

OUR FLAGS
AND THEIR SIGNIFICANCE

by

K. C. Byrde

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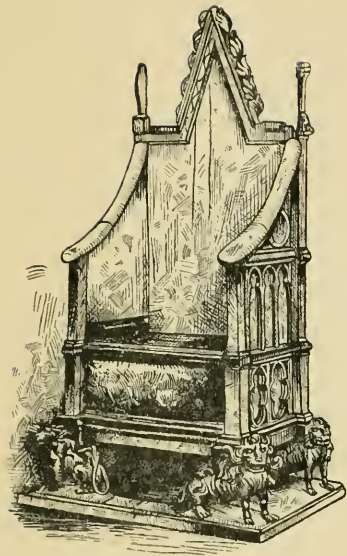
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FLAGS



UNITED WE STAND
FOR
FAITH, KING & EMPIRE

*God save our King and Queen
& Edward Prince of Wales - Prince David*



Facsimile of the Coronation Chair, enclosing
"JACOB'S STONE,"
in Edward the Confessor's Chapel, Westminster Abbey
(Engraved from a Photograph.)

OUR FLAGS

AND THEIR SIGNIFICANCE.

PREFACE.

"Thou hast given a Banner (Heb. nes) to them that fear Thee, that it might be displayed because of the Truth."

"His Banner over me was Love."

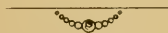
THIS "*Banner*" of Psalm lx., 4, is peculiarly appropriate at this present time; as the Hebrew word "*nes*" also occurs in connection with the time of the deliverance of Israel in the "*latter days*." "The root of Jesse, which shall stand as an *Ensign* (Heb.: *nes*.) for the people," is pointing to the union of the "Sons of Jacob," the three in one and one in three—England, Scotland and Ireland—united in one British Flag, united in Christ. Our readers should carefully look up these passages:—Psalm lx., 4; Isaiah xi., 10-12; xviii., 3; xxx., 17, *seq.*; xxxi., 8, 9; also Isaiah v., 26, *seq.* Every one of these passages refers to the last 120 years of Israel's history or reckoning from the "Union of the Tribes" of Jacob until their restoration to Palestine. Now look at this symbol—the Union Jack, it contains no Latin Cross but the British Cross throughout; associated with no superstitious idolatry, but conveying a spiritual truth that "Christ our Passover is sacrificed for us." He is our Aleph and our Tau (see Primitive and Cadmean Alphabets in *Cuneorum Clavis*, 1875, plate vii.); our Alpha and Omega—"The First and the Last"; the Redeemer of Israel. (Isaiah xlvi., 12, and context.)

This symbol of the Cross, though peculiarly British, is not arbitrarily theirs only. It will be recognized to some extent in Denmark, Norway and Sweden, and even in Prussia and Greece. But this is easily accounted for if we remember that Israel passed *through* those countries and was to "blossom and bud and fill the face of the earth with fruit" (Isaiah xxvii., 6.) And He "which gathereth the outcasts of Israel saith, Yet have I gathered to Him others beside the gathered ones" (Isaiah lvi., 8.) Allusion might be made to the symbol of the Union Jack and

the Stars, with device of the Lion and the Unicorn, found in India on the topes of Sachi, twenty miles north-east of Bhopal (see *Seven Vials*, p. 35). Lastly the lion and the unicorn occur also on the royal arms of Japan. We commend to our readers the careful examination of the subject matter of these pages and of the truth contained therein. The study of our national flags and their origin is a delightful one, and leads on to the study of the romantic origin of our race which has been divinely led through the ages to these "isles of the West," and whose history during the last 2,500 years is full of the most exciting adventures and miraculous happenings, far more entrancing than any mere tale of fiction. As the Rev. Charles Forster, in his work *Monuments of Assyria*, finely said: "The most interesting problem in the history of the world, as yet unsolved, unquestionably is the national existence and local habitation of the lost Ten Tribes of Israel. The theme is one of thrilling interest; for it includes retrospectively the whole canon of prophecy and, prospectively, *the consummation of all things.*" Now happily, by God's grace, we know the solution of the problem that puzzled Mr. Forster and many others in the past. For the evidence that the British race is the House of Israel is overwhelming and irrefutable, and that we are rapidly moving forward to the consummation of all things is clearly shown by the current events of the day; as for instance the deliverance of Jerusalem by the British, fulfilling prophecy both as to the facts and the date. "Whoso is wise shall understand these things."

L. G. A. ROBERTS.

Vidya, Herne Bay,
Jan., 1920.





THE KINGDOM

Thus saith the Lord -
 "David shall never want a man
 to sit upon the throne of the
 House of Israel."



1. PET. II. 9. 10. NUM. XXII. 21.
 GEN. XXII. 16. & XXVIII. 14; ISA. XLII. 1; XLI. 8; LVIII. 6; MIC. V. 7; ISA. XXVII. 6 & XXXV. 1.

UNITED · WE · STAND

For

GOD & OUR BIRTHRIGHT.

"DIEU · ET · MON · DROIT"



OUR FLAGS
AND THEIR SIGNIFICANCE.

BY
K. C. BYRDE.

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FOREWORD.

Being part of a Circular Letter distributed recently by the Bristol British-Israel Association.

THE occupation of Jerusalem by the British troops under General Allenby and the conquest of Palestine and of Mesopotamia are matters of immense interest the world over; and students of prophecy recognize in them the fulfilment of divine promises. The original promise to Abraham and his seed of territory stretching from the River of Egypt to the Euphrates visions out a vast area of 300,000 square miles, to be eventually occupied by a "great nation."

It should be no matter of surprise that expositors see in these great events manifest signs of the end of "The Times of the Gentiles" when Jerusalem shall cease to be "trodden down."

Obviously it is not the British race, with whom we couple the Americans (both nobly standing for freedom), that has for centuries held the Holy Land in unholy grip—but the Mohammedan race.

An impression still exists that the British are a Gentile (i.e. non-Israelitish) people. Hence an awkward dilemma. For no British Statesman would dare to suggest the giving back of the Holy Land to the Turk; no British Statesman could advise other than that Palestine henceforth must come under the protection of Great Britain. But, if the British are Gentiles, as commonly understood, then the Holy Land must pass completely out of our hands, our great work in Egypt largely undone, and our sacrifices in Mesopotamia rendered valueless. Moreover, if the British are a Gentile race, they must, to fulfil Scripture, continue to "tread down" the Holy Land, which is, of course, absurd and unthinkable. The British mission is to uplift, to "undo every yoke and let the oppressed go free," never more strikingly exemplified in our history than by current events, (not only in the Holy Land), and manifest in the very *raison d'être* of this great war. It would be of no avail to argue that the land will be possessed by the Jews. The Jews cannot occupy it, apart from the Northern Kingdom of Israel.

The Jews are descended from the Tribe of Judah only. They represent but one-twelfth of the whole House of Israel. And whereas Ezekiel in his grand vision of 2,500 years ago, as shown in the 37th chapter, foretold a *dual* return, so the Jews of to-day, whose aspirations were voiced by the late Chief Rabbi, Dr. Adler, are still looking for the discovery of the House of Israel and the re-union of the two houses.

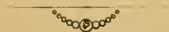
It is with these considerations before us that this Association ventures to plead for an unbiassed and careful examination or re-examination of the facts and arguments put forward to establish the identity of the British race with the House of Israel.

Such identity explains much. It throws a brilliant light upon the Bible, on British history and on current events. It admits us to the knowledge of the great purposes of our God for Britain and the world; it affords a key which for ages has been missed, but which in these "last days" is recovered, and found to fit every ward—and that exactly. Re-examination of the subject may involve the casting away of prejudice. That were true gain, anyhow; for prejudice has stood in the way of every formulated truth.

The Association affirms with fullest emphasis the necessity of faith in Christ Jesus, Redeemer of Israel, Saviour of the World, as "The Way, the Truth, and the Life." Nevertheless it believes that a national knowledge of our origin, training, destiny, and mission will not only prove the entire truth of the Bible and its inspiration, but will also lead to unity amongst the Churches and bring sensibly nearer the realization of our daily petition—"Thy Kingdom come on EARTH."

PHILIP YOUNG,
President.

"Where there is no vision the people cast off restraint" (*Prov. xxix.*, 18). See Appendix C.







Order of the Garter," a military fraternity under special patronage of "St. George the good Knight," was instituted at Windsor by Edward III. in or about the year 1350—very probably in the summer of 1348, but the exact time is not positively known. It may safely be assumed that the occasion which led to the institution of this most noble and renowned Order was a tournament or hastilade of unusual importance, held at the castle of Windsor by Edward III. at the most brilliant period of his reign. (*British Heraldry*, page 284.)

The crown lion of the Royal Coat of Arms represents the crown of Judah. The old lion on the left represents the "British Isles," and the unicorn on the right is the emblem of Ephraim; both are supporting the shield, on which is the harp, "David's harp," and seven young lions who, now grown into young nations, powerful and prosperous, and promising to be greater yet, represent our chief colonies.

The following texts indicate the origin of our British Nation and Royal Standard:—

(1). "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, *if he go through, treadeth down and teareth in pieces, and none can deliver.*" (*Micah. v., 7, 8*).

(2). "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an *old lion*; *who shall rouse him up?* The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (*Genesis xlix., 9, 10*).

(3). "Mine heritage is unto me as a lion of the forest." (*Jeremiah xii., 8*).

(4). "God brought him forth out of Egypt; he bath, 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. He couched, he lay down as a lion, and as a great lion: *who shall stir him up?* Blessed is he that blesseth thee, and cursed is he that curseth thee." (*Numbers xxiv., 8, 9*).

(5). "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 (British nation), and they are the thousands of Manasseh (American nation)." (*Deuteronomy xxxiii., 17*).

(6). "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God

is with him, and the shout of a King (God Save the King, 1 *Samuel*, x., 24; 2 *Kings*, xi., 12). is among them." "God brought them out of Egypt; he hath as it were the strength of an unicorn. *Behold the people shall rise up as a great lion*, and shall lift up himself as a *young lion*: he shall not lie down until he eat of the prey, and drink the blood of the slain." (*Numbers* xxiii., 21, 24).

(7). "Listen, O Isles, unto me; and hearken ye people, from afar; . . . Thus saith the Lord, In an acceptable time have I heard thee, and in the day of salvation have I helped thee; and I will preserve thee and give thee for a *covenant of the people*,"* to establish the earth, to cause to inherit the desolate heritages;" "Behold, I have graven thee upon the palms of My hands; thy walls are continually before me." "Thus saith the Lord God, Behold, I will lift up My hand to the Gentiles, and set up My *Standard* to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." (*Isaiah* xlix., 1, 8, 16, 22),

(8). I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a *Star* out of Jacob, and a *Sceptre* shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (*Numbers* xxiv., 17).

(9). "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it and be glad; their heart shall rejoice in the Lord. And I will sow them among the people: and they shall remember me in *far countries*; and they shall live with their children, and turn again." (*Zech.* x., 7. 9).

(10). "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, 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* i., 10, 11).

(11). "Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the Shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee;† and thou shalt tread upon their high places." (*Deuteronomy* xxxiii., 28., 29).

* Literally "to Brit-am," i.e. to the people of the Covenant.

† One of the most prominent features of the age has been the continued and barefaced lying of our enemies, particularly the Germans.

(12). "For thou shalt break forth on the right hand and on the left: and thy Seed shall inherit the Gentiles, and make desolate cities to be inhabited." (*Isaiah* liv., 3).

(13). "By MYSELF have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;" (*Genesis* xxii., 16, 17), i.e. have COMMAND OF THE SEA, *the gate* to all countries.

(14). "Thus saith the Lord: If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers." "As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David My servant, and the Levites that minister unto Me. Moreover, the word of the Lord came unto Jeremiah, saying: Considerest thou not what this people have spoken, saying the two families which the Lord hath chosen, He hath even cast them off? *Thus* they have despised My people, that they should be *no more a nation* before them. Thus saith the Lord: If My covenant be not *with day and night*, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return and have mercy on them." (*Jer.* xxxiii., 19 to 26; *Jer.* xxxi., 30 to 40.) "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against Me, and that also they have walked contrary unto Me; and that I have walked contrary unto them, and have brought them unto the land of their enemies; if then their uncircumcised hearts be humbled and they accept of the punishment of their iniquity, then I will remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land. But I will for their sakes remember the covenant of their ancestors." (*Leviticus* xxvi., 40, 41 part of 45.)

"ISRAEL—MY WITNESSES."

This picture of the position of Israel in the latter days is a striking and faithful picture of "The British Empire" and is a demonstration of the faithfulness and the love of Almighty God. Before the nation of Israel (a new name given to Jacob, B.C. 1744, *Genesis* xxxii., 28, *Genesis* xxxv., 10) was divided, they were ruled over by David's dynasty of the House of Judah. On the death of Solomon ten tribes seceded and were

BRITISH EMPIRE

"YE ARE
MY WITNESSES"

U.S. AMERICA



known and referred to in Scripture afterwards as the *House of Israel* being quite distinct from the *House of Judah*, (1 *Kings* xi., 26,—36; 1 *Kings* xii., 10,—23; 2 *Kings* xvii., 20, 21; 2 *Chron.* xi., 13—17.) The two houses were to be united in the latter days (*Ezekiel* xxxvii., 21, 22, *Jeremiah* iii., 18; *Zechariah* x., 7, 11, *Isaiah* xi., 12.), and this reunion is in process of fulfilment before our eyes this day. The ten tribes of the House of Israel then chose *Ephraim* to be the head tribe and this was later ratified by God. (*Jeremiah* xxxi., 9.) It is remarkable that the tribal emblem of Ephraim was "The Bull," when one thinks of our nickname "John Bull."* We who inherit this birthright, therefore, must not be like Esau and refuse it, not believing God's promise in His Holy Word. In Genesis xlviii. we are given the account of Jacob blessing Ephraim and Manasseh; they are "The House of Joseph" spoken of in Obadiah, 18th verse: "And the House of Jacob shall be a fire, and the House of Joseph a flame, and the House of Esau (Edom, Turkey) for stubble." Then again in *Ezekiel* xxv., 12, part of verse 14: "Thus saith the Lord God: Because that Edom (Turkey) hath dealt against the House of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them, . . . I will lay my vengeance upon Edom by the hand of my people Israel." This has now partly been fulfilled through the deliverance of Palestine from the power of the Turk by the armies of our British Empire and their Allies. "Thus saith the Lord God: Behold, 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 one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (*Ezek.* xxxvii., 21, 22). This will shortly come to pass and astonish the world.

Behind us is the past, as a tale that is told. In this present dispensation we are living through the greatest crisis of this world's history, with our faces toward a future pregnant with vitally important events of which we are permitted to get a glimpse by searching, with the help of the Holy Spirit, for the promises made by Almighty God in His Holy Word. We look most of all for the "promise of His coming." "For the day of the Lord of Hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low: and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth."

* See Appendix D.

(*Isaiah* ii., 12, 19.) "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East." (*Zechariah* xiv., 4; *Acts* i., 9-12.) "And it shall come to pass in the last days, that the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say: Come ye, let us go up to the mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (*Isaiah* ii., 2, 3; *Micah* iv., 2.) "Thus saith the Lord: I am returned unto Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth, and the mountain of the Lord the holy mountain." "The right hand of the Lord hath the pre-eminence; the right hand of the Lord bringeth mighty things to pass." (*Ps.* cxviii., 16, Prayer Book version.) God grant that in this crisis of the present dispensation we may be found working, waiting, watching and *witnessing*." (*Matt.* xxiv., 46; *Luke* xii., 33, 40.)

(See Appendix B.)

The Ephraim-Israel Banner. (*Ps.* lxxx., 1, 2; lx., 4).

The Union Jack represents the union of Jacob's posterity in the "Isles of the Sea."

THE oldest flag of England was the Red Cross of St. George on a white ground. From childhood we have heard the story of St. George and the Dragon, which typifies the struggle between God and Satan, between Good and Evil, and the eventual victory of the former. It represents the great mission of the House of Israel, i.e. of the British Empire, to "undo every yoke and let the oppressed go free," to put down slavery and tyranny and evil of all kinds wherever their influence extended and substitute the blessings of Truth and Justice and Liberty. The Bible foretells that Israel was to be raised to a position of eminence and privilege and power and prosperity in the world, in order to carry out this beneficent mission and witness for God. History records that the British Empire (and America) alone fulfils this destiny, and our special mission is blazoned forth on our flags and on our coinage; our gold coins and treasury notes bearing the device of St. George and the Dragon. From earliest times our knights and crusaders adopted the Red Cross of St. George and this

WHITE ENSIGN



BLUE ENSIGN



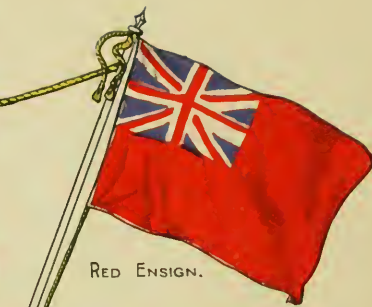
ST. ANDREW



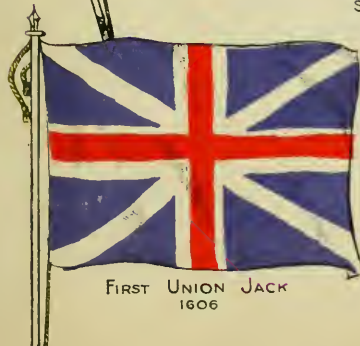
ST. GEORGE.



ST. PATRICK



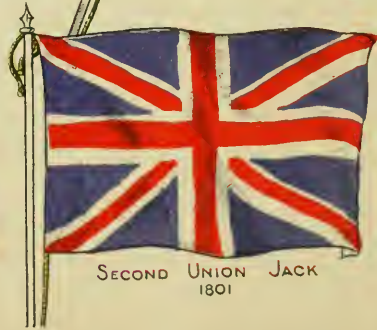
RED ENSIGN.



FIRST UNION JACK
1606



ROYAL STANDARD



SECOND UNION JACK
1801

flag became the national flag of England. Shortly after the accession of James VI. of Scotland and I. of England (1606) the first Union Jack was formed by combining the Cross of St. George with the Banner of St. Andrew, the patron saint of Scotland. This remained the national flag until 1801, when the Union with Ireland necessitated another alteration; and the red saltire, or banner, of St. Patrick of Ireland was therefore added to the British flag, giving us our present *Union Jack*; and wherever this flag flies freedom and justice prevail; and the sun never sets upon this flag!

The *White Ensign* is the flag of the Royal Navy, (and also of the Royal Yacht Squadron), and consists of St. George's red cross on a white ground with the Union Jack in the upper part of the hoist. The *Blue Ensign* is flown by ships whose Commander (and part of the crew) belong to the Royal Naval Reserve; also by liners registered as Auxiliary Cruisers. The *Red Ensign*, sometimes mistakenly called the national flag, is strictly speaking the flag of the Mercantile Marine. It is also flown (with distinctive badges) by the merchant vessels of Canada, Australia, etc. The *Blue Ensign*, bearing an appropriate badge, is flown by all vessels in the service of the Government of the Dominion or Colony.

Miss Clements in her book, *Our Marvellous Empire*, describes our Union Jack in the following words:—"This well-known flag of the British Navy and Army is traced to Israel. Its name is derived from Jacob, thus:—Jack, English; Jacques, French; Jacobus, Latin; Jacob, Hebrew; and would symbolise the union of the sons of Jacob. The cross of St. George is very similar to the first letter of the Hebrew alphabet Aleph, in its earliest form. The cross of St. Andrew corresponds to Tau, the last letter of the Hebrew alphabet. Taken together, they are suggestive of Alpha and Omega (the beginning and the end), and form three crosses of our Union Jack, the Union of the Ten Tribes of Israel."

The colours of the Union Jack, red (scarlet), white and blue are of great symbolic importance. Scarlet and blue are mentioned as colours of the Tabernacle curtains. (*Exodus* xxvi., 1) Red (scarlet) reminding us of the promise in the Old Testament (*Isaiah* i., 18): "Though your sins be as scarlet they shall be as snow; though they be red like crimson they shall be as wool"; and of the New Testament promise (1 *John* i., 7): "But if we walk in the light, as He is in the light, we have fellowship one with another and the Blood of Jesus Christ cleanseth us from all sin." White—"What are these which are arrayed in white robes? and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white

in the blood of the Lamb." (*Revelation* vii., part of verses 13, 14.) *Blue*, Through our Lord Jesus Christ, the King of Glory, we will ascend (1 *Thess.* iv., 17; *Acts* i., 11) through the *blue* heavens unto the presence of Almighty God our Heavenly Father. "For now we see through a glass, darkly; but then face to face." (1 *Cor.* xiii, 12.)

Then, and only then, we shall learn how wonderfully Almighty God has led, planned, protected and blessed us spiritually and temporally as a nation, his own peculiar people. (*Titus* ii., 14; *Deut.* xxviii., 9—13; *Deut.* xxix., 9; *Jeremiah* xxxiii., 14; *Jeremiah* xxiv., 6; *Psalms* cv., 8, 11.) And not only Israel and Judah, but *all* nations of the world who through the power of God the Holy Spirit acknowledge and accept our Lord Jesus Christ, the King of Glory, as the Son of God and Saviour of the whole world. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (*John* iii., 16.)

The cross of St. George is the emblem of our Christian faith, and with the two crosses, St. Andrew and St. Patrick, forms a star, which brings to remembrance the promise of Almighty God to our forefather Abraham. (See *Genesis* xv., 5; *Jeremiah* xxxiii., 20, 22; *Matt.* ii., 2; *Numbers* xxiv., 17; *Revelation* xxii., 16.)

The promises of Almighty God will never fail, for does He not say in *Malachi* iii., 6, "For I am the Lord, I change not; therefore ye, O sons of Jacob, are not consumed"? There is naught to fear when we have confessed our sins to Almighty God through our Lord Jesus Christ, committing our spirits, souls and bodies into His Holy keeping (*John* xiv., 6). Our Lord Jesus, King of Glory, "the same yesterday, and to-day, and for ever" (*Hebrews* xiii., 8) died for us sinners on the Cross on Mount Calvary, which Cross is the emblem of the Christian Faith. His words "It is I; be not afraid" (*John* vi., 20), spoken to His disciples in the ages past still speak in living words to His followers in this present dispensation. "The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai." (*Deut.* xxxiii., 2; *Rev.* xix., 14; 2 *Chron.* xxxii., 8, with 2 *Kings* vi., 16, 17). "Praised be the Lord daily: even the God who helpeth us, and poureth His benefits upon us. Ascribe ye power to God over Israel: His worship, and strength is in the clouds. O God, wonderful art Thou in Thy holy places: even the God of Israel; He will give strength and power unto His people; blessed be God. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen." (*Psalms* lxviii., verses 17, 19, 34, 35, Prayer Book version).

AMERICA

STARS &
STRIPES.

REVERSE



GREAT SEAL OF THE UNITED STATES.

This device of the Great Seal was adopted by Act of the Continental Congress, on June 20th, 1782, and re-adopted by the new Congress, September 15th, 1789. The Act provided for an *obverse* and a *reverse*, as set forth in this plate; the *reverse* is not used. This is a plate of the first and original Seal, which, by use, has been worn out. The one now in use is the second; it differs from the first that, by an accident, seven arrows were left out of the eagle's talon.

The Manasseh-Israel Banner.

THE following is the Second Ensign which makes the picture complete. The "Stars"—the Abrahamic Promises (*Genesis* xv., 5; *Genesis* xxii., 16), and "Stripes" (*Isaiah* liiii., 5): "But He was wounded for our transgressions, was bruised for our iniquities: the chastisement of our peace was upon Him and with His stripes we are healed." Thus both the Union Jack and the Stars and Stripes, the flags of the British and Anglo-Saxon race (the House of Israel) are emblematic also of our Christian ideals and of our mission.

Let us now examine "the Great Seal" of the United States and study its design, and surprise will fill the mind that facts and prophecies do so wonderfully agree. "Take the obverse side: here you have an eagle with outstretched wings; the bird is perfect, not double headed and deformed as in other cases where the eagle has been, or is, the national emblem. There is a striped escutcheon on its breast, and in its beak a scroll, inscribed with a motto: "E pluribus Unum"—"One out of many," as Manasseh was. Over the head of the eagle there is a *glory*: the parting of clouds by light. In the opening appear thirteen stars forming a Constellation Argent on an azure field. In the dexter or right talon is an olive branch, a symbol of peace; in the sinister or left talon is a bundle of arrows. But it is on the reverse side of "the Great Seal" that we have a wonder. Here we have an unfinished Pyramid, a portion of the top is gone, exactly the same as the Great Pyramid in Egypt is at this day. Of this wonderful Pyramid we read in *Isaiah* xix., 20: "In that day there shall 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 a witness unto the Lord of Hosts in the land of Egypt." Now it is somewhat singular that the Congress of 1782 should have adopted so remarkable a sign, one that would witness to God, and tell of their origin. The reverse side is the under side and shows from whence the nation came and of what it is built. In the zenith, that is above the top of the Pyramid, is a triangle surrounded by a *glory* and in the centre is an "all-seeing eye." Over this we have "Annuit Coeptis," which means "He prospers our beginning." On the base of the Pyramid we have in letters 1776 and underneath the following motto: "Novus ordo seclorum," meaning "a new era in the ages." This suggestion for the items upon the Great Seal was originally from Sir John Prestwick, Bart., an Englishman. He gave the suggestions to the American Minister, John Adams, and thus the same were conveyed to the American Congress and adopted. We have displayed in these details of the Great Seal a series of coincidences that connect this people with the tribe of Manasseh.

When the tribes marched, Benjamin, Ephraim and Manasseh went together on the west side of the ark, for their homes were westward. On their battalion banner was the figure of a youth denoting activity, with the motto: "The cloud of Jehovah rest on them, even when they go forth out of the camp." Here we have the origin of the cloud on the Seal. And when we remember that Manasseh was brought up at the foot of the Pyramid, and could see it from his palace home at Memphis, then we get a clue to the figure of the Pyramid on the Seal." (Essay on Manasseh and United States, see Dr. Wild's book *The Ten Lost Tribes*.)

Originally the American National Flag, i.e. the Stars and Stripes, consisted of thirteen stripes (six red and seven white), and thirteen stars on a blue ground (the sky), placed in the top (corner) of the flag, denoting the thirteen original States with which the United States of America was first formed. These States have now grown to the number of forty-eight separate states which are denoted by forty-eight stars on the American Flag, but the number of stripes still remain the original thirteen. It is to be noted here, that Manasseh, from whom the Americans are chiefly descended, was the thirteenth tribe of Israel, for Joseph's two sons Ephraim and Manasseh were adopted by Jacob as his own sons (*Genesis* xlviii, 16) making of course thirteen tribes of Israel in place of the original twelve. America's motto: "E pluribus Unum"—"One out of many"—also seems to point their connection with Manasseh. God's promise to Abraham is already referred to in the description of the Union Jack, the flag of our British Empire.

The Coronation Stone.

IN the Chapel of King Edward the Confessor, Westminster Abbey, there stands the Coronation Chair. Enshrined in it is a *Stone*, but not an ordinary stone; it is a monument of the past, most precious, and is known as Jacob's Stone or pillow, Stone of the Covenant, Lia Fail, Stone of Destiny, and Stone of Tara. Why should an uncouth looking stone be considered such a precious relic? If we read the twenty-eighth chapter of *Genesis*, 11th to 22nd verses, we find there an account of Jacob's dream outside Luz. He used a stone as a pillow. In the morning he poured oil upon it and called the name of that place "Bethel," or "The House of God." He made a vow that if God would be with him, keep him, give him bread to eat, raiment to wear, and bring him again to his Father's house in peace, the Lord should be his God, and *the stone* which he *set for* a pillar, should be God's House, and of all that God gave him he would surely give the tenth part unto God. In *Genesis* xxxi., 11, 13, we have an account of another dream, wherein God said: "*I am* the God of Bethel, where thou anointedst

the pillar, and where thou vowedst a vow unto me; Arise, get thee out from this land, and return unto the land of thy kindred." Then again in *Genesis xxxv.*, 7-15, when Jacob returned to Bethel God appeared unto him again and blessed him, and a second time He called that place Bethel (House of God.) Little wonder he afterwards retained a profound reverence for that stone. On his death-bed when he was blessing his sons he gave it to Joseph in these words: "From thence is the Shepherd, the stone of Israel," or "Henceforward he is the keeper of the stone of Israel." (*Genesis xlix.*, 24.) In the exodus from Egypt it must therefore have been taken away by the Israelites with the bones of Joseph (*Genesis l.*, 25; *Exodus xiii.*, 19; *Joshua xxiv.*, 32.) When the Children of Israel murmured for want of water, Moses was commanded to strike *the rock* (*Exodus xvii.*, 6), and in *Numbers xx.*, 8, 10, he was commanded to speak *to therock*. This was "the spiritual" rock" that followed them in the wilderness, referred to by St. Paul in *1 Cor. x.*, 4. This "stone" was a "witness" of a compact between two parties, Jehovah and Jacob, and as such would undoubtedly be taken the very greatest care of, as being a vitally important "title deed." This probably accounts for what has puzzled many earnest Christians, i.e., why Moses was so severely punished for such an apparently mild sin of "emphasis" in performing the miracle of supplying water. His sin was not so much disobedience to God's commands as an act of sacrilege in striking the nation's "title deeds" to the promises of God, *the* stone of witness, when only told to speak to it. Note that it is not *any* rock or stone that is referred to in these passages but *the* rock. This "stone of witness" (in company with Moses' *rod*) eventually became an object of superstitious idolatry to certain of the people, to judge from *Jer. ii.*, 27, 28, *Hos. iv.*, 12, and *Deut. xxxii.*, 37. It is also the most important stone in the Temple, the stone or pillar on or by which the Kings of Israel were crowned and anointed "as the manner was," as recorded by *II Kings*, xi., 14. This custom is still the custom of our Royal Dynasty; every King or Queen of first Ireland, second Scotland, third Great Britain, has been crowned upon the same wonderful stone of witness, with one exception only, Queen Mary of ill fame, whose reign was the most disastrous in our history. With that exception all were crowned "as the manner was." Mr. W. Campbell says: "From the time of Jacob's experience at Luz to the present day that *stone* has been associated with the *Throne of Israel*, for the Patriarch had some vague idea of having unconsciously rested that night upon something strangely sacred, which hallowed the place to him as the House of God, and that common looking stone was at once transformed into an ethereal throne, for the angels of God connected it with Heaven and the "Lord God Himself had stood above it." (*Gen. xxviii.*, 10, 22.)

* "The *miraculous* rock," Weymouth's Version.

This precious stone of Bethel, i.e., Jacob's pillow or stone of the Covenant was, according to Irish histories, taken by Jeremiah to Ireland 583 B.C. From Ireland it was brought to Scotland by Fergus I. 503 A.D., and from Scotland to England by Edward I. 1296, where it now rests undisturbed in none other than the House of God, our beautiful Westminster Abbey; a silent witness of God's promise to Jacob, and the past history of the Israelites. There it remains to welcome each sovereign of David's Royal line upon his accession to Israel's throne; it guards the tombs of her kings, it stands in the presence of her noblest dead, waiting in silence until Shiloh come and the last trumpet shall sound. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." (1 *Thess.* iv., 16, 17; 1 *Cor.* xv., 52; *Matt.* xxiv., 31.) In the meanwhile we also are "watching and waiting," but not in silence. All over our British Empire prayer goes up to the Lord God of Israel. "This is the generation of them that seek after Him, that seek Thy face, O God of Jacob. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, yea, lift them up, ye everlasting doors: and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory." *Psalms* xxiv., 6-10. "O Lord, save our King, make thy chosen people joyful, and bless thine inheritance. Give peace in our time, O Lord, because there is none other that fighteth for us but only Thou, O God."

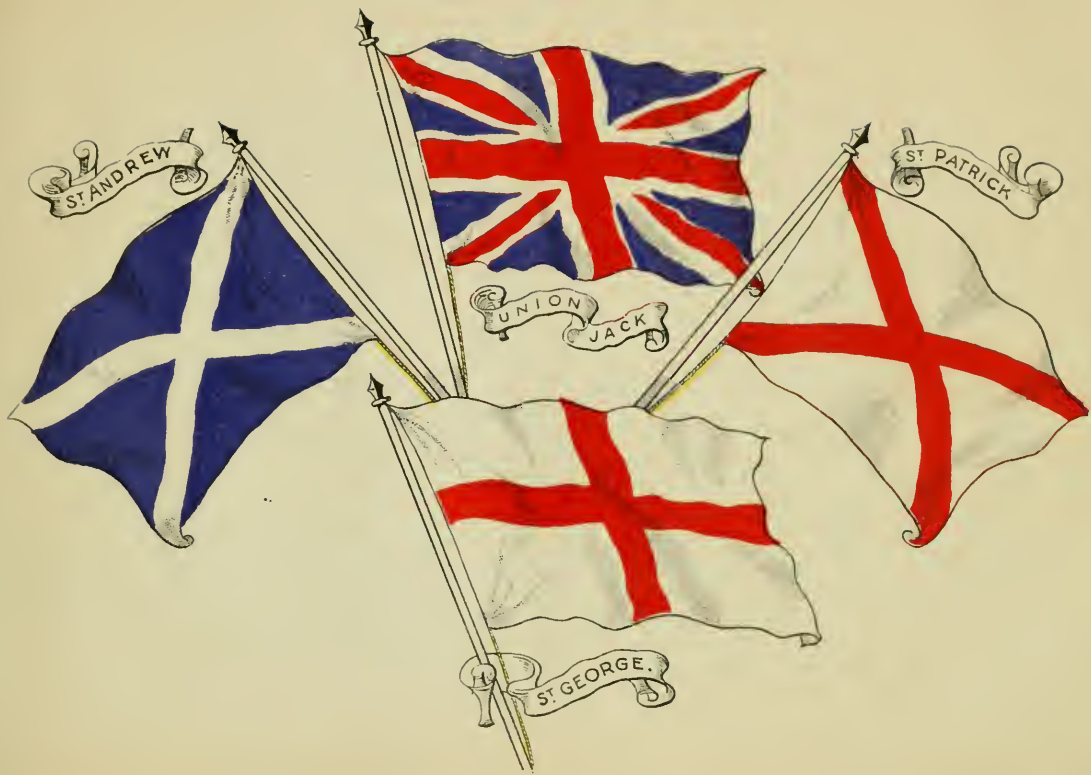
Events are moving rapidly; in the atmosphere around there is a strong feeling of expectancy which increases as days and weeks pass by. What does it mean? Just as one hears the sighing of the wind in the trees, or the roaring of the waves on the seashore during a storm, so "the golden trumpet message," through the corridor of time, sounds forth the answer to all the inhabitants of the world, "Looking for that blessed hope and the glorious appearing of the Great God and Our Saviour Jesus Christ. (*Titus* ii., 13.) Even so, come Lord Jesus. Amen.

The Great War was foretold years ago, and none of us can tell how very soon will be heralded in the day when Almighty God our heavenly Father will make known the wonderful mystery of the past, present and future:

God moves in a mysterious way	Deep in unfathomable mines	Blind unbelief is sure to err
His wonders to perform,	Of never-failing skill,	And scan His works in vain;
He plants His footsteps in the sea	He treasures up His bright designs	God is His own Interpreter
And rides upon the storm.	And works His Sovereign Will.	And He will make it plain.

K. C. BYRDE, SION MANSIONS, 26, SION HILL, CLIFTON. Jan., 1920.

Cowper.



APPENDIX A.

The British-Israel World Federation.

(A Federation of British-Israel Councils, Associations and Believers throughout the British Empire, the United States of America and elsewhere).

Patrons :

H. R. H. PRINCESS ALICE, COUNTESS OF ATHLONE.

The Rt. Hon. Countess-Dowager of Radnor.

His Grace the Duke of Buccleuch, K. T.

The Rt. Hon. the Earl of Dysart.

The Rt. Hon. the Earl of Meath, P. C., K. P.

The Rt. Hon. Lord Glsborough.

The Rt. Rev. the Bishop of the Falkland Islands.

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Rev. G. H. Lancaster, M. A., F. R. A. S., C. F.

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J. Arthur Jutsum, Esq.,

Manager, London Joint City & Midland Bank, Westminster.

Secretary General :

HERBERT GARRISON, F. R. G. S., F. R. C. I.

To whom all communications should be addressed at

"WESTWARD HO," Barrowgate Road, Chiswick Park, London, W. 4.

This Federation has recently been formed to spread abroad a knowledge of the identity of our race with Israel, and all that it means, believing that there is no better way of counteracting the ills from which we are now suffering than by the spread and general acceptance of this Truth, carrying with it of course a *national revival* of belief in God and in the Bible, followed by, naturally, a transformation and regeneration of the national character and the outpouring of the Holy Spirit in fuller measure than ever before, on both high and low, rich and poor. The want of this is at the root of all our industrial and social unrest.

Will YOU help the Federation in its noble object?

(If you write to the Secretary he will put you in touch with the Local Branch Secretary in your district).

APPENDIX B.

"Produce your cause, saith the Lord ; bring forth your strong reasons, saith the King of Jacob."—Isaiah, xli., 21.

THE British-Israel Associations seek to show that the **British and Anglo-Saxon Race**, including our brethren in the United States and Colonies, are the **literal descendants of Abraham's seed**, through Isaac and Jacob. It is not a sect, but a union of all sections of the English-speaking people, proving the Word of God to be true; and forms a direct refutation of the higher critic, who asserts that God's promises of blessing to Israel have failed, or been diverted to a so-called Gentile people. The Association proves its contention Scripturally, ethnologically, philologically, and by every science bearing on the question. The prime necessity is to realize that **the Jew we know to-day represents the House of Judah only**. The other ten tribes apparently lost, called in the Bible "the House of Israel," "Ephraim," etc., are found to-day in the Anglo-Saxon race. This race, fulfilling the destiny mapped out for the House of Israel, has become "a great and mighty nation" and "a company of nations," **the great sea-power, unconquerable, "the chief of nations,"** lending to many nations and borrowing from none, ruling over many nations but ruled over by none, the nation to whom the Kingdom of God was given when the House of Judah refused it at the Messiah's hands. As such they are God's Witnesses throughout the world to all nations by bearing to them the Gospel of the Grace of God; and no nation fulfils all these (and other) conditions literally except the British, or ever has done. There are many other marks put upon Israel besides the above, and all are possessed by our race, and by no other.

"Declare this in the House of Jacob."—*Jer.* v. 20.

The importance of this vital truth, carrying with it, as it does, a **complete demonstration of the Truth of God** and of His Holy Scriptures, cannot be sufficiently insisted upon. It is an **urgent necessity** that the nation should have it brought before them, for if this were **adequately** done it would lead to an immediate **revival of Belief in God** and a general uplifting of the nation. There would then be not the slightest excuse for irreligion or lukewarmness in God's service, and infidelity would largely pass away, for its chief prop is the alleged unreliability and inaccuracy of the Bible. The knowledge of this great truth and all that it means would bring home to people **the reality of God**, "If they hear not Moses and the prophets, neither will they be persuaded though One rose from the dead (*Luke* xvi. 31).

At the present time people are manifesting much greater interest in the fulfilment of prophecy, and it is a golden opportunity for spreading the knowledge of the identity of our race with the nation of Israel.

The following Scriptures describe the condition of Lost Israel towards the close of this dispensation, but the list could be almost indefinitely extended.

1. They must exist as a "Nation," Jer. xxxi., 36; xxxiii., 25, 26; Mat. xxi., 43.
2. They must be an Island Nation. Isa. xi., 11; xxiv., 15.
3. Their islands must be North and also West of Palestine. Jer. iii., 12; xxiii., 8; Isa. lix., 19.
4. Must possess the gate of their enemies. Gen. xxii., 17; xxiv., 60.
5. They must have a nation (America) springing from them, but entirely independent of them. Gen. xlviii., 19; Isa. xlix., 20.
6. Having Colonies immense in size, desolate heritages, etc., forming a girdle round the Gentile Nations. Isa. liv., 3; xlix., 8-12; Deut. xxxii., 8-9.
7. The aborigines of their colonies must be dying out. Jer. xxx., 11.
8. They must be an undefeated nation. Isa. liv., 17; Micah, v.
9. They must be the most wealthy nation. Deut. viii., 18.
10. They must lend to other nations but never need to borrow from them. Deut. xxviii., 12.
11. They must reign over many nations, but no nation shall reign over them. Deut. xv., 6.
12. They must be a missionary people. Isa. xxvii., 6; xliii., 10-12, 21.
13. Must observe a Sabbath day. Ex. xxxi., 13, 17; Lev. xxvi., 2; Ezek. xx., 20.

To day we see the British race stand before the world in Strength, Prosperity, Civilization, and in the Knowledge of God, the very counterpart in every particular, of what Israel is foretold to be in the Scriptures.

Moreover, European events daily foreshadow, *as near at hand*,* the almost inevitable close of the Turkish power, and the re-possession of the Holy Land so long "trodden down of the Gentiles" (Luke xxi., 24) by a Christian Nation, and that Nation can be no other than the British.

Seeing that so much of the Bible points most conclusively to the Restoration of (*literal*) Israel and Judah to their old Land, at the end of the present age, and that almost all Bible Students agree that our present period is the time of the "Latter Days," the finding of Lost Israel warrants our earnest study and enquiry into the Truth. See Ezekiel xxxvi., 37; Isaiah xlv., 11; lxii., 7; see also Jer. xxxi., 8-10; xxxiii., 7-26; Zech. x., 6-12; Ezek. xxxvii., 11-13; John x., 16; Romans xi., 1-36, etc., etc.

Whilst this Association attaches great importance to our Israelitish descent, it must not be supposed that it in any way interferes or does away with the necessity of an individual and personal reliance by faith in the Atonement of Christ for Eternal Salvation. Nevertheless it is believed that the National acceptance of these views will prove the entire truth of the Bible, and show a splendid harmony in the Scriptures hitherto unrecognised, while it will lead to unity of the Churches, and thereby increase the longing for that great outpouring of the Holy Spirit for which all true Christians have so long prayed.

* This circular was issued by the Bristol British-Israel Association many years before the war.

APPENDIX C.

Prophecy and the Times.

"Where there is no vision the people perish." (Prov. xxix. 18.)

"O that they were wise, that they understood this, that they would consider their latter end!" (Deut. xxxii. 29.)

Dr. Arnold once said:—"Prophecy is History foretold—History is Prophecy fulfilled."

Jesus of Nazareth once said—"Have ye not read in the Scriptures?" and:—"How is it that ye do not discern **This Time?**"

How much better for our nation would it not have been if our chief men (clerical and lay) had had sufficient prevision to study **our national charter, The Bible, and given the people A Vision Glorious!**

Prophecy says of the **House of Israel, the seed of Abraham:—**

"I will make Thy name **Great.**" (Gen. xii. 2.)

"Thy seed shall possess **the gate of his enemies.**" (Gen. xxii. 17.)

"Let thy seed possess **the gate** of those which hate them." (Gen. xxiv. 60.)

"His seed shall be in many waters." (Num. xxiv. 7.)

"I will set his hand also in the sea and his right hand in the rivers." (Ps. lxxxix. 25.)

"Thou shalt be the head, and not the tail." (Deut. xxviii. 13.)

History says:—Britain is the only nation in the world that is called "Great" or that has a "Greater Britain" beyond the seas of grown up daughter nations, including, of course, the United States.

Great and Greater Britain possess **THE SEA, the gate to all countries;** and in addition the chief strategical points and coaling stations throughout the world, e.g. Gibraltar, Malta, Suez, Cyprus, Zanzibar, Aden, Perim, Malacca, Hong Kong, St. Helena, and so on.

Admiral Lord Fisher once said:—**The five keys of the world:** The Straits of Dover, the Straits of Gibraltar, the Suez Canal, the Straits of Malacca, and the Cape of Good Hope—are held by the British. See how Providence has been kind to us! **Are we not the lost tribes (of Israel)?**"

"Humble ye my people and be fearful in your mirth.

For the Lord our God, most High, He hath made the deep as dry,
And hath smote for us a pathway to the ends of all the earth."

RUDYARD KIPLING.

The Future Capital of the World!

Admiral Lord Fisher, in a recent speech at a luncheon in honour of Admiral Josephus Daniels, said that the "Big Four" had made a great mistake in fixing the Headquarters of the proposed "League of Nations" at Geneva, it should be at Jerusalem. He followed this up by the appended letter to the *Times* :—

"A FINE OLD HEN THAT HATCHED THE AMERICAN EAGLE."

Sir,—The above were the words of the American admiral, tumultuously cheered yesterday by the great gathering of American citizens met to honour Josephus Daniels—not as reported.

The allusion to Jerusalem being preferable to Geneva may be obscure to some of your readers, but the only hypothesis to explain why we win in spite of incredible blunders is that we are the lost ten tribes of Israel. I may observe in passing that their physiognomy was not the same as that of the other two tribes, or of course they wouldn't have been lost!

Think of Heligoland, Corfu, Tangier, Minorca, Curacao, Java, Sumatra, won by the sword, given up by the pen. And was not the Armistice at the 11th hour of the 11th day of the 11th month a pure miracle? I know it! Our best general agreed with me. With the roads untouched and no resistance, it took him all he knew to get to Cologne by the fixed date!

The only parallel is Sennacherib's army. "The Angel of the Lord went forth," and in the morning they were all dead corpses! That's why I said "Jerusalem," not "Geneva"!

Somehow the war has been won beyond the dreams of Nelson. The enemy's Fleet (so full of perturbations to our most eminent experts!) not annihilated in battle, as his custom was, but locked up in Scapa Flow without a massacre, and the German Army so splendid (at the eleventh hour even!) vanished.

19, St. James's-square, May 6.

Yours, FISHER.

APPENDIX D.

The Symbols and Colours of Israel.

The French newspapers, without exception, have expressed their sheer delight and satisfaction at the spontaneous enthusiasm of the London crowds for Marshal Foch, the Generals, and the Poilus who took part in the Peace Celebration Procession, but, above all, they exhaust the vocabulary of appreciation for the respect paid to the French Colours. They take it as a special compliment that though Britons in general remain covered when their own glorious colours pass before them, every head was bowed before the French Colours. They say this act of honour will never be forgotten. It is a puzzle for the French that Britons should not show outward honour and respect for their own glorious colours, which have never known defeat. The most rabid Bolshevik in France, who officially

states on the Soviet card of membership "No God, no Master," and other such-like nonsense, would not dare to neglect a salute to the Tri-colour when carried by a soldier.

National flags and Army Colours were first introduced in the Corps d'Armées of Moses and Joshua. The flags of the people of Israel were of a remarkable beauty and were seventeen in number; four large flags called Deg'l for the four corps d'armées, each composed of three tribes, and thirteen standards, or *Ototh*, one for each tribe, that of Joseph being doubled. The battalions had their special ensigns, to which the clarions, *shofarim*, were attached. The colours of the corps d'armées were: First Corps (Judah, Issachar, and Zebulun), blood-red with a lion rampant in gold; Second Corps (Reuben, Simeon, Gad), ruby red, with a man's head embroidered in silver; Third Corps (Ephraim, Manasseh, Benjamin), dark blue, with a bull's head in gold; Fourth Corps (Dan, Asher, Naphtali), sky-blue, with an eagle with outstretched wings in silver. Each corps d'armée had its war-cry, or motto, embroidered in gold on its colour in Hebrew characters, such as the sacred *Shamma*—"Hear, O Israel"; or, "Rise, O Eternal, and let Thine enemies be scattered!"; or, "I wait for Thy salvation, O Eternal!"

The tribal, or as moderns would say, Territorial, regiments' colours were by their names, colours, and arms, as follows: 1, Reuben (red), mandrake; 2, Simeon (green), City of Shechem; 3, Levi (white, black and red), Urim and Thummim; 4, Judah (light blue), roaring lion; 5, Issachar (dark brown), sun and moon; 6, Zebulun (white), ship in full sail; 7, Dan (dark blue), serpent; 8, Gad (light grey), reddish coloured tent; 9, Naphtali (wine colour), stag in gold; 10, Asher (pearl white), woman's head; 11, Joseph with Ephraim and Manasseh (dark green), lion and ox; 12, Benjamin (red, white, blue) a panther rampant. The colours were symbolic. Gold symbolised the glory and divine light of the Eternal; silver, holiness and moral innocence; blue, the sky; red, blood, life, joy, happiness; white, physical and moral purity; purple, royal dignity and power. The flag of the corps d'armée of Judah was nearly like our own Royal Standard. It is interesting to note that our British red, white and blue is akin to the flag of Benjamin. Professor Legrand, of the Bibliothèque Nationale, assured me that our English colours, with but slight modifications, date from the time of the great King Solomon, when he sent his Tarshish fleet to Cornwall and South Devon for cargoes of tin and copper. The town of Marazion (Zion Market), in Cornwall, was an important colony of Hebrew merchants, and the remains of the Jews' houses and synagogues are proofs of the settlement.

Yellow never appears in the heraldry of Israel. From the earliest times it denoted the *goyim*, the pagans, unbelievers. The fanatical, ignorant monks of the Dark Ages added insult to injury when they compelled the Jews to wear yellow as a distinctive mark.

CHARLES H. DE BEAUMONT in *The Globe*, July 26th.

Books recommended for those wishing to learn more of the Identity of the
Anglo-Saxon Races with the old-established Nation of Israel:—

The Bible.

The Book of Common Prayer.

"The Lost Tribes," by READER HARRIS, K.C., 6d.

"The Bible Arch of British-Israel Truth," by L. SAPSWORTH, 1/-.

"Fifty Reasons," by REV. W. H. POOLE, D.D., 6d.

"British-Israel Truth," by V. ARCHDEACON HANAN, D.D., & H. ALDERSMITH, M.B., F.R.C.S., 1/6 (specially recommended).

"The Fifth Monarchy," by E. F. WADDINGTON, M.B., B.S., 6d.

"History is on Our Side," by REV. WM. H. MILNER, M.A., F.R.G.S., 1/-.

"Jerusalem—our National Birthright," by REV. G. H. LANCASTER, M.A., F.R.A.S., 1/-.

"Prophecy, the War, and the Near East," by REV. G. H. LANCASTER, M.A., F.R.A.S., 4/-.

"The Evolution of Israel," by CAPT. R. de W. WELDON, 4/-.

"Israel's Wanderings," by OXONIAN, 3/6.

"Israel in the Book of Revelation," by REV. L. G. A. ROBERTS, Com. R.N.

"The Anglo-Israel Postbag," by the RT. REV. BISHOP TITCOMB, D.D., 1/-.

"The Coronation Stone," by MRS. G. ALBERT ROGERS, 1/-.

"Bible Lessons and Reflections," by ROB. GAIRDNER, 1/-.

"Our Marvellous Empire," by KATHERINE R. CLEMENTS, 1/-.

Periodicals—

"The Banner of Israel," Id. weekly.

"The Covenant People" (the Journal of the Imperial British Israel Association), 6d. monthly.

"The Northern British-Israel Review," 6d. quarterly.

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THE GOD OF JACOB IS OUR REFUGE."



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