

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1998

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé la meilleur axemplaire qu'il lui a été possible de se procurer. Les détails de cet axemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image raproduite, ou qui peuvent axiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée at/ou pelliculée
- Cover title missing/
La titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombra ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans la texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées at/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête proviant:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: /
Commentaires supplémentaires:

There are some creases in the middle of the pages.
Il y a des plis dans le milieu des pages.

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

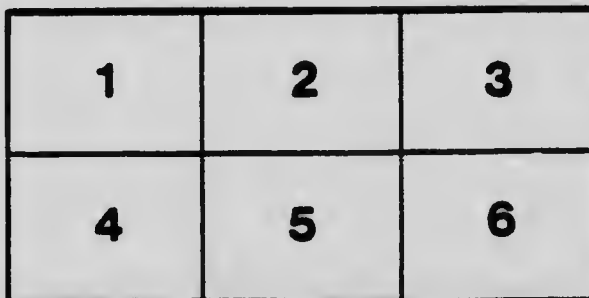
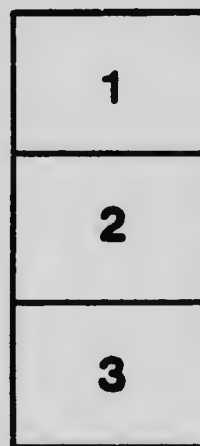
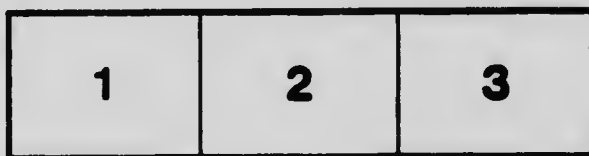
Toronto Public Library
North York Central Library
Canadiana Department

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

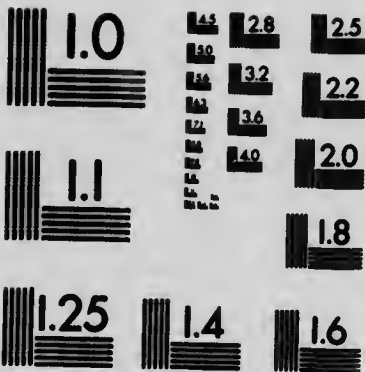
Toronto Public Library
North York Central Library
Canadiana Department

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)



KEY TO CHART
HISTORY
FULFILLING
PROPHECY

by Wm. Reeve.





KEY TO CHART

History Fulfilling Prophecy

Covering a number of subjects pertaining thereto

BY

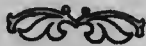
CLIAM REEVE

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the Children of Israel. For the Lord's portion is His people: Jacob is the lot (Cord. Mar.) of His inheritance." Deu. 32: 8-9.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17: 26.

"And that, knowing the time, that it is now high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is for spent, the day is at hand." Rom. 13: 11-12

Wm. Reeve, 439 Shaw Street
and
D. Sutherland, 167 Seaton Street



TORONT, CANADA
1909

National Press Limited, Printers

Entered according to the Act of the Parliament of Canada, in the year 1909, by
WILLIAM REEVE, in the office of the Minister of Agriculture, Ottawa.

157
723

PREFACE.

The writer has been interested in Bible Study, especially along the lines of Anglo-Israel belief and truths, for many years.

After reading a pamphlet by Oxonianian, some time ago, he was led to take the main points therein brought out, and by adding others treating on this broad subject, embody them in the form of a chart.

The chart now being printed, and placed in the hands of many who do not know much about the subjects there treated, a demand for a key to unlock the door has been made, that they might enter into its hidden meaning. It does not pretend to do more than this; or, in other words, to give the merest outline, on the main points, leaving the reader to get more pretentious works, treating each subject fully, and then to enter into the most systematic method of understanding the whole Bible which has yet been made known,—believing that God has had a plan and purpose from the very first in respect to the redemption of the human family; that He has kept to that plan in spite of all obstacles; that the plan is not yet completely displayed; but is at the stage when a devout student may, by comparing history and the Bible; see the broad outlines of that plan: And believing further, that the unconditional promises made by God to Abraham, Isaac, Jacob, Joseph, Judah, Ephraim, Manasseh and King David, are in actual fulfilment to-day; we are convinced that:—

1. Britain and her Colonies form the Nation and Company of Nations of Ephraim—Israel.
2. That the United States are Manasseh—Israel: the People and Great People of Jacob's prophecy.
3. That the Jews are obviously the House of Judah—Israel.
4. And that through God's dealings with these, the seed of Abraham, all the families of the earth shall be blessed.
5. That in King Edward VII. we have a link in an enduring dynasty from David to the second advent of His Greatest Son Jesus.

Also, for all who will, to read, mark, learn, see and handle, w
have the facts of history illuminated by the Bible, the Great
Pyramid of Egypt, and the Coronation Stone.

The Bible is much printed, but little understood even yet, a
least in its prophetic parts.

The "Great Pyramid" is misunderstood, if ever thought of, by
the majority.

The "Coronation Stone" is viewed by the public as a curiosity
only, but why?

The delving into the future may be a little spice to the present
dish.

I do not wish to force it upon the acceptance of anyone, know
ing that Prophecy is not of Private interpretation, but must be
on the broad lines, where all may see and understand, if they will.

Asking the indulgence of the reader for the necessary limita
tions, I send forth the chart and key, greatly desiring that God
will use both to His glory and the building up of "His Kingdom"
upon earth.

WM. REEVE.

439 Shaw Street, Toronto, Canada, 1908.

HISTORY FULFILLING PROPHECY.

Selection of Race.

'Tis said "to train a child in the right way, one should begin with his grandfather." Just so God began early to make His selection, and training the progenitors of the coming Messiah and race, that should in the fulness of time be "heirs of the world." "The Messiah to redeem the world," "The race to be the agents and messengers to make known that salvation."

Several first-born sons, because of immorality or otherwise, were rejected, as Cain, Ishmael, Esau, Reuben, etc.

The line commences with Seth, son of Adam, in consequence of the death of Abel, and from him proceeds such consecrated men as Enoch, Noah, Shem, etc.

After the Deluge a new fountainhead is required, and Shem was the divinely chosen one. The people of Israel are therefore "Semetic." The Continental Europe the modern persecution of the Jew is described as "anti-Semetism," or a movement against the descendants of Shem. Strange, is it not, that the nations that persecute the Jew would destroy, "if they could," the Anglo-Saxon race, not knowing that the two peoples are brothers, sons of Jacob, Israelites.

Shem the First-born.

Gen. 10. 21: "Unto Shem, the father of all the children of Eber, the elder brother of Japheth, to him also were children born." (R. V.) As the eldest son he would naturally be entitled to receive the honors and offices of Noah, and was constituted the head of the world in the following terms (Gen. 9. 2): "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered."

Jehovah was proclaimed by Noah to be "the Lord God of Shem;" even as in after times we have the "God of Abraham, of Isaac and of Jacob, and of Israel."

Jehovah was never styled the Lord God of Japheth. The blessing runs thus: "God shall enlarge Japheth and he (God) shall dwell in the tents of Shem." Gen. 9. 27.

To the writer's mind, the pronoun "he" must of necessity stand for God, in view of Biblical history and prophetic statements, later fulfilled in history, as we will endeavor to show. The history of these two brothers is graphically given here, and

he believes that as we are almost at the close of this dispensation a broad view of the nations may be taken, and the nations comprising these two families may show a line of demarcation, antagonistic feelings, the one against the other, which will be more fully described at the close of this volume, with the results at the final contest.

Shem as Melchizedek.

Shem is supposed to have lived into and beyond the time of Abraham, his tenth descendant, or five hundred years after the flood; being 100 years old at that event, he was contemporary with Methuselah for 98 years, who, according to Usher, was contemporary with Adam for two hundred and fifty years. What a wonderful amount of information must Shem have gathered all those years. Was it to be lost? By no means! It was doubt he who was the human architect of the first, the Great Pyramid of Egypt, to which one section in this little book is devoted. After building the Pyramid, says Herodotus, he and his followers went into Canaan and built Salem, or Jerusalem. That place was no doubt the centre of the earth before the deluge, there had stood "the tree of knowledge of good and evil," where afterward the Temple was erected. Then, where "the Tree of Life" stood, no doubt Christ the Son of God gave up His life for the ransom of many; where "the Throne of the Lord" was during David's and Solomon's reigns at least, and where eventually His Throne will be set on earth.

To this very country Abram was called of God; there Shem met him under his official title of "King of Salem," "priest of the Most High God," to whom Abram presented a tenth part of the spoils of battle, while his illustrious ancestor blessed him and gave him "bread and wine," emblems of the new covenant in Christ Jesus, and as given by Him to His disciples, and on to us who partake of the same.

That Shem and Melchizedek were one and the same person is an ancient tradition. It was promulgated in "The Targums," or paraphrases of the Old Testament, from the pens of eminent authorities. It was also held by the ancient Jewish doctors. It was accepted by St. Jerome, by Luther and Melancthon. It was also the opinion of Bishop Lightfoot of our own day. In the patriarchal days the eldest son was always the family priest, and the eldest priest was the high priest of the community. Shem was by proper proportion a father to one-third, and uncle to two-thirds of the human race; by human right he was priest of the whole world; by Noah's blessing, priest of the Most High God, a true type of the Great High Priest, Jesus Christ, who was to be a priest after the order of Melchizedek, and not after the limited Levitical priesthood.

dispensation,
nations com-
munication, of
will be more
results after

the time of
rs after the
porary with-
was contem-
s. What a
gathered in
It was no
the Great
the book is
he and his
lem. That
the deluge;
il," where
the Tree of
His life for
was during
tually His

ere Shem
"priest of
th part of
d him and
venant in
on to us

person is
gums," or
eminent
ctors. It
It was
In the
riest, and
them was
to two-
st of the
h God, a
as to be
e limited

ABRAM.

The Call—Gen. 12th Chapter.

ABRAM. "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

(Abram did.)

"and I will make of thee a great nation,

Everyone calls Britain great. Moreover, they are a compact nation.

"and I will bless thee,

Gen. 13. 2: "And Abram was very rich in cattle, silver and gold."

"And make thy name great;"

Called by Jews, Christians and Mohammedans "The Father of the Faithful."

"and thou shalt be a blessing;"

In the seed one—Christ. In the seed many—Israel.

"I will bless them that bless thee,

"and curse him that curseth thee:"

See Amalek, Edom, Moab, Balaam, Assyria, Babylon, Rome, Spain, Napoleon, etc.

"and in thee shall all families of the earth be blessed."

Ultimately in and through Christianity, in the teaching of the Golden Rule, and its component blessings in art, science, inventions, etc.

Gen. 13. 14-16.

14. "The Lord said unto Abram: . . . "Lift up now thine eyes and look from the place where thou art, northward, southward, eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

That land is held to-day by the Turk! But who are they? Edomites—children of Esau—they have yet to give way to the children of Jacob—in the near future, too.

16: "And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered."

If "the seed" is Christ alone, as spiritualizers usually declare, how does Christ fulfil this statement?

Gen. 15.

4. "And behold, the word of the Lord came unto him, saying, This shall not be thine heir, but he that shall come forth of thine own bowels shall be thine heir. And he brought him abroad, and said, Look now toward heaven, and tell the stars, thou be able to number them: and he said unto him. So shall thy seed be. And he believed in the Lord: and he counted it to him for righteousness.

There is no room here for a spiritual seed of any kind. They must be of direct lineal descent. Abram believed in such.

12. "And when the sun was going down, a deep sleep fell upon Abram, and, lo, a horror of great darkness fell upon him."

13. "And he (God) said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and they shall afflict them four hundred years."

This four hundred years includes the period from the time Ishmael mocked Isaac as a lad until the coming up out of Egypt of Israel under Moses.

14. "And also that nation, whom they shall serve, will I judge."

Witness the plagues upon Egypt by the hand of Moses.

"And afterwards shall they come out with great substance."

"They spoiled the Egyptians." Exod. 13. 36. Psalm 137.

37: "He brought them forth even with silver and gold."

"Egypt was glad when they departed."

15. "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

Abraham died aged 175 years. Gen. 25. 8.

16. "But in the fourth generation they shall come hither again."

1. Levi. 2. Kohath. 3. Amram. 4. Moses.

18. "In the same day the Lord made a covenant with Abram saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

This has never been realized in its fullest extent even under the reigns of David and Solomon; but is now coming into operation. From the source of the Euphrates to the mouth of the Nile, and from the mouth of the Euphrates to the source of the Nile, means about 3,000,000 square miles of territory. Great Britain, most wonderful to relate, holds half of this already that was promised to Abraham, and, if not Israel, must give it up to the rightful heirs. That explains why Great Britain entered Egypt in 1882, is there yet, and will remain for aye.

ABRAHAM.

Gen. 17. 3-8.

3. "And Abram fell on his face; and God talked with him saying.

4. "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5. "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6. "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7. "And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Many nations. The Arabs from Ishmael, the (A) Brahmins of India from Keturah? the Turks from Esau; the Jews, the British, the United States, Canada, Australia, New Zealand, South Africa, from Jacob.

8. "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession;

The children of Israel did take possession of that land under Joshua.

"and I will be their God."

-In the Mosaic covenant and now in the New Covenant.

Please, reader, take notice that all the foregoing promises were given with the only condition, that Abraham should leave his father's house and go where God would lead him, the condition being already fulfilled, the promises are actually unconditional and cannot be set aside by any act of the children of the birthright in succession. We now come to the place where God wishes the Abrahamic stock to carry certain marks, and it is that "Every man child among you shall be circumcised."

Gen. 17. 10.

11. "And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant between me and you."

God's command of circumcision was personal, but not national. The death of the nation was impossible by its breach. (Joshua 5. 7.)

14. "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from the people; he hath broken my covenant."

The Kingdom of Israel broke God's covenant by leaving Him and worshipping idols, and of course left off the rite of circumcision. They therefore were divorced, and became "not God's people." What remedy must be applied to state them in God's favor? By the old rite of circumcision; No; but by a new covenant (Jer. 31; Heb. 8; Rom. 10). "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers." That is, Christ fulfilling the law to the letter by faith accepting Him, the Father looks at us through Christ; therefore it is as good as if we did the works of the law ourselves, yea better.

15. "And God said unto Abraham, As for Sarah thy wife, thou shalt not call her name Sarai, but Sarah shall her name be."

16. "And I will bless her, and give thee a son also of her; I will bless her, and she shall be a mother of nations, kings shall be of her."

No chance of spiritualizing the seed of Sarah, how much one may prate of the spiritual seed of Abraham. Sarah was like Great Britain, to be "the mother of nations." Sons are directed to her in tracing our origin. Isa. 51. 2. "I will be unto Abraham, your father, and unto Sarah that bare you."

17. "Then Abraham fell on his face and laughed, and said to himself, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is 90 years old, bear? And God said unto Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac (meaning Laughter): and I will establish my covenant with him for an everlasting covenant, and with his seed after him."

"The covenant was with Isaac." Was not this election?

Genesis 18: 17, 18.

17. "And the Lord said, Shall I hide from Abraham that which I do;

18. "Seeing that Abraham shall surely become a great and mighty nation, and all nations shall be blessed in him?"

Under David and Solomon it is computed that there were about six millions of people in Palestine. Can this be the great and mighty nation God had in mind when speaking to Abraham? No, certainly not; but refers to the present Christian dispensation period. It cannot be from Ishmael (the Arabs) or Esau (the Turks), or Judah (the Jews); but the Anglo-Saxon race, of Joseph, of Ephraim and his fellow tribes, which is a great and mighty nation, and through whom all nations are being blessed.

Verses 20 to 33.

The first recorded and most persistent prayer for "the cities of the plain" to be saved from destruction by Abraham.

1908 A.D. To-day a mighty and persistent prayer is going Godward, from consecrated Christians, particularly in Anglo-Saxon lands. "The world for Christ in this generation." How like Abraham! See where another 25 years will bring us—to 1933. See chart.

ISAAC.**Gen. 21st Chapter.**

The birth of Isaac, his circumcision, his weaning, then on the same day,

v. 9. "Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. (The four hundred years began here, when Isaac was mocked, until the coming up out of Egypt under Moses.)

10. "Therefore she said unto Abraham, Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac.

11. "And the thing was very grievous in Abraham's sight because of his son.

12. "God said, In all that Sarah hath said unto thee, harken to her voice.

"For in Isaac shall thy seed be called."

As in Christ, Christian; so in Isaac, Saxon. In what other way can the seed be called in Isaac?

Gen. 22—The Trial and Triumph of Abraham's Faith—The Offering Up of Isaac.

Here the condition is fulfilled before the promises are uttered.

16. "The angel of the Lord said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son,

17. "That in blessing I will bless thee."

"Abraham made heir to the world." (Rom. 4. 13.) His children blessed with every material blessing, in land, minerals, forests, wealth, population, and every spiritual blessing heaped upon the material blessing.

"And that in multiplying I will multiply thy seed as the stars of heaven.

The "seed many" is here clearly intended. Men bring the history of the world, leading on to higher, greater, and heavenly things. See Jacob, of tenacious purpose; Joseph of unsullied character; Moses, the meekest yet mightiest leaders; David, and his integrity; Solomon, his wisdom; Isaiah, Jeremiah, Ezekiel, Daniel and his companions; Christ, the morning star that should come out of Jacob"; Paul, the bearer; the martyrs, King Alfred the Great, Tyndale, Lattin Wycliffe, Knox, Bunyan, etc., etc.

"And as the sand is upon the seashore;

Dust will turn to mud in water, but sand will keep individuality in or out of water. So Abraham's seed were to be men of grit in the affairs of the world, the statesmen, the discoverers, the workers for the world's good, in all countries, in all times, giving forth the principles of righteousness, freedom and truth, in due time to concentrate into a nation and company of nations; for in unity there is strength and then to go out among the nations again to evangelize and Christianize the whole world, under the protection of the flag and banner of Christ, in the crosses crossed. "For if casting away of them (the Northern Kingdom of Israel) be reconciling of the world to himself, what shall the receiving of them be but life from the dead."

"And thy seed shall possess the gate of his enemies."

In the natural order of things this could not take place until the nation had settled in a permanent place of their own. For while in the Promised Land this promise did not come to pass in a single instance; and, as is well known, they were cast adrift, wanderers among the nations, scattered; yet a promise was made to David, "Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more." 2. Sam. 7. 10. Then when they had renewed their strength in the islands of the West or the new promised land in the fulness of time God began to give them the gates of their enemies, as He promised to Abraham a matter of more than three thousand years before. So Britain controls France through the Channel Islands; Spain through Gibraltar; the Mediterranean people through Malta; Turkey through Cyprus; Arabia through Aden; the Red Sea through Socotra; India by Calcutta and Madras; the Indian Ocean through Singapore and Malacca; Afghanistan through Peshawar; China through Hong Kong; Atlantic Ocean through the British West Indies, St. Helena and Halifax; the Pacific Ocean through Australia, British Columbia, and numerous islands. But this is not true as regards the Jews, Arabs or Turks, or any other nation under the sun.

18. "And in thy seed.

"The one," that is, Christ.
And in thy seed.

"The many, that is, the race through Isaac.
"Shall all nations of the earth be blessed."

Who were the great religious leaders of the world? Moses, the great leader of Israel; Confucius, to China; Zoroaster, to Persia; Buddha, to India; Jeremiah, to Ireland; the Druids, in Britain; and last, Christ, to the world. These reformers were in these different countries about the same era, 500 B.C. Is there any great difficulty in believing that these were of "the dispersion" of Israel, perhaps of the tribe of Levi, whose fathers had studied and taught the law of God, but in the three hundred or more years previous to this stated era had not kept to the law, but mixed much of it with the prevailing idolatry surrounding them, consequently when one of sufficient force of character arose to attract followers, he gave them of such as he knew, which, while it was far ahead of the prevailing thought of the country, was much below the pure worship, God demanded of His people Israel. But what says Paul in Galatians 3, 8.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel (good news) unto Abraham, saying, in thee shall all the nations be blessed."

So the good news to Abraham was concerning the multitudinous seed, and the good news to the heathen and the nations comes through the multitudinous seed. For the history of the life of Christ is written, and no evidence is given of Him of leaving the small country of Palestine. He taught His disciples and then commissioned them "to teach and baptise in the name of the Father, Son and Holy Spirit." And after the outpouring of the Holy Spirit they were scattered for this very work.

"Because thou hast obeyed My voice."

Isa. 51:2. "Look unto Abraham, thy father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him." And all because of his obedience.

Genesis 24: 60.

REBEKAH on leaving home was sent away with Abraham's servant. "And they blessed Rebekah, 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 that hate them."

Surely no one can spiritualize this promise; if they do their vision is twisted and their words of no import. Is "the Church" ever called "the seed of Sarah" or "of Rebekah?"

Genesis 26: 3-5.

ISAAC. God said to Isaac, "Sojourn in this land and I will with thee, and will bless thee; for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

Genesis 26: 24.

ISAAC. "The Lord appeared unto him the same night, and said, I am the God of Abraham, thy father, fear not. for I am with thee and will bless thee, and multiply thy seed for My servant Abraham's sake."

ISAAC BLESSING JACOB.**Genesis 27: 27-29.**

JACOB. "And he came near and kissed him; and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed; therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren and let thy mother's sons bow down to thee: cursed be everyone that curseth thee, and blessed be he that blesseth thee."

Here is a series of temporal and literal blessings—putting the recipient at the very top—"the fatness of the earth." The other nations say that the Anglo-Saxons have the best of the world everywhere, and they have to take the odds and ends. Of course we all know the best of wheat is No. 1 hard Manitoba. As to people serving us: the Romans did it at the conquest; now the Italians and foreigners do, in the hard manual labor, of railroad building and canal digging. Nations bow down to thee." Until eighty years ago every foreign ship had to strike their colors to the Union Jack when passing. The Turks bow to Britain, the Arabs bow to Britain, the Brahmin of India bow to Britain, Judah even is pleased to come to us for protection.

All nations have tried to crush Israel sometime or other, but it has but recoiled on their own heads in disaster—but let even the American Indian but help and bless in time of trouble and they are blessed, even as the Indians at Brantford on the reserve, who, I understand, have held their own, and are not dying out, as with the other Indian tribes.

ISAAC BLESSING ESAU.

Genesis 27: 39.

ESAU. "Behold thy dwelling shall be of the fatness of the earth, and of the dew of heaven above;

The Turks to-day hold the centre of the earth—Palestine—but how they blight all lands that they touch, because of fatalism even as Esau said, "What good is this birthright if I die." Fancy Jacob thinking of death with a gift in his hands like that. ZZ

40. "By thy sword shalt thou live."

"He that liveth by the sword shall die by the sword." The Turks crown their Sultan by the sword.

"And thou shalt serve thy brother";

They did under David and Solomon. To-day they are holding the balance of power in the Middle East against the powers of Europe and serving their brother Jacob in a way they do not expect, "until the fullness of the Gentiles be come in."

"And it shall come to pass when thou shalt have the dominion (break loose, R.V.) that thou shalt shake his yoke from off thy neck."

1. In Egypt—The Pharaoh of "the oppression" was a son of Esau in the fourth generation. Eliphaz, Amalek, Thurdan, Rameses. He certainly tried to put the yoke on the neck of Jacob's seed, when it was off his own.

2. The Amalekites, who attacked Israel after their coming out of Egypt, were most likely of Esau origin. They "snatched at the throne of the Lord," perhaps hoping to destroy the material evidences of God's promises to Jacob and Israel; in the miracle working stone," now our Coronation stone.

3. Another branch of Edom would not let the Israelites go through their country, but forced them to go round when about to enter the "promised land."

4. Haman, the Agagite, who tried to destroy all the Jews: with Esther and Mordecai.

5. King Herod, the Idumean, when having the dominion over Judah, "sought the young child, Jesus," to slay Him, who was Israel's only hope and Saviour.

6. To-day they are in possession of the "Holy Land." But where had they been if their brother Jacob had not fought for them against Russia?

Amos 1. 11. "Thus saith the Lord; for three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever."

Obadiah 18. "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."

JACOB. But did Jacob sin so grievously in getting this birthright from Esau and the blessing from Isaac? I believe not, certainly was not the most open and manly way to gain the same. Why should man be so anxious to condemn where God has not? Let him that is without sin cast the first stone! Isaac was deep in the mire of wrong than Jacob: see, when he discovers whom God has blessed, how "he trembled with a great trembling greatly" (margin). Why? Did he not know that the promise had been made to Rebekah that the elder of her sons should serve the younger? And had he been fighting contrary to this all these years, that his favorite son Esau should have that blessing; and now his eyes were opened to how near he had gone in opposition to that promise, in desire, if not in fact. And please notice when he discovers this, not one word of reproof is mentioned, but rather he says: "Yea, and he shall be blessed." Esau, of course, threatened to take his brother's life, after Isaac's death, and Rebekah makes excuse in getting Jacob away, for a time at least, and says: "I am weary of my life, because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" "And Isaac called Jacob and blessed him," and sent him to his Uncle Laban. Chapter 28. 1-15.

So now Jacob is on his way to his Uncle Laban, not necessarily in deadly haste and fear, but certainly alone, and with little of this world's goods upon him; but with the satisfaction of one who has gained his life's aim, viz., the Abrahamic blessing with all, that that implied. Esau looked upon it as an empty blessing. Jacob as something to strive, work, live, even scheme for, that he might possess it.

Jacob's Vision, Gen. 28: 10.

11. "And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place and tarried there all night, because the sun was set; and he took (one R.V.) of the stones of the place, and put it under his head, and lay down in that place to sleep."

12. "And he dreamed, and, behold, a ladder set up on the

earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.

13. "And, behold, the Lord stood above it (or beside him) and said, I am the Lord, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed."

Not to the Arabs through Ishmael, although they have held most of it for many centuries; nor to the Turks through Esau, who are now in possession, but must be soon bundled out bag and baggage, but to Jacob's seed, the rightful heirs in due time.

"And thy seed shall be as the dust of the earth.

Innumerable.

"And thou (this seed) shall spread (break forth) abroad to the West—

The "Isles of the Sea," or West, from 700 B.C. to 1066 A.D., there to renew their strength—then further West—Westward Ho. The first settlement in Newfoundland 1583 A.D.

"And to the East."

India, 1611 A.D.

"And to the North."

British North America from French, 1760 A.D.

"And to the South."

First penal settlement in Anstralia, 1788 A.D.; convicts ceased to be sent there, 1841 A.D.

"And in thee, and in thy seed, shall all the families of the earth be blessed."

Not to Ishmael, nor to Esau, but to Jacob, is the Abrahamic promise confirmed.

"And, behold, I am with thee, and will keep thee in all places whither thou goest."

God's abiding presence as a warrior protecting Jacob personally.

"And will bring thee again into this land";

Jacob did come back, and built an altar to God at this very spot more than 20 years after.

"For I will not leave thee until I have done that which I have spoken to thee of."

Not to himself alone was this emphatic promise made, but extends down to this very year of our Lord, and on, and on, until every jot and tittle is fulfilled that was promised to Abraham, Isaac, and Jacob, and amplified many times in the after prophets: yea, there is a "material note of hand" that

has been kept and preserved by Jacob's seed through ages, that heard all these promises and is witness to viz., our Coronation Stone.

"And Jacob waked out of his sleep, and he said, Surely Lord is in this place; and I knew it not." The after incident this connection will be taken up under the Coronation Stone.

We know the incidents of Jacob's career while in Haran. He loved Rachel and served 14 years of his life for her; but he took Leah, and afterwards the handmaid of each. How, in the course of time, he left his uncle, being rich in cattle and goods, to return to his father in Canaan with a large family of 11 sons, to return to his father in Canaan, we know the incident of how God protected Jacob against the hands of Laban, when he was pursuing Jacob, for leaving him so ceremoniously; but God fulfilled His promise of being with Jacob, and telling Laban in a dream by night "that he was to speak to Jacob from good to bad." The result was that they parted in peace.

Gen. 32: 1. "And Jacob went on his way, and the angels of God met him. And when Jacob saw them he said, This is my host; and he called the name of that place Mahanaim."

Jacob now sends messengers to his brother Esau, and returning tell him that Esau is coming to meet him with men.

"Then Jacob was greatly afraid and distressed." This trouble is looked upon as Jacob's trouble in his personal life, and his descendants are to have a like period of trouble, called by "Jacob's trouble," (Jer. 30), some time in their history; some time it is past, others yet in the future. May not the incidents in the personal life of Ephraim-Israel, correspond somewhat with the personal incidents in the life of Jacob, and, if so, may we find about when this great trouble will come upon the nation? May we here record a few, but before doing so we must take notice of that wonderful "wrestling match" by the ford Jabbok between Jacob and "A Man," the results of which Jacob carried to the grave; and to this day effects the food of orthodox Jews, as to certain parts of animals which they will not eat. But the spiritual and moral results it will take all eternity to discuss. What, then, was most remarkable in this "wrestling match," was the very quality that got Jacob the birthright and the blessing, viz., that hanging on, did not know when he was defeated, the dog tenacity, that has been shown repeatedly in his descendants, whether Jews or British. At this time his name is changed from Jacob (the supplanter) to Israel. "For as a prince hast thou power with God and with men, and hast prevailed." Gen. 32

Corresponding incidents in the life of Jacob and Eph.-Israel
1. Jacob leaves home in trouble.

Ephraim-Israel carried captives into Assyria.

2. Comparatively poor,
Very poor.

3. God gave him promised protection,

Isaiah and Hosea are full of the promises of God to Israel just before and at the time of the captivity.

4. Arrives in Haran,

The captives of Israel, after the Assyrian defeat by Babylon, agree among themselves to go to another country where never man dwelt, that they might keep God's laws, which they did not in their own land—"So they came to Arsareth"—in the Crimea.

5. God protects and blesses Jacob.

Israel in their dispersion are brought under the "Bond of the New Covenant," and also in due time to the "Place appointed," of 2 Sam. 7:10.

6. God prospers Jacob in cattle and goods, and also a large family.

There is no doubt as to which nation has the money bags of the world. A thousand million of dollars on the high seas at once, seventy million dollars going into Britain as interest on money borrowed every year from outside lands. They have the prize cattle and sheep of the world, as well as the largest family of kindred and allied nations the world has ever seen, of one stock, one language, and free institutions.

7. And the Lord said, Return unto the land of thy fathers, and to thy kindred, and I will be with thee.

Jer. 3:18: "In those days the house of Judah shall walk to the house of Israel, and they shall come together to the land I have given unto your fathers."

Amos 9:15: "And I will plant them upon their land."

8. Jacob is on his way to "the land" when Laban comes as an avenging power against him, but God speaks to Laban in the night—"Take heed that thou speak not to Jacob from good to bad."

Judah is returning to "the land." There is an awakening recently, as shown in the Zionist movement among the Jews, for a return to "their land"; but while there will be a few there comparatively, in these latter days the Prince of Rosh, Meshech, and Tubal have to invade the land with an evil design, according to Ezekiel 38 and 39; as God spoke to Laban cautioning him as regards Jacob—so now God says he will plead against Rosh, not with words, "but with pestilence, and with blood, and an overflowing rain—great hailstorms—

fire and brimstone," etc., and the army shall fall upon Lebanon, the highway of the nations.

But British Israel does not fire one shot in defence. does it all.

Joel 2: 20: "But I will remove far off from you the Northern army"—which is that but Russia's.

9. "And Jacob went on his way and the angels of God met him and Jacob said when he saw them,
"This is God's Host."

Joel 2: 28: Afterward I will pour out my spirit upon flesh, and your sons and your daughters shall prophesy; thus upon the Hebrews particularly.

Ezek. 39: 25: "Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel."

God to help and strengthen Jacob in the coming trial shall send him some of His angels.

God to help Israel in the coming contest, that is to be, pour out His Spirit upon the nation.

10. Jacob now has to meet his brother Esau, whom he feared, but "he recalls God's promises."

Now comes Jacob's trouble—nationally—yes, upon Israel and Judah, when they are returning to the land (see Joel 2: 3): "For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

7 v.: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved of it."

11. Word is brought to Jacob that Esau is coming to him with 400 men. What can it mean?

Joel 3: 9: "Proclaim ye this among the Gentiles; prepare for war, wake up the mighty men," etc.

12. "Let the heathen be wakened, and come up to the Valley of Jehoshaphat, for there will I sit to judge all the heathen roundabout."

Zech. 14: 1, 2. "Behold, the day of the Lord cometh . . . for I will gather all nations against Jerusalem to battle . . .

Joel 3: 11. "Thither the Lord shall bring down the mighty ones."

16. "The Lord also shall roar out of Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel."

12. Jacob was left alone.

The seed of Jacob against the political powers of the world.

The religion of Jacob's greatest Son Jesus against the false religions of the world.

"And there wrestled a man with him until the breaking of the day."

A wonderful contest is going on, and will, until the Dawn of the Millennial Day at Christ's second advent.

13. "And touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint."

The jingoism of the nation in its immense fleet—its invincible army—the wealth of the nation—the size and immense numbers of the Empire, certainly receive a setback, for Jerusalem, the objective point of the enemy, is taken. Zechariah 14. The nation awakes to the weakness of the arm of flesh.

14. "And he said, let me go, for the day breaketh."

"And he (Jacob) said, I will not let thee go, except thou bless me."

Jacob showed his tenacity of purpose, that in spite of physical deformity, and helplessness, he still hung on. So in the nation there will be many that, in spite of the inability of the fleet to secure victory, the small army of the nation, in comparison to the immense multitudes of the gathered nations to secure victory, "who will stay upon the Lord their God." Neither will he fail them.

Zech. 14: 3. "Then shall the Lord go forth, and fight those nations, as when he fought in the day of battle."

4. "And His (Jesus) feet shall stand in that day upon the Mount of Olives." (See Acts 1: 11.)

15. Jacob's name changed to Israel—Prince

—Powerful

—Prevailing.

Jer. 30: 8 and 9. "For it shall come to pass in that day, saith the Lord of hosts, that I will brake his yoke from off thy neck (have you, reader, noticed the collar and chain about the neck of the Unicorn of our national Coat of Arms; well, that will be broken off at this time), and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their King, whom I will raise up unto them."

16. God's promises literally fulfilled to Jacob's seed, for they will be back in their father's land in a short time.

Ezek. 37: 25. "And they shall dwell in the land that I have given unto Jacob my servant—for ever,—moreover, I will

make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore."

"My Tabernacle also shall be with them; yea, I will be their God, and they shall be my people."

"And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." And God's promises will be literally fulfilled to the children of Jacob to every jot and tittle.

Gen. 35.

And God said unto Jacob, Arise, go up to Bethel, and dwell there." Jacob did so.

9. "And God appeared unto Jacob again, when he came out of Padanaram.

10. "And blessed him; And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11. "And God said unto him,
I am God Almighty":

A fact Jacob accepted, because of the promises made and fulfilled to him, which only God could have foreseen, and carried through to completion. A fact we accept because we see how God is Almighty in taking the children of Jacob, who for sins they had to be cast aside—yet not as a man would cast aside, but as God, he takes what is apparently worthless and moulds it, as the potter does the clay, into a vessel of beauty and honor. In other words into the chief of nations.

"Be fruitful and multiply":

This happened in Egypt to the consternation of the Egyptians.

It is happening in the world to-day, for the Anglo-Saxon race multiplies just double of any other nationality, and the other nations are greatly concerned thereby.

"A nation and company of nations shall be of thee":

A specific promise—soon to receive a full fulfilment, viz. "Imperial Federation" in the British Empire.

"And kings shall come out of thy loins."

Almost every monarch in the world has some of the blood of Jacob mingling in his veins, and many are direct children of the royal line of Judah—through David—even as our beloved Sovereign, King Edward VII., "the Peasemaker," is descended from Christ, who shall eventually sit on the throne of his father David, and who will be the King of Kings, and Lord of Lords in very deed."

12. "And the land which I gave Abraham and Isaac to thee will I give it, and to thy seed after thee will I give the land."

The rightful heirs will yet assemble there, and retake possession, and the tenants now there will have to vacate—peacefully or otherwise. Most likely otherwise.

And Jacob called the name of the place where God talked with him Bethel—Beth-house; el-God—God's House.

Immediately following this incident we have the birth of Benoni, as his mother called him with her dying breath, meaning the "Son of my sorrow." But Jacob calls him Benjamin meaning the "Son of my right hand." See history of Benjamin.

BALAAM'S PARABLE NO. 1.

Numbers 23:7-10.

And he took up his parable, and said,
(R. V.) "From Aram hath Balak brought me, the King of Moab from the mountains of the East: Come, curse me, Jacob, and come, defy Israel.

8. "How shall I curse whom God hath not cursed? And how shall I defy, whom the Lord hath not defied?"

9. "For from the top of the rocks I see him, and from the hills I behold him: Lo, it is a people that dwell alone, and shall not be reckoned among the nations.

10. "Who can count the dust of Jacob, or number the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"

Remarks.

The children of Israel, or Israelites, were to be distinct from all other nations and peoples. This is a fact in respect to the Jews, for they are scattered among all nations, yet separate from them. But they are not a blessing, for they are under "the curse" of a broken law.

This distinctness of national character is no less true of the British people. They are a nation among all the nations.

Even as the gulf stream is a body of warm water, in an ocean of cold, and as distinct in its effects and results. The Israelites, while in the Land of Promise, and yet in covenant relationship with God, made alliances with the surrounding nations, as with Egypt, Syria, Assyria, Babylon, etc., and yet that did not alter the fact that they dwelt alone, and were reckoned separate from the nations. What, then, constituted them a separate people from all others? Because—

1. They had God's abiding presence with them.
2. They had certain promises made to their fathers by Almighty.
3. They had a certain land given to them.
4. They had special laws given them, for their persons and national guidance.
5. They had one day in seven set apart for rest, and was to be a sign between God and them in all their generations.
6. Whoever cursed Israel should themselves come under the curse.

It is claimed that the British are Israel, for they nations do dwell alone, and always have counted themselves distinct from the continental nations.

They make alliances with those nations, but just in same way as Israel of old did.

1. They are the custodians of God's Word, and dispensers of the same to the nations of the earth.
2. Many promises made to Abraham, Isaac, and Jacob are fulfilled in them alone.
3. When cast out of the land promised to their fathers, God had already promised and set apart another for them (Sam. 7: 10).
4. Their national laws are based upon the laws given to Moses on Mt. Sinai.
5. They keep the first day of the week, in commemoration of the Resurrection of Christ, their National Redeemer.
6. Whosoever has cursed Britain has gone under:
 1. See the Pope a prisoner in the Vatican.
 2. Spain from a mighty world power to a third-rate one.
 3. Napoleon died a prisoner on one of their islands.
 4. Kruger died an heart-broken man because he did not realize his dream of driving the British into the sea, and his territory now swells the British Empire.

BALAAM'S PARABLE NO. 2.

Numbers 23: 18-24, R.V.

18. And Balaam took up his parable and said:
 Rise up, Balak, and hear:
 Harken unto me. Thou Son of Zippor:
19. 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?

20. Behold, I have received a commandment to bless:
And he hath blessed, and I cannot reverse it.

Who can?

21. "He hath not beheld iniquity in Jacob—
The man.

"Neither hath he seen perverseness in Israel—

The people—because the promises made to Abram were unconditional; and God looked at the promises and not at the children.

"The Lord his God is with him."

This is the secret of Israel's separateness from all other nations.

"And the shout of a king is among them.

A Kingly People. God Save the King.

A Royal Priesthood. 1 Peter 2.

22. "God bringeth them forth out of Egypt";

Not Moses—nor Aaron—nor themselves, nor the golden calves.

"He hath, as it were, the strength of the wild ox.

The symbol of Joseph. Den. 33. John Bull (A. V. Unicorn), one of the supporters of British coat of arms—how did it get there?

23. "Surely there is no enchantment against Jacob.

Balak tried it, and it was like water on a duck's back; Haman, Napoleon, and the Popes all tried it, but with no success.

"Neither is there any divination against Israel:

"No weapon that is formed against thee shall prosper, and every tongue that rises against thee in judgment thou shalt condemn." Isa. 54:17.

"At t season shall it be said of Jacob and of Israel.

"What a God wrought!"

Only at this latter day in the world's history we have a right to look for something wonderful, when it was spoken of in such a manner.

"In the time to come Jacob shall take root. Israel shall blossom and bud and fill the face of the world with fruit."

And in the near future the magic word Israel will reveal God's dealings, mercy and love to the whole world, as nothing else can do.

As for them—against nature and the nations.

With them—In scattering and gathering.

In them—Implanting the Divine Word and Law.

By them—In the desire and love to evangelize and christianize the whole world.”

24. “Behold, the people shall rise up as a great lion.

The other National Emblem of Britain.

“And lift himself up as a young lion; he shall not lie down
he eat of the prey, and drink the blood of the slain.”

The Israelitish nation did not settle in Palestine until
nations there living had been reduced or destroyed.
has always had a fighting history, ancient and modern.
Micah 5: 8. “And the remnant of Jacob shall be among
Gentiles in the midst of many people as a lion among
beasts of the forest, as a young lion among the flock
sheep: who, if he go through, both treadeth down, and te
in pieces, and none can deliver.”

BALAAAM'S PARABLE NO. 3.

Numbers 24.

And when Balaam saw that it pleased the Lord to bless Israel
went not as at other times, to meet with enchantments, but
set his face toward the wilderness.

2. And Balaam lifted up his eyes, and he saw Israel dwelling
according to their tribes, and the Spirit of God came upon

3. And he took up his parable and said, Balaam the son of Beor
saith, and the man whose eye was closed saith”:

4. “He saith, which heareth the words of God; which seeth
vision of the Almighty. Falling down and having his eyes open

5. “How goodly are thy tents, O Jacob. Thy Tabernacles
Israel!

6. “As valleys are they spread forth, as gardens by the river
side, as lign-aloes which the Lord hath planted.”

As an illustration of the noble position of Israel, planted
in a choice land.

“As cedar trees beside the waters.

2 Sam. 7: 10. I will plant them. (See Ezekiel. 17 chapter
in the riddle.

7. “He shall pour the water out of his buckets.”

Here we have a remarkable illustration of how the Egyptians
irrigated their land at low Nile. They had a wheel with
an endless chain of buckets attached, that when the bucket
went down empty into the Nile, the wheel revolving brought
the bucket up full and emptied it into a trough, thus it flow

as directed and gave the needed sustenance to plant life. So Israel was to be the conveyancer of the knowledge of God to all the world, and in due time the glorious Gospel of the Son of God. Isa. 12:3. "Therefore with joy shall we draw water out of the wells of salvation."

"And his seed shall be in many waters.

Is it necessary to reiterate all the waters where Israel's seed holds sway? Surely the reader is acquainted sufficiently with geography to know that Israel or Britain predominates by her navy all the oceans and seas of the world (perhaps with the exception of the Caspian and Black Seas), and this for good, for who would police the seas and put down piracy and slavery but Britain? And this because of Abraham's faith!

"And his King shall be higher than Agag.

However great a king Agag was, he would be a very petty prince to King Edward VII., would he not?

"And his Kingdom shall be exalted."

High over all the nations of the earth in Righteousness, Judgment and Mercy. Isa. 49. "Their righteousness is of me, saith the Lord." "It is the Kingdom of God upon earth." It is the Stone Kingdom of Daniel, an everlasting Kingdom.

8. "God bringeth him forth out of Egypt.

A then late accomplished fact.

"He hath, as it were, the strength of the wild ox."

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns. With them he shall push the people to the ends of the earth." Gen. 49.

"He shall eat up the nations, his adversaries."

All nationalities come to Anglo-Saxon lands, either to the British Colonies or the United States. And in due time, from Chinamen to Germans, they are all incorporated—eaten up—digested and help to swell the numbers of the race.

"And shall break their bones in pieces."

"The nation and kingdom that will not serve thee (Israel) shall perish; yea, those nations shall be utterly wasted.

(See the strength taken from France, Spain, Holland, Russia, the Boers, etc., etc.).

"And pierce them through with his arrows.

Britain's first national arm of defence for many centuries and of which the British were the most expert, was the bow and arrow.

9. "He couched, he lay down as a lion, as a lioness.

Conscious strength is implied here. No one can lion couch; he does it of his free will.

“Who shall rouse him up.”

The current saying of “twisting the British Lion’s tail” is well known. But the nation who does rouse him up is not the Lion for it afterward.

“Blessed be everyone that blesseth thee.”

How often the blessing and the curse are mentioned, one over against the other, to incite to good and a deterrant to bad, in respect to Israel.

“And cursed be every one that curseth thee.”

Frederick the Great said: “Meddle not with those called Jews, for no man ever touched them and prospered.”

BALAAM’S PARABLE NO. 4.

Numbers 24. 14.

Come now, behold, I go unto my people: come and I will tell thee what this people shall do to thy people in the latter days, and he took up His parable and said:

“Balaam the son of Beor saith . . . And the man whose eyes were closed saith: He saith, which heareth the words of God, knoweth the knowledge of the Most High. Which seeth the vision of the Almighty, falling down, and having his eyes open.”

Balaam’s eyes were closed while on his journey to Balaam when striking his ass three times, because it turned to the right side, then, when the ass spoke his eyes were “opened” to the danger. No wonder he was ready to listen to God’s words and give them utterance, after such an experience. James says: “The devils also believe, and tremble.” This is the amount of knowledge Balaam had, until God’s Spirit revealed the future to him.

“I see him, but not now.

I behold him, but not nigh:

There shall come forth a star out of Jacob.”

Rev. 22. 15. “I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the spring of David, and the bright and morning star.”

“And a sceptre shall rise out of Israel.

The sceptre shall not depart from Judah. Gen. 49. Psalm 45. 6. Thy throne, O God, is for ever and ever: thy sceptre of thy Kingdom is a right sceptre.”

"Solomon sat on the throne of the Lord."

David shall never want a man to sit upon the throne of the House of Israel. Jer. 33. 17.

"And shall smite through the corners of Moab.

The very people whose king sent for Balaam that the Israelites might be cursed, are told plainly that they would have to go down before the King of Israel.

This prophecy may still await ultimate fulfilment.

"And break down all the sons of tumult" (or of Sheth. Mar.).

"And Edom shall be a possession. Seir also shall be a possession, which were his enemies; while Israel doth valiantly."

Obadiah 17. "And the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame and the house of Esau for stubble, and they shall burn among them and devour them; and there shall not be any remaining of the house of Esau, for the Lord hath spoken it."

"And out of Jacob shall one have dominion."

Psalm 72. "And His dominion shall be from sea to sea, and from the river unto the ends of the earth" (or North Pole, a very definite geographical description of Canada).

Dan. 4. 34. "Whose dominion is an everlasting dominion.

Dan. 7. 14. "His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.

"And shall destroy the remnant from the city."

20. "And he looked on Amalek, and took up his parable and said, Amalek was the first of the nations;—

to war against Israel after leaving Egypt. "Yea, they even snatched at the throne of the Lord." Exod. 17. Mar.

"But his latter end shall come to destruction.

We do not read of Amalek after the reign of David.

21. "And he looked on the Kenite, and took up his parable, and said, Strong is thy dwelling place, and thy nest is set in the rock.

"The Kenites dwelt among the Amalekites, but a portion of them followed the Israelites on their entrance into Canaan. They seem to have been of Midianite origin." (Ethnology of Teachers' Bible.)

22. "Nevertheless Kain shall be wasted until Asshur shall carry thee away captive.

23. "And he took up his parable and said. Alas, who shall live when God doeth this?

I believe that Balaam had, and gives, a glimpse of the final

contest of the nations, the Battle of Armageddon, and will go through it.

"But ships shall come from the coast of Kittim (Cyprus).

Great Britain, or Israel, has the ships, and possesses Island of Cyprus.

And they shall afflict Asshur, and shall afflict Eber.

Asshur, or Assyria, has yet to invade the Holy Land again after Russia has gone down.

Micah 5, 6 and 7: "And this man shall be our peace when the Assyrian shall come into our land . . . And they shall waste the land of Assyria with the sword. . . Thus shall he deliver us from the Assyrian when he cometh into our land, etc.

"And he also shall come to destruction,"

But again God has a blessing for Israel, Egypt and Assyria.

Isa. 19. 25. "Blessed be Egypt, my people, and Assyria the work of mine hands, and Israel mine inheritance."

And "Balaam rose up, and went and returned to his place and Balak also went his way."



n, and who

rus).

ossesses the

Land again,

peace when
they shall
Thus shall
h into our

nd Assyria.
Assyria the

his place;

REUBEN.

The
Standard of
Reuben
the face of a
Man



The third
living creature
had a
face as a
Man

With the tribes of Simeon and Gad.

*Blessing by Jacob,
Gen. 49, 3-4.*

Thou art my first-born, my might, and the beginning of my strength, the excellence of dignity, and the excellence of power. Unstable as water thou shalt not excel.



*By Moses,
Deut. 33, 6.*

Let Reuben live
and not die, yet let
his men be few.
R. V.

REUBEN (see a son). The firstborn of Jacob by Leah, he should have inherited the birthright blessing, but forfeited the same because of sin. They with the tribes of Simeon and Gad, formed the second division in the march of the Israelites, while in the wilderness, and went just before the ark. In the camp they pitched to the south of the Tabernacle.

This tribe had their settlement on the east of Jordan and Dead Sea, and considered to this day the best pasture land of Palestine. The Reubenites never attained to any prominence in the political affairs of the nation, never even produced one man of distinction so far as is known.

While the Children of Israel were going through the wilderness, that order might be maintained in marching and camping, certain instruction was given by God.

Numbers 1. 52. "And the Children of Israel shall pitch their tent, every man by his own camp and every man by his own standard throughout their hosts."

Numbers 2. 2. "Every man of the Children of Israel shall pitch by his own standard, with the ensigns of their father's house."

We are not distinctly told what were the ensigns and standards of the tribes of Israel.

But in reading the blessings assigned to the tribes by Jacob and Moses, it is not hard to distinguish what would be most likely portrayed.

Ezekiel, in the first and tenth chapters, gives certain characteristics for the likenesses of the four living creatures he saw.

Ezek. 1. 10. "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle."

Revelation 4. 6, 7. . . . In the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. The first creature was like a lion, the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle."

To properly understand the prophecies of Ezekiel and Revelation one must know where to apply the symbols here given. It is to the twelve tribed nation of Israel. They had these very standards hundreds of years before Ezekiel lived.

Ezekiel's prophecy came at the very time that, to the world Israel and Judah were out of sight, in captivity, as of no account. At the time of John's Revelation Jerusalem was destroyed and the Jews scattered. Yet in both Old and New Testaments these likenesses, representing Israel, are nearest to God's throne.

Eternity is recognized as their duration by the figure of the wheels in Ezekiel, and their earthly, yet spiritual, being is shadowed by the fact that they had one wheel upon the earth, yet the spirit of life was theirs, as a wheel within wheel.

The standards of Israel were and are the signs of the Zodiac. Thus we have Judah, whose sign was (Leo) the Lion for his tribe. Second, Reuben under (Aquarius) a Man; then Ephraim, whose standard was (Taurus) an Ox; and fourth, Dan, who had (Scorpio) a Serpent, for his tribal emblem, but for his standard was given an Eagle.

The whole Divine plan of redemption for the human family is shadowed forth in these signs.

Reuben, therefore, had two signs, "The Man and the Water." In the pictorial Zodiacal sign we have "a man pouring out water."

This is typical of the giver of "the water of life," the God-Man Christ Jesus. It is a sign of service. Jesus was Jehovah's righteous servant, who bore our griefs, carried our sorrows, and poured out His soul unto death. Isa. 53.

Israel as God's servant is to be in the midst of many people, as dew from the Lord, as showers upon the grass. Micah 5. 7.

SIMEON.

By Jacob. Gen. 49. 5.

Not mentioned by
Moses in Deut. 33.

Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; into their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath for it was cruel: I will divide them in Jacob, and scatter them in Israel.



SIMEON ("hearing"), the second son of Jacob by Leah, and passed over like Reuben, as unfit for the birthright blessing, because of sin. That was when he and his brother Levi, contrary to treaty, murdered the people of Shechem. Jacob on his death-bed cursed not the persons but the rage and murder of Simeon and Levi. This tribe, when they came out of Egypt, numbered 59,300 men capable of war. It seems this tribe was signally guilty in the affair of Peor, as well as Zimri, their chief prince, and that the 24,000 cut off in that affair were mostly of this tribe; for at the counting of the tribes immediately after, it was found this tribe had decreased to 22,200. Numbers 25 and 26.

This their recent wickedness was perhaps the reason that Moses did not expressly bless them, along with the other tribes. Deut. 33. This tribe was settled to the south and west of Judah, in what is known as Negab, a south country bordering on the desert, and abounding in rocks and caves. Within this country was Ziklag (David's stronghold when in exile), and Beersheba (the southern limit of Palestine). This tribe was open to the attacks of the Philistines and desert tribes, and the brunt of the Egyptian invasions would first fall upon them. This tribe naturally and really belonged to the Northern Kingdom of Israel, but from whom they were separated and divided by the Kingdom of Judah. They were indeed divided in, and separated from Israel. The Simeonites neither produced judge nor prophet. We scarce find a noted person among them, but it is said that their narrow limits obliged many of them to become scribes, and they dispersed themselves among the other tribes as such.

LEVI.



and kept thy covenant. They shall teach Jacob thy judgment and Israel thy law; they shall put incense before thee, and when thou shalt offer a burnt sacrifice upon thine altar. Bless, Lord his substance, and multiply his seed; accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again."

LEVI (adhesion) was the third son of Jacob by Leah, but was rejected in his turn as unfit for the birthright, because he shared in the teachery of his brother Simeon. Jacob stated that he would divide them in Jacob, and scatter them in Israel. This was proved a blessing rather than otherwise. The family of Aaron was chosen for the priesthood; the rest of the tribe were made of inferior agents in holy things. They were the carriers of the sacred furniture and Tabernacle, and had the care of them. In encampment they surrounded the Tabernacle, which the other tribes surrounded them. They had no territory given them by lot, as the other tribes had, but at the same time they had 48 cities assigned them in all the other tribes, and about a mile and one-fifth round about the city for pasture and garden.

They are not looked upon as a political tribe, yet had more to do with politics than any tribe. Being the priests, lawyers and teachers of the nation, and so closely connected with the high priest, he could easily sway the thoughts of the people as he directed, through these.

When Levi is not mentioned, Manasseh is, and when Levi receives no territory, Manasseh gets two sections.

When Jeroboam, the son of Nebat, established his idolatrous worship of the golden calves many of the Levites left his kingdom, and retired to the Kingdom of Judah, but "for three years only"; (II. Cron. 11. 17) when I should suppose they returned finding Jerusalem somewhat overcrowded.

This is certainly one of the important tribes of Israel, that has left its mark not only upon the Hebrews while in "the land," but for all time, and also upon the whole world. The wonderful training they received as the teachers, lawyers, musicians, must be still felt, while if the ancestry of the great masters of sacred compositions were traced, they would doubtless be found to be of this tribe. The most noted of this tribe was Moses, the law-giver, Eli, Samuel and Jeremiah. The Maccabees after the Babylonish captivity attained kingly dignity among the Jews.



Simeon.
 1. "And of
 ummim and
 Holy one,
 Massah, and
 rive at the
 id unto his
 I have not
 eknowledge
 s own chil-
 d thy word,
 judgments,
 , and whole
 stance, and
 ns of them
 at they rise

h, but was
 e he shared
 ed that he
 rael. This
 of Aaron
 ere made a
 ne carriers
 ne care of
 cle, while
 tory given
 time they
 d about a
 l gardens.
 d more to
 wyers and
 the high
 ple as he

hen Levi

dolatrous
 his king-
 ree years
 returned,

JUDAH.

The
Standard
of
Judah
a Lion



The first
living crea
ture was
like a
Lion
Rev. 4,

With the tribes of Zebulon and Issachar.

COMPARE

The blessing by Jacob.
Gen. 49. 8, 12.

“Judah, thou art
he whom thy breth-
ren shall praise; thy
hand shall be in the
neck of thine ene-
mies; thy father’s
children shall bow
down before thee.
Judah is a lion’s
whelp; from the
prey, my son, thou



By Moses.
Deut. 33. 7.

“And this o
Judah: And h
said Hear, Lord
the voice of Ju
dah and bring
him unto his peo
ple; let his hand
be sufficient for
him, and be Thou
an help to him
from his enemies.”

art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.

JUDAH (“Praise”), the fourth son of Jacob by Leah, was the one who received the Messianic blessing, of which the three elder brothers were unworthy, Judah had two sons by Tamar, twins, Zarah was decorated with a scarlet thread round his wrist at birth. Gen. 38. But little is told of him in sacred history.

It was Pharez who was selected to hold the birthright from Judah. His name, meaning Breach or Break, which actually

occurred in the kingly house of Zedekiah, when his sons were put to death, and he taken prisoner to Babylon. The late Prof. Totten has worked out the history of these twin sons of Judah very fully in the "Our Race" series. This is one of the most important tribes, and had a most remarkable history in sacred, mediaeval and modern record.

When the tribes came out of Egypt, Judah's fighting men amounted to 74,600. Their spy to view, and agent to divide the land, was Caleb, one of the two that came out of Egypt and entered "the land." This tribe settled in Southern Palestine, between the shores of the Dead and Mediterranean Seas, a tract of country excellent for grapes, and producing the finest in Palestine. Thus part of Jacob's prophecy was then fulfilled. Othniel, the first judge, was of this tribe, as well as Zerubbabel after the return from the captivity, who was honored with the style of governor of generals, we have Joab, Abashi, Amasa, etc.; statesmen, and Ahithophel; prophets, Nathan, Amos and Micah.

In course of time the sceptre came to this tribe in the person of David, to whose seed it was promised to all generations.

David has been styled "a man after God's own heart." He was certainly an advanced ruler, musician, poet, statesman, and warrior. He did a great work in strengthening the nation of Israel. His son Solomon was noted for his wisdom, and the magnificent temple he erected at Jerusalem.

Judah had the tribe of Benjamin to the north in the settlement of the land, and right at Jerusalem, as the city enlarged it encroached into Benjamin's territory. This had a good deal to do with after history. For instance, when the northern kingdom was established under Jeroboam, Judah alone stood by their king, Rehoboam. But when he went up to Jerusalem the then wavering tribe Benjamin joined with him and against the northern kingdom. Thus fulfilling God's word to Solomon, that "He would rend the kingdom out of his son's hand, but would leave him one tribe, for his servant David's sake, to be a light always before him in Jerusalem." (I. Kings 11.) So while Judah was to have the sceptre and produce the king—they did not have "the kingdom." When in due time, the Messiah Jesus Christ came, we all know He was of this tribe. "He came to his own, and his own received him not," says John. So He told them that their house was left unto them desolate. Luke 13. "That the Kingdom of God should be taken from them and given to a nation, bringing forth the fruits thereof. Matt. 21. 43. Yet Jacob says, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh (Peace) come, and unto him shall the gathering of the people be."

For two thousand four hundred years Judah has had no king ruling over the tribe, or in the land of Palestine. Where then is

it? Some say Christ is the King. If so, where and when was He crowned? But what happened to the throne between Zedekiah and Christ? If there was a gap for 587 years, it is fatal to the prophecy. If the first advent of Christ is alluded to, when did "the gathering" take place and where?

We know that instead of "a gathering" it was "a scattering" that took place. Luke 21. 24: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Christ's words have literally come to pass in respect to this tribe and Jerusalem.

The fact is, the second advent is here referred to, and not the first. Moses said: "Hear, Lord, the voice of Judah, and bring him unto his people." This implies that Judah would be separate from his people. They to-day stand alone, as the sole representatives of the sons of Jacob, in the eyes of the majority of people. For God to accomplish the work that He intended to do through Israel, He was pleased to do it by the part that was altogether lost to the sight of the world. To understand prophecy, then, we must know the work, place and destiny of these two branches of Israelites.

Ever since they came out of Egypt they have been separate in God's sight; in history and prophecy it has been brought to light. Psalm 114. "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion."

I. Sam. 11. 8. "And he numbered them in Bezek; the Children of Israel were three hundred thousand, and the men of Judah thirty thousand."

David reigned seven years over Judah before they made him king over all Israel.

When they became two separate kingdoms and nations each had their kings, armies, wars, treaties, worship and captivities.

Israel was taken captive by Assyria, Judah by Babylon. Judah returned, but Israel never as yet. Judah was also to be known as a byword, a reproach, a taunt and a curse, to be bereft of children, to be strangers in all lands, to be many days without a king, to remain under the law or old covenant, to have the name of Israel as a curse, to be a faint-hearted and trembling people. They were called treacherous; it was they who crucified their Messiah, therefore the curses of a broken law came upon them; the very "show of their countenance" witnessing against them, as to who they were. "They were to walk to Israel," said Jeremiah 3. 18. Then Israel was to take them as a present to the Lord of Hosts, to Mount Zion. That explains what Moses said and what is happening to-day. The only lands they have freedom in are Anglo-Saxon lands, so they are coming to Israel. Then the

way will be opened for them both to go back together to the land promised to their fathers. Is it any wonder that "The Lion" has been given to Judah when Jacob mentions it three times in the blessing given. So, too, the Zodiacal sign of "Leo the Lion" has been given to him. In the human body it represents the heart, which again represents love. It is called the throne or house of the sun, it stands for strength. So Jesus, who as the "Sun of Righteousness" came as the express image of "The Father," who is "Love," declared that all power in heaven and in earth was given unto Him. And that He will yet come "in power" mighty to save is an assured fact, to sit upon the throne of His father David, in His own good time.

ISSACHAR.

The blessing by
Jacob.

Gen. 49. 14-15.

Issachar is a strong ass couching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.



Blessing by Moses,
Deut. 33, 18-19.

Rejoice Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas, and of treasures hid in the sand.

ISSACHAR ("Hired") was the fifth son of Jacob by Leah. When Israel came out of Egypt, this tribe amounted to 54,400; but they increased while in the wilderness to 64,300 of twenty years old and upward. Tola, the judge, was of this tribe. Baasha and Elah were kings of Israel. This tribe had its allotment in the plain of Esdraelon, the battlefield of Palestine, south of Mount Tabor. A very fertile district, in which they settled to agriculture, and gladly submitted to pay tribute to oppressors, rather than rise from an indolent life of ease and plenty, in a fruitful land. It is said of Issachar's territory, which corresponds to Lower Galilee, that one had but to tickle the land with a hoe and it laughed with harvest. In such a fruitful tract of country Issachar was like a strong ass ready to work, if left to enjoy plenty. Yet the men of this tribe, were not of such servile natures, but that they could be valiant, when just occasion offered them. They were as willing and resolute as any other in

helping Barak in the battle against Sisera. Judges 5. 13. On this occasion, however, they did not have to march far, seeing that the battle was fought in their own territory.

Fuller, 1611 A.D., says: "Well might this ass find both teeth and heels to bite and kick; such as offered to take his hay from his rack, and provender from his manger. But let us not think that Issachar resembled the ass, as we know him, in the stupidity of his head; but rather in the strength of his back, seeing that at one time his surpassed all the other tribes, in that his men had 'understanding of the times, to know what Israel ought to do.' I. Chron. 12. 32.

ZEBULUN.

The blessing by
Jacob.
Gen. 49. 13.

"Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon."



The blessing by
Moses.

Deut. 33. 18, 19.

"And of Zebulun he said, Rejoice, Zebulun, in thy going out, They shall call the people unto the mountain; there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas, and of treasures hid in the sand"

ZEBULUN ("dwelling"), the sixth and last son of Jacob by Leah. When they came out of Egypt, their fighting men amounted to 57,400; they increased 3,100 while in the wilderness. But not one of them that came out of Egypt over twenty years of age, entered the Promised Land. This tribe had its inheritance to the south of Asher and Napthali; the Sea of Galilee on the east, and the Mediterranean on the west. They enriched themselves by their fisheries and sea trade. Their land was fertile and well timbered, in the region of Upper Galilee.

The warriors of Zebulun and Napthali, under Barak, were very active in routing the host of Jabin and Sisera. Judges 4 and 5. They also assisted Gideon against the Midianites. Judges 6. 35.

Fuller says: "Honorable mention on all occasions is made of this tribe in Scripture. How forward they were in the expedition

against Sisera, in so much as out of Zebulun they came down that handled the pen of the writer, gowned men turned swordsmen, clerks became captains, changing their penknives for swords."

David calls them the Princes of Zebulun. Psalm 68. Well might he afford them that style of dignity, who attended him at Hebron, with an army so accomplished:

1. For number—fifty thousand (I. Chron. 12: 33).
2. Skill—expert in war, which could keep rank.
3. Weapons—with all instruments of war.
4. Loyalty—they were not of double hearts.

Nor must we forget that the "first foreign missionary" was of this tribe, viz., Jonah to Ninevah.



DAN.

The
Standard of
Dan
a Flying Eagle



The fourth
living creature
was like a
Flying Eagle

With the tribes of Asher and Naphtali.

The blessing by Jacob, Gen. 49, 16-18. "Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward."



By Moses.
Deut. 33. 22.

"And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan."

"I have waited for thy salvation, O Lord."

DAN (a judge) was the elder of the two sons of Jacob by Bilah, Rachel's handmaid. This tribe had their settlement in the plain of Sharon, the flower garden of Palestine, from Jappa on the sea coast eastward to the highlands of Judah. This settlement proving too small for them, they afterward formed another settlement in the extreme North of Palestine. Being informed that a city called Laish, about 140 miles northeast of them, might be easily taken from the Canaanites, 600 of them went and seized upon it, and called the city and adjoining territory "Dan," after their father. On their way thither they robbed Micah, the Ephraimite (through whose country they passed) of his idols, and at the city set them up. Many years afterwards Jeroboam set one of his golden calves at this place, so that it always seemed a centre for idolatry. Samson was of this tribe. During the oppression of Jabin the Danites of the sea coast did not assist their fellow-countrymen against the enemy when Israel attempted to throw off their yoke, but took to their ships instead, calling for Deborah's rebuke, "Why did Dan remain in his ships?" This was 1285 B.C. Five hundred and sixty years after, another invasion takes place that was destined to sweep the land clean of inhabitants as far as "the Kingdom of Israel" was concerned.

The Dan in the north, away from the sea coast, was one of the first to be captured and taken prisoner to Assyria. This Dan can be traced by the overland route right across Europe even to "the place appointed" by the names they conferred on the rivers and places. It should be known that in ancient Hebrew there were no written vowels, and D N stood for Dan. Hence we have a variety of words equally well translated in Don, Dun, Din, Den, Dan. Then we must bear in mind that in Grecian, Irish, Scandinavian and English histories we have teeming notices of a certain race called Danai, or Dannans, or Danonii. Remember also that Dan was on the same sea coast, and close to the enterprising Phoenicians, and the great emporiums of trade, Tyre and Sidon. Ezekiel speaks of Dan as "going to and fro" trading with Javan or Greece. There is no doubt that Dan united with the Phoenicians, in commerce, and they became the first manufacturing and commercial power in the world at that period. When forced out of the central home they both settled in the confines of the west, which was Ireland. The Phoenicians to the south, Dan to the north, under the name of the Tuatha-de Danian; and at the very period the bulk of Israel was being carried captive to Assyria.

What their fathers had prepared to do 560 years before, they did now in earnest. Yes, they went to the isles of the west, the "place appointed" of God for Israel, in preparation for the due coming of the Royal House of David. This tribe was always of a restless, roving disposition, and no doubt have been the pioneers of many newly opened countries in ancient as well as in modern times.

In their redistribution of "the land" according to Ezekiel, Dan takes the extreme north, or the seventh from the "Holy Oblation." As noticed, Dan had a standard for the rally of the tribes of Asher and Napthali with him, a Flying Eagle, while his tribal emblem "was a serpent in the path, that biteth the horse's heels so that his rider falls backward."

Here we have two antagonistic emblems shown—the serpent that grovels on the earth, and the eagle that flies nearest the sun. In the Zodiacal signs Scorpio, in Hebrew meaning conflict, has been given to Dan typifying the wound inflicted by Satan, that old serpent, upon the human family, with its sickness and death. Then the mighty conflict between Satan and "the seed of the woman," Christ, that should bruise his head, is revealed. May not Jacob have had a glimpse of the outcome of this conflict when he exclaims, "I have waited for thy salvation, O Lord"? Down through the ages, for thousands of years, the conflict has raged; it is still on. Reader, on which side are you? The Spirit of God as shown by Ezekiel in first and tenth chapters could not be revealed under the form of a serpent, so we have the symbol of

the flying eagle, which points to life and immortality brought t
light through the Gospel of Christ, and to the time when ther
shall be no more sickness, pain or death. We, as Jacob of old, ar
still waiting for that Salvation.

GAD.

The blessing
Jacob,
Gen. 49, 19.

"Gad, a troop shall
overcome him; but
he shall overcome
at the last."



By Moses,
Deut. 33, 20-21.

"And of Gad he
said, Blessed be he
that enlargeth Gad;
he dwelleth as a
Lion, and teareth
the arm with the
crown of the head.

And he provided
the first part for

himself, because there, in a portion of the lawgiver, was he seated;
and he came with the heads of the people, he executed the justice of
the Lord, and his judgments with Israel."

GAD (a troop, or good fortune; probably the origin of the
exclamation "By Gad," or "Gad"), the first son that Zilpah,
Leah's maid, bore to Jacob.

When this tribe came out of Egypt it amounted to 45,650
males of twenty years old and upward, but it decreased 5,150
while in the wilderness, and not one that came out of Egypt
entered the Promised Land. They, along with the Reubenites and
half tribe of Manassah, petitioned Moses that they might have
their inheritance on the east of the Jordan. Their country was
known as Gilead. They were a pastoral people, like the Reuben-
ites; yet more hardy and warlike. They were a check to the
invaders from the east, and were famed for their endurance and
valor. Their warriors assisted in conquering Canaan westward
of the Jordan. From Mount Ebal they gave their assent to the
curses of the Law. Deut. 27. 13; Josh. 8. 33. After the seven
years given to the settlement of the nine and a half tribes on the
west of Jordan they returned to their homes. Eleven captains
of this tribe swimming through Jordan when high swollen, came
to David in hold and routed "some Philistines;" men of war, fit
for battle, that could handle shield and buckler, whose faces were
like the faces of lions, and were swift as roes upon the mountains.
I. Chron. 12. 8.

Elijah the Phophet was of this tribe, and we know how swiftly
he could run, as he ran before the chariot of Ahab, when the

thunderstorm was threatening, after the manifestation of the power of Jehovah on Mount Carmel against Baal and his prophets.

This tribe was one of the first (with Reuben and half tribe of Manasseh on the east of the Jordan), to be carried captive to Assyria by Tiglath Pileser. But I do not think it would be wise to believe that they, with their tribal characteristics, would remain always in captivity. Especially when a few years later their captors had enough trouble upon their hands in trying to subdue the Babylonish rebellion, which they failed to do, for Babylon was destined to become a "world power" in the providence of the same God who had willed that Israel should go into captivity. There is no doubt but that when the true history of the tribes shall be written we will have numerous facts to prove the utterances of the Prophets, Jacob and Moses to be correct. We only know in part as yet. But anyway, according to Ezekiel, Gad will have lots of room to enlarge, because in the redistribution of the land he is the most southerly, or fifth from the Holy Oblation.

ASHER.

The blessing by
Jacob,
Gen. 49, 20.

"Out of Asher his
bread shall be fat,
and he shall yield
royal dainties."



By Moses,
Deut. 33, 24-25.

"And of Asher he
said, Let Asher be
blessed with child-
ren; let him be ac-
ceptable to his breth-
ren, and let him dip
his foot in oil.

Thy shoes iron and
brass; and as thy
days, so shall thy
strength be."

ASHER (blessed, or happy) was the second son of Jacob by Zilpah. Forty-one thousand five hundred of this tribe were fit for war when they came out of Egypt; they increased to 53,400 while in the wilderness. They marched with Dan under the standard of the eagle. This tribe was one of the six that were appointed to say Amen to the curses thundered from Mount Ebal.

Asher's district was one of the choicest in Canaan; its soil was extremely fertile in producing corn, oil, wine, royal dainties. It lay on the slope stretching from the hills of Galilee to the sea. Its olive trees were most fruitful, and its maritime conveniences were numerous and most valuable. Accio: (better known as

Acre, which the British wrested from Napoleon 100 years ago is a part of Asher. Under a spirited people Asher might have risen to a station of the highest eminence among the tribes, the very ease with which they supplied themselves appears to have robbed them of all spirit. They tamely submitted themselves to the oppression of Jabin, King of Canaan, and were content to wait on their neighbors for deliverance. Yes, Deborah complained that "Asher continued on the seashore, and abode in his breach" (Judges 5. 17.) 'Twas said that the Canaanites dwelt among those of Zebulun, but that the Asherites dwelt among the Canaanites as if they were but tenants-at-will by the Canaanites' leave. Nor was this fully remedied until the victorious reigns of David and Solomon. The only military prowess which they displayed was in conjunction with Gideon, while pursuing the Midianites. Judges 7. 16-23.

In the redistribution of the land, according to Ezekiel, Asher takes the sixth place north of the Holy Oblation, next to Dan.

The only person of note belonging to this tribe was in New Testament times, viz., Anna the Prophetess, who served God with fasting and prayer night and day. Luke 2. 36.

NAPHTALI.

The blessing by
Jacob,
Gen 49, 21.

"Naphtali is a hind
let loose, he giveth
goodly words."



By Moses,
Deut. 33, 23.

"And of Naphtali
he said, O Naphtali
satisfied with favor
and full with the
blessing of the
Lord; possess thou
the West and the
South"

NAPHTALI (my wrestling), the second son of Jacob by Bilhah the handmaid of Rachel. When this tribe came out of Egypt they numbered 53,400 fighting men, but they decreased in the wilderness to 45,400. They encamped on the north of the Tabernacle, and marched in the rear of the Israelitish host, in the camp of Dan.

The highlands of Palestine was their territory, a prolongation of that "goodly Mount Lebanon," separated from the main chain by the narrow ravine of the Leontes. Within their borders was more variety of scenery and climate than in any of the other tribes. The plain of Gennesaret by the lake is 700 feet below the Mediterranean. Tropical heat and eternal summer reign there.

Jacob's blessing of "He uttereth words of beauty," the war song of Barak (one of the finest odes in the Bible), is a specimen and proof of Naphtali's poetic genius. It would seem as if the patriarch's eye had swept the northern mountains and had selected one of their own gazelles as a fit emblem of their tribe, ever timid and undecided at first, more inclined to flee than fight, but when once brought to bay, a fierce, active and dangerous foe. So the men of Naphtali seem to be hardy, very fleet of foot, yes, likened to a hind for swiftness. None appeared in more excellent equipage for number and warlike accoutrements among the tribes in the martial address to David at Hebron, viz., "And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand."

As to Moses' blessing, "Possess thou the west and the south, it could not have referred to their locality in the land under Joshua, nor to the redistribution of the land under Ezekiel's vision, for both are to the north of Jerusalem. It no doubt refers to some place outside of Palestine, and will be made clear in the future, showing the wonderful inspiration of the Man of God, in his forecast of the characteristics and localities of the tribes. A corner of the veil that has been cast over all peoples and nations is but being lifted, and it seems but few have the privilege of looking under, but the time is coming swiftly when the veil will be taken off altogether, and what a revelation and commentary it will be upon God's word, preserved through all the ages.



years ago)
might have
tribes, but
appears to
themselves
content to
complains
breaches.
elt amongst
the Canaan-
nites' leave.
s of David
y displayed
Midianites.

kiel, Asher
to Dan.
as in New
erved God

Moses,
33, 23.
of Naphtali
O Naphtali,
with favor,
with the
of the
possess thou
t and the

by Bilah,
of Egypt
ed in the
he Taber-
the camp

longation
ain chain
eders was
the other
below the
gn there.

JOSEPH.

The
Standard of
Ephraim,
a Calf



The second
living creature
was like
a Calf

Rev. 4, 7.

With the tribes of Manasseh and Benjamin.

COMPARE

*The blessing by Jacob—
Gen. 49, 22-26.*

“Joseph is a fruitful bough, even a fruitful bough by a well: whose branches run over the wall: The archers have sorely grieved him, and shot at him: and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob.

“From thence is the Shepherd (of) the stone of Israel.

“Even by the God of thy Father, who shall help thee; and the Almighty, who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.”



*The blessing by Moses
Deut. 33, 13-17.*

And of Joseph he said Blessed of the Lord be his land, for the precious things of heaven for the dew and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and the fulness thereof, and for the goodwill of him that dwelt in the bush: Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

“His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim and they are the thousands of Manasseh.”

Joseph, “added,” was so named because Rachel, the favourite wife of Jacob, believed she would have another son. To Joseph fell the temporal birthright blessings (see 1 Chron. 5, 2) instead of to Reuben, and through Joseph to his two sons, Ephraim and Manasseh; these two sons were founders of tribes bearing their names, for Jacob incorporated them into his family as sons, even as Reuben and Simeon.

Before treating of the tribal history of Ephraim and Manasseh, we will take the main incidents in Joseph's life, and place opposite to them corresponding incidents, in the history of the Nation of British-Israel.

God says—Exodus, 4-22, Israel is my son, even my firstborn.

JOSEPH

1. He was Jacob's favorite son, firstborn of his true wife, given the birthright blessing.

Jer. 31: 9, Ephraim is my firstborn.

Jer. 31: 20, Is Ephraim my dear son? Is he a pleasant child?

Hosea, 11: 1. When Israel was a child then I loved him, and called my son out of Egypt.

Isa. 54: 2 (712 B.C.) Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.

2. He had dreams of future greatness.

Isa. 54: 17. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.

There's a dream of future greatness given by a Prophet, only nine years after Israel was carried captive to Assyria. Impossible, says the modern higher critic.

"Behold, the dreamer cometh," said Joseph's brethren with a sneer.

Both have come true in the course of history. Joseph governor of Egypt. Gt. Britain the chief of nations.

Ezekiel, 11: 15. Israel despised by Judah. "Son of man, thy brethren, even thy brethren the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem (that is Judah) have said, Get you far from the Lord, unto us is this land given in possession."

3. Hated by his brethren.

Note how ancient nations hated Israel. Now see how modern nations hate Britain.

2 Kings, 17: 17. They—Israel—sold themselves.

4. He was sold into slavery. Gen. 37: 29.

Isa. 50: 1. Thus saith the Lord, where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to which I have sold you? Behold for your iniquities have ye sold yourselves.

Isa. 52: 3. Ye have sold yourselves for nought, and ye shall be redeemed without money.

Hosea 4: 17. Ephraim is joined to idols, let him alone.

2 Kings 17: 18. "Therefore the Lord was very angry with Israel and removed them out of his sight, there was none left but the tribe of Judah only." Carried captive into Assyria, 1500 miles away from home, strangers and aliens placed in their own cities of Samaria, they could not return. But they certainly broke out of prison in course of time.

5. He was cast into prison. Gen. 39: 20.

Hosea 9: 17. My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations.

Hosea 1. They should become Lo--ammi, not my people. Abraham became a Hebrew when he crossed over Euphrates at God's call.

JOSEPH.

Israel by being carried back in captivity became un-Hebrewed or as the Gentiles, and the surrounding nations.

6. Yet God was with him.
Gen. 39: 21.

Ezekiel 11: 16. Thus saith the Lord God; Although I have cast them (Israel) far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Where is that?

Isa. 54: 7. For a small moment (how long is that?) have I forsaken thee, but with great mercies will I gather thee. Where does the gathering take place? See Jer. 31: 10.

Jer. 31: 37. Thus saith the Lord—If heaven above can be measured and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Read Jer. 33 and Isaiah 43.

Hosea 1: 10. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the Living God. They in fact become Christians.

7. Joseph was three years in prison.
(Historical Epitome of the Teachers' Bible.)

Hosea 6: 1, 2. Come and let us return unto the Lord, for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days will He revive us: and in the third day will He raise us up, and we shall live in His sight.

2 Peter 3: 8. 1000 years is as one day and one day as 1000 years; two days, 2000 years
in the third day, 520 years

2520 equal to the 7 times 360 decreed upon Israel and Judah.

Israel carried captive 721 B.C.

Brings us to 1799 A.D.

At the commencement of last century everyone admits that the Anglo-Saxon race began to revive in a most wonderful manner, viz: in population, trade, commerce, growth and development of empire, foreign missions, Bible and religious societies, and every agency for the uplifting of mankind; including inventions for comfort and travel; knowledge being increased and becoming compulsory for the young. Why at such a time? And the cause of it?

8. He was lost to his family, yet living.

Israel is lost to Judah. Witness their prayers on Israel's behalf every week.

Israel is lost to the world. Witness the efforts to find them.

Israel is lost to themselves; they do not know who they are. Christ acknowledges they were, for, He said, "I am not sent but unto the lost sheep of the House of Israel."

Jer. 31: 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. When? After the events recorded in Isaiah 53rd or in A.D. period, in which time Isaiah 54th is fulfilled.

JOSEPH.

As they were scattered, so they have been gathered, but where? 2 Sam. 7: 10. "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more." Read Ezekiel's vision of the valley of dry bones in ch. 37. Bone coming to bone, sinews coming upon them, flesh, skin, then breath enters into them. This is the history of the whole house of Israel; but where does it take place? "In the British Isles."

To be lost is not to be out of existence.

Lost Israel is to be found "in the Isles afar off," from Palestine; North and West.

Jacob shall take root (out of sight). Israel shall blossom and bud and fill the face of the world with fruit.

Israel, while lost to the world, to Judah, yes to themselves were to become the chief of nations. See Jer. 31: 7. Sing with gladness for Jacob, and shout among the chief of the nations, publish ye, praise ye, and say, O Lord save thy people, the remnant of Israel.

9. While lost to his family he is raised to the highest power under the King of Egypt.

Always a nation, Day and night, the sun and moon, the stability of heaven and earth are called as witnesses to this fact. The greatest nation. God's promise to Abraham—I will make of thee a great nation.

We do not say Great Russia, or Great Germany, or Great France but all the world says "Great Britain."

Isa. 62: 2. And thou shalt be called by a new name, which the mouth of the Lord shall name.

10. His name was changed to Zaphnath-paaneah. Saviour of the world.

Isa. 65: 13 15. Behold my servants shall eat, drink, rejoice and sing for joy of heart, and called by another name. Judah was to retain the name of Israel, be known, and have the curses of a broken law laid upon them; "to the uttermost," says Paul, 1 Thess. 2: 16.

The promise to Abraham—"In Isaac shall thy seed be called:"

Isaac—Isaacson—Saacson—Saxon.

In Christ—Christian.

Through Isaac—Saxon.

Isa. 42: 6. I the Lord have called thee in righteousness and will hold thine hand, and will keep thee, and give thee for a covenant (Heb. Brith-Am.) of the people, for a light of the Gentiles.

Isa. 49: 8. I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritage. Here we have the very work, and destiny of Israel, placed in the modern name of Britain, or

JOSEPH.

British, meaning the covenant people, or men of the covenant viz: the children of Abraham.

Praise the Lord, His word verified again.

11. The famine was over all the face of the earth, and all countries came into Egypt, to Joseph to buy corn.

Amos 8: 11. Behold, the days 'come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

Isa. 60: 1-2-3. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and grope with darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee, and the Gentiles shall come to thy light, and Kings to the brightness of thy rising.

People of the Protestant faith look upon the Bible as the word of God. The Jews are part of Israel, but they do not give the word of God to the world; they are still under the old covenant, having rejected the new covenant, and the Authority of it. The other part of Israel (Ephraim in fact) having accepted and come under the new covenant must fulfil this prophecy. It says the Gentiles shall come to thy light, so they that have the light are not Gentiles. Now if the Anglo-Saxon, as a race were taken out of the world, what condition would the world be in as to the distribution, and making known the word of God? Practically in darkness.

But the Saxon has printed the Bible into over 400 languages and dialects for the benefit of the world. Brothers Ephraim, Britain, or John Bull, and Manasseh, alias "United States," alias "Uncle Sam" or "Johnathan," print 85 per cent of the Bibles of the world—give more than that of men and women for missionaries and the same of money for the evangelization of the world. Germany prints some Bibles, but confines herself to her own language. As all the countries came into Egypt to Joseph to buy corn in his day, in this day all the countries of the world depend upon Joseph's two sons in unison with the other tribes connected with them to supply them with the Bread of Life.

12. The people of Egypt have to acknowledge him as ruler.

Abraham was made heir to the world through faith, Rom. 4: 13. Israel obedient was to lend and not borrow, be head and not tail; above and not beneath. Deu. 28: 13.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. Isa. 60: 12.

Israel is God's battle axe and weapon of war. Jer. 51: 20.

When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of children of Israel. For the Lord's portion is his people. Jacob is the lot (cord margin) of his inheritance. Deu. 32: 8-9.

Psalm 2: 2-3. The kings of the earth set themselves, and the rulers take council together against the Lord, and against

his anointed saying, let us break their hands asunder and cast away their cords from us, etc. JOSEPH.

This cannot refer to a personal Christian, a church, or even to Christ Himself, but it does and can to a Christian nation. Matt. 21: 43. "The Kingdom of God shall be taken from you (Judah) and given to a nation bringing forth the fruits thereof;" therefore a Christian nation.

What are the fruits to be looked for? "To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke; to deal thy bread to the hungry, that thou bring the poor that are cast out to thy house; when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh. Isa. 58: 6-7. Think, what nation meets those requirements as the British and American people do.

So was Israel's: They, too, were captives in a strange land.

For with stammering (Heb. Gæli-) lips and another tongue will he speak to this people. Isa. 28: 11.

For then will I turn to the people a pure language that they may all call upon the name of the Lord to serve him with one consent. Zeph. 3: 9.

What modern language is most likely to become universal? At the beginning of last century 25,000,000 spoke French, 27,000,000 German, 15,000,000 English. Now 40,000,000 French, 57,000,000 German, 100,000,000 English. Estimated that in one hundred years English, 860,000,000; German, 124,000,000; French, 96,000,000.

So is Israel's work in the world.

For if the casting away of them (Israel not Judah) be the reconciling of the world, what shall the receiving of them be but life from the dead? Rom. 11: 15.

Ezekiel 36: 37. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them. What—Then the heathen that are round about you shall know that I, the Lord, build, plant and increase them.

Again at some future period of time (Isaiah 19: 19-20) Egypt was to be greatly oppressed. They were to have a Saviour, and a great one sent to deliver them. That should first smite and then heal them. This prophecy was actually fulfilled as far as the smiting went in 1882 A.D. The healing is still going on. The oldest building in the world and in Egypt—plainly shows it—viz.: the great Pyramid—which is the Bible in stone, and gives the very year 1882 A.D. as the date. The British have been in Egypt now 25 years and they will never leave it. But the one man that Britain has worked through has been Lord Cromer, just lately retired. Not only have peace and prosperity been given to the country, but the poor have justice and freedom which they certainly did not have previous to Britain going into Egypt. The waters of

13. His language changed, perforce a slave had to change his language seeing his masters would not change theirs.

14. He was Egypt's Saviour and benefactor in particular, and also the world in general.

JOSEPH. the Nile have been harnessed, railways have been built, education for the young given. The Soudan also opened up and the slave trade abolished. Certainly not without hard work, sometimes by war has all this been accomplished. In India, Ceylon, Cyprus, Africa, etc., is the same story of benevolent rule. *The flag of Britain is the flag of Christ.*

15. His brethren came to him for help.

Deu. 33: 7. Hear Lord the voice of Judah, and bring him unto his people, etc.

Micah. 5: 3. Then the remnant of His (Christ's) brethren (the Jews) shall return unto the children of Israel.

Jer. 3: 18. "The House of Judah shall walk to the House of Israel." But who and where are these people, the children of the House of Israel?

Jesus said of Judah, Luke 13: 35. Your house is left unto you desolate.

Isaiah 18: 7. Israel makes a present to the Lord of Hosts, of Judah, in taking them back to the land of their fathers.

Zeph. 3: 10. My suppliants, even the daughter of Zion, dispersed, shall bring my offering (Judah). So, too, the people of Judah are actually coming to English Colonies and the United States for the freedom and protection denied them in other countries. Thus blindly fulfilling prophecy, and preparing for their return, when taken back by British Israel.

16. At the dinner Joseph sat by himself, his brethren by themselves, and the Egyptians by themselves.

A division not really recognized in the world, viz.: Israelites, Jews, Gentiles. It is usually quoted as being Jews, Gentiles and the Church of God. But the Church of God has not taken the place of Israel, either in the affections of God or the work that Israel has to do in this dispensation. Joseph was not ashamed that he was of different race to the Egyptians. So too the British men keep certain marks to show they are distinct from other nations, for instance keeping the Sabbath. "They that see them shall acknowledge them, that they are the seed which the Lord has blessed."

17. Joseph not recognized by his brethren.

But this did not alter the fact that he was Joseph. The cause he was once sold as a slave does not hold that he should always remain a slave, any more than that because Israel was carried captive to Assyria, they should always be captive to Assyria. Joseph's brothers certainly did not expect to find their brother the dictator of the greatest nation then on earth. Neither do the searchers after lost Israel look among the great nations, but rather look where they were lost, as if they were inanimate objects, or among the most degraded of earth's peoples. But the Bible shows they should be, viz.: 1. The chief of nations. 2. A nation and company of nations. 3. A Christian nation. 4. Speaking a growing universal language. 5. Having world-wide missionary enterprises. 6. Loving universal freedom. 7. Keeping the Sabbath. 8. Holding the gates of their enemies, etc., etc.

Nationally Ephraim-Israel does not send for Benjamin, but Benjamin comes to him, to the place appointed, as the last invader, and gives the first king over a united people there, in the place of the heptarchy. Benjamin had a unique history, and it is worth studying. He belonged to the Northern Kingdom, but was loaned to Judah for a season and a reason at the disruption of "the kingdom." The reason being, that David should have a light always in Jerusalem. The season or time being until the "Great Light," the Messiah, appeared, and gave the lower lights the message to the world. He said to his disciples, "Ye are the light of the world." "Ye are the salt of the earth." Why to them? They were different and distinct to the Jews. The Galileans were Benjaminites. Judah never had "the kingdom," although as a tribe they gave the king. Benjamin, after the Northern Kingdom was carried captive, was the sole representative and embodiment of "the Kingdom." So Christ could say to them, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom." Christ, in speaking to the Jews said, "The Kingdom of God is among you." So in Matt. 21: 43, The Kingdom was to be taken away from Judah. Then the house of Judah was indeed desolate. Benjamin in due time united to Ephraim Israel, as the last invaders, and the unifiers of the different sections of people, under William the first of Normandy, and since that time what wonderful development has taken place, and what a wonderful history has been produced.

JOSEPH.

18. Joseph sends for his brother Benjamin.

How? By telling certain facts pertaining to his family that a stranger would not be likely to know :

1. That he had a younger brother Benjamin.
 2. Asking about his father's health.
 3. Referring to how they had sold him.
 4. Placing them at the table according to their ages, etc.
- These and many other marks identified him as Joseph, their brother.

19. Joseph makes himself known to his brethren.

Recount the number of identifications given here that the Anglo-Saxon race are Israel, weigh them and be convinced.

Anglo-Saxon Israel is the only national asylum for the world in distress. Tens of thousands leave other countries and come under the two Anglo-Saxon flags, viz.: Union Jack and Stars and Stripes.

20. Joseph sends for his father and the families of his brothers to come to him.

Isa. 56: 8. The Lord God which gathereth the outcasts of Israel saith, yet will I gather others to him, beside those that are gathered to him.

Isa. 49: 22. Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles and set up my standard (the crosses crossed—it is the monogram of Christ), and they shall bring thy sons in their arms and thy daughters shall be carried upon their shoulders. 23. And kings shall be thy

JOSEPH.

nursing fathers; and queens thy nursing mothers, and shall bow down to thee with their face toward the earth, lick up the dust of thy feet; and thou shalt know that I the Lord, for they shall not be ashamed that wait for me.

21. Joseph said to his brethren, "Now therefore, be not grieved with yourselves that ye sold me hither. For God did send me before you to preserve you to life."

Rom. 11: 11 12. Have they (Israel not Judah) stum that they should fall? God forbid, but rather through t fall, salvation is come unto the Gentiles, for to provoke t to jealousy.

Now if the fall of them (Israel not Judah) be the riches the world, and the diminishing of them the riches of Gentiles, how much more their fulness?

Isa. 49: 8. In an acceptable time have I heard thee, in a day of salvation have I helped thee; and I will press thee, and give thee for a covenant of the people (Heb. Br covenant, ish-man, British) to establish the earth, to cause inherit the desolate heritages, that thou mayest say to prisoners Go forth, and to them that are in darkness, sh yourselves; they shall feed in the ways and their pastures all high places.

God had a plan in the life of Joseph, so he had in history of Israel. As he used Joseph so he has already and will continue to use Israel. "They shall show forth praise."

22. He places his father and brothers' families in Goshen the best of the land of Egypt.

So God has placed Israel in the very best part of world. In the Isles of the sea, close to a continent, yet se rate from it. In a corner of Europe, the strongest strateg place; and given them lands in all parts of the world, so t the Empire can be self-sustaining—by supplying everyth necessary for man's needs. Mineral wealth in abundance, well as wealth of the sea and land. Is this because of Isra goodness? No, but because God is faithful to His promises Abraham, Isaac and Jacob.

23. Jacob blesses Joseph's two sons—Genesis 48, Ephraim and Manasseh

Heb. 11. By faith Jacob blessed both the sons of Jose Anglo-Saxondom is in two great divisions to-day, e having their forms of government, flags, and problems to sol They are called brothers John and Jonathan.

Jacob said Ephraim, the younger, was to be greater th his brother Manasseh, for he should become a nation and company of nations, viz: in John Bull and his daughter tions, Canada, Australia, New Zealand, South Africa, etc.

While Manasseh was to become a people and a great pe ple, Jacob if he had put his right hand upon Manasseh's hea would have had his arms straight. The United States are rep sentative of Manasseh, and have carried out the very idea their flag of having the lines horizontal and parallel. Wh Ephraim emphasizes the fact that Jacob crossed his hands giving him the blessing, in the Union Jack.

To-day there is a stone in Westminster Abbey called the Coronation Stone, used as its name implies. It is also called Jacob's stone. It has had a wonderful history. We can trace it through Scotland 800 years, Ireland 1000 years, Palestine, Egypt, on back to Bethel. It is also called the Dream Miracle stone. There is no doubt but that this was the stone Jacob gave to Joseph, for over it God Himself promised, that He would never leave Jacob until he had fulfilled all he had promised him. Joseph was Jacob's heir, to him should naturally go the heirlooms; this was one.

JOSEPH.

24. Jacob to Joseph, Gen. 48. "From thence is the shepherd of the stone Israel." From now on Joseph is the keeper of the stone of Israel.

It was also the material pledge of empire, held by our race, over against the promise of God Almighty. Not as a continual reminder to God, but to our race, for in due time we shall walk by sight and not by faith. Otherwise how comes it that the British race have such a stone, and every sovereign must take his place over it when he would be crowned?

Joseph had faith in what God had promised to Abraham, Isaac and Jacob, even to the taking of an oath of the Children of Israel, that they would not bury him in Egypt, but rather that they would carry his bones up hence. We know for a fact that in due time God did bring the children of Israel up out of Egypt by Moses and Aaron, and that the bones of Joseph and the stone just mentioned went with them. In a short time now, Judah will be going back to their land. Israel will go back, representatively, one of a city, two of a family. Jer. 3: 14. What a glad time that will be. Do you believe it, as Joseph did?

25. Joseph said unto his brethren, I die. God will surely visit you and bring you out of this land unto the land which he swear to Abraham, Isaac and Jacob and ye shall carry my bones from hence.

EPHRAIM.

EPHRAIM (Fruitful), the youngest son of Joseph is placed before Manasseh the elder, in the providence of God. The race of Israel did not come by "the will of man but of God." Abraham the called of God, Isaac, "the child of promise." Jacob, the younger of the twin sons of Isaac, came into the birthright and blessing against the desires and wishes of his father: Joseph receives the birthright instead of Reuben the firstborn of Jacob; and now Ephraim the second son of Joseph has it transmitted into his keeping. Allow me to repeat the substance of this wonderful transference and see what it contains.

Joseph on hearing his father was sick, took his two sons to him. And one told Jacob that Joseph came to him, and Israel strengthened himself and sat upon his bed, and said:



"God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me,

Behold, I will make thee fruitful, and multiply thee
And I will make of thee a company of peoples,
And will give this land to thy seed after thee,
For an everlasting possession.

And now thy two sons, Ephraim and Manasseh, which were born unto thee in Egypt before I came unto thee into Egypt, are mine. Reuben and Simeon, they shall be mine. Gen. 48: 1-5.

Here we have the adoption of Ephraim and Manasseh into the family of Jacob. Perhaps Jacob thought it necessary, seeing that their mother was an Egyptian. But in the Christian era Paul says: "Who are Israelites to whom pertaineth the adoption?" Rom. 9: 4. No need of adopting Judah into the family of Israel, and Paul did not mean Judah who was the firstborn, but rather the cast off house of Ephraim.

Jacob said to Joseph, Who are these? Joseph said unto his father, they are my sons, whom God hath given me here; and he said, unto them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath let me see thy seed also. And Joseph brought them out from between his knees, and bowed himself with his face to the earth. And Joseph took them, Ephraim in his right hand toward Israel's left hand and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

And he blessed Joseph, and said,
God before whom my fathers Abraham and Isaac did walk,
The God which fed me all my life long unto this day,
The Angel which redeemed me from all evil, Bless the lads;

- | | | |
|----------------------|---|---|
| And let | } | <i>Is Ephraim in Britain? Has he the name of Jacob?</i> |
| Jacob | | 1. The Ensign—the flag of St. James—or Jacob. |
| my name | } | 2. The Court—of St. James—or Jacob. |
| Israel | | 3. The Coronation Stone—or Jacob's stone,
The Stone of Israel. |
| be named
on them. | | 4. The meaning of Jacob—the supplanter—as
British do in all lands whither they go. |
| | | 5. The geographical meaning—outside—a cord to
up. Deu. 32: 8. The British occupy the coast
islands and gateways of the world more than
other nation. |
| | | 6. Ecclesiastically—the National church declares, "
are thy people Israel." |
| | | 7. Beneficially—"Jacob shall take root, Israel shall
som and bud and fill the face of the world with fruit
Wherever the British go, freedom, justice and bless-
ings of the gospel follow. |

And the name of my fathers, Abraham and Isaac } changed from Abram to Abraham, "The father of many nations," and of Sarah. "She shall be a mother of nations."
 } Laughter, "They that laugh last, laugh longest."
 } Isaacson—Saacson—Saxon—our generic name.

The British Double Once in 56 Years.

And let them grow into a multitude in the midst of the earth } Margin for grow is in Hebrew. "as fishes do increase" }
 } As fish are the most prolific in propagation of their kind, so the race of Joseph was to surpass all other men in the rapidity of their increase in the earth. As fishes move in shoals from one part of the sea to another part, so the children of Joseph would move to separate parts of the earth, and there form colonies. More than 11 millions have left the shores of Britain for foreign parts during the last 100 years.

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 Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall 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 Manasseh; and he set Ephraim before Manasseh. Gen. 48: 8-20.

Here is recorded one of the most far reaching, prophetic facts, in all time; of political import, and stupendous effects upon the human race.

While in the promised land we know that Manasseh had two portions of land allotted to them, while Ephraim only had one, which seems to reverse the blessing of Jacob, making Manasseh the greater. But please remember, that it was in the "Latter Days" that Jacob was referring to. Still Ephraim was always looked upon as the leader of the Northern Kingdom. As a tribe they produced many individual leaders and kings, Joshua, the son of Nun, Jeroboam, the first king over the Northern Kingdom, and all the Kings of Israel except Baasha, Jehu, and his four successors. Ephraim (said David) is the strength of my head. Psalm 60: 7. "The children of Ephraim as a tribe were active, valiant, ambitious of honor, but hasty, humorous, hard to be pleased, forward enough to fight with their foes, and too forward to fall out with their friends." (Fuller.)

As shown, Jacob's prophecy was not fulfilled B.C. It can not be fulfilled during the millenium, for then the tribes will be a compact whole, being one kingdom, having one king upon the mountains of Israel; but it was to be fulfilled while Judah was in severance from Israel, as recorded in Zechariah 11: 10-14, and therefore it must be during this Christian dispensation.

The tribe of Ephraim stood out most prominently among all the tribes, that is, he stamped his individuality upon the house of Israel.

He had the standard of a bull, as shown.

His was a name that often covered the Northern Kingdom.

Mr. J. G. Taylor has summed it up in this way: The English, or Angli, are a single tribe which, supplanting Danes, Normans, J Frisians and Saxons, has fixed its name on what is now England, not so but has come to comprehend Welsh, Scotch and Irish and even Empire. Thus we speak of

1. An Anglo-Russian agreement, or an Anglo-German alliance while Isaiah declared, Syria was confederate with "Ephraim."

2. 'The world speaks of the whole English race, God adverse "The whole seed of Ephraim."

3. 'The English nick-name, John Bull, is the embodiment of British nation, usually depicted as a giant astride or sustaining the globe. Zechariah predicted "That they of Ephraim shall be like a mighty man, literally "a giant."

4. The personification of the U.K. is not a Donald or Sand Pat, but John, meaning, "The Lord is gracious" or "The Lord graciously gave." Amos 5: 15. It may be that the Lord God of Israel will be gracious unto the remnant of "Joseph."

5. England has stamped herself upon the colonies, in speech, laws, weights and measures, constitution, municipal arrangements, etc. etc.

6. Another index to Ephraim. Take the territory of the English and the Engles themselves, say from Yorkshire to the Thames, and from the East to Wales, which takes in about half the population of the Kingdom, the richest of pasturage and fisheries, a profusion of minerals, enormous commerce, and manufactories that minister to the world. As read Jacob's and Moses' blessing to Joseph.

7. The English with their numerical superiority have the prevailing voice in political matters, a voice not always uttered to the satisfaction of his companions, hence the cry of Home Rule from Irish, Scotch and Welsh. He is the predominant partner.

Ezekiel 37. "I will take the stick of Joseph which is in the hand of Ephraim." The sceptre of the people, as distinguished from the sceptre of the sovereign, the collective and elective power is with Ephraim.

MANASSEH.

MANASSEH "forgetting," the elder son of Joseph, by Asenath, daughter of Potipherah, prince-priest of On, was by his grandfather Jacob, placed behind Ephraim the younger. In their settlement in the Promised Land, the tribe was given two allotments, one east and one west of the Jordan. They boasted in that early day that they were a great people; so please don't wonder if, not having broken themselves of this habit, it has grown upon them, so that they east everything is theirs.



But is it possible to identify the tribe of Manasseh? Let us investigate. Joseph had two sons, the younger of whom (Ephraim) received the birthright. In after history whenever the tribes are mentioned by name if Joseph is mentioned Ephraim is not, and when Ephraim is mentioned Joseph is not. But still that makes 13 tribes, for Manasseh is an extra one. In the settlement of the tribes; the allotments are kept as 12, for Levi had no land given them, still they had cities in each of the 12 settlements.

So in the enumeration of the tribes, if Levi is mentioned Manasseh is not, and if Manasseh, Levi is not, with the exception of Rev. 7: 6, which some think is a typist error, "Man" being copied for "Dan." In and during the course of history that Jacob's seed was to take root, "Israel lost to the world," "scattered among the nations," "sifted as wheat," we certainly would not expect to discover the individual tribes, and even at this late day, it is impossible to put a hand upon this section of what and say here is Reuben, or Asher, Issachar or Naphtali because they had not have "personality" so prominently placed upon them, whereas Ephraim and Manasseh had in a marked degree.

We have traced Ephraim in England without a doubt. Where look for Manasseh? In the United States! Some will object that the people of the United States are very mixed people, from all colors and all colors yes but with this objection noted, have you any doubt of the fact that stock that "dominates" the others, no matter how numerous they may be? Who were the Pilgrim Fathers? Where did they come from? It is known that the majority came from, and around "the county of Essex" and Devonshire in England, and settled in New England. They came from the west and south side of Ephraim. Did they have any marked characteristics? They did; they were intensely religious—known as Puritans, observing the Sabbath, and God's word before all things. Witness their blue laws! But why of such a stamp? Because God knew what to do for the good of the coming millions to that land.

See a country the size of Europe, but how differently situated.

Europe has a population of about 300,000,000, jostled together, ground down by militarism, monarchical despotism, and divided into more than 40 distinct governments, while the United States are, as its name implies, bound by a central or Federal Government.

Suppose the United States were populated like France, there would be 537 millions there; or Germany, 643 millions; or England, 1173 millions; or Belgium, 1430 millions. The United States could hold, feed and keep the world. Truly a great country; why a steamboat may leave New Orleans—sail up the Mississippi into the Missouri for 3900 miles; literally as far as from New York to Constantinople in Turkey. See the millions that have, and are coming to that country with different languages, hating monarchies, despising religion, yet Manasseh is assimilating them to his way of talking, governing and worshipping. God bless them. But why did not Manasseh take the step of political severance from the mother country either earlier or later? "God hath determined the time before appointed." It had to take place in Christian Times.

The great seven times of 360 years had to pass over Israel, but

Manasseh's time began when they were first carried captive, on the east side of the Jordan, or 740 years B.C. consequently their period is up to 1780, and while they themselves declared their independence in 1776, yet it was not till 1782 that the young nation had a corporate seal or stamp for official documents, a circumstance unheard of before in the history of nations. The centenary was kept in 1882, the dates corresponding to the remarkable Grand Gallery Era in the Great pyramid of Egypt. The first time the number 13 occurs in the Bible is connected with Rebellion, Gen. 14, 4., and from that time to this it has been said by cabalistic students to dominate all the historical eras in which Rebellion has occurred. Manasseh was constituted a 13th tribe, then see how often that number has been incorporated, in their official seal, flag and silver coins, etc. etc. 13 states or colonies in the original United States; with 13 stars and 13 stripes on their flag. Please notice that the lines in the flag run straight, even as Jacob's hands would, had the right hand of Jacob been placed an Manasseh's head.

While on the official seal of the United States, we have the eagle, stars and pyramid, containing 13 paleways, 13 leaves on an olive branch, 13 arrows, 13 stars, 13 letters in the scroll, inscribed E Pluribus Unum—meaning "One composed of Many."

Reverse, a 13 course, unfinished Pyramid, in the Zenith an all seeing Eye in a triangle, surrounded by a "glory proper," over which these words Annuit Coeptis, 13 letters again, meaning "He prospers our beginning" and under the Pyramid the motto "Novus or do Sectorum," meaning "A new era in the ages."

BENJAMIN.

Blessing by Jacob,
Gen. 49, 27.

"Benjamin shall
be as a wolf; in the
morning he shall de-
vour the prey, and
at night he shall di-
vide the spoil."



By Moses,
Deut. 33, 12.

"And of Benjamin
he said: The beloved
of the Lord shall
dwell in safety by
him; and the Lord
shall cover him all
the day long, and he
shall dwell between
his shoulders."

BENJAMIN (son of my right hand), the youngest son of Jacob and Rachel. His mother dying immediately after his birth, which took place near Bethlehem, when the family were traveling from Paden-Aram to Canaan. With her dying breath she called him Benoni (the son of my sorrow), but his father gave him the name he bore. Gen. 35. 16-18. The relations between Jacob and Benjamin were ever most tender, particularly after

Joseph's supposed death. We know nothing, however, about him personally, except the incidents, which Joseph brought about, when his brothers went down to Egypt to buy corn, because of the famine, to see if they were as cruel to him as they were to himself. This tribe had their inheritance immediately north of Judah and south of Ephraim. These two tribes were like "the shoulders" or the chief tribes of the twelve.

Not long after Joshua's death this tribe patronized the lewd wretches of Gibeon, and drew a war upon themselves. They were then famed for warriors in sword, bow and sling warfare, as stated in Judges 20. 16. "Among all this people there were 700 chosen men, left-handed, every one could sling stones at a hair-breadth and not miss." The Benjamites twice with 25,000 defeated the united forces of all the other tribes and slew about 40,000. In the third battle, however, the Benjamites were defeated, and the whole tribe, men, women and children, slain, with the exception of 600 who fled to the rock Rimmon. This extermination of one tribe grieved their brethren as soon as they had leisure to think. They, therefore, from the virgins of Jabesh, Gilead and of Shiloh procured wives to these 600. See Judges 21.

The Psalmist observed (Psalm 68. 27): "There is little Benjamin with his ruler." Saul said to Samuel: "Am I not a Benjamite of the smallest of the tribes of Israel?" Benjamin produced some eminent names, both good and bad, viz., Saul and Ishbosheth, Kings; Jonathan, prince; Mordecai, Esther the wife of a king, Ehud the judge; Abner the general of Israel, with many others. But perhaps the most notable of all was Paul, the great preacher and evangelist of the Gospel of Christ. In marching through the wilderness this tribe was with Ephraim and Manasseh. So that Rachel's children traveled together. The Psalmist has beautifully joined these three tribes together.

"Give ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock;
Thou that dwellest between the cherubins, shine forth,
Before Ephraim and Benjamin and Manasseh
Stir up thy strength, and come and save us."—Psalm 80.

This tribe has a very important place in the family history of Israel. They belonged to the Northern Kingdom of Israel officially (I. Kings 12. 20, 21), but by God's direction and controlling influence they were joined to Judah, for a reason and a season. In Moses' blessing we see how close the Lord had them to Himself. He is called the "Beloved of the Lord," who should dwell in safety by him." Perhaps a double meaning is here given as that "The Beloved of the Lord," even Jesus should dwell in safety with Benjamin, seeing he had to flee out of Judea because of Herod, and when returning from Egypt went into Galilee,

where Benjamin had no doubt dwelt since the return from the Babylonish captivity. "And the Lord shall cover him all the day long, and he shall dwell between his shoulders." How wonderfully Benjamin has been covered all through history, revealed by Anglo-Israel students, for outside of them I do not think there are many who have attempted to gather the evidences as to the work, duties, accomplishments and history of this tribe. May we give just an outline?

Saul, the first King of Israel, was of this tribe, but had to give way to the line of Judah.

King David reigned first (2 Sam. 5. 45) over Judah seven years, and afterwards thirty-three years over "all Israel" and Judah. It was whilst he reigned in Hebron over Judah "only that Abner, Saul's captain, offered (2 Sam. 3. 10) "to translate the kingdom" from the house of Saul, and set up the throne of David over Israel and over Judah, from Dan to Beersheba." We now come to the disruption under Rehoboam, when "the kingdom" is in part taken away from the House of David. In no portion of the sacred history is the distinction between Israel and Judah more clearly and easily seen, and it is necessary to the understanding of the prophetic books and the whole course of history to rightly grasp it. In fact, this is where British-Israelites are in the van, for if one is clear on this section of sacred history, there is hope of getting out of the fog that has benighted the theologians and commentators alike for centuries. Nor must it be forgotten that the separation which commenced then, and exists still, was according to the deliberate purpose of God. 1 Kings 12. 24: "Ye shall not fight against your brethren the children of Israel, for this thing is of me." Solomon forfeited "the kingdom" through sin, and God tells him (1 Kings 11. 13) "I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom, but I will give one tribe to thy son for David my servant's sake." Now what one tribe was this? It was Benjamin. History confirms it. To what purpose should God keep one tribe of "the kingdom" with the kingly tribe of Judah? and for how long should they remain? Prophecy and history must now work hand in hand. 1 Kings 11. 36: "And unto his son (Rehoboam) will I give one tribe, that David my servant may have a light (lamp, candle) always before me in Jerusalem, the city which I have chosen to put my name there. It is known that Benjamin accompanied Judah into the Babylonish captivity, that they returned together under Ezra and Nehemiah. Benjamin settled north of Jerusalem, and most likely spread to and settled in Galilee. There our Blessed Lord, the Beloved One, the Messiah, lived, preached, performed His miracles, called his disciples; told them that they were the "light of the world," "salt of the earth," etc. "Fear not, little flock; it is your Father's good pleasure to give you 'the kingdom.' The

Jews or Judah rejected Him. The Benjamites received Him. "The kingdom," says Christ (Matt. 21. 43, to Judah), "shall be taken from you and given to 'a nation' bringing forth the fruits thereof."

Christ told His disciples that it was for them "to know the mysteries of 'the kingdom,'" but for the Jews not to know.

Christ again said: "I have chosen you, ye have not chosen me." Why? But to Judah: "Your house is left unto you desolate." Luke 13. 35. Dire punishment fell upon Judah, but not upon Benjamin.

The Jews say that the Benjamites are not now with them. From Josephus we learn that at the beginning of the siege of Jerusalem 40,000 were allowed to escape, who, no doubt, were the Benjamites that heeded the prophecy as recorded in Jeremiah 6. 1.: "O ye children of Benjamin, gather yourselves together to flee out of the midst of Jerusalem," etc. And as there was probably a considerable leakage from both provinces during the Roman troubles, where did they go, and what became of them?

Turn now to the Prophet Zechariah 11. 10-14: "And I took my staff, even beauty, and cut it asunder, that I might break my covenant, which I had made with all the people (of Israel)";

"This staff represented the Mosaic Law. Christ fulfilled it," that the New Covenant might be brought in by Christ's death."

Twelfth verse: "If ye think good, give me my price, and if not, forbear, so they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was priced at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord." That this refers to Christ, Matt. 26:15 and 27:9, proves "That I cut asunder mine other staff even bands (or binders), that I might break the brotherhood between Judah and Israel.

Benjamin was the embodiment of "the kingdom," and was bound to the "kingly tribe" until the rightful claimant came. On Judah's rejection of "Him," the bands were broken until "the King" comes the second time in power to sit upon the throne of David."

But where would the tribe of Benjamin go? Not further into the Roman dominions; they were escaping from them; but first east and then north, until free; then "Westward Ho." following the line of least resistance. We believe that they followed the overland route of the previous tribes of some centuries before. Not only that, there were a great number of Israelites, who were Gentilized or strangers to the covenant of Israel, that Peter 1. 1, writes to, in Pontus, Galatia, Cappadocia, Asia and Bithynia, that these Christian Benjamites would mingle and travel with in their journeyings.

British-Israelites trace this tribe of Benjamites in the Nor-

mans, the last wave of conquest to come upon the British shores. These Northern Men, or Normans, or Men from the North, Scandinavia and thereabouts, harried the coasts as far south as France, and many settled there. Being a fierce and indomitable people, they settled on a small strip of territory, but made their influence felt far inland in Europe; and even in Russia. When in France, where they dwelt for about 200 years, and gave their name to the district even to this day, they certainly took on a French polish—"manners, speech and religion," or viceroy, they were never Frenchmen. Not all came over into the "promised land" appointed at that time. Many stayed behind, but these in time were the "Protestants," one section of them, the Piedmonters, having a "lighted candle" for their local standard, which was emphatically a Benjamite sign, as already stated.

Gibbon, in his "Roman Empire," states that in 851 A.D. some two hundred years before "William the Conqueror of Normandy" came to Britain, Ruric, a Scandinavian pirate, tried to effect a landing upon British shores by sailing up the Thames with 350 vessels, which pillaged London and Canterbury, but was eventually defeated by Ethelwolf.

About 11 years afterwards the city of Novgorod, in Russia, that seemed to be a flourishing republic, but weakened by dissensions, sent this message to Ruric: "Our country is rich and immense, but order is not established among us. Come and rule over us." No need to ask twice. He soon went, settled and strengthened himself in the surrounding cities by placing his brothers over them, and from that time the political history of Russia opens up, and they began to absorb the surrounding tribes, peoples and countries until now. Ruric gave either his family or tribal name to the people he ruled over, which was Rus, or Rosh. After a few centuries the Tartar Romanoff dynasty took the name to glorify itself by, and in course of time the whole country has adopted it.

Is it anything remarkable that Benjamin, the son of Jacob, had a son whose name was Rosh, as found in Genesis 46. 31?

The Bible calls this tribe the Bands, or Binders. They were

1. For Saul, a Benjamite, was the first king over a united twelve-tribed kingdom.

2. Benjamin was the one tribe to represent "the kingdom of God" when the body of the Kingdom was taken from the house of Judah.

3. Benjamin was the one tribe who has always been in constant relationship with the God of Israel.

4. Benjamin was the one tribe particularly appointed to preach the Gospel to every creature after receiving the "New Covenant" at the hands of Christ, in the persons of the disciples.

5. Benjamin, under the name of Norsemen or Northmen,

were the binders to the scattered tribes of Russia, the now antagonistic power to Britain.

6. Benjamin, under the name of Normans, entered England in 1066 A.D., and it is said that their cognizance was a "wolf." Their leaders were not kings, but dukes, more like a tribe than a nation; and proceeded to divide the country up among themselves after first uniting and binding the English people into one, with their leader, William of Normandy, as king. Since then the English nation has been eminent in every sense of the word.

7. Romans 11. 17 tells us some of the branches were broken off "the olive tree." The House of Ephraim-Israel was broken off, divorced, 721 B.C. The House of Judah-Israel was broken off by being left desolate, 70 A.D.

What, then, shall keep the root alive? and to what shall the natural branches be grafted in again? and to what were the wild olive branches grafted? but to the tribe of Benjamin, who were never in an uncovenanted relation with Jehovah, and who were the embodiment of "the Kingdom of God on earth."



EXPLANATION OF CHART.

The Disruption and Distinction of the Two Kingdoms.

The greatest and most far-reaching political event in world's history was when the Hebrew nation broke up into two kingdoms—two nations—in the reign of King Rehoboam, B.C.

Ephraim and the tribes, his companions, made Jeroboam the king, thus forming the Northern Kingdom, known as the "House of Israel," whilst Judah and Benjamin formed the Southern Kingdom, or "House of Judah," God declaring that "this separation was from Him." 1 Kings 12:24.

The "House of Israel" went continually from bad to worse a period of 254 years, under a number of adventurers as kings but not under one continuous dynasty; until finally they were exiled to Assyria, 721 B.C. Meanwhile, the "House of Judah" under David's royal line, did occasionally have a revival of religion. The latter, however, received in turn greater denunciations from God (see Ezekiel 16th chapter and Jeremiah 3rd chapter) than the "House of Israel," and after 133 years of extension in favor, God made Nebuchadnezzar His servant, who carried the king captive to Babylon, after destroying Jerusalem and the Temple.

From that time to the present year of grace these two houses or kingdoms have never been reunited.

Israel Divorced—Judah Still the Married Wife.

Now, God made it distinctly understood when the two tribes entered the Promised Land that if they were obedient unto Him, He would bless them; otherwise He would walk contrary to them.

This contract between God and the nation of Israel under the Mosaic—not the Abrahamic—covenant was likened to a marriage contract. Jer. 31. 32. When in course of time the House of Israel fell into idolatry and broke the contract, God gave a bill of divorce. Jer. 3; Isa. 50, and Hosea 1. But He did not give one to the House of Judah, for they were to remain under the Mosaic law (see Hosea 3), as a witness to the world that such an agreement was actually entered into. For example, who do you think that the Jews came up out of Egypt, when to this day they keep the Passover, the rite of circumcision, and the seventh day rest?

Now, if this be the case, what length of time is God's pleasure intended to remain upon Israel? Forever? No! but a stated season. In Leviticus 26. 23, 24, "And if ye will not

reformed by Me by these things, but will walk contrary unto Me, then will I also walk contrary unto you, and will punish you yet seven times for your sins." But how long is that? If seven times were seven years in the life of a man, Nebuchadnezzar, how long would it be in the existence of a nation?

The Great Seven Times, or Hosea's Same Period of Time.

The book of Revelation speaks of a period of forty-two months, or one thousand two hundred and sixty days. Daniel and Revelation describe the same period as continuing for a time—times and a half time.

Now, "a time" is taken as twelve symbolic months of thirty days each, or three hundred and sixty days. Forty-two months are equal to three and a half years, or times, or 1,260 days, while seven times are just double the number, or 2520 days of symbolic years.

Have we any corroborative evidence of this from any other source? Yes! It is plainly seen from the chart that the national existence of the "House of Israel" during this Christian Dispensation is continued in Great Britain. But we will first see what Hosea 6: 1, 2, has to say: "Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight."

This is the first black line across the chart. After two days, God promises to revive "Israel nationally." Now Peter tells us that "One day is with the Lord as one thousand years, and one thousand years as one day." 2 Peter 3.8.

Two days, therefore, or two thousand years, from the time Israel began her Lo-Ammi (meaning "not my people" of Hosea 1), condition by being carried captive to Assyria in 721 B.C., brings us to 1279 A.D.

Episodes in English History.

We find, in reading English history, that in 1215 A.D. the great Magna Charta of England was signed by King John and his Barons, which is still looked upon as the basis of our personal liberty in the State.

But come on to 1295 A.D., or only sixteen years after the second day is complete, we have a gathering in London, which was the first true National Parliament of the Mother of Parliaments. That was a National Revival indeed, even as Hosea had foretold.

The Seven Times Upon Israel.

We will now notice the seven distinct periods that take place in connection with Israel in contradistinction to Judah.

721 B.C.—Ephraim Israel carried captive to Media by Assyria. They do not return. They become Lo-Ammi. Hosea 1.

361 B.C.—They are scattered among all nations and sifted wheat, yet not the least grain lost. Amos 9. 9.

1 A.D.—They are brought under the Bond of the New Covenant. Jer. 31. 31-34; Heb. 8. 8-13.

Right here a new era commences, for the Messiah comes to redeem Israel.

Read Luke 1. 68-75. "Blessed be the Lord God of Israel, he hath visited and redeemed his people, and hath raised up unto us a horn of salvation for us in the house of his servant David. As it was said by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."

359 A.D.—"Moreover, I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own and move no more." 2 Sam. 7. 10.

719 A.D.—Going to the place appointed "as Saxons, Angles, Jutes, Danes, Normans, etc.—the bone to bone of Ezekiel 37.

1079 A.D.—The Tribal Wars, the bones being knit together, the sinews of Ezekiel 37.

1438 A.D. to 1799 A.D.—I will make her that was a weak and despised nation—the flesh and skin forming period of Ezekiel 37, which gives beauty and symmetry to the body.

Upon Judah.

587 B.C.—Judah Israel carried captive to Babylon, they are able to return after 70 years.

227 B.C.—A preparation for, and their rejection of the Messiah. They are rejected.

133 A.D.—"And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down, and shall be built again, until the time of the Gentiles be fulfilled." Luke 21. 24.

493 A.D.—"Hear, Lord, the Voice of Judah, and bring us back unto his people." Deu. 33. 7.

1213 A.D.—"In those days the House of Judah shall be gathered together to the House of Israel, and they shall come together, and shall be as one people." Jer. 31. 13.

1573-1933 A.D.—Out of the land of the North, to the land of the South, that I have given for an inheritance to your fathers." Jer. 31. 13.

The reader may have noticed that at the close of the period a decided change takes place in the history of each-

House of Israel being redeemed from the curse of the Law; were put in line for the fulfilment of the promises made unto Abraham, Isaac, and Jacob; while upon Judah came not only the full penalty of a broken law, but the curse they pronounced upon themselves, when they, rejecting their Messiah, and giving Him up to be slain, cried out, "His blood be upon us and our children."

Christ declared that "The Kingdom should be taken from them and given to a nation bringing forth the fruits thereof." Matt. 21. 43.

Again: "Behold, your House (of Judah) is left unto you desolate." Luke 13. 35.

Prophecy and history are fully in accord here.

The Night Cometh.

We will now consider the whole of the period of time covered by the chart, which may be likened to a night. Commencing with the rise of Greece (776 B.C.), and on through all history until Christ Himself comes at His second advent, to sit upon the throne of His Kingdom," in 1933 A.D., and usher in the sunrise of a new day. This covers 2709 years, which, if divided into hours of a tropical night, where day and night are about equal; the sun setting about 6 p.m. and rising about 6 a.m., gives each hour a length of $225\frac{3}{4}$ years. By examining the chart, the reader will see how the hours of the night have been arranged, and the important events recorded at each hour.

Also the three important periods of every night, viz., the Sunset, Midnight, and Dawn.

As it is not dark immediately the sun sets, but twilight gradually merging into darkness; so the dawn is recognized even before the sun appears.

These periods can be easily marked as important in the world's history, by taking the sunset period from the rise of Greece, 776 B.C., to the fall of Jerusalem, 587 B.C., which gives us 189 years. This length of time, then, is also given to the Dawn Period, and to the Midnight Era.

The Sunset Period.

During this period God's witnesses, Israel and Judah, enter into a long national eclipse. Whilst the world's great powers spring into existence in the following order—Babylon, Media-Persia, Greece, and Imperial Rome; Papal Rome afterwards making herself manifest to the world.

Assyria was the great world power that carried Israel into captivity, but within sixty years of that event, Babylon arose and put down Assyria.

Observe the series of steps by which Ephraim Israel descended as a nation into oblivion and darkness; while, on the other hand, the rise of the world powers in similar, but upward steps. There is a balancing effect in this, the disappearance of one coinciding with the appearance of the other.

But notice at the same time the wonderful messages God sent after, and to His people through the prophets Isaiah, Jeremiah, Ezekiel, and others.

See how the history of "Old Ireland" crops up as to this period, and the people that go to its shores. There is good evidence that a people called the Tuatha de Danaan, or the tribe of Dan, actually settled there, as well as many Canaanites.

628 B.C. Jeremiah received his great commission "to root out, pull down, destroy and throw down, to build and to plant." Jer. 1. 10..

Did you ever ask yourself what was to be destroyed, or built, or planted? And where all this was to happen?

Again, Jeremiah (3 ch.) was distinctly commanded to go, and proclaim certain words toward the North, of a peaceful, inviting and glad character; moreover, to a special people. Did he go? or did he evade it as Jonah tried to do? But could he?

The last we read of him in sacred writ is in Egypt, but that is south of Palestine.

If you trace the red lines on the chart you may have new light on the subject.

From 610 to 587 B.C. the judgments fall thick and fast upon Judah; first by Egypt, finally by Babylon; until the nation is practically taken away out of the land, destroyed, and apparently the dynasty of David ended forever.

With these events the long night of darkness settled down upon the world.

History Between Sunset and Midnight.

The House of Judah had certainly the opportunity of returning to their Home Land after 70 years, but few accepted out of the many. Their cities in ruins, part of country directly in the hands of strangers and enemies; no king of the family of David sitting on their throne, for they have none; they are governed by the world powers in turn. On, in time, until the Messiah comes, whom they rejected, and put to a cruel death, which but brought about their own national extinction in due time.

Balaam said: "There shall come a star out of Jacob." What a bright one in the world's dark night? What a comfort and guide to millions since?

That all may know of this "advent" and its importance, Christian nations have adopted it as the centre of history, counting all before it as B.C. and after as A.D.

To many it seems that Israel and Judah were entirely separated, 975 B.C., under Rehoboam and Jeroboam, politically they were, yet they were not in God's sight. Benjamin (the tribe of) had been "loaned" to Judah until this present time we are speaking of, and they were not separated until Christ's death. Then "The brotherhood between Judah and Israel was broken." Zech. 11.

Some one people had to be preserved of the family of Israel to received the light from the "Great Light," that they might pass it on to the world. Jesus said to His disciples, "Ye are the light of the world," but

Jesus never said that of the Jews.

The Prepared as Well as the Appointed Place.

Meanwhile, Imperial Rome was sent to Britain for the purpose of preparing the foundation for the great nation to be.

First, by giving their wonderful procedure of law and order, and

Secondly, to prepare the great highways of commerce, the old Rome roads, that are still in use; fulfilling the prophecy that "Israel should boast themselves in the glories of the Gentiles." Isa. 61. 6.

Britain was "the place appointed" by God for His people Israel. Then God prepared the place in a most wonderful manner.

1. By separating it from the mainland of Europe. Being "the stone cut out of the mountain without hands," of Dan. 2.
2. Near to—but far enough off for safety from invasion.
3. By placing it in the most strategical point in the world for military, naval and commercial superiority.
4. Crowding it with mineral wealth of every variety for the nation's good.
5. Even warming its temperature by causing the great Gulf Stream to spread round its shores

6. By keeping the land clear of inhabitants, until the real owners came to possess it in due time.

410 A.D.—Rome left Britain to defend her own Central Empire; which opened the way for the gathering of the tribes, who had been travelling across Europe under various names and by various routes, impelled by Divine love toward "the place appointed."

"He that scattered Israel will gather him and keep him as a shepherd doth his flock." Jer. 31. 10.

The evidences that the Gospel was early taken to these islands are numerous.

As may be read on the chart in the red ink.

Rise of the Papacy and Mohammedanism.

This brings us to the Midnight Era, which is placed from 484 to 673 A.D., which was a period of great religious activity.

During which occurred the rise and growth of the Papacy, which has cast such a spell over so many nations of Europe.

On the chart you may read the growth of the pretensions of the Church of Rome, who styles herself Catholic or universal, but is far from being so.

Observe how Gregory the Great set out to evangelize Britain, regardless of its previous centuries of Christianity.

Pagan Rome gives way to Papal Rome. While new Rome is at its height, we have another religious claimant coming to the front—Mohammed proclaims his divine mission. What a wonderful sway this has had upon the millions of the earth; yet it must be admitted that this religion is in advance of the Oriental nations, with their numerous idols. How rapidly it rose to power capturing Jerusalem and Constantinople, and still holding them.

These two religions run side by side for centuries; yet, the very time of their development. "The Midnight Era." but proclaims what they are, and that they will pass into oblivion, when the Sun of Righteousness arises in His noontide splendor.

The Saxon and Scottish Line of Kings.

Isa. 45. 15. "Verily thou art a God that hideth thy self, O God of Israel, the Saviour."

Yes, during this midnight era, God is drawing His people to the "Isles of the West" or "the place appointed." As early as 454 A.D. Kent is settled by Hengist, whilst in 494 A.D. Cerdic leader (and afterward king) of the West Saxons, landed in England, and founded a Saxon line of kings, which lasted till William the Conqueror.

In 496 A.D., only two years after the Saxon invasion. Fergus leader of the Scots of Dalriada, was crowned King of the Scots on "the old Coronation Stone," it being brought from Ireland for this occasion, but it never went back; thus forming the line of Scottish kings which terminated with James VI., who became James I. of England. This is one of the overturnings mentioned by Ezekiel 21:27, relating to David's throne and dynasty.

Events Between Midnight and Dawn.

As Israel in the land of Palestine had a great king in the person of David, who was warrior, statesman, author and poet, so in the "new land of promise" Israel produced a great king in the person of Alfred the Great. Alfred lived nearly as many years after Christ as David did before. He also was a great warrior, statesman, scholar, author and lawyer.

When the Normans entered in 1066 A.D. they formed the link in the family of Israel, which now had entirely gathered

the "place appointed." There is good evidence that the Normans were "the tribe of Benjamin," the youngest son of Jacob. Mention has already been made to the signing of the great Magna Charta by King John in 1215, and to the first true national Parliament of the Mother of Parliaments in 1295. Then came Wiclif's translation of the Bible, 1356; and the printing press in 1476.

Israel being in Britain, one would expect to see some change nationally, when the great cycle of 2,520 years were up, dating from the time that the northern kingdom was set up under Jeroboam, when he set up golden calves at Dan and Bethel, leading Israel into national idolatry. The Reformation in England was right on time (2,520—975 B.C.=1545 A.D.).

Soon after comes the great Spanish Armada, 1588, blessed by the Pope, of course, but cursed of God. "No weapon that is formed against thee (Israel), shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn, this is the heritage of the servants of the Lord, and their righteousness of me, saith the Lord. I. 34. 17"

Queen Elizabeth, to commemorate this victory over Spain, had a medal struck with the words, "He blew and they were scattered." What a commentary on Isa. 17:12-14. "Woe to the multitude of many people which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters!

"The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eventide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us."

1599. The population of England was $4\frac{1}{4}$ millions.

The Dawn.

We must now consider the era of the dawn, in the midst of which we are now living; the reader will observe that events are great, and pregnant with results.

This era also covers a period of 189 years (1744-1933), but please do not imagine for one moment that the world is to end at the latter date; it will not. Britain, being Israel nationally organized, is being revived as a nation, i.e., growing and developing into a world-wide empire, as Jacob said of Ephraim, "to be a nation and company of nations." Gen. 48. 19. Watch this development.

The dawn brings a glorious ray of light after such a long period of darkness, for at our first date England maintains the dominion of the sea (Num. 24. 7), and immediately after she is exalted to maritime and colonial supremacy by the victory of

Wolfe over the French at Quebec, which has given her the right and power to protect herself in her insulated position, and also a wealth of vacant land for the use of her future generations.

1776—American Independence.

We now notice a further development of the prophetic plan as laid down by Jacob when blessing the two sons of Joseph. Manasseh was to be "a people and a great people," separate and distinct from Ephraim. Oh, that a prophet like unto Shemaiah, the man of God, had spoken to George III. and the people of England in the words that he spoke to "Rehoboam and unto all the House of Judah and Benjamin," 1 Kings 12. 21, "Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me."

It was just 2,520 years since the captivity of Israel commenced to the year 1776 A.D., which everyone knows was the year of American Independence. The prophet's voice is now still, but "the Word of God" abideth forever, and it contains history written beforehand, if we will but heed, and study it by the light of God's Holy spirit.

Now trace the horizontal red line on the chart back to the remarkable prophecy of Isa. 49. 20. "The children (colonies, young nations) which thou shalt have, after thou hast lost the other (which? Why, the American Colonies) shall say again in thine ears, The place is too strait for me; give place to me that I may dwell." Where shall it be? The first settlement in Australia was in 1788! God gave us the Island Continent immediately in place of the lost colonies. Then see what mighty stretches of land Britain has taken possession of in Africa since. God's word may be relied upon at all times.

1799.

True to the time when Israel's period of disfavor was over, the great cycle of seven times, being completed, the era of entering into Hosea's promised favor comes to pass.

"In the third day he will raise us up, and we shall live in His sight, then shall we follow on to know Jehovah."

Not perfection at this time by any means, but "Let us follow on to know the Lord." R.V. How? See Psalm 119:9.

1801.

Let us first notice the great national fact that in 1801 the union of Ireland to Great Britain was effected, and the Union Jack was complete. This was no other than the union of Jacob's sons (Judah being represented in the Royal Family) that were scattered to the four winds two thousand five hundred and twenty years ago by the Assyrian captivity.

Six years before this period, the commencement of the nineteenth century, there was not one Foreign Missionary Society in Britain, the national church appearing to be dead as far as outside nations were concerned, in spiritual things.

Observe how suddenly the great British and Foreign Bible Society, and many others with the same aims and objects, sprang into being to scatter the Word of God broadcast. Slavery was at this period permitted in the British realm, but a Wilberforce and others arose, who awoke the national conscience, with the result that this abomination was soon swept forever from the British Empire.

1815.

Let us on quickly to another prophecy, and consider its fulfilment. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54. 17.

There is no need for me to recapitulate the results of the Battle of Waterloo. Napoleon may not have known it, but when he conceived the idea and worked with the object of subduing England he was "up against" the promises made by God to Israel. No wonder he went under, and was banished to an outside possession of those despised islanders.

1837-40.

We now arrive at the period that biseects the dawn; that is, it is the half-way period between 1744 and 1933. We find that the accession, coronation and marriage of our late Queen Victoria took place, whom God blessed with a long reign, and the nation with wonderful prosperity in every department, yes, the Empire itself growing at the rate of one acre every time the clock ticked in her 63 years of reign.

But during these very same years the first author of note to preach and teach our Israelitish identity made his appearance in the person of John Wilson, D.D., F.R.S.

1866-70.

Of necessity, events must now move rapidly, and be of greater world-wide importance, seeing that it is a culmination of history, with the weight of ages behind, pressed into a comparatively few years.

Observe the humiliation heaped upon the Papal Church, together with the drying up of the Turkish Empire as embodying the Mohammedan religion.

It is 1260 years since Papal Rome came into temporal power by the "Emperor Phocas conceding to the Pope the headship over Christendom" to the very year the temporal power of the

Pope was extinguished, occurring most remarkably in the very year in which he declared his infallibility.

Some friends may not understand how, if the Pope has lost his temporal power, he has so many million followers scattered over the world. He can only rule them morally, and not by state force, as he could during the dark ages.

The Pope is surrounded by those in authority over church affairs, the Jesuits and others, who are working with might and main to restore the temporal power to him. The end is not yet, but God has the outcome of affairs in His own hands.

If Bunyan in his "Pilgrim's Progress" could say in his day as regards the Pope, "Though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth (the Vatican) grinning at pilgrims as they go by, and biting his nails because he cannot come at them." What would Bunyan say if he was living now?

1882.

Just a passing glance at the important year of 1882, when a most wonderful prophecy was fulfilled regarding Egypt and her Saviour. Isa. 19. 21. This almost tempts me to halt and study the most wonderful building in the world, "The Bible in Stone," but is dealt with under that title. There is no doubt of the fact that Great Britain entered into Egypt in 1882, yet the statesmen of the day declared that we would leave that country at the earliest possible moment. Nearly 26 years have passed away, and we are still in possession and more settled than ever; in fact, Egypt has become a part of the British Empire.

What a wonderful work of regeneration Britain has performed in that country while there. As Joseph went into Egypt to save it during the famine, by God's overruling providence, so Joseph's son Ephraim, now nationally organized in Britain, has repeated the process of again saving Egypt.

1897.

Fifteen years later we find another great fulfilment of prophecy, viz., the occasion of our late Queen's Jubilee, when for the first time the Colonial Premiers assembled in conference. Trace the red line across chart to Isaiah's prophecy (49. 18), "All these gather themselves together and come to Thee." No other nation in the world having self-governing colonies or young nations, this prophecy cannot refer to any other than Great Britain.

Witness the recent growth of the Imperial Federation sentiment throughout the Empire.

1901.

In 1901 the good Queen departed this life at a ripe age, being sincerely mourned by her people. God's oath to David still held good, however, "That there should never want a man to sit upon the throne of the House of Israel." Therefore Edward VII. ascended the throne and was crowned King over the earthly symbol of "the throne of the Lord," viz., the Coronation stone.

Well beloved of his subjects and working at all times in the interest of peace, his name will go down in history as "Edward, the Peacemaker." At his coronation we find the Colonial Premiers gathering themselves together again for further intercourse; while as recently as 1907 they met once more to draw together the silken bonds of Empire, and work, blindly it may be, to fulfil Jacob's prophecy, that of Ephraim should come a "company of nations."

The head of our Empire, as already stated, is a peacemaker. In the late war between Russia and Japan, the head of the other branch of Anglo-Saxondom, viz., Manasseh, also entered that role in securing peace between the contending parties. This is in accordance with God's promise to Abraham, "In thee and in thy seed shall all the families of the earth be blessed." "Blessed are the peacemakers, for they shall be called the children of God," said Christ.

The Everlasting Covenant to David.

Bringing history up to the present time, we will do well to consider its fulfilment regarding God's oath to David. It is the central black line, and runs completely through history as clearly as it does through the chart.

2 Samuel 7. 16. "Thine house and thy kingdom shall be established forever before thee, thy throne shall be established forever."

Psalms 89. 3-4. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations."

Verses 34-37. "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 forever, and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven.

Jer. 33. 19-22. "And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my covenant of the day and my covenant of the night; and that there should not be day and night in their season: then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne: as the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant."

Could any promise be more surely binding upon the Maker than this? It covers David's seed, throne, kingdom.

The remarkable fact about the promise is, not that its Maker is able or unable to preserve it, but it depends upon man, not necessarily of David's seed, to do certain things. If he does, the promise fails; and David will have no seed to sit on his throne in his kingdom. That challenge is still open; it has not yet been accepted and accomplished.

There is no doubt that David's line continued until Zedekiah, when it apparently came to a close, as even Josephus believed; but was that so? Is there recorded any instance of man upsetting day and night, numbering the stars, measuring the sand of the sea shore, searching out the foundations of the earth, etc., for if there is not, then you may rest assured that David's throne is as sure as the sun in the heavens. Do not misunderstand me. I do not mean that David's throne has been transplanted to heaven, for it has not; it is still upon earth. God did not "lie unto David."

Jeremiah's Threefold Guarantee of Its Perpetuity.

Just a short while before the throne of David came apparently to an end, at the destruction of Jerusalem by Nebuchadnezzar, yes, while Jeremiah was in prison, came a threefold guarantee, confirming its continuity, viz.:—

1. Jer. 33. 17. "For thus saith the Lord, David shall never want a man to sit upon the throne of the 'house of Israel.'" Mark, not "House of Judah."

2. Jer. 33. 19-22, as already quoted.

3. Jer. 33. 23-26.

Ezekiel meanwhile propounds a riddle regarding its disposition and safety, whilst Daniel speaks of "a kingdom" being set up in another place.

590 B.C. or about three years before the threefold guarantee came to Jeremiah.

Ezekiel's Three Overturnings.

Ezekiel prophesied concerning Zedekiah, the then King of Judah, "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more (overturned) until he come whose right it is, and I will give it him." Ezekiel 21. 25-27.

Above the line on the chart representing David's dynasty will be found the first, second and third overturnings as they actually occur in history, and if the red lines be traced down-

ward, the connection with Ezekiel's prophecy will be plainly observed.

Ezekiel's Riddle.

We will now go back four years in point of time and four chapters in the Book of Ezekiel, where the prophet is commanded to put forth a riddle, the solution of which, according to my view, is as follows:—

"Thus saith the Lord God, I will also take of the highest branch (Zedekiah's family) of the high cedar (David's house), and will set it; I will crop off from the top of his young twigs a tender one (a female child of tender years) and will plant it (Jeremiah 1. 10. Committed to build and to plant. This is what is to be planted) upon a high mountain and eminent (a land well known). In the mountain of the height of Israel will I plant it (Israel's new land of promise. 2 Sam. 7. 10), and it shall bring forth boughs and bear fruit (she shall marry and have children) and be a goodly cedar (a goodly royal house); and under it shall dwell all fowl of every wing (under her dynasty shall dwell people of every nation): in the shadow of the branches thereof shall they dwell, (under the shadow of this royal tree shall they dwell securely). And all the trees (nations) of the field (world) shall know that I the Lord have brought down the high tree (house of Pharez) and have exalted the low tree (house of Zarah, twin brother of Pharez, sons of Judah; which one was decorated with the scarlet cord at birth. Genesis 38. 28-30); have dried up the green tree (Judah), and have made the dry tree to flourish (Ephraim, Israel): I the Lord have spoken and have done it."

Jeremiah, being no doubt the grandfather of Zedekiah, would be the lawful guardian of the king's daughters after their father's captivity, their brothers being put to death by Nebuchadnezzar. We know that the daughters did not go into the Babylonish captivity, neither did Jeremiah, but were forcibly taken down into Egypt. Jer. 43. 5-7. "Even men, women and children, and the king's daughters . . . and Jeremiah the prophet, and Baruch the son of Neriah . . . came into the land of Egypt: thus came they even to Tahpanhes." In this place they dwelt until means of escape were possible.

We do not read in the Bible of Jeremiah's death. Where shall we look for him and his ward after his escape from Egypt. The world powers had begun their sway, and Rome would pass them all in reaching out for fresh territory: yet there remained one land upon which Imperial Rome should never place her foot, viz., Ireland.

To this very land God leads Jeremiah with the Princess Teahphai, for remember Jeremiah was commissioned to "build a kingdom" and "plant a throne." It would be necessary to have

congenial soil for the planting, and a nucleus for "the kingdom." It was already there in a sea-faring people, who had settled upon Irish shores in the Tuatha de Danaan, being ruled over by a Milesian Prince, who has been traced back to Zarah, the twin brother of Pharez, sons of Judah, so that she (the Princess) not only goes among an Israelitish race, but unites in marriage the royal tribe of Judah, to whom the Jacob promise was given, "The sceptre shall not depart from Judah until Shiloh come."

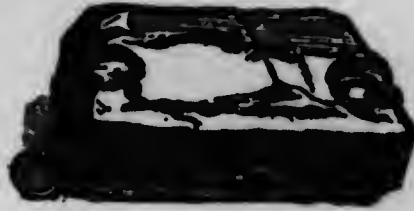
I am sure it should be interesting to all, especially Christians, to be able, humanly speaking, to prove that God did not "lie" unto David. Instructive to faith, a blow to infidelity and a cause of thanksgiving to God—that we are able to trace the line of sovereigns from David to King Edward VII. That, while the lines cross and recross, every step has been recorded, and the names of those in succession preserved. Through the Kings of Judah following Soloman, eighteen generations to Zedekiah. His daughter Tea Tephi was taken, as recorded, to Ireland by Jeremiah; through fifty-four generations of Kings of Ireland to Earca, then by Fergus the Great through thirteen generations of Kings of Argyleshire to Alpin; still down by twenty-five generations of Scotland to Mary, Queen of Scots; then another ten generations of sovereigns of Great Britain, we trace step by step the fulfilment of God's promise to David, nearly three thousand years ago, to our present sovereign lord, King Edward, and on through George, Prince of Wales, to the young Prince David, his eldest son, who centres in himself nearly all the family lines of divergences that have taken place in the course of centuries, being the one hundred and twenty-first in descent from the first David.

"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children and their children's children for ever: and my servant David shall be their prince for ever." Ezek. 37. 25.

THE CORONATION STONE.

Let us consider briefly the history of "the Stone" depicted on the chart, and here shown with its old iron rings, as Jacob's Stone, or, as we nationally term it, the "Coronation Stone" of Westminster Abbey.

We can only give here a summary of the different notices referring to it, both in Sacred Writ and secular history, leaving other authors to deal more fully with each individual fact.



1.

Gen. 28. Is this the same stone as that upon which Jacob laid his head when he had that wonderful vision of the ladder reaching to heaven, when God appeared and spoke to him? The reader will remember that God unconditionally promised Jacob certain blessings:—

"1. The land whereon thou liest, to thee will I give it, and to thy seed.

2. Thy seed shall be as the dust of the earth.

3. Thou shalt spread abroad to the west, east, north and south.

4. And in thee, and in thy seed shall all the families of the earth be blessed.

5. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again to this land; for I will not leave thee until I have done that which I have spoken to thee of." Gen. 28.

18th verse. "And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it." Thus consecrating the stone for all time, calling not only the stone, but the place Beth-el, meaning "God's house."

It became, as it were, a solid, everlasting promissory note against God, the maker, and the seed of Jacob, the receiver, to fulfill to the very letter all that was promised.

Let us trace its history and see if God has fulfilled his promises to the keepers of the stone.

2.

Twenty seven years later Jacob, again at Bethel, built an altar to God, and God talked with him: afterward Jacob set up

a pillar in the place where He spake with him, a pillar of stone; he also consecrated this pillar stone, but it must not be confounded with the previously consecrated pillow stone, which he takes as an heirloom for his family.

3.

Jacob is old, and on his death-bed. He is surrounded by his family of twelve sons. He is blessing them. To the one that receives the birthright blessing must go the heirlooms of the family. 1 Chron. 5. 2. "For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's."

Gen. 49. 22-26 contains the birthright blessing to Joseph. (In brackets we have "From thence is the shepherd the stone of Israel." In other words we could say, "From this time forward, Joseph is the keeper of the stone of Israel.")

Can you not imagine Jacob laying his hand upon "the stone" when quoting the above words and presenting it to Joseph?

4.

Moses strikes "the Rock" for water at God's command at Rephidim (Exod. 17. 6).

5.

This same stone Moses sat upon, with hands uplifted, while Joshua fought the Amalekites.

6.

The "Stone of Empire" or "Throne of the Lord" (margin) at which Amalek snatched, but failed to get. (Exod. 17.)

7.

The rock that Moses struck twice at Kadish 37 years later, and for which he was punished by God. There must needs have been a continuity of purpose here expressed, for if it had been any promiscuous stone spoken to, or smitten, simply for the occasion, the lesson taught by Paul in 1. Cor 10. 1-4 would be of no avail:— "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under a cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them (or went with them, margin); and that Rock was Christ." Here we have a spiritual truth founded on a material fact.

8.

Immediately at Beer, the lesson had apparently been learned.

for the elders and princes sang (to the stone), "Spring up, O well," and the waters gushed forth. Num. 21. 16-18.

9.

Was this the "great stone" set up by Joshua "under an oak that was by the sanctuary of the Lord"? Jos. 24. 26. This stone was great in their eyes, for they had seen the miracles that had been wrought by it. It was the "dream-miracle" stone.

10.

"And all . . . gathered together . . . and made Abimelech king, by the plain (margin "oak") of 'the pillar' that was in Shechem." Judges 9. 6.

This pillar stone was the embodiment of God's throne upon earth. Abimelech was not God's choice, yet he went as close to the pillar as he possibly could at his coronation service.

11.

Was this the "great stone" mentioned in 1 Sam. 6. 15 upon which the Ark of the Lord rested at Beth-Shemesh, after it had been brought back from the Philistines?

12.

David was God's choice as king and was twice crowned at Hebron. Did he not once sit upon the symbol of "the Throne of the Lord."

13.

The Psalmist who wrote the 118th Psalm concerning this stone says, "This is the Lord's doing; it (this stone) is 'marvellous' in our eyes."

The literal translation of Lia Phail, a Hebrew word in the Irish language, is "stone wonderful" or "marvellous." How did it come there?

14.

It is at least definitely stated that Solomon sat upon "the throne" of the Lord instead of David his father. 1 Chrons. 29. 23. How could he sit upon "the throne of the Lord" except it was a symbol of "the throne of the Lord," which we know was this "same stone" of which we are tracing the history.

15.

Jacob's stone was made use of by the high priest as a stand on which to place the censor in Solomon's temple.

(From Glover's Remnant of Judah).

16.

2 Kings 11. and 2 Chron. 23. The coronation of young King Joash. The "Speakers' Commentary" states that Joash was found by Athaliah standing "upon the pillar," the authorized version being "by the pillar," as the manner was. From David to Joash was about 200 years, so the custom was not very ancient, if it commenced with David, as it no doubt did. While in Westminster Abbey its same use has been in custom for over 600 years.

17.

2 Kings 23. 3. Josiah renews his coronation oath standing by "a pillar," just as naturally as the late Queen Victoria did when she returned to Westminster and placed herself once more upon the coronation stone, on the occasion of her Jubilee, 1887.

18.

Referring to the stone, Christ says. "Did ye never read in the Scriptures, The stone which the builders rejected the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes? "Therefore say I unto you, the kingdom of God shall be taken from you (the Jews) 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." Matt. 21. 41-44.

Daniel speaks of a "Stone Kingdom." Christ connects "the stone" with the "kingdom of God," and they together with "a nation," which can be no other than the Fifth Kingdom of Daniel, which is to last forever. Where is there "a nation" that has "a stone" embedded in the heart of the Empire? The British in London.

19.

Isaiah 28. 16. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

20.

1 Peter 2. 6, 7. "Wherefore also it is contained in the Scripture, Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which he disobeyed, 'the stone' which the builders disallowed, the same is made the head of the corner."

21.

As far as sacred history is concerned, we lose track of this

stone, of Jeremiah and of Zedekiah's daughters in the east, but if we study western history of this period (about 560 B.C.) we shall find enough signs in Ireland to fill a book, which will materially assist us to continue our knowledge and study of those who were apparently lost. To mention a few of these signs: "Tea Tephi" (a Hebrew word), meaning tender twig; "Ollam Folla," her guardian and head of the school of prophets; "Jodan Moran," the high priest's breastplate; the "Lia Phail," or "stone of destiny," or "stone wonderful"; the harp of David in Tara's Halls; the "Mergech," or depository, where Tea Tephi was buried. Observe Jeremiah's position as one of the four worthies of Ireland, his bust on Dublin's Capitol, and his tomb, which is still to be seen in the centre of Ireland.

22.

This stone remained at Tara, the seat of the head king of Ireland, as the "coronation stone" for about one thousand years, from whence it was conveyed to Dunstaffnage, in order to crown Fergus thereon, in 494 A.D.

23.

From Dunstaffnage it was taken to the Abbey of Iona, where the saintly Colomba, at the hour of death, requested to have his head placed upon the "sacred stone," Lia Phail and the chroniclers relate how the angels of heaven appeared floating before his eyes.

24.

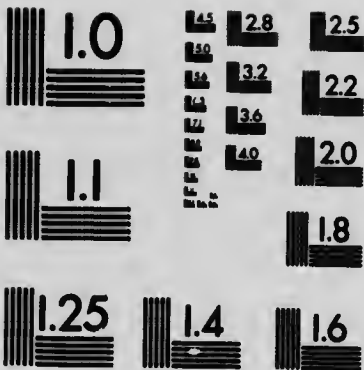
From Iona it was conveyed to the Abbey of Scone by King Kenneth about 859 A.D., who enclosed it in a wooden chair, upon which was engraved—

"Unless the fates deceive,
the Scotch shall hold sway,
in whatsoever place the stone shall come."

25.

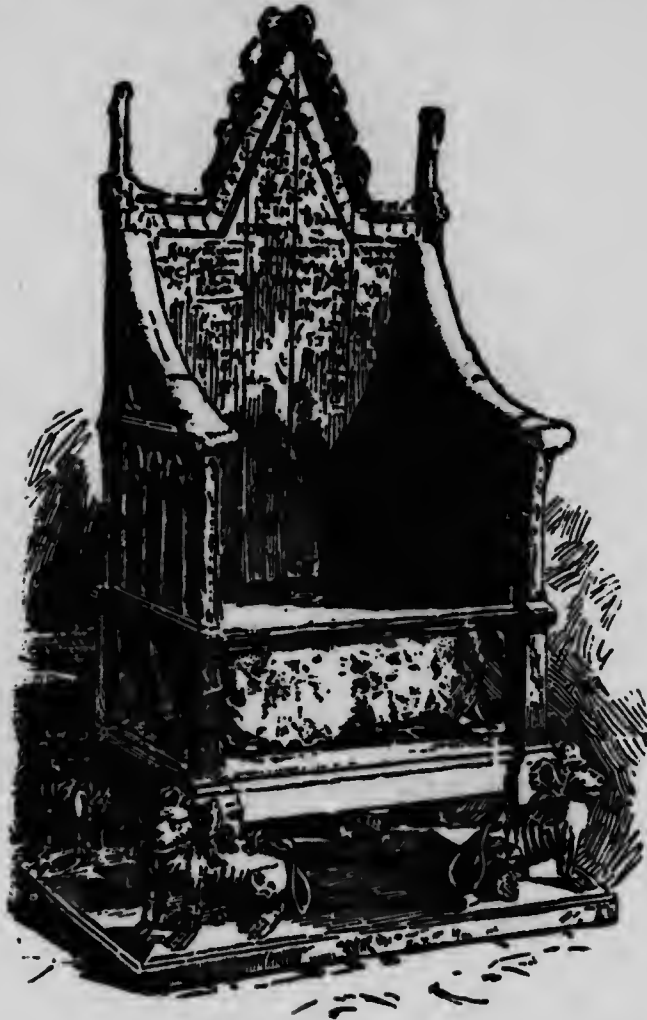
To-day that stone is in Westminster Abbey, whence it was taken by King Edward I. in 1296 from the Abbey of Scone. From the Wardrobe account of this king (March, 1300 A.D.), it appears that the present chair had recently been made to contain "the stone," as there is a payment to "Master Walter for making one step at the foot of the new chair, in which is the stone from Scotland." There is every reason to believe that it has been regularly used as the coronation chair, for all our sovereigns from the time of Edward II., with the exception of Mary I., who sat in a chair which had been blessed by his





MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

(un-)Holiness the Pope. Neither she, nor Queen Athaliah of old, ever sat upon the throne of the Lord.



THE CORONATION CHAIR.

If this stone is not the real Beth-el stone, for what reason do we find these words, cut in the stone arch of Westminster Abbey, right above the resting-place of the stone, "Surely this is the House of God?"

The reader will also notice that wherever the stone is found it has had to do with sacred buildings. It was to be "God's House," said Jacob.

For what reason does the stone bear rings at each end, so

adapted for carrying by a pole upon men's shoulders? These rings are much worn. When was it carried to such an extent as to wear them?

Not while it has been in Westminster, or in Scotland, or in Ireland, nor in Jerusalem, but back to the time when the sacred utensils of the tabernacle were carried through the wilderness during the forty years sojourning of the Israelites.

It will remain where it now is, until the time when "He shall come whose right it is and it shall be given Him. For He shall sit upon the throne of his father David, and of His Kingdom there shall be no end."

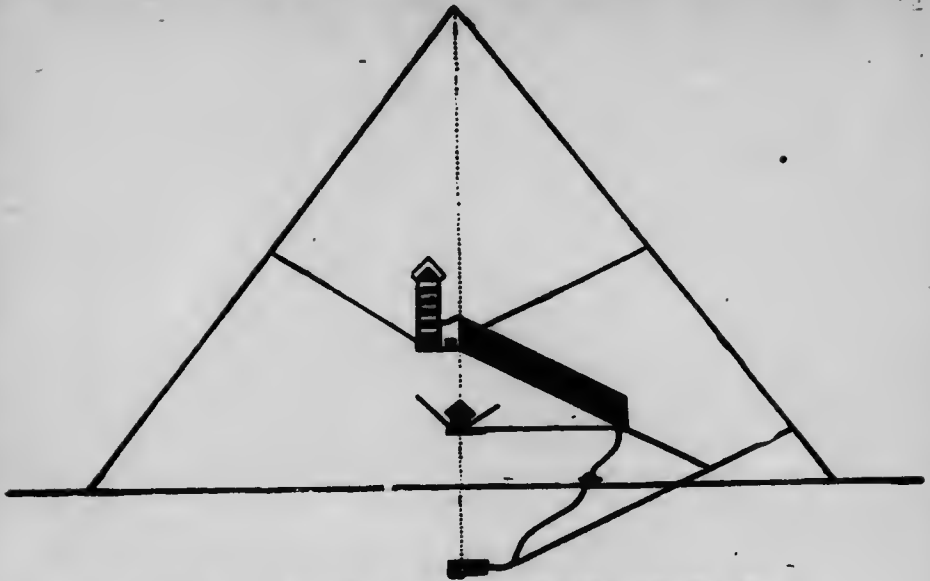
Just previous then to the Second Advent of our Lord Jesus this symbol of "the throne of the Lord," this witness that heard the promises that God made to Jacob, and has witnessed, or is witnessing, the exact fulfilment to each, must go back to Jerusalem, that Christ, David's Greater Son, may be crowned thereon, according to custom and ritual, confirming His right, not for His own pleasure, but for confirmation before the whole world. That there has been one line of kings ruling by Divine right, that in due time the Lion of the tribe of Judah takes that which is his—but it has been held in the hands of men and women—good and bad—that God may in the fulness of time show His faithfulness to His oath and covenant, in spite of man's sin and disobedience.

Did the reader ever think of what would have happened, if Christ had been willing, when the people wished to make him king?

They must have secured this very "Coronation Stone" then in Ireland, for the proper coronation services. But in doing so Ezekiel 21 would have been falsified, seeing it had to be overturned three times, while at that time it had been overturned but once.

"God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen." 1 Cor. 1. 27.

A stone once prepared for building purposes, perhaps by the builders of Luz, was rejected; that despised "stone" Jacob took as his pillow on a certain night, when sleeping outside those city walls. That "stone" is now and has been for thousands of years the throne seat of kings. It is the centre of the mightiest empire that has been. It was the nucleus of the "Stone Kingdom" Daniel prophesied of. It was the stone referred to by Christ, as the stone rejected by the builders, but to become the head-stone of the corner.



THE GREAT PYRAMID. VERTICAL SECTION, LOOKING WEST.

THE GREAT PYRAMID, OR THE BIBLE IN STONE.

Isaiah 19. 19, 20. "In that day there shall be an altar to the Lord in the midst of the Land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the Land of Egypt: for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great one, and He shall deliver them."

The latter part of this prophecy was remarkably fulfilled in the British occupation of Egypt in 1882, as traced by the red line of that date on the chart.

The Bible.

The Bible is the acknowledged Word of God; it is the witness of His love, dealings, and purposes regarding the children of men. Without it what would be known of God, or the past and future history of the human race? Now if this book, composed of 66 books, by forty different authors, written by men in different stations of life, from kings to herdsmen, in different countries and languages, covering a period of 1500 years; the last section being written more than 1800 years ago, and still preserved to us, in spite of the hatred of wicked men and neglect during the dark ages; we must admit that a master mind, God was over all to direct, control, give the messages, bring them together, and preserve them.

To-day there are more Bibles printed and sold by far than any other book, or even almost any number of books. It is The Book.

In accepting all this, is it not possible that God may have caused to be erected by some man a building which would contain the main lines of human history, as revealed in the historical and prophetic parts of the Written Word.

At the same time all scientific facts known before the Deluge, and destined to be lost to the world after the lives of men were shortened, and they fell away from the knowledge of the true God, could be locked up in the same building for future reference. The writer believes that for this very purpose was the Great Pyramid built.

The Builder.

The date at which this wonderful building was erected has been placed by Prof. Piazza Smyth at 2170 B.C.

The writer believes that the actual director in the erection of the building was Shem, son of Noah, who lived on after the flood, to be contemporary with Abraham. However, it was built 150 years before Abraham, and 650 years before Moses began to compile the book of Genesis. It was sealed up for thousands of years, and even if man knew the secret of entrance, and succeeded in reaching the interior of the building, he was unable to understand the purpose for which it was erected until the fullness of time came. We believe that we are in that very period now, for the prophecy is in course of fulfilment that connects Egypt with this building.

There are many pyramids in Egypt, but all are south of this Great Pyramid—being merely copies—and the farther away they were from the original the more they deteriorated. They were invariably used as tombs for the royal builders, they not knowing what use to put such immense structures to, so that it has been generally accepted that the Great Pyramid must have been used for that purpose also.

The following facts will fully prove that such was not the case, seeing that no other pyramid could give anything like the array as here stated:

Hard Facts.

1. It is admittedly the oldest building in the world.
2. It is the largest building in the world, being 485 ft. high, covering thirteen acres ground space; each of its four faces about five acres in extent, and containing over five million tons of stone.
3. It is unique in shape, twice yearly casting no shadow.
4. It stands in the middle, yet in the border of the land of Egypt.

5. It is built exactly N. S. E. W.
6. It is in the habitable land-centre of the earth. If a line be drawn from N. to S. and from E. to W. through this building it would cover more land than at any other centre.
7. Its standard of measure is the pyramid inch, which is 1-1000 part larger than the British inch.
8. It gives the Hebrew sacred cubit as 25 Pyramid inches.
9. It gives the length of the polar diameter of the earth as five hundred million Pyramid inches, equalling twenty million cubits, or 7,907.9 miles.
10. Each base side of the Pyramid is equal to 365:242 pyramid cubits, which is also the length of the solar year in days, and the fractions of the four sides together, would give the extra cubit, or day for leap year.
11. It gives the distance of the earth from the sun as 91,840,000 miles; one thousand million of pyramids of this size, resting upon each other, would reach from the earth to the sun.
12. It gives the mean density of the earth.
13. It gives the number of the years of the precession of the equinoxes, viz., 25,827 years.
14. It gives the weight of the earth as being one thousand billion times greater than itself.
15. It doubles the cube repeatedly.
16. It squares the circle many times.
17. It gives the date of its erection as 2170 B.C.

But more than all, this remarkable building is of Divine construction, for it touches the centre of history, even the first advent of our Blessed Lord Jesus; reckoning its years or Pyramid inches backward B.C. and, forward A.D.

The unit of measure is taken as one Pyramid inch.

**IT WAS TO BE AN "ALTAR," "PILLAR," "SIGN," AND
"WITNESS" TO THE LORD OF HOSTS, SAID
THE PROPHET.**

Altar.

But not an altar for sacrifices, as is generally associated in men's minds; but in commemoration of certain events, as one that was erected in the River Jordan, as recorded in Joshua 22. 21-29-34. And the children of Reuben and the children of Gad called the altar Ed; for it shall be "a witness" between us that the Lord is God.

Pillar.

In ancient times, when a large building was being erected, and there were documents and valuables to be preserved and pro-

tected for a long period, they were generally placed in a hollow pillar, the secret being which pillar contained them.

This Pyramid is a huge pillar with vacant passages stored with information for present and future generations—it is God's pillar.

Sign.

The storekeeper uses a sign to make his name known, and the goods he keeps. Because we cannot read the sign, does not alter the fact of its being a true sign. Try to decipher the characters here displayed in this "sign" of the Lord of Hosts.

It is in a very conspicuous place, the centre of the land surface of the earth. It has something important to tell, you can be sure, or it would not have been erected.

Witness.

As Jesus came to "witness" to the world of "The Father's Love," while few gave heed, we know it was a true witness. So here God has His silent "witness" that has been standing for four thousand years, waiting to be heard. Will you not give this "witness" a fair hearing and render the verdict as you find the evidence. Because it is a "witness" to the Lord of Hosts should induce the hearer to be specially attentive to what this witness has to say.

Let us examine the diagram of this wonderful building, with its passages and rooms, afterwards applying it to the touchstone of the Written Word in order that we may test its accuracy.

The Entrance.

The proper entrance was 49 feet from the foundation, on the north face of the building, 300 inches east of the centre. The door itself was constructed of a block of stone turning upon a pivot, so that a single hand pressure upon the right spot disclosed the entrance; it was thus a secret doorway.

Entrance Passage

Is three feet in width, four feet in height, and led in a downward direction for 330 feet, terminating in a subterranean chamber, cut in the solid rock foundation 100 feet below.

The Bottom Chamber

Is 46 feet in length and 28 feet in width, whilst the floor being left in a most rough and uneven condition, the height varies from 4 feet at one end to 13 feet at the other.

To go back, however, to the original doorway, which is not now in use, the usual and easiest way of entrance, being by a passage made about 1000 years ago, by an Arab chief, Caliph Al Mamoon; he believing that this building contained immense treasure, determined to get at it. After seeking in vain for the

doorway proper, it having been lost for a long time, bored a hole on the north side of the building. This occupied his workman for several weeks, when, meeting with no results, and almost on the point of throwing up the work, they heard the fall of a block of stone in a different direction to which they were working; naturally they began with renewed energy to work in the direction from which came the report, finally emerging upon the junction of two passages, the downward and

The First Upward Passage,

which leads in a southerly direction, terminating in the Grand Gallery. It is about $3\frac{1}{2}$ feet in width, 4 feet in height and about 128 feet in length, or more correctly 1,542 inches long. At the end of this upward passage we have another junction of two passages: one the

Horizontal,

running into the heart of the building on the 25th course of masonry, being 4 feet high and 1,520 inches long, ending in a chamber, called the

Queen's Chamber.

Whereas the upward passage, continuing at the same elevation as the first upward passage, is called

The Grand Gallery.

It is of splendid proportions, being 28 feet high, 6 feet wide, and 1,882 inches long from North to South walls; 1,813 inches from the North wall, along the floor the visitor meets a high 36-inch step, which has to be surmounted before progress can be resumed. After climbing the step we find the floor now to be level, but 61 inches from the edge of the step the South wall drops to within 4 feet again of the floor. This is a narrow passage, 52 inches long leading into the

Ante Chamber,

a porch, to the best room so far discovered in the building, and about 10 feet long, 9 feet high, and 6 feet wide; when another low passage 100 inches long and not quite 4 feet high has to be passed before entering the beautiful

King's Chamber,

which is 34 feet long, 17 feet wide and 19 feet high, of polished granite, containing just 100 blocks of granite, standing on the 50th course of masonry.

These rooms were called Queen's and King's Chambers from the belief that the Pyramid was a mausoleum for the king.

builder; and that his queen was to occupy the lower and smaller chamber, and the king, the most beautiful upper room.

Not a Tomb.

Before we consider what this building really is, and for what purpose it was erected, we will consider what it is not. As already intimated, it is not a tomb; there has never been a body laid in it.

Not one of the other Pyramids have any passages or rooms above the floor line, but they imitate the Great Pyramid—in its subterranean chamber, in going downward, but their doorways were more easily entered. Try to imagine the Egyptians hoisting one of their large embossed coffins, 50 feet above the ground, forcing it through a narrow opening, and then attempting to take it down an incline 330 feet long, that it takes a person all his time to keep from slipping and falling while descending, into a room most abhorrent to an Egyptian. The first requirement of the rest of the dead was to have a level floor. But here is the very opposite; the builder having seemingly drawn off his workmen while they were in the act of boring the floor to the required depth, and so it has been left.

Patriarchal Dispensation.

It has already been stated that this building contains the history of the human race, from the Flood right through to the close of the Millennium; yet, there is not a single hieroglyphic mark, or any writing, either on the interior or exterior of this building. How, then, shall we discover the information therein sealed? By measurements! The first and downward passage from the doorway is typical of the human race after the flood, for whilst Noah and his family were saved personally from the Deluge, in course of time their children fell away from the worship of the True God.

What would better describe the descent or falling away of the human family from God than this passage leading downward into a bottomless chamber, having no floor where the occupants could either stand, sit or lie at ease.

Professor Piazzi Smyth, late astronomer Royal for Scotland, has shown that the pole star, "Alpha Draconis," at the date of the erection of this building, was in such a position in the Northern sky that it would shine completely down that passage, and was, moreover, at that very time in conjunction with the Pleiades, which were immediately above the Pyramid in the year 2170 B.C. The conjunction of those stars in their relative position, as at that time, would not occur again for the space of 25,827 years.

Mosaic Dispensation.

To retrace our steps until we come to the first upward pas-

sage, which is some 985 Pyramid inches from the original doorway, which, no doubt, stands for time from the Deluge until God called a special people to Himself. Then this upward passage, 1,542 inches long, 4 feet high, and 3 feet wide, emerging into what is called the Grand Gallery, whose height is increased sevenfold, represents and stands for the Mosaic Dispensation. The lowest part of the passage represents the coming up out of Egypt—the Exodus—the formation of "twelve tribed Israel" into a nation. What difference was there between Israel and the surrounding nations? As individuals, nothing; they were as prone to sin as others, but as a nation, God was with them, that's all the difference.

How can the builder show this distinction?

The width and height of the passages are the same, but as one inclines downward the other goes upward.

Christ's Advent.

Taking the birth of Christ as the central era, when this narrow passage merges into the Grand Gallery, we find, according to chronological history, that it is just about that period of time, viz., 1540 years, when the Exodus occurred. So that the junction of these two passages, or the north end of the Grand Gallery, is the centre of history. Is it difficult to walk up this steep, low, narrow passage? It is; man is bowed down, as, under the law, no flesh could be justified. The law was undoubtedly holy, and good, but difficult to fulfill. "The law was a school-master to bring us to Christ. Gal. 3. 26, says Paul. The "us" can only refer to Hebrews, for it was only to them that it was committed. As shown on chart, much is made of the disruption of "The Kingdom" from David's house, under Rehoboam, 975 B.C. But there is nothing to show for this in this passage. Why? While God sent the army of Rehoboam home, telling them not to fight against Israel, because "this thing" was from Him. Actually the Brotherhood was not broken between Judah and Israel until after the death of Christ. Zech. 11.

Now here, as shown in this building, and dealt with in the history of the tribe of Benjamin, is a crucial point. What did Christ's advent inaugurate but a new dispensation?

Christian Dispensation.

Our being free from the observance of the law, as the ground of our salvation, and called unto the "Glorious liberty of the Gospel, wherewith Christ hath made us free" is beautifully symbolized by the Grand Gallery, which is seven times (perfection number) the four (world number) feet, making it 28 feet high.

Lots of room to walk upright now; but not only that, the floor line of the Grand Gallery, while it continues at the same

angle upward for 1,813 inches, is broken for some distance soon after entering the Grand Gallery to make room for the horizontal passage immediately below the Grand Gallery.

The Present Jewish Dispensation.

This horizontal passage is of about the same dimensions as the first upward passage. However, the floor of this passage is open to the Grand Gallery for a distance of $217\frac{1}{2}$ inches, or about one-seventh of its whole length. Leaving the Grand Gallery we go inward into the building for about five-sevenths of its length, or 1,085 P. inches, it being only $46\frac{1}{2}$ inches high, and about 41 inches wide. Then for the last one-seventh of the remaining distance of this passage we have a step down of 21 inches, now giving the height as $67\frac{1}{2}$ inches, but the width the same as before. This passage seems to emphasize the first and last seventh, which reminds us of the week of seven days

The first day kept by Israel, the seventh day by the Jews.

But more than this, the passage ends in a seven-sided chamber called the Queen's Chamber, the floor of which, and the passage, are rough and uneven, and entirely of lime stone in construction.

This room contains one single architectural adornment, viz., the form of a niche in its eastern wall. It would seem to convey a certain measurement, for it is not in the centre of the wall, but just 25 inches south of the centre of the room, from the centre of the niche.

This chamber, being practically under the centre of the building, and having no air flues to conduct the foul air out, after being invaded by tourists, and natives with torches, soon forced them out for want of fresh air.

But one, thousands of miles away, thinking of what had already been discovered, as to the Mosaic dispensation, wondered if this passage and Queen's Chamber might not represent the House of Judah during this present Christian dispensation, and, if so, should not this chamber have blind, or veiled ventilators. So writing to an engineer in Cairo asked him to sound the walls in the chamber to see if there should be such channels. The said engineer took a mason, Bill Grundy by name, who, with his hammer, soon found a hollow space, behind a hitherto supposed solid wall, when by a blow he shattered the five-inch thickness of stone, which immediately caused the passage to perform the function to which the whole of the ventilating tube had been prepared. There are two such channels now in the room giving perfect ventilation.

This low horizontal passage must of necessity give the history of Judah during this Christian dispensation. "Christ came to His own (tribe of Judah) and His own received Him not."

Christ was the stone of stumbling and rock of offence to

Judah. They would not have Him to rule over them, consequently they were cast off as a people. "The Kingdom of God" in the people of the tribe of Benjamin, was taken from them, and given to a "nation" bringing forth the fruits thereof. Matt. 21. 43.

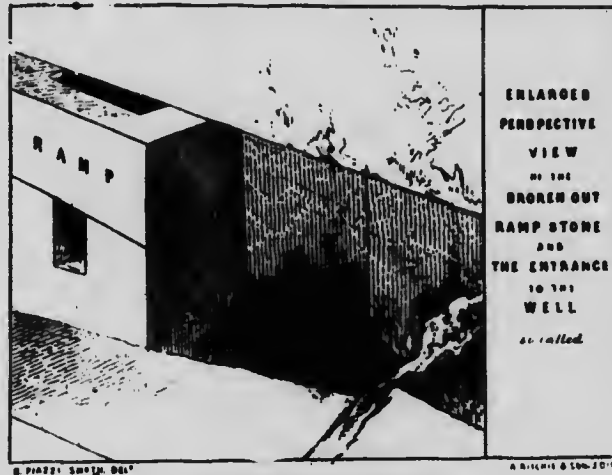
They are still under the Mosaic Law, unable to walk upright.

The last seventh of the passage, as we have seen, does seem to give some respite to the bowed body, until one enters the chamber itself. There is no doubt that we are nearing the time when those that are blind, yet have eyes, shall see; and the deaf, that have ears, shall hear.

The Jews know who they are, but will not heed the Gospel sound; whereas Ephraim Israel in Britain are a Christian nation, but do not see, or know who they are, nationally.

Another remarkable fact concerning Judah or the Jews is that they have remained practically the same in numbers and in belief, or on a dead level, as this passage shows from Christ's advent to the present time.

Whoever could have foretold all this apart from Divine inspiration. Then this building is a "Sign" and a "Witness" unto the Lord of Hosts. Will you continue to read the "sign" and hear the "witness"?



The Stone of Stumbling.

To go back to the north end of the Grand Valley. The floor line as mentioned, continues without any break for some 30 feet from the first upward, or "Mosaic dispensation," right into the Grand Gallery, when a step occurs caused by the commencement of the horizontal floor passage. Christ came and fulfilled the law, being subject until 30 years of age. He then

began his public ministry. It was then that the Jews rejected him. As the Life of Christ stands out conspicuously in history, so does this stone in the building; in fact, after coming out of the narrow passage into the large gallery, one is more apt to be looking above than to their feet, consequently they are likely to stumble. Judah did so.

The Well.

Immediately south of this step, in the north-west corner, is a well or shaft that goes down, passing through a grotto in the natural rock, until it reaches the downward passage close to the bottomless chamber. The mouth of this well has been made by a ramp-stone apparently blown out by some explosive agency, and coming where it does, as we have shown, immediately after the private life of our Lord, may it not show the descent of our Lord into the spirit world at death? and how, that the grave could not contain Him. He burst the bands of death. He thus opened a "new and living way" to the vilest sinner upon earth; yea, though he may have sunk down to the very gates of the bottomless chamber, he may by the straight, rough and jagged way make his way up into the Grand Gallery, not by his own strength, for he could not get above the grotto, it is too steep—but "He is able to save to the uttermost all that come unto God through Him."

Grand Gallery.

It should be noted that the Grand Gallery is twice as wide as the other passages, and seven times as high. This is not uniformly the width all the way up.

It is 42 inches wide to 21 inches high, when it immediately broadens to 82 inches wide, making a ledge or platform on each side of 20 inches. This platform is not continuous, but is broken by gaps, the ledges are called ramps. They are supposed to be for the strengthening of the masonry of this gallery, seeing the enormous weight there must be upon it.

The width of 82 inches is not continuous to the ceiling, but is reduced seven times at unequal distances in height, but always at the rate of $5\frac{1}{2}$ inches, by the overlapping of the walls on either side, so that the highest width is about equal to the floor width, viz., 42 inches.

As already stated the floor line of this Grand Gallery continues upward for 1,813 P. inches, when a high step of 36 inches is encountered. After surmounting, the floor continues on a level right into the King's Chamber. But over this step the south end wall of the gallery comes down to within $43\frac{1}{2}$ inches of the floor. The width of the step is 61 inches, that is from the edge of step to where the wall ends the gallery measurements.



Here we have two remarkable measures; one is the British yard measure of 36 inches, which everyone must step up who would enter the King's Chamber; while the width of the top of the step is a combination of 36 inches (British) and 25 inches, the Hebrew sacred cubit.

As the horizontal passage represents the House of Judah in desolation, this Grand Gallery represents the "House of Israel" in favor. "Redeemed from the curse of the law." "The nation"

to whom the Kingdom of God was given, and to whom has been committed the oracles of God to distribute to all the world. This is none other than the Anglo-Saxon race, which has the standard of measure contained in the 36-inch step. As Judah has been on the dead level of stagnation, since their rejection of Christ, Ephraim-Israel has been gathered "to the place appointed"; "made a compact nation," the chief of nations, the wealthiest nation, and has become a company of nations, as well as "a people and a great people." It has been an upward growth, a development. But did anything occur in British history about 1813, when we get to the foot of the step as already stated?

1813.—It was in 1813 A.D. that Wilberforce was enabled to carry through the British Parliament a bill for the suppression of idolatry in India, and to open India to Christian missionaries.

While in 1815 A.D. occurred the decessive Battle of Waterloo, when the opposer and would-be oppressor of Israel went down before "God's battleaxe, and weapon of war" (Jer. 51), by whom he was banished to St. Helena, from which time peace was assured to Europe, and inventions sprang up in all departments of life.

The top edge of the step is reached in 1849 A.D. In 1851 the first international exhibition was held in London, England, an example which has been followed by all nations of note. And who shall estimate the influence for general good-will that has been exerted by this means?

1882.

The length of the Grand Gallery floor, then, from north to south, will be $1813+36+61=1910$ inches, which, taken as one inch for one year, will indicate a date yet in the future. But if the wall should be measured just above the ramp stones from north to south wall, it will be found to be $1881\frac{1}{2}$ inches; and taking one inch for each year, from the birth of Christ, would bring us to July, 1882 A.D. Now, in connection with the one emphatic prophecy of Isaiah 19, 19, 20, already stated, in regard to this building and its country, Egypt, that the Egyptians should cry unto the Lord, because of their oppressors, and he should send them a Saviour and a great one, mark that this was fulfilled in that very year and month, when Britain did go into Egypt, rescued the poor fellaheen, built up the finances of the country and made it one of the most prosperous under the sun, as can be seen and traced on the chart.

Many thought that the year 1882 was to be the close of this dispensation of grace. No! It was a starting point for Israel to come into the inheritance promised to Abraham. "From the River of Egypt to the River Euphrates." Gen. 15. 16.

1910.

On the chart much has been made of the date 1910, which, in

the opinion of the writer, is the commencement of an important era; it is no less than the close of this dispensation of grace, and the commencement of judgments upon the nations. As the chart is balanced to some important event in the sunset period, so some important event will occur in the dawn period, 2,520 years after.

Take this very year 1910 A.D. We find it balanced by a corresponding event in 610 B.C. What was that?

The reader will remember the good King Josiah of Judah, who was cut off in the 39th year of his age in a battle with Neccho, King of Egypt. He had been very much in earnest in cleansing the Temple of Jerusalem from its long neglect by former kings, when a book of the law was found; also in destroying idolatry and restoring the worship of the true God, etc.

Now, when this newly-found book was read to him, how deeply he was concerned if the words it contained should come to pass. He therefore sent to Hulda the prophetess, asking her advice. The answer was "That the words of the law were sure, and that they would come upon the nation in judgment for their sins, but not in his day."

He had to be removed, then immediately the judgments came thick and fast upon the Kingdom of Judah.

Now, in the dawn period the judgments are reversed, for they are upon the "Gentile nations" for their treatment of Israel and Judah, during their long eclipse.

This period of judgments upon Judah lasted for 22 years and 6 months, ending in the destruction of Jerusalem, the captivity of King Zedekiah, and the death of his sons.

Now, if the same period of time is added to 1910 A.D., it will bring us to the year 1933. Kindly keep this in mind. We have certainly come to a complicated section of the Great Pyramid, and many have tried to give a meaning to the two low, narrow passages—the ante-chamber—the two stone bars in the ante-chamber, and the King's Chamber.

The writer will try and embody his thoughts as to their meaning in as brief a way as possible.

If we should take the ante-chamber passage as being 52 inches long, the length of the ante-chamber as 116 inches, and the King's Chamber passage as 100 inches, and still space them off as one inch for one year, we would not enter the King's Chamber until $1910+52+116+100=2178$ A.D., which, if the King's Chamber stands for the Millennium, when Christ shall come to sit upon "the throne of His Father David," and bring peace to the world, I should say we have a long time to wait.

The Time Shortened.

But Christ said, speaking of the great tribulation in Matt. 23. 22, "Except those days should be shortened, there should no

flesh be saved; but for the elect's sake those days shall be shortened."

Mark 13. 20. "Except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days."

It must be understood that "the elect" here mentioned is the "Israelitish Race," and not any church or individual believer. Now, what measure can be made to fit into this reduced length? What scale shall we use?

As shown on the chart, instead of taking one inch to represent one year, we will take one month to represent one inch, and twelve inches to represent one year. The number twelve is looked upon as denoting perfect organization. How often we come across it in sacred history, time and commerce! 12 months one year, 12 signs in Zodiac, 12 hours one day, 12 inches one foot, 12 in a dozen, $12 \times 12 = 144$, a gross, Jacob's 12 sons, Christ's 12 apostles, etc., etc.

Now, it is at this very period that the two houses are united, so that this number is most appropriate.

As the chart shows all this, we will work out the following events, giving prophecy its proper place, by comparing the "Written Word" with "the Bible in Stone," and see if any agreement can be had between them, as there has in past history without a doubt.

The Ante-chamber Passage.

The low passage acting as a doorway between the Grand Gallery and the ante-chamber is 52 inches long, which, if taken as months, would make the time equal 4 years 4 months. Our starting time being 1910 A.D., will bring us to 1915 A.D.

But what can this cramped passage refer to, but a short, sharp judgment upon some one or more nations, opposed to Israel? We must first of all understand that Israel here are not the Jews only, but the Anglo-Saxon race as well.

Now, having the true base line, take a broad survey of the nations of the earth; select one that has shown hatred to both these people's—Israel and Judah—in a marked degree. Not that much damage could be done to the British Empire, but poor defenceless Judah, who is fenced up into corners, hounded from pillar to post by laws oppressive, and finally massacred in numbers.

I believe that nation is Russia. Not only has she behaved so to the Jews, but to the many peoples that have come under her sway. Yet she calls herself Christian and her church holy.

Now take a survey of the holy prophets, and what they have prophesied respecting a certain people and her allies. Particularly how they would strike for a big thing, but fail to get it within their grasp.

Yes, how they would meet disaster in the effort.

It must be in the "latter years or last days." 1 John 2:18. "Little children it is the last time." Heb. 1:2, "God . . . hath in these last days spoken unto us by His Son."

Suppose we take the 38th and 39th chapters of Ezekiel as the prophecy, "And the word of the Lord came unto me saying, Son of Man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him," etc. R.V.

We have here the very name of Rosh, which is very like modern Russia; Meshech, which is very like the modern Moscow, the ancient capital of Russia; and Tubal, which is again very much like Tobolsk, the capital of Siberia. Mind you, all this in a book whose prophecies were written at least two thousand four hundred years ago.

V. 8. 1. "After many days thou shalt be visited: in the latter years" thou shalt come into the land that is brought back from the sword," etc.

The two greatest empires in the world to-day are the British and Russian.

Did the reader ever think of the contrast between them?

BRITISH.	RUSSIAN.
1. Size, 13,251,629 sq. miles.	8,379,044 sq. miles.
2. Population, 450,905,500.	128,161,249.
3. A sea-divided empire.	A solid empire.
4. Mistress of the seven seas.	Not an open seaport.
5. The Mother of Parliaments.	No open parliament.
6. Volunteers.	Conscription.
7. A small army.	An immense army.
8. A great navy.	A very small one.
9. Personal freedom.	System of passports.
10. A democratic sovereign.	An autocratic sovereign.
11. King Edward, an actual peacemaker.	The Czar, the issuer of the peace rescript.
12. King Edward, nominally the head, his ministers responsible to the nation.	The ruler who has centered in himself all authority in civil, military and ecclesiastical affairs.
13. One law for king and people.	Two sets of laws, one for rich, another for poor.
14. The British Lion.	The Russian Bear.
15. The first Christian nation.	Pagan for nearly a thousand years longer.
16. A rich country.	A very impoverished one.

May not the two nations here represented be the heads of the two great families of Shem and Japheth, Britain being the head of the Semetic family and Russia the head of the Japhetic? If this is

so, may not this account for the rivalry between them, and the traditional enmity, lasting for centuries? Otherwise, who can account for it?

I am aware that many prophetic students have joined the invasion of Gog with the battle of Armageddon, but to my mind they are separate and distinct as to time, place and results. Ezekiel prophetically saw this invasion in detail—its allies, how defeated, where, and what happened directly after.

The Battle of Armageddon he does not touch upon, but immediately, to his eye, is the union of the two nations and kingdoms into one, with one king over them, upon the mountains of Israel.

Now, the little book of the prophet Joel gives a panoramic view of these very last scenes, from the invasion of the northern army to the resettlement of "the land." Covering the period as shown on the chart, and covered in the section of the Pyramid from the Grand Gallery to the King's Chamber, or the same length of time, of 22 years and 6 months, as already stated. No other prophet gives the order of events as does Joel. The Great Pyramid being the "Bible in Stone," gives it in the same order and detail, but being not in words, it is a puzzle to decipher and understand its meaning. Many prophets mention some of the events, especially the last war, but, as I say, not in the order of happening.

The Evil Thought Expressed.

I suppose many of my readers have read the will of Peter the Great of Russia, how in clause 9 he says to his successors: "We must progress as much as possible in the direction of Constantinople and India. He who can once get possession of these places is the real ruler of the world. With this view, we must provoke constant quarrels at one time with Turkey and at another with Persia. We must establish wharves and docks in the Euxine, and by degrees make ourselves masters of that sea, as well as of the Baltic, which is a doubly important element in the success of our plan. We must hasten the downfall of Persia, push on into the Persian Gulf if possible, re-establish the ancient commercial intercourse with the Levant through Syria, and force our way into the Indies, which are the storehouses of the world. Once there, we can dispense with English gold." Ezekiel says that when the time comes for Gog and his allies to make the invasion. "Thou shalt think an evil thought," or "Thou shalt devise an evil device." R.V.

Ezekiel makes Persia an ally of Gog. Persia is a tool of Russia to-day, and will be more so in the future. That part of Peter the Great's will has been followed faithfully; so also as to getting the Black Sea and the Caspian into their hands. Russia had eight distinct wars with Turkey from 1736 to 1877. Also eight wars with Persia from 1722 to 1880 but not with both at

the same time. When the time comes, Russia will make a bold move to get through Syria into the Holy Land, and get a footing on the Mediterranean Sea. The late war between Russia and Japan has shut the safety valve of an open port on the Pacific. Where is the weakest place for the explosion to burst through? Why not the "Sick Man's" territory, Turkey? That is just it! Ezekiel foresaw it!

It stands to reason that they will not take the world into their confidence when they make the attempt. It will be conceived and executed quietly, yet as swiftly as possible. They will be fully prepared before they do.

1912.

It is well known that Russia wishes "that land." Already they have sections with buildings upon, supposed to be for the convenience of the pilgrims, which they no doubt are at present, but for more important use later on. The Greek Church urges all to go and see the Holy Land that can. What for? But to spy out the land!

The threatened invasion takes place some time during the four years that we are creeping through the doorway between the Grand Gallery and the ante-chamber. I should say about 1912 A.D. We know from Holy Writ that the invaders never get to Jerusalem, but are cut off on Mount Lebanon, "The Highway of the Nations." The prophet Joel says that the "northern army is to be driven" into a land barren and desolate. Where can that be but Siberia? The very land from which the bulk of the army came." God meets Gog with an overflowing rain, hail-storms, fire and brimstone, and with pestilence, as well as the fear and distress of mind which will cause the individual invaders to kill each other.

"The Merchants of Tarshish (Great Britain), and the Young Lions thereof (her colonies) will hustle their ships and soldiers to the place of action, after enquiring diplomatically, "Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Ezek. 38, 13. No need to fire a shot by Britain, for God does it all in His own way. It is over; it is done; and Jehovah says, "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

In the meantime the prophecy of Joel 2nd is being fulfilled in Britain and her Colonies, when it is made known that Russia is massing her troops upon the frontier of the Holy Land. Prayers will ascend from the people; "the priests and the ministers of the Lord will weep between the porch and the altar, saying, 'Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore

should they say among the people, Where is their God? Then will the Lord be jealous for his land and pity his people. . . I will remove far off from you the northern army," etc.

This is followed by a series of stated blessings upon the land and His people.

It is easy to understand that the invasion and the destruction of the invaders will not cover many years; in fact, a few months may possibly suffice.

* The prophet Ezekiel devotes much space to those who enter the land, apparently to defend, but afterward to cleanse the land from the dead bodies, which will take some time to accomplish; then they remain there.

But what becomes of Turkey? the question may be asked. Well, they are hustled out "bag and baggage;" they have declared their weakness in allowing the invader through their territory, but again, their time is up as a nation. See what Ezekiel says, 35. 10, 11. "Because thou hast said, These two nations (Israel and Judah) and these two countries shall be mine, and we will possess it; whereas the Lord was there: Therefore, as I live, said the Lord God, I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; and I will make myself known among them (Israel and Judah) when I have judged thee."

Obadiah 18. "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."

Then Israel comes into possession of "the land of their fathers," and it will then be painted red on the new maps of the world.

The writer looks upon Russia as ancient Babylon, nationally revived, as Britain is really Israel, and identifies Germany with Assyria.

Babylon destroyed Nineveh, capital of Assyria, in 606 B.C. Please observe that 2,520 years after brings us to 1914 A.D. We can see how the autocratic power of Nebuchadnezzar continues in the Czar of all the Russias. The prophet speaks disdainfully of this invader. "Thus saith the Lord God: Art thou he of whom I have spoken in old times by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" Ezekiel 38. 17. No! you are not the one. A few years and we shall see for ourselves. As Assyria went down to make room for Babylon B.C., in the great cycle of time, modern Russia goes down, in order that aspiring Germany (her near neighbor, even as Assyria and Babylon were in Eastern lands), may arrive at the prophetic destiny awaiting her.

1915.

Early in 1915 A.D. I believe we will enter into the ante-chamber period, which portends the blessings promised in the Book of Joel before-mentioned. If Britain is the "Chief of Nations" at the present day, she will occupy a more prominent position at that time. There will be no further need for The Hague Tribunal, or congresses clamoring for peace. Britain will issue a mandate that disarmament take place, and she will be the first to set the example. Peace and good-will arises over the whole world; it will be a little Millennium, but not of long duration.

Joel shows that immediately after the invasion, God's Spirit will be poured out, and what wonderful results will then be accomplished. The Apostle Peter mentions this prophecy as being fulfilled on the day of Pentecost, but that was merely the commencement. Many times has God's Spirit been poured out since that great day, but the ultimate and definite fulfilment for this explicit prophecy is between the two invasions, or, as shown in the Pyramid, between the two narrow passages from the Grand Gallery to the King's Chamber.

The Ante-chamber.

The first invasion is over; the second is when all nations gather together and surround Jerusalem some years later.

This breathing spell between the two is beautifully shown by the position of the ante-chamber; for one can walk upright and with greater freedom, which, however, is still limited to a certain extent.

Within this chamber there are two or three remarkable things to which I must of necessity draw the reader's attention.

1. Only twenty-one inches from the north wall are two granite bars built in the east and west walls, at a distance of forty-seven inches from the floor, barring one's progress toward the King's Chamber, unless one will stoop under or climb over them.

2. On the top bar is a projection of granite, somewhat horse-shoe in shape, that is supposed to give the standard of measure used throughout the building. It is called "The Boss." It is one inch thick, five inches across and twenty-five inches from the west wall.

3. Commencing immediately beneath these two granite bars, the floor and walls of the ante-chamber and right on into the King's Chamber are composed of granite.

What can these stone bars signify but a union between the two houses into a twelve-tribe people again?

It may be noticed that when Moses led the tribes out of Egypt and as described by the first ascending passage, there was quite a space of granite at the north entrance, but was soon after changed to limestone. Because it was only for a very short period

that they were a united twelve-tribed people. Even under Kings David and Solomon it was but a political expediency and easily ruptured. They have never been united since, so no need of granite until we come to the ante-chamber, and the two bars therein, corresponding to 1917 or 1918 A.D. on our scale.

1917 or 1918.

Ezekiel, in chapter 37, after describing the valley of dry bones, which embodies the history of the whole House of Israel, says: "Moreover, thou Son of Man, take thee one stick, and write upon it, For Judah and for the Children of Israel his companions; then take another stick and write upon it, For Joseph the stick of Ephraim, and for all the House of Israel his companions. And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by those? say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim and the tribes 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 thine hand." Ezekiel 37. 16-19.

The "Stone Witness Bible" shows these very events in stone, and at the very time, in true order.

This is the political alliance between the House of Judah and the House of Israel; the religious comes after, at Christ's second advent.

About this time, too, no doubt the Ark of the Covenant, so long lost to view, will be brought to light.

The ante-chamber being but a porch to the King's Chamber, is soon traversed. As stated, it is a time of blessings, national peace, religious revival, and agricultural prosperity.

I do not mean to say that everybody, nationally and individually, will accept Christ. No, at that very time Satan will be more active, and will strive to stir up discord, discontent and rebellion on a tremendous scale.

Allow me to briefly review the conditions: it is the period of the judgment of the nations.

One nation has had summary justice meted out to it, by the Judge of all the earth, as a warning. Will the other nations take heed and repent of their sins, turning to this Great Judge for mercy?

Meanwhile, God works in another direction, by the pouring out of His Holy Spirit, to draw and quicken the religious nature of mankind. How many will accept and take to themselves this precious gift?

This outpouring of God's Spirit upon Israel especially embodies the making known to the British Empire at large the fact that they are the literal seed of the Lost Ten Tribes of Israel, to

whom were promised such wonderful blessings, and in whom, nationally, they have been fulfilled.

The results of the seed-sowing by the British and Foreign Bible Society, and all other missionary societies since the commencement of the nineteenth century, is now maturing, and will have covered about the same time as the preaching of Noah whilst he was building the ark, viz., 120 years, when judgment came upon the world.

The Houses of Israel and Judah are now joined politically, confirming the prophets, and vindicating God's Holy Word. Will this be sufficient evidence to bring the world to the feet of Christ? Not by any means. Christ himself said in Luke 16. 31: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Here is a nation which was dead and is alive again, lost and is found, and has become the chief of nations.

The Promised Land has now been scourged of its pollution caused by the late invaders—Russia and her allies.

The unspeakable Turk has been bundled out "bag and baggage" also, while the land was being cleansed.

Its old-time beauty and productiveness is returning in a wonderful manner, making it a land of milk and honey once more.

Jerusalem is rebuilt, a new Temple erected, peace and security are felt by being under the Flag of Freedom. The long-felt desire of the component parts of the Empire to have a more central and representative Parliament causes the statesmen of the day to select Jerusalem for the place of meeting. Our Royal Family will consequently be in attendance, at least during the sessions, whilst each separate portion of our great Empire will conduct its own affairs, subject to the common welfare of the other portions.

The dream of Imperial Federation will then be fully realized in solid fact.

Try to picture such a peaceful state of affairs. First and foremost, the majority of the Anglo-Saxon race will be born again and become new creatures in Christ Jesus. "Shall a nation be born at once?" asks Isaiah 66. 8. Yes, by the outpouring of God's Spirit. What a vast amount of religious, social and commercial changes will then be the inevitable result, for each will consider the other, and will work for the common good of all. The Golden Rule will then be publicly exemplified.

But will all this possess sufficient contagion to cause it to spread among all nations? To a small extent, yes! For in all ages and nations God has had His witnesses, and those who live near to Him and strive to do His works will certainly come under a blessing, but they must come to Ephraim Israel to get the full extent of blessing.

But alas! for the great majority, nationally and individually, who will neither take the warning from the fate of Russia, nor heed the call and welcome of God's Holy Spirit.

When the Jews rejected Christ they did not remain still and inactive while Jesus went about doing good. No! they preferred to conspire to put Him to death, and get Him out of the way. So in like manner, human nature being ever the same, the nations of the world will conspire together with a view to crushing "the Race." For if they can do that, the religion of Christ, the upholder of the Bible, the hand of restraint will be taken from them, and they fancy they will be free. So all the false religions of the world will combine with the political power of the nations with the one object of destroying "the Race." How inspired by hate from the father of lies are these deluded ones; it is the last throw of the dice by Satan. He will bring forward his battalions, his forces, his reserves. He has, in the past, often conquered Israel through his agents of wickedness, but God's chosen people have always survived his onslaughts by Divine favor. Now, however, he is determined to crush them without mercy.

The different races, nations and religions are opposed to each other at ordinary times, but they will now unite, with a definite purpose under their arch-leader. "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 the battle of that great day of God Almighty." Rev. 16. 14.

1924.

This will begin to occur about 1924 A.D., when we enter the last and lowest narrow passage, leading to the beautiful King's Chamber. This passage is one hundred inches in length (a complete pyramidal number), no doubt symbolizing the complete subjection of the two contending parties of the world to their leaders, God v. Satan; light v. darkness, government v. socialism, etc.

Following the above quotation, recorded, "Behold, I come as a thief!" Rev. 16. 15. Who will look for Christ at such a time? Those gathered together by the wiles of devils certainly will not look for Him.

Will they who are under the very flag of Christ be so taken up with the material affairs of defence, that even they fail to heed the warning and watch for His appearing?

There are two classes of Christians, those who watch, and those who do not. A special blessing is for those who do.

As Christ was the rock of offence to Judah at His first coming and they fell, when will He test Ephraim-Israel? They were not in the land at His first advent, so I ask when? for Isaiah 8. 14 says, "And he shall be for a sanctuary, but for a stone of stumbling, and for a rock of offence to both the houses of Israel." May it not be at this very time, different somewhat to the gen-

crally accepted belief of Christ's advent, and therefore the need of Christ's warning "to watch." That He will come, unexpectedly, in a way not looked for. Well then, watch.

This is not the day when "His feet shall stand upon the Mount of Olives." Zech. 14. 4. Which does not occur until the closing scenes of the great drama, for, reverting to Rev. 16, we find that "He gathered them together into a place called in the Hebrew tongue Armageddon." Verse 16. This was the old battlefield of the nations, an ideal site for such a stupendous event. Disaster apparently overtakes them here, but, reinforcements arriving, they march forward to surround Jerusalem. The wonderfully graphic picture of the last march on to Nob, where "He shall shake his hand against the Mount of the daughter of Zion, the hill of Jerusalem," is given in detail in Isa. 10. 24-34.

The actual gathering of all nations against Jerusalem to battle is given in Zech. 14. 2, and Joel 3rd chapter, bringing us to

1933.

Hoping to destroy with one blow the centre of empire and the national upholder of Christ's religion; they might as well seek to destroy "day and night in their season," or to pull the sun from the heavens, as to destroy the British Empire, seeing God's verity is locked up therein. Not only do all nations come against Jerusalem with "multitudes, multitudes in the valley of decision," but the city is actually taken in assault, "When the Lord also shall roar out of Zion and utter his voice from Jerusalem. And the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the Children of Israel." Joel 3. 16.

This is the very time mentioned by Zechariah, 14th chapter, when Christ shall appear openly before the eyes of the world on Mount Olivet; the very place from which He ascended into heaven, and where He left His waiting disciples who were accosted by two men in white apparel, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 2. 11.

Before leaving this time of intense trouble, which shall come upon the whole world, but particularly upon the children of Jacob, and called in Jeremiah 30. 7, "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." "For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him."

Isaiah 10. 24. "Therefore thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod. . . 27 v. And it shall come to

pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing."

Micah 5. 5. "And this man (he who was born in Bethlehem of Judea) shall be the peace, when the Assyrian shall come into our land. . . . Thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders."

I have already stated that I believe Germany is ancient Assyria in modern garb. We must all admit that in the coming war, when all nations and religions will unite for a common cause, that there must be some supreme leader that the others will look to. I believe that power to be Germany. When the military power of Russia is broken and the autocratic power of the Czar and of the aristocracy is a thing of the past then Germany will make a determined and far-reaching grab for Russian territory, and will succeed. She is even now aiming for military and naval supremacy as far as she can, even if it should lead to war with Britain. The Kaiser believes he is a king by divine right, that he is a true successor of the Roman line of kings, and that in him should centre the direction of European affairs at least. Get Russia out of the way, as I have already stated, as a military power, and Germany will step right in. Immediately will begin the underhand proceeding of uniting the political and religious forces of the world for Britain's downfall. They cannot invade Britain itself, because God's promised protection is as an impenetrable wall surrounding the islands. See 2 Sam. 7. 10. So they invade "the land." Assyria did it once before and met signal defeat under Sennacherib; again they do it, and meet the same disaster, but all Gentile nations share with them this time.

Please, reader, do not think that because I see Russia's army and high officials of the nation destroyed by God at the first invasion that the millions of Russian subjects are also destroyed. By no means. Again, when all nations gather in the land for the last war it is the military units of the nations that suffer, and the nations through them. This being so, the bulk of the nations may turn to God and be blessed. Why, even this very Assyria has a unique blessing. See Isa. 19. 24, 25. "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance."

According to Revelation. 19th chapter, the beast symbolized by John as the hostile political powers of the world, and the false prophet, symbolical of the false religions, at Christ's advent, are cast into the lake of fire, whilst the old dragon, serpent, devil, or Satan, is bound for one thousand years, constituting the Mil-

lennium, during which period Christ reigns as King, the kingdoms of this world having become the Kingdoms of our Lord and His Christ.

The King's Chamber.

The Great Pyramid describes this period of time in the beautiful King's Chamber, which is of grand proportions, and is constructed of polished red granite, the walls alone containing the complete number of one hundred blocks of stone in five courses. This chamber is, and has always been, perfectly ventilated, giving the mean temperature between heat and cold, also an unvaried one, until disturbed by visitors with torches, etc.

The Coffer.

This room possesses the only piece of movable furniture in the building, which provides us with the units of true weights and measures. This coffer is a lidless ark of very highly polished granite. It is about 7 feet 6 inches long and 4 feet deep. Its cubical contents is 71,250 pyramid cubic inches, it will contain as much grain as one man can consume in one year. Four quarters of wheat of British corn measure is exactly equal in volume to the contents of the coffer. The outside measure in cubic inches is just double to the inside. To see the continuity of standard of measure in all ages, when we put them to this touchstone is wonderful, and further affords additional evidence of our national connection with the Hebrew nation.

It is computed that one Noah's ark is equal to

2,000 Molten seas of King Solomon.

2,000 Pyramid King's Chamber to first row of stones.

100,000 Arks of the Covenant.

100,000 Lavers.

100,000 Pyramid coffers.

100,000 Caldrons of Edgar.

400,000 Quarterns of British corn measure.

4,000,000 Hebrew baths or ephahs.

This coffer, being a true God-given standard of measure, is a fitting prophetic emblem of Divine justice in the final administration of the law during the Millennium.

The French nation inaugurated during the period of the French Revolution of 1797 a certain standard of measurements, which has been accepted by all the nations of the world but Russia and the Anglo-Saxon race. Russia will soon go into the national compact. It will then be "the world" against "the Anglo-Saxon race" in weights and measurements, as well as we have already shown it will be as to religion, government and freedom. As believers in God's Word, we stand secure, we can speak with certainty as to the outcome. The billows of trouble will roll over "the Race" in power and quick succession. But God has declared

that "His people shall never be ashamed." It will be a testing time—who will stand firm by God's Word, and by faith look for Christ's appearing? To them will be the double victory.

As this chamber and its coffer forecast the millennial day with its equal and just rule, its quiet and perfect ventilation, just weights and measurements in commerce as between men and nations, it might be interesting to see what the "Written Word" has to say about this very important period.

THE MILLENNIUM.

1. It will be a reign of universal peace, politically, socially and nationally. "He shall judge among many peoples, and rebuke strong nations afar off; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation; neither shall they learn war any more. But they shall sit every man under his vine and fig tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it." Micah 4. 3, 4.
2. It will be universal peace among the animal creation. Isa. 11. 6-9. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them. And the ew and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like an ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:21-22.
3. There shall be one universal language. Zeph. 3. 9. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."
4. There shall be a united worldwide worship of the one true God and Jesus Christ His Son; for "They shall see eye to eye when the Lord bringeth again Zion." Isa. 52:8.
5. There shall be one temple at Jerusalem for the flocking multitude from every corner of the earth, to worship therein. See the description of the temple yet to be built in Ezekiel 40-44. Zechariah 14. 16. "And it shall come to pass that every one that is left of all the nations which come against

Jerusalem (at the last great battle) shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." See also Zech. 8:20-22.

6. There will be a priesthood and sacrifice without either a High Priest or a Day of Atonement.
7. Jerusalem will be the centre of the world's government. Zech. 2:10.
8. There will be one King only, ruling over all nations of the earth.
9. Mount Olivet will be divided (Zech. 14), Jerusalem will become a seaport, whilst the Dead Sea will be made living waters connecting the Red and Mediterranean Seas.
10. Disease, pestilence, storm and tempest are to cease. "He will swallow up death in victory, and the Lord God will wipe away tears from all faces." Isa. 25:8.
11. There will be continuity of life, that men may enjoy the work of their hands in building and planting. Isa 65. 21, 22.
12. The curse will be taken from off the land, for "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55. 13.

May the Lord hasten this in our day.



A BRITISH-ISRAEL COIN.

An English Penny.

1. The Reverse.—The figure of a woman seated.

Israel as a people was always typified as a woman, as married to the Lord God by the covenant at Sinai; a wife of youth, then divorced, forsaken, barren; "the daughter of my dispersed." Zeph. 3:10. Then fruitful because remarried in faithfulness, and shall no more say "my Lord," but "my Husband" to Christ. So Israel is clearly the Bride, and not any promiscuous Gentile, because he may be a believer.

In the days of Hadrian, British coinage bore the figure of a woman standing, for Israel's period of rest had not yet come; we now see her seated, none making her afraid.

2. The Helmet.—When Britain was in the hands of Rome her coinage was stamped with a figure who was bareheaded; since then she has nationally donned the "helmet of Salvation" (Eph. 6. 17), first for herself, because:—

- (1) Their national security is assured. (Jer. 31. 35-37).
- (2) They are free from foreign invasion. (2 Sam. 7. 10, 11).
- (3) They are mistress of the seven seas. (Num. 24. 7).
- (4) They hold the gates of their enemies. (Gen. 22. 17).
- (5) They can worship God without fear, none making them afraid. (Luke 1. 73-75). "The oath which he swore to our father Abraham that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life."

Second for others:—Her country at home, and beyond the seas being as far as can be, free for the oppressed of any and every country, the poet has well written:—

Whether this isle were by convulsion rent,
By the rude ocean from the continent,
Or so created, surely was designed
To be the refuge of mankind.

Isa. 59. 17. For he put on righteousness as a breastplate, and an helmet of salvation upon his head."

Psalm 121. 4. 5. R.V.:—

“Behold he that keepeth Israel
Shall neither slumber nor sleep,
The Lord is thy keeper,
The Lord is thy shade upon thy right hand.
The Lord shall keep thee from all evil,
He shall keep thy soul.
The Lord shall keep thy going out and thy coming in
From this time forth and for ever more.”

3. **The Robe.**—Unlike the undraped, undecorous figures of Greek and Roman coinage, Britannia is fully robed in long and ample garments.

Isa. 61. 10. Speaking of the condition of Israel in the “latter days” or Christian dispensation, says, “He hath covered me with the robe of righteousness.”

Isa. 54. 17. “And their righteousness is of me, saith the Lord.”

4. **The Shield.**—The right hand of Britannia is resting upon a shield, for since the Reformation she has taken “the shield of faith” (Eph. 6. 16) as her support.

Deu. 33. 29. “Happy art thou O Israel: who is like unto thee, O People, saved by the Lord, the shield of thy help, and who is the sword of thy excellency? and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.”

Gen. 15. 1. “Fear not, Abram: I am thy shield, and thy exceeding great reward.”

Within the shield we find the crosses of St. Andrew and St. Patrick, which is also the arithmetical symbol for multiplication (×). Please notice the multiplying power of the Anglo-Saxon race during the last 100 years. What will it be like in another 100 years at the same rate? We also find the Cross of St. George, which is derived from the “mark” or “tau” set upon faithful Israelites. Ezek. 9. 4. Which is a good and perfect sign. This is also the arithmetical symbol for addition (+). Witness the addition to the Empire during the same period.

Red.

Again, these crosses are united as our national standard in the beautiful colors of the red, white and blue.

The British always put the red first, because they are nationally a “redeemed people,” but not individually as yet. They have been “purchased back” into Covenant relationship with Jehovah by the “precious blood of Christ,” who is the author of the New Covenant of Jer. 31 and Heb. 8.

We nationally recognize the color also in the manner we clothe our army. Nahum 2, 3, says, “His valiant men are in

scarlet," for you must know that Israel was to be "God's battle axe and weapon of war." Jer. 51. 20.

White.

If a person should be looking through a piece of crimson (cathedral) glass, and a scarlet clothed person went by, I understand the transformation would take place of the person appearing clothed in white, to the one looking on.

Balaam said, "For God hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." For God looked at the sinful children of Abraham, Isaac and Jacob through the promises He Himself had made to their fathers, which affected his whole dealings with them.

Isa. 1. 18. "Though your sins be as scarlet, they shall be as white as snow." What shall make the transformation complete, "but the sacrifice offered once for all?" for "without the shedding of blood there is no remission." Heb. 9. 22. "All flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob."

Blue.

This stands for truth. It is as wide as the heaven, as immeasurable as space.

Lots of room for the Empire, and the whole world, to enter if they will. Have you, reader, felt this transforming effect by sheltering behind "the blood of the Crucified One" and been made "a new creature in Christ Jesus." If you have, you will find it the truth, and greater freedom than can be found outside.

As the Union Jack proclaims freedom for the slave, so it also tells the story of Christ's work for Israel and the world to those who can read it aright.

True Israelitish colors are these—fine twined linen, scarlet and blue.

⁵ **The Rock.**—The rock upon which Britannia is seated is the imperial rock of God's promises, contained in His Word. Shakespeare says:—

"This royal throne of kings, this seat of Mars
This other Eden, demi-Paradise,
This fortress, built by Nature for herself
'Gainst invasion and the hand of war.
This happy breed of men, this little girdle,
This precious stone set in a silver sea,
Which serves it in the office of a wall,
This blessed plot, this realm, this England;
This nurse, this teeming womb of kings,
This land of such dear friends,
This dear, dear land."

What would Shakespeare say if he lived in the twentieth century?

What is Britain?

The civilizer and evangelizer of those who sit in darkness,
She is the first nation of the world, mistress of the seas,
The nation that "holds a vaster empire than has been."

What does the Frenchman, Victor Hugo, have to say of her?—"Over that sea, in calm majesty, lies the proud Island whose existence consoles me for a thousand continental crimes and vindicates for me the goodness of Providence. Yes, yes, proud England! thou art justly proud of thy colossal strength, more justly of thy god-like repose. Stretched upon the rock, but not like Prometheus, and with no evil bird to rend thy sides, rests the genius of England. He awaits his hour, but counts not the hours between. He knows that it is rolling up through the mystic gloom of ages, and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mist will not clear for me, that I shall not hear the rumbling wheels of the chariot of the hour of England? It will come, it is coming, it has come. Henceforth there are no nations, no peoples, but one and indivisible will be the world, and the world will be one England."

Daniel the Prophet saw such a stone, cut out of a mountain without hands (same as the British Isles have been severed from Europe), and it grew and filled the earth.

The same people have actually a stone embedded in the heart and affections of the nation, viz., the Coronation Stone. This is the fifth Stone Kingdom destined to last forever. It is the "Kingdom of God" set up in Daniel's days.

Can you wonder that Watts broke into song:—

Oh, Britain! praise thy mighty God
And make His honors known abroad;
He bids the ocean round thee flow,
Not bars of brass could guard thee so.
To all the isle His laws are shown,
His gospel through the nation known;
He hath not thus revealed His Word
To every land. Praise ye the Lord.

6. **The Trident**—Is held in the left hand of Britannia. It is the emblem of the god Neptune and descriptive of his authority over seas, rivers and fountains. It is therefore a symbol of the dominion of the seas.

The Romans placed the trident in the hands of Britannia. After the Romans left England the effigy disappeared until the reign of Charles II. in 1667, and remains until now. How singu-

larly appropriate does this emblem become in the hands of Britannia, because they are Israel.

Psalm 89. 25, referring to David's seed, says, "I will set his hand also in the sea and his right hand in the rivers."

Psalm 72, "And his dominion shall be from sea to sea, and from the river, unto the ends of the earth." Here is a graphic geographical description of the boundaries of the Dominion of Canada:—

From sea to sea—the Atlantic to the Pacific.

From the river—Niagara.

Unto the end of the earth—the North Pole.

7. **The Sea.**—Britannia is supposed to be looking out over the sea. Why? See the vast possessions she has beyond the seas—daughter nations!

The Hebrew nation was born out of the Red Sea, and baptized unto Moses in the sea, passing through the waters of Jordan to reach their promised inheritance. As is well known, the place appointed by God for His people Israel bears a remarkably insular position, which is considered by all authorities to be their best defence, humanly speaking.

God caused "the sceptre of the sea" to pass to Britain on the destruction of the Spanish Armada, and confirmed it when Monk and Blake broke the naval power of Holland, and re-confirmed it by the great victories of Rodney and Nelson over the Franko-Spanish Combination. Since then it has always stood first in the world's powers. If the sea is Britain's defence, it is also his heating apparatus, for by the Gulf Stream God has tempered the extreme cold and made it an ideal working country all the year round.

God has also been mindful to give Britain the very best coal in the world for steaming purposes, also a complete chain of naval stations, ports and gates all 'round the world that she might do the beneficent work that Israel had to do.

8. **The Ship.**—Representing commerce. This depends upon the sovereignty of the sea and the holding of the gates of their enemies. Everybody knows that British commerce is "head, and not the tail" of the commerce of the world. See Dent. 28. 13.

The population of Britain when Rome landed must have been small, for at the Spanish Armada (1588) it was only about four and a half millions. We must say that Rome's history of Britain was a little biased, for they admit that there was a large traffic in tin, and had been for centuries. Agriculture was in an advanced state, there was skin-dressing, spinning-weaving of flax and wool, dyeing was well understood, and some measure of success. Still, with the arrival of Rome was

brought their laws, stability, open communication with the world and good roads in the kingdom, with many other advantages.

What a wonderful growth has been the commerce of Britain! With the withdrawal of Rome came the Saxon conquest. Then came papal Christianity, which fostered religious gatherings at shrines, and festivals as at the grave of some martyr. These became centres of future periodical markets, and often centres where many of our commercial cities now stand. This went on for about 400 years, when King Alfred the Great consolidated them. He established mints, colleges, and granted patents of nobility to mariners and merchants who made more than three voyages.

Soon after, the Scandinavian iron trade opened up, and England imported iron while she ceased to export corn.

The Norman Conquest opened the Continental markets to her, at the same time bringing in new thoughts and ideas.

The Crusades and wars played an important part in forming the national character. Charters were granted to towns and trade guilds sprang up.

The signing of the Magna Charta was soon followed by a true national parliament, which has since developed into a Mother of Parliaments.

In course of time the Turk almost closed the Mediterranean to Christian merchants, which forced the traders to go round Africa to get to the Far East. It also caused the discovery of America by Columbus, thus opening up new channels of commerce. Then came the national tug-of-war for religion and commerce between Britain and Spain; then between the Dutch, and the French, chiefly for commerce. Napoleon sought to starve England into submission, sought to block her at every port, but the promise still held good by Isaiah. "No weapon that is found against thee shall prosper." To-day Britain has at least one thousand five hundred millions of pounds worth on the high seas at once. Truly the ship is an excellent emblem of commerce. But not only this. By British ships are the seas policed, the slave trade suppressed, piracy stopped and the Gospel taken to all lands—which no other nation attempts to do.

9. The Lighthouse.—Jesus said to His disciples, who were Israelites, "Ye are the light of the world." (See history of Benjamin.) "Thy word is a lamp to my feet and a light to my path." "Thy word giveth light."

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising." Isa. 60. 1-3.

The British, being Israel, supplies this light to all nations and peoples in over 412 languages and dialects, in millions of copies, sending missionaries to teach and explain same, and now the cry in Anglo-Saxon lands is: The world for Christ in this generation, 25+1908=1933.

May God hear and answer the prayer for Christ's sake.

RULE BRITANNIA.

When Britain first, at Heav'n's command,
 Arose from out the azure main,
 This was the charter of the land,
 And guardian angels sang this strain:
 Chorus—
 Rule, Britannia! Britannia rule the waves;
 Britons never will be slaves.

The nations not so blest as thee
 Must in their turn to tyrants fall,
 While thou shalt flourish great and free,
 The dread and envy of them all.
 Rule, Britannia! etc.

Still more majestic shalt thou rise,
 More dreadful from each foreign stroke;
 As the loud blast, that tears the skies,
 Serves but to root thy native oak.
 Rule, Britannia! etc.

Thee, haughty tyrants ne'er shall tame;
 All their attempts to bend thee down
 Will but arouse thy gen'rous flame,
 To work their woe, and thy renown.
 Rule, Britannia! etc.

To thee belongs the rural reign,
 Thy cities shall with commerce shine.
 All thine, shall be the subject main,
 And every shore it circles, thine.
 Rule, Britannia! etc.

The muse, still with freedom found,
 Shall to thy happy coast repair;
 Blest Isle! with matchless beauty crowned,
 And manly hearts to guard the fair.
 Rule, Britannia! etc.

INDEX.

THE PATRIARCHAL AGE—

Selection of Race—Shem—Melchizedek—Abram—Isaac—Jacob—Esau —Jacob's Vision—Corresponding Incidents in the life of Jacob and the History of Ephraim—Israel	22
Balaam's Parables, 1, 2, 3, 4.....	30

THE TRIBAL BLESSINGS AND HISTORY—

Reuben's	31
Simeon's	33
Levi's	34
Judah's	36
Issachar's	39
Zebulun's	40
Dan's	42
Gad's	44
Asher's	45
Naphtali's	46
Joseph's—Twenty-five Corresponding Incidents in the Life of Joseph, and the History of Ephraim—British Israel.....	48
Ephraim's History	57
Manassch's	60
Benjamin's	62

EXPLANATION OF CHART—

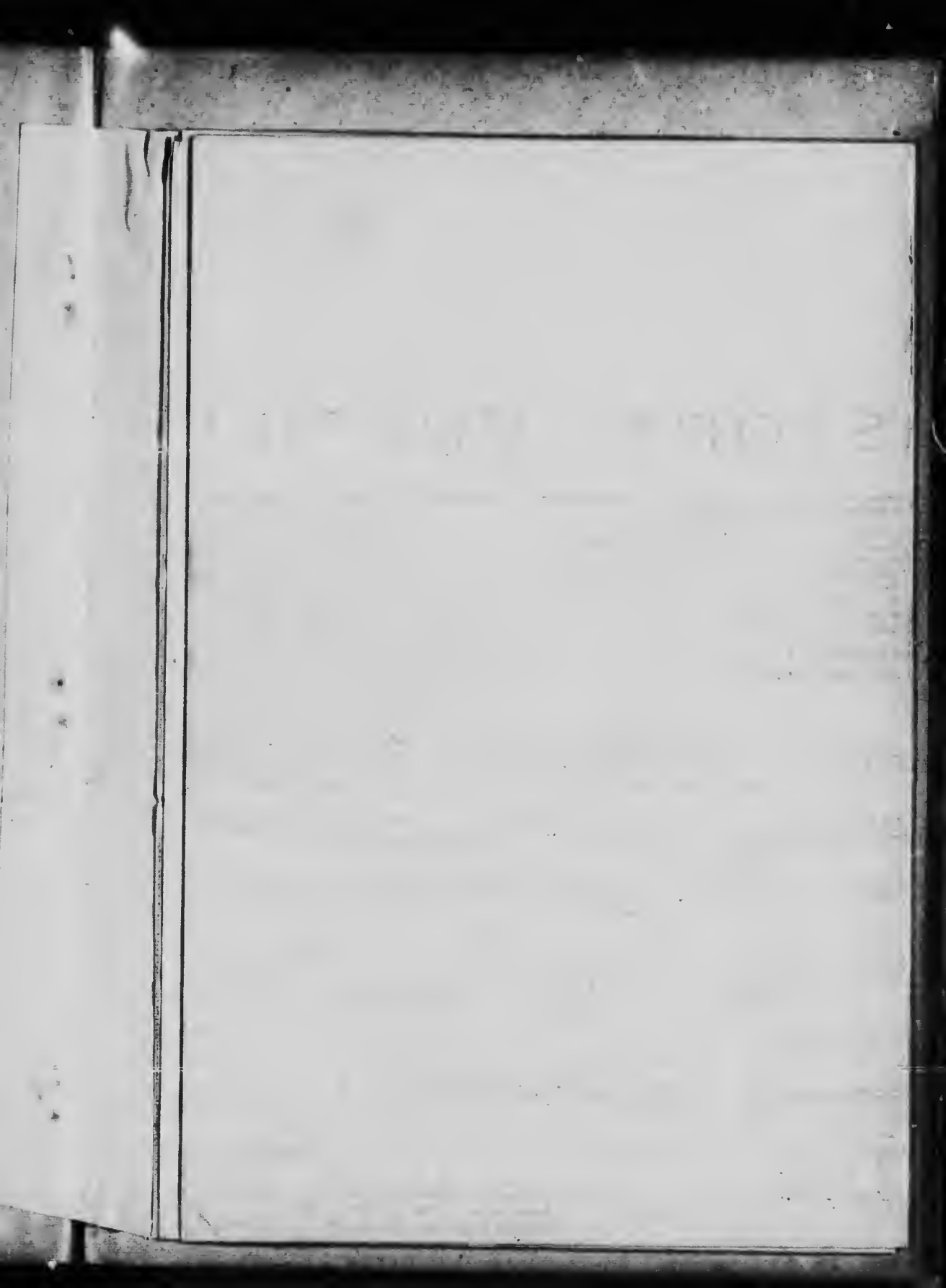
The Two Kingdoms—The Great Seven Time Period—Episodes in Eng- lish History—The Seven Times Upon Israel—Upon Judah—The Night Cometh— <i>Sunset Period</i> —History Between Sunset and Mid- night—The Prepared and Appointed Place— <i>Midnight Era</i> —Rise of Papacy and Mohammedanism—The Saxon and Scottish Line of Kings—Events Between Midnight and Dawn, 1744, 1776, 1799, 1801, 1815, 1837-40, 1866, 1882, 1897, 1902.....	68
The Everlasting Covenant to David—Jeremiah's Three-fold Guarantee Given—Ezekiel's Three Overturnings—Ezekiel's Riddle Explained	
The Coronation Stone—Its Twenty-five Stages from Luz to Westmin- ster Abbey	83

THE GREAT PYRAMID—

The Written Bible—The Builder—Hard Facts—An Altar—Pillar— Sign—Witness—Interior Description—Not a Tomb—Explanation of Passages and Rooms.....	90
---	----

1. The Patriarchal Dispensation	95
2. The Mosaic Dispensation	95
3. The Present Jewish Dispensation	97
4. The Present Christian Dispensation and 1882 A.D.	98
5. The Period of the Judgments of the Nations, 1910-1933.	101
The Time Shortened—The Two Largest Empires, British vs. Rus- sian—The Evil Thought Expressed—The Invasion—Defeat— Retreat—The Ante-Chamber—Period of Peace, 1915 to 1924—Last War, 1924 to 1933.	
6. The King's Chamber.....	114
The Millenium	115
A BRITISH ISRAEL COIN—	
A Woman—the Helmet—The Robe—Shield—Rock—Trident—Sea— Ship—Lighthouse	118
Rule Britannia	123





616 FOUNTAIN JOINED BY OVER

617 HOUSE OF OVER BUILT IN JERUSALEM

622 THE REBURN OR FLIGHT OF HEBREW FROM JERUSALEM
623 DEATH OF MOSES

THE GREAT PYRAMID IS THE BIBLE IN STONE
IT GIVES MAN'S HISTORY FROM FLOOD TO MILLENNIUM
PARTICULARLY HEBREW HISTORY

624 GREAT GALLERY
625 GREAT GALLERY

SHOWING MAN'S FALL GODS SELECTION OF THE
TRIBE OF ISRAEL UNDER "GRACE"
JERUSALEM IN DESOLATION
EVENTS IN ORDER AT THE END
AND MILLENNIUM AS SHOWN
IN SECTIONAL PLANS

ACTS 17:24
AND HATH MADE
OF ONE BLOOD ALL
NATIONS OF MEN TO
DWELL ON ALL THE
FACE OF THE EARTH
AND HATH DETERMINED
THE TIMES BEFORE APPOINTED
AND THE
BOUND OF THEIR HABITATION

ONE INCH EQUALS ONE YEAR
FRONT GREAT GALLERY
PASSAGE 5.75 INCHES
ONE INCH EQUALS ONE YEAR

1845 METER
ON
TO THE
TO THE
TO THE
TO THE

1290

FRANCE CONQUERED BY GERMANY. WILLIAM I KING OF PRUSSIA
CROUS REBELS WITH OLD MAN CROWNING OF ROME
FEARFUL ATROCITIES BY TURKEY FOLLOWED BY WAR AND PARTITION
IV STAGE OF LIBERTATION OF HOLYLAND FROM TURKEY WHO IS ISRAEL
3-4 THE BRITISH TREATY. BRITAIN DOMINANT POWER. GOD. YES TURKEY IN ABANDON
3-5 ZIONIST FOUNDATION COMMITTED (BOOKED TO FAILURE) SEE JERUSALEM

THE EMANCIPATION OF EGYPT BY BRITAIN. AT 100 FEET OF GRAND GALLERY FLOOR THROUGH THE
SEE ISRAEL IS. GREAT BRITAIN "THE GREAT ONE" THE Saviour AND THE HEALER
BRITISH FORCE ENTERING UPON PART OF LAND PROMISED TO ABRAHAM, FROM BABEL PASTRY

QUEEN VICTORIA SUPPORTS THE REBORN AGAINST THE ARABS
ANTONIAN PASSAGES. RUSSIA'S CHANCE TO GET A STEP NEARER PALESTINE
SPANISH-AMERICAN WAR. BRITAIN SLAYERS THE FORTNIGHTS OF THE GOSPEL
BRITAIN EMPIRE FEDERATING UNDER STRESS OF WAR. COLONIAL SYMPATHY
BRITAIN DISPERSES THE COLATION OF THEM THAT DELIGHT IN WAR "BOBES"
KING EDWARD III CROWNED. GREAT HILL DAM COMPLETED BY BRITAIN.
THE BRITISH EMPIRE FEDERATING UNDER COMMERCE. DISCUSSION
THE RUSSO-JAPANESE IN FAR EAST. THE OUTLET IN FAR EAST CLOSED TO RUSSIA
PORT ARTHUR FALLS TO JAPAN. UNITED STATES THE PEACE MAKER
SEPARATION OF CHURCH AND STATE IN FRANCE. MASSACRE OF JEWS & GENERAL UNREST IN RUSSIA

1865
1866
1867
1868
1869
1870
1871
1872
1873
1874
1875
1876
1877
1878
1879
1880
1881
1882
1883
1884
1885
1886
1887
1888
1889
1890
1891
1892
1893
1894
1895
1896
1897
1898
1899
1900
1901
1902
1903
1904
1905
1906
1907
1908
1909
1910
1911
1912
1913
1914
1915
1916
1917
1918
1919
1920
1921
1922
1923
1924
1925
1926
1927
1928
1929
1930
1931
1932
1933
1934
1935
1936
1937
1938
1939
1940
1941
1942
1943
1944
1945
1946
1947
1948
1949
1950
1951
1952
1953
1954
1955
1956
1957
1958
1959
1960
1961
1962
1963
1964
1965
1966
1967
1968
1969
1970
1971
1972
1973
1974
1975
1976
1977
1978
1979
1980
1981
1982
1983
1984
1985
1986
1987
1988
1989
1990
1991
1992
1993
1994
1995
1996
1997
1998
1999
2000
2001
2002
2003
2004
2005
2006
2007
2008
2009
2010
2011
2012
2013
2014
2015
2016
2017
2018
2019
2020
2021
2022
2023
2024
2025
2026
2027
2028
2029
2030

SEPARATION OF CHURCH AND STATE IN FRANCE. MASSACRE OF JEWS & GENERAL UNREST IN RUSSIA
SOUTH END OF GRAND GALLERY WALL DROPS TO WARD FOOT OF FLOOR, SHOWING PERIOD OF TROUBLE, UNREST
TRIP THROUGH AND ROOM OF BIBLE AND THE BIBLE, BY THE LIBRARY, AS PREDICTED IN EZRAEL TO AND IN JOEL 2ND CH. 1912
THE BIBLE WAS BURNED. SAISON K. BAY ET AL. GREEK CHURCH INDEPENDENT OF COUNCIL OF TRANT 1922-240 - A TYPE
GRAND GALLERY THROUGH PASSAGE TO KING'S CHAMBER 200 INCHES - 4 YEARS, GREAT SPIRITUAL & NATIONAL AWAKENING
AND OF JEWISH CAPTIVITY BY DEGREE OF SYDNEY, ENTERING INTO THE INTO CHAMBER OF BLESSING
FROM ENTRANCE TO THE THE GREAT BAY, NOW LINE REVERETS TWO STICKS, FOR JOSEPH - FOR JUDAH, CH. 37.
SO LOOK FOR MUTUAL RECOGNITION OF ISRAEL AND JUDAH - GREAT BLOOD - FROM THE AN ABRAHAM
BRITISH ISRAEL PROTECTING JUDAH AS A PRESENT TO THE LORD. TEMPLE BUILT AT JERUSALEM
100 INCHES FROM BARS TO NARROW PASSAGE TO KING'S CHAMBER. PERIOD OF PROSPERITY ABOUT 15 YEARS 1920-24
A POPULATION FOR AMARADOON - ARSON. "WHAT DELIGHT SHALL BE THE WORLD" ALL NATIONS GATHER AT JERUSALEM
LAST SON NARROW PASSAGE. 100 INCHES LONG, ABOUT 80 YEARS BEFORE ENTERING KING'S CHAMBER THIS IS JACOB'S, 1832
FINAL TROUBLE, OR ANTI-CHRIST'S RULE. BUT ISRAEL IS SAVED, HER FORTRESS IS FORTIFIED BY THE SECOND-
ADVENT OF CHRIST WHO COMES TO SIT ON DAVID'S THRONE AS KING AND REIGNS FOR 1000 YEARS, GIVING PEACE TO THE WORLD.

