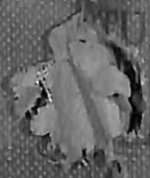


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BRITAIN'S
PAST AND FUTURE



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BRITAIN'S PAST AND FUTURE

BY

H. M. GRAHAM

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PREFACE

THE writer has compiled the following notes from the many books and pamphlets written on the subject.

He found when he began studying it that he had to read a great many books before he began to grasp the fundamentals of the B.I.W.F. beliefs. So he subtracted from these books the parts that seemed to explain the whole theory to a beginner and so try to put the whole subject in a nutshell. These notes were not originally written for publication, but only for the writer's friends, many of whom, after reading them, urged him to have them printed; as they said they gave the beginner a better idea of what the theory was than could be got by reading the more advanced books on the subject at first; and that having grasped the fundamentals of the theory from these notes, any reader of the more advanced books could follow them better.

He wishes to remind the reader that the major part of these notes are the views of those who have devoted a lifetime to the study of the subject and written voluminous books on it, and not only the writer's ideas.

And he wishes here to acknowledge the help he has received in compiling these notes from the many books and pamphlets written on the subject, many passages are verbatim extracts from these books. Notably: *Prophecy and its Fulfilment*, by "Discipulus";

New Light on Old Paths, by Rev. Pascoe Goard ;
God and my Birthright, by Llewellyn Thomas ; *The
Destiny of Britain and America*, by The Road Builder ;
God in British History, by Rev. A. Pritchard ; *The
Great Pyramid and its Divine Message*, by D. David-
son, and many others ; and last, but not least, the
weekly paper of the B.I.W.F.—*The National Message
and Banner*.

Britain's Past and Future

THE following notes are taken from many books and pamphlets published by the British Israel World Federation (6 Buckingham Gate, London, S.W.1) attempting to prove by the Bible, the pyramid, history and tradition, but mainly by the Bible, that the British Empire, together with the United States of America, are the lost ten tribes of Israel.

The theory is either the most wonderful discovery of the age—the most vital, and the greatest thing on earth—or a lamentable delusion.

It is for the reader to weigh the evidence and judge for him or herself.

The reader must, however, remember that what is written in these notes is by no means all that can be said on the subject, as there are hundreds of books he has not yet read, and it is a subject that requires a lot of study to convince; but the more one reads, the more wonderful it all seems, and the more convinced one becomes that it must be true.

BRITISH ISRAEL CLAIMS

WHAT is it that the British Israel World Federation claims?

1. That the British Empire, together with their colonials, and former colonials (that is the people of

8 BRITAIN'S PAST AND FUTURE

the U.S.A.) are the direct descendants of the lost ten tribes of Israel.

Claims of
British Israel

2. That the British Empire, and no other nation, fulfils the promises made by God to Abraham as to the future of the House of Israel, and the predictions made by Jacob (afterwards called Israel by God's order) to Joseph his son, that the seed of his younger son Ephraim, should become a multitude of nations, while the U.S.A. fulfil the promise made at the same time to Manasseh, the elder son, that his seed, too, should become a great people.

3. That in these two groups are fulfilled, so far as history has yet proceeded, all the promises made to Abraham, Isaac, Jacob, Joseph and his two sons, concerning the future of Israel as distinct from Judah, the Jews.

4. They maintain that the nation of Israel was set apart by God to perform a special pre-ordained work on behalf of the Almighty for the ultimate benefit of all humanity.

5. They maintain that we, the British Empire, have been blessed as a nation above all others, not on account of our righteousness, or because we are better than other nations, but to enable us to fulfil this pre-ordained purpose.

Claims of
British Israel

6. They maintain that we have risen to be the biggest nation the world has ever seen, not through our own efforts, but in spite of all the bunglings and mistakes of our rulers and ministers, and that things have always come right in the end through God helping us, to become what He wanted us to become, so as to enable Him to fulfil His pre-ordained purpose.

Is it not a commonplace saying that England somehow muddles through, and always comes out on top in the end, in spite of all the mistakes we make ; and we take it all as a matter of course, and put it all down to the wonderful characteristic nature of the Englishman, not realising why, that it was all pre-ordained that we should, for God's purpose, to enable Him to fulfil the destiny that He has promised us as Israel.

Claims of
British Israel

7. They maintain that the British Empire represents the so-called lost tribes of Israel, i.e. lost, in so far as this means not recognised ; not lost in the sense of having become in the course of time non-existent.

Stated briefly, the B.I.W.F. maintain that British Israelism teaches that the Anglo-Saxon race are the representatives to-day of the so-called lost tribes of Israel as distinct from the tribe of Judah or the Jews, who only represent that one tribe (all the rest of the tribes, though Israelites, are not Jews), and that we, and we alone, are the heirs and possessors of Jehovah's covenant with Abraham together with Judah when reunited.

8. They maintain that all this is proved by the prophecies in the Bible, the Pyramid and ancient writings, as to what the nation Israel was to become in " the latter day," in which we are now living—and the chances of any race fulfilling so many specific particulars of these prophecies as the British Empire does is infinitesimal—and, therefore, proves that they must be the nation " Israel."

Claims of
British Israel

They admit that, historically, the history of Israel ends in the Bible about 700 B.C., when Israel was transported to Assyria, and to most people that is the

end of the nation of Israel, as they are never mentioned in the Bible again as an existing nation, historically.

But those people have not studied the prophecies of the Old Testament—in Isaiah, Daniel, Ezekiel, Jeremiah, Samuel, Kings, Chronicles, Genesis, Micah and many others, as to what the nation Israel was to become in the latter days. It is in these prophecies, as will be shown later on in these notes that Israel was not lost in the sense of being non-existent and that it was to appear again, a mightier nation than ever.

Last historical
reference to
Israel in Bible

The last *historical* reference in scripture to the Kingdom of Israel, as a distinct entity from the Kingdom of Judah, is contained in the following passage :

2 Kings xvii, 6.—" In the ninth year of Hosea the King of Assyria took Samaria, and carried Israel away into Assyria and placed him in Holah and Habor by the river Gozan and in the city of the Medes."

There the *history* of Israel ends in the scriptures, but read the prophecies concerning the future of Israel and you will see that the nation has by no means come to an end.

PROPHECIES

Prophecies

BEFORE proceeding further it will be as well to try and understand the general theme of prophecies, and how the times of prophecies are arrived at.

The principle theme of these prophecies deal with (1) Israel, the covenant people by virtue of God's promise to Abraham, their captivities—dispersion, and eventual restoration to be the first and mightiest of all nations. (2) To the coming of the Messiah and His rejection by the Jews (the tribe of Judah only),

Prophecies

the second advent of Christ and the regathering of Israel. (3) The great prophetic visions of Daniel and the revelations of St. John in the New Testament, which give in epitome the course of this world's empires to the end of time.

If you read the Bible through you will find that two-thirds of the Bible and its prophecies deal with the nation Israel. Are we to believe that this wonderful book inspired right from beginning to end should be full of the doings of Israel—and what Israel was to be in the future, if the nation of Israel was to become non-existent—and disappear about 700 years before the advent of Christ on this earth. Surely not. In fact, Christ Himself proved they were still existing when He came when He says, in Matthew xv, 24 : “ I am not sent but unto the children of the lost House of Israel.”

Most of the Bible concerns Israel

Christ came to redeem Israel

Thereby showing that He was principally or wholly sent by God to redeem the lost House of Israel—that is the Kingdom of Israel—and no other nation.

But to go on to the prophecies :

In prophecies, great periods of time are involved and many of the prophecies in the Old Testament are only now in the course of fulfilment at the present day and it is because most people do not realise this, that so many have disbelieved in them, and have said that God promised all these things to Abraham and his seed, and has never fulfilled them, and many have become atheists in consequence. Bradlaugh, the notorious atheist, himself declared that this was the reason he became an atheist ; had he learnt that these promises were actually now being fulfilled, how different his faith would have been.

Atheists say God's promises not fulfilled

Prophecies to
be sealed till
latter day

Why is it then that it is only in these latter days that we are beginning to understand what these prophecies really mean? It was because we are told in the Bible that the meaning of these prophecies was not to be revealed till the latter days. Take one instance only: When Daniel asked the question "How long shall it be to the end of these wonders?" (referring to Israel and Judah being restored to their inheritance) God answered, "a time times and a half." This answer was a mystery to Daniel, for he then says: "I heard but I understood not." Again he said: "Then I said, oh my Lord what shall be the end of these things," and God answered "Go thy way Daniel, for the words are *closed* up and *sealed* till the end of time" (Daniel xii).

Meaning that these prophecies were to be fulfilled only in the latter days, which at the time of Daniel had not come.

Prophecies to
be revealed in
latter days

But in Revelations, which was written after the Advent of Christ and many hundreds of years after Daniel's time, we read in xxii, 10: "And he saith unto me, seal not the sayings of the prophecies of this book for the time is at hand." Thus showing that the prophecies were to be revealed in the latter days, i.e. after the advent of Christ.

We also read in Revelation i, 3: "Blessed is he that readeth and they that hear the word of prophecy and keep the things which are written therein, for the time is at hand."

Are prophecies inspired?

If you believe in the Bible, then you must believe that the sayings of the prophets were inspired by God

and that what they say is to come to pass and will come to pass.

Hebrews 1, 1.—"God who, at sundry times and in divers manners, spoke in times past unto the fathers by the prophets." Prophecies
inspired

Note that it says "in times past," that is, in the former days, and not in the latter days, and here refers to the prophets of the Old Testament before the advent of Christ.

Amos 3, 7.—"The Lord God will do nothing, but He revealeth his secrets unto his servants the prophets."

Hosea xii, 10.—"I have spoken by the prophets."

Matthew 5, 17.—"Christ said I came not to destroy the law or the prophets. I am not come to destroy but to fulfil."

Luke xxiv.—"Oh foolish ones for not believing *all* that the prophets have spoken."

Thessalonians 1, 5.—"Despise not prophets."

Isatah xlvi, 9, 10.—"I am God, for there is none else, declaring the end from the beginning, and from ancient times the things that are not yet done." Prophecies
inspired

Matthew 5, 18.—"Not one jot or tittle shall pass away till all be fulfilled."

Numbers xxlii, 10.—"God is not man that He should lie, neither the Son of Man that He should repent, hath He said and shall He not do it, or hath He spoken and shall He not make it good."

I think the above quotations are sufficient to prove to anyone who believes in the Bible that the prophets were inspired, and that what they say must come to pass. It is in the interpretation of the prophecies that so many people differ, some say their meaning is

Church says
prophecies
spiritual

spiritual like the Church, some say they are biblical like the B.I.W.F. and I think, when the reader has read the notes, he will agree with the B.I.W.F.

Prophetic
cyphers

In reading prophecies, in order to understand them and follow their meaning, it is necessary to know what the prophetic cyphers stand for. I will enumerate some of the most important cyphers for the help of the reader.

A day—a year

When the prophets talk of a day it nearly always means a year. In hundreds of years of study, Bible students have now all come to agree on this calculation, having found that many prophecies worked out on this calculation have come true to the year, and they took days to mean years not only by chance, but by references to passages in the Bible.

Ezekiel iv, 6.—"I have appointed each day for a year."

Numbers xiv, 33.—"After the number of days in which ye searched the land, even forty days, each day a year."

Each year
360 days

Referring to the sojourn of the Israelites and their forty years' wanderings in the wilderness. And each day when it means a year is a year of 360 days.

A time—
360 years

This again Bible students have discovered from passages in the Bible, and from finding the fulfilment of prophecies to the year based on this calculation, and when a "Time" is spoken of by a prophet it means a period of 360 years. If we read Revelations xii this will make it clearer. In the story of the woman clothed with the sun, it says in verse 6: "and the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three-score days"

(i.e. 1,260 days as years) ; then in verse 14 we read, again referring to the woman clothed with the sun :

" And to the woman were given two wings of a great eagle that she might fly into the wilderness (the place prepared of God in verse 6) into her place where she is nourished (feed, in verse 6) for a time, and times, and half a time."

Time—
times and a half
= 1,260 years

Now if we take a time as 360 years, we get a time 360. Times $360 \times 2 = 720$ and half a time $360 \div 2 = 360 + 720 + 180 = 1,260$ years, proving that a time is 360 days—and if taken as each day for a year it is 360 years, and it means years, as will be shown later.

And it will be found that the time, times, and a half, of Daniel vii, 25 and xii, 7 and Revelations xii, 14, and the forty-two months of Revelations xi, 2 and xiii, 5, and the 1,260 days of Revelations xi, 13 and xii, 6, all are calculated on the calculation of a day for a year of 360 days and a month of thirty days. For the forty-two months here mentioned again works out $42 \times 30 = 1,260$. Seven times is also mentioned in the Bible as the punishment of Israel, Leviticus xxvi, 18 : " I will punish you (Israel) seven times more for your sins—seven times would be 360×7 , a time being 360 days or years, which equals 2,520, and Israel's punishment was to be for 2,520 years—(this is referred to later in these notes)—but note that a time, times and a half is three and a half times, that is exactly half the seven times, the one being 1,260 years and the other 2,520 years.

Time—times
and a half—
1,260 years

Seven times—
2,520 years

It is very important for the reader to remember the above for it is the basis for all the calculations of the fulfilment of prophecies in these latter days.

Punishment of
Judah to be
seven times

To give one instance here: The punishment of Judah as well as Israel (i.e. the other eleven tribes) was to be 2,520 years or seven times. Now the tribe of Judah was taken captive by the Babylonians in the year 606 B.C. and their punishment then began. Now if we take 606 B.C. from 2,520 we come to A.D. 1914. The year in which the Great War began, which was to accomplish the taking of Jerusalem and all Palestine by the British Empire, or Israel, and Judah or the Jews able to return—in part, probably preparatory—to their national House. Thus their 2,520 years of punishment was to end by the war commenced in 1914. More details of the ending of the punishment of Israel and Judah are given later on in these notes—but the above will help the reader to follow and understand the cyphers of time in prophecies.

Ended in 1914

Latter days

There is one more explanation as to the meaning of words in prophecies, and that is that we constantly find in them the words "the last days," or "latter days," or "past time." What is meant by these?

Times past and
last days

Read again Hebrew i, 1, 2. "God who, at sundry times and in divers manners, spoke in *times past* unto the fathers by the prophets, hath in these *last days* spoken unto us by his Son."

Here we have "times past" and "last days" a division into "former" and "latter days" showing that the former days were before Christ came and the last, or latter days, after His advent, and up to the present day called sometimes "the age of dispensation."

St. John, speaking in the time of the apostles and, therefore, after Christ came, says (1 John ii, 18): "Little children, it is the *last time*."

On the day of pentecost St. Peter says (Acts ii, 16, 17) : " But this is that which was spoken of the prophet Joel, and it shall come to pass in the *last days*."

St. Paul also speaks of the "last days" (2 Timothy iii, 1) : " This know also that in the *last days* perilous times shall come."

Thus, when you read in prophecies that events are to occur in the "last days" or "latter days," you must understand that it means sometime between the advent of Christ and the millennium when Christ will come again to reign on earth for a thousand years (what we call the end of the world, though it is not so really—but of this later). Nearly all Bible students of whatever denomination agree that, according to fulfilled prophecies and the signs of the times which the Bible says will be immediately before Christ comes again, that the "latter days" are now, and that the end is very near.

I have been so often asked, when people hear I am interested in this British Israel theory : But what is the good of trying to identify the British race with the lost tribes of Israel? Cui Bono? How does it help us, even if it is true? Well, I think it helps in many ways :

1. It makes plain many passages in the Bible which never before were rightly understood.

2. It vindicates the truth of the Bible—especially the Old Testament. It opens the door to the understanding of it. Most people think as I did before I read about the British Israel theory that the Old Testament refers only to events and people who existed thousands of years ago, and has nothing to do with the present time.

Cui Bono

3. It is a conclusive reply to the sceptic and advocates of scrapping the Old Testament, the most important and least understood of God's Word.

4. It helps us to understand that the Bible is a record of God's dealings with us at the present day. His care, His punishments and His intentions towards us, His chosen people.

5. It makes the whole Bible intelligible—revealing a coherent plan from Genesis to Revelations.

6. Without this theory it makes God out to be a person who does not keep His promises.

Cui Bono

7. Seven-eighths of the Bible were written to the Hebrew people whose descendants we are.

8. It vindicates God's honour and faithfulness.

9. It accounts for the growth, power and influence of the British Empire as nothing else can.

10. It makes the Bible a new book to anyone who studies it in the light of this theory—and that in itself is a sufficient reason, it makes people study and read the Bible.

THE DISTINCTION BETWEEN ISRAEL AND JUDAH

BEFORE proceeding to trace out the theory of British Israelism, it is most necessary that the reader should grasp one most important and essential fact, the want of understanding of which leads most people astray in their reading of the Bible and its correct meaning.

All Jews are
Israelites, but
all Israelites are
not Jews

And this fact is that the term Israelite does not necessarily mean a Jew. The Jews are the descendants of only one tribe of Israel, viz. the tribe of Judah. None of the other eleven tribes are Jews, except,

perhaps, a portion of the tribe of Levi, which was the priestly tribe, and divided up for religious purposes among the other eleven tribes.

All Jews are Israelites, but all Israelites are not Jews, in fact, the vast majority are not Jews, and apart from a clear conception concerning these two distinct people, having entirely separate histories and destinies, it is impossible correctly to follow and understand the Bible.

Often, when I ask people "Are you a British Israelite?" the answer is "No, I am not a Jew!"

But the nation of Israel and the nation of Judah have been distinct people since the death of Solomon.

The nation of Israel was taken into captivity by the Assyrians in 721 B.C. (2 Kings xvi, 6), while the nation of Judah was taken captive by the Babylonians in 606 B.C., or over a hundred years after, and they were taken captive to places hundreds of miles apart—and have not since been re-united.

Dates of
captivity of
Israel and Judah

This is a new idea to most people, and they say "How do you know this?" Well, there are many passages in the Bible that make this very clear, and if you believe in the Bible then you will be convinced.

Jeremiah iii, 18.—"In those days (i.e. the latter 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 gave for an inheritance (i.e. Palestine) unto your fathers."

Israel and Judah
to come together
in latter days

How could the two Houses be brought together and walk with each other if they were one House and not two distinct Houses or people? And this shows they were to be two distinct people in the latter days.

This re-union has not yet taken place, and this is one of the prophecies yet to be fulfilled.

Hosea i, 2.—"The children of Israel *and* the children of Judah shall be gathered together." Here again they are spoken of as two distinct people.

Jeremiah xxxi, 31, 34.—"I will make a new covenant with the House of Israel *and* with the House of Judah."

Ezekiel xxxvi, 19, 22.—"Say unto them, thus saith the Lord, Behold, I will take the stick of Joseph which is in the hand of Ephraim (the British are the descendants of Ephraim as will be shown later on) and the tribe of Israel his followers and will put them with him, even with the stick of Judah and make them one stick, and they shall be one in mine hand, and I will make them *one* nation in the land upon the mountains of Israel, and one king shall be king of them all. Neither shall they be divided into two kingdoms any more at all."

Not two nations
any more

To be under one
King after
reunion

Kingdoms of
Israel and Judah
two distinct
peoples

Here God distinctly states that the kingdoms of Israel and Judah were two separate kingdoms, and that in the latter days he is going to make them into one nation with one king; and this refers to the time when Israel is to return to their inheritance, as promised to Abraham, and Judah is also to return and believe in Christ and so be re-united into the nation of Israel. This quotation alone should be sufficient to convince anyone believing in the Bible that Israel and Judah or the Jews are divided into two kingdoms at the present day.

Samuel v, 45.—"In Hebron, David reigned over Judah seven years and six months, and in Jerusalem he reigned thirty and three years over all Israel and Judah."

Why say "over all Israel *and* Judah," if they were not two distinct kingdoms or nations?

2 *Samuel xi, 8, 10.*—"Isboseth, the son of Saul, reigned over Ephraim, Benjamin, and all Israel, but the House of Judah followed David."

If we examine the prophecies concerning Israel and Judah (as I propose to do later on) we see the striking difference in contrast between their separate and distinct destinies.

Israel was to be a powerful nation.

Isaiah xli, 12.—"They that war against thee (Israel) shall be as nothing and as a thing of nought."

Judah was to be without might.

Jeremiah xix, 7.—"And I will make void the council of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies and by the hands of them that seek their lives."

Distinctions
between Israel
and Judah

How true. Have not the Jews been massacred in their thousands, all over the earth.

Israel was to be gathered in an Island House (England).

Isaiah xlii, 1, 8.—"Listen, oh Isles, unto Me, and hearken ye people from afar."

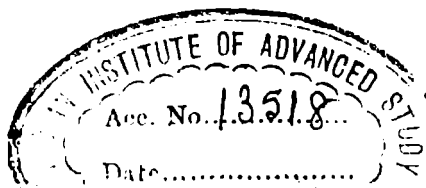
Judah or the Jews were to be strangers in all lands.

Jeremiah xv, 4.—"And I will cause them (Judah) to be removed into all kingdoms of the earth."

Israel was to lose the old name and to be called by another name.

Isaiah lxxv, 15.—"And ye (Israel) shall leave your name for a curse unto my chosen, for the Lord God shall slay them and call his servants by another name."

Hosea ii, 17.—"For I will take away the names of



Baalim out of her mouth, and they (Israel) shall be no more remembered by their name."

Here we see that Israel was to be lost and known by another name, but of this more later. Judah was to retain their old name and identity and be scattered.

Israel to be lost
and known by
another name

Isaiah iii, 8, 9.—"For Jerusalem is ruined and Judah is fallen, because their tongues and their doings are against the Lord to provoke the eyes of glory. *The shew of their countenance doth witness against them*: and they declare their sin as Sodom, they hide it not. Woe unto their souls for they have rewarded evil unto themselves."

Judah not to
be lost

Ezekiel xii, 15, 16.—"And they (Judah) shall know that I am the Lord, when I shall scatter them among the nations and disperse them in the countries."

This prophecy has been literally fulfilled, for the Jews are scattered among the nations and dispersed all over the world.

Division of the
two Houses

This dividing of Israel and Judah into two Houses or kingdoms took place soon after the death of Solomon. When Solomon died, Rehoboam his son succeeded him, but Jeroboam, a former minister of Solomon's, rebelled against Rehoboam, and eventually severed the tribes of Israel. Ten tribes joined Jeroboam and only Judah and Benjamin were left under Rehoboam, so there became two kingdoms: one called the Kingdom or House of Israel and the other the Kingdom or House of Judah. This severance into two kingdoms was prophesied before Rehoboam became king, and while his father Solomon was still alive.

Ahijah the prophet said to Jeroboam while Solomon was alive (1 Kings xi, 31, 35): "Take thee ten pieces

for thus saith the Lord, Behold, I will rend the kingdom out of the hands of Solomon and will give ten tribes to thee. I will take the kingdom out of his son's hands and give it unto thee even ten tribes," and again in :

1 Kings xi, 11, 13.—God said to Solomon : " I will surely rend the kingdom from thee and will give it to thy servant (Jeroboam), notwithstanding in *thy* days I will not do it for David thy father's sake, but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son."

Rendering of
the Kingdom
into two, one to
be to Judah

Thus it was foretold during Solomon's reign that Jeroboam would take away ten tribes from Rehoboam, Solomon's son—a prophecy which came true to the letter—and again in :

1 Kings xi, 36.—" And unto his son (Solomon's son Rehoboam) will I give one tribe, that David my servant shall have a light alway before me in Jerusalem."

This one tribe from the tribes of Israel which was given to the House of Judah was the tribe of Benjamin, and was only lent temporarily and not permanently. So the tribe of Benjamin, who were not Jews, remained with the tribe of Judah for a purpose, to be a light, and for David's sake, as it was promised by God to David that a descendant of his should always rule over Israel and as the tribe of Judah were the kingly tribe from which all the kings of Israel were to come. Had Judah been alone under Rehoboam, the House of Israel would not have been under a king descended from David, but with a tribe of Israel loaned to the House of Judah, the king of this House

Reason why one
tribe of Israel
was given to
Judah

would also be reigning over a tribe of the House of Israel and the prophecy would not be broken.

1 Kings xi, 11, 12.—"It shall come to pass that the Lord shall set his hand again the second time to recover the remnant of his people and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth."

Again showing that at the time of the re-union of Israel and Judah, the Jews will be dispersed in the four corners of the earth, as they are now.

Genesis xlix, 8, 12.—Moses, when he blessed the tribes of Israel before his death says of the tribe of Judah: "And this is the blessing of Judah, and he said, Hear, Lord, the voice of Judah, and bring him unto his people, let his hands be sufficient for him and be thou an help to him from his enemies."

Moses : blessing
of the tribe of
Judah

The words indicate separation and oppression. If Judah (the Jews) was not to be in separation from his people of the other tribes in the latter days, what is the meaning of the words "Bring him to his people?" It is a prayer for the re-union of the two Houses of Israel in the latter days. The first mention of the term Jews is in :

2 Kings xvi, 6.—"At that time Resin, King of Syria, recovered Elath to Syria and drove the Jews from Elath."

Tribe of Judah
only referred to
as Jews

This was in the reign of Pekah the last King but one of Israel. Pekah allied himself with Resin, king of Syria, for the purpose of attacking Judah, and it is noticeable that here it is only the tribe of Judah that is referred to as Jews, and that the king of the House of Israel was fighting against the Jews, and this was

shortly before the House of Israel was carried captive to Assyria themselves.

Over a hundred years after Israel was taken thus captive, the tribe of Judah was also taken captive to Babylon, but after seventy years of captivity some of them were allowed by the edict of Cyrus to return to Jerusalem to rebuild the temple ; a remnant returned under Ezra and Zerubabel as leaders and Ezra, writing after this return to Jerusalem, says (2 Kings xvii, 23) : " So was Israel carried away out of their own land to Assyria *unto this day*." So that, according

A remnant of Judah returns to Jerusalem

to Ezra, the House of Israel were still in captivity in Assyria, after a portion of the tribe of Judah had returned to Jerusalem. This is important, as many students of the Bible not being British Israelites say that the re-union of all the tribes took place at the time of the return of Judah to Jerusalem seventy years after their captivity. It must be remembered that as Benjamin had been lent to the House of Judah, they were taken captive with Judah to Babylon and were not with the other tribes of the House of Israel, then in captivity in Assyria. This question of whether the ten tribes as well as Judah returned to Jerusalem at this time is gone into later on. In many instances the tribes of Israel and Judah were spoken of separately and divided the one from the other, even when they were one nation under one king (2 Samuel xvi) : " And Saul gathered the people together and numbered them in Telaim, two hundred thousand foot men and ten thousand men of Judah." Judah being numbered separately to the rest of the tribes. Again (2 Samuel xxiv, 1) we see the king commanded : " Go, number Israel and Judah," and

Israel did not return to Jerusalem

Israel and Judah separate before re-union of Kingdom

Israel numbered
one million and
a hundred
thousand

Judah numbered
four hundred
and seventy
thousand

Judah
"Sanctuary,"
Israel
"Dominion"

Return of
Judah and
Benjamin to
Jerusalem

Only Judah and
Benjamin return

again (1 Chronicles xxi, 5): "And Joab gave the sum of the numbers of the people unto David and *all they of Israel* were a thousand thousand and an hundred thousand men (1,100,000) that drew sword, and Judah was four hundred, three score and ten "thousand" men that drew sword (470,000).

Even in the early days of the Exodus there appears to have been a distinction between Judah and the rest of the tribes, for we read (Psalm cxiv, 1, 2): "When Israel went out of Egypt the House of Jacob among a people of strange language, Judah was his sanctuary and Israel his dominion."

Here note that it is distinctly stated that Judah was not part of the Dominion or Kingdom of Israel, and it is the Kingdom of Israel that is now represented by the British Empire and does not at present include the Jews.

Referring back now to the return of a remnant of Judah to Jerusalem under Ezra, we read (Ezra i, 5) that when the edict of Cyrus was given for permission to return to Jerusalem, he says: "Then arose up the chiefs of the fathers of *Judah* and *Benjamin* and the priests and the Levites." No mention of any tribe of the House of Israel. Again (Ezra ii, 1) we read: "Now these are the children of the province that went up out of captivity and of those which had been carried away, whom *Nebuchadnezzar* had carried away into *Babylon* and came again to Jerusalem."

Here again no mention of any tribes of the House of Israel, as they were not taken captive by *Nebuchadnezzar* into *Babylon*, but were taken to *Assyria*, hundreds of miles away; and *Nebuchadnezzar* never had anything to do with them, and *Ezra*, the leader

of those who did return, states only those taken to Babylon returned to Jerusalem.

Again (Ezra x, 9) we read: "Then all the men of Judah and Benjamin gathered themselves together into Jerusalem within three days."

Here again only the two tribes of the House of Judah are mentioned as returning to Jerusalem. Israel's migration to Ar-Sareth

Again (Esdras xiii, 40), a book written by Ezra, he says that the captives of the House of Israel had migrated to Ar-Sareth, a region in the South of Russia. And when was this written by Ezra? It was written shortly before the tribe of Judah were taken captive to Babylon, and before any of them returned to Jerusalem, so that Ezra himself admits that the House of Israel were in South Russia nearly a hundred years before Judah returned to Jerusalem. Migration before Judah taken captive

Esdras xiii, 40 says: "These are the ten tribes which were carried away prisoners out of their own land in the time of Hosea, King of Assyria, and he carried them over the waters, and so they came to another land, and they entered into the Euphrates by the narrow passages of the river, for through that country was a great way to go and the same region is called Ar-Sareth. Then dwelt they there till the latter time." So we see that, according to Ezra, the ten tribes of the House of Israel had passed as a nation out of Asia and into Europe. Even before Judah had been taken captive to Babylon, and yet some Bible students still maintain that the ten tribes joined Judah when they returned to Jerusalem after the captivity and that this was the reunion of Israel and Judah so often mentioned in the Bible. Israel's migration to Ar-Sareth
Some Bible students say reunion of two Houses has already taken place

Testimony of
Josephus

Again, Josephus, a historian of those days—and all students agree that his records are to be depended on—says: “The ten tribes did not return to Palestine, only two tribes served the Romans after Palestine became a Roman Province.” He also states in another place: “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* and are an immense multitude.”

Total number
who returned
only 42,360

Then again we know from the Bible (Ezra ii, 64) that the total number that returned to Jerusalem were 42,360 only. What a small number if they contained all the tribes of Israel. What a small number even of Judah and Benjamin, for as he has been quoted before (1 Chronicles xx, 1) that when David numbered the people of Israel there were one million and a hundred thousand men who drew sword, and four hundred and seventy thousand men of Judah alone who drew sword; and this was in the time of David, many hundreds of years before Judah was taken captive, and must by then have more than doubled their number, so that this proves that only a small number of even the tribe of Judah can have then returned.

Israel 1,100,000
and Judah
470,000

Reulon, a
King to reign
over two Houses

Another argument against the view that this return was the return of Israel to the promised land is that when they do return Israel is to have a king reigning over them (Ezekiel xxxvii, 22): “And I will make them one nation in the land upon the mountains of Israel, and one king shall be king unto them all, and they shall no more be two nations.”

No more be
two nations

The Jews or Judah, after their return to Jerusalem, had no king of their own, they were under Cæsar, the Roman Emperor.

And again, after the reunion in the promised land, they were to occupy it for ever.

Ezekiel xxxvii, 25.—" And they (Israel) shall dwell in the land that I gave to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children's children *for ever*; and David my servant shall be their prince for ever." After return occupy land for ever

Did this take place when Judah returned to Jerusalem? Had they a king over them of David's line? Did they abide in the land "for ever?" No, we know, apart from the Bible, from secular history, that they were driven out of Jerusalem in A.D. 70, when the Romans took Jerusalem and destroyed it and they have never lived there as a nation since. Jews were deported in A.D. 70

This process of the return and reunion is still in the future.

The reader will say "When are you coming to the proofs of the British Israel theory?" I admit that I have gone into great lengths in trying to prove the distinction between the House of Israel and the House of Judah, and that the Jews of the present day are only the descendants of the *remnant* of the tribe of Judah that returned to Palestine and that the lost ten tribes are not, and never were, Jews; but it is so important for the reader to be convinced of this fact before he can thoroughly understand the British Israel theory, that I have brought all the proofs I could lay my hands on, and no doubt there are many others. But I think the reader will agree, if he or she has read all these notes up to here, that they are The distinction between the two Houses very important

sufficient to prove the above ; before going on to the House of Israel I propose to give a brief history of the Jews—and then to go on to try and prove to the reader that the British Israel theory is true.

THE HISTORY OF THE JEWS

Death of
Zedekiah
and his sons

ALL the tribes of Judah and Benjamin were not taken captive at the same time, but in three stages. These three stages were in 606, 599 and 587 B.C. The first two when Jehoachim was King and the last when Zedekiah was King, when all the remnant were taken except a few peasantry. Zedekiah was the last King of Judah mentioned in Bible history, and when he was taken captive by Nebuchadnezzar, his eyes were put out and he died soon after in captivity. All his sons were killed too, and it seemed that the prophecy that Israel should always have a descendant of David as king for ever was not to be fulfilled, as Judah was the kingly tribe, and the king reigning over Israel was to be always of that tribe ; but Zedekiah, a descendant of David, was the last king and all his sons were killed, and during their captivity and afterwards Judah never had a king reigning over them. How was the prophecy carried on ? The story is too long to go into here in detail, suffice it to say that a daughter of Zedekiah was saved from the massacre and brought by Jeremiah the prophet to Ireland where she there married the then reigning monarch of Ireland, and it is through her descendants that the Royal heir of David was kept going, she being a direct descendant of David through Zedekiah her father, and our present King George V can trace his descent to this daughter

Daughter of
Zedekiah saved

Tea Tephi went
to Ireland with
Jeremiah,
586 B.C.

King George V
descended from
David

and through her right back to David, thus showing that a descendant of David still reigns over Israel—the British Empire.

The account of the first stage of the captivity of Judah in 606 is contained in 2 Kings xxiv and 2 Chronicles xxxvi. Daniel was among those taken in this stage. The second stage is found also in 2 Kings xxiv, 11, 16 and 2 Chronicles xxxvi, 10. The third stage is found in 2 Kings xxv, 1, 11 and 2 Chronicles xxxvi, 17, 20.

Captivity of
Judah.
1st stage
2nd stage
3rd stage

Judah's punishment of 2,520 years began in 606, the beginning of the first stage, and ended in 1914 when Jerusalem was delivered from the Gentiles by Israel, or the British Empire, during the War. 2520 — 606 = 1914.

St. Luke xxi, 24.—" And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

The portions of the tribes of Judah and Benjamin who returned to Jerusalem, remained there till A.D. 70, and became known to the world as Jews (i.e. the Judah tribe not Benjamin). The Benjamites were always called the men of Galilee. In A.D. 70 Jerusalem was besieged by Titus, a Roman general, and taken and sacked, and the Jews massacred in thousands (but the tribe of Benjamin escaped) the rest being scattered.

Benjamin
Galileans

Isaiah iii, 1, 5.—" For behold the Lord, the Lord of Hosts doth take away from Jerusalem and from Judah the stay and the staff. And the people shall be oppressed, everyone by another, and everyone by his neighbour."

Though they mingle with every nation they blend with none.

Curse of Judah *Jeremiah xxiv, 9.*—"And I will deliver them (Judah) to be removed into all kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places where I shall drive them."

How literally has this prophecy been fulfilled and why? Because the Jews were in Jerusalem when Christ was born and they rejected Him and crucified Him, and they said :

His blood be upon us *Matthew xxvii, 25.*—"His blood be upon us and our children."

Which saying has been fulfilled in terrible measure, when we think of what the Jews have suffered in all lands ever since. Ever since they rejected Christ their lot has been one of desolation, degradation and misery ; to-day, they number about fourteen millions all told, a scattered people, without a land, a home, a government, metropolis or temple—exactly fulfilling God's prophecies concerning them.

Jews always distinct in all nations

There are to-day Jews in every country in the world, yet they are always distinguishable at first sight as a separate and distinct race to any others. No such fact exists amongst any other people. They were "known in all lands by the shew of their countenance." No other nation has been dispersed among other people, without losing their national traits of character, but the Jews scattered for 1,900 years amongst all nations retain their identity from A.D. 70 till the time of Constantine ; the remnant that escaped from Jerusalem settled in the Roman Empire and had a certain amount of peace and prosperity.

After A.D. 70 Jews settle in Roman Empire

But in the reign of Constantine, the first Christian King of Rome, the position of the Jews was altered again, and for hundreds of years they suffered indescribable persecution. At last they took refuge in Spain, where again for a time they prospered and became rich. Then came the Spanish Inquisition and they were again persecuted and tortured, and the same story repeated itself during the time of the Crusaders, who massacred Jews by the thousand; they have since been massacred in thousands in Russia and even to-day (October 7th, 1923) the *Times* has a long article stating that in Germany and Bavaria especially they are crying out for the expulsion of all Jews and the confiscation of their possessions.

They take refuge in Spain

Again persecuted by Inquisition and Crusaders

Germany want to expel all Jews

Great Britain and America are to-day the only countries where Jews can live peaceably—and why do these two countries unknowingly give them an asylum? Because they are one of the tribes of Israel and are our own kith and kin, to all of whom the promises made to Abraham by God refer. The tribe of Benjamin, which was with Judah in Jerusalem when Christ was born, had no hand in the rejection and crucifixion; in fact, eleven of the twelve disciples were Benjamites, only one being a Jew, viz. Judas Iscariot.

Judas Iscariot only Jew among the disciples

In the latter days the Jews are to go back to their own land and fight alongside the other tribes of Israel in the war of Armageddon against the anti-Christian nations, and will be converted to Christianity.

Jews to return with Israel in latter days

Jeremiah iii, 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 (the

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British Isles) to the land that I gave for an inheritance unto your fathers."

But not at a time appointed by themselves, but at a time appointed by God Himself and under certain conditions, the conditions being that Israel as a nation is to turn to God and ask Him to help them.

I will yet be enquired of

Ezekiel xxxvi, 33, 38.—"I will yet be enquired of for this, by the House of Israel to do it for them."

League of Nations and Jews home in Palestine

On the 24th July, 1922, the Council of the League of Nations gave recognition to the right of the Jewish people to reconstitute its national home in Palestine and entrusted the Mandatory Power (Great Britain—Israel) with the duty of carrying out the pledge embodied in the Balfour declaration. Therefore the Jewish Home in Palestine is now an Act of International Law and the Zionist Organisation is now recognised as the Jewish Agency who are to gather them there.

Kingdom taken from Jews and given to Israel

But they do not return as a nation, and will not be recognised as a nation till the rest of the tribes go too and are gathered together under one king; for the kingdom was taken away from Judah when their last King, Zedekiah, was deported to Babylon, and only temporarily restored on the return seventy years later to Jerusalem; but subsequently we read (Matthew xxi, 42): "Therefore I say unto you (Judah) the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

Now at last we can proceed with explaining the British Israel theory—and what it all stands for.

PROPHECIES CONCERNING THE HOUSE OF ISRAEL

FIRST let us answer the critics, who say if we are God's chosen people, why are we afflicted as we are? Why did we suffer so during the Great War, and why have we been ignorant of it always? etc., etc. Answer to critics

It must be remembered that God has not chosen us as favourites among other nations, or because we are better in any way, but to fashion and mould us to become an instrument for His special purpose. The blessings descend to the seed of Abraham quite independently of merit on their part. The after conduct of the race cannot disannul God's Word with Abraham: "I will perform the Oath which I swear unto Abraham." It is not a question of merit, but of covenant, and the promise to Abraham was unconditional. We ask in our Benedictus in the Prayer Book for God "to remember the oath which he swore to our forefather Abraham that he would give us" (Luke i, 68). We, the Anglo-Saxon race, pray for the fulfilment to us of a promise made to Israel. Why? Because we are Israel. Israel not chosen as the only good race

We are not to be exempt from punishment and all the other ills that other nations suffer from. In fact, God distinctly says He will punish Israel for their falling away from Him when they were in captivity and worshipped other gods and images. Israel not exempt from punishment

The punishment which is to be disciplinary is mentioned in Leviticus xxvi, 16-39, and this punishment was to last seven times, i.e. as before explained, for 2,520 years, and this is mentioned four times in the above-mentioned chapter, verses 18, 21, 24, 28. So we see that, though we are the chosen people of God, Israel's punishment 2,520 years

we are not to be exempt from punishment, in fact our punishment was to last over two and a half millenniums, and is not over yet. Truly the "sins of the fathers are being visited upon their children."

Ezekiel xxxix, 23, 24.—"And the heathen shall know that the House of Israel went into captivity for their iniquity, because they trespassed against me, therefore hid I my face from them and gave them into the hand of their enemies, so fall they all by the sword, according to their uncleanness and according to their transgressions have I done unto them and hid my face from them."

As to why we have always been ignorant until now that we are the chosen race will be explained later on in more detail.

But God never means to make an end of Israel, for the purpose for which we were chosen has not yet been fulfilled, viz. the regeneration of the world through Israel.

Blessing of
Abraham

Genesis xii, 2, 3.—Speaking to Abraham, God says : "And 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 them that curseth thee, and in thee shall all the families of the earth be blest."

All the earth is to be blessed through Israel. Note that God says "I will make thy name *great*. We are the only nation that has the word "great" before its name. Great Britain.

Israel never to
come to an end

Jeremiah xxx, II.—"For I am with thee (Israel) saith the Lord, to save thee ; and though I make a full end of all nations, yet will I not make a full end of

thee, but I will correct thee in measure and will not leave thee altogether unpunished."

Here God promises never to make an end of the nation of Israel, but He goes on to say that nevertheless they are to be punished for their sins. Is the nation of Israel then not to come to an end, even when the millennium comes and Christ comes again to reign on earth? No, the earth will go on and the nation of Israel will live on it, though both will be changed. And Christ Himself will take over the throne of Israel, the throne of Jacob, the throne of David.

St. Luke i, 31-33.—"And behold thou shalt conceive and bring forth a son, and shall call his name Jesus, he shall be great, and the Lord God shall give unto him the throne of his father David, and he shall reign over the House of Jacob for ever, and of his kingdom there shall be no end." Christ to take
over David's
throne

So we see that, whoever is reigning on the throne of England when Christ comes again, will hand over the kingdom to Christ and He will reign over Israel for ever. This is all gone into in more detail later on under "The Millennium."

Now let us consider some of the promises and prophecies concerning the *future* of Israel and what it is to become in the latter days on which the theory of the B.I.W.F. is based.

The history of Israel as a nation ends in the Bible with the death of King Hoshea, but in the prophetic portions of the Scriptures the whole *future* of Israel is chronicled.

All the promises and prophecies I am about to quote, refer either to Israel or Judah, and were made British from
Ephraim, U.S.A.
from Manasseh

to their ancestors, Abraham, Isaac, Jacob, Joseph, Ephraim, Manasseh, etc. The B.I.W.F. claim that the British Empire is descended from Ephraim who became the head of the tribes of Israel, he was the younger son of Joseph, and that the U.S.A. are descended from the elder son Manasseh. How Ephraim became the head of Israel is explained later.

This is the first and Great promise made by God Himself to Abraham, when he was about to sacrifice his son Isaac—by God's order—and was stopped doing so by an angel of the Lord.

God's promise to Abraham

Genesis xxii, 16, 17.—"By myself have I sworn, saith the Lord, for because thou hast done this thing and have 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 heaven, and as the sand which is upon the seashore, and thy seed shall possess the gate of the enemies."

Sworn to by God

This promise is sworn to by God Himself: "By myself have I sworn, saith the Lord," and it is an unconditional promise that is to come to pass no matter how the future seed behave, or whatever happens to them. They are to become a great nation and possess the "gate" of their enemies. Can a promise sworn to by God Himself become non-effective? Surely not, and yet many people say the nation of Israel is already non-existent.

God's word must come true

Numbers xxiii, 10.—"God is not man that he should lie, neither the son of man that he should repent. Hath he said and shall he not do it, or hath he spoken and shall he not make it good."

And what nation at the present day has "multiplied as the stars of heaven," which is the biggest Empire

in the world to-day. The biggest Empire the world has ever seen, which nation holds the gate of his enemies—by gate is meant strongholds or strategic positions of the world.

This possession of the gate of our enemies is also mentioned (Genesis xxiv, 60): "And they blessed Rebecca and said unto her, Thou art our sister, be thou the mother of thousands of millions and let thy seed possess the gate of those which hate them."

Rebecca was the mother of the Israel nation (Isaac's wife), and what nation possesses the gate of its enemies that is the strategic positions in the world, that it is vital to hold in case of war with any nation? viz. Gibraltar, Malta, the Suez Canal, Aden, Singapore, Hong Kong, Cape Town, Ceylon, Falkland Islands, Egypt, Palestine, Bombay, Cape of Good Hope, Persian Gulf, Cyprus, East and West Africa, Jamaica, to mention only a few, or has the nation of Israel still to rise, if so, then it must first become a greater nation than the British Empire and then it must destroy the British Empire, and as all the Bible students and commentators, and many who are not either, agree that we are living in the latter days, i.e. that the millennium is approaching and if this is to be, then how is there time for another to rise and become greater than the British Empire? We are the only nation that fulfil the above promise.

God said to Jacob :

Genesis xxxv, II.—"Be fruitful and multiply, a nation and a company of nations shall be of thee."

Jacob is a forefather of Israel.

Is there any other nation at the present day except the British Empire that can claim that it is a nation

Some of the gates
of our enemies

Nation and
company of
nations

and a company of nations, with all our colonies, independent and crown, all owing allegiance to one King? We are the only nation that fulfil this prophecy also.

Spread to
west, east, south
and north

Genesis xxviii, 14.—"Thou shalt spread abroad to the west and to the east, to the north and to the south."

What nation has spread to all the points of her compass as we have? Note that the first point is west, not N.S.E.W., as we always say. Why? Because the first colony we formed was in America to the west of us. The British Empire has possessions in all parts of the world, and the sun never sets on her Empire.

Lend but not
borrow

Deuteronomy xv, 6.—"For the Lord thy God blesseth thee, as he promised thee, and thou shalt lend to many nations but thou shalt borrow from none; and thou shalt reign over many nations, but they shall not reign over thee."

Debt to America

We are the only nation that fully fulfils these two prophecies. We have always been a wealthy nation and have never had to borrow money from other nations to carry on. "Oh," says the critic, "what about the debt we are even now paying off to America, which we borrowed during the War?" This money was not borrowed for ourselves, the French tried to borrow money from the Americans, but the Americans said "No," knowing that France would never be able to pay her back, so England said "Very well, we will borrow the money and give it to France," and the Americans were quite willing to lend it to us, and so we did, and this debt to America is really owed to us by France.—And what other nation rules over

many other nations? For though our colonies are mostly independent of us as regards their own affairs, they all are under King George V, and he rules over them. India, and West and East Africa, and all crown colonies, are directly under his Government. All our colonies under one King No nation has ruled over England since she became Israel, i.e. after the lost ten tribes found their "place of safety in England." Even the Romans once ruled over the ancient Britons who, though of the stock of Israel, did not then constitute a nation.

No nation in the world can approach the British Empire in the number of its subjects, races who owe it allegiance. The British Empire is more than Size of British Empire fifty-two times the size of Germany, fifty-three times larger than France, and three times as large as the whole of Europe altogether. The term Great in Great Britain is not applied to any other nation. The British colonies are seventy-seven in number, and show a belt round both hemispheres. King George V reigns over nearly 500 million subjects. Truly we are the only nation that has multiplied as "the stars of heaven," and the "sands of the sea" as promised to the seed of Abraham.

Isaiah liv, 17.—"No weapon that is formed against thee shall prosper, and every tongue that shall rise in judgement against thee thou shall condemn, this is the heritage of the servants of the Lord." No weapon can prosper against Israel

All the machinations of our enemies have been brought to nought, take only the late war: German gas, German flame throwers, Zepps, aeroplanes, submarines, big Bertha's, etc., were all overcome by us, through God helping us to find the means.

Psalms ii, 8.—"I will give thee (Ephraim) the

Heathen for an inheritance and heathen for thine inheritance and the uttermost part of the earth for thy possession."

Has not Great Britain more heathen subjects than any other nation? Is she not the *only* nation in possession of colonies in the uttermost parts of the earth?

From Nile to Euphrates *Genesis xv, 18.*—God, speaking to Abraham, says : " Unto thy seed have I given this land from the river of Egypt unto the great river Euphrates."

The British Empire are at the present moment in possession of all this land, i.e. Abraham's seed.

Blessings to subject races *Genesis xxvi, 3, 4.*—God, speaking to Isaac, confirms the promise made to Abraham : " I will be with thee, and bless thee, for unto thy seed will I give these countries, and I will perform the oath which I swore 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 blest."

Has not the British Empire brought blessings on all the subject races who owe allegiance to it, and we are to bring the same blessings to all nations in the future.

Appointed place *2 Samuel vii, 10.*—" I will appoint a place (out of Palestine) for my people Israel, and will plant them that they may dwell in their place and be moved no more."

In another text which will be quoted later on we are told that this " appointed place " would be in the " Isles afar off " to the N.W. If you look at the map and starting from Palestine, where this promise was made, look to the north-west. The only Isles are the Appointed place in Isles afar off British Isles—it could not refer to any isles in the

Mediterranean, as in another text, quoted later on, it says: "In the isles beyond the sea." This could only refer to the Mediterranean Sea. Also it says: "The isles in the uttermost parts of the earth." Now in those days America had not been discovered and the British Isles had, and therefore they were the farthest away land known, and were consequently referred to as "the uttermost parts of the earth."

If it is admitted then that the Anglo-Saxon race Bible reference to England is identical with the ten tribes of Israel and if it is admitted that Israel had been led to a place of safety where she was to be free from invasions, then we have, in the above quotation, a direct Bible reference to England.

Jeremiah li, 20.—"Thou, Israel, art my battle axe, Battle axe and weapons of war for with thee will I break in pieces the nations and with thee will I destroy kingdoms."

We are to be God's instrument in destroying the nations that are anti-Christian.

Deuteronomy xxxii, 8, 9.—"When the Most High Israel the chosen race before Adam divided to their 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."

Here we have it declared that the Israelites were the chosen people of God, hundreds of years before they made their appearance on this earthly sphere, even in the time of Adam.

Israel was to be a nation for ever.

Jeremiah xxxi, 35, 36.—"Thus saith the Lord which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light A nation as long as sun and moon exist by night, the Lord of Hosts is his name. 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."

Here we have God distinctly stating that as long as the sun and the moon and stars continue to be, so long will Israel be a nation. To believe, as some people say, that Israel is not now a nation would be to make out that God's promise has not been fulfilled and if one of His promises is destroyed, it would be tantamount to destroying all.

Place of safety *Genests xii, 2.*—"I will make of thee a great nation and gather you into a place of safety."

Failure of invasions This is the "appointed place" referred to before, viz. England, or the Isles to the north-west. Here Israel has been free of invasion for close on a thousand years and all attempts at invasion such as the Spanish Armada, Napoleon's and Germany in the late war, have been brought to nought by God—a record which no other nation can show. Many people say the "appointed place" here referred to, meant the promised land, but it could not have referred to that, as Israel was in the promised land when the promise was made. It could only mean some other place, and God "would plant them there"; and it says in the quotation from Samuel that they should move no more; but they did move from Palestine after this was said. The appointed place was to be no temporary abode, but a permanent one. The Jews have no appointed place or land of their own. This appointed place is sometimes referred to in the Bible as "the wilderness." In Hosea ii, Israel is to be allured into the wilderness (verse 14) and it is there (verse 23): "I will say to them which were not my people, thou

Appointed place

art my people ; and they shall say, Thou art my God."

The expression " wilderness " does not here mean ^{The wilderness} a desert, but it means an uncultivated and unpossessed land as our islands were in the olden times when this promise was made. And we read again in :

Jeremiah xxxi, 1, 2.—Of the wilderness in the same sense : " Thus, saith the Lord, the people that were left of the sword found grace in the wilderness, even ^{The wilderness} Israel when I went to cause him to rest."

The wilderness is here mentioned as the place Israel were to be brought, where they were to rest and grow strong and become a nation and a company of nations and this was to be as it says in the " latter days."

Isaiah also refers to the wilderness in this sense.

Isaiah xlii, 10, 12.—" 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 therein is. ^{The Isles} The isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice. Let them give glory unto the Lord and declare his praises in the islands."

Here the appointed place is called the isles—the wilderness and the islands all in one verse ; and it is a very remarkable fact that each of these prophets has spoken of the wilderness, as the place of blessing and restoration of Israel and the clue as to where the wilderness was to be is that it is associated with isles and islands. It is clear therefore that it was in certain islands Israel was to renew her strength.

Over and over again, the Bible, when referring to Israel in the latter days, speaks of them as in the isles.

Jeremiah xxxi, 10.—" Hear the word of the Lord,

Isles afar off oh, ye nations, and declare it in the *isles afar off* and say he that scattered Israel will gather him and help him as a shepherd doth his flock."

Isles and Islands *Isaiah xlii, 1.*—"Keep silence before me, oh islands."

Isaiah xlii, 4.—"The isles shall wait for his law."

Isaiah xlii, 1.—"Listen, oh isles, unto me."

Isaiah xlii, 12.—"Let them give glory unto the Lord, and declare his praises in the islands."

Isaiah xxiv, 15.—"Glorify the name of the Lord God of Israel in the isles of the western seas."

Isaiah li, 5.—"The isles shall wait upon me and on my arm shall they trust."

Dan in England before Israel taken captive Even before Israel was taken captive in 721 B.C. certain parts of the tribes of Israel, notably Dan, who were settled on the sea coast of Palestine and had become a seafaring tribe, had already sailed far away from Palestine and had already reached the British Isles where many of them settled down. And it is also proved in history that even in the time of King Solomon that the Israelites used to go to Cornwall and bring back tin and other minerals to beautify the Temple of Solomon in Jerusalem which Solomon built during his lifetime.

Tarshish *Isaiah lx, 9.*—"Surely the *isles* shall wait for me, and the ships of Tarshish first, to bring thy sons from far."

Tarshish is constantly mentioned in the Bible and is sometimes called Chittim. Bible students all agree that these two names mean the British Isles.

Isles afar off *Jeremiah xxxi, 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 doth his flock."

Here again we have the isles afar off where Israel was to be gathered.

Even before Israel was taken captive some of the tribes of Israel had reached the British Isles, so there was a branch of Israel in the Isles as far back as 800 B.C.

Israel, in the latter days, was to be a seafaring nation. Jacob, when he assembled his sons before his death, to bless them, says of Joseph (Genesis A seafaring nation xlix, 25): "And by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under."

Deuteronomy xxxlii, 19.—"For they shall suck of the abundance of the seas."

Zechariah ix, 10.—"And I will cut off the chariot from Ephraim, and his dominion shall be from sea Rule Britannia even to sea, and from the river even to the ends of the earth."

What other nation has dominion from sea even to sea, but the British Empire? Thus we see that Israel was to be supreme on the sea.

Psalms ii, 8.—"I will give thee (Ephraim) the heathen for thine inheritance, and the uttermost parts Heathen for inheritance of the earth for thy possession."

Has not Great Britain more heathen subjects than any other nation? Is she not the *only* nation in possession of colonies in the uttermost parts of the earth?

Psalms lxxxix, 25.—"I will set his hand also in the sea and his right hand in the rivers."

This was said of the seed of David.

Isaiah xlix, 8.—"I will preserve thee and give thee for a covenant of the people to establish the earth and Desolate heritages to cause to inherit the desolate heritages."

The desolate heritages established by Great Britain are too numerous to mention here. All the other nations have only a fraction in comparison.

Does reader
realise

Is the reader beginning to realise how all these prophecies as to what Israel was to become in the latter days all absolutely fit the British Empire and no other nation? Does he begin to realise how remarkable it is that our Empire should fulfil so many, and such various prophecies, and that there is not a prophecy concerning the latter days of Israel that is not fulfilled by our Empire? And is he beginning to realise that he is a subject of this Great Empire and therefore one of the chosen race of Israel, and that his nation has a wonderful destiny still before it; but I can hear him say: "If this is so, how is it that we are only just waking up to the fact?"—Let us try to answer his question.

Lost ten tribes

As before stated, the history of Israel as a nation ceases in the Bible at their captivity; but that the prophecies concerning Israel show that she was not to cease as a nation, but should appear again in the latter days. The ten tribes are always called the "lost ten tribes." Why are they called so? Because God intended that they should lose their identity until he had gathered them in the appointed place and there let them rest and restore their energies until they became the mighty nation he required to fulfil his special purposes. And it is in these prophecies that we find the answer as to why Israel was to be lost.

Why lost
another name

Isalah lxx, 5.—"And ye (Israel) shall leave your name for a curse unto my chosen; for the Lord God shall stay thee and call his servants by *another name.*"

So we see they were to be called by another name, and be blind as to their origin.

Romans xi, 25.—“ For blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” Blind to their origin

Here we see that Israel was to be blind as to their origin, but only for a time “ until the fulness of the Gentiles be come in.” When will this be? Is there anything in the Bible that throws a light on when the fulness of the Gentiles will be? If we look at :

St. Luke xxi, 24, we read : “ And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.” Meaning of Gentile

Now if you look in the dictionary you will see that Gentile means a heathen, a worshipper of idols, etc. When Jerusalem was in the hands of the Turks it was therefore being “ trodden down by the Gentiles.” Trodden down of the Gentiles But when Jerusalem was delivered from the Turks in December, 1917, it was no longer under the Gentiles, and “ the times of the Gentiles ” was fulfilled then, and it is now in possession of Israel as was promised it should be to Abraham. And Israel was to be blind to their origin until the “ fulness of the Gentiles be come in.” So that is why we have never known we were Israel, and are only now waking up to the fact.

Romans xi, 8.—“ According as it is written God hath given them (Israel) the spirit of slumber.” Spirit of slumber

Deuteronomy xxxii, 26.—“ I will scatter them (Israel) into corners ; I will make the remembrance of them to cease among men.” Remembrance to cease among men.

Here we have the distinct order of God that the remembrance of Israel was to “ cease among men.”

Isalah xxviii, II.—“ By another tongue will he speak unto this people.” Speak another tongue

They were to lose their language as well as their name and speak with another tongue, viz. English.

A new name

Isaiah lxii, 2.—"And thou (Israel) shalt be called by a new name, which the mouth of the Lord shall name."

Isaiah lxv, 15.—"The Lord shall call his servants by another name."

Is this not clear enough, that God for His own purpose meant that Israel was to be lost and called by another name and speak another tongue? But only for a time, they were to be found again in the latter days—that is, they were to again remember who they were—God's chosen people.

But to be found again

Isaiah lvi, 7, 8.—"For a small moment have I forsaken thee (Israel), but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee."

Ezekiel xxxix, 16.—"I will seek that which was lost and bring again that which was driven away."

Israel was to be above all nations.

High above all nations

Deuteronomy xxvi, 18, 19.—"And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and to make thee high above all nations."

Holy and special people

Deuteronomy vii, 6.—"For thou art an Holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

Israel was to be the biggest nation on earth, in the latter days. She certainly never was so in the time of her national history in the Scriptures. We are now the biggest nation in the world, and if we are

not Israel then another nation has to become bigger than the British Empire.

Deuteronomy xxviii, 1.—"The Lord thy God shall set thee (Israel) on high above all nations on the earth." High above all nations

God was never to break his covenant with Abraham but that his seed would be his chosen nation for ever.

2 Samuel vii, 24.—"Thou hast confirmed to thyself thy people Israel to be a people unto thee for ever."

1 Samuel xli, 22.—"For the Lord will not forsake his people for his great name's sake, because it hath pleased the Lord to make you his people." Will not forsake Israel

1 Kings vi, 13.—"I will dwell among the children of Israel, and will not forsake my people Israel."

Judges ii, 1.—"I will never break my covenant with you." Will never break covenant

Isaiah xli, 8, 9.—"But thou, Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham my friend. 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." My servant Israel

God often calls Israel "My servant."

Jeremiah xxxii, 36, 37, 38.—"And now, therefore, thus saith the Lord, the God of Israel, Behold, I will gather them out of all countries whither I have driven them in mine anger and in my fury and in great wrath, and I will bring them again to this place and I will cause them to dwell safely and they shall be my people and I will be their God." Gather them out of all countries

Israel only was to attain the above promises; the British nation only have attained it. *Ergo*—we must be Israel.

The Jews themselves confess they are not the lost ten tribes of Israel.

The Sabbath Israel was always to keep the Sabbath :

Exodus xxxi, 12, 17.—" Wherefore the children of Israel shall keep the Sabbath throughout their generations for a perpetual covenant."

Paris exhibition It is a remarkable fact that the British and the U.S.A. are the only nations who keep the Sabbath nationally, i.e. trading is not allowed, theatres are closed, etc., by law. In all other countries Sunday is one of the most active days in the week. At the Paris Exhibition in 1889, when almost every nation in the world was represented, England and America were the only two nations who closed their exhibits on Sundays.

Further extracts as to why we are ignorant that we are Israel :

Spirit of slumber *Romans xi, 8.*—" According as it is written, God hath given them (Israel) the spirit of slumber, eyes that they should not see, and ears that they should not hear ; when the fulness of the Gentiles be come in, then the eyes of the blind shall be opened and the ears of the deaf be unstopped."

When eyes to be opened Here again we are told that Israel was to be ignorant of their origin until the " fulness of the Gentiles be come in." The times of the Gentiles having been fulfilled, we are now in the latter days, having our eyes opened and our ears unstopped as was promised, and everything points to the truth that Great Britain and the U.S.A. have a heaven-sent destiny to fulfil.

Punished by captivity *Ezekiel xxxix, 23, 24.*—" And the heathen shall know that the House of Israel went into captivity for their iniquity, because they trespassed against me ; therefore hid I my face from them, and gave them into the

hands of their enemies, so fell they all by the sword, according to their uncleanness and according to their transgressions have I done unto them and hid my face from them." As before said, we are the descendants of Ephraim, the younger son of Joseph, and America of Manasseh, the elder son. How was it that Ephraim became head of the tribes of Israel, when he was only a son of one of the twelve sons of Jacob, and a son of the youngest son but one? Benjamin being the youngest. Reuben was the eldest of the twelve sons and by right the birthright should have been his; but Reuben forfeited his birthright by sin, and the birthright was given to the two sons of Joseph—Ephraim and Manasseh.

1 Chronicles v, 1, 2.—"Now the sons of Reuben, the first-born of Israel, but forasmuch as he defiled his father's bed 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."

And this birthright was given to Joseph, as he was the eldest of the two sons born to his second wife Rachael, his favourite wife, and for whom he worked fourteen years to gain her, under Laban her father.

And Jacob, the father of the twelve tribes, himself blessed Joseph's two sons.

It is a remarkable fact that in the Bible it happened so often that the eldest son forfeited his birthright, and it is the younger sons that became great. It was so in the case of Jacob himself. The elder son Esau sold his birthright for a mess of pottage, and this was foretold before even Jacob was born.

Genesis xxv, 23.—"And the Lord said unto her (Jacob's mother), two nations are in thy womb, and two manners of people shall be separated from thy bowels. And the one people shall be stronger than the other, and the *elder shall serve the younger.*"

Elder shall serve
the younger

And again in :

Romans ix, 10.—St. Paul says : "And not only this, but Rebecca (Isaac's wife) also having conceived by one, even your father Isaac, for the children being not yet born, neither have done anything good or bad, that the purpose of God, according to *election*, might stand, not of works, but of him that calleth. It was said unto her, the elder shall serve the younger."

Elder shall serve
the younger

The same thing happened in the case of the two sons born to Joseph of Rachael—Ephraim and Manasseh. Manasseh being the elder was to serve his younger brother, who was to become the mightier nation. Before Jacob died he took the two sons of Joseph and adopted them as his own, and gave them inheritances of sons instead of grandsons.

Genesis xlviii, 5, 6 (r. v.).—"And now thy two sons which were born unto thee (Joseph) in the land of Egypt, before I came unto them in Egypt, *are mine*. Ephraim and Manasseh even as Reuben and Simeon shall be mine. And thy issue, which thou begettest after them shall be thine. They shall be called after the name of their brethren in their inheritance."

Jacob adopts
Joseph's sons

So we see in the list of Jacob's sons, the fathers of the twelve tribes, that the name of Joseph disappears and is replaced by the names of his two sons, Ephraim and Manasseh, and when the land of Canaan was divided up amongst the twelve tribes, we see that

Joseph's portion was given half to Ephraim and half to Manasseh.

And Jacob blessed these two sons of Joseph and said: "Let my name Israel be named on them." Let my name Israel be named on them

And before he died he blessed them again and he blessed Ephraim the younger to be above Manasseh.

Genesis xlviii, 14.—"And Israel (Jacob) 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 hand wittingly for Manasseh was the first born." And then (verse 17): Jacob blesses Ephraim over Manasseh

"And when Joseph saw that his father laid his right hand upon the head of Ephraim it displeased him and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head," and (verses 18, 19, 20): "And Joseph said unto his father, Not so, my father, for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it. He (Manasseh) shall also become a people and he also shall be great, but truly his younger brother shall be greater than he and his seed shall become a multitude of nations. And he blessed them that day saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh, and he said Ephraim, before Manasseh." Joseph objects, but Jacob insists

So we see that Ephraim was made the head of all Israel; and we as his descendants are the head of all the other tribes of Israel, too. Ephraim and Israel are synonymous terms. And Manasseh, who was also to be a "great people," are the U.S.A. as the pilgrim fathers who founded America were English and the predominant race of America are English and the language is English. Ephraim before Manasseh

That America would become independent of the other tribes is mentioned in the Bible, for after a time the British Isles would become too small to contain the rising generations and they would ask for other lands to dwell in :

Loss of America *Isalah xlix, 20.*—"The children which thou (Israel) shall have *after thou hast lost the other*, shall say again in thine ears, The place is too strait (small) for me ; give place to me that I may dwell."

America was once a colony of the British Empire, but broke away and gained her independence and was "lost" to us. The above refers to this loss and the remaining population left in England again found it too small, as they increased so rapidly and emigrated all over the world, and thus founded our numerous colonies, and this was all foretold in the Bible.

Tens of thousands of Ephraim, thousands of Manasseh *Deuteronomy xxxiii, 17.*—"He shall push the people together to the ends of the earth and they are the tens of thousands of Ephraim and the thousands of Manasseh."

Note that it says the "tens of thousands of Ephraim" from whom the British Empire is descended, "and the thousands only of Manasseh," representing the U.S.A., showing that we are always to be the greater nation of the two.

ISRAEL IN THE PRAYER BOOK

Israel in Prayer Book THERE are several things we pray for in the Prayer Book which go to prove our origin, as the descendants of Abraham, or why should the Prayer Book contain passages as under, familiar to us all :

“ To be a light to lighten the Gentiles and to be the glory of thy people Israel.”

“ Oh let Israel bless the Lord for He hath visited and redeemed His people.”

“ And hath raised up a mighty salvation for us in the House of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began, that He would save us from our enemies and from the hands of all that hate us.”

“ To perform the oath which He sware to our *forefather Abraham* that He would give us.”

If Abraham was our forefather, then we must be his seed Israel.

“ He remembering His mercy hath holpen His servant Israel, as He promised to our *forefather Abraham* and his *seed* for ever.”

In Prayer Book
Forefather
Abraham

“ Make thy chosen people joyful and bless Thine inheritance.”

Israel are the chosen people of God, then why should *we* ask God to make His chosen people joyful unless we are Israel!

Chosen people
joyful

Read also part of the Collect for Good Friday :

“ Have mercy upon all Jews, Turks and infidels and heretics, and take from them all ignorance of heart and contempt of Thy Word, and so fetch them home, Oh Blessed Lord, to Thy flock, that they may be saved among the *remnants of the true Israelites* and be made one fold under one Shepherd.”

Collect for
Good Friday

The remnant of the Israelites can only mean the lost ten tribes, as distinct from Judah or the Jews, who were not true, but rejected the Messiah ; and here we specially pray that the Jews may be brought

back to their brethren and become one fold under one Shepherd.

The blessing

And then again read (Numbers vi, 22, 27) : " The Lord spake unto Moses saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel and ye shall say unto them, The Lord bless thee and keep thee, the Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace. So shall they put my name upon the children of Israel, and I will bless them."

Is not this the very blessing, pronounced by Aaron the priest, upon the children of Israel of that day, identical with the blessing that our priests or ministers pronounce over us—the children of Israel of the present day—in our present national churches? We are the only Christian nation on earth that has its church always constructed so that the worshippers always face east—why?

Churches facing east. Why?

Chronicles vi, 36-39.—" If they (Israel) return unto him with all their heart and all their soul in the land of captivity and pray *toward their land* which thou gavest unto their fathers and the city which thou hast chosen and toward the House (Jerusalem) which I have built for thy name, then hear thou from heaven."

We, as Israel, therefore pray toward our land Palestine.

CHURCH'S CLAIM TO BE ISRAEL

Now if you ask the ordinary clergyman why we call Abraham our forefather; why we pray for Israel to be blest; for his chosen people to be

joyful; for the Jews to be saved among the remnant of the true Israelites, etc., etc., etc., he will tell you because the nation of Israel is dead and the Church now represents Israel and is to have all the blessings promised to Israel in the latter days. They claim that this is shown in the Bible in the short summary at the head of each chapter, that whenever the chapter is about Israel in the latter days in this summary it is called the church and not Israel. But they forget that this summary is not part of the original Bible but only made by the translators of the Bible, ordinary men like you and I and not even prophets, and they also conveniently forget all the punishments that Israel was to undergo—they take the blessings but ignore the punishments.

Churches claim
to be Israel

Church claim
promises but for-
get punishments

They also claim that the New Testament has abolished the selection of race and that Christ came not to one nation, but to all the world. True, but He did come primarily to the nation of Israel. He came as the Redeemer of Israel and the individual Saviour of each and every son of man who believeth in Him.

For He says Himself (Matthew xv, 24): "I am not sent but (except) unto the lost sheep of the House of Israel." The Old Testament deals with the nation of Israel's growth and its history. The New Testament more particularly deals with the message and work that nation is to proclaim and perform. This does not mean that because you belong to the British nation and, therefore, to the nation of Israel, that that in itself confers the right of eternal life; an Israelite like a man of any other nation, must come too, individually, to Christ to be saved, but the nation is

I am not sent
except

Being an Israel-
ite not enough
for salvation

Last chapter of
Old Testament
and first of New
Testament

Malachi iv, 2
and Matt. i, 1

preserved for a special plan and to carry out God's end. The New Testament is supplementary and complementary to the Old Testament. Take the last chapter of the Old Testament (Malachi iv, 2) : "Unto you that fear my name shall the Son of Righteousness arise with healing in his wings and (verse 4) remember ye the law of Moses my servant, which I commanded unto him for all Israel with the statutes and judgments." And then look at the first chapter of the New Testament (Matt i, 1) : "The Book of the generation of Jesus Christ, the son of David, the son of Abraham, Abraham begat Isaac, Isaac begat Jacob," etc., etc.

Mention In New
Testament of
prophecies in
Old Testament

Thus we see that the last chapter of the Old Testament deals with the God-given law to Israel, and the first chapter of the New Testament refers to Abraham, Isaac and Jacob, the forefathers of the Israel nation.

The Old Testament prophesied things that are related in the New Testament.

Isatah vii, 4.—"Behold a virgin shall conceive and bear a son and shall call his name Immanuel."

So the New Testament constantly refers to things that are related in the Old Testament. Even Christ Himself refers to the prophets Noah, David and Israel.

Church's claim
to be Israel

The Church claims that it now represents Israel, but there was no Christian Church in existence when Isaiah predicted the virgin birth to Israel; when Malachi predicted the rising of the Son of Righteousness on Israel; when Micah predicted the coming from Bethlehem of the Ruler of Israel, even at the Annunciation to Mary the Mother of Jesus, the Angel Gabriel said: "Thou shalt bring forth a son and shall call

his name Jesus. He shall be great and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David and He shall reign over the House of Jacob for ever and of His kingdom there shall be no end." The emphasis must be put where Christ Himself put it—the kingdom of God shall be given to a *nation* (Matthew xxi, 43). And it is that which the Church ignores. The promises were made to a *nation*, not a Church.

Christ to reign
over Jacob—on
throne of David

Israel was to be a *nation* for ever.

Jeremiah xxxi, 35, 36—" Thus saith the Lord which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night. The Lord of Hosts is His name. 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."

Promise to a
nation not a
Church

The above quotation distinctly states that Israel was to be a *nation* before God " for ever."

There are three things a nation must possess to be a nation : (1) a people ; (2) a country all their own ; (3) a ruler or king. The church can only claim a part of the first. It has no country to govern over and it has no king over that country. Another thing a nation must have, and that is laws that *must* be obeyed, and punishment for their non-obeyance. The Church has doctrines, some laws and regulations, but no one need obey these laws, or believe in the doctrines unless they choose, and they cannot be punished for not obeying or believing. How can the Church fit in with such prophecies as :

Three things
required to be a
nation

Isalah liv, 17.—" No weapon that is formed against thee shall prosper."

Can these quotations refer to a church?

Genesis xxxv, 11.—"A nation and a company of nations shall be of thee."

Genesis xxxii, 17.—"And thy seed shall possess the gate of his enemies."

The Church never possessed any gates of their enemies.

Jeremiah ii, 20.—"Thou (Israel) art my battle axe for with thee will I break in pieces the nations and with thee will I destroy kingdoms."

The Church can never destroy nations or kingdoms.

Many of British Israel books written by clergymen

Most of the clergy of to-day reject the British-Israel theory, though the majority of them have never even read or studied the subject. This is indeed condemnation before trial, though there are some who have read about it and studied it and been convinced of its truth, and if the reader enquires about the books written on the British-Israel theory, he will find many if not most of them are written by clergymen (*Psalms lxxxiv*): "Oh fools and slow of heart to believe all that the prophets have spoken" applies with tremendous force to the ministers of to-day, and there is nothing they dislike so much as the quotation of Scripture against them.

And Christ came to fulfil the prophecies.

I came not to destroy, but to fulfil

Matthew v, 17.—Christ says: "I came not to destroy the law or the prophets, I am not come to destroy, but to fulfil."

The Church has no king reigning over it, and the nation of Israel was always to have a king of David's line on its throne.

It would be very interesting if the Church would set out any passages of Scripture which definitely show that their claim to be Israel is a fact.

What passage in Scripture says : From this moment the House of Israel ceases to be and the Church becomes the House of Israel. There is not one.

Surely if such a change was ever to be made, Christ, when on earth, would have spoken of it.

What He did say to His disciples was, " Go not into the way of the Gentiles, or into the city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel."

The Church could not have been meant by " lost sheep " and could only have referred to the nation of Israel, which proves that the nation of Israel was then in existence—700 years after the Church claims that they had ceased to exist.

Then take another instance, which goes to show that the nation of Israel is in existence at the present day. In Ezekiel xxxix, 7, we read : " So will I make my name known in the midst of my people Israel—and I will not let them pollute my Holy Name any more."

This is spoken of the time after Armageddon has been fought, and after Christ's Second Advent—and so refers to a future event yet to come.

Yet if the Church is Israel they must admit that they have polluted God's name—so it cannot refer to the Church—and the nation of Israel to which it must refer must be in existence somewhere.

Then look at the 29th verse : " Neither will I hide my face any more from them (Israel). I have poured out my spirit upon the House of Israel saith the Lord." This also is spoken of Israel *after* the Second Advent of Christ. The Lord never hid His face from the Church, but He did so from the nation of Israel for 2,520 years.

THE DAVIDIC COVENANT

Davidic
Covenant

THIS covenant was made with David when David contemplated building a temple in Jerusalem. God, through the prophet Nathan, told David he was not to do so, but that his son Solomon would build it. Nathan also brought two promises at the same time from God, the first was that an "appointed place" would be given to Israel to dwell in; and the second concerned the House and Dynasty of David himself; and God's promise concerned the perpetuity of David's House and that his seed should be king over Israel for ever. Israel's kings were to be of the tribe of Judah. Gen. xlix, 10: "The sceptre shall not depart from Judah—nor a lawgiver from between his feet until Shiloh come."

Israel's Kings of
Judah tribeDavid's throne
established for
ever

The promise given to David is contained in 2 Samuel vii, 11, 16: "Moreover, the Lord telleth thee (David) that the Lord will make thee an house, I will set up thy seed after thee. I will establish his kingdom and I will establish the throne of his kingdom for ever," and (1 Chronicles xvii, 10, 14) repeats this almost word for word. This promise was confirmed by an oath.

Psalm lxxxix, 3.—"I have sworn unto David my servant and (verse 35) once have I sworn by my holiness I will not lie unto David."

There were no conditions attached to this promise.

This promise, as we see concerned David's House, kingdom and throne, and all of these were to be established for ever. David was quite overwhelmed with the greatness of his blessing (see 2 Sam vii, 18, 29 and Chronicles xvii, 16, 27). Moreover, the throne

mentioned was to be the throne of the Kingdom of the Lord over Israel (1 Chronicles xxviii, 5) where David, addressing the princes of Israel, says: "And of all my sons, he hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel." Solomon sits on throne of the Lord The only Kingdom of God on earth is that of Israel, and it is over this kingdom that Christ will reign when he comes again to reign on earth in the millennium (Luke i, 31, 33): "And behold thou shalt conceive and bring forth a son and shalt call his name Jesus, and the Lord God shall give unto him the throne of his father David, and he shall reign over the House of Israel for ever, and of this kingdom there shall be no end." The annunciation The House of Judah was to be the royal tribe, and in the above covenant there is elected a Royal House, the House of David in that elect tribe.

Nearly the whole of Psalm lxxxix deals with this covenant of David: "My covenant will I not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever and his throne as the sun before me. It shall be established for ever, as the moon, and as the faithful witness in heaven." God swears David's throne to last for ever

Could any promise be more absolute—made as it is by an oath of the Almighty? The throne and kingdom were to last as long as the sun and moon existed, and as they exist to-day the throne and kingdom of Israel must also be in existence to-day. Where is it? What nation most fulfils the conditions of the prophecies of what Israel was to be in the latter days—the present day—no nation but the British fulfils these conditions.

Psalm cxxxii, II.—"The Lord has sworn in truth

David's throne
to last for ever

unto David. He will not turn from it : of the fruit of thy body will I set upon my throne."

1 Kings ix, 5.—" I will establish the throne of thy (David's) kingdom upon Israel for ever."

2 Chronicles xiii, 5.—" Ought ye not to know that the Lord God of Israel gave the kingdom of Israel to David for ever ; to him and to his sons by a covenant of salt."

Church spiritual
ises promise to
David

The Church spiritualises this promise and say it means that Christ is the King who reigns on the throne of the Church.

But to prove that this is not the meaning we have only to look at the earthly kings who have reigned over Israel ; every king of Israel to Zedekiah, the last king mentioned in the Bible, were all directly descended from David. There would have been no reason for this if Christ was the king meant, but it is a literal prophecy as shown by its literal fulfilment, and our present King George V can trace his descent back to Zedekiah's daughter. So ever since Zedekiah's death, a direct descendant of David has reigned on the throne of Israel. True, Christ is to occupy this throne, when He comes on earth again, but until then it will be occupied by Earthly Kings.

King George and
Tea Tefhi

The House of
David

The House of David has a covenant all its own distinct from the House of Israel and the House of Judah ; thus Christ was of the tribe of Judah, but of the House of David.

1 Kings viii, 25.—" Therefore now Lord keep with thy Servant David my father that thou promised him saying There shall not fail thee a man in my sight to sit on the throne of Israel."

If Christ was the only King sitting now on the throne of Israel, there would be no need for the above promise.

Psalm lxxxix, 3, 4.—"I have made a covenant with my chosen. I have sworn unto David my servant, David's seed to reign Thy seed will I establish for ever and build up thy throne to all generations." (Verses 28, 29): "My mercy will I keep for him for evermore and my covenant shall stand fast with him. His seed also shall I Present kings only viceroys make to endure for ever, and his throne as the days of heaven."

I think the above quotations prove that the throne of Israel was to be held by the literal seed of David on earth until Christ comes to take it over. Our present kings are only occupying it till He comes.

St. Luke xix, 12.—When His disciples questioned Christ as to whether the Kingdom of God would immediately appear, as they expected, Christ said: "A certain nobleman went into a far country to Nobleman to a far country receive for himself a kingdom and to return (referring to Himself) and he called his ten servants and delivered them ten pounds, and said unto them occupy my kingdom till I come."

This clearly shows that Christ gave the kingdom Kingdom given into charge of Israel into the charge of the Israelites and their king until the "certain nobleman," Christ Himself, shall "return," and each one of us will have to account for the pound or talent given us.

What was the origin of the name England? When Origin of name England the tribes of Israel were wandering in the wilderness they always marched and camped in groups of three tribes one group on each side of the Tabernacle, under their own banners, with the device of the head of the three tribes on it. Ephraim, Manasseh and Benjamin marched on the west side under a banner with the device of a bull's head on it. The bull's head was the

device of the tribe of Ephraim. The Hebrew word for bull is Engle, and these three tribes came to be called Engles or Bulls, and when Ephraim, as the head of the ten tribes of Israel, invaded England they called it Engle-land or Bull's land. Why has Great Britain the national emblem of the Lion and the Unicorn?

Lion and the Unicorn

Judah was the royal line of David and all the kings of Israel were to be of Judah's line. In the camp in the wilderness Judah was the head of the three tribes, that camped together, and Judah's device or emblem on his banner was a Lion.

Genesis xlix, 9.—"Judah is a lion's whelp—he stooped down and crouched as a lion—and as an old lion who shall rouse him up?"

Ephraim's emblem as before stated, was a bull or wild ox, or unicorn. Seen sideways, with the two horns in line, it looked as if there was only one horn.

Lion and the Unicorn

Deuteronomy xxiii, 17.—"His (Ephraim's) glory is like the firstling of the bullock and his horns are like the horns of the unicorn."

Hence the English national emblem. The lion for the king, as descendant of the royal line of Judah, and the unicorn for Ephraim, the head of the tribes of Israel, and *Dieu et mon Droit* or "God and my Birthright," i.e. the birthright of Israel.

AMERICA

As before said, America is part of the ten lost tribes of Israel—the tribe of Manasseh—and as when the two sons of Joseph were each given a portion of

America the tribe of Manasseh. 13th tribe

Canaan, the land was divided among thirteen tribes and Manasseh was called the thirteenth tribe.

Now it is a curious fact that the number thirteen plays an important part in much that pertains to America. The original flag of America represents thirteen original states by thirteen stripes ; thirteen letters make up the national motto *E Pluribus unum* (one of a number) (i.e. one of thirteen tribes). The great seal of the U.S.A. has on the obverse side an Eagle, an olive branch, thirteen arrows and thirteen stars. The eagle has thirteen wing feathers and thirteen tail feathers. The dollar has thirteen stars, and thirteen letters on the scroll, thirteen arrow heads, thirteen horizontal stripes and thirteen parallel lines. The great seal also has an unfinished pyramid and this pyramid has thirteen tiers of stone and there are thirteen leaves in the olive branch. The unfinished pyramid on the great seal is a symbol of the stone kingdom—which is the kingdom of Israel (as will be shown later) with the apex stone—symbolical of Christ, the stone that was rejected by the builders—symbolically the Jews, is to become the headstone of the corner or apex of the pyramid, and this stone on the great pyramid on the great seal of the U.S.A. is shown as suspended over the apex of the pyramid, thus representing it as incomplete without it. Symbolising that the stone kingdom—Israel—will not be complete till Christ comes again and the chief corner stone is fixed on the apex of the pyramid. The actual pyramid itself in Egypt also has no apex stone.

Why did America come into the Great War? Because she is part of Israel and part of God's " battle axe and weapons of war," by which He said He would

No. 13 in
U.S.A.

Pyramid on seal
of U.S.A.

destroy nations and kingdoms and so she was destined to come and help her brethren in their extremity and help us to destroy Germany. For the same reason she helped us in Egypt in 1882—unwittingly, not realising she was helping her brethren of the other tribes.

When Britain and France sent their fleets in 1882 to Alexandria, and were about to commence to bombard it, the French fleet suddenly refused to join in, and without any orders from their Government, went back to Toulon. Why? Because it was ordained that Egypt as part of the land promised to Israel, was only to belong to Israel. At the time there happened, quite accidentally, to be there, two small American gunboats and they asked to join us, and did so. Again why? Because they were a part of Israel recovering a part of the promised land.

And again, in the same way, when the Americans were at war with Spain, and a part of the American fleet was in Manila-Cuba, the whole Spanish fleet suddenly appeared and prepared to attack the American ships. This portion of the U.S.A. fleet would have been wiped out, but they were saved by their brethren of Israel, for there happened to be some English warships looking on; and when they realised that the American ships would be sunk they sailed in between the two fleets and the Spanish ships dared not fire for fear of hitting one of the English ships which would have meant war with England as well, and so they retired. Again, through God's intervention, Israel helping Israel.

THE TWO OBELISKS OF MEMPHIS

IN the city of Memphis close to where Cairo stands to-day—in the time of Joseph, there were two obelisks which stood in the public square and where Ephraim and Manasseh the two sons of Joseph were born and no doubt played round these obelisks when they were children. There are no other obelisks like them in the world, and they were no doubt in some way symbols put up by the Israelites—very little is known of their origin. Where are these two obelisks to-day? One in London and one in New York. One (Cleopatra's Needle) was presented to England by Mahomed Ali of Egypt in 1819, though it was not brought to England till 1877. The other was presented to America by Ishmael, then Khedive of Egypt, in 1877. So they were both transferred in the same year, and note they were given voluntarily by the then rulers of Egypt and not taken by force. Surely these rulers must have been inspired to give these obelisks so symbolical of Israel to the descendants of Ephraim and Manasseh.

The Suez Canal was built by a Frenchman (Lesseps), but it was not for the French to keep, or Egyptians to hold, being one of the most strategic gates which were promised to Israel. At the time it was built it was owned by the Egyptians, and the then Khedive of Egypt held most of the shares ; but this Khedive became hard up and it was rumoured that he was willing to sell his shares. Disraeli, who was then Prime Minister of England, heard this rumour and was at once inspired to cable to the Khedive, offering

to buy all his shares, and the canal passed into the ownership and control of Israel for ever.

THE GREAT WAR

THOUGH there are not many clear references to the last Great War in the Bible, Bible students working on the seven times punishment of Judah and Israel all came to the conclusion that something great was to happen in 1914 for the advancement of Israel. Judah's punishment of seven times or 2,520 years began when they were taken captive in 606 B.C. and 2,520—606 brings it to 1914. This, said the students, meant the end of the seven-times punishment of Judah; therefore they argued that something big must happen to bring about the end of the punishment. They could not say what it would be.

Also in the pyramid which chronicles dates and happenings in the world by measurements (see my notes on the pyramid) it is shown that in 1914 an anxious and bad time was coming for the world, but the pyramid students also could not say what it would be; but according to the then measurements of the pyramid, this bad time was to last fifty-one and three-quarter years. So when the Great War broke out, pyramid students realised what the bad time was to be, but how could it last fifty-one and three-quarter years? No one would be left alive, and when the armistice came they were puzzled, and on working out the actual length of the war they found it had lasted exactly fifty-one and three-quarter months, and they realised that God had shortened the days.

Matthew xxiv, 24 says: "And except those days be shortened, there should no flesh be saved—but for the elect's sake those days shall be shortened."

The measurements in the pyramid up to 1914 were calculated at an inch to a year, and by this calculation the exact dates for the Exodus of Israel, the dispensation of Moses, the birth and crucifixion of Christ came right to the exact day and month and year. But from August 5th, 1914, pyramid students are working on the new calculation of an inch to a month, and by this calculation, events leading up to the next great war, which will be Armageddon, are to begin in 1928, and the millennium when Christ comes to reign on earth for a thousand years (what we erroneously call the end of the world) appears to be close at hand.

And during this war Palestine, Jerusalem and Mesopotamia, were taken from the Turks, thus fulfilling the prophecy that Jerusalem would be delivered by Israel when "the times of the Gentiles should come in." And it is a remarkable fact that, no sooner was Jerusalem taken and the promised land reclaimed from the Gentiles (Turks), than the enemy's forces on all fronts began to crumble, and there were unexpected victories on all fronts. Bulgaria sued for peace, then Turkey followed, then Austria and finally Germany. So it seems that the central pivot on which all else revolved, as far as we British Israel were concerned, was the reoccupation of the promised land, as promised to Abraham (Genesis xv, 18): "Unto thy seed (Abraham's) have I given this land from the river of Egypt unto the great river Euphrates." And at the present day Israel is in occupation of all this land.

There is a curious fact about the year in which Jerusalem was delivered, viz. 1917, and a verse in Daniel xii, 12 says: "Blessed is he that watcheth and cometh to the thousand, three hundred, five and thirty days." There is no context in the previous or subsequent verses to show what Daniel meant by this reference to 1,335 days. Now taking days for years, as most prophecies do, we find that in the Eastern Calendar, which has always been calculated in lunar months and ours in solar months, the year 1335 in the Eastern Calendar, coincided with our solar year of 1917, and it is a curious fact, too, that in the year 1917, the Turks were still using the Eastern Calendar and their newspapers published in that year were dated 1335. After that year, the Turks by order of the Germans, altered their calendar to correspond with ours. Many people and newspapers referred to the last Great War as Armageddon—but Armageddon is to be fought in Palestine only. See Ezekiel xxxviii and xxxix. The last war could not have been Armageddon, because the war of Armageddon is the attempt of the anti-Christian nations to retake Jerusalem from Israel.

PALESTINE

PALESTINE, together with Mesopotamia and part of Egypt, is the promised land that Abraham's seed were to inherit in the latter days "from the river of Egypt to the great river Euphrates."

The British or Israel, are to-day in possession of nearly all this land.

Much has lately been said as to the national home for Jews in Palestine. The Balfour declaration has

been translated in various forms, as to its meaning. The Arabs welcomed it at first, as they thought it meant freedom from the Turks, under the protection of the British. Zionists infer that it meant the possession of the Holy Land by the Jews, possibly with the prospect of a Jewish Government, a Jewish army and navy and Hebrew as the official language; but the mistake they made is that they did not realise that they are not all Israel, and that the promised land was to be the future home of all the ten tribes including the Jews, as one of the tribes.

On the 9th December, 1917, General Allenby delivered Jerusalem from the Turks—the Gentiles.

There are references in the Bible as to the delivery of Jerusalem.

Isaiah xliii, 5 says: "God will bring his sons from afar and will gather them from the east and from the west."

Ezekiel xxx, 9.—"In that day shall *messengers in ships* go forth from me."

Isaiah xxxi, 5.—"As *birds flying* so will the Lord defend Jerusalem."

The "sons from afar" and the "messengers in ships" were our Colonials from Australia, Canada, India, etc., who were brought in ships and disembarked in Palestine. "As birds flying," of course, refers to aeroplanes. When General Allenby and his advance troops arrived near Jerusalem they saw a party of people coming out of Jerusalem with a white flag and when they arrived they turned out to be the Governor of Jerusalem and his minister with the keys of Jerusalem, which were handed over to Allenby as a token of surrender, and so Jerusalem

was taken without a shot being fired, as had been predicted. And General Allenby entered Jerusalem next day on foot. But the Turks were sorry they had given it up so easily and thought they would try and retake it and on the following day they lined up their guns to the north of Jerusalem and were preparing to bombard it when a squadron of our aeroplanes suddenly appeared flying over Jerusalem, and went on over the Turks who fled. Thus was Jerusalem defended "as birds flying," and the prophecy of *Isaiah* fulfilled. There were two other predictions fulfilled in the taking of Jerusalem.

Our Turkish prisoners told us when advancing towards Jerusalem that Jerusalem could not be taken from them until two predictions had been fulfilled, and they said, as these predictions were impossible to be fulfilled by us, that we should never take it.

The first was that Jerusalem could not and would not be taken from the Turks till the waters of the Nile mingled with the waters of Jerusalem.

What happened? When our troops started from Egypt to invade Palestine, knowing that there would not be sufficient water in the desert for all our troops and horses, our engineers were ordered to lay down a water pipe line from the river Nile and carry it along with the troops as they advanced day by day, and so eventually, when they got to Jerusalem, the waters of the Nile did actually mingle with the waters of Jerusalem.

The second prediction was that Jerusalem could not be delivered except by a prophet of God. And when the Turks were told that their first prediction had been fulfilled, they were astounded, but still

maintained that the second prediction was impossible of fulfilment, as we had no prophet of God with us. Then we asked them "What is the Arabic for prophet of God?" and they said "Allah, God; Nebi (pronounced Naybee), prophet." "Well," we said, "we have an Allah-nebi (Allenby)" who turned out to be the prophet of God or the instrument of God.

THE PARABLES OF BALAAM

THE figure of Balaam stands out in Scripture as one of its mysterious personages. He was a man of occult powers, he dealt in devilish and wicked arts—a soothsayer, a clairvoyant, he practised divination and enchantments. He was not a prophet of God, and yet he was one who knew something of God and acknowledged His power. A man to whom God spoke and who recognised His voice, though he was no servant of the living God and His parables are concerned with the future of Israel.

When the Israelites were about to attack the Moabites of whom Balak was king, Balak sent for Balaam to come and curse the Israelites.

Balaam, at first unwilling, eventually went and uttered four remarkable parables concerning Israel.

These parables were spoken in three distinct places, all mountain tops. The first from the heights of Baal, the second from the top of Mount Pisgah, the third and fourth from the top of Mount Peor, from all these places he could see the whole of the vast masses of Israel the invader. These four parables must be taken, not as human utterances, but as the words of Jehovah, spoken though they were by this

strange man, for we read that God directly commanded him to speak no other message but that which He gave him, and Balaam himself confesses on each occasion to Balak, that he was not a free agent in the matter, but that he was under a divine compulsion to repeat only the words of Jehovah (see Numbers xxii, 20, 35, 38 and xxiii, 3, 5, 12, 16, 26), and on the third occasion the Bible distinctly states that the spirit of God came upon him (Numbers xxiv, 2). Therefore, these four parables were prophetic utterances. Balaam was given second sight ; he was a man whose " eyes are open " which heard the Word of God, which saw the vision of the Almighty (Numbers xxxiv, 3, 4). He saw visions of his future and this future was the future of Israel in the latter days, for he says (Numbers xxiv, 14) : " And now behold I go to my people ; come, therefore, and I will advertise thee, what this people (Israel) shall do to thy people in the ' latter days '." It will be remembered that Jacob's blessing on his twelve sons were prefaced in the same way : " Gather yourselves together, that I may tell you, that which shall befall you in the last days " (Genesis xlix, 1). Balaam's parables and Jacob's blessings were both concerning the latter days of Israel.

FIRST PARABLE.—*Numbers xxiii, 7-10.*—Balaam says : " How shall I curse whom God hath not cursed, or how shall I defy whom God hath not defied . . . who count the dust of Israel and number the fourth part of Israel. Let me die the death of the righteous, and let my last end be like his."

SECOND PARABLE.—*Numbers xxiii, 18-24.*—Balaam says : " God is not a man that he should lie ; neither the son of man that he should repent ; hath he

said and shall he not do it, or hath he spoken and shall he not make it good. Behold I have received a commandment to bless and he hath blessed and I cannot reverse it. God brought them out of Egypt, he hath as it were the strength of a unicorn. Behold the people shall rise up as a great lion and lift up himself as a young lion."

THIRD PARABLE.—*Numbers xxiv, 3, 9.*—Balaam says: "And Balaam whose eyes are open hath said, He hath said, which heard the words of God, which saw the vision of the Almighty—falling into a trance—but having his eyes open, how goodly are thy tents, O Jacob, and thy tabernacles, O Israel. He shall pour the waters out of his buckets and his seed shall be in many waters and his king shall be higher than Agag and his kingdom shall be exalted, he hath as it were the strength of an unicorn and he shall eat up the nations, his enemies, and shall break their bones and pierce them through with his arrows. He crouched 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."

This is the same prophetic vision of Israel in the latter days as the other prophets. "He shall pour the waters out of the buckets." These words convey little to those unacquainted with the East, where they water their fields by buckets drawn up from a well. And again: "His seed shall be in many waters" means that they shall spread over the earth and become a great maritime race. "The blessings of the deep" were conferred on Joseph and his two sons come in for the blessing. If this parable was inspired

by God then the people of Israel ought to be found in these days of ours in "many waters."

And again: "His king shall be higher than Agag and his kingdom shall be exalted." Surely this means that in the latter days Israel was to be ruled over by a king and a mighty king. The Jews to-day have no king. The Church has no king, so these cannot represent Israel to-day, and both in the second and third parables he refers to Israel as having the "strength of an unicorn and crouching as a lion"—again the emblems of the British Empire. And Moses, in his blessings of Israel, in blessing Joseph, says (Deuteronomy xxxiii, 17): "And his horns are like the horns of unicorns." And the words "Blessed is he that blesseth thee and cursed is he that curseth thee" are only repetitions of God's promise to Abraham and his seed (Genesis xii, 3).

FOURTH PARABLE.—*Numbers xxiv, 15, 24.*—In this Balaam again sees a vision, in a trance but having his eyes open, and says: "There shall come a star out of Jacob and a sceptre shall arise out of Israel and shall smite the corners of Moab . . . and Edom (Turkey) shall be a possession. Seir shall also be a possession for his enemies and Israel shall do valiantly. Out of Israel shall come he that shall have dominion . . . and ships shall come from Chittim and shall afflict Asshur and shall afflict Eber and he also shall perish for ever."

It is not clear to-day what nations represent Moab, the Amalakites or the Kenites. Some say Moab is Germany, but the concensus of opinion is that Turkey represents Edom and Seir and Asshur, Syria. Chittim is the same as Tarshish and is

mentioned several times in the Bible and on two of these occasions it is called the " Isles of Chittim " and once " the ships of Chittim " (see Isaiah xxiii, 1, 12 ; Jeremiah ii, 10 ; Ezekiel xxviii, 6 ; Daniel xi, 30). Isaiah in the xxiii chapter uses Tarshish in the first verse and after referring to Chittim in the twelfth verse again mentions the ships of Tarshish in verse fourteen. And the context in Jeremiah shows that these " Isles of Chittim " are closely related with the " House of Jacob and all the families of the House of Israel." So evidently Chittim and Tarshish mean the same place, and the Isles of Tarshish it is generally agreed by Bible students refer to the British Isles.

Isalah lx, 9 speaks of the ships of Tarshish.—
" Surely the Isles shall wait for me and the ships of Tarshish first, to bring thy sons from far."

THE CAPTIVITY AND MIGRATIONS OF ISRAEL AND JUDAH

WE will now try and trace how the tribes of Israel migrated into the British Isles. To me, this is the weakest link in the British Israel theory. Though probably it is my fault that I have not been able to grasp it, and have not read sufficiently about it. Here it is :

The captivity of both Israel and Judah were effected in three distinct stages and are described in Jeremiah i, 17 : They took place at intervals of years and stages and are spoken of as the captivity era.

To take Israel first : The first stage of deportation took place in the reign of Pekah, the last king but one

of Israel mentioned in the Bible (see 2 Kings xv, 29 and 1 Chronicles v, 26). The second in the reign of Hoshea, the last monarch mentioned (2 Kings xvii, 5 and xviii, 9). This was the main deportation. The third was a gleaning or gathering up of those left behind in the second raid when there was no king reigning over Israel, but there was still a king reigning over Judah. A period of twenty years intervened between the first and second raids and forty-five years separated the second and third raids. The approximate dates being 741, 721, 676 B.C. and, therefore, the captivity era of Israel extended from 741 to 676 B.C. This is important, for in trying to determine the date of the termination of the seven times punishment it is obvious that it will not end abruptly at one particular date, but will have a corresponding terminal era.

The important date is 721 when the majority of Israel were taken captive and the prophecy uttered by Hosea many years before fulfilled (Hosea i, 4): "I will cause to cease the kingdom of Israel." Isaiah also foretold the captivity and the time it would take, viz. sixty-five years.

Isaiah vii, 8.—"Thus saith the Lord . . . within three score and five days shall Ephraim be broken, that it hath not a people."

Like the kingdom of Israel, Judah was taken into captivity in three stages, each stage being more crushing than the one before and it was in the third stage that the majority were taken captive, and Jerusalem and the temple destroyed; a few odds and ends of peasantry were left behind, but that was all.

These three stages occurred approximately in

606, 599 and 587 B.C. The first two when Jehoachim was king, and the last when Zedekiah was king, and in each case it was the Babylonians under King Nebuchadnezzar that attacked and took them captive. It must be remembered that Israel was taken captive by the Assyrians and not the Babylonians, so that after their captivity they and Judah never rejoined each other.

Thus the captivity era of Judah was from 606 to 587 B.C., only nineteen years, as compared with the sixty-five years of Israel. Nebuchadnezzar was the Suzerain power over Judah at the time, and attacked Judah and took them captive because they rebelled against him.

The account of the first stage is found in 2 Kings xxiv, 1 and 2 Chronicles xxxvi, 6-7. Daniel the prophet was among those taken in this stage. The second stage is found in 2 Kings xxiv, 11-16 and 2 Chronicles xxxvi, 10. The third stage in 2 Kings xxv, 1-11 and 2 Chronicles xxxvi, 17-20, when Zedekiah broke his oath with Nebuchadnezzar.

Zedekiah's sons were killed before his own eyes, and his own eyes were put out, and he was taken away captive and later died in captivity.

His two daughters were saved by Jeremiah the prophet their grandfather, and eventually one of them, Tea Tephi, was brought to Ireland by Jeremiah in 586 B.C. and there married the Heremon or chief of Ireland, and so through her the throne of David was continued over Israel, for, as before explained, some of the tribe of Dan and some of other tribes had migrated to Ireland hundreds of years before and settled down there. Zedekiah was a direct descendant

of David, and therefore the descendants of Tea Tephi would also be directly descended from David, and it is through her descendants that our present King can trace his descent also back to David. The captivity of Judah lasted seventy years, that is for a part of the tribe—as then a remnant were allowed to go back to Jerusalem to rebuild the temple. Those that returned did so under the leadership of Zerubabel, Ezra and Nehemiah. This was more than 200 years after the main deportation of Israel to Assyria, and more than a hundred years after Israel had left Assyria and trekked into Europe, so that none of the tribes of Israel could have returned to Jerusalem at this time. The termination of Judah punishment of seven times from 606 B.C. takes us to $2520 - 606 = 1914$, and the final termination is $2520 - 587$ or 1933—and as this punishment was to be over the whole of Israel or all the twelve tribes, it is presumed that Israel's punishment also will end in 1933.

The history of Israel in the Bible from the Exodus is bounded by the land occupied by them in Canaan during their possession of the Holy land, and their history in the Bible is limited to the tribes within the boundaries of that land.

Thus, when the tribe of Dan marched out from the land given them in Canaan, they also marched out from the pages of the history of Israel in historic Scripture. And the movements of tribes or parts of tribes who left their land, are not recorded in the Bible.

The Zarah portion of Judah left their land in Egypt even before the Exodus and are no more heard of in the Bible. The portion of Simeon's tribe also, which left the main body in the wilderness before they came

to the promised land, are no more heard of in the narratives of Scripture; but we know from other historical records that the Zarah portion of Judah, which left the main body in Egypt before the Exodus, went northward, and they established the land of which Troy is the centre. Two-thirds of Simeon's tribe marched westward and is found ages afterwards on the shores of the English Channel. The tribes of Dan marched northward and we read of them in secular history warring against the Dardanoes of Troy; Danites against Judahites; in the Trojan war; and we read in history that the Trojans established themselves and their line of kings in Britain, founding London, which they called New Troy (see *Pre-historic London*). History also records the coming of the Tuatha-de-Danaan, or the tribe of Dan, to the British Isles. So we see that many of the Israelites established themselves in the British Isles from the earliest ages B.C., long before the main body came over, and some of the Israelites were in the British Isles even before Israel left the wilderness and reached the promised land of Canaan. The name London is derived from the Hebrew Lan, meaning lodging or retiring place, and Dan, i.e. the resting-place of Dan.

Zerah was a son of Judah, twin brother of Pharez, and Zerah had five sons (1 Chronicles ii, 6, 8), Zimri, Ethan, Heman, Calcol and Dara. The sons of Zerah did not accompany the children of Israel, but left their tribe about 1700 B.C. and his sons Calcol and Dara became the earliest colonists in the appointed place. Darda founded Troy and became the progenitor of the early British branch of our present royal house. Calcol started the Iberian migration and became the

founder of the Ulster Dalriadi, into whose midst Tea Tephi, Zedekiah's daughter, came. So the Heremon of Ireland she married was also of the tribe apparently.

This is the Iberian migration, so called by our ethnologists the Ibri or Hebrew people.

The Danites, who about this time had migrated into Egypt came from there into Greece, founding the Israel colonies there, afterwards known in the classics as Danaioi, i.e. people of Dan. It was these Danite warriors that overthrew Troy and started these defeated Trojans on their way to the "appointed place" (see Geoffrey and Monmouth). These Trojans being the Zerah tribe of Judah.

The tribe of Simeon we are told (Numbers i, 22) went into the wilderness with 59,300 adult males twenty years and over. Forty years later the census gives Simeon's tribe as only consisting of 22,200. It is difficult to trace what became of the rest.

The Danites began to come to Ireland from 1100 to 700 B.C. (see *Irish Chronicles*). It had already founded the colony of Danonia in Cornwall.

From the writings of Isaiah, Bible students have come to the conclusion that the Book of Isaiah was written 800 to 700 B.C. and the fact that these messages and prophecies at that date were addressed to "Israel in the Isles," shows that the British Isles even in 700 B.C. must have had a good many Israelites who had already settled there and could not have been addressed to the Church or the Jews neither of which was then in existence, and yet if you look at the summaries of some of the Chapters in Isaiah you will see where "Israel" is mentioned ; the summary says

the " Church " (see Chapters xxxiii, xxxiv, xli, xliii, xliv, xlix and others). There are evidences in secular history that, when Assyria attacked Israel and eventually conquered them, and took them captive, there was a great influx of refugees from Israel or Samaria, as it was often called, to the British Isles. And again, over a hundred years later, when Nebuchadnezzar, king of Babylon moved against Judah and Benjamin, there was another influx of refugees to the British Isles to join their brethren already there. Among the latter was Jeremiah the prophet, who fled to Ireland and arrived therewith Tea Tephi, Zedekiah's daughter, about 586 B.C.

Even in those days the British Isles, especially Ireland, were the place where the youth of the East came to learn in the universities established there by Jeremiah, to finish their education. Most people imagine that the British Isles in those days was inhabited by skin-clad savages, but it is proved beyond all doubt that in those days there were great universities and schools to which people came from the East.

Thus, little by little was the ancient British nation built up through the long ages, till the birth of Christ ; and thus was the kingdom spoken of by Daniel (see Daniel ii) established, when he said : " In the days of these kings (i.e. Nebuchadnezzar, the king of Assyria, and other kings reigning at that time) shall the God of heaven establish a kingdom, which shall never be destroyed, which shall not be left to other people, which shall destroy all these kingdoms, and it shall stand for ever."

These facts all took place before the birth of Christ. The kingdom in the isles had been established a long time at the coming of Christ.

That part of the kingdom which was established in Ireland was never dominated by Rome, when the Romans came to England; for no Roman soldier ever set foot in Ireland.

Then came the Roman invasion of England and this seems to have been ordained with a purpose, for they drove the Britons or Israelites, then settled there, into the fastnesses of Scotland and Wales, and thus was there room made for the settlement of the future tribes of Israel that were to come to England later on, otherwise the ancient Britons, though Israelites themselves, not realizing that the invaders were their kith and kin, would have resisted them, and there would have been fighting between the various tribes of Israel. They had by that time lost their own identity, as was prophesied, and so when the Danes, Saxons, and others came into England after the Romans had withdrawn, they found a great part of England unoccupied and came and settled there without any opposition. Then finally came the Normans under William the Conqueror, these consisted of the last tribe of Israel, viz. Benjamin, apparently.

It will be recollected that the tribe of Benjamin was not taken captive with the other tribes of Israel by the Assyrians, as they had been lent to the tribe of Judah when the two Houses of Israel and Judah became divided under Rehoboam and Jeroboam after Solomon died. And, therefore, the Benjamin tribe were taken captive with Judah by the Babylonians over a

hundred years after Israel was taken captive, and a remnant of them were with Judah in Jerusalem at the birth of Christ eleven of the disciples were Benjamites and only one, Judas Iscariot, a Jew.

And we are told in the Bible that at the siege of Jerusalem in A.D. 70 by the Romans the tribe of Benjamin escaped ; they were told to flee and did so.

Jeremiah vi, 1.—" O ye children of Benjamin, gather yourselves together to flee out of the midst of Jerusalem."

It must not be imagined that in the various invasions of England by the Danes, Saxons, Normans, etc., that everyone belonging to the tribes of Israel arrived in England and settled there. Many no doubt were left behind in their wanderings and settled down in various countries en route and many of those who did come may have brought foreign wives with them. We know that a remnant never left Syria, of which the American Druses are probably the descendants, and also that there were remnants which remained in the continents of Europe. But the main portion of all the tribes eventually arrived in England.

It is interesting to learn that Herodotus the historian, describing the migration of the Scythians from Asia into Europe, gives the movements of the Scythians at the same time as Israel migrated from Syria. The Scythians, he says, migrated at the very period that Israel did, from the self-same region, along the same route, and to the identical and same destination, viz. Ar-Sareth ; and the inference is, therefore, that the Scythians were none other than Israel. It is well to remember that Israel made their trek into the land of Ar-Sareth (in South Russia, the

Ukraine of to-day) at a time when the kingdom of Judah was still in existence, and several years before the first destruction of Jerusalem, when Judah was taken captive. Israel, when it thus migrated was not called Israel in the land they went to, or even when they were in captivity. During their captivity they were called by the Assyrians Beth-omri or Beth-Khumri. They were the Kimmeri or Guiveri who have been identified as one with the Sacae. In Europe the Sacae can be traced under the name Cimbie or Kimbie. It is only in Scripture they were known as Israel. When Israel escaped from Syria they commenced a progress through Europe, and have variously been called Jutes, Goths, Angles, Saxons (or Isaac-sons), Danes and Normans. At the time of Christ Israel was divided up into four great sections: (1) Judah or the Jews in Jerusalem; (2) The Parthians against whom Rome hurled her strength again and again and failed to overcome them; (3) the Scythians, another lot of those who escaped from captivity and were in the wilderness of Russia, and who also were again and again attacked by Rome, but never conquered; (4) those in the British Isles already. When the Romans were in England, Rome herself was being threatened by the Goths, who were also Israelites, and so deadly did the menace become that Rome was compelled to withdraw all her legions from the British Isles. It was the Goths who eventually caused the downfall of the Roman Empire, the last of the four empires of Nebuchadnezzar's dream as interpreted by Dan (Daniel ii) and we, as Israel, represent the fifth or stone kingdom, that was to break down all these other four

empires and become "a mountain and fill all the earth."

There are probably many books that try and trace the wanderings of Israel in Europe until they arrive in the British Isles, but I have not read many, and those that I have read find it difficult to convince one that the tribes and races they mention were the Israelites. I've no doubt that they did come, but all the evidence I have so far read is not conclusive enough to prove it, and that is why I said at the beginning that this was the weak link in the British Israel theory; for, of course, if they could prove this, no one could disbelieve that we are Israelites. But all the circumstantial evidence and inferences go to prove it to a great extent.

If these things be, as here set forth, what should be the effect on us? Dare we despise our Birthright? Should we not be filled with holy awe at the sense of our high calling and destiny? Here is no place for foolish pride and self-satisfaction, since it is for no righteousness or merit of ours that God has so highly exalted our race and placed such favours upon us; but because this is the covenant-keeping God—what a call to consecration to Jehovah's high purpose in the service and blessing of the whole human race—the day is hastening when Christ shall come, Whose right it is to reign on this earth and wield the sceptre of the throne of the Kingdom of the Lord over Israel, even the stone kingdom.

To sum up, let us write down briefly again some of the identifications in the Bible, of Israel with the British Empire :

1. They must exist as a nation for ever. (Jeremiah xxxi, 36.)
2. They must be an island nation. (Jeremiah xxxi, 10.)
3. This island must be north-west of Palestine. (Jeremiah iii, 2 ; xxiii, 8. Isaiah xxiv, 15 ; lix, 19.)
4. They must be as the sand for multitude. (Hosea i, 10.)
5. They must have found their islands too small for them. (Isaiah xlix, 19.)
6. They must be under a monarchy. (Isaiah xlix, 23.)
7. They must be a company of nations. (Genesis xxxv, 11.)
8. They must have a descendant of David reigning over them. (1 Chronicles xxii, 10 ; xiii, 5. Jeremiah xxxiii, 20.)
9. They must have a nation spring from them, but entirely independent of them. (Genesis xlviii, 19. Isaiah xlix, 20.)
10. They must have immense colonies. (Isaiah xlix, 8.)
11. Their colonies must form a belt round the earth. (Deuteronomy xxxi, 7-9. Jeremiah x, 16. Acts xvii, 26.)
12. They must push the aborigines into corners. (Deuteronomy xxxiii, 17.)
13. They must be the chief of nations. (Jeremiah xxxi, 7. Amos vi, 1.)
14. They must be an undefeated nation. (Isaiah liv, 17. Micah v, 8.)
15. They must conquer with a small army. (Leviticus xxvi, 8.)

16. They must be a wealthy nation. (Deuteronomy viii, 18.)

17. They must lend to other nations, but never borrow from them. (Deuteronomy xv, 6.)

18. They must abolish the slave trade. (Isaiah lvi, 6.)

19. Their heraldry must be a lion and a unicorn. (Numbers xxiv, 8, 9.)

20. They must be a Christian nation. (Isaiah ii, 3 ; xlv ; xlvii, 20.)

21. They must have a church with East Window. (Ezekiel xliii, 7. 2 Chronicles vi, 38.)

22. They must be a missionary people. (Isaiah xxvii, 6 ; xliii, 21.)

23. Unlike Judah, they must be known for a time by another name. (Isaiah lxv, 15.)

24. They were to have another language. (Isaiah xxviii, 11.)

25. They were to possess the earth's desolate heritages. (Isaiah xlix, 8.)

26. They must inherit the heathen and the uttermost parts of the earth. (Psalms ii, 8.)

27. They were to rule over other nations, but never ruled by them. (Deuteronomy xv, 6.)

28. They were to have sea-power. (Isaiah lx, 5-11.)

29. They were to possess the gate of their enemies. (Genesis xxii, 17.)

30. They were to have the stone of Israel. (Genesis xlix, 24.)

31. They were to be called Israel, the name God gave Jacob. (Genesis xxi, 12 ; xlviii, 16.)

32. They were to preserve the Sabbath nationally. (Exodus xxxi, 10.)

33. They were to be blind to their origin. (Isaiah xlii, 8, 9. Hosea ii, 6.)

34. They were to be a separated people. (Deuteronomy xvi, 18, 19.)

35. They were to retain the Israel system of weights and measures. (Leviticus xix, 36, 37.)

The above are only some of the identifications, and to find any nation that fulfilled a quarter of them seems impossible, but to find a nation fulfilling them all—well, the chance is infinitesimal, unless that nation represents Israel.

To give a few dates of the nation of Israel :

Nation of Israel first formed. (1490 B.C.)

Israel and Judah separated into two Houses. (975 B.C.)

Fall of Israel. Israel taken into captivity. (721 B.C.)

Battle of Carchemish. Israel escapes from the land of Gata or Syria to the Caspian and are called the Massagetae. Joseph separates from Israel and becomes the Getae or the Danube. (608 B.C.)

Israel (the people of Getae) capture Babylon. (538 B.C.)

Israel (the Massagetae) slay Cyrus. (529 B.C.)

Israel moves from Caspian to Black Sea. (519 B.C.)

Unsuccessful expedition of Darius against Israel, in the Crimea.

The Parthians appear. (513 B.C.)

Campaigns of Phillip and Alexander against Joseph (Getae) and Israel (Massagetae). (345 to 330 B.C.)

Beginning of Israel's wars against the German tribe. (100 B.C.)

Israel's power at its Zenith. (28 B.C.)

Joseph (Getae) attack Rome. (A.D. 69.)

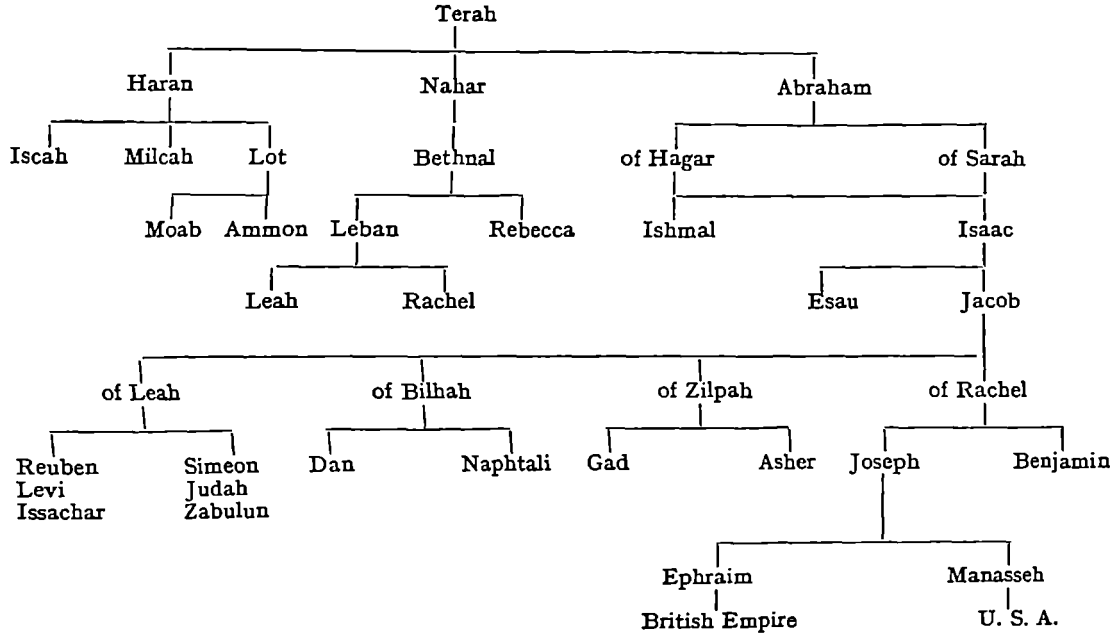
Fall of Jerusalem. (A.D. 70.)

Fall of Western Roman Empire. (A.D. 476.)

Migration of Israel to British Isles completed,
except for Benjamin. (A.D. 550.)

On page 96 is shown the Genealogical tree from
Terah, father of Abraham, to Ephraim.

THE PATRIARCHS AND THEIR DESCENDANTS



We see in this tree how the British Empire and the U.S.A. are descended from Ephraim and Manasseh, who between them comprise the lost ten tribes of Israel, and who are destined in the future to join together to carry out God's great purpose of His chosen race.

The history of the U.S.A. shows that it has a distinct function in relation to British history and its material destiny is clearly shown.

The portion of the British race, or the major part of Israel, is to bear the initial shock of the conflict and the destiny of the U.S.A. is that she is to be a reservoir of energy, to be thrown into the scale when and where most required, and so help her brethren to break oppression and remove every yoke. God ordained that America should help England many times, especially in the last Great War, and they were brought into this conflict at the appointed time—so that the war should be finished at the appointed time (the 11th November, 1918) the date shown in the pyramid as the end of the war. This is a very significant fact; and the U.S.A. have still to bear their part jointly with the British Empire in the events leading up to the final restoration of Israel in the great day of the Almighty, viz. Armageddon; but whether they will join in at first or only later, as they did in the last Great War, depends on when the appointed time is ordained for them to come in, but even then, and with their help, as far as we can see by the description of the war of Armageddon in the Bible (Ezekiel xxxviii and xxxix) we shall be unable to win the war, and will be in such dire straits that both nations will be compelled to "enquire of God to do it

for them." (Ezekiel xxxvi, 37): "Thus saith the Lord God, I will yet for this be enquired of by the House of Israel to do it for them."

God has been waiting for Israel to call upon Him nationally to "do it for them." But Israel has not so far done so; but is trying to rely on herself with man-made legislation and treaties to stave off any future war. The League of Nations is a man-made League. God is not taken into account in it in any way and when the time comes it will break down. Davidson, in his book on the pyramid, says the last Great War was brought on to bring pressure on Israel to ask God "to do it for them," but it failed, and so God made a truce, symbolically shown by the antechamber in the great pyramid, but that if, during this truce, we still do not ask God to do it for us, that a still greater pressure will be brought to bear on us in the War of Armageddon, when we shall be compelled to do it. This war of Armageddon, according to the chronology of the pyramid is to commence sometime between 1928 and 1936, and towards the end of it we shall be in such straits that we shall ask God to help us and He will do so, and then will Christ appear and end the war for us by bringing famine and pestilence on our enemies. (See Ezekiel xxxviii and xxxix). This is promised in the prophecy of Isaiah concerning the pyramid and its purpose. (Isaiah xix, 19): "In that day shall there be an altar to the Lord in the midst of Egypt, and a pillar at the border thereof, saith the Lord, and it shall be for a *sign and witness* unto the Lord of Hosts in the land of Egypt, for they shall *cry unto the Lord* because of their oppressors, and he shall send them a

saviour and a great one, and he shall deliver them."

So we see that the pyramid is a sign and witness that in that day we shall enquire of God "to do it for us," because of our oppressors, and that God will send Christ to help and end the war; and from this we may be very sure that one of the objects of the pyramid's messages was to proclaim Christ as the Deliverer and Saviour of man, especially his chosen race. Thus we see that God has appointed a means whereby Israel, in her agony of tribulation, will be brought as a *nation* to call upon God to hasten the coming of His kingdom, as we pray in the Lord's Prayer "Thy kingdom come."

The life of Joseph himself was, in miniature, the story of the nation Israel. Separated from his brethren, carried by violence from the promised land, cast into a pit, doomed to banishment and exile, sold into slavery, pronounced by his own family and their surroundings to be "lost," mourned over by his father as dead, and as years roll on his very name forgotten by the world. Yet the whole time he was safe in "another land." The "appointed place" advanced to unparalleled power, honour and dignity, and so completely changed that when his brethren saw him they did not recognise him, and then, in the end, he became the greatest ruler then existing, and a power in all the land.

NEBUCHADNEZZAR'S DREAM

IN the second chapter of Daniel there is the story of Nebuchadnezzar's dream. This dream, and its

interpretation, by Daniel, bear a great deal on the future of the nation of Israel.

It will be remembered that Daniel, who belonged to the tribe of Judah, was taken captive by Nebuchadnezzar in the first stage of the captivity of Judah, and so happened to be in Babylon when Nebuchadnezzar dreamt his dream. It was no doubt foreordained that he should be, otherwise the dream would never have been interpreted. Nebuchadnezzar had a dream, but in the morning forgot what it was, but remembered that it was a very vivid one, and that it probably meant something great. So he called all the wise men of the kingdom to tell him what it was and what it meant ; but of course the wise men could not do so. Then Daniel heard of this, and God, in a dream, showed Daniel what the dream had been and its meaning. So Daniel asked to be taken before Nebuchadnezzar and said he would tell him his dream and its meaning, and when he appeared before Nebuchadnezzar he said (verse 28) : " There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the ' latter days '." Then he proceeds to tell the king what his dream was (verse 31, etc.) : " Thou, O king, sawest and behold a great image. This great image, whose brightness was excellent, stood before thee and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and thighs brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay,

the brass, the silver and the gold broken to pieces together, and became like chaff of the summer threshingfloors . . . and the stone that smote the image became a great mountain and filled the whole earth."

Daniel then goes on to give the king the interpretation of the dream (verses 37 to 45).

He said, in short, that the different parts of the image made of different metals, meant great nations that were to arise in the world. The head of gold was the Babylonian kingdom under Nebuchadnezzar, for Daniel says to the king (verse 38): "Thou art this head of gold, and after thee shall arise another kingdom," and then a third kingdom of brass and the fourth kingdom was to be as strong as iron. Then he says (verse 45): "For as much as thou sawest that the stone which was cut out of the mountain without hands and that it break in pieces, the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what shall come to pass hereafter."

All Bible students are agreed as to which these four great empires that were to arise were, for they succeeded each other, each in its turn being the biggest empire in the world while it lasted. The head of gold, as before said, represented the Babylonian Empire then existing; the second, the silver, was the Medo Persian Empire, which commenced at the fall of the Babylonian Empire in 538 B.C.; then the third kingdom, of brass, was the Grecian Empire, which dates from the conquest of Persia in 334 B.C. and lasted till 65 B.C., when the fourth kingdom, the Roman Empire, appeared, commencing in 63 B.C.;

under Julius Cæsar, and lasted till A.D. 476. The feet, partly of iron and partly of clay, probably refers to the aftermath of Rome, Germany and Austria.

And the B.I.W.F. interpret the "stone cut out without hands" to represent the kingdom of Israel—now the British Empire; for Daniel says (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, but it shall break in pieces and consume all other kingdoms, and it shall stand for ever."

Therefore, this fifth or stone kingdom was to be in existence in the days of the kings of the four empires, and therefore must have been in existence in the time of Nebuchadnezzar; and it is a fact that even in the time of Nebuchadnezzar there was a kingdom of Israel in existence and God says of this kingdom (Jeremiah li, 20): "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." The exact work assigned to the stone kingdom. And if it is admitted that we, the Anglo-Saxon race, are the lost tribes of Israel, then it must also be admitted that we are also the stone kingdom and the kingdom which the God of heavens has set up and which "will never be destroyed."

The Goths, who eventually conquered the Roman Empire, were Israelites. In verse 35 it says:

"And the stone that smote the image became a great mountain and filled the whole earth."

The first four kingdoms were each of them to fall in turn and "give place to other people," but the fifth, the stone kingdom, was "never to be destroyed"

or "left to other people," and was to consume all the other kingdoms and continue for ever; and this naturally points to the fact that this kingdom was to be the chosen kingdom of God, Israel of whom God said they should continue for ever—and this stone kingdom, which was never to be destroyed, and holding sway over the whole world, was to be set up in the days of these kings or empires. Therefore, it is no new kingdom, suddenly to rise, but must be in existence to-day, and has been developing and extending and gaining strength. It is evident then that there was originally in existence, quite apart from the four kingdoms of the image, a separate kingdom from which the stone kingdom was hewn and with which it is identical. Now the Church claim that they are the stone kingdom or Israel, but there was no church in those days and, therefore, it could not possibly mean the Church. Most people say that the Jews are the only Israelites left, and if so the stone kingdom refers to them, but in those days the Jews had never been heard of.

Why are all our kings crowned on the Coronation Stone which is in the Coronation Chair in Westminster Abbey, and was brought to England by Edward I from Scotland and brought to Scotland by Fergus from Ireland, and on which all the kings of Ireland from 586 B.C., all the kings of Scotland and of England from that date have been crowned. For over two thousand years all the kings of the British Isles have been crowned on this stone. Irish historical records say that this stone was brought to Ireland by Jeremiah the prophet when he brought Tea Tephî, Zedekiah's daughter, with him, and legend says this

stone is the stone which Jacob used for a pillow at Beth-el when he dreamt of the ladder from heaven and angels moving up and down it, and which he put up as an altar to the Lord and afterwards came and took away and gave it to Israel, and it was carried by the Israelites all through their wanderings in the wilderness, and on reaching the promised land was placed in the temple, from where Jeremiah took it and brought it to Ireland.

All Bible students admit that the first four kingdoms of the image are (1) Babylon ; (2) Medo Persia ; (3) Greece ; (4) Rome, and the symbol of the iron mixed with clay also indicates that Germany also was the embodiment or aftermath of Rome, with its iron crosses, iron rings worn by the German women in place of gold ones handed over to the Government—"the mailed fist." They talked of the iron will of Germany. Blood and Iron was their motto and the iron hand. Daniel says the iron and the clay were a divided kingdom.

The Roman Empire consisted mainly of German States. The Emperor of Rome was elected by seven electors, and these were :

- | | |
|-------------------------------------|-------------|
| 1. The Archbishop of Mainz. | In Germany. |
| 2. The Archbishop of Cologne. | „ |
| 3. The Duke of Saxony. | „ |
| 4. The Count Palatine of the Rhine. | „ |
| 5. The King of Bohemia. | „ |
| 6. The Archbishop of Trèves. | „ |
| 7. The Margrave of Brandenburg. | „ |

Does not this go to show that Germany was none other than the aftermath of Rome and, therefore, part of the feet of iron and clay of the image—which

was to be broken to pieces by the stone cut out without hands—or Israel or the British Empire.

The promises made to Israel were to come in stages—like their captivity: first the stone kingdom, and then progressing and expanding until “it filled the whole earth.”

These progressive stages have been traversed in the process of the formation of the British Empire and U.S.A., which were to be the “battle axe and weapons of war” to break in pieces the nations (Jeremiah li, 20), which, as seen, was also the function of the stone kingdom and Israel is to become God’s controlled forces employed against the armament of the forces of destruction.

This process of expansion of the British Empire commenced in 1557-1558 in the time of Queen Elizabeth, when we were quite a small nation, numbering only a few millions all in the British Isles. Since that date we have expanded into the biggest nation the world has ever known, and we are gradually “filling the whole earth.” The pyramid’s date for the commencement of this expansion is also 1557-1558.

A stone, as representing a kingdom or a nation, is often used in the Bible.

Matthew xxi, 43, 44.—“Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.”

Christ was here speaking to the Jews, and He here tells them that the kingdom would be taken from them and given to a nation “bringing forth the fruits

thereof," which was Israel. And then He calls this nation a stone, which was to break on whomsoever it fell. Previous to the above quotation Christ had been preaching the story of the vineyard, which was taken away from the wicked husbandmen, who killed the heir, and given to other husbandmen, who were to render the fruits in season. It is universally admitted that the wicked husbandmen refers to the Jews, who rejected and crucified Christ from Whom the kingdom of God, represented by the vineyard, was to be taken away, and that the other husbandmen, to whom it was given, represent Israel. And God here refers to Israel as a stone, breaking other nations—exactly again the function of the stone or fifth kingdom of Nebuchadnezzar's dream.

Some Bible students try to make out that the stone kingdom of the dream meant a spiritual and not a material kingdom, and refers to the time when Christ's kingdom shall appear on earth. But we only have to examine in detail the exact words used to prove that this cannot refer to that; for Daniel, in his interpretation of the dream, says this kingdom was to be set up in those days, while the other four kingdoms existed. So it would have to be in existence in the time of Nebuchadnezzar—the first of these kingdoms. How then could the kingdom be a spiritual kingdom and refer to Christ's second coming? This dream was dreamt six hundred years before Christ appeared on earth. And Daniel also says in his interpretation that this kingdom "was not to be left to other people," that is, that the other kingdoms would be in turn destroyed, and others would take their place. How could a spiritual kingdom

be referred to as not being left to other people? And again, Daniel says that this stone kingdom "shall break in pieces and consume all the other kingdoms"—a spiritual kingdom does not break other kingdoms in pieces and destroy them. And it was "cut out without hands"; surely it is reasonable to assume that this could be said of the remarkable kingdom of Israel. God appointed. God's select race, causing it thus to differ from all other nations. The Israel kingdom, like the stone kingdom, was to last for ever. It was to be the throne of the kingdom of the Lord over Israel. Surely the stone kingdom—the kingdom of Israel and the kingdom that Christ is to come and rule over, are all one and the same.

The stone kingdom, or the British Empire, is not a successor to any preceding empire, kingdom or nation, like the other empires of this dream, but has been built up on its own foundations. At the time of Nebuchadnezzar, king of Babylon, the dynasty of the House, which rules in Britain, was established in the British Isles, having previously existed in Jerusalem for 500 years. By the terms of Nebuchadnezzar's establishment, the right to rule over all nations except Israel belonged to Nebuchadnezzar and his successors during a period of seven times or 2,520 years, during which time the kingdom of Israel, which was also then in existence, was to be training in preparation for the time, when, having broken the Babylonian succession of empires, it was finally to become "the stone which became a great mountain and filled the whole earth."

The British nation is already seven times as great as the old Roman Empire—and three-and-a-half

times the size of all Europe, and has over a hundred " gates " or key positions of the world, which naval and military experts declare is equal for defensive purposes to the possession of a standing army of six million men. It has by far and away the largest mercantile marine ever known ; out of all the ships that sail the ocean 70 per cent. fly the Union Jack, leaving only 30 per cent. to all the rest of the world put together. For over a hundred years two acres of land were added to the British Empire every second.

Can any reasonable, reflecting man say that this pre-eminence of our race in the world, and the possession of this mighty empire, are due merely to a series of accidents, or a combination of purposeless circumstances ?

THE PYRAMID

THE B.I.W.F. set great store by the prophecies contained in the Pyramid, which is a prophecy in stone containing the history of the nation Israel, past, present and future, and all the dates for the great events in that history, such as the punishment of Israel, 2,520 years ; the dispensation of Moses ; the date of the Exodus ; the dates of the Birth and Crucifixion of Christ ; the date that the British Empire or Israel entered the last Great War, etc., etc., are all fixed in the Pyramid and coincide exactly with the dates in the Bible.

The study of the Pyramid is a vast subject, and I can only refer to it here briefly—as it has to do mostly with the Israel nation. If the reader is inclined to read more about it, the best book on the subject is

*The Witness
of the Great
Pyramid, by
Basil Stewart.
(Just issued,
1927.)*

Davidson's *Pyramid and its Divine Message*, and *The Pyramid*, by Edger, which can be obtained at the headquarters of the B.I.W.F., 6 Buckingham Gate, S.W.1. The Great Pyramid is the only form of building which answers to the symbolical description of the spiritual building, spoken of in Scripture, of which Christ is said to be the "chief corner stone" and "headstone of the corner," for no other form of building has a headstone which is also the chief corner stone. The headstone of the corner is wanting in the Great Pyramid at present, and the headstone of the spiritual building of Scripture is spoken of as "rejected by the builders," while the placing of it is foretold as an event of the future, when it shall be brought forth "with shoutings, crying, Grace, Grace unto it" (Zechariah iv, 7). This is to take place with the destruction of a great mountain, the symbol used for ancient Babylon (Jeremiah li, 25). Babylon is also the name given to the mystical city of the Apocalypse, the destruction of which is to take place at the second coming of Christ, and is referred to by Daniel (Daniel ii, 34, 35) in the vision of the image representing the great empires of the world which were to be broken by the stone kingdom cut out without hands. Christ seems to refer to this stone of the prophecies, when He likens Himself to the chief corner stone and says "on whomsoever it shall fall it will grind him to powder." (Matthew xxi, 44.)

Another proof that England was occupied by people from the east in ancient times is given by Davidson who says that Stonehenge is built on exactly the same measurements as the Pyramid—one of the measurements of the ancient Egyptians was

the Aurora, which comes into the construction and measurements of the Pyramid, and the diameter of a circle of equal area to this aurora is 1162.6 inches, and a circle of this diameter falls precisely internal to the outer ring of stones forming the circle of Stonehenge. The Aurora in the Pyramid is exactly 1162.6 inches high. Thus proving that the Druids who built Stonehenge and the ancient Britons must have brought this knowledge with them from Egypt.

There are other monuments very similar to Stonehenge along the north coast of Africa and the southwest coasts of Spain, showing the route by which these Egyptians travelled, leaving people on the way.

The date of the commencement of the Great War is marked in the Pyramid, and Davidson has worked out the exact time as 3.54 a.m. on 5th August, 1914; but the war actually began before that, viz. 30th July, 1914, when Austria bombarded Belgrade and the Germans had already entered Belgium before that date. So why does the Pyramid give the date as 5th August? Because the Pyramid is mainly a history of the nation Israel, and the British Empire did not enter the war till the 5th August. This point in the Pyramid which marks the year 1914 is denoted by the beginning of a low passage barely 4 ft. high, coming at the end of the Grand Gallery which is 27 ft. high—a lowering of the ascending passage in this way always denotes a bad time for the world, and especially for Israel, and it was foretold by Pyramid students long before 1914 that in that year would commence a bad time for the world, but they had no idea what it would consist of.

The Pyramid furnishes a chronology of events without any indication as to what exactly will happen at the times so clearly marked and only history provides the information as to the event. The measurements in the Pyramid have been found to be the ancient inch, the same as ours, each inch equalling a year, and by this measurement all the points in the Pyramid denoting events, e.g. date of Exodus, date of birth and crucifixion of Christ, date of great war, etc., have come right to the day and the year, but this low passage denoting the great war is $51\frac{3}{4}$ inches long and so by this measurement the war should have lasted $51\frac{3}{4}$ years, and when it ended on the 11th November, 1918, Pyramid students were puzzled till they worked out the length of the war and found it had lasted exactly $51\frac{3}{4}$ months to the day, and then they realised that the measurements from 5th August, 1914, were in future to be a month to an inch, instead of a year to an inch.

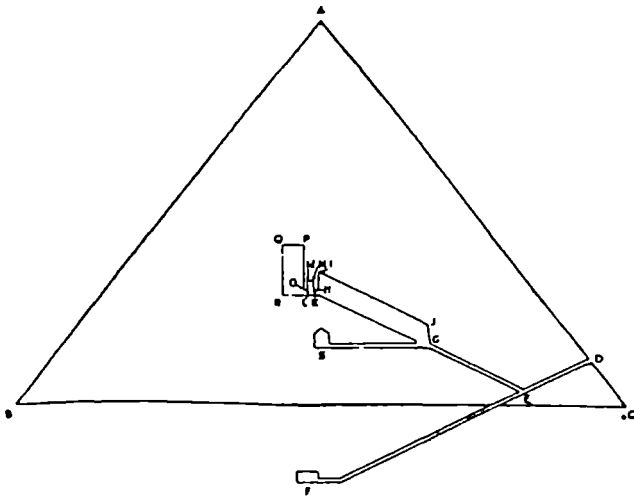
Matthew xxiv, 22, evidently refers to this when it says: "And except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The shortening being done for the sake of the elect, or Israel, God's chosen race.

We are now crossing the Antechamber in the Great Pyramid, and at the end of this chamber which is more than high enough for a man to walk upright, we again come to another low passage—the same height as the passage which denoted the last war—and no doubt this passage again means a bad time for the world, but whether another war or not remains to be seen. The B.I.W.F. and Davidson, in his book

on *The Pyramid*, both say that this can only mean the war of Armageddon. For both the B.I.W.F., working by the Bible, and Davidson by the measurements in the Pyramid, come to the conclusion that the Millennium will come in 1936, and as Armageddon is to be fought before the millennium, it can mean nothing else. The exact date (measuring by a month to an inch) at which we reach this next low passage is the 29th May, 1936, but this does not necessarily mean that the war will actually begin on that date, though it may, but that events will then commence to happen which will lead up to it, and it may be fought any time between 1928 and 1936. According to the Bible Armageddon is ended by the second advent of Christ and the millennium, and if that is to be in 1936 then the war will last till then. God shortened the days of the last war. May He not in His mercy also shorten the next war?

Davidson says the date, September, 1936, as shown by the Pyramid as the date of the millennium, is 2,520 years from the date of the prophecy by Jeremiah at central date of Nebuchadnezzar's siege of Jerusalem (Jeremiah xxxv, 12, 19) which relates to the union of Israel and Judah, the restoration of Jerusalem and the dawn of the millennium, and this date, therefore, 1936, is the terminal date of period of fulfilment of the times of the Gentiles which began in 1917.

A curious fact about this number 2520 is that it is the first number one comes to which is a least common multiple of all the numbers from 1 to 10; that is, that it is the first number which you can divide by any of these numbers from 1 to 10 without anything over.



The above will give the reader a picture of the passages and chambers inside the Pyramid.

ABC, the Pyramid. D, Entrance. DEF, Descending Passage. F, the Pit. EG, Ascending Passage. GHIJ, Grand Gallery. H, Point Date of Great War. HK, Low Passage of War. K, End of War. KLMN, Antechamber. L, Point—Commencement of Armageddon. LO, Low Passage Denoting Armageddon. ORQP, King's Chamber. O, Date of Millennium, 1936. S, Queen's Chamber.

As stated in the beginning of these notes, in Daniel's time God said to Daniel that the prophecies concerning the time of the end were to be sealed, and in Revelations that the prophecies were to be revealed; and as not only the revealing, but part of the fulfilment of these prophecies (the deliverance of Jerusalem in 1917, for instance) has come to pass, is this not another proof that we are living in the time of the end—a time as before explained is 360 years. The Pyramid marks the date of the beginning of these revelations as

1557-1558 and taking the last time of the seven times as commencing then, we arrive at $1557 + 360 = 1917$ as the end of seven times. Is this a mere coincidence? Surely not.

At a lecture given by Davidson on 16th October, 1925, he stated that a Professor Waddell had recently brought to light some ancient writings, written 5,000 years ago. The exact day, month and year of the nativity is given as 6th October, 4 B.C., which is the date worked out by Davidson himself and proved in his book on the Pyramid, and the date coincides with the date for this in the Pyramid. Professor Waddell also says that these ancient writings also mention a future race called (literally translated) Brits, who were to become a great nation and "the protective power of the earth," and that the rise to power of this race would commence in A.D. 1557.

The Old Testament prophecies concerning Israel depict them as becoming "The protective power of the earth."

These writings, recently discovered, therefore written before Abraham the progenitor of Israel and the British race was born, proclaim the coming of the Messiah and also of a race called Brits to carry on the plan of God. These ancient writings also give the life, ministry and manner of death of the Messiah—exactly as it is told in the New Testament.

This discovery is a most important one and no doubt more will be heard of it in the second volume of Davidson's book, which he is now writing.

Before closing these notes on the Pyramid I should like to give a few of the wonderful measurements in the Pyramid, of which there are hundreds, showing

how each measurement of Chambers is inter-related to measurements of other Chambers, and also with the exterior measurements.

Each base of the Pyramid is exactly 365,242 sacred cubits (of 25 inches) in length, corresponding exactly with the number of days in our solar year, not $365\frac{1}{4}$, which would be 365.25, but just under the quarter, which our year exactly is, and this is very remarkable, for in those days they went by the Eastern Calendar of twelve lunar months to a year, and it was not till thousands of years after the Pyramid was built that it was discovered that the earth went round the sun, and not the sun round the earth; and as it is the length of time that the earth takes to go round the sun that makes our solar year, the architect of the Pyramid either knew this or was inspired to make the bases that length without knowing why.

In mathematics there is a most important number by which they square the circle, and this is 3.14159, etc., and mathematicians and scientists have for centuries been discussing the exact decimal points of the number, and it is only in modern times they have all agreed, and the above number accepted as final. And yet the architect of the Pyramid knew it thousands of years ago. The height of the Pyramid is 232.520 cubits and if the height is divided into twice the base the result is 3.14159.

The combined cubit capacity of the granite leaf in the Antechamber is 3.14159.

The length and height of the King's Chamber added together and divided by the breadth = 3.14159.

In the King's Chamber there is a stone chest and

the length and breadth of this chest divided by its height = 3.14159.

There are also instances given to show how the measurements of the inside and outside of the Pyramid are inter-related.

The stone chest is exactly the same size as the ark of the covenant, which was built according to measurements given to Moses by God.

Noah's ark, which was built by Noah according to measurements given him by God was exactly one hundred thousand times the size of this chest to an inch. If the length of the King's Chamber which is 412.132 inches is made the diameter of a circle, then a square of the same area as that circle has 365.242 inches (or the number of days in our solar year) on each of its sides.

Again, take the same length and make it the side of a square. Then a circle of equal area to this square has the height of the Pyramid, viz. 232.520 cubits. Again, take the same length and measure twice down the incline of the Grand Gallery, the vertical descent is 365.242.

The King's Chamber contains twenty million cubic inches, which is exactly the length in linear cubits of the earth's polar axis, which goes to show that when God created the world He also worked in measurements of the sacred cubit, which was the cubit He also instructed Moses and Noah to take in building the ark of the covenant and Noah's ark—and Solomon in building the temple.

It is because of these wonderful measurements that Pyramid students maintain that the Pyramid is an inspired building, for no human knowledge could

have enabled the builder to build each part of it to such exact measurements—so that each measurement is inter-related with the measurements of all other parts of the building.

I think the above notes are sufficient to give the reader some idea of what a wonderful structure the Pyramid is, and the reader would find its study a most fascinating subject—epitomising as it does a record of the whole human race, especially Israel, from Adam to the present day, and still further to the period of the millennium. And Davidson says the Pyramid has a special message for the British race as representing Israel, and he also says " In conclusion, the mathematical, chronological and prophetic purpose of the Great Pyramid is defined in detail by the ancient Egyptian texts, and is clearly proclaimed by the traditional accounts preserved in the Coptic MSS. texts. And the evidence from these two sources is completely confirmed in detail in the prophetic measurements in the Pyramid, and they both define to the correct day, month and year, outstanding events that have happened in the past, that are happening in current times, and that are to take place in the future."

The prophetic revelations of the Pyramid like the prophecies in the Bible, were only to be revealed in the " latter days " and that is why the meaning of the Passages and Chambers in the Pyramid have only recently begun to be discovered, and more is being discovered by Pyramid students nearly every day. They are at present only at the fringe of the discoveries that are to be made from all the inter-related measurements, and the wonderful messages that it will reveal to us as representing the nation Israel.

The Pyramid is a prophecy in stone. The prophecies in the Bible are prophecies in writing, but they are both the same and foretell the same events.

ISRAEL IN THE REVELATIONS

WE will now proceed to show how the book of the Revelations of St. John also deals with Israel.

The Book of Revelations in the Bible is harder to understand than any other part of the Bible and there are more varying interpretations of it by Bible students than of any other of the Books in the Bible.

The following interpretation is taken from *New Light on Old Paths*, by the Rev. Pascoe Goard, one of the leading British Israelites in the world.

Why the Book of Revelation is so difficult to understand can be realised when we remember that at the time St. John wrote it he had been banished to the Island of Patmos by the Romans, and he wrote subject to the conditions then prevailing in the Roman Empire. Nero was on the throne, and to publish a book, announcing the crowning in heaven of a King Who would govern the earth from thence for a time and then would return to rule upon earth itself, would have been taken as rank treason worthy of death, the confiscations of the writings and the casting of the writer to the lions.

Consequently, in order that the Book should pass by the espionage of his day, it was necessary that it should be disguised in cryptic terms. But these terms were chosen from the Old Testament and so were familiar to the leaders of the Church in those days to whom St. John was writing, for St. John, in the fourth

verse of the first chapter, says : " John to the seven churches which are in Asia."

It will be easier for the reader to follow and understand better the following notes if a short glossary of the cryptic terms used by John is here made before we go on to describe the Book itself, and it will help the reader to realise better what St. John meant to convey by these cryptic terms :

Babylon.—This term is used by St. John apparently in a general sense, not as meaning the great city of that name, or the great Babylonian Empire only, which had passed away centuries before he wrote ; but refers to the ruling king or any empire at any time. That is, it applies to whatever empire was greatest in the world at any time, past, present, or future. But it meant an empire or ruler who aspired to world dominion, and so, by calling any empire he was writing about Babylon it would make it safe to pass any censor, as he would only imagine it was a romance of the old Babylon days.

This term " Babylon " to convey the above meaning is used many times in the Bible by other writers. See, for instance (Daniel ii), in which, in the interpretation of Nebuchadnezzar's dream, he uses it in reference to the Empire of Babylon itself and the Empires of Persia, Greece and Rome, which came in succession after Babylon—as the ruling empires of the world who aspired to world dominion, and this would be a precedent for St. John doing the same and the leaders of the seven churches in Asia would understand it so.

It is also in accord with his purpose in showing the Kingship of Christ, that it should at once present Him as in competition with any great Earthly

Kingdom, which from time to time aspired to world supremacy. Wherever the sceptre of the aspiring nation is, there is Babylon, and always antagonistic to the Kingdom of Christ. Babylon, Persia, Greece, Rome, France under Napoleon, and Germany in the late war under the Kaiser, have all in their day aspired to world supremacy, and all have failed and been broken. The British Empire, though the biggest kingdom the world has ever seen, does not and never has aspired to the dominion of the world and therefore is not antagonistic to the Kingdom of Christ, which is in the future to be the only kingdom that shall rule the world.

The Dragon.—This cryptic term is used to indicate the devil—or the organised ecclesiastical forces of heathenism, as they were manifested in St. John's time in the great priesthood of Rome—heathen and Christian—what the Bible calls Baal worship. These two, the heathen and the Christian systems, fought a bitter fight, but eventually they were united in the Papal Church, which took over the heathen rites. And the Archbishop of that Church became also the Pontifex Maximus of Rome, which had been the title of the heathen High Priest and he who holds that title still.

The great feature of heathen ancient worship, long before the Christian era, was the worship of the Madonna, as the Mother of God, and this the Church of Rome carries on to this day. When, therefore, we read in the Bible that the Dragon gave his power to the beast, it means that the organised power of heathenism gave its support to the then existing throne—or that the Pontifex Maximus, the heathen

High Priest, gave his power, at that time (i.e. in St. John's day) to the Emperor of Rome.

The Beast.—From the time of Daniel in the Old Testament nearly all the prophets use this term to represent the human occupant of an earthly throne, i.e. the throne of a kingdom aspiring to world dominion.

Jerusalem.—As Babylon is used to denote the organisation of a world empire, so Jerusalem is used to denote the kingdom set up against Babylon, as its competitor and ultimate destroyer by God. Jerusalem, like Babylon, had fallen in St. John's day and no danger to the throne of the Cæsars could be feared from it, so it was safe for St. John to use that term.

Jerusalem, in the Revelations, means the organised centre of the God-established kingdom—organised under the Davidic throne, over which Christ Himself would eventually rule, for it is the only throne which is established for ever. The throne of David was to last for ever (see 2 Samuel vii, 12 ; 1 Kings ix, 5 ; 2 Chronicles xiii, 5 and xxi, 7 ; Jeremiah xxxi, 35-36, etc., etc.) and can, therefore, only refer to the throne of Israel, on whose throne a descendant of David was to always reign.

And again, the term Jerusalem as used by St. John (Rev. xxi, 2) : " And I, John, saw the Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband " evidently denotes the Kingdom of Israel, and the husband as Christ. So it means Israel and the Church of Christ, versus the earthly Imperialism and organised anti-Christian ecclesiasticism. Jerusalem was the Holy City of the Israelites.

The Four Living Creatures Round About the Throne.

—It will be noted that St. John says of these, that they had four representative faces: the Lion, the Eagle, the Bull and the Man. If you read Numbers ii, you will there read how the Israelites, when wandering in the wilderness, were divided into four brigades of three tribes each, and they marched in these brigades, and when they camped, these four brigades were camped one on each of the four sides of the Ark of the Tabernacle, and each brigade had a standard of the ruling tribe of each brigade put up. The ruling tribes of each brigade were Judah, Reuben, Ephraim and Dan. Now it is a remarkable fact that we are told in the Bible that the standard emblems of these tribes were a Lion for Judah, a Man for Reuben, a Bull for Ephraim and an Eagle for Dan. There is no doubt therefore, that in these four living creatures St. John meant to denote the four brigades of Israel.

In the midst of these four living ones the throne is set in the Book of Revelations: "God in the midst of his chosen people Israel."

The Woman Clothed with the Sun.—In the Old Testament the use of the term Woman, to signify Israel, is often used, here she is crowned with twelve stars, the emblems of the twelve tribes of Israel. In this case the woman is clothed with the sun. The sun never sets on the British Empire, or Israel, and it could also be described as clothed with the sun. Also, when St. John describes the City of New Jerusalem, as he saw it coming out of heaven, he says (Revelations xxi, 12): "And had a wall great and high and had twelve gates and at the gates were twelve angels, and the names written thereon, which

are the names of the twelve tribes of the Children of Israel."

This ends the glossary as far as I think necessary. It will help the reader to follow the meaning of St. John, and the reader will see that the Book of Revelations has a great deal to say of the tribes of Israel, and it is a continuation of the history of Israel contained in the Old and New Testaments, and is mostly concerning the future of Israel after the present time. In the Ministry of Christ there were three offices combined, viz. Prophet, Priest and King. The first two are fully set forth in the Gospels of the New Testament, but nowhere in the Gospels, or any other part of the Bible, except in the Revelations, is there any manifestation of the kingly office. Revelations deals with Christ and his revelation as Christ the King.

The parable of a certain nobleman who went into a far country to receive for himself a kingdom, and to return is Christ's own declaration as to His purpose and the purpose of God concerning His Investiture with the kingship. God alone is the giver of that kingship, and it is to include an earthly kingdom. This kingdom was not assumed by Christ when He was on earth, but was reserved to be received from the Father after His Ascension, and it is with this kingdom that the Book of Revelations deals.

The Gospels of the New Testament deal only with His earthly life, and finish with the statement "A cloud received Him out of their sight," which has all the effect of the final dropping of the curtain on the stage.

Therefore, the Book of Revelations is really the sequel of the Gospels of the New Testament. The

opening sentence of the Book declares its purpose. It is the revelation of Christ as Christ the King.

The scope of St. John's visions deal with visions in a larger universe than is open to the eyes of ordinary man. To the visions of the past and the present it adds the visions of the future.

The history of the Revelations is contained in the opening verse: "The revelations of Jesus Christ, which God gave unto him to show unto his servant, the things which must shortly come to pass."

That the Book is intended for general use and not only for the seven churches in Asia is shown by Revelations i, 3: "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand. John to the seven churches which are in Asia, grace be with you and peace from him which is, which was, and which is to come and from the seven spirits which are before the throne and from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the Prince of the kings of the earth."

The visions of St. John do not tell a consecutive story, but are sometimes of events in heaven and sometimes of events on earth, so it is proposed to take it chapter by chapter and to try and unravel its mystery.

Chapter I.—It is important to notice that the person introduced in the greeting in the fourth verse is He "which is, which was, and which is to come," and is the same He who declared Himself to Moses in the Book of Genesis in the burning bush in like form, declaring that from henceforth He would be so called "I am, I, the God of your fathers," and, finally, "I

will be known by my new name Jehovah," again "which is, which was, and which is to come."

Verse 5.—"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead and the Prince of the kings of the earth."

Who is the faithful witness?—The prophet. Who is the first begotten of the dead?—The Priest. Who is the Prince of the Kings of the earth?—The King, showing again the threefold mission of Christ.

Verse 8.—"I am Alpha and Omega—the beginning and the ending, saith the Lord, which is, which was, and which is to come—the Almighty."

In this Christ impressively asserts His Divinity. Then in :

Verses 12-16 we have the portraiture of this king—"I saw seven candlesticks and in the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow, and his eyes were a flame of fire, and his feet like unto fine brass, as if they burnt in a furnace. And his voice as the sound of many waters, and he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength, and then in :

Verses 17-20.—St. John says : "And when I saw him I fell at his feet as one dead, and he laid his right hand upon me, saying unto me, I am he that liveth and was dead, and behold I am alive for evermore, Amen ; and have the keys of hell and death. Write the things which thou hast seen and the things which are, and the things which shall be hereafter. The

mystery of the seven stars which thou sawest in my right hand, and the seven candlesticks. The seven stars are the seven angels of the seven churches and the seven candlesticks which thou sawest are the seven churches.

Chapter II deals with the rewards to those who overcome.

Chapter III also deals with these rewards.

Verse 20.—"Behold I stand at the door and knock, if any man hear my voice and open the door I will come in to him, and will sup with him and he with me."

Verse 21 is the final reward to him that overcometh. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

Chapter IV.—In this chapter we have the preparation of the stage upon which are to be enacted the events which follow in this and the next chapter.

First the throne was set in heaven and one sat on the throne. And there was a rainbow round about the throne. Then four and twenty elders round about the throne with crowns of gold upon their heads, and seven lamps of fire burning before the throne, which are the seven spirits of God. Then before the throne a sea of glass and four beasts full of eyes before and behind, the first like a lion the second like a calf, the third with a man's face and the fourth like an eagle. What do these faces represent? These are the four living creatures mentioned in the glossary, representing the four brigades of Israel and their standards. The Lion for Judah, the Ox for Ephraim, the Man's face for Reuben, and the Eagle for Dan.

The stage is now set. What is the event about to transpire on the stage before the throne, in preparation for which all these arrangements have been made?

It is to witness the ceremony of the Crowning of Christ as the King, now is to be fulfilled His declaration: "All power is given unto Me in heaven and earth." Now He is to take up the Government, as the Son of Man, of the affairs of the kingdom of man. This is the great message of the Book of Revelations.

Chapter V begins the Investiture (verse 1): "And I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals; and (verse 2): "And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof?" and (verse 3): "And no man in heaven, nor in earth, neither under the earth, was able to open the book." Then St. John says he wept because no one was found worthy to open the book, but one of the elders tells him weep not for (verse 5) "Behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book."

This was Christ Himself, and note that He is called the "Lion of the tribe of Judah, the root of David." For as before explained Christ was born an Israelite of the tribe of Judah and he was descended from the House of David and it is on the throne of Israel, as a descendant of David, that He will eventually take over the throne of Israel on earth, then in:

Verse 6.—We are given a description in cryptic terms of Christ: "In the midst of the throne, and of the four beasts, and in the midst of the elders,

stood a lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth" and (verse 7): "And he came and took the book out of the right hand of him (God Himself) who sat on the throne" and (verse 8): "When he had taken the book, the four beasts and the four and twenty elders fell down before the lamb, having, every one of them, harps and golden vials full of odours, which are the prayer of saints."

Verse 9.—"And they sang a new song saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God, kings and priests and we shall reign on the earth."

This is the song of Redemption.

Note that the four beasts—the heads of the four brigades of Israel, and the four and twenty elders—state that they "will reign on earth." This must be during the millennium when Christ comes to reign on earth for a thousand years.

The attendance at the ceremony now increases, for in *Verses 11 and 12* St. John says: "And I beheld and I heard the voice of many angels round about the throne and the living one (the four beasts) and the elders, and the number of them was ten thousand times ten thousand (a hundred millions) and thousands of thousands (many more millions) saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing."

Here we see over a hundred million angels have assembled to acclaim the king. What must have been the sound of so many voices when chanting this hymn of praise. It must have swelled far beyond any thunder we mortals can have ever heard and in *verse 13* St. John tells of still more people whom he heard acclaiming the king: "And every creature that is in heaven and on earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour and glory and power be unto him that sitteth upon the throne and unto the lamb for ever and ever."

This must be some future event St. John saw, for all the people, at any rate on this earth, do not yet acclaim Christ as their King; but when the new covenant, as declared in Jeremiah xxxi comes into force, this event may come to pass (see The New Covenant later on).

This ends the coronation ceremony, with the acclaim of all heaven and all earth, and He is crowned, and from that moment is the King of Kings and Lord of Lords.

The remainder of the Book of Revelations is full of great events and actions, but there is nothing so great as this event, which marks the transfer of Authority in the kingdom of men to the Son of Man, Who is also the Son of God. This is one of St. John's visions of the future when Christ shall come to reign on earth.

Chapter VI.—In this we read of the commencement of His administration, for we read in :

Verses 1 and 2.—"And I saw, when the Lamb opened one of the seals, and I heard as it were the

noise of thunder, and one of the four living ones, saying, Come and see, and I saw and beheld 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."

This white horse has been typified by many writers as resembling Israel—or the kingdom spoken of by Daniel. The stone kingdom that was to break all other kingdoms. The horse has always been an emblem of Israel. The first preachers of the Gospel were Israelites and the white horse represents Israel with the Gospel to enlighten the world. *Jeremiah xxiii*: "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and this is His name whereby He shall be called Jehovah Tsidkem. The Lord our righteousness" or in other words "Dieu et mon droit."

Micah iv, 8.—"The kingdom shall come to the daughter of Jerusalem."

Somewhere the Israel nation exists to-day under the throne of David. Wherever that royal standard of David is unfurled and he signs himself Jehovah Tsidkem there is the nation Israel. To this kingdom and to this throne the King Himself will one day come to reign. And this kingdom is the Kingdom of Israel and the throne is the throne of David, and the only Monarch in all the world who can trace his descent directly back to David is the King of England!

Verses 3-4.—"And when he had opened the second seal I heard a second living one say, Come and see, and there went out another horse that was red, and power was given to him that sat thereon, to take peace from

the earth, and that they should kill one another, and there was given unto him a great sword."

It is suggested that this red horse represents the head of the Babylon Kingdom, according to the meaning that Babylon refers, not to the Kingdom of that name itself, but to any kingdom, at any time, that aspires to world dominion. When at the time of Christ's temptation the devil showed him all the kingdoms of the earth, it was this kingdom he offered Him.

In the path of this rider on the red horse, through the ages, the other two riders, one on a black horse (verses 5-6) and one on a pale horse (verses 7-8) have followed, with famine and pestilence and after them death. It must be remembered that the times of the opening of these seven seals and later on the sounding of the seven trumpets, commenced thousands of years ago, and that the effects of the opening of the seals were distributed over all those years until now, and that we are now living under the sixth seal and sixth trumpet, the effects of which are still going on.

Verses 5-6.—The opening of the third seal: "And I beheld a black horse and he that sat on him had a pair of balances in his hand."

Verse 8.—The opening of the fourth seal: "And I looked and beheld a pale horse and his name that sat on him was Death, and Hell followed him, and power was given unto him over the fourth part of the earth, to kill with sword and with hunger and with death."

These two horses, as before said, always followed in the wake of the red horse. The red horse being Babylon or the Empire antagonistic to the Empire

of the Kingdom of God, which is represented by the white horse.

Anyone who has seen the film of the Four Horsemen of the Apocalypse will remember how these four horsemen are shown: the White horse as the Allies in the last Great War "going forth conquering and to conquer," and the Red horses as Germany, represent Babylon, aspiring to world dominion, followed by the Black and Pale horses, carrying Death and Hell, and famine and pestilence in their train.

Verse 9.—Opening of the fifth seal: "And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held, and they cried with a loud voice saying, How long, oh Lord, how long, holy and true, dost thou not judge and avenge our blood on them that dwelleth on earth."

This cry must not be looked upon as if the Christian martyrs who were dead were literally calling for vengeance, as that would be most unchristian like, but their lives, which were precious, and now poured out, were imploring for the hastening of the establishment of Christ's Kingdom. And in natural sequence, following their cry, we see in the opening of the next seal the overthrow of the Babylon Kingdoms and "the souls under the altar are avenged."

Verses 12-17.—These verses describe the effects of the opening of the sixth seal, and how terrified the kings of the earth and the great men and the rich men and the chief captains and mighty men of the Babylonian Kingdoms were.

Chapter VII deals with the sealing of the servants of God in their foreheads (verse 4): "And I heard

the number of them which were sealed 144,000 of all the tribes of Israel. This was 12,000 from each tribe as :

Verses 5-8 show.—The following is my own idea, not Pascoe Goard's. By the above sealing it may be surmised that these 144,000, all of the tribes of Israel, are those who will hold office under the kings reigning on earth during the millennium. We read before that the four living ones—the four brigades of Israel—and the four and twenty elders, said that they were in the future to "reign on earth." May it not be that under Christ as king over all the earth these other kings will rule various parts of the earth, and that the sealed ones are being trained in heaven to carry out the various ministerial offices under these kings. The rest of this Chapter deals with "a multitude which no man could number of all nations," who came to worship before the Lamb. Again a future event.

Chapter VIII.—The opening of the seventh seal.

Verse 1.—"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."

This half hour must not be taken to mean the half hour of our time. As has been said before the times of the prophecies covered long periods of time and a day means a year, and so this half hour probably meant many years.

Verse 2.—"And I saw the seven angels which stood before God and to them were given seven trumpets."

And in this chapter and the next we read of each angel sounding his trumpet and the terrible things

that happened in their soundings, and if you carefully study these happenings and compare them with the happenings under the opening of the seven seals, it will be seen that they are very similar, and therefore it must be surmised that when the first seal was opened the first trumpet also sounded, and so on up to the seventh seal and seventh trumpet, and that the effects were contemporaneous.

Chapter IX.—Also deals with the sounding of the seven trumpets.

Chapter X.—In this chapter the visions of St. John return to the earth, and he relates how he saw another mighty angel, who came down from heaven with a little book in his hand, and he set his right foot upon the sea and his left foot upon the earth, and he cried with a loud voice, and seven thunders uttered their voices and St. John was about to write down what the seven thunders said, when he heard a voice from heaven saying :

Verse 4.—" Seal up those things which the seven thunders uttered and write them not." So evidently the time had not come for this particular revelation, and we do not know what the seven thunders said.

Verse 5.—" And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven."

Verse 6.—" And sware by him that liveth for ever and ever, who created heaven and the things that are therein, and the earth and the things that are therein and the sea and the things that are therein, that there should be time no longer."

This apparently also deals with the future, as the ending of time has not yet come.

Verse 7.—"But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished."

This must also refer to the future, as we are now living under the sixth trumpet, and when the effects of this sounding end and when the seventh trumpet sounds there will be no more time and the mystery of God will be finished. So evidently the end of all things is very near.

Chapter XI.—This chapter deals with the two witnesses who were given power to prophesy 1260 days or a time times and a half of prophecy.

And when they had finished testifying, the Beast that ascended out of the bottomless pit, made war against them and killed them, and their dead bodies lay in the street for three days and a half, and then the spirit of life from God entered into them and they stood upon their feet and they ascended up to heaven in a cloud. And then the seventh trumpet sounded.

Verse 15.—"And the seventh angel sounded and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

So apparently the seventh trumpet goes on sounding till the millennium; and we read (chapter x, 7): "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished" but it will not be till the millennium, when Christ comes again and our bodies are changed to his likeness and our spiritual knowledge increased, that we shall know the mystery of God.

It is difficult to know who these two witnesses were. Some say Enoch and Elijah, both of whom

were taken up to heaven without dying. Some say they typify Christ, Who rose after three days and ascended unto heaven in a cloud.

Chapter XII.—This chapter deals with Israel under the symbol of the Woman—the Mother of the Man Christ—not the Virgin Mary. Christ was born of the tribe of Judah. “He came to his own and they rejected him.” It was the Jews, or the tribe of Judah who rejected Him. But Judah is one of the tribes of Israel, and so here Israel is meant as the Mother of the Man Christ.

In the Old Testament Israel is many times spoken of under the figure of a woman. In this instance the word appears to include all the tribes of Israel.

Verse 1.—“And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.”

The woman, symbolising Israel, or the British Empire to-day, was clothed with the sun. The British Empire is the only kingdom on which the sun never sets, and the twelve stars in the crown typify the twelve tribes of Israel.

Verse 3.—“And there appeared another wonder in heaven and behold, a great red dragon, having seven heads and ten horns and seven crowns upon his heads.”

Verse 4.—“And the dragon stood before the woman ready to devour her child, as soon as it was born.”

Verse 5.—“And she brought forth a man child, who was to rule all nations with a rod of iron, and her child was caught up unto God and to his throne.”

This great red dragon typifying the devil, and the man child typifying Christ.

Verse 6.—" And the woman fled into the wilderness where she hath a place prepared of God."

As before said "the wilderness" and the "appointed place" both represent the British Isles, to which Israel came. And this is another proof that the woman typifies Israel.

Verses 7-9.—Here we read of the contest between Michael and his angels and the dragon and his angels in spheres other than earthly, and the dragon, that old serpent called the Devil and Satan, is cast out into the earth and his angels with him and there is great rejoicing in heaven. But the old serpent at once begins to persecute the woman—Israel, knowing that Israel is the chosen nation of God, the other nations are already his, but the woman is given wings to fly away from the serpent, who sent a flood after her; but the earth helped the woman and opened its mouth and swallowed up the flood.

Verse 17.—" And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

This means that he went to make war against all Christianity, which, in St. John's day, was represented only by the Israelites in the seven churches in Asia.

The earth is the last fortress to be held by the Devil and he knows it (verse 12): "Woe to the inhabitants of the earth and of the sea, for the Devil has come down unto you, having great wrath, because he knoweth that he hath but a short time."

A short time, that is, between now and the millennium which is approaching, when he is to be bound and sealed for a thousand years. And when

the battle is ended by the final triumph of the King on earth, he will be cast into the burning lake of fire (see chapter xx, 10).

On this earth the Devil represents the organised heathenism of the earth, which, in St. John's day, was centred in the great heathen temple of worship, of Rome under the leadership of Pontifex Maximus, the heathen high priest, and to-day is represented by the Pope, who is Pontifex Maximus—a title he took over when he joined forces with the heathens, and the anti-Christian nations such as Russia, Turkey, etc.

Chapter XIII.—St. John is back again on earth, the things which he now sees and records deal with the empires of the earth and organised heathenism.

Verse 1.—"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns and upon his head the name of blasphemy."

Verse 2.—"And the beast which I saw, was like unto a leopard, and his feet were as the feet of a bear, and his mouth, as the mouth of a lion, and the dragon gave him his power and his seat and a great authority."

A beast, as was explained in the glossary, represents the human occupant of any empire which aspires to world supremacy, and the dragon represents the devil.

In St. John's day the beast was the occupant of the Roman Empire throne—first Cæsar, then Nero.

In the previous chapter (verse 3) we saw that the dragon was described as having seven heads, ten horns and seven crowns, and now we see the beast described as having seven heads, and ten horns and ten crowns, showing that they were of the same

nature and affinity, and who that has ever read of Nero can deny that he was a devil.

Verse 4.—Here St. John goes on to say how the beast worshipped the dragon. Nero worshipping the devil—and in:

Verse 11.—St. John says he saw another beast coming up out of the earth and he had two horns like a Lamb and he “spoke as a dragon” and he made the earth and them that dwell therein worship the first beast.

This second beast evidently represents the Church of Rome, which, though calling itself Christian (like a Lamb to look at) spoke as a dragon or a devil, was allied to heathenism, and who helped to keep Nero on the throne. The last verse states the number of the beast was 666.

Chapter XIV.—Here we have a description of the opposite picture—the Lamb (Christ) standing upon Mount Zion, an angel preaching the Gospel, the fall of Babylon and the harvest of the world.

In this and the previous chapter we have on the one hand the contending influences of the dragon and the beast operating through the world empire and organised heathenism, and ecclesiasticism (Babylon), while, on the other hand, we have the operation of the influences of the Lamb on his followers.

Again it would appear from the reading that the periods covered by these two chapters are towards the end of the Dispensation, or what we call the end of the world, but really the beginning of the millennium on this earth, as they take up the story from the time of the expulsion of the dragon from heaven, or when, the Lamb released from that contest in heaven,

descends with his personal attendants and takes up the contest on earth upon Mount Zion—thus besieging the dragon in his last fortress and wresting from him the kingship which he claimed on earth.

Chapter XV.—Here the visions of St. John return again to earthly scenes, and he sees seven angels come out of the temple, and seven plagues are given them by one of the four living ones, full of the wrath of God. Then vials of wrath are poured out one by one. The vials appear to be also contemporaneous with the opening of the seven seals and the sounding of the seven trumpets as there is a great similarity of the effects produced in each case, showing that they are telling the same story from the standpoint of the Church and Temple, for it was the seven angels of the Church who blew the seven trumpets and the seven angels who pour out the seven vials of wrath came out of the temple.

There are certain things which stand out and are self-evident in all these statements, viz. (1) that these great events are in the nature of Divine Judgments ; (2) that they are undertaken in response to the prayers that are offered from the Temple of God ; (3) that they are poured out on the kingdoms of the beast and not upon those men which have the seal of God in their foreheads ; (4) that the breaking of the seventh seal, the blowing of the seventh trumpet, and the pouring out of the seventh vial all tell the same story of the great tragedy of the final pre-millennium battle between Israel and the Babylonian kingdoms, viz. Armageddon. On the plain of this mighty battle are mustered the forces of the Babylonian Empires, they are enumerated in :

Ezekiel xxxviii.—"Gog, chief of princes of Mesech (Moscow) and Tubal (Tobolsk), Persia, Ethiopia and Lybia and with them Gomer (probably Germany) with all his bands, and many people with them." And under Israel's banner "Sheba and Dedan and the merchants of Tarshish, with all the young lions thereof."

The closing action under the sixth vial is thus described in :

Revelations xvi, 16.—"And he gathered them together into a place called in the Hebrew tongue Armageddon."

Chapter XVI.—In this chapter the seven angels who came out of the temple and were given seven vials of wrath, pour out their vials and the terrible things that happen and follow are described. When the sixth vial was poured out :

Verse 13.—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," and :

Verse 14.—"For they are the spirits of devils working miracles which go forth unto the kings of the earth and of the whole world to gather them to battle of that great day of the Almighty."

Verse 16.—"And he gathered them together unto a place called in the Hebrew tongue, Armageddon."

So we see that the spirits of the dragon, the beast and the false prophet, who engineer this great war against Israel. The devil, Russia, Germany, Turkey, etc., and the Church of Rome. It is the devil's last chance, his time is near its end, and if only he can now prevail against God's chosen people, then all God's

plans would be upset and he (the devil) would gain all the kingdoms of the world. But St. John foretells his failure.

Chapter XVII.—History has no greater romance than that of the people of Israel in their great struggles against, and contests with, the many Babylonian empires that have existed since the time of Nebuchadnezzar, all of whom have aspired to world supremacy. Babylon, Persia, Greece, Rome, France under Napoleon, and Germany in the late war, all destroyed one after another, mainly by God's chosen people, Israel. These two great systems, Babylon and Israel, always antagonistic, are held up to our view under the striking symbols of rival women.

The Babylonian woman is described in this chapter.

Verses 3-6.—"So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns (all the beasts symbolical of Babylon had seven heads and ten horns, the same as the dragon or the devil) and the woman was arrayed in purple and scarlet colours and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication—and upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth. And I saw the woman drunken with the blood of saints and with the blood of martyrs of Jesus."

This woman "Babylon the Great" goes down in utter destruction, complete and final. The other woman described in chapter xix, 7-8 goes into the

Kingdom of Righteousness, which shall never be destroyed.

“ Let us be glad and rejoice and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready.” And to her it was granted that she should be arrayed in fine linen, clean and white, for fine linen is the righteousness of saints. The Lamb's wife is Israel.

The race and kingdom of Israel was established by Him which is, which was, and which is to come, with the declared purpose : “ In thee shall all the families of the earth be blessed ” (Genesis xii, 3).

The counterfeit kingdoms of Babylon were established by the devil (the destroyer) that, by them, the purpose of God through Israel might be thwarted, and humanity destroyed. But the devil's plans are thwarted instead by the coming in force of the new covenant (Jeremiah xxxi, 31-33). This new covenant is gone into in more detail later on.

Thus we see in Israel the rider upon the white horse and in Babylon the rider upon the red horse, in whose hand is the great sword, and who is followed by the other riders on the black and the pale horses, famine and pestilence, with death and hell following after.

Verse 8.—“ And the beast thou sawest, was and is and is not, and shall ascend out of the bottomless pit and go into perdition.”

Verse 9.—“ The seven heads are the seven mountains on which the woman sitteth.”

Rome, as everyone knows, is built on seven hills and is often referred to as the city on the seven hills.

Verse 12.—“ And the ten horns which thou sawest

are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast."

It is also very well known historically that the Roman Empire was divided into ten kingdoms, but at the time of St. John it was not so divided.

Verse 14.—"These shall make war with the Lamb and the Lamb shall overcome them, for he is the Lord of Lords and King of Kings, and they that are with him are called chosen and faithful."

They that are with Him are Israel, or the British Empire, for Israel is always spoken of in the Bible as God's chosen people.

Chapter XVIII, 2.—"And the angel cried mightily with a strong voice saying, Babylon the Great is fallen."

The whole of this chapter is full of the description of the desolation of Babylon after its destruction. The people of God are commanded to get out of her, lest they suffer the same fate. The kings and merchants lament, but the saints rejoice for the judgment of God upon her.

All the prophets of the Old Testament, Christ Himself in the Gospels, and the apostles in their writings, and now Christ again in the Revelations, declare this event beforehand. The signs of the Age are that we are rapidly approaching this great event, the destruction of the great non-Israelitish anti-Christian powers, and the final overthrow of these empires, and the transcendent events which immediately precede the coming of Christ the king.

Chapter XIX.—This chapter describes the marriage of the Lamb, the King, and the final overthrow of Babylon. Up to now the visions have declared the

overthrow of the organised Empires of Babylon, the people and the reigning monarch have survived, and still resist the reign of the Lamb. Now He comes finally to overthrow the remnant of the Babylonian empires, which have rallied under the leadership of the beast and the false prophets, and they are finally destroyed. First, we have the white horse :

Verse 17.—" And I saw heaven opened, and behold a white horse and he that sat on him was called Faithful and True, and the armies of heaven following also upon white horses, clothed in fine linen, white and clean (like the woman of Israel). And the rider upon the white horse had on his vesture and on his thigh a name King of Kings and Lord of Lords " . . . and in

Verse 19 we read of the armies of the beast gathered together to make war against Him that sat on the white horse and against His armies and then in :

Verse 20.—" And the beast was taken and with him the false prophet, these were both cast alive into a lake of fire, burning with brimstone," and in :

Verse 21.—" And the remnant were slain with the sword of him that sat upon the white horse, which sword proceeded out of his mouth."

Thus the rider upon the white horse, in this case Christ Himself, with the help of His chosen people Israel, for this was the purpose, or one of the purposes for which they were chosen, completes His conquest, and takes the kingdom for His own, for God declared that Israel were to be " His battle axe and weapons of war," with which He would destroy nations and kingdoms.

This vision is still in the future, after the great battle of Armageddon has been fought and won.

Chapter XX, 1, 2.—" And I saw an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent which is the devil and Satan and bound him a thousand years."

This again is a vision of the future, when, after Armageddon has been fought and won, Christ comes down to rule the world for a thousand years during the millennium, and during which time the devil is cast into the bottomless pit and shut up and a seal put upon him, so that during the millennium there should be no temptation to sin.

Verses 4-6.—Here St. John, in his vision, sees the souls of the martyrs and those whom Christ gathered up as the elect on His second coming previous to Armageddon.

One is apt to lose sight of this second Advent and always speak of the 2nd Advent as the coming of Christ to reign on earth, which is really the third Advent. For though Christ, in the second Advent, does not actually come down to earth, He appears in the clouds and sends His angels down to gather the elect, who all rise up to meet Him in the clouds.

Matthew xxiv, 29-31.—" Immediately after the tribulations of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in the heavens, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together the

elect from the four winds, from one end of heaven to the other," and again in :

2 Thessalonians iv, 14-17.—" For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself will descend from heaven with a shout, with the voice of the Archangel and with the trumpet 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 and meet the Lord in the air, and so shall we be ever with the Lord."

Verse 5.—" But the rest of the dead lived not again until the thousand years was finished, this is the first resurrection."

Verse 6.—" Blessed and holy is he that hath part in this first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall *reign* with him a thousand years."

Note that it says " reign with Him," and not serve with Him, and it is those who will rise up as the elect at the second coming in the clouds, probably the martyrs and prophets, saints, disciples, apostles and those who have lived and died with Christ, and they probably compose the 144,000 who were sealed, and who will be officials during the millennium, for the elect who rise up to join Christ in His second coming to gather His elect, come down with Him again when He comes to reign in the millennium—with the four living ones and the four and twenty elders, who said they were to reign on earth.

Verse 4.—" And I saw thrones and they that sat on them and judgment was given unto them."

The thrones of the elders :

Verses 11-15.—In these we read of the great and final Judgment. " And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them, and I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in those books, according to their works, and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them and they were judged, every man according to their work, and death and hell were cast into the lake of fire. This is the second death."

What were these books ?

The first evidently was the Bible, God's written law of life, the laws given us, which we were to follow, if we wished to attain to God's heaven.

The second book ?—Men's consciences ; where God has inscribed all the acts and thoughts and words during our lifetime. Great thinkers, scientists and doctors say we have a subconscious or subjective mind, in the cells of which is recorded every thought, good or evil, every word, good or evil, every act, good or evil, we have ever done, imperishably. May it not be that we take this subconscious mind with us after we die to wherever we go ? Have you not often found, on meeting some friend whom you have not seen for many years, how, in talking over old days, doings and sayings of which you have hardly ever

thought since, how incidents come back to you when recalled by your friend and how some of the things he remembers you cannot recall, and some of the things you remember he cannot recall ; the remembrance is there all the time, but the cell which contains it, from want of use, has closed up ; but the act or word or thought is still there, and it will be unclosed on that last day.

So may it not be that the second book, the " book of life," may be the subjective mind of each one of us, and at the Great Judgment Day this book or mind is unrolled like a cinema film and you can see and recollect each word or deed or thought, and you are judged by them, as if they had been written in a book, as to whether you have lived according to God's law given in the Bible ?

This is only my own idea, but it is more understandable than the ideas of many people about the Judgment Day, that all your bad deeds, words, and thoughts, are going to be read aloud before the assembled multitude of those being judged. As one lady said to me : " the thought that all her relations and friends were going to hear all the wicked things she had done, said, or thought, would be more awful than hell itself."

Chapter XXI.—And now we come to the most beautiful passage in all the literature of the earth, there is nothing like it in human literature or elsewhere in the Bible.

Earth and time have finished, and the vision is one of the future ; the great white throne has been established, and he who sat upon it has completed his judgment, and we see a new heaven and a new earth.

This is the only passage in the Bible that deals with the facts of life in heaven.

Verse 1.—" And I saw a new heaven and a new earth, for the first heaven and the first earth are passed away, and there was no more sea," and in :

Verse 2.—We have a vision of the Holy City : " The new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband."

It has been seen that the seven angels with the seven trumpets were the angels of the seven churches, but the angels who had the seven vials of plagues from the temple of God. The angels of the trumpets have been carrying out their function of prophets, and the angels of the vials that of the priesthood, and both have now completed their work.

Verse 4.—Here we read of the bliss and joy of life in heaven : " And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away," and in :

Verse 6.—" and he that sat on the throne said, It is done, I am Alpha and Omega, the beginning and the end."

So we see that He, Who was before there was Time, Who is now, that there is Time, goes on for ever when there is Time no longer.

Verse 10.—St. John is carried away in the spirit to a great high mountain, by one of the angels of the seven vials, to show him the Bride, the Lamb's wife.

" And he showed me that great city, the Holy Jerusalem, descending out of heaven from God."

Verse 11.—" Having the Glory of God, and her light was like unto a stone most precious, even like a Jasper stone, clear as crystal."

Verse 12.—" And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."

Verse 13.—" On the east three gates, on the north three gates, on the south three gates, and on the west three gates."

It will be remembered, as before stated, that in their wanderings in the wilderness, Israel was thus divided when they pitched their camp round the Ark, three tribes on each side, and these three gates on each side of the New Jerusalem, are the gates of the three tribes of Israel on each side.

Verse 14.—" And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

Some writers suggest that the twelve apostles and the twelve patriarchs of the House of Israel, thus shown in the foundations and gates of the New Jerusalem, may be " the four and twenty elders round about the throne," who will reign on earth as kings during the millennium.

Verses 15-22.—St. John describes further the Holy City, and the angel who was conducting him, measures it, the foundations were all of precious stones and the twelve gates were all pearls, the streets were pure gold, as it were transparent glass.

Verse 23.—" And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

The rest of the chapter says who will be there.

Chapter XXII.—This is the last chapter, and if possible more beautiful than the previous one. It begins with a description of the Garden of Heaven. In the beginning God made a Garden of Eden on earth, in which was a river of water. So, also, in the Garden of Heaven there is not only a river of water, but the water of life. In the Garden of Eden there was only one tree of life, and the fruit of it was forbidden to Adam and Eve. In the Garden of Heaven there are trees of life everywhere, bearing the fruit of life and the very leaves are healing, and there are no restrictions as to the eating of the fruit of these trees.

Verse 17.—“ And the spirit of the Bride says, Come, and let him that heareth say come, and let him that is athirst come, and whoever will let him take of the water of life freely.”

Verse 6.—“ And he said unto me, These things are faithful and true, and the Lord God of the Holy Prophets sent this angel to show unto his servant the things which must shortly be done.”

Verse 7.—“ Blessed is he that keepeth the sayings of the prophecy of this book.”

Verse 10.—“ And he saith unto me seal not the sayings of the prophecy of this book, for the time is at hand.”

Verse 14.—“ Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates unto the city.”

And is it any wonder that St. John, under the stress of these accumulated glories, writes as he does? (verse 8): “ And I, John, saw these things and heard them, and when I had heard and seen, I fell down to worship

before the feet of the angel which showed me these things." But the angel says: "See thou do it not, for I am thy fellow servant, and of thy brethren the prophets . . . worship God."

Verse 19.—"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Verse 16.—"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and am the bright and morning star."

Here Christ distinctly tells us that He is the offspring of David, whose throne was never to want a man to sit on it, and it was to last for ever. And Christ Himself will sit on that throne, the throne of Israel, when He comes to reign on earth.

I think the reader will admit that the Book of Revelations deals a great deal with the House of Israel and its future. And that House of Israel, the chosen people of God, are to-day somewhere as a nation, and have a king sitting on the throne of the House of David, and that the nation and the throne will be established for ever.

Its full purpose has not yet been fulfilled, and Revelations foretells what that nation still has to do to fulfil the promises made by God to Abraham, Isaac and Jacob that "in their seed shall all the families of the earth be blest."

Verse 20.—"He that testifieth these things saith, Surely I come quickly. Amen. Even so come Lord Jesus."

Verse 21 and last.—"The grace of our Lord Jesus Christ be with you all. Amen."

We will now discuss the various covenants made between God and various people.

THE EIGHT COVENANTS OF THE BIBLE

THERE are eight different covenants made in the Bible between God and various people. The first seven were made with people who have lived and died. Some are finished and done with. Some are still in force, and the last—the eighth covenant, called the new covenant—is still to be made in the future. And when we have dealt with the first seven, then the new covenant of the future will be dealt with in more detail.

The eight covenants are :

1. The covenant of Eden.
2. The covenant with Adam after his fall.
3. The covenant with Noah after the flood.
4. The covenant with Abraham, Isaac and Jacob.
5. The covenant with Moses at Mount Sinai.
6. The covenant with Israel in Palestine.
7. The covenant with David.
8. The new covenant.

The first three are made in the first nine chapters of Genesis, and they mark out the conditions and create the circumstances which make the other five essential.

FIRST COVENANT.

There are clear indications in the Bible in the Old Testament that the original creation of God suffered some awful disaster. We are told in the Bible, that

sometime in the dateless past, "in the beginning," that "God created the heavens and the earth," and then in the second verse of Genesis, that the "earth was without form and void, and darkness was upon the face of the deep and the spirit of God moved upon the face of the waters," and we again had in :

Jeremiah lv, 23-25.—"I beheld the earth, and lo, it was without form and void ; and the heavens and they had no light. I beheld and lo, there was no man, and all the birds of the heavens were fled. For thus hath the Lord said, The whole land shall be desolate, yet will I not make a full end."

And again we read in :

Isatah xxiv, 1, 3-6.—"Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied and utterly spoiled, for the Lord hath spoken this word. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. Therefore the inhabitants of the earth are burnt and few men left."

The above quotations evidently show that this original creation was visited with God's judgment—for the present earth is evidently not to be visited by this judgment for we know that Christ is to come and reign on this earth for a thousand years, and then comes the Judgment of men, who are then translated to heaven, and there would then be no object in causing a disaster to an empty world.

∴ So it seems clear that these references refer to a disaster that was suffered by the original heavens and earth created by God, before the present heaven and earth, and that there were beings on that earth

who suffered disaster with it. Whether they were human beings like ourselves we do not know, but there are hints in the Bible which seem to imply that the beings on this original earth were connected with fallen angels, for we read in :

Isatah xxiv, 12.—"How art thou fallen from heaven, oh Lucifer, son of the morning, for thou hast said in thine heart, I will exalt my throne above the stars of heaven. I will ascend above the heights of the clouds. I will be like the most High, yet thou shalt be brought down to hell, to the sides of the pit."

This seems to imply that the original earth was peopled by fallen angels, Lucifer and his followers, and that the ambition of Lucifer was to become as powerful as God Himself, and so God destroyed the earth. Then out of the earth which was without form and void God returned order to the earth and created Adam and Eve and set them in Eden and made a covenant with them. Adam and Eve were given the opportunity of replenishing this earth, but there was one condition, that they were not to eat of the tree of knowledge of good and evil. This was the first covenant and was a test of obedience to one law or condition.

This covenant was broken by the fall—the man and the woman failed under the test of obedience and were punished. Yet God's mercy did not depart from Adam and Eve altogether. They were restored by God's grace to favour and a second covenant was made with them.

SECOND COVENANT.

This covenant teaches us the conditions of the life of fallen humanity, the conditions under which we

ourselves now live. This covenant was founded in a curse—the curse of punishment.

1. *The Burden of Labour.*—"In the sweat of thy face shalt thou eat bread."

2. *The Sorrow of Life.*—"In sorrow shalt thou eat of it all the days of thy life."

3. *Physical Death.*—"Dust thou art and unto dust shalt thou return."

This covenant, though founded in a curse, contains the promise of blessing and restoration. The first promise was of a Redeemer. It is in this covenant with Adam that we find the first links of a chain that passes unbroken throughout all the Bible. The chain of men—chosen and called out by God, who should labour for God in righteousness, and fellow workers with God to restore the dominion over the earth given to Adam before his fall. We trace this chain through Seth, Abraham, Isaac, Jacob, Judah and David to Christ.

THIRD COVENANT.

The distinctive characteristics of this covenant with Noah was that man became responsible to rule the earth for God, and the promise that there should come no more judgment upon the earth like the flood, the seed time and harvest, and seasons should continue, so long as the earth remained, and promising the removal of the Godly line of saints through Shem.

FOURTH COVENANT.

This covenant made with Abraham, Isaac, and Jacob and Ephraim, is the most important of all in a way, because it forms the prophetic summary, given from God's point of view, of the history of the world, down to the second coming of Christ. God's

plan of blessing through Abraham and Israel, for the salvation and restoration of fallen man, and for the establishment of the kingdom of God upon earth. "In thee and in thy seed shall all the nations of the earth be blessed."

This covenant is the axle of the wheel on which the whole Bible turns.

A great controversy has always raged over the word "Elect," for God's chosen race of Israel, the argument being that it denotes favouritism, which is foreign to all God's teaching; but the side who argue thus have failed to observe that there are two parts to the covenant made with Abraham. There are two elections:

1. The election of grace. 2. The election of a nation. The first, foreshadowed in the "one seed" (Christ), refers to the salvation of man's soul, and deals with the question of eternal life. This election is a conditional election, and the condition is faith in Christ.

The election of a nation is not conditional. It is permanent and cannot be broken. "I will perform the oath which I swore unto Abraham," and again, "I do not this for thy sake, oh House of Israel, but for my Holy Name's sake."

The election of grace is open to all men of every tribe and race, an absolutely and entirely personal matter between a man and his Maker.

The election of a nation applies to one people only, viz. Israel—not with each individual Israelite, but with the nation of Israel. Each individual Israelite is to act under the election of grace the same as any other individual of any other race, and can only be

saved through faith in Christ and not because he happens to be an Israelite. So this fourth covenant was a choosing out by God of a certain people for a special purpose.

FIFTH COVENANT.

This was made with Israel at Sinai and is generally called the old covenant, as distinct from the eighth or new covenant, which is also to be made with Israel. The mediator between God and Israel was Moses. It is a covenant with certain conditions and definite penalties for failure to carry it out, and it was because Israel did fail, and did not keep the conditions, that they were punished and driven into captivity.

(It will be noted that there were no conditions in the fourth covenant made with Abraham.)

This covenant was made up principally of the ten commandments which Israel was to obey, and did not.

This covenant was called the Mosaic law, and this law the Mosaic covenant, was done away with when Christ was born (though the Jews, who rejected Christ, are still under this Mosaic law to this day); it had served its purpose.

SIXTH COVENANT.

This is definitely connected with the fifth covenant, under which Israel entered Palestine and gives the conditions that the promised land would only be held by them while they were obedient to the law.

They were not obedient, and so lost the promised land temporarily as a punishment, but they are to repossess it under the fourth covenant, the promise made to Abraham which was an unconditional promise; this they have not done yet as a nation,

though the British Empire is to-day in possession of nearly the whole of it.

SEVENTH COVENANT.

This was a covenant made with David, and the reader will have read it under the Davidic covenant (pages 64, etc.) in more detail. Suffice it to say here that this covenant promised David a throne and a kingdom which should last for ever. This, again, is an unconditional covenant and, therefore, must come to pass, whether the descendants of David who became kings of Israel fail or not. We know that many of them did fail and sinned against God. How often do we read in the Bible when describing the various kings who reigned over Israel, that they did not follow God, but caused Israel to sin, but still the promise stands, confirmed to David by an oath, and the throne and the kingdom remain to this day.

THE NEW COVENANT.

This covenant is called the new covenant as distinct from the old or Mosaic covenant, and most of it has yet to be fulfilled. This covenant again is absolutely unconditional, like the covenants with Abraham and David. These are the only three unconditional covenants.

The new covenant is contained in Jeremiah xxxi, and is divided into three clauses.

First Clause.—This clause foretells the return of the House of Israel, that is the British Empire, to the Divine Law, as a nation, and to the pure worship of God.

Jeremiah xxxi, 31-33.—"Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and the House of Judah, not

according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which covenant they broke (this was the old covenant, number five). But this shall be the covenant that I will make with the House of Israel. After those days 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." In the old covenant (see Leviticus xxvi) the wording is *If ye will* obey my statutes and keep my commandments I will bless you, but (verse 14) *If ye will not* hearken unto me, I will punish you. This was a conditional covenant, and as is shown in above quotation Israel broke it and were punished.

Also note that this new covenant was not made to commence at the time Jeremiah wrote it for it says: "Behold the days come, saith the Lord, when I will make a new covenant," and it also says: "after those days" that the covenant is to be made, so we see that this new covenant was to be made at some future date and that date has evidently not yet arrived, for we have not as a nation yet turned to God, but as will be seen later, the time of this Covenant is near at hand.

In this New Covenant there are no conditions, and it is to be established on better promises for it is mentioned in :

Hebrews viii, 6.—"But now hath he obtained a more excellent ministry, by how much also he is a mediator of a better covenant which was established in better promises."

Some people may say, Oh, but this is all in the Old Testament, which most people nowadays say is a

history of the past, and has been replaced by the New Testament.—But this very covenant is mentioned in the very chapter of Hebrews above quoted, and almost in the identical words used by Jeremiah. See :

Hebrews viii, 7-10.—"For if that first covenant (the old one) had been faultless, then should no place have been sought for the second—for finding fault with them he saith."

And then follows the new covenant, practically in the same words as in Jeremiah xxxi, 31-33. So we see that the New Testament corroborates the Old Testament.

These quotations include the preamble and first clause which refers to the law.

Second Clause.—In this clause there is a restatement of the great promise to Israel, that while the ordinances of the heavens continue, so long shall the seed of Israel remain a nation.

Jeremiah xxxi, 35-36.—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night. If these ordinances depart from before me, saith the Lord, then the seed of Israel shall also cease from being a nation before me for ever."

Thus we see the first clause foretells Israel turning again to the Lord, and the second clause, that the nation of Israel having turned to the Lord, will endure as long as the world lasts.

Third Clause.—This clause foretells the time when this new covenant will come into force.

Jeremiah xxxi, 38-40.—"Behold the days come saith the Lord, that the city (Jerusalem) shall be

built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareth and shall compass about to Goath.—And the whole valley of the dead bodies and the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east shall be holy unto the Lord, it shall not be plucked up, nor thrown down any more for ever.”

So we see that this third clause provides that there shall be a new suburb built in the city of Jerusalem within certain clearly specified surveyor's lines.

Now when this suburb is built, then will come the time for the nation of Israel—the British Empire—to turn to the Lord and have the “law put into their minds and written in their hearts,” and become God's people again.

So this third clause marks the time of the coming into force of this new covenant.

Now the land as indicated in the above verses, as the site for the new suburb of Jerusalem, has remained empty and waste during all the 4,000 years of the history of Jerusalem. But since 1917, when the British Empire, as representing Israel, took Jerusalem from the Turks—the Gentiles—and was given a mandate over Palestine in 1920, the building of this suburb has been commenced on the actual site and survey lines as laid down in the above verses. And there was a long account of how it was progressing, not long ago, in the papers. Therefore we know that we are now in the period of the activity of the new covenant, and that the nation and throne of the British Empire as Israel, with the House of Judah,

will continue, as long as the sun and moon and stars continue.

And as the time of the operation of this third clause is now proceeding before our eyes, there can be no doubt that the time of the operation of the first clause is also close at hand.

ARMAGEDDON

THE War of Armageddon is vividly described in Ezekiel xxxviii and xxxix. Many people thought the last great war was Armageddon, but if they had known their Bible they would have known that Armageddon is to be fought in Palestine. The anti-Christian nations against Israel, and Jerusalem the objective of the enemy, defended by Israel, i.e. the British Empire, who now are in possession of Jerusalem and the whole of Palestine.

When therefore is Armageddon to be fought?

The Pyramid gives the date as between 29th May, 1928 and 1936. This is calculated on the month-to-an-inch measurement, which, as before explained, was altered at commencement of last great war in 1914 from an inch to a year to an inch to a month, and Pyramid students are now calculating events in the future by this new measurement, and at that rate we cross this antechamber and reach the second low passage denoting another great war, greater even than the last war, on 29th May, 1928.

Davidson, in his book *The Great Pyramid and its Divine Message*, says that God has said He will not help Israel till Israel asks him as a nation to do so.

Ezekiel xxxvi, 37.—" Thus, saith the Lord, I will yet be enquired of by the House of Israel to do it for them."

And he says the last great war was meant as a pressure on Israel, i.e. the British Empire, to make them do so, but as they did not do it, God made a truce, shown by the antechamber in the Pyramid, and that if we do not call upon God " to do it for us " during the time we are traversing the antechamber, that another great pressure by a war far greater than the last war is to be brought upon Israel to compel them to " enquire of God to do it for them," and that in this war they will be brought to such straits by their oppressors, that at last they will turn to God as a nation and ask Him to help them.

The Pyramid itself is a sign and a witness that this will be so.

Isaiah xix, 19, 20.—" In that day shall there be an Altar to the Lord in the midst of the land of Egypt (the Pyramid). And it shall be for a sign and witness unto the Lord of Hosts in the land of Egypt, for they shall cry unto the Lord, because of their oppressors, and he shall send them a Saviour and a great one, and he shall deliver them."

Then will Christ appear and end the War.

Zechariah xiv, 2, 3. " For I will gather all nations against Jerusalem to battle, and the city shall be taken and the houses rifled and the women ravished, and half of the city shall go forth into captivity. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east."

And the rest of the chapter goes on to describe the second coming of Christ, and it is He Who ends the war by sending plagues and pestilence among our enemies and decimating them (see Ezekiel xxxviii, 22 and xxxix).

And what will this War of Armageddon be about? It is the anti-Christian nations, Russia, Turkey, probably Germany and her late allies against Israel, and the objective will be Jerusalem.

Ezekiel xxxviii, 1, 3.—"And the word of the Lord came unto me saying, Son of Man, set thy face against Gog, the Chief, the Prince of Mesech and Tubal, and prophesy against him and say, Thus saith the Lord, Behold I am against thee, O Gog, the Chief Prince of Mesech and Tubal." Then in :

Verse 5.—"Persia, Ethiopia and Lybia.—Gomer and all his bands. The House of Togarmah of the north quarters and all his bands"; then in :

Verse 8.—" . . . In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel."

Mesech is the old name for Moscow, and Tubal of Tobolsk. So evidently Gog, the leader of the anti-Christian nations is to be a Russian, and Russia is to be joined by Persia, Ethiopia and Lybia, and Gomer and all his bands. Gomer, Gomerian—German? This probably means Germany and all her bands (allies). It is not known who Togarmah represents, but they are "of the north quarters" and the only other nation north of Palestine besides Russia is Turkey. And this war is to be fought "in the latter years," and the enemy is to invade "the

land brought back by the sword " (Palestine) recovered by us in the late war.

As is well known Russia has always hankered after Constantinople as a jumping-off place to conquer Palestine from. From the time of Peter the Great, Russia has made it almost a religion to secure possession of the shores of the Mediterranean and then Palestine ; and to enable her to do this she first has to take Constantinople. But Turkey will this time be on her side, so she will have Constantinople as a base, without fighting for it.

There are three strategic points that anyone attacking Palestine must hold before it can be sure of success, and they are Constantinople, Egypt, and the Persian Gulf. We hold the two latter and did so during the late war, and Turkey being engaged in Gallipoli, Constantinople did not then so much matter. And these points will be the objectives of Russia and her allies in the war of Armageddon, and, as will be seen, we temporarily lose Egypt and Jerusalem before we turn to God to ask Him to help us.

The Crimean war was fought by the Russians for Constantinople, and when England opposed her (as she was ordained, as Israel, to do, without knowing why, being the nation to whom the holy land was promised to Abraham and his seed) Russia realised she could not then succeed and made peace, but she again tried in the Russia-Turkish war and Constantinople was again her goal, and she had it almost within her grasp, when suddenly the British fleet (Israel again) passed the Dardanelles and took up a position in the Black Sea, between Russia and the key to her desire, and her second attempt failed.

There is a verse in the Bible that seems to refer to this incident.

“In those days shall ten men take hold of the skirts of him that is a Jew.”

When the British fleet appeared and foiled Russia's ambition for the second time, a peace was signed at San Stephano. Two delegates each, from the five most powerful nations of Europe (making ten), met in Berlin and forced the Russians to accept this peace. Lord Salisbury and Disraeli were the two British delegates. And it was Disraeli the Jew, in this council of ten, who used the most powerful argument, and it was this argument that made the Russians give in.

It was in 1878, and Russia had reached San Stephano after a series of victories, and the Turks were demoralised, and this council met to try and devise means of stopping Russia taking Constantinople. On the very first day the council met Disraeli took the lead of this council and said he had an argument that would stop Russia. All the other delegates who had no plans to propose, eagerly asked to hear this plan. Disraeli, who seems the one most honoured by God, in building up our Empire (it was he also who bought the Khedive of Egypt's shares in the Suez Canal by telegraph without consulting his Cabinet, and so obtained for Israel the most important gate in the world) had, before proceeding to the council, telegraphed secretly to Admiral Hornby, then in command of a powerful Mediterranean fleet, to proceed at once to Constantinople with his whole fleet. This could scarcely have been effected had things been normal, as the Turks always refused to let any foreign fleet

pass through the Dardanelles, but when Admiral Hornby got to the Dardanelles he found a heavy fog obscuring everything, and screened by this fog he was able to arrive opposite Constantinople without even the Turks knowing anything about it, till he was there.

And this was Disraeli's argument. There was nothing for the council to do but to agree and "hang on to the skirts of a Jew."

No further discussion took place, and Disraeli was authorised to send a message to the Russians, informing them of the fact of the British Fleet being at Constantinople, and that the Russians were to go no further. And Russia immediately gave in and signed a peace.

In the Great War Russia made it a condition of her assistance that she should be given Constantinople if the allies won, and it was promised to her by the allies; but when the revolution came in Russia the new Government of the Bolshevics repudiated all the treaties made with the allies, and she again lost her chance for the third time. In the first two attempts, God used His chosen people Israel to frustrate her schemes; in the third attempt He worked without them and did it Himself. Germany, too, as we all know from the history of our own times, especially in the last years before the war, had her dream, the heart of which was the Holy Land. The Kaiser visited Palestine in formal anticipation of the time when he would possess it, and even had a house built for himself on Mount Zion, and they also dreamt of a great railway, through Bagdad, which was actually being built, to the Persian Gulf.

When Russia and her allies invade Palestine they are to come, not only as an army, but as a people, as they will come expecting to conquer and settle down there.

Ezekiel xxxviii, 9.—"Thou shalt ascend and come as a storm, thou shalt be like a cloud to come to the land, and all thy bands and many people with thee."

But God is bringing them there to be slaughtered and annihilated.

Ezekiel xxxix, 1, 2.—"Therefore, thou son of man, prophesy against Gog. . . Behold I am against thee, O Gog, I will turn thee back, and leave but a sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee."

Thus it is prophesied that the hordes of Gog are to be brought to the mountains of Israel for the purpose of being destroyed, and only a sixth of them will survive.

And this chapter goes on to describe how awful will be God's judgment upon them, and how Israel will use the enemies' weapons for firewood for seven years, and that Israel "shall spoil those that spoiled them, rob them that robbed them" and that it will take Israel seven months to bury the enemies' dead.

Ezekiel xxxviii, 22.—Here we read how the enemy are decimated, with plague and pestilence by God: "And I will plead against him with pestilence and with blood, and I will rain upon him and his bands and upon the people that are with him, an overflowing rain and great hailstones, fire and brimstone."

Zechariah xiv, 12.—"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem, their flesh shall consume away as they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths."

This is evidently done by some kind of poison gas dropped by our aeroplanes. God using Israel as his battle-axe and weapons of war to accomplish His purpose.

At first the onslaught of Gog and his hordes is so great that Israel is nearly overwhelmed. Jerusalem is taken (see *Zechariah xiv, 2*, before quoted). Egypt too is taken, and the whole area from the plains of Esdraelon to Jerusalem and thence to Gaza (the mountains of Israel) is one vast battle ground over 200 miles long.

And the numbers engaged will be greater than ever in the last great war.

Joel ii, 2.—"A great people and a strong, there hath not been ever the like, neither shall be any more."

And Israel or the British Empire, the U.S.A. and the Jews are driven back and back, until Gog actually takes Jerusalem, but God helps Israel.

Zechariah xi, 7, 8.—"In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David, and the House of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem."

And at the critical moment, when Jerusalem and Egypt are taken, and Israel seems to be about to be

overwhelmed, then will Israel "cry unto the Lord because of their oppressors," and he shall send them a Saviour and deliver them.

"And the heavens opened and behold, a white horse." And Christ comes down with all His army, also on white horses and delivers Jerusalem and strikes Gog and his armies with plague and pestilence.

Ezekiel xxxix, 11.—"And it shall come to pass, in that day, that I will give unto Gog a place there of graves in Israel. The valley of the passengers on the east of the sea, and it shall stop the noses of the passengers, and there shall they bury Gog and all his multitude, and they shall call it the valley of Hamon Gog, and seven months shall the House of Israel be in burying of them, that they may cleanse the land."

So we see that Israel is to win in the end by God's help.

And just before the end of Armageddon and the appearance of Christ, there will be signs and wonders and earthquakes proclaiming the Coming of Christ to rule the world for a thousand years.

Joel ii, 30, 31.—"And I will show wonders in the heavens and in the earth, blood and fire and a pillar of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."

Luke xxi, 10, 11.—"Then said he unto them, nation shall rise against nation and kingdom against kingdom, and great earthquakes shall be in divers places, famines and pestilence and fearful sights, and great signs shall there be from heaven."

And finally, there is to be a great volcanic eruption near Jerusalem, which will cleave the Mount of

Olives and the waters of the Mediterranean will break through and form a water way from the Mediterranean Sea, passing by Jerusalem to the Dead Sea and on to the Red Sea.

Zechariah xiv, 4.—" And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem in 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 very great valley, and half the mountain shall remove toward the north, and half of it towards the south," and in :

Verse 8.—" And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea," and in :

Verse 10.—" The land shall be lifted up, and inhabited in her place, from Benjamin, into the place of the first gate unto the corner gate, and from the tower of Hananeel unto the king's winepresses, and men shall dwell in it."

This is the new suburb of Jerusalem spoken of in the new covenant.

And Jerusalem will become a great city—the central city of the world, where will be the throne of Christ, and all the world will trade with Jerusalem, through the new waterway. And there will be peace on earth and goodwill towards all men for a thousand years.

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