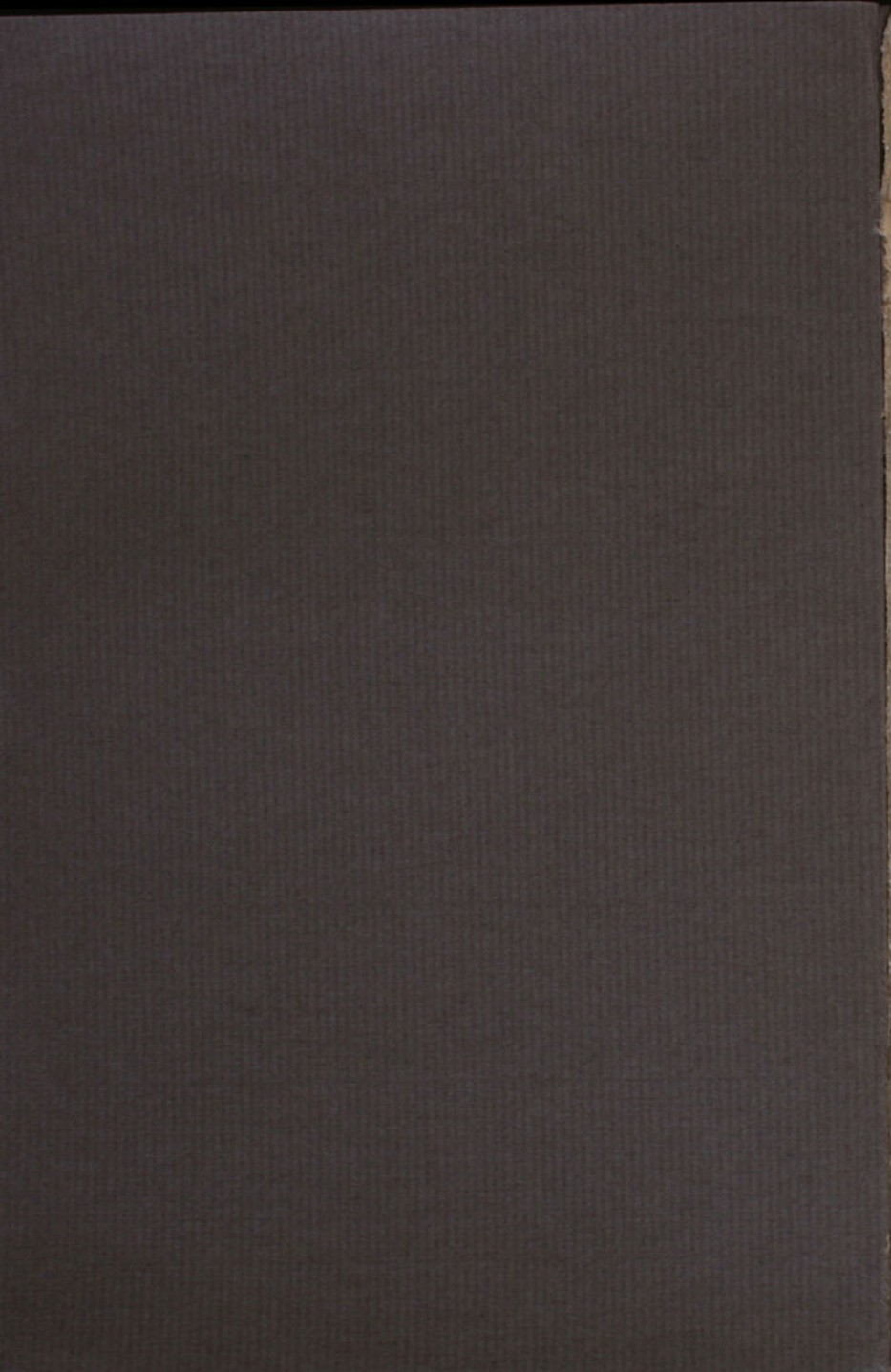


The Fifth Monarchy

. . . By . . .
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LONDON:
ROBERT BANKS & SON,
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THE FIFTH MONARCHY.

TWO PAPERS ON THE SECOND CHAPTER OF DANIEL,
SUPPORTING THE CONTENTION THAT
THE BRITISH EMPIRE
IS THIS FIFTH MONARCHY OR
STONE KINGDOM.

BY

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LONDON:
ROBERT BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

—
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PREFACE.

THE following papers were written for and read to the members of the Selby Abbey Branch of the Church of England Men's Society, and, with the exception of a few notes and references, they are as they were originally given.

They must not be supposed to be anything more than an introduction to the subject of which they treat, and they do not in any way aspire to being exhaustive. To attempt this in such small compass would be ridiculous in the extreme.

All that is intended is that they shall draw attention to certain very important principles in the interpretation of prophecy, namely, a literal rendering where that will stand. The writer has tried to express in simple language what others have said before him, and said far better, and the purpose of this little pamphlet will be more than achieved should its contents induce the reader to consult some or all of the works mentioned in the Appendix as dealing with this most interesting subject, and by their aid give the question the attention it should have from all thoughtful, Christian people.

The help derived from the books mentioned is most gratefully acknowledged.

E. F. WADDINGTON.

Selby, 1913.





THE FIFTH MONARCHY.

PAPER I.

“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.”—1 Peter iii. 15.

AS members of the C.E.M.S., an unquestioning and unflinching belief in the Bible is the justification for our existence as a Society. For nearly three centuries the Bible has been the nation's household book. As the nation has honoured the Bible, so has God given the nation unexampled riches, prosperity, empire, and peace; yet we see in these days in which we live, among a considerable portion of the people, a growing disbelief in the Bible as God's Word—its statements not believed, its teaching neglected, its miraculous records treated with contempt and explained away, its inspiration denied—and, where this is the case, its authority as the Word of God has practically ceased to exist, with the result that belief in God has gone, and, as a consequence of that loss, a loss of conscience, of moral rectitude, of truthfulness, and of every quality which goes to make an upright man and one who walks in the fear of God: “For the fear of God is the beginning of wisdom.”

If you turn up the 2nd chapter of Daniel you will find that "in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." He then called in his wise men and mental giants, and after telling them that he had forgotten what the dream was about, demanded that they, on pain of death, should reveal both the dream and its interpretation. Now, none of them could do this intellectual feat for him. God, however, revealed the dream and the interpretation to Daniel in a night vision, and when the prophet was hailed before the king he said, "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise

1. gold - 2. Silver - 3. Brass - 4. Iron
(4th km $\frac{1}{2}$ day) - 5. Stone

another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces and subdueth all things : and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided ; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay.

“ And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream is certain, and the interpretation thereof sure ” (Dan. ii. 31—45).

I want you to remember that last sentence, as it shows that Daniel meant Nebuchadnezzar to take the interpretation literally ; nor is it likely that he would think of doing otherwise, seeing that he was distinctly told that he was the head of gold, the first kingdom, three inferior kingdoms were to follow his, and the last

or stone kingdom was to be everlasting, never destroyed nor succeeded, but it shall break in pieces and consume all these kingdoms and shall stand for ever.*

All commentators seem agreed that the first four kingdoms represent the successive empires of Babylon, Medo-Persian, Greece and Rome.

It is round this fifth or stone kingdom that the controversy rages.

Christ, when He said that we were to search the Scriptures, obviously referred to the Old Testament; the New was not then written, and so could not have been meant, and He accepted the responsibility for all that was written in them, including the Book of Daniel.

Daniel distinctly states that the stone kingdom was to be founded in the time of the first kingdom, and would continue to grow gradually during the time that the second, third, and fourth were successively in existence.

This head of gold represents Babylon, and its modern representative is the last to be destroyed—the destruction begins at the feet.

The gold stands for endurance, as the head does for supremacy, but the stone will ultimately destroy it.

The silver, second in value, stands for Persia. Centuries ago Persia was the great power, and appeared to be indestructible, but her day came, and she has dwindled to the little kingdom, the Persia of to-day; but its final destruction is yet future; the head of gold will yet call on it for assistance. The brass is very apt

* If not literally true as to their being material and political kingdoms, why should Nebuchadnezzar have been so concerned and distressed about the fifth? (Dan. ii. 1). He would not care anything about a spiritual kingdom, nor would he have understood what was meant.

for Greece, once so all-powerful and so learned ; now it is indeed "the glory that was Greece," the present little kingdom of Greece being all that is left.

The iron and the clay, the great Roman Empire, once so famous for its conquests, its laws, its clockwork regularity and order, its statesmen and its military power—this empire that tried to mix iron and clay, Church and State under Constantine, that tried to fuse Paganism and Christianity, and stand square on two feet. The iron part is now gone, but the Pope and Church of Rome still arrogate to themselves this kingdom. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay"; and how true this has proved. Remember, "the dream was certain and the interpretation thereof sure." As the iron has disappeared, so in due time will also the clay.

Now what are the characteristics of the stone kingdom, which is as much material and political as the first four ?

(1) It does not come into existence till the image is perfect, for it was whilst Nebuchadnezzar was looking at the image that he saw the stone cut out of the mountain.

(2) Its growth was to be gradual,

(3) And its work was to destroy all the kingdoms of this image and to fill the whole world ; as these kingdoms became smaller and weaker, it would become stronger and larger.

(4) The kingdom was of divine origin—small at first, but the more it fights the stronger and bigger it grows.

(5) It breaks in pieces the image, beginning at the

feet, and is, in fact, the sworn enemy of all the four kingdoms.

(6) And it is to fill the whole world and become universal and everlasting.

Now are there any passages in the Bible which help to throw light on this everlasting and all-powerful kingdom? One thing bear in mind—it is absolutely impossible for there to be two such kingdoms fulfilling these qualifications.

Let us see if there is any mention in the Bible of such a kingdom being set up about the time of this dream of Nebuchadnezzar.

In the first chapter of Jeremiah we find that the prophet is given a commission in the reign of Jehoiakim, the son of Josiah. "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, TO BUILD, AND TO PLANT" (Jer. i. 10). In the 32nd chapter we read that a curse was pronounced in Jerusalem, and that the kingdom of Judah was rooted out and pulled down, and Zedekiah, King of Judah, and his sons and all the nobility of Judah, were taken captive to Babylon B.C. 586. Jeremiah was, however, allowed to go free, and permitted to do as he liked, and to obtain help for any project he may have had in mind (Jer. xxxix. 10—12).

If one part of Jeremiah's mission—the pulling down of a kingdom—was true, why not the other—the building up of a kingdom?

Now, all the royal house of Judah was destroyed (Zedekiah himself, however, dying in captivity) excepting the female line, the king's daughters, for we are told that Jeremiah fled with them into Egypt, whence they

eventually escaped (Jer. lii. 10, 11 ; xxxix. 6, 7 ; xliii. 5—7).

If we look up Ezekiel's riddle to the House of Israel we find that this has a distinct bearing on Jeremiah's mission, and incidently emphasises the fact that the House of Israel is quite distinct from the House of Judah. For the Ten-tribed House of Israel and the two-tribed House of Judah are always carefully distinguished in the Bible narrative.* This riddle occurs in the 17th chapter of Ezekiel, and at the end are three verses referring to Jeremiah's mission, "Thus saith the Lord God ; I will also take of the highest branch of the high cedar, and will set it ; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent : in the mountain of the height of Israel will I plant it : and it shall bring forth boughs, and bear fruit, and be a goodly cedar : and under it shall dwell all fowl of every wing ; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and made the dry tree to flourish : I the Lord have spoken and have done it " (Ezek. xvii. 22—24). The "high cedar" is Zedekiah, and the "tender one" refers to one of his daughters ; the "high tree" and the "green tree" represent the kingdom of Judah, which was to be uprooted, and the "low tree" and "dry tree" the kingdom that Jeremiah was to build and to plant.

Thus we see that about the time that Nebuchadnezzar had his dream of the stone kingdom which was to be set up in the days of these kings, Jeremiah would, if he

* See Note, pages 16, 29, *et seq.*

did as he was told, be already busying himself about building and planting this kingdom, which was none other than the kingdom of Israel.*

Now seeing that Zedekiah and all his sons died (Jer. xxxix. 6, 7), it would be impossible, except through the daughter, to prove the truth of the most solemn oath in the whole Bible, namely, God's oath to David, "My covenant will I not break, nor alter the thing that has gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me" (Psa. lxxxix.). "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel" (Jer. xxxiii. 17).

Christ says of this kingdom of Israel, when talking to the Jews, that "The kingdom of God shall be taken

* We find the time of the setting up of this kingdom of David clearly stated in Ezekiel xxix. 21, when Nebuchadnezzar invaded Egypt: "In that day I will cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord." We find corroboration of this in the Rev. C. Forster's "Assyrian Monuments"—that the writings of the Cochin China Jews record that Nebuchadnezzar sent a fleet into the Mediterranean to conquer the colonies of the Phœnicians; that he gave permission to many of the tribes of Judah, Levi, Benjamin and Simeon to proceed in these ships and form colonies in Spain. This they did, and founded Lusitania, Toledo, Askelon and Makedda (see "A New Key for the Recovery of the lost Ten Tribes"). The Rev. Dr. Moses Margoliouth, in his "Jews in Britain," 1846, tells of the colonies of Hebrews in Spain, even as far back as Solomon's time. An inscription on one tombstone reading, "This is the tomb of Adoniram, the servant of King Solomon, who came to collect tribute and died here." "And Adoniram was over the tribute" (1 Kings iv. 6).

from you and given to a nation bringing forth the fruits thereof [a nation, mark you], and whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder" (Matt. xxi. 42—44). In Jeremiah we read, "Thou art My battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (chap. li. 20). Israel was to expand in all directions. "Enlarge the place of thy tent, and let them stretch forth the curtains of their habitations; spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. liv. 2, 3). Again, in Micah v. 8 we read, "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the field, and as a young lion among the flocks of the sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

The Abrahamic covenant of being a great nation, a nation and a company of nations, and a blessing to all nations, which is repeated seven or eight times in Genesis (xii. 2, 3, xiii. 16, xv. 18, xvii. 1—8, xviii. 18), was unconditional and dependent on God's faithfulness as a reward to Abraham for his unswerving faith in God, even standing the supreme test of being willing to sacrifice his only son at God's bidding.

This covenant was confirmed with Isaac and again with Jacob, and also unconditionally, even though obtained by craft from his father (Gen. xxvii. 15—38, xxviii. 1—4, 14, 15); nor can you find a single line in either the Old or the New Testaments that this

covenant was repealed by God; on the contrary, it is constantly being referred to, both in the prophetic books and in the New Testament. Jacob's name was later on changed to Israel, *i.e.*, Prince of God, and a nation, and a company of nations, and kings were promised to him (Gen. xxxv. 10—12).

Reuben, the firstborn of Jacob's twelve sons, forfeited the birthright owing to sin, and the birthright was given to Joseph, and through him to Ephraim. The chief ruler comes from the tribe of Judah (we saw how this royal seed of David left for Egypt with Jeremiah), but the birthright was Joseph's (1 Chron. v. 1, 2).

Now if you read the Old Testament carefully you will not fail to be struck by the fact that the twelve tribes are always mentioned and numbered separately, even when a united nation, sometimes as Judah and Joseph, or Judah and Ephraim, or as Judah and Israel (1 Sam. xi. 8, xvii. 52, xviii. 16; 2 Sam. xxiv. 1, 9).

This kingdom of Israel is also the kingdom of God (David's kingdom was taken from Rehoboam and given to Jeroboam). David said, "And of all my sons (for the Lord hath given me many sons), He hath chosen Solomon my son to sit upon the THRONE OF THE KINGDOM OF THE LORD OVER ISRAEL (1 Chron. xxviii. 5). "Then Solomon sat on the throne of the Lord as King instead of David his father" (1 Chron. xxix. 23).

Again, when the Israelites objected to Samuel's sons reigning over them they said, "Now make us a king to judge us like all the nations" (1 Sam. viii. 5). Samuel prayed to the Lord for help and desired to know what he should do in the matter. "And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but

they have REJECTED ME, THAT I SHOULD NOT REIGN OVER THEM" (1 Sam. viii. 7).

These quotations plainly show that the kingdom of Israel was the kingdom of the Lord or God, and that the throne of Israel, even before David's time, was the throne of God. God promised David that his kingdom should last for ever (2 Sam. vii. 16; Psa. lxxxix. 1—4, 22—37); and when Mary was told that she should be the mother of Christ, Gabriel said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke i. 32, 33). It follows from this that Christ's kingdom and David's kingdom are one and the same. There are not two kingdoms of God mentioned in the Bible, but two phases of one kingdom, the temporal and the spiritual, and the basis of both phases is Israel.

Now let us review the points of resemblance between the stone kingdom and the kingdom of God or Israel.

(1) The stone kingdom was of Divine origin: "The God of heaven shall set up a kingdom" (Dan. ii.).

The kingdom of Israel was also of Divine origin, and the outcome of God's promises to Abraham.

(2) The stone kingdom was to become a great mountain, and fill the whole earth.

Israel was to become a nation and a company of nations, to spread abroad to the north, the south, the east and west, to inhabit the desolate places and deserted cities of the world, and to fill the whole earth with fruit.

(3) The stone kingdom was to break in pieces the nations represented by the image.

Israel was to be the Lord's battle-axe and weapons of war, and to destroy nations and kingdoms.

(4) The stone kingdom was to be everlasting and never to be succeeded, and the same is told us many times over concerning the kingdom of Israel.

Having, I hope, clearly demonstrated that the stone kingdom of Nebuchadnezzar's dream and God's chosen kingdom of Israel are one and the same, it now remains to show which of the modern nations is the representative of ancient Israel.

Some of you will perhaps say that Israel and Judah were together restored to Palestine after the seventy years' captivity of the House of Judah. Now, there is much evidence to prove that this was not so. The only tribes to be restored were Judah and Benjamin.*

* Some Identity writers, when making mention of the two-tribed House of Jacob, couple Levi with Judah. This, however, is not strictly in accordance with scriptural statements. Ahijah divided his garment into twelve pieces, giving ten pieces to Jeroboam and two pieces to Rehoboam. The two given to Rehoboam were Judah (permanently) and Benjamin (for a time) (1 Kings xi. 11—13, Jer. vi. 1, and the New Testament, point to Benjamin as being the tribe loaned to Judah). To include Levi as a tribe is to make three and not two tribes; Levi associated itself with Judah for a period of three years (2 Chron. xi. 17); that there were a certain number of Levites permanently associated with Judah goes without saying (Ezra i. 5), but not as a tribe, for we are told in 2 Chron. xxix. 34 that there were not sufficient Levites to perform the religious rites, and in Gen. xlix. 5—7 is the statement that "Simeon and Levi were to be divided in Jacob and scattered in Israel"; therefore the division of the sons of Israel into ten tribes, and two tribes only held up to the flight of Benjamin from Jerusalem (*circa* A.D. 70) after the landing of Benjamin in these islands as the Norman-French, the numbers would be as eleven to one.

Benjamin fled from Jerusalem during the time that Cestius Gallus raised the siege of Jerusalem prior to its final overthrow. "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction" (Jer. vi. 1). It is only natural to conclude that Benjamin took the hint and this opportunity and fled (see Josephus' "Wars" II. xix. 7, and VI. viii. 2).

Now for the several proofs that Israel did not return.

(1) The Bible says that Israel is not to be restored to Palestine with Judah till the last days, or the end of the times of the Gentiles, and no mention is made in the Bible of their ever having been restored. It is most important to remember that it is not till after the House of Judah has walked to the House of Israel that the two sticks of Ezekiel's vision—one for Judah and one for Israel—are to be made into one stick, or nation, and possess the land of promise, their inheritance (I shall have more to say about the promised land later) (Jer. iii. 18; Hosea i. 11).

(2) On the day of the ascension the apostles asked, "Lord, wilt Thou at this time restore again the kingdom of Israel?" (Acts i. 6). And when Christ was talking to the Jews and telling them that they should seek Him and not find Him, nor be able to go where He went, they said: "Whither will He go, that we shall not find Him? will He go to the dispersed amongst the Gentiles,^o and teach the Gentiles?" (John vii. 35).

^o Ref., Greeks; so also John xii. 20: "There were certain Greeks who came up to the feast." Israel was amongst these Greeks. (See Paper II. as to Israel in Greece; also 1 Maccabees xii. 20—23.)
also Josephus' "Ant." XII. iv. 10 and XIII. v. 8. B

(3) Esdras states that the children of Israel passed over the upper reaches of the Euphrates and went a year and a-half's journey into a far country where never mankind dwelt (2 Esdras xiii. 39—58).

(4) Josephus also states that Israel did not return with Judah, for he says: "There are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now, and are an immense multitude not to be estimated by numbers" (Jos. "Ant.," XI. v. 2).

Now I must tell you some of the means of identifying Israel, and show you some of the many distinguishing marks put upon that nation, and by which the race was to be known in the latter days.

(1) "They shall be no more remembered by their name" (Hosea ii. 17), and "The Lord God shall . . . call His servants by another name" (Isa. lxxv. 15). So we must not look for Israel under the name of Israel. There is, however, a clue given to us as to what that other name was to be, for in Romans (~~5~~¹². 7) we read: "In Isaac shall thy seed be called."

(2) Israel was to be a nation and a company of nations, as was promised to Abraham. That they were to exist as a nation is evident from the following verses from Jeremiah: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (xxxii. 35, 36). It is obvious to us all that these ordinances of the sun, moon, and stars, the day and night,

still exist ; therefore Israel must still be in existence as a nation. Where are we to look for this nation ? There have been many theories recorded as to Israel's locality. The Rev. Joseph Wolfe (1831—4) said they were in China ; Rev. J. Samuels in his work, "The Remnant Found," said they were to be found in the region of the Caspian Sea ; Dr. Grant was of the opinion that the Nestorians were the lost tribes ; Sir William Jones, the Afghans ; Mrs. Dixon says that the Mexicans and Peruvians are, without doubt, the Ten Tribes of Israel. Now none of these races have the marks of Israel in their wonderful completeness, and they none of them fulfil the following very essential qualifications. As early as Samuel's day it was foreshadowed that the race of Israel was to be removed from the land of Canaan till the representative return at the end of the latter days : "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 ; neither shall the children of wickedness afflict them any more, as beforetime" (2 Sam. vii. 10).

(3) They were to be an island nation, situated in the isles of the sea, and to be both north and west of Palestine. "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 as a shepherd does his flock" (Jer. xxxi. 10). "Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea" (Isa. xxiv. 15). "According to their deeds, accordingly He will repay, fury to His adversaries, recompence to his enemies ; to the islands He will repay recompence. So shall they fear the name of the Lord from the west, and His glory from the rising

of the sun" (Isa. lix. 18, 19). "Go and proclaim these words towards the north, and say, Return, thou backsliding Israel" (Jer. iii. 12). "Keep silence before Me, O islands, and let the people renew their strength" (Isa. xli. 1).

(4) Israel was to become a multitudinous race of immense power, to possess the important strategic positions of the world, and to be a blessing to all nations. God, speaking to Abram, said, "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" (Gen. xiii. 16); and "in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. xxii. 17, 18).

(5) Israel was to be the great money-lender to any nation requiring financial help, and to be wealthy. "Thou shalt lend unto many nations, and thou shalt not borrow" (Deut. xv. 6); "But thou shalt remember the Lord thy God; for it is He that giveth thee the power to get wealth, that He may establish His covenant which He sware unto thy fathers: as it is this day" (viii. 18).

(6) Israel was to reign over many nations, but they were not to reign over her (Deut. xv. 6). The Marquis of Lorne, late Governor-General of Canada, said in 1878:—"It will not be an excess of Chauvenism to observe that, while the fact of a million of French-speaking people having so long lived and prospered under our rule in the full enjoyment of their religion and their

customs shows our capacity for governing alien races, there is not a single community of Englishmen on the face of the whole earth that is subject to any foreign government. We rule Frenchmen in Canada and in Mauritius, Spaniards in Trinidad and Gibraltar, Italians in Malta, Dutchmen in South Africa, Chinamen at Hong-Kong, to say nothing of millions upon millions of Asiatics. But where is the smallest strip of territory in which English-speaking men live under a foreign flag and obey laws enacted by a foreign Governor? Nowhere." "Thou shalt rule over many nations, but none shall rule over thee."

(7) A nation was to spring from them, and then to be independent of them. When Jacob was blessing Joseph's sons he wittingly crossed his hands, putting his right hand on Ephraim and his left on Manasseh. Joseph tried to correct him, "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" (Gen. ~~xl~~^{xiii}. 19). "The children that thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place that I may dwell" (Isa. xlix. 20).

(8) Again, Israel was given a commission by God to "loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke. Is it not to deal thy bread to the hungry, and 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. lviii. 6, 7).

(9) Israel's colonial possessions were to encircle or

belt both ^{hemispheres.} ~~continents.~~ "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance" (Deut. xxxii. 8, 9). Lot means girdle, belt or circle (Hebrew, cord); therefore the possessions of Israel are to be so situated as to bound or encircle the other nations. Israel is to possess the "sides," the "coasts," the "ends," and the "uttermost parts of the earth." This cannot be said of two nations; therefore, whichever nation holds this position must be Israel.

(10) Israel was to possess "the chief things of the ancient mountains and of the lasting hills, and the precious things of the earth and of the sea, and of the treasures hid in the sand" [? gold] (Deut. xxxiii.).

(11) Israel, like the fifth or stone kingdom, was to be all-conquering, and to conquer by means of an army numerically much smaller than that of her opponents. "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them; for the Lord thy God is with thee" (Deut. xx. 1). "And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight" (Lev. xxvi. 7, 8).

(12) And Israel was to observe the Sabbath. "Speak unto the children of Israel, saying, Verily My sabbaths ye shall keep; for it is a sign between Me and you throughout your generations: wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between Me and the children of Israel for ever" (Exod. xxxi. 13, 16, 17).

(13) They were to be an isolated nation. When Balaam was blessing Israel before Balak, the king of Moab, he said, "For from the top of the rocks I see him, and from the hills I behold him"; that is to say, that wherever he turned his eyes he saw the ubiquitous nation of Israel. "Lo, the people shall dwell alone, and not be reckoned among the nations" (Numbers xxiii. 9).

(14) And, again, Israel was to have the sign of the lion and the unicorn and the bullock. "He hath, as it were, the strength of the unicorn" (Numb. xxiii. 22). "Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down till he eat of the prey, and drink of the blood of the slain." "He shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion; who shall stir him up?" "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" (Numb. xxiii. 22, 24, xxiv. 8, 9; Deut. xxxiii. 17).

Having given you a few of the many marks set upon Israel, it is not difficult to see that all these prophecies are now being fulfilled in the British and Anglo-Saxon race. We are a nation and a company of nations—a mother-country with self-governing colonies. We lost one of them—the United States of America, the nation which was to come out of Israel, namely, Manasseh. We are dwelling in splendid isolation, and are not reckoned amongst the nations.

The islands in which we live are north and west from Palestine. We lend to every nation who asks us for financial help, and we have never been known to borrow from a single one of them, and we receive more than £200,000,000 per annum by interest upon our loans to foreign nations and our colonies, representing a capital of over £3,500,000,000.* We do indeed possess the gates of our enemies ; for example, Gibraltar, Malta, Cyprus, the keys to the whole of the Mediterranean, the Suez Canal, Aden, Bombay, Madras and Calcutta, Hong-Kong, Jamaica, Weh-wai-wai, the Cape of Good Hope, and nearly all the African coast. Turkey has recently ceded Solum to us. And so I could go on, for the list of places of strategic importance held by Great Britain is enormous.

The Anglo-Saxon race is the most prolific ; our population doubles itself in a much shorter time than does that of any other race. In 1700 the British race numbered only a few millions ; in 1800, about 25 millions ; in 1900, 130 millions.

We are gradually acquiring all the desirable portions of the globe. In 1900, Admiral Sir John Colomb said : "The British Empire literally encircles the earth ; it comprises more than nine millions of square miles of the earth's surface—one-fifth part of the whole habitable globe—the largest Empire of either ancient or modern times."

The *Times* in 1900 said, "The British are gradually filling continents, fringing oceans, and making the whole world their home ; we are, in fact, peopling the greater portion of the globe." "And the stone that smote the image became a great mountain and filled the whole

* *Banner of Israel*, 1911, p. 57 ; *Covenant People*, March, 1911.

earth." Since 1900 we have grown still larger, principally by gaining a large slice of South Africa. The long list of blessings on Israel mentioned in the thirty-third chapter of Deuteronomy are now in the possession of the British; they own the most valuable fisheries; the tin, iron, and coal mines have been the initial source of the vast wealth of Great Britain and America, and they own all the principal gold, silver, copper, and diamond mines in the world. For example, Canada, South Africa, Australia, Alaska; and we are universally acknowledged to be the nation which the Lord hath blessed" (Isa. lxi. 9).

We are the only great missionary race, and we spend millions annually in sending out earnest Christians to preach the Gospel to all nations, doing as Israel was commanded to do, translating the Bible into every known tongue, and printing numberless copies of it. We are the only race that keeps the Sabbath by law.

Dr. Ryle, the late Bishop of Liverpool, said, "I assert without hesitation that the only countries on the face of the globe in which you will find a true observance of the Sabbath are Great Britain and her colonies."

Voltaire, in speaking of England, said, "Whether Englishmen know it or not, it is the English Sunday which makes England what England is." We are a blessing to all nations with whom we come in contact, and I think I may safely say that there is hardly a nation with whom we do not come into touch; "and the remnant of Jacob shall be in the midst of many peoples, as dew from the Lord, as showers upon the grass" (Micah v. 7). We were the only people to make a stand against slavery; in other words, "to loose the bands of wickedness, undo the heavy burdens, let the

oppressed go free, and break every yoke" (Isa. lviii. 6). In 1807 the Slave Trade was abolished on the motion of Mr. Fox; the question dragged on for a few years, and in 1838, 800,000 slaves received their freedom, and £20,000,000 was later granted to slave traders as compensation. Fifty years afterwards the United States of America did the same at the cost of a civil war, and wherever and whenever possible England has stepped in to prevent slavery in other countries, and her efforts have always been crowned with success. We have never been defeated, and all our wars have been carried on with an army or navy very much smaller than those of our opponents—witness the Spanish and the French wars.

Our royal coat of arms is the lion and the unicorn; Great Britain is spoken of as John Bull and the British Lion.

The name Anglo-Saxon is interesting. The word Angle was originally Engel, and the word Engel in Hebrew means a heifer; Ephraim's standard was a bull. Saxon comes from Sac-suna, or Saca-suna, from Isaac, which drops the initial letter, and adds Sunna, which means "sons of"; so that Saca-sunna or Saxon means sons of Isaac. "In Isaac shall thy seed be called."

The word British comes from two Hebrew words, "Brith, or covenant," and "ish, a man"; therefore the word British means "a covenant man." Need I go any further? I think I have told you enough to show that there is abundant proofs from the Bible that the Anglo-Saxons are the lost tribes of Israel, and none other than the fifth or stone kingdom of Nebuchadnezzar's dream.

PAPER II.

THOSE of you who were at the men's service on Sunday afternoon, February 23rd, heard Dr. Solloway give a most stirring address on the text, "Where there is no vision the people perish" (Pro. xxix. 18). He spoke of the need of a personal vision to drive out that spirit of restlessness and despair by which so many men of the present day are possessed.

He told us that the vision to each one of us was Christianity, and quoted Christ's sayings in support of his argument.

In a letter to the *Daily Mail* on April 7th, on "Terrorism in Portugal," by Royalist, is the statement that "the Government commanded all shops to be open and business to be continued as usual on Good Friday" now that "the Christian myth is for ever exploded." Can you prove, in the face of such statements, that Christianity is true? And are you "ready always to give an answer to every man that asketh you, a reason of the hope that is in you"? (1 Peter iii. 15).

Now you are all of you bound to admit that Christianity stands or falls on the truth of the Bible. If the Bible is not true, as so many have tried, and even now are trying, to prove, then Christianity is a snare and a delusion. But, thank God, the Bible is true; every word of it is of importance, and none can be neglected.

My reason for giving you these papers is to prove the truth of the Bible in a way that will probably come as a surprise to many of you, namely, that its truth is demonstrated in the British nation, for I certainly would not have

gone to the trouble of giving you these "strong reasons" were I not convinced of the paramount importance of the subject and the extreme urgency of the need of such proof. In my last paper I took the dream image of Nebuchadnezzar and its interpretation as the subject, and showed that the fifth or stone kingdom was as much material and political as the first four—that the first four kingdoms of the image represented the successive empires of Babylon, Medo-Persia, Greece, and Rome—and then proceeded to show that the stone kingdom "set up in the days of these kings" was none other than the kingdom of Israel, certain tribes of which had been carried captive to Assyria by two successive deportations at about twenty years' interval. The first in 743 B.C., when Tiglath-Pileser, King of Assyria, carried away the two tribes of Reuben and Gad, and half the tribe of Manasseh, and placed them in Halar and Habor in the cities of the Medes. The second in 722 B.C. when Shalmanezer carried away the remainder of the tribes, with the exception of the tribes of Dan* and Benjamin†, and placed them in the same locality. I told you that at the time of the deportation of the House of Judah, which took place some two centuries later, Jeremiah would be occupied in carrying out the second portion of his royal

* "Dan is a lion's whelp; he shall leap from Bashan" [a word meaning shame] (Deut. xxxiii. 22). The shame which came upon the other tribes was captivity; therefore "Dan shall leap from captivity" is the meaning of this passage. See "Dan, the Pioneer of Israel," by Col. J. C. Gawler.

† Benjamin was loaned to Judah "so that the Lord might always have a lamp before Him in Jerusalem" (1 Kings xi. 36). That this one tribe was Benjamin is proved by reference to the New Testament.

commission, the building and planting of a kingdom, the kingdom of Israel, and then gave you many proofs that the Anglo-Saxon race is none other than the lost House of Israel and the stone or everlasting kingdom of the king's dream image.

It is essential for the Bible student to have a clear understanding of the distinctions between the House of Israel and the House of Judah, for without this the thesis that the British are Israel is unsupportable.

Quite early in their history, when Judah and Israel were a united nation, they were always named and numbered separately. "When Saul numbered them in Bezek, the children of Israel were 300,000, and the men of Judah 30,000" (1 Sam. xi. 8). "And again the anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah. And Joab gave up the sum of the number of the people unto the king; and there were in Israel 800,000 valiant men that drew the sword; and the men of Judah were 500,000" (2 Sam. xxiv. 1, 9). After Saul, David was king, but first for seven years over Judah only, whereas Ishbosheth, Saul's son, was for a time king over Benjamin* and all Israel. "And he reigned two years over Israel. But the house of Judah followed David" (2 Sam. ii. 10). "In Hebron David reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah" (2 Sam. v. 5).

* Notice here that amongst others Benjamin is mentioned separately, probably foreshadowing its separation from Israel for a time (being loaned to Judah till after the ~~death~~ death of Christ, when they were the first to receive the gospel and escaped the punishments meted out to Judah by the Romans), to be united later on with the main body of the Israelites as the Norman French.

After David, his son Solomon was the third king of the united kingdom of Israel and Judah, but for disobedience the kingdom was, in the reign of Solomon's son, taken away from Judah and transferred to Israel. "Wherefore the Lord said to Solomon, Forasmuch as this is done of thee [*i.e.*, idolatry], and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe [Benjamin] to thy son for David My servant's sake, and for Jerusalem's sake which I have chosen" (1 Kings xi. 11—13).

Ahijah said to Jeroboam after tearing his garment into twelve pieces, "Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee" (1 Kings xi. 30, 31).

The united nation then ceased, being split up into two distinct kingdoms, thereafter to fulfil different destinies—the kingdom of Israel ten tribes, the kingdom of Judah two tribes.

Reading the Bible narrative carefully we find that twenty kings, beginning with Rehoboam, reigned over Judah till Zedekiah, their last king, died in captivity at Babylon after the deportation (Jer. lii. ~~12~~¹¹; Ezek. xii. 13; Jer. xxxiv. 5). Nineteen kings, beginning with Jeroboam, reigned over Israel till Hoshea (the last king of Israel to be mentioned in the Bible), when all Israel was carried captive to Assyria.

Israel was deported by Tiglath-Pileser and Shal-

manezzer to the cities of the Medes. Judah by Nebuchadnezzar to Babylon.

The deportation of Israel was complete, not a single one being left in the land. "Therefore the Lord was angry with Israel, and removed them out of His sight; there was none left but the tribe of Judah only" (2 Kings xvii. 18); whereas the poorer classes of Judah were left behind. "Gedaliah . . . the governor of the land . . . had committed unto him men, and women, and children, and of the poor of the land that were not carried away captive to Babylon" (Jer. xl. 7, also 11). Israel was to be forsaken for a short time. "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isa. liv. 7, 8). They were to be expelled from their land (see Hosea i. and ii.), to be sought out in exile and taught the Gospel. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. x. 5-7). They were to be made a great people and to be called "Jezreel," which means the "seed of God." On the other hand, Judah was to be deported for seventy years, then partially restored and given a second trial; finally to be cast out of their land after their rejection of Christ, because "they knew not the time of their visitation" (Luke xix. 41, 44). Israel was first to be scattered, but unto whatsoever country they were to be driven was the Lord to be their sanctuary. "And the word of the Lord

came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord; unto us is this land given in possession. Therefore say, Thus saith the Lord God; although I have cast them off among the heathen, and although I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they shall come" (Ezek. xi. 14—16). (This language implies that many of the Jews were associated with Israel and would be so right along.) The evil figs of Judah, however, were to be removed unto all the kingdoms of the earth for their hurt, "to be a reproach, and a proverb, a taunt, and a curse, in all places whither I shall drive them." But Israel (and the good figs of Judah—Jer. xxiv. 4—10; Ezek. 15—21) was to be honoured. "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. liv. 17).

Judah was to be few in number. "I will bereave them of children, I will destroy My people, since they return not from their ways" (Jer. xv. 7). "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" (Hosea i. 10). Judah was to retain its name and identity. "The shew of their countenance doth witness against them" (Isa. iii. 9). "Ye shall leave your name for a curse unto My chosen; for the Lord shall slay thee," but was to "call His servants by another name" (Isa. lxxv. 15).

Israel was to be all powerful. "They that war against

thee shall be as nothing, and as a thing of nought" (Isa. xli. 12); whereas Judah was to be weak and down-trodden. "And I will void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives" (Jer. xix. 7).

Israel was to be a nation and a company of nations, and to have an everlasting monarchy of David's line, as I pointed out in my last Paper; Judah, on the other hand, was not to be a nation nor to have a king till they became united with Israel and accept Jesus as their Messiah: "In those days the house of Judah shall walk with [to] the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18). "Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel" [the day of "the seed of God"] (Hosea i. 11). The Jews were to remain under the law and the old covenant till the end of the times of the Gentiles.* Israel was to be divorced from the Lord; later on to become a Christian people

* See Romans xi. 17—27. The olive tree was neither uprooted nor cut down, only some branches broken off. The root, or Abrahamic stock, was continued in Benjamin, and even Israel was not broken off, but was as a green fig tree (Hosea xiv. 8) until her fruit was obtained through Christ (John xv. 4.) From ME is thy fruit found. The expression (Romans xi. 25), "fulness of Gentiles," must not be confused with the "times of the Gentiles." The former refers to Genesis xlviii. 19, "The multitude of nations" to come of Ephraim; the latter to the treading down of Jerusalem or abasement of Israel's government until their punishment, or seven times, was complete.

taught of God (see Jer. iii. 8 ; Gal. iii. 10 ; Isa. liv. 13). Now, unless you keep these distinctions clearly before you when reading the Bible such passages as the following will be absolutely void of meaning, as the phrases are apparently contradictory :—

“Therefore thus saith the Lord God, Behold, My servants shall eat [referring to Israel], but ye shall be hungry [referring to Judah]: behold, My servants shall drink, but ye shall be thirsty: behold, My servants shall rejoice, but ye shall be ashamed: behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto My chosen: for the Lord God shall slay thee, and call His servants by another name” (Isa. lxx. 13—15).

It becomes simplicity itself to interpret such passages when you appreciate the distinction between the two Houses of Israel and Judah.

Now, why were the British Isles chosen as the appointed place mentioned in Samuel for the divinely-created kingdom of Israel (set up in the days of these kings)? This divine kingdom was promised to Abraham as the reward of unswerving faith in his God, and consists of the Anglo-Saxons (British) and Jews—that is, Ephraim-Israel, or Great Britain and her colonies, Manasseh-Israel, or the United States of America, and Judah; and being of divine origin and under divine protection nothing is left to chance, and nothing allowed to happen except for that nation's ultimate good. (“Whom the Lord loveth He chasteneth.”) To ensure stability and permanency (“In the days of these kings shall the God of heaven set up a kingdom which

shall never be destroyed") it must be given the necessary qualifications and trained for its work. Soon after its conception it underwent the severest form of slavery in Egypt under the Pharaohs who knew not Joseph, thereby burning into the stock an intense hatred of oppression and an undying love of liberty. They were to feel and appreciate the omnipotence of God and to lean on Him in their times of trouble and distress, both national and individual. This was shown to them during the exodus by the destruction of Pharaoh's host, and in the wilderness by their miraculous feeding. They then conquered Canaan, and occupied as much of the promised land as was at that time necessary for them. This land they held under certain conditions, for the disregard of which the two Houses of Israel and Judah were later on deported. The full and everlasting possession of the whole of the promised land, namely, from the River of Egypt (the Nile) to the great river, the River Euphrates—including the whole of the Arabian Peninsula—would not be theirs for thousands of years. This promise to Abraham was to be fulfilled in the latter days (Gen. xlix.). When they were in Palestine—which is only a small portion of the promised land—it was announced that they were to be removed till the representative return: "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; neither shall the children of wickedness afflict them any more, as beforetime" (2 Sam. vii. 10).

This place of safety was and is the British Isles—the only place in the wide world where the people have dwelt in safety since the Roman evacuation in A.D. 409

—in safety, that is, from foreign invasion—the tribe of Benjamin, in 1066, as the Norman-French, being the last to enter.* Why was Israel removed from Palestine to England? A growing nation would be hard put to it to become as powerful as Israel was to be had it remained in Palestine, where it would be subject to frequent wars to repel invaders, especially during those times of unrest which saw the downfall of the successive Empires of Assyria, Babylon, Greece and Rome. No; Palestine was no safe place for a growing nation, and no easy place from which to colonise and fill the waste and desolate places of the earth, such as North and South America, Africa, and Australia, and to become a nation and a company of nations.

Now, all of you will admit that the British Islands are ideal, their small size compelling emigration, with its consequently increased trade, increased wealth, increased responsibility, and increased power. Again, Israel was to grow up to become the fifth or stone kingdom of the dream in ignorance of its origin and destiny: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. xi. 25).† So by their being carried captive to Assyria about 720 B.C., and then escaping and fighting their way across Europe to these Islands, they not only forgot their language and their origin, but also their God for a certain time, and also bred a nation of fighters, which qualities of being a peace-loving,

* See "A Monograph of Benjamin," by Landseer MacKenzie"; and "Israel's Wanderings," by "Oxonian."

† See Note, p. 33.

oppression-hating, long-suffering, patient, and a war-like nation have never been, and never will be, lost. Another reason was sea-power (Psalm lxxxix. 25 seems to imply command of the sea and great waterways; as also Numb. xxiv. 7).

Now, the whole history of Israel and Judah is a wonderful object-lesson to all nations, but they will not take the lesson to heart.

In Israel is seen the effect of agreement with God's will, that is, "a nation bringing forth the fruits thereof"; in Judah, the result of the rejection of God's commands. Judah rejected Christ; Israel was, through Benjamin, the first nation to accept Him. Having seen the reason for our removal from Palestine to England, the next point is—*How did we get here?* Josephus tells us that in his days the Ten Tribes were still located beyond the Euphrates, the scene of the captivity being the modern Persian province of Azer-bijan, to the south-west of the Caspian Sea. During the early part of the 7th century B.C. occurred the revolution of the Medes against the Assyrians, which was successful about 655 B.C. This was the time when Israel, having first aided the Medes, effected her escape from the land of the captivity.* Esdras says that the Israelites "took counsel amongst themselves that they would leave the multitude of the heathen and go forth into a further country, where never mankind dwelt, that they might keep their law, which they had never kept in their own

* See Isa. xiii. 3, "My sanctified ones" (Kadeshi); "My mighty ones"; "them that rejoice in My highness"—names appropriate to Israel alone. Israel, in combination with the Medes (ver. 17), destroyed Assyria. This is proved from Xenophon's "Cyræpædia."

land. And they entered into the Euphrates by the narrow passages of the river ; for the Most High showed signs for them . . . for through that country there was a great way to go, namely, a year and a half : and the same region is called Arsareth " * (2 Esdras xiii. 44—46) —Ar meaning hill, or city of. Israel crossed the Sareth and entered Europe about 656 B.C. and settled north-west of the Black Sea. About this time † Herodotus makes mention of two large bodies of emigrants moving northward out of Media. The first were known to the Gauls as Scuthæ, or Scuthai ; the second were the Massagetæ. "Herodotus" is full of their history and customs, their hatred of foreign customs, their good laws, their confidence that their God was the only true God, and that there was an immortality beyond the grave, their military strength, and their keeping of flocks and herds.

Some years ago, tombs were discovered in Southern Russia bearing Hebrew inscriptions referring to the Israelitish exile, proving that the Hebrews had passed through that country.

The "Scythians," the "Massagetæ" and the "Getæ" were recognised by the Greeks as being of one race, and by the Persians were all called "Sacæ." We find the word Scythian, which in Hebrew means wanderers or dwellers in booths, in our modern Scot.

Nothing is known of these Scythians before the time recorded by Herodotus, and it is certainly worthy of note that these people entered Europe by the same route, at the same time, and from the same district,

* This word Arsareth is almost identical with the words rendered "another land" in Deut. xxix. 28.

† "Herodotus" I. 15, 16, IV. 5, 7, 11.

whence journeyed the Israelites of Esdras. They must therefore have been one and the same people. Herodotus * tells us that their territory was, roughly speaking, a square 4,000 furlongs each way; its base on the Black Sea between the Danube and the Don. That distance is just 500 miles—500 miles from the Don end lands us Moscow; 500 miles again at right angles brings us to Poland. The base is the coast-line, exclusive of the Crimea, which Herodotus tells us was not occupied by Scythians.† The line of this square is south-east and north-west. These Scythians gradually passed across Europe in successive waves, naturally following the lines of the great rivers, and ultimately landed in England as the Angles, Saxons, Jutes and Danes. Sharon Turner, in his history of the Anglo-Saxons, tells us that they came from the Asiatic side of the Araxes during the 7th and subsequent centuries B.C. Monsieur du Chaillu in his book, "The Viking Age," traces the English-speaking people from their old home on the shores of the Black Sea. For a detailed account of their emigration I must refer you to "Israel's Wanderings," by Oxonian, and a pamphlet, "Dan, the Pioneer of Israel," by Col. Gawler.

About the stone kingdom we are told that it was "not to be left to other people" (Dan. ii. 44), but should destroy all the nations represented by the image. To say that the stone kingdom was not to be left to other people implies that other kingdoms were. The Scythians, Sacæ, Getæ or Goths—in fact, Israel under

* "Herodotus" IV. 101.

† On this point, however, see "Monumental Facts *versus* Historical Fictions," by H. A. Marchant, p. 7, Note, and Chapter XII., p. 27.

its many Gentilized names—after overthrowing Assyria and Babylon by its civilisation (see “Herodotus”), art, laws and government, laid the foundation of the successive empires of Medo-Persian, Greco-Macedonia, Rome, and the British Empire. The first were formed in transit, the last at their journey’s end. In Nebuchadnezzar’s time all Israel, excepting the tribes of Dan and Benjamin, had been made captives and became known as Manda. Professor Sayce* says that the “Manda of Ecbatana were the Scythians of classical history; . . . it is they who, in concert with the Kimmerians, the Minni and Kasterit, or Xathrites of Karu-Kassi, attacked the overgrown Assyrian Empire in the time of Esarhaddon. It is they again who are called upon in the prophecies of Jeremiah † (Jer. l. 9, 25, 41; Isa. xiii. 3) to join in invading the empire of Nebuchadnezzar.” These prophecies occur in the 50th and 51st chapters: ‡ “For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country. . . . The Lord hath opened His armoury [*i.e.*, Israel, being His battle-axe and weapons of war], and hath brought forth the weapons [Israel] of His indignation: for this is the work of the Lord of hosts in the land of the Chaldeans. . . . Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. The portion of Jacob is not like them [*i.e.*,

* “Monumental Facts *versus* Historical Fictions,” Chap. XV. “Higher Critics and the Monuments,” pp. 451, 520. “The Ammon-Manda,” p. 33, and Appendix C, p. 62.

† *Ibid.*, p. 65, quoted from Professor Sayce’s work, “Higher Criticism,” p. 519.

‡ Extract of article on Stone Kingdom, p. 139 *Banner of Israel*, 26th March, 1913, by David Davidson, C.E.

the Babylonians]; for He is the former of all things: and Israel is the rod of His inheritance: the Lord of hosts is His name. Thou [Israel] art My battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms. . . . Set up a standard in the land, blow the trumpet among the nations, prepare the nations against her [Babylon], call together against her the kingdoms of Ararat, Minni, and Ashchenaz." Their mission being fulfilled with the destruction of the Babylonian element of the image, the people of the future stone kingdom continue their emigration westward. In the royal clan of the Scythians we find the line of the royal Persian clan, Teispes or Joseph,* as later in Scandinavia and Denmark we find the royal clan of the Vikings and Norse. Thus was the Medo-Persian Empire "left to other people" to be overthrown, as prophesied, by the newly-chosen Israelitish power in the third empire of the image—the Greco-Macedonian. This empire was founded by the Israelites of Dan,† and, as history shows, was established in its greatness by Alexander the Great—himself of Danite descent. Apart, however, from the conquest of the Medo-Persian Empire by Alexander, we find the strength of that empire had been previously sapped by the frequent defeats inflicted upon it by Scythian Israel. Thus was the Greco-Macedonian Empire founded by Israelites and made to fulfil its mission, and again, as destiny had required, this

* See "Monumental Facts *versus* Historical Fictions," Chap. XI., p. 24, Chap. XVIII., p. 39, Chap. XIX. p. 41.

† See "Dan the Pioneer of Israel," by Col. Gawler. "The Master of the Magicians," by Lumen; Chap. XXIII., "Who were the Macedonians?"

empire is gradually "left to other people" by the wandering race. The next fulfilment of prophecy we have recorded is the establishment of Israelitish civilisation in Italy.* Here, again, in the overthrow of the Greco-Macedonian Empire by Rome, we find the dispersed of Israel amongst the Latins, and forming the greatness of their armies, massing against the declining and arrogant power of the Macedonians. Allied with the Roman hordes against Macedon we find the remaining Israelitish element in the Greek isles (the Peloponnessus). As before, and independently of Rome and the Israelites dispersed throughout Southern Europe, the dispersed amongst the Scythians are found to play an important part in undermining the might of the decadent state of Macedon, its power being completely overthrown by Rome and her allies under Æmilius Paulus in B.C. 168.

The Roman Empire thereafter, having fulfilled its destiny in the world's development, as did also the previous empires established in glory and overthrown in corruption, became as were the others—"left to other people"—deserted by the God-guided race. Thereafter arose in the empire the corruption that has been the destiny of the kingdoms of the image. It needs no great acquaintance with history to determine that the self-same Israelites of the dispersion, but now known as Goths, Getæ, Gaw-thei (or "people of God"), fell upon and destroyed the decadent Roman empire. We would wish it, however, to be understood perfectly that the

* See "Benjamin in Rome," January, 1911, *Banner of Israel*, page 39. The Etrurians were no doubt mainly Hebrews. See "Britain in History," Chap. XIV., by Mrs. Albert Rogers. Also Ritson's "Celts." "Britanni in South Italy."

overthrowing of the empires of the image that we have seen to have been effected by the progenitors of our race is not the final destruction of the kingdoms symbolised in Nebuchadnezzar's dream by the simultaneous shattering of the image by the falling stone. If the whole of the prophecies of Scripture be carefully considered, it will be seen that this final destruction is yet future, and shall immediately precede the ushering in of Christ's millennial dispensation. Previous to this, however, is the time of "Jacob's trouble," but he shall be saved out of it. "And at that time shall Michael stand up, the great prince which standeth for thy [Daniel's] people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book" (Jer. xxx. 7; Dan. xii. 1).

Some of you may say, "Having proved your case, what's the value of it?" The answer is, "*Much every way.*" In the first place it proves the truth and divine inspiration of the Scriptures, thereby putting our faith on a firm and lasting basis. It leads to an intelligent and keen interest in the Bible, and by so doing destroys infidelity, scepticism and indifference, so common in all classes.

It is the key to the Old Testament, for without it this book cannot be understood, and it explains much of the New. It tells us most plainly that God is the God of the material and political universe, its Organiser and Controller, as well as of the spiritual universe.

It would give an unexampled impetus to missionary work. It would awaken the nation to a sense of its responsibilities—national and individual—which would

be undertaken with a light and cheerful heart, knowing for what end they were working. It would be the means of converting the Jews and preparing the world for the second coming of Christ.

The atheists are silenced—for their chief plank is God's promise to Abraham and his seed of an everlasting kingdom, which they—not appreciating—declare has not been kept, and so say that God does not speak the truth.

Now Christ said, "When the Son of Man cometh, shall He find faith in the earth?" (Luke xviii. 8) Perhaps a short sketch of the probable course of events leading up to the second advent will give the best answer to that question. We live too near the advent of the beast described in the thirteenth and seventeenth chapters of Revelation to get a good perspective and identify the nation, or nations, which will ultimately fulfil this description. But in all probability it will be Russia, or Russia and Prussia,* forming the eighth and last head of the beast, supporting a revived empire under the ten kings, dominated and evilly inspired and counselled by Rome. This will be the final great power to come up against Jerusalem, and is the last phase of the beast which was to rise out of the abyss, and will probably have dominion over all the territory represented by the king's image, having overrun and subdued it

* It is certainly worthy of note, in connection with this combination of Russia and Prussia, that it is the Prussian portion of the amalgamated German States which is the war-like portion, and is clamouring for increased armaments and expenditure, and seeking every possible excuse for pushing on her arming. See the recent disclosures in the daily Press anent the Krupp factory, etc. (April and May, 1913), and remember the meeting of the Czar and Kaiser at Potsdam on Nov. 4th, 1910.

during the war which is now about to burst over the Continent.

These, in combination with this Assyrian or eighth head ; in fact all those nations which have at one time or another, either singly or in combination, oppressed Israel and Judah from the earliest times until now, and will do so until their final destruction together when gathered in combination against Jerusalem, the time of Jacob's trouble, to fight the last great battle of Armageddon, when the iron, the clay, the brass, the silver and the gold are to be broken in pieces together, and Israel and Judah delivered from their oppression for evermore. Turkey is now being rapidly driven out of Europe, and the time is not far distant when she will have to relinquish her hold over Palestine* and the promised land in favour of the rightful owners, the twelve-tribed House of Israel.

We are now living in the last days of the Christian

*“ In 1878, when Servia gained her independence and Bulgaria was granted autonomy, a treaty was signed at Constantinople by which Great Britain undertook to defend the Sultan's Asiatic possessions, and in return his Serene Highness ceded Cyprus to this country as a ‘place of arms.’ Although our Protectorate is of a shadowy nature, it gives us priority over any Continental power ; and this is what Lord Salisbury and Lord Beaconsfield saw when they accepted the heavy responsibility of negotiating the Constantinople treaty. They saw, too, that Turkey's interests in these parts coincided with our own. A free passage through Palestine and the Euphrates valley is an essential of our road to India. Were this region in the grasp of an unfriendly nation, the consequences might be fatal to our sway in the Indian Peninsula. Hence, on the dissolution of Turkey, political necessities will force us into the land which by God's decree belongs to us ; and that day cannot be distant.”—*Banner of Israel*, Jan., 1913, p. 6.

dispensation, the close of which ushers in the great day of the Lord and his judgment of the world prior to the second advent of Christ, "when the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 21), and "to destroy them that corrupt the earth" (Rev. xi. 18). We are told that this day shall not come except there be first a great falling away from the true Christian religion and ordinances of God (2 Thess. ii. 3); and three spirits of evil are to go forth to the kings of the earth and of the whole world to gather them to the great war against God Almighty, as described in the 16th and 17th chapters of Revelation. These three frog-like spirits probably represent superstition, atheism, and lawlessness, and their effects are only too obvious to us to-day, being characterised by a hatred of restraint and discipline, of law and order; there is a growing inclination to reject as untrue those portions of the Bible which offend the material inclinations of human nature, and we are told that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13). Now, evil is not gradually to wane and lose its power before good, but each is to grow after its kind till the end or harvest, when both crops, as it were, will be ready for cutting—the two crops of Christians and anti-Christians, one ripe for salvation, the other for destruction. Few things are more obvious than the changed attitude of the majority of the people of this country towards Romanism which has occurred during the last fifty years or so. The old antagonistic feeling has given place to trust and belief in its supporters instead of the old distrust and abhorrence; Roman dogmas, where differing from our own,

are no longer regarded as dangerous, and we say, "Why not recognise the good that Rome does?" "See what unselfish lives Romanists lead," and so on, clamouring for religious equality, which would be quite right were truth and error one and the same, were Christ and Antichrist identical. For Romanism is, and always has been, distinctly anti-Christian. Their doctrine of the immaculate conception of the blessed Virgin Mary is quite sufficient to damn their religion as anti-Christian. There are many others of their false doctrines, but this alone is quite enough to prove them wrong.

This dogma was defined as an Article of Faith by Pope Pius IX. on December 8th, 1854, as follows: "By the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and by our own authority, we declare, pronounce and define that the doctrine which holds that the most blessed Virgin Mary, in the first instant of her conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and therefore is to be fervently and steadfastly believed by all the faithful." The plain meaning of this is that Mary was born miraculously and without original sin, that she never committed actual sin; in other words, the blessed Virgin Mary was a goddess. Now anyone born of a goddess and immaculately conceived of such a goddess is obviously not human flesh; therefore, this doctrine of Rome denies that Christ came in the flesh. I have told you that we are warned that towards the end of this dispensation evil seducers shall wax worse and worse, that many false prophets are gone forth into the world deceiving and being deceived. "Now the Spirit

speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy ; having their conscience seared with a hot iron : forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth " (1 Tim. iv. 1—3).

How are we to tell which doctrines and spirits to believe ? Are we left in the dark to pick and choose as each thinks fit ? Most emphatically, *No*. In the first epistle general of John and the fourth chapter we are distinctly told how to discover the true from the false—which are Christian and which are anti-Christian. " Beloved, believe not every spirit, but try the spirits whether they are of God ; because many false prophets are gone out into the world. Hereby know ye the Spirit of God : every spirit that confesseth that Jesus Christ is come in the flesh is of God ; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and there is that spirit of Antichrist, whereof ye have heard that it should come ; and even now already it is in the world " (1 John iv. 1—3).

The Roman Catholic religion proves itself anti-Christian by its doctrine of the Immaculate Conception of the blessed Virgin Mary ; Christian Scientists, Theosophists, Unitarians, the Jews and others, are proved to be opposed to Christ by this test. Now Infidelity, Lawlessness, Decline of Faith, and Indifference to the Laws of God do not go unnoticed by Him ; sooner or later punishment comes—witness the Deluge, the destruction of Sodom and Gomorrah, of Herculaneum, of Jerusalem, Pompeii, the Mont Pelée disaster, and

the San Francisco calamity, and we are now approaching the great and terrible day of the Lord, when the judgment of God will fall upon apostate Christendom. So unsatisfactory is the present state of this country, politically, socially, and religiously, so lax the observance of the Sabbath, so given over to pleasure-seeking, luxury and vice, that it is probable that England, in spite of the numberless people who deplore and denounce these conditions, will, in part, share in the terrible punishments of that day. "I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I am the Lord" (Ezek. xxxix. 6); though she will probably be the only one to repent, and will then fulfil the last phrase of the king's dream, when the stone kingdom will fall upon the nations represented by the image and break them in pieces together, thereafter to become a great mountain and fill the whole earth. Previous to the second coming of Christ and the dawn of the millennium there will be the complete overthrow of Turkey, who is Edom, the descendants of Esau; now, or at some near date. Constantinople will fall to England, being the only important "gate of her enemies" that she does not possess—a period of three and a-half years, when no one shall buy or sell except they have the mark of the beast; that is, the beast is, for this time, to have complete dominion, and Christian people and believers in the Bible will probably endure persecutions.

Europe will become the scene of tremendous wars and social upheavals, England being exempt, in part, or in whole. "Come, My people, enter thou into thy chambers and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be

overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. xxvi. 20, 21). For Christ tells us that "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places . . . when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)" (Matt. xxiv. 3, 4, 7, 15). The promised land will become England's property; the Jews will return to Palestine in unbelief, and again institute the daily sacrifice; punishment will follow. At or about this time there will be the reign of the personal Antichrist in Jerusalem, who must, of course, prove his descent from David. The Jews will follow him and accept him as their Messiah; he will declare himself as God, and his reign will be characterised by an intense hatred and persecution of all Christians, and those who do not subscribe to his demands. He will indeed be the "abomination that maketh desolate." Judah for her treatment of Christ is given over to Antichrist, and consequently suffers for worshipping him, only one third being saved (Zech. xiii.). They are then brought to see God's preservation and fulfilment of His promises to Israel; a national conversion is the result. Israel's support of Judah leads to the last great battle of Armageddon, when all the nations under the influence and power of the beast are lined up against God's people, Israel and Judah, before Jerusalem, when it will be a fight for the supremacy of good over evil. The stone kingdom will then, however, complete the destruction of the nations represented by

Nebuchadnezzar's image (the name Nebuchadnezzar in Slavonic means "No God but the Czar"—"Master of the Magicians," p. 401), Christ appearing at this time and delivering His people. This ushers in the dawn of the millennium. I cannot say that I have put these events in their proper order, nor have I time to tell you as much about them as I think you ought to know. I must leave you to read up the subject for yourselves.

It is my hope that, in giving you these papers, which are of necessity scrappy and incomplete, I may awaken an interest in the prophetic and historical portions of that most wonderful of all books, the Bible, and that you will read and study the subject for yourselves; and I feel certain that you will discover that many of the Biblical problems which previously have been so difficult to understand will be found to have an interesting and a logical solution. You will find that God has been faithful to His promises, and has kept them in a truly wonderful manner. The Bible will become a new book to you, as its truth is demonstrated in the British nation.

APPENDIX.

Books Consulted and Recommended:—

- 1.—“The Bible,” “Apocrypha,” and “Prayer Book.”
- 2.—“British-Israel Truth.” A Handbook for Enquirers. Banks and Son, 1/-.
3.—“Israel’s Wanderings.” By OXONIAN. Banks and Son, 3/6.
- 4.—“Israel in the Book of Revelation.” By Rev. L. G. A. ROBERTS. Banks and Son, 3/6.
- 5.—“The Master of the Magicians.” By LUMEN. Elliot and Stock. 7/6.
- 6.—“The Prince of Judah.” By LUMEN. Elliot and Stock. 2/6.
- 7.—“The Kingdom of the Lord.” By D. A. ONSLOW. Banks and Son. 5/-.
8.—“Monumental Facts v. Historical Fictions.” By H. A. MARCHANT. Banks and Son. 1/-.
9.—“Dan, the Pioneer of Israel.” By Col. J. C. GAWLER. Banks and Son. 6d.
- 10.—“A Monograph of Benjamin.” By LANDSEER MACKENZIE. Banks and Son. 3d.
- 11.—“The Bible Arch of British-Israel Truth.” By L. SAPSWORTH. Banks and Son. 1/-.
12.—“The Evolution of Israel.” Captain H. DE WELDON. 5/-.
13.—“The Great Pyramid: its Builder, and its Prophecy.” By Col. J. GARNIER. 3/6.
- 14.—“The Coming Dominion of Rome in Britain.” By Col. J. GARNIER. Stanley Paul. 6d.
- 15.—“The Future of Great Britain.” By Col. J. GARNIER. Banks and Son. 6d.
- 16.—“Palestine into Britain” (Illustrated). By Rev. L. G. A. ROBERTS. Banks and Son. 1d.
- 17.—“Modern Romanism Examined.” By Rev. H. W. DEARDEN.
- 18.—Butler’s “Analogy of Religion.”
- 19.—Whiston’s “Josephus.”
- 20.—“Herodotus.” Henry Cary’s Translation.
- 21.—The “Banner of Israel.” 1d. weekly.
- 22.—The “Covenant People.” 6d. monthly. The organ of the Imperial British-Israel Association.
- 23.—“The Northern British-Israel Review.” 2/6 per annum.
- 24.—“Quarterly Notes of the Protestant British-Israel League.”

