelites from all over Asia and parts of Africa and Europe mentioned, but the "devout Jews" and the Jews of Jerusalem and Judæa, even though these last were persecutors of Jesus and His followers.

Acts iv. 36: "Barnabas was a Levite." Saul was a Benjamite. Nathaniel was an Israelite. Judas was a Jew. And doubtless the other disciples were chosen so as to represent each of the remaining tribes.

Acts v. 31: "Him hath God exalteth with His right hand to be a PRINCE and a SAVIOUR, for to give REPENTANCE TO ISRAEL, and forgiveness of sins."

It is well to bear in mind that Judah has not yet repented, and hence has not yet been forgiven. But Israel long ago repented nationally, and constantly repents in an official sense, both in the persons of the sovereigns and in the two Houses—the COMMONS AND LORDS.

There is no use of grumbling or complaining about God's plan. He has exalted Christ TO GIVE REPENTANCE TO ISRAEL. He means just what He says. It is ISRAEL of the Ten-tribed House of God's chosen INHERITANCE. A real nation and people. Very concrete! No fool-talk of a SPIRITUAL ISRAEL made up of all sorts of people without

regard to their origin and race. There is no talk of Russia, Persia, China, Patagonia, or of PAGAN ROME, in this matter of REPENTANCE. God's plan, and the plan of Jesus, was to begin the whole work of repentance, redemption and salvation with Israel, EXCLUDING NATIONAL JUDAH. This seems hard, and sounds harsh, because of the long-taught folly of Christendom from the pulpits. Harsh, but true! Judah had refused his BROTHER CHRIST, and killed Him. Therefore, for the time being, Judah was laid aside. And to him, Judah, repentance has not yet come, and will not come until Jesus appears in Jerusalem, if I read the Scriptures aright.

Acts vi. 5: "And they chose Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Timon, and Parmenas, and Nicolas a proselyte of Antioch."

The Greek names here are suggestive. Those would doubtless be the "men of Israel" who had settled in Greece. However, the "proselyte" would be one of the non-Israelites of Antioch. The others were not proselytes or they would have been mentioned as such.

Acts vii. 38: "This is He, that was in the church in the wilderness with the angel which spake to Him in the Mount Sinai, and with our fathers: who received the living oracles TO GIVE UNTO US."

What man can doubt that this address is given to those who descended from ancient Israel? And bear in mind that the orders, the standing orders of Jesus, was to preach the Gospel to the scattered sheep of the House of Israel. Hence in verses 41—43 we read of the "CALF." This was the calf, bull, or bullock of Ephraim, the head of Israel. He addresses them as the House of Israel, and sets forth the removal of this wicked House "BEYOND BABYLON." Had the address been given to the Jews the speaker would have said TO BABYLON, and not "beyond."

Acts viii. 4, 5: "Therefore they that were scattered went everywhere preaching the WORD. Then Philip went down to the city of Samaria and preached Christ unto them." These words are rich and encouraging. The "scattered" here are NOT the apostles. They were those to whom the apostles had preached the Gospel. Philip was one of the seven chosen to do such work as should not be placed upon

the apostles. Hence he was free to go to Samaria, as he had no limitations in this respect, such as had been imposed upon the twelve apostles.

To my mind this is a rich ray of joy, hope and comfort for all mankind. It shows that while Jesus started His disciples to preach to certain people they understood that the Gospel of the kingdom was for all men in the end. And as quickly as the apostles delivered this Gospel to the Israelites, they in turn could go at once to all men without limit. Thus we see how Israel was simply used as a servant to the whole human family.

Acts viii. 14 : "Now when the apostles who were at Jerusalem heard that Samaria had received the Word of God, they sent them PETER and JOHN."

These two disciples were wisely sent to Samaria to establish those who had been preached to, and who had received the WORD, and were looking for light and guidance. They undoubtedly did what Christ would have done to and for the Samaritan converts, who had received the Word from Philip, who was free to go where he would to prove his NEW-BORN love for God and man.

Acts ix. 15 : "But the Lord said unto him, Go thy way, for he [Saul] is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and THE CHILDREN OF ISRAEL." This is Saul's COMMISSION. He had to preach to KINGS, Gentiles and ISRAELITES. This was a world-wide commission. In his work he went to Britain and Babylon as well.

Acts x. 36 : "The word which God sent unto the children of Israel, preaching peace through Jesus Christ." The WORD was specifically sent unto the children of Israel.

Acts xi. 19 : "Preaching the Word to none but the Jews only." This was done by those who were scattered, but not by the apostles, except where the Jews went voluntarily to hear them preach. These Jews went at times out of curiosity, or to persecute, or to truly hear the Word.

Acts xiii. 24 : "John had preached the baptism of repentance to ALL the PEOPLE OF ISRAEL." This seems to prove a former statement that there were representatives of all the tribes of Israel in Judæa and Galilee in the days of Jesus and John.

Hence Christ could quite readily select one from each of these tribes to represent them in His apostles.

Acts xv. 23: "The apostles, and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch, Syria and Cilicia."

These "Gentiles" may really have been Israelites. Many passages seem to bear such a conclusion, but we cannot deal with this subject at large in this book.

Acts xviii. 10: "I have much people in this city." There is very considerable history pointing to many Israelites in the various Grecian cities, including Corinth.

Acts xxi. 40: "And Paul spake unto them in the Hebrew tongue, saying, Men, brethren, fathers." This shows that the Hebrew was used and readily understood in Paul's days. The words "BRETHREN and FATHERS" are striking in this connection.

Acts xxvi. 6, 7: "And now I stand and am judged for the hope of the promise made by God UNTO OUR FATHERS. Unto which promise our TWELVE TRIBES INSTANTLY SERVING GOD DAY AND NIGHT HOPE TO COME." This is irrefutable. The twelve tribes were in existence in Paul's days, and he knew the STATE OF MIND in which they were in relation to God's olden time promises. Therefore he knew where they were, and how to reach them, and deliver the message of THE PROMISE for which they were INSTANTLY watching day and night. And yet we are told that the Israelites were lost, submerged, and destroyed in Assyria or elsewhere.

Acts xxviii. 16: "Paul was suffered to dwell by himself" in Rome.

Acts xxviii. 28: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

No man knew better than Paul, while he was talking to Jews OF ROME, that the Jews were not the TWELVE TRIBES, or in any true sense the House of Israel.

He had also said: "Unto which promise OUR TWELVE TRIBES instantly serving God day and night HOPE TO COME."

Now mark clearly this important fact—these twelve tribes were THEN "instantly serving God day and night." Paul is

good authority on this subject, and should be final. He knew that there were, at the time of his speaking, the **WHOLE TWELVE TRIBES**, and also knew, for he so asserted, that these twelve tribes were then serving God and awaiting the fulfilment of promises made by the Almighty through the prophets **CONCERNING THEMSELVES**. No wonder they were then hoping to come unto the promises. They had not forgotten during all their wanderings while exiled from Palestine that God had indeed made an "**EVERLASTING COVENANT**" with their fathers, and had reiterated that very covenant while they were in Assyria. So in Paul's day they were patiently "serving God" so as to be ready to receive the ripened fruit of the promises.

While this is final and overwhelmingly conclusive, there is another proof just as strong, if not stronger, bearing on the fact of the **THEN** faithful service to God on the part of Israel.

Matt. xxi. 43: "The kingdom of God shall be taken from you [Jews] and given to a **NATION BRINGING** forth the fruits thereof."

This "nation" was spoken of as "**BRINGING**" forth the fruits thereof.

Let us translate the words freely: "To a **NATION** bearing the fruits of the **KINGDOM OF HEAVEN**." Then a free and full translation would be: "I shall transfer from you, the House of Judah, the kingdom of God and give it to a **NATION NOW** doing the very works which should be done in and by such a kingdom."

At this very time the House of Israel, by its tribes, was serving God "instantly day and night," as Paul informs us. Judah rejected Christ, and He rejected Judah. He transferred the kingdom from them to the only people on earth who were then "serving God instantly day and night." They were the House of Israel, and with them were representatives of Benjamin, Levi and Judah. This we can safely assert from Paul's words: "**OUR TWELVE TRIBES** instantly serving God day and night." This is extremely important in view of several Scriptures in Old and New Testaments. Besides, it is valuable as touching modern history.

Acts xxviii. 28. Here we see that Paul is talking to the Jews of Rome, who, like their brethren at Jerusalem,

had rejected the Gospel of the kingdom. He informs them that this very salvation of God would be sent to the Gentiles, who would hear it.

From the context, from the fact that Paul was talking to the Jews, from the general Scripture context, from the numerous references to Gentiles, as well as certain special uses of the word, and from the limiting commands of Christ, as well as numerous specific promises of God through the prophets, I conclude that Paul included at least a portion of the Israelites in the term GENTILES (ETHNOI). It must be borne in mind that this word ETHNOS, and its plural ETHNOI, signify a nation, or nations.

Paul said that the Gospel of the kingdom would be preached to the nations, and they would hear. And Christ had already said the KINGDOM would be given to a NATION bearing the fruits thereof.

Hence, since Paul uses the word nations, and Christ said the kingdom would go from Judah to "A NATION," it follows that Israel is included in Paul's term, and as he knew them well, and where they were, and that they were serving God instantly, or persistently, day and night, and as he HIMSELF belonged to them, he would most assuredly preach to them, no matter what other nations he might not reach. And in another place he tells us that he preached to the CIRCUMCISION and the UNCIRCUMCISION. For two years Paul preached at Rome freely to all who would listen to him. He preached "the kingdom of God, and taught the things which concern the Lord Jesus Christ." From history we learn that Paul taught the British in Pagan Rome, and also went to Britain and preached the Gospel of the kingdom in that Israelitish group of "islands afar off."

At every point God's Word, Old and New, is made good, so far as the limits of time and our labours to the present have permitted us to examine.

WE SHALL PASS ON TO PAUL AND THE ROMANS.

Rom. ii. 17. These verses with chapters iii. and iv. show most clearly that Paul wrote his epistle to the Jews and other Hebrews at Rome, and NOT to the Romans as such. This is primary and must not be forgotten.

In verse 17 he says, talking to the Jews, "Behold, thou art called a Jew, and rested in the LAW."

Verse 24: "For the name of God is blasphemed among the Gentles through you." THROUGH YOU shows that the Gentiles and YOU were two different peoples.

Rom. iv. 1: "What shall we then say that Abraham our FATHER, as pertaining to the flesh, hath found?" "Abraham OUR FATHER" shows that he was writing to the BLOOD DESCENDANTS of Abraham, one of whom he himself was.

He knew that the Roman Hebrews understood his references to "OUR father Abraham," and to the circumcision and other Hebrew matters and customs. My chief reason for using this quotation is to show that Paul did NOT write the epistle to the GENTILE ROMANS, but to the Roman Jews and Israelites.

Rom. vii. 1: "Know ye not, brethren, (for I speak to them that know the LAW)." This is clear. He talked to Hebrews. He was not talking to others than the seed of Abraham, and mostly Jews at that.

Rom. ix. 1 to the end. In this chapter we find Paul turning attention to the Israelites in particular. And in this chapter we see clear proof that the term Gentiles includes the ISRAELITES.

Rom. ix. 24, 25: "Even us, whom He hath called, not of the Jews ONLY, but also of the GENTILES. As He hath said in Hosea, I will call them MY PEOPLE, who were not My people; and HER beloved, who was NOT beloved."

Ver. 26: "And in the place where it was said unto them, Ye are not My people; there shall THEY be the children of the living God."

Ver. 27 is cumulative in its forceful proof: "Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

From Hosea we see that of necessity Paul's word "GENTILES" must include the children of the House of Israel; and from Isaiah, whom Paul quotes to make clear the very persons he alludes to. We see by examination of the context that ISRAEL was indicated. Hence the word "GENTILES" of Paul above places the Gentiles antithetically over against the Jews.

Rom. xi. 1, 2 : "Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people whom He foreknew."

If we read carefully the prophets we find that the "CAST OFF" was a term used concerning the House of Israel. But of this very "CAST OFF," God said He would bring them back again in due time. Therefore Paul, the learned, was safe in saying that Israel, God's ELECT, those whom He "foreknew," were not cast off in any absolute and final sense. How very simple is the whole question of "FORE-ORDINATION" in the clear light of GOD'S ELECT SEED OF Abraham.

Rom. xi. 25 : "Blindness, in part, has happened to Israel, until the fulness of the Gentiles be come in. And so ALL ISRAEL SHALL BE SAVED."

Now, if the House of Israel had been finally cast off and wholly lost, as we are taught to-day by most of the pulpits, then Paul's talk here is all nonsense. Note well that "ALL ISRAEL SHALL BE SAVED."

Rom. xv. 8 : "Now I say that Jesus Christ was a minister of [to] the circumcision for the truth of God, TO CONFIRM THE PROMISES MADE UNTO THE FATHERS." This shows us that God, Jesus, and Paul quite understood that the message of Christ was only to the SEED of Abraham through Isaac, Jacob, and the Patriarchs.

Rom. xvi. 10 : "Salute them who are of the household of Aristobulus."

This man Aristobulus was married to a Christian Princess, and he with his ROYAL wife were hosts for a long time of Paul while in Rome. Aristobulus was a high-born Roman, and spent much time in Britain during the Roman wars in Britain. He there met the British King and his family. He and Helen fell in love, were married, and on returning to Rome they lived in great state. He was one of the wealthiest of the wealthy Romans. His palace became a centre of the best of the early Christians, including Paul, and many royal princes and princesses of the British peoples.

Rom. xvi. 13 : "Salute Rufus, chosen in the Lord, AND HIS MOTHER AND MINE."

Ver. 14: "Salute . . . Hermas . . . and the brethren with them."

These verses are interwoven with the early British Church, but we cannot pursue the matter further just now.

I Cor. vi. 2: "Do ye not know that THE SAINTS SHALL JUDGE THE WORLD?"

From Daniel and elsewhere we find that the "SAINTS" are God's CHOSEN people of the SEED of Abraham. Hence in I Cor. vi. 2 we see from the context that the SAINTS must be Daniel's SAINTS who are to judge the earth. If so, we are forced to the conclusion that the SAINTS at Corinth to whom Paul is writing are the SCATTERED of Israel, a part of the LOST SHEEP.



CHAPTER XXVIII.

1 COR. ix. 20 : "And unto the Jews I became as a Jew." Paul was not a Jew, except that he belonged to the House of Judah, which contained the tribes of Judah, Benjamin, and Levi in part. He clearly knew that he was not a Jew. But so as to win them to Christ he became in language and custom a Jew, while with Jews, and this even while he knew that his commission called him to the Gentiles too.

1 Cor. x. 1 : "Moreover, brethren, I would not that ye should be ignorant how that ALL OUR FATHERS were under the cloud, and all passed through the sea." Surely this should convince us that the SAINTS at Corinth to whom he is writing were Israelites.

1 Cor. x. 4 : "And did ALL drink of the same spiritual drink ; for they drank of that SPIRITUAL ROCK THAT FOLLOWED THEM ; AND THAT ROCK WAS CHRIST." Jacob's Pillar "followed" Israel in the Wilderness.

Ver. 32 : "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." This is incidental proof that they to whom he wrote were not Jews, nor Gentiles in the ordinary sense.

1 Cor. xii. 2 : "Ye KNOW THAT YE WERE GENTILES, carried away unto these dumb idols, even as ye were led." Here again we see that even Paul had to consider the SAINTS of Corinth as having been in the Gentile class during the time they had been led away by their shepherds, as per prophetic history. But now some of them at least had come back into the kingdom wherein they could enjoy spiritual life. Others of the same Israelitish House would, and did, come later.

Paul was picking up those out of every nation who were willing to come back to the God of their fathers and "become the sons of God," as had been prophesied concerning the whole House of Israel.

2 Cor. xi. 22 : "Are they Hebrews ? So am I. Are they Israelites ? So am I. Are they the SEED of Abraham ? So

am I." Here we find Paul writing to Corinth, and the Province of Achaia in general.

While he is addressing himself in particular to those who had received the Word, he was giving attention to others, as the chapter shows.

He had learned that throughout Corinth and Achaia there were those who made pretensions with the purpose of belittling Paul, and especially on account of his ancestry, which they laid similar claim to. Thus he came back at them for their proud claims, and admitting that they were Hebrews, Israelites, and of the selected SEED of Abraham, he puts himself on a par with them, and is able to claim as much as they. The immense importance of this is twofold. It shows that at that time there were Israelites in Achaia and in Corinth. This with what I have already referred to is a strong proof that the Corinthians he was writing to were ISRAELITES.

Gal. ii. 7: "The gospel of the UNCIRCUMCISION was committed unto me, as the GOSPEL OF THE CIRCUMCISION WAS UNTO PETER."

Look at the following: "For He that wrought effectually in Peter to the apostleship of the CIRCUMCISION, the SAME was mighty in me toward the GENTILES." This is strong proof that the THRICE-IMPOSED LIMIT by our Lord upon Peter to "FEED THE SHEEP" was EFFECTUAL. Hence we are absolutely safe in concluding that PETER DID FEED THE SHEEP, and NEVER broke the command by preaching to PAGAN ROME.

Gal. ii. 14: "If thou, being a Jew." Peter is called a JEW by Paul. Judas had betrayed Christ, and then committed suicide. Hence a recognised Jew had to be in the list of the apostles. Saul says Peter was that man.

Gal. iii. 24: "The LAW was our schoolmaster." A careful reading of Galatians will reveal the fact that Paul was writing to people who were under the LAW, and knew that law as well as the history of the promises, of the covenant, and the history of God's people.

Ver. 28: "Now we, brethren, as Isaac was, are the children of PROMISE." This adds to what I have said. This was true of Israelites and Jews, but not true of any others.

Eph. i. 4: "According as He hath chosen us in Him before

the foundation of the world." The Ephesian "saints" also were undoubtedly the very saints, in part, of Daniel. Hence they were a part of the House of Israel, and of the "scattered sheep" of Israel, after whom Jesus sent out a lot of trained and selected or elected men.

Phil. i. 1 : "Paul to all the SAINTS in Christ Jesus who are in Philippi." The context is not so pointed as in the preceding epistles, so far as our study of Israel is concerned. However, as Paul writes to the "SAINTS," we may reasonably conclude that they are very similar to those addressed by the same apostle before.

Of course, Paul was in Rome, and perhaps he had to write more carefully than was conducive to plain assertions as to whom he was actually writing. Rome was already persecuting the Christians.

There were three sorts of people Rome desired to destroy : Jews, Druids, and the Christians of the NEW FAITH, wherever found. Hence Paul might have been careful so as to guard those to whom he wrote.

The Epistle to the Hebrews was written to the Hebrews in general, wherever they might be found. It would apply to the Jews and the House of Israel alike. Further comment is not needed.

James i. 1 : "James, a servant of God and the Lord Jesus Christ, to the TWELVE TRIBES which are SCATTERED abroad, greeting."

James would not have written to the Twelve Tribes if he had known they were not within reach of his epistle. And yet all over this round earth there are thousands and tens of thousands who tell us that Israel was LOST, submerged, wiped out and done for ever as a nation, and as distinct tribes. James says the opposite. I believe James, Paul, Peter and Christ in preference to our blind guides who have led scores of millions into the ditch of ignorance. Is it not time for our interpreters to make a change? It is badly needed.

James v. 16 : "Confess your faults to one another."

It is worth while to notice that this command was given ONLY to the "TWELVE TRIBES OF ISRAEL." This will not suit our Roman Catholics, but it may please our Anglican

Father-Confessors, who reasonably can claim to be the blood descendants of the twelve tribes of Israel.

I Peter i. 1: "Peter, an apostle of Jesus Christ, to the 'strangers scattered' throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God."

My first remark here is: Peter had been especially appointed to give his time and labours to "THE SCATTERED SHEEP of the House of Israel." Paul says that Christ "effectually" worked His will in Peter, who preached to the "CIRCUMCISION." And here we find that Peter writes to the "scattered" in the very places where they were at that time, as history shows they were, in large numbers.

In the second place, Peter knew exactly where they were. He names the places. This should be a lesson to our orthodox Christian teachers.

Another important matter here is this: "The FOREKNOWLEDGE of God." One of the most damnable doctrines ever evolved in human history is the Calvinistic teaching concerning "FOREKNOWLEDGE, or ELECTION."

The apostle is here talking of a people whom God knew beforehand. He knew them from the days of Abraham, in whom God called these very Israelites. This is the only predestination or foreordination in the Bible. All else makes the Almighty a worse brute than is Satan.

I Peter ii. 17: "Love the BROTHERHOOD. Fear God. Honour the King."

There was a well-known BROTHERHOOD among the "SCATTERED" sheep of Israel at the time Peter wrote this epistle. He and they understood his meaning. This was an ancient secret society for the safety of the Israelites. And they needed just such an association for their mutual protection.

In times of danger, persecution and exile this brotherhood was of immense and prime value. And that very brotherhood was and is the foundation of the ORANGE ASSOCIATION of to-day.

"HONOUR THE KING." This is a most remarkable command. Why "honour the King? Who was the King? I affirm that at this time, no matter where the Israelites were scattered in the West of Asia from Babylon to the

Mediterranean, to, and over Europe, in the South-East in particular—THEY had a KING, and honoured him as the King coming down from the COVENANT of the Eternal God. God said that David would give Israel a King, and David's seed would rule upon the THRONE OF THE HOUSE OF ISRAEL, as long as the sun, moon and stars would endure. Therefore they had their own king when Peter wrote this epistle. And this was the king to whom he referred.

Let us bear in mind that at that time all the regions named were under the rule of the Roman Empire. And Rome had no king. Rome had an emperor. He was not spoken of or termed a king. The ISRAELITES were then a NATION. This is the very NATION to whom the KINGDOM OF HEAVEN was sent when it was taken from Judah. This fact is important and far-reaching. The men who honoured the king were the men who "LOVED THE BROTHERHOOD."

There are hundreds of thousands of men in this very brotherhood to-day, and THEY pre-eminently "honour the king."

That Brotherhood is in every city in the British Empire, and it exists only that it may "FEAR GOD, LOVE THE BROTHERHOOD, and HONOUR THE KING." And tens of thousands of these men will read this book, and thank the Lord that someone has dared to take the course I have taken in its production. The Second Epistle of Peter was written to the very same people as the first was written to.

2. John i. 1: "The ELDER UNTO THE ELECT LADY." Here the "elect lady" is the Church of the Kingdom of Heaven, established in the hearts of the children of the House of Israel, Judah not yet included, except through individual Jews in fairly large numbers.

But the House of Judah was not then a part of the "elect lady"—the Christian Church, which was established in Israel—God's Kingdom.

Judah's time is coming on apace, after much suffering and sorrow. But Judah will come into the Kingdom of Heaven as surely as God hath said.

The Revelations of John the Divine are a mighty and an unsolved problem. However, a part is known and understood, while much is yet a mystery and belongs to the future.

Rev. vii. 3: "Saying, Hurt not the earth, neither the sea,

nor the trees, till we have sealed the servants of our God in their foreheads."

The number of "THE SERVANTS OF GOD" mentioned here was 144,000. And they were selected from the WHOLE HOUSE OF ISRAEL. And they were all males. This Revelation shows very clearly that the House of Israel is to be the most prominent and honoured in the days referred to in the future. The twelve apostles and the twelve tribes are to be the rulers in these days yet to be. They under Christ will act as rulers and judges in the new kingdom.

Rev. xxi.—Here we read of the twelve apostles, the twelve tribes, the twelve foundations, and the twelve gates. This chapter shows that in the new Jerusalem the twelve tribes of Israel are to dominate all others of the many nations, peoples and tongues. And in spite of this the teachers tell us that Israel is gone for ever. The fact is that Israel is to be SUPREME over all mankind in heaven and on earth. This IS GOD'S PLAN.

In coming to the end of the Scripture examination we must feel sure that as God started out with Abraham by an "EVERLASTING COVENANT," so He has steadily followed or led through the ages. Israel was God's CHOSEN for all time, on earth, in heaven, or in hell. Israel, the "ELECT" seed of Abraham, as the "FOREORDAINED" PLAN of the Almighty, has to rule for ever, in and by an everlasting kingdom ruled over by a king from the "SEED OF DAVID."

"All the nations and the families of this earth are to be blessed in the seed of Abraham." This is an UNCONDITIONAL PROMISE, and a part of the "everlasting covenant." No wonder that Jesus went to the world or prison of the spirits, so as to SET UP HIS KINGDOM AMONG THEM.

I Peter iv. 6: "FOR THIS CAUSE was the Gospel preached also to them THAT ARE DEAD, that they might be judged according to men in the flesh, but live according to God in the spirit." In closing I shall once more quote the following: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the BOUNDS of the people according to the NUMBER of the children of Israel."

"For the LORD'S PORTION IS HIS PEOPLE: Jacob is the LOT of HIS INHERITANCE."

Exod. iv. 22 : Israel is My son, even My FIRSTBORN."

Deut. xxxiii. 17 : "His glory is like the firstling of HIS BULLOCK, and his horns are like the horns of UNICORNS : with THEM he shall push the people together to the ends of the earth."

Gen. xii. 3 : "And in thee [ABRAHAM] SHALL ALL the families of the earth be blessed."



CHAPTER XXIX.

CHRIST'S RELATION TO THE PRECEDING.

THE promises from Abraham down to the appearance of Jesus among men, and the teachings of Christ Himself, as well as the apostles and the revelator, all go to show clearly that the Messiah was the centre, the inspiring personage, the dominating factor of the House of Israel ; and that through Him and His Spirit, the CHOSEN RACE, the ELECT of God, the ROYAL PRIESTHOOD, the kingdom of priests, God's peculiar people, the SEED of the blessed, those with whom God made a SECOND COVENANT, not annulling the first covenant, the light-carriers to mankind, the recovered, reclaimed, lost sheep of the House of Israel, and HIS MESSENGER OF THE COVENANT, given as a COVENANT OF THE PEOPLE ; I say that through Him alone these ancient people became able and willing to go into all the world and preach the good news of the kingdom to all mankind. At this hour HE is the theme, the centre, the motive, the dominating Overlord in the work of saving humanity THROUGH HIS CHOSEN PEOPLE, the ONLY SAVIOUR NATION in the history of human history. They, and they alone, are " the ELECT LADY " of John the revelator.

Anglo-Saxon believers have an intense love for this Saviour of men, the Redeemer of Israel : and they have unbounded faith in Him because they are assured that God has made good His word, and has not failed in His UNCONDITIONAL PROMISES to Abraham, Isaac, Jacob, and David, as well as to the Israelites before and after going into exile.

Anglo-Israel believers can see the reason for the great power and supremacy of the Saxon race, and especially Anglo-Saxondom, which means JOSEPH-SAXONDOM ; for the Angl or Angles came from Joseph, whose crest was the Bull.

Read the promises to Joseph in Egypt and at the border of Canaan. He was the heir of ALL the promises of CONTROL AND NATIONAL SUPREMACY.

SOME COMMENTS ON THE QUOTATIONS FROM THE
NEW TESTAMENT.

Look at the words of Christ: "Go rather to the LOST SHEEP of the house of Israel." These words show that Christ and His followers understood that Israel was within ready reach. The Jews, viz., the House of Judah, were not "lost," but Israel as the "CAST-OFF" of the Old Testament was lost in the sense of being estranged, since they were "divorced." Israel was the divorced wife (see Jer. iii. 8). He further said that His special message was to these same "LOST SHEEP of the house of Israel," the House of the Ten Tribes.

That He came to them, and sent His disciples to them, proves that they were not cut off from being a nation, and from the numberless promises of the prophetic and previous utterances.

"The kingdom of God . . . to be given to a NATION BRINGING forth the fruits thereof" is a proof that that NATION THEN existed, as the present tense in the word "BRINGING" shows. They were a nation, and they were Israel too, as we see further on.

The Lord, after His resurrection, decided to limit the works of Peter to the circumcision, and thus prevented him from being an apostle to the Gentiles, of whom the Romans were. Thus Christ, before there were any popes, set the SEAL OF FALSEHOOD on the papal claim that Peter established the Christian Church among the heathen Romans. Jesus thrice told Peter to give his efforts to "THE SHEEP," and these were the sheep of Israel.

In Acts xxvi. 6, 7, we find that at that time the TWELVE TRIBES WERE CONSTANTLY SERVING GOD DAY AND NIGHT. If so, then they were within the reach and ken of the apostle, and they were NOT pagan.

Hence they were then a people BRINGING FORTH THE FRUITS; and that they were a nation is proved by God's oath to David, that so long as the ordinances of heaven remained, so long would David's seed rule upon the throne of ISRAEL, NOT Judah.

Although representatives of the twelve tribes were serving God day and night," still Judah, as the House of Judah, had

rejected the Messiah, and had lost the kingdom, which was handed over to Israel.

In Rom. ix. 3, the apostle would even prefer to be "cursed" rather than see his brothers of Israel, his "kinsmen according to the flesh," lost and debarred from participation in the fulfilled promises made to the fathers. They HAD been cut off, "divorced," "cast away," and of them God said He "would NOT be their God." But Paul knew well that the same God had promised to show Israel mercy, that He would BRING BACK His divorced wife, that He would again call them "THE SONS OF GOD," and He would do this in the very land in which He had refused to acknowledge them as His children.

Hence the intensity of the apostle's feelings; for he knew the absolute necessity of Israel coming back within the provision of the NEW COVENANT specially prepared for them, and them alone, in their "LOST" estate.

In Rom. xi. 1, we read the question: "Hath God cast away His people"? And he, Paul, shows that they were not finally cast away, as too many teachers tell us continually. Paul belonged to Israel, for the tribe of Benjamin was a part of Israel, though loaned to Judah for a long period, "to be a LIGHT to the tribe of Judah" for David's sake.

But when Christ took the kingdom from Judah, He took the tribe of Benjamin from them, and they departed, and finally joined Israel. They left Judah A.D. 70, and joined Israel nationally A.D. 1066.

But the full force of Paul's argument is that the House of Israel was within reach, and their place was well known. No wonder later on we find that the Apostle Paul wrote from Babylon, this being in the region where hosts of the Israelites then were, though many had reached Britain. Most, however, were still in Scythia, in the south of Russia, and in the German forests and along the shores of the Baltic Sea. Josephus in A.D. 70 tells us they were in Scythia; he says they were beyond the Euphrates, and Esdras had told us that they had crossed beyond the Euphrates into Scythia. Here Herodotus found them in later times, just where Esdras said they had gone, and where Josephus still later on said they were. The most remarkable thing in history is that ROME NEVER RULED the ISRAELITISH NATION of Scythia.

They were under their own king at all times, even when Rome ruled over Judah. We can readily understand the full force of the apostle's words, "HONOUR THE KING." They had their own king. He and they knew it. And they did honour that king more than those of Israel in the Roman Empire honoured the Emperor.

There was no king in Italy, or Greece, or Judæa, or Egypt, or Gaul, at the time when the above command was given—"Honour the king." There was a Roman emperor, but no king. However, Israel had his own king in Scythia.

In James i. 1 we see that he wrote to the "twelve TRIBES SCATTERED." If so, they were still within reach of his letter, and were not shut out and totally destroyed as we have been taught.

Peter knew that the Israelites were scattered through Asia, and the various countries of that continent—hence he addressed them as in Pontus, Galatia, and other regions. When we come to the words "foreknowledge, elect," etc., we see clearly that the Israelites who had been fore-called alone were meant. They were known "aforetime," and were the "ELECT" for a special purpose, viz., to carry the light of God's truth to all the nations of this earth, and thereby make good God's promises to Abraham and the other patriarchs. Through them and their seed all the families of the earth were to be blessed.

In Mark xiii. 27 we see that God was yet to make good His promises to Israel, His ELECT, for He tells that He will send messengers to "gather together HIS ELECT from the four winds," as the prophets say, "from the north, the south, east and west." The many quotations I have given from the prophets set forth two things very forcefully—Israel was God's "ELECT," whom He "foreknew," or knew aforetime; and He intended to gather Israel, His elect, from the "four winds," or from all parts of the earth. And we know from other Scriptures that He was to gather them to the "ISLES AFAR OFF," where they would be "alone," and not counted among the nations; where they were to be "God's battle-axe"; where they would NOT be oppressed, or conquered, for "no weapon formed against them could prosper"; where they would "lend to many and borrow from none"; where they would be in possession of the

“blessings of the DEEP,” and possess the “wealth of the everlasting hills”; where they would “have the strength of HIS BULLOCK” (Joseph’s bullock), and have the strength of the UNICORN, with which they would “push the nations to the ends of the earth”; where they would hold “the gates of their enemies”; where they would be able to establish the light and then send it to all mankind. This was the very purpose of God in the beginning when He called Abraham, so as to raise up a NATION to save mankind. No wonder the Anglo-Saxons—the bull sons of Isaac, the British people—are the world’s BIBLE-SUPPLIERS and LIGHT-CARRIERS more than all other nations combined. They are “the nation and company of nations” of prophetic foretelling; they are the “nation bringing forth the fruits” of a righteous nation; they are Daniel’s FIFTH KINGDOM, the kingdom of stone; they are the people who never were ruled over by any other nation—NOT even by Rome; they are pre-eminently the people who broke the Roman power at all points. They did this as Parthians, as Goths, Visigoths, Ostrogoths, Angles, Saxons, Danes, Jutes, Norsemen, and British of early times. Much of history is superficial and false pertaining to Britain and the British peoples. It needs to be re-written. Moreover, these very people, before they departed *en masse* for their western island home, assisted in breaking the power of their ancient enemies and captors, the Assyrians. In later days they aided in and headed the destruction of Babylon. They have been, and are, the ONLY unconquerable nation of humanity. The time is fast approaching when the promise to them will be fulfilled: “The kingdom and NATION that will not serve thee [ISRAEL] will be destroyed: yea, those nations shall be utterly wasted and destroyed.” Britain, the STONE KINGDOM, will own Palestine; bring back the Jews in safety; control the world from Jerusalem, and be the only world-power of all future time. For God says through Daniel that the kingdom of God’s holy people, or saints, “shall take the kingdom, and hold it for ever.”

With this panorama before us, surely we can see that God is not a liar, or a failure, as we have been taught. Rather the failure has been in the ignorance and falsehoods of the teachers. The clerical blind teachers have been and yet are

very numerous ; but the “blind eyes” will be opened.* The time is at hand when the nations shall be made to see that God had and has ONLY ONE PLAN down through the ages, viz., TO SAVE MANKIND THROUGH HIS KINGDOM OF PRIESTS, HIS CHOSEN RACE, HIS PECULIAR PEOPLE, HIS ELECT, HIS ROYAL PRIESTHOOD, HIS Anglo-Saxons, or the Joseph sons of Isaac. This is HIS COVENANT MAN, HIS FIRSTBORN SON, whom He has given as a “covenant of the nations.”



CHAPTER XXX.

THE STRATEGIC ALIGNMENT OF THE BELLIGERENTS
OF 1914—15.

DANIEL iv. 13: "Behold, a WATCHER and an holy one came down from heaven."

Verse 17: "This matter is by the decree of the WATCHERS, and the demand by the word of the holy ones."

Verse 23: "The king saw a WATCHER and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it."

Daniel x. 13: "But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia."

Verse 20: "And now I will return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come."

Verse 21: "None holdeth with me in these things, but Michael your prince."

In the above we see very clearly something of how the SPIRITS of the invisible world have been and are aligned up, for and against the interests of mankind, and especially the children of Israel.

In studying the mysterious strategy of the Russian Grand Duke, Von Hindenburg, General Mackensen, Lord Kitchener, General Joffre, and the many others deeply interested this 28th day of July, 1915, we must refer to the "WATCHERS" of Daniel. We must recall that Michael, Gabriel, and the princes of Grecia, Persia, Russia, Germania, and Britannia are all in the conflict. Hannibal, Alexander, Napoleon, Lord Roberts, Wellington, Lord Nelson, devils, damned spirits, angels, Jesus Christ and the Eternal God are in this conflict. And we must bear in mind that this is but one important phase of a struggle which started in the Garden of Eden nearly 6,000 years ago. The strategy is as many-

sided as there are billions of intelligent beings in the contest. But the final strategy which has evolved into the present Germanic hellery is the best or worst that the DEVIL can produce, now in the culmination of the ages. To his horror and stupefaction, he is checkmated by eternal wisdom and unlimited power. Hence in the last analysis, down go the devil and his tool, the mad Kaiser. Up must go, to the top, Jesus and Britannia's lord, King George, the son of King David of promise.



CHAPTERS IN THE BIBLE REGARDING BRITISH-ISRAEL.

The BLACK FIGURES indicate the Chapter.

GENESIS.

12, 2, 3, 7, 8. 13, 14—17. 15, 5—
7, 18. 17, 4—8, 19, 21. 18, 18. 21,
12. 22, 16—18. 24, 60. 26, 2—5,
24. 27, 29. 28, 3, 4, 13, 14, 22. 32,
13, 28. 35, 1, 3, 6, 7, 9—12, 14, 15.
37, 9. 46, 1. 48, 4, 5, 16, 19. 49,
22—26.

EXODUS.

2, 24. 3, 8, 18. 4, 22, 23. 6, 4—
8. 13, 21, 22. 19, 5—8. 20, 25. 25,
40. 26, 30. 28, 9, 10. 32, 4, 8, 20.
34, 11.

LEVITICUS.

26, 18, 21, 24, 33, 42, 44, 45.

NUMBERS.

6, 24—27. 11, 16. 13, 6, 8. 14,
6, 38. 20, 14, 18. 21, 1—3. 23, 7—
10, 21—24. 24, 5—9, 17—19. 25,
13. 26, 51.

DEUTERONOMY.

23, 3—5. 24, 7. 26, 5. 27, 12.
28, 1—13, 36. 29, 9—15. 30, 1—10.
32, 8, 9. 33, 13—17, 19, 28.

JOSHUA.

1, 4. 11, 4—12. 14, 4. 17, 14—
18. 19, 50. 24, 26, 27, 32, 33.

JUDGES.

1, 23—25, 35. 2, 1. 2, 9. 3, 27.
12, 6.

1 SAMUEL.

7, 15—17. 18, 16

2 SAMUEL.

2, 8—11. 3, 10. 5, 1—5. 7, 13—
16, 23, 24. 12, 16. 23, 24. 11, 11.
19, 20, 40, 43. 23, 5. 24, 1.

1 KINGS.

1, 35. 4, 20, 25. 8, 21, 30, 35, 38,
42, 44, 48. 11, 11—13, 30—32, 35, 36,
40. 12, 1, 16, 17, 19, 23, 24, 28, 29,
32. 14, 15, 25—27. 15, 4, 15—22.
16, 24. 20, 1, etc. 22, 48.

2 KINGS.

1, 8. 3, 4, 25, 26. 6, 17, 23, 24.
7, 6. 8, 19, 22. 10, 29, 32, 33. 12,
9, 18. 13, 3. 14, 27. 15, 19, 20, 29,
37, 16, 6, 8. 17, 6, 18, 20, 21, 24,
27—31, 41. 18, 4, 7, 8, 31, 36. 19,
12, 34, 35. 20, 14. 23, 2, 3, 11, 27.
24, 2, 7. 24, 14, 18, Jeremiah, uncle
to Tephi and sister. 25, 1, 5, 10—
17, 22, 25, 26, 28.

1 CHRONICLES.

5, 1, 2, 6, 9, 18, 26. 6, 54, etc. 9,
3. 18, 3—6. 19, 6, 7, etc. 21, 1, 5,
6.

2 CHRONICLES.

7, 18. 8, 17, 18. 10, 17. 11, 1—
4, 12—17, 23. 13, 4, 5, 8, 9, 12, 15.
14, 8, 9, 12, 13. 15, 8, 9. 16, 2. 20,
36, 37. 21, 8, 16, 17. 24, 23, 24. 25,
5, 7, 23, 24. 26, 12—15. 28, 2, 3, 5
—8, 12, 15—18, 20, 21, 23—25. 30,
1, 5—7, 10, 11, 18, 19, 20, 25. 34, 6,
9, 32. 35, 17, 18. 36, 18, 23.

EZRA.

1, 2, 5. 4, 1, 5, 20. 5, 12. 6, 6—
8, 12, 14, 16, 22. 7, 7, 12, 13, 25. 8,
24, 25. 10, 9, 25.

NEHEMIAH.

2, 10. 4, 2, 13, 18. 9, 18, 38. 11,
4, 20, 31, 36. 13, 23, 24, 28.

ESTHER.

1, 1, 2, 22. 2, 5, 10. 6, 13. 8, 9,
17. 9, 15, 16. 10, 1, 3.

PSALMS.

2, 7-9. 22, 12. 48. 60, 7-9
68, 27. 72, 8, 10. 74, 1. 77, 15. 78,
5, 9, 21. 78, 67, 68, 71. 80, 1, 2, 8-
11. 83, 4-8. 89, 25, (29), 19, 35,
36. 92, 10. 107, 21-24. 118, 22.
138, 2.

ISAIAH.

1, 29, 30. 2, 13, 16. 3, 9. 5, 7.
7, 2, 5, 6, 8, 9, 14, 17. 9, 21. 10, 11,
12, 20, 22. 11, 11-16. 14, 1, 2, 25,
26 (N.B. - 84). 17, 3. 18, 1, 2. 19,
19, 20, 22-25. 23, 2, 6, 7, 14. 24, 15.
27, 6, 12, 13. 28, 1. 34, 5-7. 36,
17. 37, 12, 13. 41, 1, 8, 14, 15. 42,
1, 6-8, 10, 12, 16, 19. 43, 1-8, 10,
14-16, 19-22, 25, 28. 45, 1-6, 13,
17, 25. 46, 3, 4, 13. 47, 4, 6, 9. 48,
1, 9, 11, 12, 17, 20. 49, 1, 3, 6-9, 12,
13, 15, 16, 18-20, 22, 25, 26. 51, 2,
5. 54, 1, 3, 5, 8, 15, 17. 59, 19-21.
60, 3-5, 8-12, 14-16, 20-22. 61,
1, 6, 7, 9. 62, 2, 3, 6, 7. 63, 1-4, 7
-9. 65, 9, 22. 66, 19-22.

JEREMIAH.

2, 4, 14, 16, 18, 28. 3, 6, 7, 17, 18.
4, 15, 27. 5, 15, 18, 20. 6, 1, 22. 7,
15. 10, 1, 9, 11, 16. 11, 5, 6, 10, 17.
12, 14. 13, 11. 15, 4, 11, 14, 20, 21.
16, 13, 15, 16, 19. 17, 24-27. 18,
6-8. 20, 2. 21, 4, 5, 8, 9. 22, 8, 9,
25. 23, 3, 6-8, 13. 24, 5-7, 9. 25,
12-14, 20-26. 26. 24. 27, 3, 6-
8, 11-13, 17, 22. 28, 11. 29, 1, 4-
7, 10, 13, 14, 16, 18, 20, 22, 28. 30, 3, 4,
7-11, 16, 24. 31, 1-3, 5-10, 18-21,
27, 28, 31-33, 35-37, 40. 32, 8-
16, 30, 32, 36-38, 40-44. 33, 7, 8, 11,
13-17, 20-22, 24-26. 36, 4-6, 8,
10, 13-20, 23, 26-28, 30, 32. 37, 11
-13, 15. 38, 7, 10. 39, 10-12, 14
-18. 41, 10, 16-18. 43, 3, 6-10,
12, 13. 44, 26-28. 45, 1-6. 46,
19, 20, 27, 28. 48, 13, 25-27, 37, 42,
47. 49, 1, 2, 6, 13, 17, 20, 21, 31, 39.
50, 4-6, 8, 17, 19, 20, 23. 33-37, 41.
51, 5, 6, 9, 11, 13, 19-26, 28, 29, 31, 33,
38, 45, 49, 50, 53, 54, 58, 60, 62-64.

LAMENTATIONS.

1, 3, 7, 8. 2, 3, 5. 4, 21, 22.

EZEKIEL.

1, 3. 2, 3, 5. 3, 1, 4, 5, 7, 11, 15,
17, 22. 4, 1-6. 5, 4, 14. 6, 2, 8,
13. 8, 16. 9, 4, 6, 8, 9. 11, 13, 16,

17, 24, 25. 12, 6, 10, 19. 14, 11, 14,
22. 16, 46, 49, 53, 55, 56, 60-63.
17, 1-5, 22-24. 20, 5, 13, 24, 34-
38, 40, 42. 23, 2, 4. 25, 3, 4, 9, 10,
14. 26, 7, 15, 16, 18. 27, 3, 6, 12, 17,
19, 25, 35. 28, 24-26. 29, 10, 12-
-14, 16, 21. 30, 6, 23. 33, 24, 34,
5, 6, 11-16, 22, 25, 31. 35, 10, 12,
14, 15. 36, 1-12, 21-24, 26-31,
33, 34, 37, 38. 37, 11-22, 25, 26.
38, 16. 39, 22, 23, 25, 29. 46, 18.
47, 13.

DANIEL.

4, 13, 17, 23. 6, 26. 7, 18, 22, 27.
9, 21-23. 10, 2, 12, 13, 20, 21. 11,
1, 2, 41, 42, 44, 45.

HOSEA.

1, 4, 6, 7, 9-11. 2, 14, 19, 23.
3, 4, 5. 4, 16, 17. 5, 3, 8, 9, 12. 6,
4, 10, 11. 7, 1, 8, 11. 10, 5, 6, 11.
11, 1, 3, 4, 7-9, 11, 12. 12, (1), 3, 4,
7-9, 11-14. 13, 1, 2, 9, 10, 12, 14,
16. 14, 1, 3-6, 8.

JOEL.

3, 2, 6, 7, 10, 19, 20.

AMOS.

1, 6, 9, 11. 2, 4, 6. 3, 1, 2. 4,
11, 12. 5 (1), 4-6, 8, 15, 27. 6, 1, 6,
14. 7, 9-12, 15-17. 8, 14. 9, 9-
12, 14, 15.

OBADIAH.

17-21.

JONAH.

1, 3. 4, 2.

MICAH.

1, 5. 2, 12. 3, 8, 9. 4, 7, 8. 5
2, 3, 5-8. 6, 16. 7, 18.

ZEPHANIAH.

3, 9-20.

HAGGAI.

1, 12, 14. 2, 3-7, 13, 19, 20, 22.

ZECHARIAH.

1, 17, 19. 2, 6-8, 10. 3, 9. 4, 10-
14. 7, 5, 14. 8, 7, 12, 13, 15, 18, 23.
9, 4, 8, 9, 10, 13, 15. 10, 6-11. 11,
10, 14. 12, 3-10. 13, 7-9. 14, 2
-5, 8, 10-12, 14, 16, 17.

MALACHI.

1, 11. 2, 11.

NEW TESTAMENT.

MATTHEW.

10, 5-7, 23. 11, 12. 15, 24. 16, 16-18. 20, 19. 21, 42-44. 22, 32. 24, 34, N.B. (31).

MARK.

3, 7, 8, 18. 7, 24-27. 10, 47, 48. 12, 10, 29. 13, 10, 14, 20, 27. 15, 26, 32. 16, 15.

LUKE.

1, 19, 26, 32, 33, 72-80. 2, 32-34, 49. 18, 7. 20, 17, 18. 21, 24. 22, 30. 23, 38. 24, 21, 47.

JOHN.

1, 47, 49. 4, 5. 7, 46. 8, 56-58. 10, 15, 16, 24, 26-28. 11, 54. 12, 1, 2, 13, 20, 42. 19, 19. 20, 22, 23. 21, 12-17.

ACTS.

1, 22. 2, 5, 7-11, 14, 22, 36, 39. 3, 12. 4, 8, 10, 11, 27, 36. 5, 31, 35, 39. 6, 1-3, 5, 7. 7, 2-6, 8, 20, 35, 38. 8, 27. 9, 15, 23, 31. 10, 36, 41. 11, 19, 20. 13 (1), 4-6, 13-18, 20-23, 26, 27, 32, 33, 42-45, 47, 48. 14, 1. 15, 7, 14-17, 23. 16, 13, 20, 21. 17, 13, 17. 18, 4, 10, 12, 15, 23, 24, 28. 19, 10, 17, 21. 20, 1-3, 35. 21, 3, 8, 11, 20, 39, 40. 22, 3, 25-27. 23, 1, 3, 12. 25, 11, 12. 26, 6, 14, 15, 27, 32. 27, 3, 31. 28, 15-17, 20, 23, 26-28, 30.

ROMANS.

2, 17, 22, 25. 3, 1, 2, 9. 4, 1, 12, 13, 16. 7, 1. 9, 3-5, 7, 10, 25-27. 10, 1, 21. 11 (1), 5, 7, 8, 11, 12, 14, 25-29.

1 CORINTHIANS.

5, 1. 6, 2, 3. 9, 13. 10, 1-4, 32. 12, 2.

2 CORINTHIANS.

11, 22.

GALATIANS.

2, 7, 9, 14. 3, 8, 17-19. 4, 22-25, 28. 6, 16.

EPHESIANS.

1, 4, 10, 11. 2, 11, 12.

PHILIPPIANS.

1, 11. 3, 3, 5.

COLOSSIANS.

1, 2.

HEBREWS.

1, 1. 2, 16. 7, 13, 14. 8, 8-10.

JAMES.

1, 1. 2, 21. 5, 16.

1 PETER.

1, 1, 2. 2, 5-10, 12, 17. 3, 18-20. 4, 6.

2 JOHN.

2, 1.

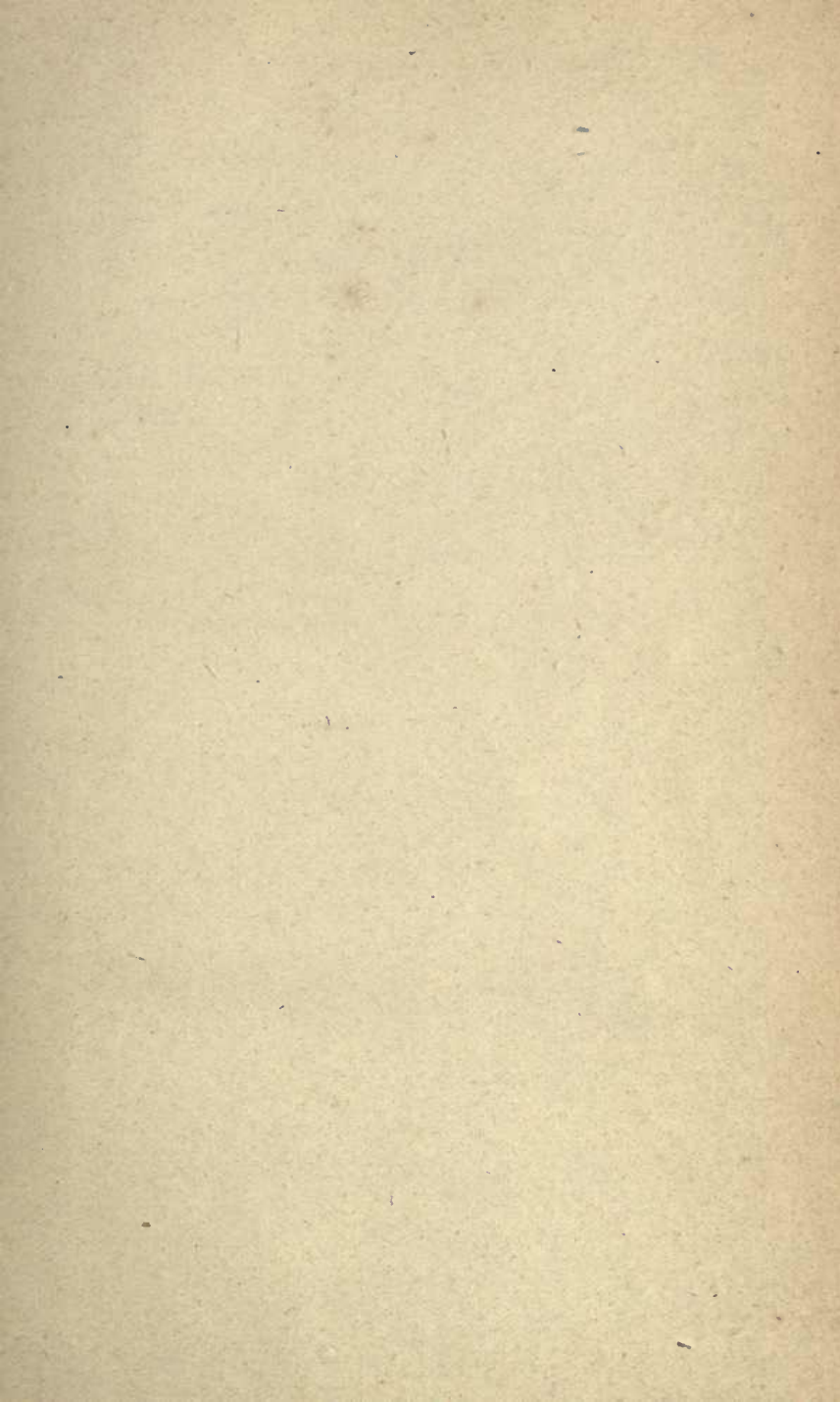
REVELATION.

12, 5-10, 17. 13, 18. 21, 12, 13.



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