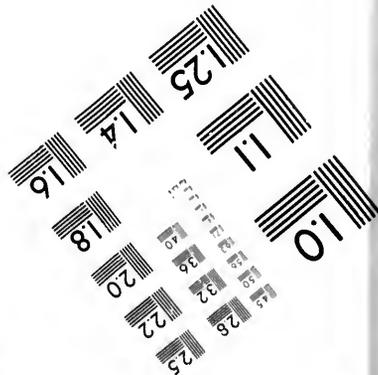
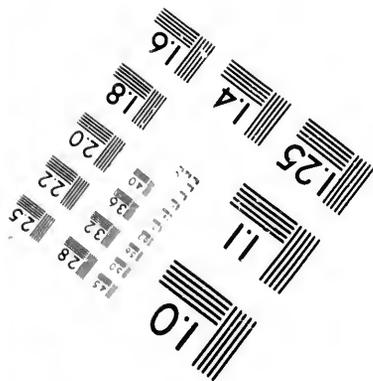
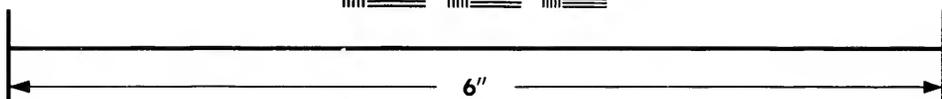
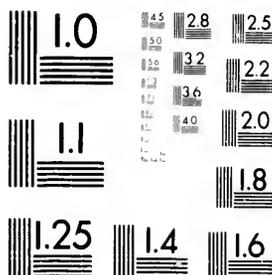
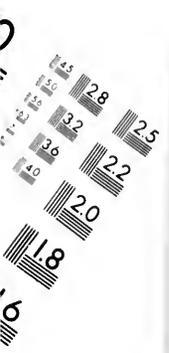


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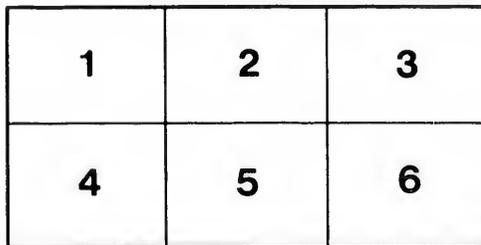
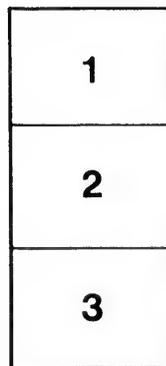
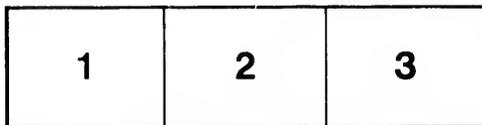
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# GOD'S OWN IMPERIAL FEDERATION

— OR —

JOHN-JONATHAN-JUDAH.

Behold, I will take

: : The Stick of Joseph : :

: : The Stick of Judah : :

: : One Nation—One Kingdom—One King—For Ever : :

EZEKIEL, CHAPTER THIRTY-SEVEN.

A Poem, in Heroic Measure, in Ten Parts.

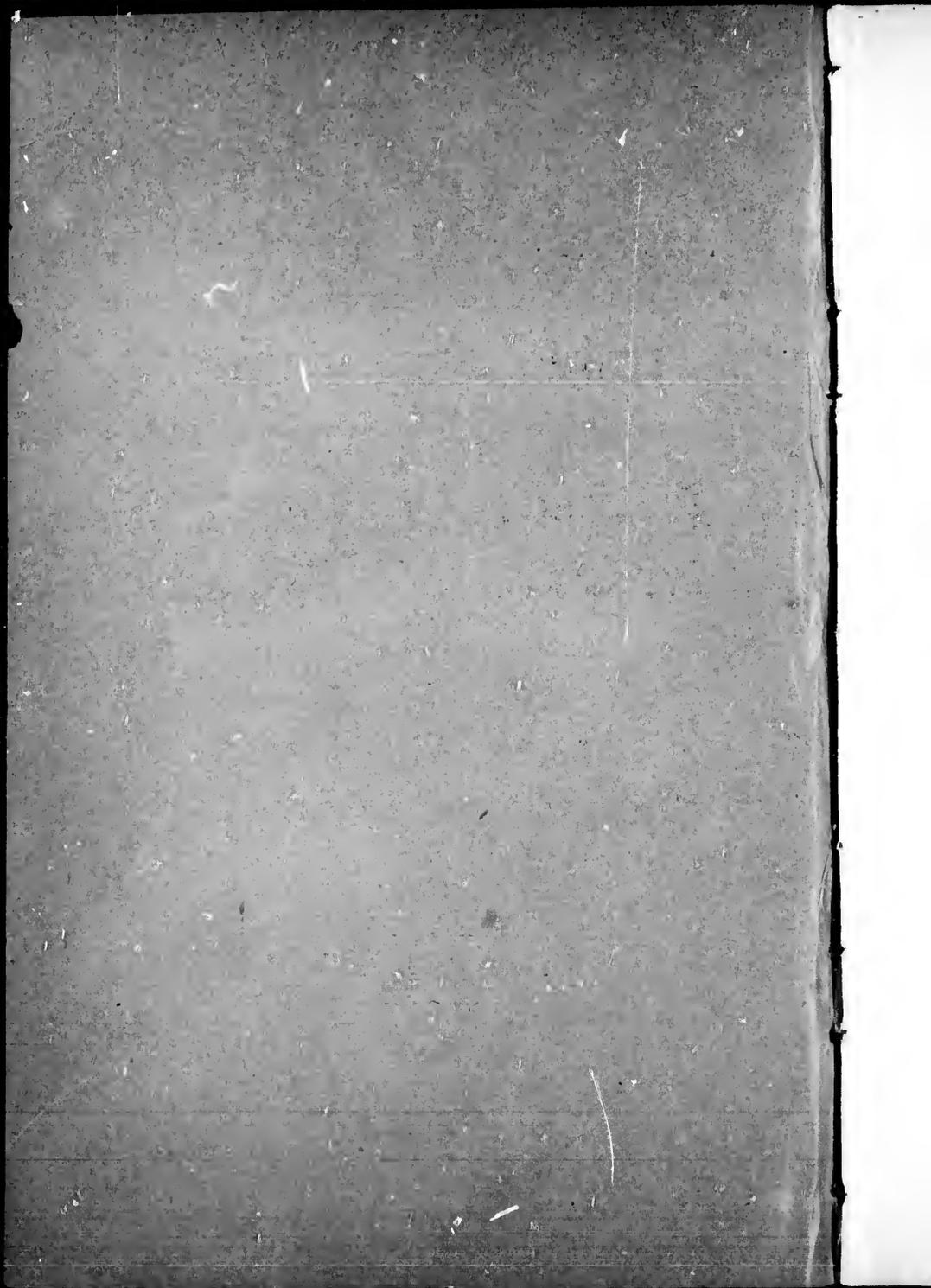
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# GOD'S OWN IMPERIAL FEDERATION

— OR —

JOHN-JONATHAN-JUDAH.

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Behold, I will take



EZEKIEL, CHAPTER THIRTY-SEVEN.

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**A Poem, in Heroic Measure,**

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PRICE FIVE CENTS.

## INTRODUCTION.

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IN thus presenting these lines, in heroic measure, for your patient, indulgent perusal, my dear Reader, permit me to say that they were mostly all strung together about a year ago, and that they contain my own sincere and firmly established belief as to the British Empire, the United States of America, and the Jews, and also concerning the destinies of all the other inhabitants of this world, founded on the Words of Inspiration, and supported by the confirmatory evidences of trustworthy history.

I have chosen this poem before some others that I would like to publish because I think the present time is rendered opportune by the fraternal feeling that has been created or awakened in so very many hearts on both sides of the Atlantic and throughout the whole British Empire.

I have read my lines to some who have expressed approval and advised publication; and I earnestly pray that many may find them, or some of them, interesting and profitable. If they lead to the love of God and His Holy Word, or to an increase of that love, my labour will not be in vain.

Permit me also to say that I purpose publishing my poems, about eighty in number, in book form, to fill two hundred pages or upwards, and that I would esteem it a favour to receive your name, my dear Reader, as a subscriber. The price, with good paper cover, will be fifty cents. Please send me your name and address, by postcard or otherwise, to my address, 345 Dovercourt Road, Toronto.

THE AUTHOR.

## God's Own Imperial Federation.

---

### PART I.

**M**OST precious theme! God's Federation Plan,  
Food for angelic minds, made known to man.  
Our words are but weak water. O may Thine,  
Commingle with these feeble words of mine,  
And make them to Thy saints a soul-refreshing wine!

Great God of Love! deign to employ Thy skill  
To write with such a rude, imperfect quill,  
Thy purposes to show. O be it mine  
To move obedient to Thy Hand Divine,  
And, all unbiassed, faithfully record  
What Thou hast said on this great theme, O Lord!

Ye favoured Islands of the far-off sea,  
Where Ephraim dwells, O listen now to me! \*  
Enlightened, yet in darkness doomed to dwell  
Till God removes the great deceiver's spell. †  
Hear, O ye deaf! Look, O ye blind ones, look, ‡  
That ye may see the wonders in God's Book,  
Who says the deaf shall hear, the blind shall see §  
The truth concerning their Identity.  
Come forth, come forth, ye deaf ones that have ears,  
The God of Israel in His grace appears;  
Come forth, come forth, ye blind ones, that have eyes,  
Hear, see, receive this message from the Skies!

Command and promise are alike from Heaven;  
The one obeyed, the other will be given.

---

\* Isa. 49. 1. † 2 Cor. 3, 14, 15, 16. ‡ Isa. 42. 18 § Isa. 35. 5.

John saw, in vision, round God's glorious throne  
 A rainbow circle, like an emerald stone, \*  
 Unbroken and unbreakable to be  
 Throughout the ages of eternity,  
 On which we see inscribed His faithfulness  
 To gather scattered Israel and to bless. †

Thou Fountain of all wisdom, power and grace !  
 Help me the great Identity to trace—  
 To show that Anglo-Saxons and the Jews  
 Compose that people Thou wert pleased to choose ;  
 That Joseph's house alone has branches two, ‡  
 Apart from heathen and apart from Jew ;  
 The branch of Ephraim, rooted in the west,  
 A mighty nation with her children blest ;  
 Manasseh's branch, America so great,  
 With Saxon blood ennobling every State ;  
 That these, with Judah, form the favoured seed,  
 That from their root, great Abraham, proceed—  
 To demonstrate that Thy grand Federation  
 Will be those three made one most glorious nation,  
 And that all nations of the earth will be,  
 With every tribe and every family,  
 In this great nation of Thy chosen seed,  
 Bless'd by Thyself, our God, then theirs, indeed ; §  
 And this amalgamation prove that stone, ||  
 That mountain made to fill the world alone.

Our father Abraham was chosen by God,  
 And made the chief stone in great Faith's abode ;  
 From whom came Isaac, the beloved son,  
 Type of our Lord, the All-possessing One. ¶

---

\* Rev. 4 3. † Jer. 31. 10. ‡ Gen. 48, 2 ; 49. 22. § Gen 22. 18. || Dan. 2  
 34, 35. ¶ Gen. 24. 36, with John 3. 35.

In whom (and this is notable indeed),  
 In whom are called the Abrahamic seed.\*  
 The meaning of the Spirit here seems plain,  
 That Isaac, as the type of the Lamb slain,  
 Should be the father of the countless race,  
 After the flesh, as Jesus is by grace.†  
 Thus, those who are the seed of Abraham  
 Are sons of Isaac, type of God's Dear Lamb,  
 And all the sons of God by the Christ are claimed;  
 So all believers have been Christians named.

How long will men unthinkingly deride  
 Those who have Truth and Reason on their side,  
 And Scripture, which must evermore abide?

This is the path in which our reasoning runs:  
 The sons of Isaac are all Isaac's sons;  
 Delete the I, and change the c to x—  
 A metamorphosis that need not vex—  
 And we have Saxsons—leave the s out then,  
 And we get Saxons—noblest race of men!  
 A mighty honour—we should prize it rather—  
 To have good Abraham for our grandfather!  
 But there's an honour greater very far—  
 This but a glow-worm, that a brilliant star.  
 Though called in Isaac, we're by nature evil,  
 Children alike of Abraham and the Devil!  
 What Abraham gave to Hagar seems to be ‡  
 Like what we get from our Identity—  
 A bottle of water, which will soon be spent,  
 A mark that's only for a short time lent.  
 What God gave Hagar, in her time of need,  
 Looks like His gift to all the faithful seed—

---

\* Gen. 21. 12. † Rom 9. 7. ‡ Gen. 21. 14.

A Living Fountain in the wilderness—  
 A source of everlasting happiness.  
 But never till the earthly bottle's dry  
 Will man perceive God's well, however nigh.  
 O ye who trust in your Identity—  
 Ye bottle-holders! look, and God's well see!

And Ishmael is the son of Abraham too,  
 Though not an Israelite, and not a Jew.  
 God said, "I'll make of him a nation great";  
 And this, no doubt, is his peculiar fate.  
 O God of Abraham! Thy grace prevails,  
 In ways more wondrous than Arabian tales!

## PART II.

A scion of the great Davidic line  
 Has ruled us from the days of "auld lang syne";  
 And we are furnished with a curious key  
 In Glover's clever Genealogic Tree,  
 Which simplifies a seeming mystery,  
 And shows the Owner of the British Throne—  
 That of the greatest Empire ever known—  
 Resting, how wondrous! on great Jacob's stone!—\*  
 To be descended from that cedar high  
 Of which Ezekiel did prophesy. †  
 How greatly pregnant is this prophecy  
 With proof supporting our Identity!  
 Here Judah's King, the lofty cedar tree,  
 Supplies the "tender one," fair Tea Tophe.

\* Jacob's Pillar, or "Pillar of Witness," used as the Coronation Stone of British monarchs, and so used for over 2,500 years by the royal race of Ireland and Scotland. Our Queen is descended from that line of monarchs and from the house of David through Tea Tophe, the daughter of Zedekiah; and so we see her right to the insignia of Hebrew royalty, which forms part of our National Standard—the Lion of the Tribe of Judah.

† Ezekiel 17. 22-24.

The "mountain of the height of Israel"  
 Points out, as clear as metaphor can tell,  
 A prince of Israel, with dominion big,  
 The destined husband of the "tender twig,"  
 When Zedekiah's wretched reign was done,  
 God took a twig of His, a "tender one,"  
 And, as we think, by Jeremiah's hand,\*  
 Conveyed the lady to another land,  
 Where she was wedded, by the Lord's command,  
 To one, the "mountain" there, a prince of Dan—  
 That tribe that from their seacoast dwellings ran—†  
 The king of Ireland's kings, the Heremon.  
 Thus David's seed escaped oblivion;  
 And, in a minor sense, it might be said,  
 The female's seed thus bruised the serpent's head;  
 And, though the enemy keeps scorning still,  
 Th'Almighty Truth, at last, will Falsehood kill;  
 And by all men the truth will yet be seen,  
 This is the dry tree which the Lord made green.‡

Ah! how persistently the foe still tries  
 To make the promises of God seem lies!  
 But till he drain earth's mighty oceans dry,  
 And change to black the azure of the sky,  
 Compel the sun and moon and stars to stray,  
 And cause to cease alternate night and day,  
 Intrude where God's Beloved Son has gone,  
 And take His place upon Jehovah's Throne—  
 Ah! not till then may Satan, not till then,  
 Try to repeal God's promises to men!

So Scripture, history, and legend too,  
 Declare our Queen descended from a Jew;

\* Jeremiah is last seen in the Scriptures in Egypt along with the king's (Zedekiah's) daughters (Jer. 41. 10. † Judges 5. 17. ‡ Ezek. 17. 24.

For, back to Zedekiah we can trace  
 Victoria, Queen and Empress by God's grace.  
 And so we see God's glorious Sovereign will  
 To make Great Britain great and greater still—  
 A mighty mountain from a little hill—  
 Or, as the sacred story here doth tell,  
 The twig shall to a goodly cedar swell,  
 Beneath whose shadow every fowl shall dwell ;  
 Yes, every fowl shall dwell, of every wing,  
 For God declares it, the Almighty King,  
 Who makes the strongest from the weakest thing.

And all shall know, and praise the Lord alone,  
 Who made this mountain from a tiny stone,  
 As dreamed of by the king of Babylon,  
 To whom the glorious kingdom was foretold,  
 Which smites the iron, clay, brass, silver, gold,  
 Breaks them in pieces, drives them all away,  
 And takes their place, with universal sway,  
 The Kingdom of the Lord which never can decay.\*

How, slumbering Saxons, can ye sleep so sound  
 As not to hear God's voice that shakes the ground !  
 Deaf Prejudice or Pride must keep Ear Gate †  
 When Truth and Reason are compelled to wait.  
 Hear, O ye deaf ! it is the voice of God,  
 Who comes to lead and feed you with His rod. ‡  
 Wake, Anglo-Saxons, wake ! and search and find—  
 YOURSELVES, the House of Joseph, deaf and blind !

### PART III.

The two great branches of the Joseph Tree  
 Are clearly seen in the Identity.

---

\* Dan. 2. 34. † Bunyan's Holy War. ‡ Mic. 7. 14.

When Jacob, by God's Blessed Spirit led,  
 Placed his right hand on Ephraim's youthful head,\*  
 And Joseph sought to put his hand away,  
 That on Manasseh's he that hand might lay,  
 His father showed that it was not in vain  
 Saint Andrew's Cross was formed upon the twain.  
 I know, my son, I know, this is his fate,  
 He shall become a people, and be great ;  
 But Ephraim shall be greater e'en than he,  
 He shall a multitude of nations be.

Now, if we in the Book Divine do seek,  
 We'll find that Joseph's blessing is unique ; †  
 And that the birthright, which to Reuben came,  
 Was afterwards attached to Joseph's name ; ‡  
 Then to the sons of Joseph it came down, §  
 And to this day remains their seed to crown.  
**THEIR SEED!** Ah! here's the question of the day!  
 The seed of Joseph's sons—Who? Where are they?  
 Does Scotch or English blood flow in your veins?  
 Or have you loyal hearts, where Dan's remains?  
 Look at yourselves, and then employ your brains!  
 Then take the key of British History,  
 And seek the door of Scripture Prophecy.  
 O! it will prove like an electric shock,  
 To find how perfectly it fits the lock! ||

We are not searching for the wandering Jew,  
 But Joseph's offspring. Where are they, and Who?  
 Where did they wander when they left their home?  
 Have they, like Judah, never ceased to roam?

---

\* Gen. 48. 15-10. † Gen. 49. 22-26; Dent. 33. 13-17. ‡ 1 Chron. 5. 2. § 1 Chron. 5. 1. || The literature on the Identity is now quite copious and good, and renders many inexcusable as to their ignorance. The *Banner of Israel*, a first-class weekly of many years standing, devoted exclusively to this most important subject, should be consulted.

Is God the God of Truth as well as Grace?  
Not if they are not in the "appointed place."\*

Let me entreat you to observe this fact,  
By Scripture and by solid reason backed,  
That Joseph's birthright blessings come before  
The separation period is o'er;  
For, when united, need for that is done;  
They share and share alike, and are as one. †

#### PART IV.

Behold Great Britain and her Colonies!  
And let astonishment upon you seize,  
When you consider that this mighty host  
Is to themselves, and almost all men—LOST!

Within that globe of glass, see how they swim,  
Those lovely fishes, making gold look dim,  
With coats that vie with those of cherubim!  
One bigger than the rest—that company  
Looks like a mother with her family.  
More pleasing ornament one scarce can wish  
Than this glass vessel with its golden fish.  
But here's a fact that you may not believe,  
May feel, indeed, unable to conceive.  
But which is most unquestionably true,  
That in some eyes gold fish look green or blue—  
A curious fact; but in this world we find  
So many blind—so many colour-blind—  
Not in the body only, but the mind!  
And here's a fact—Does it apply to you?—  
That many say that Joseph was a Jew.  
And you may now exclaim, "Is that not true?"

---

\* 2 Sam. 7. 10.

† Ezek. 47. 14.

True? No! This is the A of the A B C  
 Of the Doctrine of the great Identity,  
 That Joseph is the patriarchal head  
 On whom God would His best of blessings shed,  
 And whose posterity was chosen to be  
 The fruitful branches of their parent tree ;  
 Two branches chief, elder and younger son ;  
 Over the wall they both were bound to run ;  
 The younger to become a mighty nation,  
 And host of nations, by colonization ;\*  
 The elder to become a people great, †  
 But not so high as the younger in estate.

This elder brother is that mighty host,  
 Bound by the younger brother to be lost,  
 That wondrous people, that Republic grand,  
 Who, next to Britain, greatest, noblest stand,  
 And, joined to Britain, will the world command!  
 God's great Republic and His mighty nation,  
 With Judah joined, His glorious Federation!

But all have sinned against the Lord our God,  
 And have been justly trampled on like clod.  
 The doves of God have wandered far away,  
 And live among the sooty pots to-day ; ‡  
 And have become almost as black 's a crow,  
 So that themselves as doves they do not know.  
 But Faith can hear the voice of Promise cry,  
 Who, who are those that as a cloud do fly,  
 And like the home-bound doves do cleave the sky ?§  
 O wandering doves! return, no more to roam,  
 And dwell for ever in your happy home!

---

\* Gen. 49. 19; Isa. 54. 3. † Gen. 49. 19. ‡ Ps. 68. 13. § Isa. 60. 8.

## PART V.

How can you think the Devil's in his den,  
 Unable to deceive the sons of men,  
 While on this map, amid the darkness gross,  
 The light is signified by that small cross? \*  
 Amid such darkness, Satan has his throne,  
 And claims Earth's kings as servants of his own; †  
 And through his vassal 't may soon be seen  
 That he's no friend of our beloved Queen,  
 For he by them will compass us about,  
 And put, if possible, the pure light out.  
 Against the saints he is engaged to fight, ‡  
 And, for a season, will eclipse the light;  
 But, when the time of that eclipse is o'er,  
 The light will shine much brighter than before,  
 And, freed from clouds, illumine every shore.

The nation's sins compel that trying hour, §  
 And give the enemy his conquering power.  
 Above those clouds, how infinitely far!  
 The Prince of Peace rides in His glorious car,  
 Laughs at His foes, who wage unholy war  
 Against His saints, to break their bands asunder; ||  
 And He will speak to them with voice of thunder;  
 And He will set upon His holy hill  
 His king, appointed to perform His will, ¶  
 The powers of earth and hell combined to smash,  
 And into shivers all the nations dash;  
 And then upon their ruins He will raise  
 His own blest kingdom of eternal praise.

---

\* A map showing the state of the world as to spiritual things. † Luke 4. 6. ‡ Dan. 7. 21; Rev. 13. 7. § Isa. 2. 6; Jer. 3. 12, 20; 39. 11. || Ps. 2. ¶ Rev. 12. 5.

O kings and rulers of the earth! be wise,  
 And serve with fear the King of earth and skies.  
 If from His dreadful wrath ye would be free,  
 Receive His king, declaring His decree ;\*  
 For they who will not His command obey  
 Must feel His wrath and perish in the way ;  
 While all who trust in Him, how blest are they ! †

O Ephraim's hosts, Manasseh, and the Jew !  
 The God of Abraham has chosen you  
 To be "one stick" in His Almighty Hand,  
 His Royal Rod, all nations to command.  
 With you, His Sceptre, He will rule all men.  
 Then will salvation come, and not till then.  
 See the great import of th'Identity—  
 Join ye in one and bless humanity !

## PART VI.

No wheel of fortune is God's Providence ;  
 All things are done in order and sound sense.  
 No peradventure can frustrate His plan,  
 Nor Devil, with his demons, or with man.  
 God by Himself has sworn to Abraham—‡  
 He will not lie, the glorious I AM—  
 That He would make of him a nation great,  
 And bring all nations to a blessed state,  
 Through him and through his seed, in days to come,  
 When all the world would be His Own Kingdom.

Then will the foe be forced his boast to cease,  
 And yield earth's kingdoms to the Prince of Peace.  
 Then famines, pestilences, scourges dire ;  
 The ravages of war, and flood, and fire ;

---

\* Ps. 2. 7 ; 110. 4. † Ps. 2. 12. ‡ Gen. 22. 16.

The inequalities which now we find ;  
 The warlike operations of the wind ;  
 The fierce, destructive elemental strife,  
 Demolishing both property and life ;  
 Th'excessive drought and the excessive rain,  
 Which both alike destroy the precious grain ;  
 Th'intolerable heat that burns us here,  
 And there the cold unbearably severe ;  
 Rust, that uncompromising foe of wheat,  
 Afflicting them that sow and them that eat ;  
 The various vermin, soldiers of our God,  
 Like the Assyrians, His chastising rod ;—  
 All these the Lord from off the earth will chase,  
 When He in favour shows His Blessed Face.\*

The pangs of poverty, and labour's curse ;  
 The curse of false religion, which is worse ;  
 All powers of darkness will be driven away  
 By the bright Sun of God's Millennial Day !

The covetous, abominable band,  
 Who drive the poor out, and possess their land ;  
 Pull down their humble cots, and build their own  
 Big, splendid mansions, where they dwell alone ; †  
 All detrimental doctors, who exist,  
 Through human frailty, in the land of mist ;  
 The cleric crowd, unsent by God, who teach  
 What they have never learned, nor tried to reach ; ‡  
 Those greedy leeches of the law, who would  
 Suck every victim's last drop, if they could ;  
 All party politicians, who bow-wow,  
 Bray like the ass, and wallow like the sow ;

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\* Mal. 3. 11. † Isa. 5. 8. ‡ Matt 15. 14. § Luke 11. 46. 52.

Monopolies, whose risings cause such falls ;  
 All Mammonistic grab-and-gobble-alls ;  
 That hateful thing, the miser millionaire,  
 Which only such a sinful world could bear,  
 Who sees his fellows agonize and die  
 For want of that which he could well supply ;  
 The spider vile, whose workshop is his den,  
 Where he extracts the blood of working-men ;  
 Oppressors all—the mean, the vain, the proud ;  
 The Devil's God-despising, hateful crowd,  
 Both root and branch, will get their rightful claim—  
 That fire which burns with all-consuming flame,  
 Whose smoke is just contempt and everlasting  
 shame ! \*

## PART VII.

In Russia's sceptre shines a precious stone, †  
 Valued at millions for itself alone.  
 Stolen by a soldier from an idol's head,  
 It forms an emblem of those doctrines dead  
 Which in the Greek and other churches shine  
 So bright, that men have called their creeds divine—  
 Those earthly jewels in the snouts of swine ! --  
 Those diamond demon-eyes that glare so bright,  
 From pagans stolen, devoid of Christian light !

Among the jewels of the British Throne,  
 The Koh-i-noor appears, that famous stone, ‡  
 Which with the Russian gem we might compare,  
 As British Lion with the Russian Bear :

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\* Dan. 12. 2 ; Mal. 4. 1 ; Isa. 23. 9 ; 24. 1, 21. † This stone is called the "Orloff." It was purchased at Amsterdam, in 1778, by Prince Orloff, for Catherine of Russia. It weighs 193 carats, and is mounted in the imperial sceptre of Russia. ‡ Koh-i-noor signifies "Mountain of Light." It is the most celebrated diamond in the world, but is quite eclipsed by Lia-Fail or The Stone of Destiny, Jacob's Stone or Pillow.

The Lion always King of beasts must be,  
And all must bear inferiority !

But, ah ! the Koh-i-noor is lost to sight,  
With every other stone, however bright,  
When we compare them with another stone,  
Which shines more brightly—tho' it never shone !  
'Tis Jacob's Stone, which, in the Abbey there,  
Lies lustreless, beneath that famous chair,  
Where kings and queens have sat to get that crown  
Which none, while it is present, can pull down. \*  
Mysterious Stone ! How did'st thou come, and why,  
If we are not the saints of the Most High ?  
Why should our kings and queens be crowned on  
If we are not that great posterity ? [thee,  
And why should'st thou, from their remotest reign,  
Among this British Island race remain,  
And form the basis of that famous chair,  
If we who own thee are not Jacob's heir ?  
Most wondrous Stone ! It has been truly said,  
That thy possessors are the destined head,  
And shall o'er every other race prevail,  
As well on land as where their ships do sail !  
Victorious Stone ! Who hold thee can defy  
The mighty sceptre with the idol's eye !  
And all the nations of the earth combined  
To plot against them sure defeat shall find ! †  
O Sacred Stone ! the witness of God's grace,  
Where thou art found, " The Lord is in this place ! "

\* This Stone of Jacob, which the author has repeatedly seen in Westminster Abbey, is in a case of Royal Oak, with a plate having a crown cast upon it under each corner, and on it rests the Coronation Chair.

† While, in Dan. 7 21, and Rev. 13. 7, we see that that most gigantic and unholy confederation will overcome the saints, we are also as plainly informed that the saints will speedily become victorious, and have given to them the kingdom and dominion and the greatness of the kingdom under the whole heaven. See Dan. 7. 22 ; Ps. 2 ; Rev. 17. 14 ; 19. 19-21.

And though men treat thee as a thing forgot,  
 And Saxons, in their blindness, know thee not,  
 When they awake out of their long, deep sleep,  
 In which the God of Jacob watch doth keep,  
 Their night of error having passed away,  
 "Surely the Lord is in this place," they'll say,  
 "How dreadful is this place!" The Lord's abode ;  
 "This is none other than the House of God ;" \*  
 And Luz will seem the very "gate of Heaven,"  
 To which the name of Bethel will be given.

'Twas while his head lay pillowed on this stone,  
 That Jacob, in that "certain place," alone,  
 Dreamed, and, behold, a ladder in his sight,  
 Set up on earth, reached to the heaven's height,  
 With holy angels going up and down,  
 And God Himself above it as a crown ;  
 And, lo! the voice of God, the Great I AM :  
 "I am the Lord, the God of Abraham,  
 Thy father, and the God of Isaac ; th'land  
 Whereon thou liest, I will give thee, and  
 Thy seed, who as the dust shall countless be ;  
 And shall break forth on all sides, till in thee  
 All nations shall be blessed, and every family.  
 Behold, I am with thee, and thee I'll keep—  
 And He who keepeth Israel doth not sleep—  
 And I will never leave thee till I've done  
 That which I've spoken." Then was that work begun  
 Which will be finished only when we see  
 All nations bless'd, and every family,  
 Rejoicing in God's own most glorious Jubilee!

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\* Gen. 28. 10-22.

## PART VIII.

O Britain Great! God wills to make you good.  
 His fire will burn your badness up like wood ;  
 Your images, your stubble, and your hay,  
 Can not endure the heat of that great day.  
 The Lord alone will be exalted then ;  
 And He will smite the haughtiness of men ;  
 The idols He will utterly consume,  
 And for Himself, the One True God, make room.  
 Then He will raise His Kingdom of the Stone,  
 Whose flag shall wave, Exalt the Lord alone! \*  
 Then will mankind true wisdom make their choice,  
 And poor men in the Holy One rejoice.  
 The labour problem, poser to all men,  
 Will then be fully solved, but not till then.  
 The Living Fountain will be prized that day,  
 All broken cisterns will be cast away ;  
 The creature to the creature's place confined,  
 And the Creator crowned in heart and mind ;  
 "Jehovah Shammah" stamped on every soul,  
 "The Lord is there," inscribed upon the whole,  
 And truth and love and peace prevail from pole to  
 pole!

O Jacob! that tremendous time draws nigh, †  
 The visitation of the Lord Most High,  
 When into judgment He the world will call,  
 And cause all nations in His wrath to fall. ‡  
 But for His oath to Abraham, His friend,  
 That day would also bring thee to an end.

This is the object of God's gracious plan,  
 To shake you from your confidence in man. §

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\* Isa. 2. 11, 17. † Jer. 30. 7. ‡ Jer. 30. 11. § Isa. 2. 22.

O Saxons! come to God's great Mirror Book,  
 And see yourselves as you in It do look.  
 To you the Lord has been a great stronghold.  
 But do you love Him better than your gold?  
 How often has He fought upon your side,  
 And turned for you the battle's furious tide!  
 But have you ever treated Him aright,  
 And honoured Him as Hero of the Fight?  
 Did Wellington do more than He for you  
 On the decisive field of Waterloo?  
 What praise was given to Him, this "Man of War,"  
 For the great victory of Trafalgar?  
 When, on the sea, the boastful Spaniard came,  
 Who struck his pride with ruin and with shame?  
 And Who stands ready to repeat the same?  
 For all those years of wondrous preservation,  
 Have you been thankful, O most favoured nation!  
 Has not the creature, almost in all things,  
 Received more glory than the God of Kings?  
 O for this sin delay not to atone—  
 Be wise at last—EXALT THE LORD ALONE!\*

"A very present help in time of need,"  
 The Lord will His beloved people feed;  
 E'en in the wilderness His wondrous grace  
 Has tenderly prepared a resting place;  
 And, for the first half of that last great week,  
 From Satan's wrath the Lord will save the meek,

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\* This great error of Israel is often found in statesmen and in poets:—  
 Let Britain trust in her own strong arm and her navy.—SALISBURY.

You, you, if you have failed to understand  
 The fleet of England is her *all in all*,  
 On you will come the curse of all the land  
 If that Old England fall—  
 Which *Nelson left so great*,

The italic is mine. Here Tennyson falls, in two respects: 1st, Old England cannot fall, as feared; and, 2nd, Nelson was not God.

The nucleus of His great Federation,  
 No longer two—one kingdom and one nation ; \*  
 The firstfruits, gathered from the world's wide field, †  
 Which will, at last, the sheaves unnumbered yield. ‡

Let Britain with no foreign power unite,  
 But, like King David, bravely, singly fight  
 Against the giant enemy of right.  
 God has His smooth stones ready in the brook,  
 Where He directs His chosen ones to look ;  
 And, sure as David brought Goliath down,  
 God with success the cause of Truth will crown.  
 'Tis by the hand of Israel that the Lord §  
 Will punish Edom ; Saxons are God's sword ;  
 And proud, oppressive Moab soon shall know  
 That Jacob's God is their Almighty foe !  
 And that the House of Israel, in His hand,  
 Will prove a scourge to drive them from His land.  
 Ah ! they shall know the vengeance of the Lord  
 When He, great " Man of War," unsheathes His  
 Sword !

The chosen seed will take La Porte Sublime—  
 'Tis but a question of a little time.

No doubt, this step will make the Russian swear,  
 For he has long built castles in the air.  
 Compelled, at last, to count his deep-laid scheme  
 Among the things which are not what they seem ;  
 To see his castle tumble from the air  
 Is more than his proud flesh and blood can bear ;  
 And, mad with hate, to Palestine he'll go,  
 " To take a spoil," and get his deadly blow ||  
 From Jacob's faithful God, and Gog's Almighty foe !

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\* Ezek. 37. 22. † Rev. 14. 4. ‡ Rev. 7. 9. § Ezek. 25. 14. || Ezek. 38.

## PART IX.

How grand the lessons which our Lord has taught!  
 All night those sev'n toiled hard, but nothing caught.  
 But O the coming of the morning light! \*  
 The voice that said, Cast your net on the right.  
 Then those great fish, a hundred fifty-three,  
 That spoke of nations yet to be made free,  
 Through chosen fishers sent, O Lord! by Thee.

Salvation is of Thee, O God! alone;  
 The nations are unsaved whilst Thou art gone;  
 They swim at large, great fish, in Nature's sea;  
 When Thou returnest, they will turn to Thee. †  
 Creator of the night and of the day,  
 True joy comes only in Thine own wise way,  
 By leading all Thy people to depend  
 On Thee for all things always to the end.  
 Before the morning, all must have their night;  
 Before the heavenly peace comes earthly fight;  
 First, the great storm, and then the glorious calm;  
 The serpent's bite, and then the blood of th' Lamb,  
 God's own appointed, priceless, healing balm!

The Lord has got His fishers and His net;  
 And all the nations will be captured yet. ‡  
 Nor will the net be broken, for its twine  
 Is grace and truth and righteousness Divine. §

O Jesus! God's great gift and man's true Friend,  
 Until Thou come, earth's night will never end;  
 And all the nations, till constrained by Thee,  
 Will plunge in waters of iniquity.

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\* John 21, with Ezek. 47. 9. † Jer. 3. 17. ‡ Ps. 22. 27 § Ps. 85, 10.

The eyes of Faith to that blest morn can reach,  
 And see Thee, Jesus! standing on the beach;  
 And she can hear Thee say, in Grace Divine—  
 Come to the right side—nations all be Mine!\*

“Behold! a king shall reign in righteousness,” †  
 In God's Great Name, and all the nations bless. ‡  
 In his days Judah shall salvation find,  
 And be with Israel of one heart and mind, §  
 And form God's own Imperial Federation,  
 Through whom He will effect the world's salvation. ||  
 O glorious time! O happy, happy day!  
 The vail removed, the covering cast away; ¶  
 The covenant of works now laid aside;  
 God's Spirit given into all truth to guide;  
 The grand inscription on God's flag displayed—  
 The Lamb of God is our Salvation made! \*\*

## PART X.

Why is the British flag so very great?  
 Is it by chance, or policy, or fate?  
 Could th' greatest Empire that the world ere saw  
 Come floating down Time's river like a straw?  
 Are there no words of prophecy to say  
 That such an Empire would exist to day?  
 Why speak of others, such as Greece and Rome,  
 And not of Britain, with her seagirt home?  
 The image dreamed of in the days of old—††  
 Its clay, iron, brass, its silver and its gold—  
 The characters of kingdoms did unfold.

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\* Isa. 45. 22; 52. 10. † Isa. 32. 1. ‡ Ps. 72. 17. § Jer. 23. 6; 33. 16.  
 || Gen. 22. 15-18. ¶ Is. 25. 7. \*\* Jer. 23. 6; 33. 16; 1 Cor. 1. 30. †† Dan. 2.

But there was one that stood unique, alone,  
 In that strange dream. It was that wondrous Stone  
 That smote its feet of iron and of clay,  
 And got the wind to carry it away;  
 And then expanded to a mountain great,  
 And filled the earth. To whom can that relate?  
 Whose present does it show, or future state?

God's Kingdom, taken from the faithless Jew,  
 Was given, O Britain! by God's grace to you,  
 The only nation-tree possessed of roots [fruits. \*  
 From which spring branches that can bear such  
 Poor crops, alas! the present and the past;  
 But yours will be a fruitful state at last. †  
 When Judah comes to join you in the north, ‡  
 O Tree of God! what fruits you will bring forth!  
 The name of Ephraim was not given in vain; §  
 Results will prove it, God will make it plain.  
 A company of nations, then revealed—  
 Manasseh known, no more to be concealed—  
 All sins forgiven, and all backslidings healed;  
 Ephraim as firstborn of the Lord made known, ||  
 With wealth and power, ships, gates, and Jacob's  
 Stone;  
 Equipp'd by God, as His own chosen band,  
 To bring their brethren to the Holy Land, ¶  
 Where He will wield them all one sceptre in His  
 Hand. \*\*

How grand, how gracious is the plan of God  
 To bring mankind to His most bless'd abode! ††

\* Matt. 21. 43. † Ezek. 17. 23. ‡ Jer. 3. 18. § Ephraim signifies fruitful, and it is said, "Ephraim shall blossom and bud and fill the face of the world with fruit." (Isa. 27. 6. || Jer. 31. 9. ¶ Isa. 18. \*\* Ezek. 37. 19. †† Ps. 67.

Yes ; He has proved it o'er and o'er again,  
 That His delights are with the sons of men. \*  
 A little lower than the angels made, †  
 God has to man surpassing grace displayed.  
 His Justice would have left the world to go,  
 With its deceiver, into shame and woe,  
 Had He not pitied it and loved it so. ‡

A good seed, sown in ground prepared by God,  
 Is sure to grow, and bear a mighty load. §  
 The " Father of the Faithful " was that seed,  
 From whom what numbers have and will proceed !  
 God swore to it, and He will make it good,  
 " I'll make of thee a mighty multitude." ¶

So shall the will of God on earth be done,  
 And all who love the Truth become as one ;  
 The greatest Empire that this world ere saw  
 Will all her loyal children closer draw  
 To her great heart by Love's magnetic law.  
 Vain all the efforts of the foe to part  
 Britannia's daughters from her loving heart.  
 Though Jonathan, our Brother, went away,  
 He had to go, Heaven's mandate to obey ;  
 But he'll return, when comes that happy day,  
 When God's great work of Union will be done—  
 Manasseh, Ephraim, Judah, all made one—  
 His own Imperial Federation grand,  
 Whose seat of power will be the Promised Land, ¶  
 And through whom He will bless and all the world  
 command. \*\*

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\* Prov. 8. 31. † Ps. 8. 5. ‡ John 3. 16. § Deut. 6. 3. ¶ Gen. 48. 19.  
 ¶ Jer. 3. 17. \*\* Dan. 7. 27 ; Isa. 55. 4 ; 66. 23.

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## The Storm of Storms.

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The Storm of storms, foretold by Thee,  
O Lord! seems very near;  
Already roars the restless Sea,  
And many fail for fear.

I see Thee, Saviour, in the boat,  
Asleep at eventide;  
In spirit, I'm with Thee afloat,  
Near to Thy Blessed Side.

In that great storm, O King of Grace,  
How absolutely calm!  
In all Thy features I can trace  
God's Own Most Holy Lamb!

O take my body for Thy boat,  
And let Thy pillow be  
A heart that loves Thee as it ought,  
Made clean and soft for Thee!

And may that faith that works by love  
Work mightily in me,  
Unawed tho' waves like mountains move,  
And winds howl horribly!

This feeble, faulty boat of mine  
Is all unworthy Thee;  
O love-creating Grace Divine,  
To sail with such as me!

Give me the love that casts out fear,  
And hates all empty form;  
Delights to know that Thou art near,  
Alike in calm or storm.

Fierce winds may blow, wild waves may roll,  
They cannot injure me,  
Since Thou, great Captain of my soul,  
Art in the boat with me!

If from this boat I should depart,  
Or changed this boat should be,  
The new boat and the perfect heart  
Shall ever be for Thee.

