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"Speak unto the Children of Israel, that they go forward."

"Ye are My Witnesses" *Isaiah 43·10*

THE NATIONAL MESSAGE



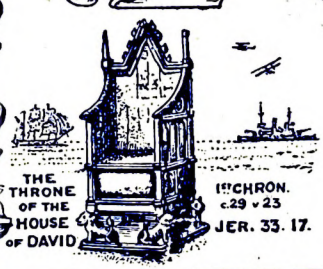
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"THE BANNER OF ISRAEL" — WITH WHICH ARE INCORPORATED — AND THE "COVENANT PEOPLE"







And God said unto Jacob, "A Nation and a Company of Nations shall be of thee." *Gen. 35·11*

J.J.HALL 1921

SPECIAL NUMBER

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Headquarters

6 Buckingham Gate, London, S.W.1

(Opposite Buckingham Palace)

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THE
NATIONAL MESSAGE
The Official Weekly Journal of the British-Israel-World Federation
INCORPORATING "THE BANNER OF ISRAEL" and "THE COVENANT PEOPLE."

The following should be read in the light of Israel Truth—namely, that the Anglo-Saxon nations are the continuation of the Israel nation; the inheritors of her Charters; the possessors of her guarantees and immunities from destruction; the executors of her commissions.

"Except the Lord build the house, they labour in vain that build it."—*Psalm 127.*

PREFACE

THESE notes, the fourth special number, have been published as a concise statement of the chief reasons that have caused so many, now many millions, of the Anglo-Saxon race to believe that the British Empire is Israel refound.

We hope that it will lead many more inquirers to grasp the outlines of the subject and to study the subject thoroughly. Readers will, we believe, find it impossible to deny the views put forward. They must realize that we maintain the faithfulness of God to every promise and covenant; and that the truth of the Lord God of Israel is vindicated by the fulfilment during the Christian era of the Promises made to the Fathers, which were "confirmed in Christ." Hence British-Israel truth both strengthens and produces living faith in Christ, the Redeemer of Israel.

Although we assert that Britain is Israel, we fully realize that we are not what we ought to be as God's witnesses to the world. Therefore we are even now in Israel's "Great Tribulation," but we must never forget that Israel "shall be saved out of it."

We have purposely kept these notes as short as possible so that readers may get a bird's-eye view of the whole subject.

Here we would mention that we do not claim that the British are Jews, the word "Yehudim" translated "Jews" means a "remnant of," and the Chief Rabbi will tell you that the Jews are a remnant of Judah and Levi and still expect to be reunited to Israel.

Dr. Neubauer, in the *Jewish Chronicle*, once said most truly, "If, as you Christians say, the Christ has come, then the House of Israel ought to be manifest, and what you have got to do is to find the People who represent her." We claim that if you will only take the time to compare your Bible with History you cannot miss her. Again in this age of new religions we would emphasize that British-Israel is no new religion, but is complementary to the Gospel of Salvation preached by St. Paul, Christ and Him crucified the atonement for all mankind.

What was it that John the Baptist came preaching? "The Kingdom of heaven is at hand (or among you)."

Again Our Lord started His Ministry with the same message: "Repent: for the Kingdom of Heaven is at hand" (Matt. iv, 17).

In the middle of His Ministry, He told the Jews that the Kingdom of God should be taken from them and given to a Nation bringing forth the fruits thereof, and again after the Resurrection His disciples asked Him if He would at this time restore the Kingdom to Israel, showing that practically the whole of His Ministry was given up to teaching this Gospel of the Kingdom, and it was not till (Matt. xvi) after St. Peter had recognized Him as the Christ that it is stated in verse 21, "From that time forth began Jesus to show——" which is the Gospel of Salvation.

Again in Our Lord's great prophecy in Matt. xxiv, 14, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all Nations; and then shall the end come." And it is this final phase that is taking place now in the efforts of the British-Israel World Federation formed in 1919.

We claim then that somewhere to-day there is a Mighty Kingdom, dwelling in the Isles N.W. of Palestine, a "great colonizer," the Chief of the Nations, a Nation and a Company of Nations, with a daughter nation independent of her; a wonderful "lender to the Nations, ruling over other Nations, never conquered herself but a mighty 'Battle axe and weapon' of War," a holder of the "Gate of its Enemies" ruled over by the "seed of David," a spreader of the Scriptures of Truth, the protector of weak nations, the freer of slaves, keeping the Sabbath.

Somewhere is Israel which was and is to endure while "The Sun, Moon and ordinances of heaven endure."

May all the readers of these notes find her! And to help them, let us hear what Victor Hugo had to say in the matter:

> "Over that sea, in calm majesty, lies the proud Island whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, yes, Proud Britain, thou art justly proud of thy colossal strength—more justly of thy Godlike repose? Stretched upon the rock, but not like Prometheus and with no evil bird to rend thy side, rests the genius of Britain. He waits his hour, but counts not the hours between. He knows that it is rolling up through the mystic hand of destiny. Dare I murmur that the mists will clear for me? That I shall hear the rumbling wheels of the chariot of the hour of Britain? It will come, it is coming, it has come. The whole world, aroused as if by some mighty galvanism, suddenly raises a wild cry of love and admiration and throws itself

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into the bounteous bosom of Britain. Henceforth there are no nations, no people—but one, and indivisible will be the world and the world will be one Britain. Her virtues and her patience have triumphed. The Lamp of her faith, kindled at the apostolic altar, burns as a beacon to mankind. Her example has regenerated the erring. Her mildness has rebuked the rebellious, and her gentleness has enchanted the good. Her type and her Temple shall be the Mecca and Jerusalem of a renewed Universe."

Let us take up our task in all humility.

"For the gifts and the calling of God are without repentance."

And if we do, what then? If we find that all the unconditional promises to Israel have been fulfilled, surely we know that all the conditional ones will be if and when Israel repents and obeys the conditions. Here we can but mention four examples of what happens.

"Every seventh year, Ye shall give a release of all debts, for the purpose that there be no poor among you" (Deut. xv, 1). No hunger, no starvation, no poverty and suffering even in the coalfields.

And "If ye keep the statutes and Commandments that I have this day given you, I will take away from you all sickness and will not put the diseases of Egypt upon you" (Deut. vii, 6-16). No sickness, no hospitals, everybody in radiant health and "Thy people also shall be all righteous" (Isa. lx, 21). No criminals, no prisons, no evil-minded people; and last, the greatest of all, God Himself shall walk among us and say, "Thou art my people," and Israel out of a full heart answers, "Thou art my God" (Deut.).

Is that worth while?

For 2,520 years, the times of the Gentiles, the responsibility for world rule rested on Babylon and the Babylonian succession of Empires and Powers, viz.: Babylon, Medo-Persia, Greece and Rome and its ten divisions. But now that period has passed, and the responsibility for world rule has been transferred to Zion or Israel-Britain. Whether we accept it or not, the fact remains, all the prophets reiterate it through the ages.

Once again "The Time is fulfilled, the Kingdom of Heaven is at hand, repent ye, and believe the Gospel" is the cry the Holy Scriptures send forth to Israel. "Awake; put on thy strength, O Zion," for the task. What is the task? It is not to conquer the world by the power of the Sword, but by a better way, which is to win the Nations by the preaching of the Gospel of the Kingdom to enter that Kingdom voluntarily so that the cry may go out in Heaven: "The Kingdoms of this world have become the Kingdom of our Lord and of His Christ."

This is not to form a League of Nations, but to extend the boundaries of the Kingdom; all nations having One King, One Throne, One Shepherd. This has been made possible by the constitution declared by the last Imperial Conference in 1926, but can only be done by the Power of Jehovah.

Then what must the Nation do?

"Yet will I be enquired of by the House of Israel, to do it for them."

THE BRITISH COMMONWEALTH OF NATIONS

"A Nation and a Company of Nations."—*Gen. xxxv*, 11

By Herbert Garrison, F.R.G.S., F.R.E.S.

Of all the results of British history, none is comparable to the creation of this enormous, prosperous, far-flung British Commonwealth of Nations, and it cannot be paralleled by anything in the history of any other State, Kingdom, or Empire.

It is a world-Venice with the sea for streets.

The Anglo-Celto-Saxon race is the great wandering, working, colonizing, missionizing, and stabilizing race. We have come to regard the sea as ours by Nature's decree and on this great highway we travel to the peoples of all the Earth.

To us, a certain high, definite and sacred duty has, surely, been assigned, and an exalted privilege been given, namely, to carry freedom, civilization, justice, education, good government, and the light of Christianity to the dark places of the earth; to touch the mind of Asia and of Africa with the ethical ideas of Britain; to give the thronging millions of India, who would otherwise never know peace or security, these first conditions of human advance; to fill the vast open spaces of Australasia and Canada with the children of Britain; to people with our race the lofty plateau through which the mighty Zambesi rolls down to the sea (whence of old the sailors of Tyre brought the gold of Ophir to the Temple of Solomon), to draw from the soil, or beneath the soil, the wealth hoarded for uncounted ages for the service of man, and to let the sound of the English tongue and the pure life of English homes give to the future of these immense regions its hue and its shape.

We are so placed in each of the Continents and in most of the zones of latitude and longitude that we are brought into direct and effective contact with all the great nationalities of the world. The British Isles give us our place in the European home. We have great possessions in North America and we are represented in Central and South America. We are on all the ocean coasts of Africa and far inland on most her sides. Asia gives us India, the land of ancient marvels, majestic temples, and a mosaic of races; and Burmah, the mystery land, We are neighbours to China and Japan. In Oceania we have practically a great British preserve without serious rivals.

What a far-outreaching, ever-expanding Commonwealth is ours! From the Orkneys to the Antipodes; from Newfoundland to the Isles of the Caribbees; from the icy shores of the Parry Islands in the far north-west of Canada, to the storm-beaten Campbell Isles in the far south-eastern Pacific; from Labrador to Vancouver and Prince Rupert; from Mackenzie Bay to Halifax; from Norfolk Island, the Three Kings and Whangaroa of North New Zealand to Stewart Island

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in the South; from Cape Foulwind to Cape Pillar; from the old Britain of the Atlantic to the new Britain of the Pacific; from Calpe's Rock and the zephyr-blown isles of the Mediterranean to the fertile plains of Demarara; from Dan to Beersheba, and beyond both; from Basra to Ur of the Chaldees; from tropic Ceylon to Antarctic Victoria Land; from the Khyber Pass to Cape Comorin; from Assam to Afghanistan; from Bombay to Calcutta and on to Rangoon; from Port Darwin to Cape Howe; from Thursday Island to Cape Leeuwin; from Aden to Fiji; from Hong Kong to the Falkland Islands; from Singapore to Penang and Borneo; from the Zambesi to the Cape of Good Hope; from the Gold Coast to Kano; and from Socotra to Mauritius.

In Newfoundland, the cradle of the Empire, we have, for one thing, iron ore enough to supply the needs of the whole world for a hundred years to come. In the West Indies we have a chain of tropical islands of wealth and beauty extending from the coast of Venezuela to Yucatan. In the great Dominion of Canada we have the keystone of a majestic Empire arch stretching 3,500 miles from the Atlantic to the Pacific, with vast wheat fields, fruit orchards, mineral areas, 250 million acres of forests, and the finest inland water-ways in the world. In Africa we have the land of Good Hope and great opportunities. In Australia we have the Island Continent, the land of the Dawning, the land of the Golden Fleece, a continent for a nation and a nation for a continent, described as the greatest accession ever made by England, the gift of a Continent unstained by war, usurpation, or the sufferings of a people. In New Zealand we have the Britain of the South and the wonderland of the world. In Tasmania, an island gem with her fifty islands clustered round; in the Pacific Ocean, thousands of tropical islands turned from a pandemonium into an earthly paradise. In Hong Kong we have the gateway to classic Cathay. In the Malay Peninsula we have the great tin mines and rubber regions of the world. India we call the jewel of the British Crown, where British rule is the greatest political phenomenon of our time and of all time, with her six thousand miles of frontier and nine thousand miles of coast-line, within which there is a population of three hundred and twenty millions, a heterogeneous mass of humanity with 149 languages, 3,000 religions and two million gods. In Ceylon we have the Eden of the Eastern wave—

> "Confest the best and brightest gem
> In Britain's Orient diadem;"

the land of the finest tropical vegetation, and of ancient cities and buried ruins, second only to those of Egypt. In Mesopotamia we have the cradle of civilization, and in Palestine we have the most sacred regions and cities of all history.

Here is a Commonwealth verily world-wide in extent, and it is the first and only Christian Empire of all time. In size it is eight times that of the Persian Empire under Darius; seven times that of the Roman Empire under Augustus; ten times that of Alexander the Great; twelve times that of Cyrus of Anshan; twenty-five times that of Nebuchadnezzar the Second; three times that of China; twice that of Russia; and three and a half times that of all Europe. Embraced within it there are one hundred peninsulas; five hundred promontories; two thousand rivers and ten thousand islands. It covers nearly fifteen million square miles, and it has over one hundred key and gate positions of the world, which Naval and Military experts declare is equal for defence purposes to the possession of a standing army of six million men. Its Naval stations and Military outposts make our Race the watchdogs of the nations of the world. It has some 20,000 miles of frontiers, and nearly 180,000 miles of coast-line.

It has far and away the largest Mercantile Marine ever known. Out of all the ships that steam or sail over the oceans, seas and gulfs of the world, nearly 70 per cent. fly the British Flag, leaving only about 30 per cent. to all the rest of the world put together. Its railway mileage would encircle the globe nearly five times; it is three times that of all Asia, and three times that of any single European State. Its railways will soon cross three Continents.

Within its boundaries there are large portions of the Empires of Assyria, Babylonia, Persia and Rome, and those of Alexander, and the great Moguls; the oldest countries and the newest states; the sites of some of the most ancient cities, and, for contrast, many of the youngest towns and largest cities of to-day; the greatest ports, finest harbours and the greatest railway lines; many of the highest mountains, richest plains, most wonderful lakes, and some of the longest and most historic rivers; the most extensive wheat areas, and the biggest wheat market; the richest gold, silver, copper, tin, iron and coal mines; the largest fisheries, the greatest forest areas, and rubber and cotton resources, fruit orchards and maize crops.

It is the greatest wool grower, and the greatest gold producer. It yields more gold than all the rest of the world put together. It could be absolutely self-supporting in all respects. It leads the world in shipbuilding, and has the greatest shipbuilding yards. It played the biggest part in the greatest war ever known, putting 9½ million men into the field, and supplying money to its Allies by hundreds of millions sterling.

Its commerce deals with every known product of the earth, and causes nearly two thousand million pounds' worth of goods to pass in and out of the ports of the world every year, which has created a banking system that makes London the centre of the business world. For 120 years two acres of land were added to the Empire every time the clock ticked. Its manufactures are on a colossal scale. Upon this Imperial and commercial basis, and by means of the spread of the English language, there flourishes a book and journal circulation through which English ideas are rapidly communicated to the educated people of every nation. Three-quarters of the world's postal packets are addressed in English.

Founded on the Bible, it is the most beneficent Empire the world has ever known, and the benefactor of the coloured races. It is the corner-stone upon which civilization and Christianity rest.

It gave birth to the country and people next to it in power and influence—the United States of America, in combination with which it is the real practicable and indispensable League of Nations.

The Anglo-Celto-Saxon people provide nearly 90 per

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cent. of the Christian Missionaries, and nearly 95 per cent. of the money for Missions. They have translated the Scriptures into some 600 languages, and they have circulated nearly one thousand million copies of the Scriptures. They have freed millions of slaves, and paid millions of money to do so.

Let it be distinctly understood that what is here set down is in a spirit of profound gratitude to Almighty God, and with a deep sense of responsibility, and not at all in the spirit of boasting or mere racial glorification.

What a galaxy of great men are imperishably associated with the foundations and development of the Indian Empire, the Dominions, Colonies and Dependencies! What a splendid array, high on the scroll of honour and fame; of navigators, explorers, pioneers, missionaries, soldiers, statesmen and merchant princes! Can we ever forget their magnificent work, their heroism, and often their self-sacrifice? Shall we ever erect a worthy Valhalla for them? We can never make a complete Roll-call. How often were their adventurous and daring spirits in advance of the national will? How often have they cried "Forward," while the politicians cried "Come back"? The hundreds blazed the track which the tens of thousands afterwards followed.

A wider patriotism and a deeper resolve now obtains. The Imperial idea has become a vital force. There is now a sense of national being which overleaps the oceans, and to those whom it possesses it matters not whether they were born in Cape Town or in London, in Melbourne or in Montreal, in Wellington or in Hobart; equally do they realize that they are members of one mighty community and heirs to the leadership of mankind.

The story of Empire building is a most fascinating one; no romance ever penned can equal it.

So great has been the expansion of our language that, while in the year 1600 it was spoken by only six millions, it is now spoken by nearly 180 millions. At the same rate of increase it will, ere many years, be spoken by 300 millions.

The population has grown in a little over three centuries from six millions to some 450 millions, all enjoying the measure of freedom agreeing with their several capacities, and governed by laws best suited to their respective conditions. So numerous and diverse are these that our Privy Council has to administer laws more varied than those which have ever come under the cognizance of any tribunal in the history of the world.

Apart from the glory attached to the possession of these widespread areas, there is the satisfaction of knowing that they have afforded opportunities to thousands of British families to make happy homes and lead useful lives, who might otherwise have hopelessly struggled with poverty in the Homeland; while to large numbers they have given the needed chance for distinction in brilliant service to the Commonwealth.

The phenomenal growth of British trade and shipping, the expansion of the Overseas possessions, the spread of the English language, and the triumphs in the Mission field with the circulation of the sacred Scriptures, are the four most glorious and commanding achievements of the illustrious reigns of Queen Victoria, King Edward VII, and King George V. Union and consolidation are the watchwords for the future. Let there be a Union for commerce and for defence; a practical and workable Union, giving all parts, privileges, and responsibilities commensurate with their respective positions, with voice and vote in a real Imperial Parliament.

> "Britain's myriad voices call
> Sons, be welded, each and all,
> Into one Imperial whole,
> One with Britain, heart and soul;
> One life, one flag, one fleet, one Throne,
> Britons hold your own, and God guard all."

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

For every effect there must be cause. What, then, is the explanation of all this? Can there be any other than that the promises God made to, and the Covenants He made with, Abraham, Isaac and Jacob have been kept, and are being fulfilled in their descendants; that in our race we have the continuation of the Israel nation; the inheritors of her Charters; the executors of her Commissions; the possessors of her guarantees and immunities from destruction?

The possibilities are almost infinite, but there is a corollary, and it is this—the responsibility laid upon us is commensurate with the vast extent of our territory.

Archbishop Davidson has asked us if we realized that there had been committed to us, as an Empire, a trust, the like of which had never been committed to any company of peoples throughout the ages.

Lord Bryce has said: "Providence has committed to the Anglo-Saxon peoples the destinies of the world."

BRITAIN AT PRAYER—OR—AT WAR

God's Last Call to the Nation

WE believe that the time has come when the most solemn warning that we can possibly give should now be given to Britain.

Many voices from those who are informed from many quarters, of separate and distinct things which lead to the same conclusion, will tell and are telling Britain that she stands on the edge of a volcano.

Britain does not desire war. Britain is determined, so far as it is possible for her to control events, that she will have peace with all. But unfortunately Britain is in the position of the peaceful traveller, who is met and assaulted by highwaymen. She must submit to lose property, honour, and national life, with all that it stands for; *or she must defend herself.* The choice of peace is not left with her by the highwaymen.

Moreover, *Britain is a servant nation.* This she has

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been from the birth of her race some 1,928 years (*circa*) before Christ; and from the organization of her nationhood from 1496 B.C. (*circa*) until this day. *She is the servant of Jehovah, her God and King,* He has set her *the task of serving nations of the earth, as the administrator of His Kingdom in the earth.* This service she must fulfil, even though the nations of the earth strive with might and main, with hand and sword, to prevent her carrying out the task.

Further, *Jehovah, the God and King of Israel, has committed to Britain the treasures of the Kingdom.* These include *the national organization; the House of David; the throne; the Temple, or its Christian equivalent; the Law and its administration; the Lands;* and *all the precious things of the kingdom of God in the earth.*

Once more, Our Lord Jesus Christ committed His goods and His House to Britain, the ten-tribed servants of the Lord, when He went into the far country "to receive for Himself a Kingdom and to return." These "goods" consist of the Word of Truth; the Gospel of the Kingdom and of Salvation; the lands Divinely granted to the Kingdom; the Throne of His father David, to which He must ultimately, and soon, come; the "lost sheep of the House of Israel"; His inheritance in the heathen; and His possessions in the uttermost parts of the earth. These are His things, and they are precious in His sight. These goods He has committed to "His ten servants," with the command, "Occupy till I come."

These things being so, we must defend our trust even to the death, individually and nationally.

Therefore Our Lord gives us no option as to that which we shall do if these things are attacked; or if men should endeavour to take them from our hands and from the protection of our nation. Our Lord warns us, "The strong man armed keepeth his house"; the strong man unarmed would be overcome and his goods despoiled.

No matter how peacefully disposed we may all be, it is most certain that "if war should arise against us," it will be also against Him, and we must not fail to defend that which He has committed to our charge.

Now it will be mental blindness to shut our eyes to the fact that there are powers organizing to challenge our possession of these things; and there are powers organizing to prevent our being able to carry on the work which God has instructed us to carry forward.

What choice is there but to defend ourselves, and the things which have been committed to our care, if such organizations make war upon us?

Is there any hope of persuading a nation such as Russia to keep the peace? *Not while we hold the things which God has committed to our charge,* and *not while we carry out the work which He has commissioned us to do.*

Great as is the love of peace in our hearts, and greater still as is our horror of war, that love, and that horror, is infinitesimal when compared with the love of peace, and the hatred of war, which is to be found in the manifested character of God.

And yet, *if the free will of man is to stand,* and that seems to be the most precious endowment with which our Creator has blessed us in the natural realm—even God will not cause that war shall not take place. *The nations who are even now busy with preparation have predetermined on having their way, and on denying us ours, even at the expense of war.* That is a matter well known by many groups of informed men, whose knowledge comes from many and diverse quarters.

Alas that such is the fact of the case in world affairs to-day! For while it is true that Anglo-Saxons see war approaching, *they are not at all planning it, nor desiring it, much less bringing it on.* Long and long ago that knowledge was with the Lord and He has told us of the facts which He has so known for ages. Yet, knowing that such is the case, *He has not planned* that thus it shall be, neither has He done any act to bring *it about. Neither will He prevent it without taking away human free will,* and this latter would be a greater calamity still, for it would reduce the human species to a level with the lower orders of life, to be governed by instinct, and not by reason manifest in free will and choice.

Is there then no choice? A choice lies with those nations who are at this time determining that even to the point of war they will have their own way. There is a choice with them, and they have exercised it; and, as is well known in many quarters, they have already determined on war.

Is there no choice with Britain? There is no choice with Britain as to whether war shall take place. But what her part in the war shall be is within her choice. She cannot settle the place she shall have in regard to the war by wishing, nor by voting. *She must settle her place in regard to the war by action expressing itself in prayer.*

Britain's choice is as to whether she shall be the antagonist who shall meet and defeat the tremendous efforts our potential enemy will put forth, or whether she shall pass the conflict over into the hands of her God and King.

The choice is: Shall the enemy *meet Britain in the field,* and so waste Britain's strength and cause her untold suffering, before Britain can obtain the victory; or shall the enemy meet Jehovah, the God and King of Israel, in His Own Person and power?

If Britain shall determine to hold her present course and to stand up to the attacks which may be made on her in her own strength, then God help us—there is a time of supreme suffering ahead.

If Britain will recognize the fact of the actual Kingship of Jehovah in our nation, which is Israel, and will call upon Him "to do it for them" then Israel will not have to meet the enemy alone, but Jehovah will take the defence of Israel-Britain in His Own hands. He declares in connection with this very matter, "Nevertheless I will be enquired of by the House of Israel to do it for them."

We may not until the event know the actual time of such a war. The enemy could give us the information. But we know that such a war is coming sooner or later. It looks as though it were coming soon. Such are the signs and the warnings which we receive daily from many quarters, emanating from many sources of information, that believe we shall perhaps this year, perhaps next year, but soon, be involved in such a conflict. It is time to be ready. And we shall get ready either to fight as we have never had to fight in the history of our nation; or we shall get to prayer.

The same Book that foretells of the terrible struggle the enemy nations will make, tells us that our God

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stands ready to take the whole matter upon His Own shoulders, and to fight our battles for us, if we will repent, and turn to Him, and PRAY.

So there lies the choice with Britain.
If we love peace; then let us pray.
If we hate war; then let us pray.

Perhaps our prayer will affect many of our enemies, and turn them from the path into which they are being led—the path of death and confusion.

Whether this is the case or not, our prayer is that which the Lord declares He is waiting for, in order to take the conflict upon His Own shoulders, and so relieve Israel-Britain from the terrible calamity of deadly war.

Britain will be at prayer, or at war, soon. That is our warning to-day.

Are there facts which will carry conviction to the minds of men who are inclined to be sceptical of such an appeal as this? There are abundance of facts in history showing how peace and war depend on the movements of the Kingdom, and of the nations which resist the Kingdom, and which would fain take away the precious things committed to its keeping.

Let us take as a measuring rod the prophetical period of seven times; or two thousand five hundred and twenty years; and let us apply the rod to Israel-British history, as Grattan Guinness applied it to the Continental nations forty years ago.

Israel was sent into punishment for a period of seven times, and at the end of seven times she should be restored.

Israel first went astray from God in 975 B.C. Jeroboam then put away the true worship and the Bible as they then possessed it, and set up the worship of the Golden Calves. Because of this, and more, Israel was DIVORCED from God.

Now measure along the line of Israel-British history for two thousand five hundred and twenty years, and what do we find? We find *the reign of Henry the Eighth*, and, in his struggle to obtain DIVORCE from his queen, he first divorced Rome from the English Church, himself being recognized as the head of the National Church. He next divorced the scholarship of the Continental Universities which sided with the Pope in the struggle, and separated from their influence Oxford and Cambridge, etc., representing the scholarship of Britain. Then he divorced his wife.

Now read the first chapter of Hosea, which tells of the divorce of Israel under Jeroboam, and then read the story of the divorce of Rome from the English Church under Henry the Eighth, and tell if these parallels are accidental. How many have wondered at the strange symbols used by the Prophet Hosea, to set forth the separation of Israel from her God. Is it not certain that the purpose was to give the key to the reading of the events which should mark the return of Israel to her God at the end of the appointed period of punishment?

Jeroboam put away the Word of God, the priestly ministers appointed of God, and the pure worship of God. He established idol worship, under a new priestly order. Hosea was then commissioned to prophesy the fact of the DIVORCE of Israel from God.

Henry the Eighth put away a foreign order of priests, tore down much of the idol equipment in the land, and declared that thenceforth the BIBLE should be the final authority in British worship. This all came about over a process of DIVORCE.

Come now to the period around 745 B.C. (*circa*). At this time Israel with Syria was in violent conflict with Judah and Jerusalem, and the cause of the contention was THE HOUSE OF DAVID. When the allied armies of Israel and Syria were approaching Jerusalem for the purpose of overturning the dynasty of the House of David, Isaiah came to King Ahaz and prophesied, first, that the expedition should fail; and, secondly, that within sixty-five years Israel should cease to be a nation.

Two thousand five hundred and twenty years from that time Voltaire on the Continent was preaching his infidelity which was the beginning of the overthrow of the ancient Continental kingdoms, and which precipitated the French Revolution, with all its consequences.

Two thousand five hundred and twenty years from that same time John Wesley and his associates were preaching the great evangel which stabilized the thinking of Britain, and through her of the world, and which furnished the spirit which made possible the miraculous spread of the British Empire.

About that time (740 B.C.) Assyria moved against and carried captive the two and a half tribes which dwelt east of the rift of the Jordan Valley, and which were therefore exposed to attack by Assyria from the east without the protection of the Valley. This inaugurated that movement of Assyria against Israel which continued till all Israel had been carried captive to Assyria, a process ending about 704 B.C.

Two thousand five hundred and twenty years from that period Britain found herself engaged in a terrific struggle, until Trafalgar at sea, and Waterloo on land, brought final victory. The revolt of the American colonies at this time caused the modern dividing of Israel into Britain and the United States of America, Ephraim and Manasseh, which evidently was at once in the Divine foreknowledge and the Divine plan.

Thus through the terror of the Napoleonic period Britain marched to final victory at the end of her period of punishment, namely, at the end of two thousand five hundred and twenty years.

We now turn to Judah and Jerusalem, for that kingdom also had a share in the sin and in the punishment fully set forth in the sacred Word of God.

At about 603 B.C. Nebuchadnezzar marched against Jerusalem and took the city captive. Two thousand five hundred and twenty years after that, i.e. A.D. 1917, Allenby set the city free.

Again, in 587 B.C., the forces of Nebuchadnezzar marched against Jerusalem, took the city, burned the Temple, destroyed the buildings, and left the site of the city bare and the country desolate.

Two thousand five hundred and twenty years from that date calls for the reverse action. But of all the times which had to run, this is the last of the series, and

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it is not yet expired. So we cannot go to the pages of history to see what events mark the end of this last seven times of the City of Jerusalem. We therefore turn to prophecy and we find that *the last step of the great drama will be the gathering of all nations against Jerusalem to battle.* Outside of the general tables, of which we have been speaking, the Bible gives no date for the last great siege. May we not assume that siege will take place, in line with the other events, two thousand five hundred and twenty years from the final destruction of the city and the Temple in the days of Nebuchadnezzar? It would seem that we should be justified in the expectation.

The Great Pyramid seems to lend assurance as to the time of the end. If we take the predictive element of the Great Pyramid, then *the beginning of the end is close at hand. Its beginnings are indicated between* 1928 *and* 1936. What that beginning will be, and whether it will be recognized by the people and the world, we must await the events to see. If all these most probable things prove to be so, then such passages as in the prophecy of Joel, of Zechariah, of the 38th and 39th of Ezekiel, have given to us the outline of what may be expected.

We will not try to unravel the prophecy further than to say that the crisis seems to be on us, and we have, as a people, the choice of going to prayer, or of going to war. Read carefully the 38th and 39th of Ezekiel, and it will become clear that the Almighty is ready with organized forces of nature to fight this last battle for us. But also remember that He has declared "Nevertheless I will be enquired of by the House of Israel to do it for them."

What a tragedy it is that at such a time as this the religious leaders of the nation, instead of leading the nation in prayer, are setting the people by the ears with each other over FORMS of worship; and especially that, instead of purifying the worship of the nation from every semblance of that idolatry which has cost us so dear for ages, they should be bent on making such idolatry possible in the nation, under the law.

The tempest threatens to catch the nation, and them, unawares. The last tempest did so, and the Church did not in the least understand. The nation forgave them, because also the nation did not understand. But when the experience is repeated on a larger scale, and the nation does understand, there will be no forgiveness for the religious leaders, either by the people of the nation, or by the Lord; but the punishment Our Lord Himself indicated will be the bitter lot of those who have failed to lead the people in the day of crisis and danger.

May God grant that we, and all the nation, may hear His voice crying: "The time is fulfilled, the Kingdom of God is at hand, REPENT YE, and believe the Gospel."

This was Our Lord's first personal call to the nation as given by St. Mark in the first chapter. This is the last call to the nation as declared by Our Lord Himself in Matthew xxiv: "And this Gospel of the Kingdom shall be preached in all the world" (empire, according to Ferrar Fenton) "for a witness unto all nations; and then shall the end come."

Britain, heed the call of Our Lord to repentance, faith in the Gospel of the Kingdom, and prayer.

Remembrance

By THE REV. W. PASCOE GOARD

WHAT a day the last Remembrance Day was in London!

What an evening followed the day. The Albert Hall was thronged in the evening, and the proceedings were of the greatest interest. At night there was a procession of marching men and women, interspersed with many Bands.

At the head of the procession was His Royal Highness the Prince of Wales, accompanied by the Right Honourable Winston Churchill.

The procession was not in military formation, but packed the streets from kerb to kerb. Fifty thousand people marched to the music of the bands and to the rhythm of their own songs. It was a typical good-humoured London crowd. It was something to see the heir apparent to the throne thus mingling with and heading a marching multitude of people through the streets of London at night, as they tramped the miles from the Albert Hall down to Whitehall—to the Cenotaph.

The heart of the people was touched, and the thankfulness of the people for the bravery and memory of those who gave their all was sincere. In memory the many who "went West" lived again.

What is it that we have to remember?

We remember that during the red years from 1914 to 1918 *we were at war.* It is a solemn fact. *Peace-loving Britain was at war.*

We remember that we were at war *after we had exhausted every method at the time open to us to prevent the nations from fighting.* Our efforts were of no avail. What an Apostle of Peace Sir Edward Grey was in those grave days which immediately preceded the fourth of August, 1914!

There was one argument we were not prepared to use at that time. It was *the argument* of "*the strong man* ARMED"; *millions of men* (as the fact turned out) were thrown into the conflict. It was inevitable that they should either be used as a prevailing argument or be, as they were, thrown in to stem the tide of war. They were not present to the minds of the Central Powers *as an argument to prevent war.* Such an army was esteemed to be impossible. Let us think of this. For the want of *a million trained men as an argument,* the men had ultimately to go in flesh and blood. REMEMBER. REMEMBER. Men put forward simply *as an argument for peace* do not suffer. Men put forward in flesh and blood to oppose aggression suffer and die.

What a question it is! God give us wisdom. Some believe still that peace will be secured by disarmament. It was a tragic mistake last time. That is historic. What will it be in the future? Some believe in preparation for the sake of peace. Are they right? God give us wisdom to secure peace.

The necessity having come, how wonderfully the men took up the task. How cheerfully they endured the strain; how readily they gave their lives; but they stemmed the tide, and Britain and the world remained free. Let us give thanks for the devotion of these men and women.

Remember a nation on its knees on one tremendous day.

This was a great day for the Anglo-Saxon world. It

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was a greater day than we can as yet estimate, when the whole nation knelt before God. What a declaration of faith this was. What a confession of the actuality of religion and of God. It was a great day for Britain and the world.

Remember that the war the Allies were losing, until the Day of Prayer, was won within the year. God answered the prayer of His nation and company of nations

REMEMBER that *not at any point in all the world did Britain or her Allies continue the fight for a single day after the enemy had given up his aggressive purpose.* No single day of war was chosen by us when a day of peace lay within our choice. REMEMBER. Especially those who dream that Britain desired war, or because of preparation desires it now.

Preparation for defence is to think of peace and safety guaranteed by power. But let the preparation be (1) material, (2) mental, (3) spiritual.

REMEMBER that the enemy prevailed over our armies until the day of national prayer. It was so with our people long and long ago when they were on their first battlefield in the desert. Israel versus Amalek. While Moses, as representing the nation, lifted his hands in prayer, Israel prevailed. When the hands of Moses fell, Amalek prevailed. So the hands of Moses were held up by Aaron and Hur until the victory was won.

When Israel-Britain and America went to prayer, the enemy halted his progress and Israel-Britain and their Allies prevailed.

Should not the nation get to prayer now, that the storm may be turned aside? A day of prayer would be more than a year of talking peace when there is no peace.

It would appear that the one thing necessary to the world's peace would be the change of mind and heart of Russia, for it is there that the war clouds are gathering. How shall such change of heart be wrought? She is beyond the influence of the League of Nations; she is beyond the reach of Christian argument. Nothing but the living Spirit of God can avail here. This is within the possibility of prayer.

To this end let the day of REMEMBRANCE be followed by a day for PREVISION and of PRAYER.

REMEMBER the written Word, which shows that there are yet conflicts prewritten upon the pages of prophetic history which will be inspired by the Devil, and organized by godless men and nations. At the end of the age it is shown that two great organizations of peoples, greater than have yet been seen in the earth, will be in struggle, each in support of a separate ideal. One will be contesting for the Law of God, usually called "The Common Law." The other will be contesting for LAWLESS existence. One *defending the Common Law*, the other fighting to establish the *licence of Communism without law.*

These things are not foreordained of God, but they are clearly foreseen and foretold of God. Short of taking away human free will they cannot be averted. They are foreshown on the pages of prophecy as surely as though they had been already enacted.

What then can prayer avail?

Prayer can and will in this case bring about *Divine interference. Not indeed to stay the war*, but interference so vital and drastic that Jehovah, *Jehovah*, we say, *has prewritten that He will Himself take the defence of Israel-Britain* (for Britain is Israel) *into His Own hands and, with His power directing natural phenomena, will bring to naught the power of the attacking forces.* See Ez. xxxviii and xxxix.

Even the methods by which the Lord will accomplish this, and the details of the outline of the campaign, are prewritten and all may read them in the sacred Word. But there is one condition attached to such Divine interference. It is this: "Nevertheless I WILL BE ENQUIRED OF BY THE HOUSE OF ISRAEL TO DO IT FOR THEM."

REMEMBER this condition. This simple and easy condition that Our Lord attaches to His undertaking this war, and the preservation of Israel. REMEMBER this and call together the nation in prayer.

REMEMBER that there will be but one great war more in the history of the earth. The first phase of the last war is passed. The intervening Armistice is now being enjoyed. The last phase of the war is to come. The enemy is at this time preparing for it. It will come, and it will pass. Then Israel-Britain will raise its head as freed from war for ever. The time when God "Endured with much long suffering the vessels of wrath fitted for destruction" has come to an end. Vessels of wrath fitted for destruction will no more thereafter be endured, whether it be gun or battleship, military organisation or nation founded thereon. All such "vessels of wrath fitted for destruction" will be swept away; and the earth shall dwell in universal peace. Probably we are within a decade of that time and that condition so greatly to be desired. REMEMBER all these facts foretold to us by "the more sure word of prophecy"; take courage; "quit yourselves like men, be strong"; "fear God, honour the King, love the brotherhood."

REMEMBER that soon Our Lord will return; and that "God shall give to him the throne of his father David, and he shall reign over the House of Jacob for ever."

REMEMBER that when He so comes He will be accompanied by all His saints. Those who have loved and served Him on land and sea, in toil and in battle, and have died, "will God bring with Him." When the final victory is won, and the universal peace is established, and the Kingdom is fully organized throughout all the earth, then the suffering and the toil, the sorrow and the bereavement which it cost to bring all this about will be accounted a very little thing. The glory and the peace which shall endure for ever will be worth all the toil and trouble it has taken to establish it in the earth.

The Communists' dream is more *outré* than the slimy pit as compared to flower-decked and sunlit meadow. Reptiles love the slime. The skylark loves the sunlight and the meadow. Thus and more will be the contrast between the Communists' dream and the glory of the Kingdom.

The Socialists' wildest imaginings of perfect enjoyment for each, and perfect satisfaction for all, but to be obtained more or less at the expense of the freedom of the individual, will be so outclassed that it will not come again to mind.

And *the Kingdom is here*; it is *expanding in extent, it is ascending in spirit, it is approximating more and more to the conception of Our Lord. It is even now marching out into the great plain of Millennial universality and glory.*

REMEMBER; and REJOICE: "for the day of your redemption draweth nigh."

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Advent

By THE REV. HECTOR MACTURK, M.A.

" THE Night is far spent : the Day is at hand " (Rom. xiii. 12).

A period—an age—of nearly 2,000 years has passed away into history since the great Apostle St. Paul wrote, or dictated, these words, addressing them to " the Saints," members, i.e., of the Israel race, our own kith and kin, at Rome ; but, as St. Peter reminds us : " One day is with the Lord as a thousand years ; and a thousand years as one day " (2 Peter iii, 8).

And so St. Paul looks back into the ages, and says : " The Night is far spent," and then looks forward to the age to come, to the Millennial Reign of Christ on earth, and says : " The Day is at hand " ; " The Day of the Lord " is " at hand " ; or, as Jesus Christ, and His Forerunner, St. John the Baptist, said " The Kingdom of Heaven is at hand."

And so the Advent season calls us to lift up our eyes, to enlarge our horizon, to " know the time," and to look forward, and upward, with renewed hope, for " Now it is high time to awake out of sleep : for now is our Salvation nearer than when we believed. The Night is far spent : the Day is at hand."

" If in this life only we have hope in Christ," says St. Paul to " the Saints " at Corinth (1 Cor. xv, 19), " we are of all men most miserable," and then goes on to preach the Gospel of the Resurrection state of the Age to come : the Gospel of Hope, of which the Scriptures of both Testaments are so full, " the blessed Hope of everlasting life " (i.e. of the life of the Age to come) which God has given us in our Saviour Jesus Christ. The Gospel in which death forms a very insignificant part, and is regarded as a mere accident of Nature ; as a mere incident by the way ; a passing event, hardly worth mentioning : preaches the Gospel of the Resurrection State, in which the horizon extends far beyond death's shadows ; a gospel which proclaims aloud, and in no uncertain voice, what the next stage is in God's grand scheme for the redemption of the world, through our Lord Jesus Christ : a scheme which bridges over the past ages of sin and death—the night-time of the world's history—and the future ages of restoration, " the Restitution of all things " : when " Christ shall have delivered up the Kingdom to God, even the Father : when He shall have put down all rule and all authority and power, for He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

What then does Scripture tell us is the next stage in the Divine scheme of redemption ?

It is the period of the age commonly called " the Millennium," " the Sabbath of Creation," " the Day of Rest,"—a Sabbath Age—" for the People of God," which bridges over the purely animal ages, and the purely spiritual ages, blending the best elements of both, the Resurrection state of a world renewed and ruled over by the Reigning Christ, as " King of kings and Lord of lords."

And so, in the words of St. Paul, spoken on Mars Hill at Athens : " God now commandeth all men everywhere to repent " (to turn their minds and hearts to God) " because He hath appointed a Day " (a period of time in the World's future history) " in the which He will judge (or rule) the World in Righteousness by that Man " (the Man Christ Jesus) " Whom He hath ordained (for that purpose) whereof He hath given all men assurance, in that He hath raised Him from the dead."

It is that period of time in the future history of the world, " when (" in the Regeneration ") the Son of Man shall sit on the Throne of His Glory " in Jerusalem, when " the Lord God shall give unto Him the Throne of His father David : and He shall reign over the House of Jacob for ever (for an Age) : and of His Kingdom there shall be no end " (in extent, not in time) : when the Throne of David, which was established for ever by God, for this very purpose, shall be known to be " the throne of the Lord," because actually occupied by Him, when He, as the Son of David, and as " great David's greater Son," and David's Lord, shall reign as King, and prosper : " and all dominions shall serve and obey Him " (Daniel).

But before that " Day " comes, must come also, as we should expect, " the darkest hour before the dawn," for so the Scriptures warn us, again and again, in both Testaments : as Our Lord Himself has warned us. And even this is good news : because Jesus has told us that "when these things begin to come to pass, then look up and lift up your heads, for your Redemption draweth nigh."

And so we must expect to see " signs in the Sun, and in the Moon, and in the Stars, and upon the earth, distress of nations with perplexity : the sea and the waves roaring : men's hearts failing them for fear, and for looking after those things which are coming on the Earth ; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory."

And this is the reason why every intelligent Christian man and woman, who loves our Lord Jesus Christ with sincerity, should take the keenest interest in international politics, and, above all, in the Scriptures ; and try to trace the Hand of God in the trend of passing events: especially so, as we see prophecy passing into history at the appointed times, and " the way of the Lord " being prepared for His reign on earth in the age to come in His everlasting, heavenly Kingdom.

For, in so doing, life takes on a larger horizon, a clearer vision, and an ever-increasing interest.

Moreover, in so doing, we shall be ready for anything that may happen to us, or in the world, and trustful towards God and one another, as brethren of the same stock, and patient, both in prosperity and adversity, in sickness and in health. " Be (long) patient therefore, brethren," says St. James, addressing the twelve Tribes of Israel, and therefore us, " unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient ; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not (groan, or grieve not) one against another, brethren, lest ye be condemned : Behold, the judge standeth before the door."

" The Night is far spent, the Day is at hand " : and before " the Day " comes " the darkest hour," as we should expect.

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Quite definitely then, and in conclusion, what are we to expect? And the answer is in one word, Armageddon, "the battle of that great day of God Almighty" spoken of in Rev. xvi, and in many other parts of the Scriptures of both Testaments.

It is the "Great Tribulation" or time of trouble of which our Lord warned us (St. Matt. xxiv) and promised, at the same time, that "for the elect's sake those days shall be shortened"; as they have been, for the ordeal of 1914-1918 was the first phase of the "Great Tribulation," marked in the Great Pyramid by the first low passage. Then comes the Ante-Chamber—the Armistice—through which we are now passing: for, as Jesus said, "Except those days should be shortened, there should no flesh be saved."

But we have yet to pass through the second low passage, before we enter into the King's Chamber, and the reign of peace, with the coming of the King, to rule in righteousness.

May we have grace given to us, and a knowledge of the Scriptures, as a people—God's chosen covenant (Brith-ish) people—to claim, with faith, the Saviour's promise once more, to shorten the days, as we go through, as we must go through, the final phase of the Great Tribulation of Armageddon, which began, according to the chronology of the Great Pyramid, in 1928. And even our enemies, and men of the world, foresee it, and do not hesitate to say so, and are, more or less, prepared for it, though they do not associate Our Lord and His Coming with it. Rudyard Kipling voices our point of view, perhaps best of all, when he says:

> "In the days of Armageddon,
> At the last great fight of all
> Our House shall stand together,
> And the pillars shall not fall."

All students of prophecy are agreed, I think, that the World War of 1914-1918 was "the beginning of the End" of the Age; but terrible as it was it will be found to be a mere breeze in comparison to the final phase of Armageddon, when it comes in the near future, and for which the world forces, especially in Russia, and the forces in heaven and hell, are now preparing, waiting for the hour to strike.

And "the best of all is," as the Rev. John Wesley said in his dying moments, "God is with us."

Yes, "God is with us" because we are His chosen Covenant (Brith-ish) People—Israel, whether we all recognize the fact or not—His servants; "His battle-axe and weapons of war," too, when He needs us, as such, at whatever cost, to "put down" His enemies; and the enemies of His Kingdom—those who will not have this Man to rule over them.

And so "the Kingdoms of this World shall become (in due time) the Kingdom of Our Lord, and of His Christ; and He shall reign unto the Ages of the Ages" (Rev. xi, 15). "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii, 27).

And "God is working His Purpose out as year succeeds to year." Yes "God is with us," in "the Night," which is "far spent," and in "the Day," which is "at hand."

The Constitution of Israel

WHAT should the nation *do* as a first act after consciously recognizing itself as Israel? Surely reinstate the Israel constitution given in the Pentateuch, that Law of which not "one jot or tittle shall pass till all be fulfilled." Under that constitution, which is unchanging, the law is administered by the King, with the help of an administrative council, but without power to alter in any way its provisions. Upon the keeping of this constitution and its statutes, commandments, and judgments depends the nation's prosperity, health and peace.

Of the many most startling challenges regarding national welfare given to Israel, if she will only keep this constitution, we intend to refer to three:

Firstly, there is the promise that (Deut. vii, 6-16) if she will but keep the commandments and the statutes, and the judgments, God will remove all illness from her.

"Thou shalt therefore keep the commandments and the statutes, and the judgments, which I command thee this day, to do them." (verses 11, 15.) "And the Lord will take away from thee all sickness," but we seem to have suffered instead under verses 21 and 22, ch. xxviii, for the afflictions laid upon disobedient Israel are the white man's plague among others. "The Lord shall smite thee with a consumption and a fever, and with an inflammation, and with an extreme burning and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish."

Mark, these physical conditions are not due to the system of worship, but to the system of government and that the punishments are physical not spiritual. All have wondered at the world's continuing disease and premature death. Scientists have tried to prevent and to cure it. Government after government has tried to stamp it out. These efforts have met with only too little success. But here is a direct challenge, as vital to-day as ever, to re-establish the Divine system of Law and to obey the law so re-established, and then "The Lord will take away from thee all sickness."

This is for *the Nation Israel* to do, and *not for the Church.* The result embraces in its healing, not only the whole of the people, but also the animal kingdom, and even the vegetable; neither blighting, mildew nor crop failure to be known. Imagine what this would mean! Is it not worth trying?

Such is the Divine challenge regarding health. We have already suffered under *the warning*, and we know that warning was true; so it is within the power of the Nation to take up God's challenge and to obtain this wonderful Divine gift of perfect health for man, animal and plant.

This is the true Christian science.

Secondly, there is the question of wealth, and of the poor. This is very clearly dealt with in the first verses of ch. xv of Deuteronomy:

> "At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth aught unto his neighbour shall release it . . .: *because it is called the Lord's release.*

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Of a foreigner thou mayest exact it again; but that which is thine with thy brother thine hand shall release: *Save when there shall be no poor among you:* for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it: *Only if thou carefully hearken* unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

For the Lord thy God blesseth thee, as He promised thee: and thou shalt lend unto many nations, but thou shalt not borrow."

Again, national wealth and national rule are bound up with these national statutes in the same way that national health is. Mark that this is Jehovah's release, not the creditor's. The creditor acts but Jehovah bears the charge and becomes the debtor. The question at stake is which is the better debtor, Jehovah or man? What a divine challenge is here!

So intimately does God wish to be associated with His people in their dealings with one another, that He offers His note of hand to every creditor, as security for the release of every borrower, and He does it at the end of every seven years. It is for the declared purpose "*To the end that* there be no poor among you." But among the Jews the credit of the Lord seemed to be poor, and perhaps the most cutting thing that Jesus ever said, having the law in mind as He always had, was "the poor YE have always with you."

Let us pass on to the Statute of *Surplus Wealth*, ch. xv, 7:

"If there be among you a poor man of one of thy brethren within any of thy gates. . . ." Now here is a strange thing, that in God's mind there should be any question of the presence of the poor. But it must be remembered that the creditor statute, and this statute, which is made for the express purpose "to the end that there be no poor among you" has never been operated. But "if there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

"But thou shalt open thine hand wide unto him; and shalt surely lend him *sufficient for his need, in that which he wanteth.*"

Consider this statute well. It is clear that every man may use the increase of his wealth for the frugal maintenance of his family, this is enjoined elsewhere. Also he may use it for the efficient support of his business, this is elsewhere enjoined. But with his surplus wealth he must be prepared to act as a banker, holding monies in trust and bound by the conditions of that trust to employ that money for the elimination of poverty. This does not debar the possession of surplus wealth, but it does debar the possession of surplus wealth by one, while another has need. If one be wealthy it should mean that all are well off. Of course, the loan so made comes under the credits statute, and at the end of the Sabbatic year on the day of release the duty of repayment passes and Jehovah becomes the debtor.

The first result is that at every Sabbatic year every person, every property, every business, every estate, passes out from obligation or debt. Every man is free from debt. The second result is that the surplus wealth of the nation is redistributed and this takes place every seven years. The guaranteed result is that every person following this process, and the whole nation in thus honouring God, becomes abundantly wealthy. A result must be an absence of millionaires and of all personal, corporate, civic and national debt, a result devoutly to be desired. The war debts would go quicker than snow before a Chinook wind under this process and it is these debts that are throttling all enterprise to-day. God would have wealth to be a constantly flowing stream of living water perennially renewed by Divine power, and not a stagnant sea. This is God's financial gospel. These are the financial clauses of the Divine constitution.

Thirdly, let us turn to the question of *National Safety and Continuance.*

We know that the throne of David is established by the oath of God until the end of time.

The continuance of the Race of Israel is also guaranteed to the end of time and beyond. But the undisturbed safety and continuance of the nation was at the first made subject to the keeping of the constitutional law. Deuteronomy xxviii, 7: "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways." Verse 13: "And the Lord shall make thee the head, and not the tail. . . . If that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them."

Now Israel did not keep the commandments and statutes of Jehovah, but instead "the statutes of Omri are kept," that is man-made statutes. As a result, the predicted forfeiture of the promised possession has eventuated. Judah has been scattered and ceased to be a nation. Israel, driven into exile, has been scattered throughout the nations till gathered in the Isles, but her national organization is working its part to-day because she is blind. If we read the sixth chapter of Isaiah we see that the judgment on Israel was that she should be deaf and blind. From this time Israel went forth deaf and blind, led unconsciously by God to the fulfilment of her mission. "Bring forth the blind people which have eyes." "Who is blind like my servant, and deaf like my messenger. . ." "Blindness in part hath happened unto Israel until the fulness of the Gentiles be come in, *and thus*, all Israel shall be saved," that is through her blindness. For Jesus declared: "If ye had been blind ye had not had sin, but now because ye say we see, therefore your sin remaineth." This was spoken to the Jews. But with returning vision comes returning responsibility, and the very first act, after accepting Jesus as Saviour, is the accepting of His constitutional law.

In fact His first administrative act on His return will be the re-establishment of the constitution, exemplified and reinforced by the Sermon on the Mount.

It is seen that although Israel was guaranteed that she should remain a Nation, *her position* as a nation was woefully different to what it would have been had she continued under the Divine Constitution. Settled in the Isles, Israel carried out the Divine mission assigned her, but carried it out as one blind and deaf. She has the labour but not the understanding joy of the task. All

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these ages the nations of Israel have been in danger from the aggression of their foes inspired to their destruction by the devil represented as the "Beast," and the "Dragon." Finally, the culminating terror shall arrive in the Great Day of God Almighty, when all the Gentile nations shall mass their forces for the destruction of the "Chosen" people. Because Israel is ignorant of her own birth-right and of the fact that she is hedged about by the Divine promise and the Divine power, she has in the past and shall still face these things with the courage which prepares for and discounts the worst instead of marching forward in the consciousness of the invincible might of God. She, who might have been free from sickness, has been scourged and suffering through the ages. She, who might have been free from poverty has had a great proportion of her people suffering want from the cradle to an early grave. She who should have waged victorious and bloodless wars as far as she was concerned, has stained every sea and every land with the blood of her slain.

She, who should have, with a light heart, led the nations in the path of light, gropes as one blind, and carries the burden of the World upon her shoulders as a weary Atlas. These things will pass at the revelation and the restoration of Israel. But, for the great mass of people, that Day shall not arrive until she has drunk to the dregs, even to "The Day of the Lord" the cup she has filled for herself by her own rebellion against the "Law of the Lord." Turn to Ezekiel's descriptions of the last great conflict between Gog and his confederation and the merchants of Tarshish and all the young lions thereof. So overwhelming are the forces arrayed against Israel that no human arm can prevent her absolute overthrow. So overwhelming is her deliverance that the veil is rent from her eyes and she knows at last that she is Israel and that she has been delivered by Israel's God.

Ezekiel xxxix, 22: "So the House of Israel shall know that I am Jehovah, their God, from that day and forward."

The following conclusions seem clear:

1. God has done all the constitutional (as distinct from administration) legislation which He has allowed for, in the national constitution in the Bible.

2. In the application of the principles of that constitution to new cases and circumstances as they arrive, He has made provisions in the department of the judgments, which are the commandments and statutes applied from time to time and from age to age. The principles of right action are few; they are all included in the constitution; they are changeless and eternal; therefore the constitution is perfect for our age and is capable of full application in our complex life.

3. Constitutional legislation belongs to God only, and He has not trusted men or nations to make laws for the government of their fellows.

4. The Divine plan of government does not favour one more than another and class is not known.

5. The way out of the present world's struggle for power is to go back to the Divine constitution.

6. The restoration of the Divine constitution as our system of Law will enable the nation to test the Divine challenge as to health, prosperity and peace. "Seek ye first the Kingdom of Heaven and all these things shall be added unto you."

The Repentance and Restoration of (ten-tribed) Israel

By H. D. Houghton.

This subject is a most vital one. Have we ever thought out "What happens if Israel repents?" Her "Restoration" surely. But what a marvellous thing this means.

The Christian Church seems not to have allowed for this in our day, nor to have considered the consequences, which must be world-wide.

Israel will repent. This is clearly stated in the Word of God. The marvellous events which must follow are also quite clearly stated; but Israel herself, the Church and the World, seem to have missed this message.

Church people seem to have considered *all the promises* to Abraham, Isaac and Jacob as conditional. This is, of course, wholly untrue. The *un*conditional promises have been largely accomplished and are in process of being *fully* accomplished in the British Race. The conditional blessings and promises are also ours for the asking!

God states most emphatically that Israel will repent and become obedient. He, Himself, pledges to bring it about, unaided. Israel is appointed of old to be the human means by which the world is saved from utter chaos and corruption, and shall be finally evangelized. Israel's repentance is to be whole-hearted, and such that God Himself will be satisfied with it, for He will have brought Israel to repentance Himself.

The promises cannot have been made void because Israel sinned, for Our Lord was sent to redeem Israel in fulfilment of the Abrahamic promise. Clearly the promises remained and were not forfeited, for Our Lord came as "A light to lighten the Gentiles and the Glory of Thy People Israel."

St. Paul (Gal. iv, 4) shows that Christ came because of God's promise. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons," Consider also Luke i, 68-77: "Blessed be the Lord God of Israel; for He hath visited and redeemed His people . . . to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham . . . to give knowledge of salvation unto His people." There is no cancelling, no forfeit here; on the contrary, it is a fulfilling.

Let us see how Israel's repentance is to be brought about.

One hundred and sixteen years after Israel's captivity a remarkable prediction of Israel's repentance and restoration is given in Jer. xviii. God commands Jeremiah to go down to the potter's house, and says:

"I will cause thee to hear My words."

And the record goes on:

"Then I went down to the potter's house and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter." Did he throw that clay away or not? Certainly not!

"So he made it again another vessel, as seemed good to the potter to make it."

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This operation is still going on in the pottery trade to this day, little if any change having been made in the process. The teachers of the Church to-day say that God threw that clay, which represents Israel as we shall see, away. God says exactly the opposite!

"O House of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in Mine hand, O House of Israel."

This incident has often been referred to as an individual matter, but the Word is emphatic that it refers to the house of Israel.

Thus God announced to all, Israel's repentance and restoration; made perfect for her work; as the marred clay was made "as seemed good to the potter."

This illustration does not refer to Judah or the Jew, see Jer. xix. *Judah is there likened to the finished vessel that has been "fired" and so cannot be made again.* The whole point is that out of the marred clay of the House of Israel God would make a new perfect vessel. But the "finished" vessel of national Judah He would break in pieces. Judah will then become a leading tribe in the restored nation, Israel. When the world sees re-made Israel appear they will be astonished.

Note the three points: (1) The making of the second vessel, Israel, out of the marred clay of the first. (2) The Maker, God Almighty Himself. (3) The perfection of the second vessel "as it pleased the Potter to make it."

In Ezekiel xi, 14-20, an incident is related which confirms the teaching of the re-made vessel of Jer. xviii. At that time Israel had been in captivity 127 years, or more than four generations.

Judah, thinking that Israel had gone for ever, and had been cast off by God, proposed to seize Israel's land, but God said "No!"

We have in Ezekiel xi, 14-20, the complete repentance and restoration of the Ten-tribed House of Israel, and again God alone is the Worker Who brings this great fact to pass.

"I will give them one heart." "I will put a new Spirit within you." "I will be their God."

The Christian Church has laid claim to these great promises exclusively. But this passage does not refer to the Church. It is a definite promise made by God concerning the work He is covenanted to do for and in the House of Israel.

Again Hosea says in ch. i, speaking undoubtedly of the Ten-tribed House: "For I will no more have mercy upon the House of Israel; but I will utterly take them away. . . . For ye are not My people, and I will not be your God." But the next verse goes on: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the Living God."

This again is Israel's repentance and restoration brought about by God Himself. Israel is brought back into more than her old place of grace and favour as God's sons.

In the New Testament Our Lord in Matt. xxi, 43, speaking to the Jews, says: "Therefore say I unto you, The Kingdom of God shall be taken from you and given to a *nation* bringing forth the fruits thereof." To a Nation, note, and not to a Church; thus confirming the Old Testament Prophets. In the same chapter of Matt. xxi, we see who that nation is to be. It was the brother nation of the Jew, that other son of the same father who at first said he would not go into the vineyard, "But afterwards repented and went."

Here Our Lord definitely states that he afterwards repented and went, thus proclaiming that Israel does repent and is restored. This son must be the brother nation of the Jew, because the Chief Priests and Pharisees recognized their own description and "perceived that He spoke of them," thus identifying Israel. This again cannot refer to the Christian Church as the command was given first to the elder son Israel and then to the Jew, the second son. The Church was not then born.

Surely this nation bringing forth the fruits can to-day be found by those willing to look and perceive. This parable is very clear and decisive. Let us read what Jeremiah says shall happen under the New Covenant (Jer. xxxi, 33-34), with the House of Israel. "But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts: and will be their God, and they shall be My people. And they shall teach no more every man his neighbour . . . saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

Five distinct times in this passage He says: "I will" of the House of Israel, three times "they shall," so that it is not Israel reforming herself, but God remaking the vessel out of the marred clay. So does God deal with erring, marred and re-made Israel.

Let us just glance at Hosea again, where he refers to Israel as the Lord's divorced wife, and when she wishes to return to her first Husband, what is the reply? "And I will betroth thee unto Me for ever!" And to this cast-off wife the Lord says: "Thou art My people," and Israel replies: "Thou art my God."

So Israel utters the vital responsive word which shows her true repentance, and God thus weds His people Israel again to Himself for Ever.

This has not yet been fully accomplished. But the time soon will come when God openly, and before all the nations, will put His hand upon us and say: "This is My people." And Israel, one time cast off, but now betrothed, will turn her re entant face to God and say, out of a full heart: "Thou art my God."

No doubt some would suggest that God is speaking here to the Christian Church. At that time there was no Church apart from the congregation of Israel, which consisted of every man, woman and child in the nation. The nation itself was the Church.

Again, *the Church is the Body of Christ*, of which Jesus Christ is the Head. This is Christ's relationship to the Church. He is also, clothed in His Body, the Bridegroom; and Israel is the Bride.

Could these words of Hosea be applied to the true Church? Surely not; for the true Church has never gone after other lovers, never been cast off, never worshipped Baal; but Israel experienced and did these things.

In Deut. xxx, 1-9, Moses recounts both Israel's

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casting-off and her restoration, and how she is to be given back her land; and then God will change her heart and that of her children, and rejoice over them as He did over Abraham, Isaac and Jacob. So then all this will be fulfilled in us. But before this, Israel must, as a Nation, turn to God.

In the New Testament (Acts v, 31) we are told "Him hath God exalted with His right hand to be a Prince and a Saviour for to give repentance to *Israel* and forgiveness of sins." St. Peter declared that the repentance and forgiveness which Christ foretold should come to Israel (the son, who said he would not go into the vineyard, but afterwards repented and went) comes to them because He was exalted a Prince and a Saviour for that very purpose. St. Peter distinguishes between the Jews and Israel. "The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree." To the Jews, Christ was a reproach, a curse, and they made a false charge against Him and slew Him; but Israel is to receive Him; for God has exalted Him "To give repentance to Israel."

If Christ's advent on earth was not a failure, then He has given, or is giving, repentance and forgiveness *to Israel*. It does not mean the Jews; nor the Christian Church; for the Jews rejected and still reject Him; while the TRUE Church has nothing to repent of, for the Book says: "It is holy and without blemish." Nor does it mean the Gentiles, for though full provision is made for them, yet this passage speaks only of Israel. It of course agrees with Our Lord's words: "I am not sent but unto the lost sheep of the house of Israel," for this is the completion of His great commission.

Notice the contrast and harmony of the two commissions—that of Christ, and that of His disciples.

1. Christ's: "I am not sent but unto the lost sheep of the house of Israel." "Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel. . . ."

2. To the Disciples: "Go ye into all the world and preach the Gospel to every creature."

Christ's commission was to redeem Israel; and Israel's commission when redeemed was to preach the Gospel to the whole world.

Again, the story of the Prodigal Son is the story of Israel's repentance and restoration. This is usually taken to refer to the individual, but Our Lord had a much bigger task than that on hand. He was after the nation of Israel, to redeem Israel, so that it, under His guidance, might evangelize the world.

The only really satisfactory explanation of this great parable is that it refers to the two brother nations, the House of Israel and the House of Judah; and shows how *the whole nation of Israel* returns to its Father; and that while it is yet a long way off God welcomes it with all the Father's love.

Perhaps no promise of God to Israel is clearer than the following, which shows Israel's repentance and restoration:

> "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. And I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God" (Ezekiel xxxvi, 25-28).

Can anything be more definitive or positive? And the reference to the land defines the people spoken to. It is a promise to a whole nation, called in the previous verse "the house of Israel."

So does the eternal God take rebellious Israel in hand and finally brings for her that complete redemption for which Christ was exalted a Prince and a Saviour. What follows:

(1) Israel is restored to her old place of favour as the chosen people of God, to be a blessing to all nations. (2) She is to be saved and protected by Jehovah for ever. (3) She becomes literally "The Holy People," "The Redeemed of the Lord," "The Ministers of Our God." (4) Every conditional and unconditional blessing promised to Israel now comes down on her, and the whole world becomes altered in consequence of Israel's restoration.

The promise in Leviticus xxvi, 3-5:

> "If ye walk in My statutes, and keep My commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; And ye shall eat your bread to the full, and dwell in your land safely."

means no unemployment and no starvation and no poverty.

And again: "And the Lord will take away from thee all sickness." No hospitals, no asylums, no illness whatever.

The prisons will also be empty, for Isaiah lx, 21, tells us: "Thy people also shall be all righteous," and we know they are literal people for it goes on to say: "They shall inherit the land for ever!"

And the passage in Deuteronomy finishes: "I will walk among you, and will be your God, and ye shall be My people." What a prospect—sin, disease and poverty all gone. No blind, no deaf, no halt, no dumb. Then, indeed, is the Millennium come.

> "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv, 4-10).

Here it is plain that Israel's repentance is a turning away from sin. There can be no restoration of Israel in sin. It is a turning from it, whole-heartedly by the nation and by every man, woman and child in the nation. And it will satisfy God, for He will have brought it about.

It is the most intense, national, spiritual revival the world has ever known. Every man, woman and child will be filled with the desire to accept Christ. It is the restoration of all that was lost in Adam. The restoration of Paradise.

And in Ezekiel xxxvii, 28, the Lord says: "And the heathen shall know that I the Lord do sanctify

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Israel, when My sanctuary shall be in the midst of them for evermore."

Having seen and had revealed to us God's true message, let us have the faith and courage to pass on the wonderful message to others: "Declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed His servant Jacob" (Isa. xlviii, 20).

There is our justification, our message, our authority and our duty. Israel—the nation—everlastingly Redeemed—to serve mankind.

* * *

Nebuchadnezzar's Dream

A Succession of Four Kingdoms Contemporary with One Kingdom

This dream was dreamed by Nebuchadnezzar and revealed to Daniel, the King having forgotten it. The interpretation was also revealed to Daniel. In interpreting it, Daniel said: "There is a God in Heaven that revealeth secrets and maketh known to the King Nebuchadnezzar what shall be in the latter days." He then told of the great Image which the King had seen: (1) Head of Gold; (2) Breast and arms of Silver; (3) Belly and Thigh of Brass; (4) Legs of Iron and feet of Iron and Clay; and contemporaneously the Stone which was cut out of the mountain without hands, which ultimately smote the image upon his feet, which were of iron and clay, and break them in pieces, and the whole image collapsed. Now the interpretation given by God, in a few sentences, is the picture of the world, given in Empires. Nebuchadnezzar was the head of gold; followed by a second but inferior Empire; and again followed by a third—these two have been shown by history to be the Medo-Persian and the Grecian Empires—and last by the fourth, which was strong as iron.

We also know from later visions given to Daniel that they were thus to be identified. Daniel viii, 20, 21.

The Prophet has three empires shown to him as four great beasts. The fourth World Empire is to be particularly strong "even as iron." This Kingdom was to be divided, and again from later visions of Daniel's we learn, into ten kingdoms. History has again proved that this fourth Empire was the Roman Empire which did so divide up. This so far, has been agreed by all; the only dispute arises as to the identity of the contemporary Empire.

Take the dream:

> "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 forever.
>
> 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.

We who live now may well wonder at its fulfilment. Most of it is past history while the last portion is taking place before our very eyes.

The age of the dreams.—Complete fulfilment was to come in the "latter days." Most Scripture students agree that the latter days are the Gospel Dispensation: the time between Our Lord's two advents, including the days in which we now live.

The purpose of the dream was an open challenge for all time to the peoples of the Earth, to test and judge the faithfulness and power of the Living God.

The identity of the contemporary Empire.—In the past it was generally held that the contemporary Empire was purely Spiritual, and signified the Spiritual Kingdom of Christ, set up in the hearts of men who believed in Him, and that it meant nothing else. But during the last century the opinion has steadily grown stronger and stronger that after all it did mean a literal World Empire. All are agreed that "it is the Kingdom of God" or "The Kingdom of Christ." One regards it as *Spiritual*, another as a *literal* Kingdom. Needless to say, we cannot conceive of a literal Kingdom of God that is exclusively earthly; the outward and visible must embody the inward and spiritual. The Kingdom of God, therefore, must be reckoned apart from the Kingdoms of this World. When Our Lord first came, people were so obsessed with the spiritual that they failed to see the material. To-day the world is grossly material and the Churches have so exclusively "spiritualized" the Scriptures that we run the risk of hopelessly missing the clear revelation of the dual nature of the Kingdom of God on earth.

The Kingdom of God on earth was established in Israel. See Exodus xix-xx. It was still the kingdom in which "the throne of Jehovah" was established in Solomon's day; and over which the House of David is appointed to reign "for ever."

Prophecy can never be fully understood until it is enacted before our eyes. Since 1800; since Israel's seven times of punishment ceased; this Kingdom has arisen to world power and service, and as such it has gradually been recognized.

Let us analyse the interpretation of the dream: "In the days of these Kings shall the God of Heaven set up a Kingdom that shall never be destroyed." There is here no hint or suggestion that it is a spiritual realm. It is the same promise elsewhere made to David. "And thine house and thy kingdom shall be established forever before thee, and thy throne shall be established for ever." If it is exclusively a spiritual Kingdom, when was it set up? Surely not before Our Lord came on earth. Then the words do not fit, for it is "In the days of these Kings," so it must have been set up in Nebuchadnezzar's days as a beginning, and it must have been contemporary to each of the other Empires.

"And the Kingdom shall not be left to other people." This means nothing "spiritually." What it does mean is that the dominion of Israel is not to be taken from them and given to a Sixth World Empire. The contemporary Empire was also to be the final one. It is the Kingdom of Our Lord, His ten servants having been told by Him to "occupy till I come."

"But it shall break in pieces and consume all these Kingdoms." Here the literal meets all requirements. History shows us that Israel has broken all these kingdoms up to now. "And it shall be forever." And the

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prophecy goes on to say the Stone was cut out without hands, etc. Could there be a truer description of God's Elect Race? It was called by God in Abraham, made into a nation under Moses, and appointed by God to do what it has done hitherto and to complete the task. It was appointed by Him to be a blessing to all mankind; and to be the great Christianizing power.

In our own times we can remember how a certain statesman tried to get us out of Egypt and the Soudan; and later a daily paper has tried to get us out of Palestine and Mesopotamia; the land promised to Abraham's descendants. Did the Bishop of London, when, at the re-opening of Wembley, he prayed that God Almighty "might grant that we may be a blessing to all mankind" realize that the prayer was granted 4,000 years ago to Abraham? "In thee and in thy seed shall all the families of the earth be blessed!" Nebuchadnezzar and Daniel could only have conceived the contemporary Empire to have been a Kingdom on earth. Daniel, of course, recognized that it must be Israel, because of the promises already made to that Nation.

Attempts to gain World Supremacy.—When Our Lord said, "Whosoever shall fall upon this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder," He was confirming the promise made to Israel. Now it can be shown that every world Empire has been, during the last 3,500 years, broken by Israel from the Exodus to the last Great War, but here we will only deal with the last three attempts at World Supremacy.

In 1588 Spain fell upon this stone Kingdom, as Shakespeare describes it: "This precious stone set in a silver sea," and was broken as a world power, but still exists as a Kingdom with a King married into our Royal family. In Napoleon's case this stone fell on him and the French Empire ceased as a Kingdom and is now a Republic. In the third attempt, in 1914, when again our ultimatum to Germany expired at midnight, August 4th-5th, as foretold in the Great Pyramid, in other words, when the Stone Kingdom fell upon Germany, Germany ceased as a Kingdom or Empire and became a Republic, carrying with her to ruin the Turkish and Austrian Empires.

Now for the Contemporary and last World Empire, The Stone Kingdom, which will last until Our Lord comes to establish His reign therein. This consists of the British Empire and the United States of America and kindred Israel peoples. It has grown miraculously since 1800 and now fills nearly half the World. It has grown against its own desires, and is growing rapidly still. The final great movement will not end till the Kingdom fills the whole world, a blessing to all nations under the rule of Our Lord.

In the Dream there was a contemporary Empire. In History there is such an Empire. The first four Empires were identical in the dream and in history; so is the contemporary one. God's purpose was to show "What should happen in the latter days." Can it be that He did not do what He said? No!

The Stone Kingdom is the Kingdom of God, a literal and visible Kingdom. It is the Kingdom of Israel. It is the final World Empire. It is the British Commonwealth of Nations.

The British Church

It is still a common belief that the British Church was founded by missionaries from Rome and that it seceded from the Papacy at the Reformation. It is our purpose to show that the British Church was never incorporated in the Church of Rome, but was *firmly established as a National Church before the Roman Church came into existence*, and long before the Roman Church sent her agents to Britain.

Just as the Israelite nation grew up around the Tabernacle, which Moses erected twelve months after the Exodus "And it came to pass in the first month in the second year, on the first day of the month, that the Tabernacle was reared up" (Exod. xl. 17), so the British nation was gradually organized around the British Church.

The Irish Labar Gabhala records four immigrations; the first coming from Mid-Greece about 1800 B.C.-1700 B.C., and the second from Scythia. These people brought the Patriarchal worship, on which was later engrafted the Baal worship, shown by the number of places beginning with Baal, e.g. Ballyshannon, Ballynathal, Baltimore, etc.

Such was the condition up to 600 B.C. Then a great change took place; for another migration occurred from Egypt, when Jeremiah arrived, preaching the worship of Jehovah, the God of Israel. This revival of pure religion spread all over England, Wales and Scotland, from Ireland, and is called Druidism. It remained the religion of the country until the introduction of the Christian Faith. At this time 580 B.C. a University, State-endowed, was started at Tara, Dublin. This was just the time when Solomon's temple was destroyed by Nebuchadnezzar (Jer. lii. 12-15).

The Druids established offshoots from the original University, forty universities all over the land. Ireland was the home of light and learning. See Dr. Johnson.

What did the Druids believe? "They were not idolators, and did not worship images. This freedom from idolatry they shared with the Jews alone at that time." George Smith in *The Religion of Ancient Britain* says: "The resemblance of their religion to that of the Hebrew Patriarchs is very evident. Amongst their names for the supreme God, which they had in use before the introduction of Christianity, were the terms 'God,' 'Distributor,' 'Governor,' 'The Mysterious One,' and 'The Wonderful,' 'The Ancient of Days,' which terms are distinctly of Old Testament origin."

The Druids believed that God was the source of Life and the Giver of all good. They considered Him to be Eternal and Omnipotent and regarded Him as a pure Spirit. The Welsh Triads prove this. They believed in the Immortality of the Soul.

Dr. James MacDonald in *Encyclopædia Britannica* says that the Druids taught that the Soul is immortal.

Astronomy, Geography, Physical Science and Natural Theology, were the favourite studies. Britain was the headquarters of Druidism. So we see that these Britons, dwelling in the uttermost part of the earth, believed that God was Spirit, Infinite and Omnipotent, and in the Immortality of the Soul. This was the case prior to the birth of Alexander the Great, and the rise of the Greek or Roman Empires.

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Their Festivals—The Druids celebrated the first Festival of the year on the 10th of their first month, which they dated from May 1st. The Israelites celebrated the Passover on the 10th of the first month (Exodus xii, 3). Fifty days afterwards they celebrated another great Festival, which corresponds to the Mosaic Feast of Weeks (See Lev. xxii, 15-16). Their third great Festival at Yule-tide corresponded to the "Feast of Tabernacles." They also, like Moses, called their weeks eight nights, and their fortnight fifteen nights. Moses says the Evening and Morning. The Welsh to-day do the same thing. Wy th nos—eight nights; Pythev nos—fifteen nights. The three great Mosaic Feasts were duplicated by the three Great Druidical Feasts.

Ammañias Marcelus, a Greek Historian, A.D. 330-375, says: "The Druids were men of a penetrating and subtle spirit, and acquired the highest renown for their speculations, which were at once subtle and profound. Both Cæsar and Mela plainly intimate that they were conversant with the most sublime speculations of geometry and in measuring the magnitude of the earth." The dress of the Arch-Druid and the Druid bears a great resemblance to the dress designed for Aaron and the high priests. The Druids were well acquainted with the name "Jesus," they were actually waiting and expecting a man born of a Virgin who was to come and be an "All-heal" to them. The Rev. Robert Douglas, M.A., wrote: "It has been well said by the Author of the "Identity of the Religions, Druidical and Hebrew"; the Israelites looked for a Redeemer who should come in future times, they typified His advent by a scapegoat and a variety of emblems: the Druids did the same, they looked for one who was typified under the emblem of the mistletoe, which they regarded as the "Curer of all ills." Compare with the "Branch" constantly used of the Messiah in the Old Testament. The Old Mosaic Law as well as the Druidic, lacked one element, that of Charity and Love. Christ remedied this defect, and so made the Law complete. (Matt. v, 17; John xiii, 34.) The Jews in the East rejected this new commandment. Their anti-types in the Isles of the North-West accepted it. Then it would appear that "In this distant corner of the Earth, cut off from the rest of the world, a people was being prepared, ready for the Lord."

The early Britons, as we have seen, were a very highly civilized race having a developed cult of their own, "Druidism." The Romans greatly feared and respected the Britons, and although they made great efforts under Julius Cæsar to conquer them, they signally failed to do so. In many ways our British ancestors compare to great advantage with the heroes of Greece and Rome. The Briton after the invasions of Julius Cæsar walked the streets of Rome the only freeman in Europe.

As Tibollus (Lib. IV, i, 149), who died A.D. 18, says, "*Invictus Romano Marte Britannus*"—"Behold, the Briton, unconquered by Roman arms." Horace (Odes, Lib. III, 5) says that nothing but the conquest of Britain was wanting to make Augustus "*Præsens Divus.*"

The Britons were not barbarians except in that they did not speak Greek or Latin, which was the true meaning of barbarian at that time. Agriculture was universal, corn everywhere abundant, pasturage a distinct branch of national wealth and the population so dense as to excite Cæsar's astonishment.

Diodorus Siculus (History, Lib. V, 2) says that Britain anciently remained untouched free from all foreign force till the invasions of Julius Cæsar. "The inhabitants live till this time after their own ancient manner and customs, for in fights they use chariots, as it is said the old Grecian heroes did in the Trojan war. They are of much sincerity and integrity, far from the craft and knavery among us, contented with plain and homely fare; strangers to the excess and luxury of rich men." As we now know, their ancestors *were* the ancient Trojan heroes.

In short, the words of Shakespeare were as true then as now: "This England never did, nor ever shall, lie at the proud foot of a conqueror."

Now is it credible that God would allow the career of the Gospel "of His Kingdom" to be left to chance? Therefore we may be sure that these Islands in the West were specially prepared for the "Gospel of the Kingdom." So much for the preparation of the land.

Now for the Sowing. Christianity was established in this country soon after the World's Great Tragedy—the Crucifixion—Joseph of Arimathea, in A.D. 36-39, arriving with Simon Zelotes and Philip, etc., and founding the first Church at Glastonbury. Clement, mentioned in Phil. iv, 3, a contemporary of St. Paul, says: "St. Paul preached in the East and West, having taught the whole world righteousness, and having travelled even to the uttermost bounds of the West." Eusebius, called the Mother of the Church History, says: "Some of the twelve passed over to those which are called the British Isles." Theodoret, a great theologian, born about A.D. 290 at Antioch, says: "Paul carried salvation to the islands that lie in the ocean" (British Museum). Venantius Fortunatus, Bishop of Poictiers, born about A.D. 531, says: "Paul preached in the countries which the Briton inhabits and in the utmost Thule." So that we see that several of the early fathers of the Church assert that St. Paul brought Christianity to Britain and taught in these Isles. They were not Britons, and they would never have made these statements if they were not true.

Now let us turn to Historians. Gildas, a British historian, born about A.D. 516, writes as follows: "In the meantime (i.e. just about the time of Boadicea's defeat), Christ, the true Sun, afforded His rays," that is the knowledge of His precepts to this island (page 4).

Boadicea was defeated in A.D. 62. No. 25 of the Welsh Triad says: "Bran, the Blessed, first brought the faith of Christ to the nation of the Cymry, from Rome, where he had been a hostage seven years" (British Museum).

One of the earliest monuments of Welsh Archæology, "Bouedd Saint Yugs Prydam," says: "Bran was the first who brought the Christian faith to this country." Now Bran and some others were hostages in Rome from A.D. 51-58; about 100 years later, A.D. 161, Lleirwg (Lucius) who reigned in Wales "King of the Britons," made Christianity the religion of this country. Triad 62 says: "He made the first Church at Llandaff, which was the first in the Isle of Britain, and bestowed the privilege of country and nation, judicial power and validity of oath, on those of the faith of Christ." William, in his *Ecclesiastical Antiquities of Cymry*,

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writes: "Christianity had naturally and gradually become incorporated with Bardism, till at length, by consent of the country and the tribe, Druidism was abolished to make way for the Christ, and the privileges of the Druids (so strikingly analogous to those of the Levites in Israel) were transferred to Christian Ministers."

Dean Page in his *The Ancient British Church*, writes: "In this distant corner of the earth, cut off from the rest of the world, unfrequented except by merchants from the opposite coasts of Gaul, a people was being prepared for the Lord" (page 26).

"To a people whose sense of the future existence was so absorbing that its presentiment was almost too deeply felt by them, the preaching of Jesus and the Resurrection would appeal with irresistible force. There was no violent divorce between the new teaching and that of their own Druids, nor were they called upon so much to reverse their ancient faith as to lay it down for a fuller and more perfect revelation" (page 27).

The Druid priests became the Christian Ministers! Rome in A.D. 161 was pagan under the Emperor Marcus Aurelius. In A.D. 206 Tertullian, who was converted to Christianity in A.D. 192, wrote: "Those parts of Britain which Cæsar could not conquer have been subdued to Christ!" Origen, born at Alexandria, A.D. 185, wrote in A.D. 212: "The land of Britain has received the religion of Christ." And still Rome was pagan, and in A.D. 312 came the 10th and worst persecution under the Roman Emperor Diocletian, and this persecution reached the British Isles and caused great tribulation to the Church of Britain. Then came the reign of Constantine, whose Mother, Helena, was a British Lady, and who was descended from Anna, the daughter of Joseph of Arimathea, cousin to the Virgin. Constantine was crowned Emperor at York in A.D. 306, and the Church in Britain rose stronger than ever. In A.D. 320 Constantine proclaimed Christianity as the state religion of the Roman Empire. This was 160 years after Lucius, King of the Britons in Wales, had proclaimed Britain a Christian country. The two points to be noted are (*a*) The British Church was established as a National and State ordinance by Lleirwg, King of the Britons in Wales, in A.D. 161. (*b*) That Rome was under pagan Emperors, and Christianity was not introduced till Constantine, a British born and British descended Emperor, proclaimed it the religion of the Roman Empire in A.D. 320. So, in fact, the British Church is *de facto* the Mother Church of Christendom.

Now the result of the persecution of Diocletian, about A.D. 302, was to spread the British Christians to the West and North into Wales and Scotland, and, of course, the Church in those parts benefited. Under Constantine, the British Church again flourished and Bishoprics and Archbishoprics were reconstituted.

From A.D. 426 to A.D. 586 came Saxon invasions and the Britons were driven to Scotland, Devonshire and Cornwall, and to Brittany. Ireland was at this time, with very few exceptions, still under Druidism. One or two places in Wales, especially Carnarvonshire, kept the lamp of Christianity still burning, and also in Carmarthenshire. When matters had quietened down again, these Christian communities in Wales began to evangelize the pagan Saxons.

About A.D. 404 St. Patrick went to Ireland and converted the Irish from Druidism (coming from Wales). Colleges and churches sprang up all over the land, and Ireland soon became for Christianity what it had been for Druidism, the seat of Learning. St. Patrick was not sent to Ireland by the Roman Church, as it claims, the charter being an obvious forgery from internal evidence.

Gradually this Christianity spread all over these islands until the British Apostolic Church had "Taught the truth to the nations of Ireland and Scotland and thence it came back to enlighten Anglo-Saxon England."

Also they went out in large numbers to Christianize the whole of Europe. These missionaries were called "Culdee," from A.D. 501 to A.D. 719, over 200 years; these Culdee Missionaries poured in thousands over Europe. As Dr. Wyler says: "It was the Culdee lamp that burned at Constance, at Basle, at Eprus, at Worms, and Mainz. Boniface, the emissary of Rome, came afterwards, to put out these lights. The real Apostle of the provinces was the Culdee Church!" They went to the Danube, to Pannonia, Salzburg, Norway, Sweden, and even Iceland.

In A.D. 597 Augustine landed in Kent and commenced a Roman Mission which completely failed. From then on there has always been a persistent struggle to resist the Roman Church, and that struggle is as foretold to break out again now in the last days. King, Church and Nation have always fought against the domination of Rome and always will.

It was not by chance merely that the British Church was entrusted to the Welsh. It was not by chance that it was kept burning in Wales when extinguished elsewhere. It was not by chance that the Ancient British Church, from its inception by Moses in the Wilderness, has continued in an unbroken sequence till to-day.

* * *

"When May We Expect Our Lord's Return?"

The Scriptures make it clear that we should be in an attitude of CONSTANT EXPECTATION. It was possible that He should have returned long ago, *if certain combinations of actions and circumstances should be brought together*. It was possible for Israel to bring them together. They were not brought together, and Our Lord has not as yet returned. (See Acts iii, 19-21.) "Whom the heaven must receive (or retain) until . . ." and the until has no reference to a certain date, but to the accomplishment of certain restorations in Israel.

May we be sure as to the date of His return? We may not. Our Lord states the fact that the day and the hour of the return of Our Lord is reserved in the Father's Own power. Not even the angels in heaven know. Therefore, it is certain that not even the angels which fell know. Perhaps this latter is the reason for the hiding of that time. It is "at such an hour as ye think not." To be "long-daters" is to join the ranks of those who say "My Lord delayeth His coming." Against this Our Lord spoke most severely, in the twenty-fourth of St.

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Matthew. To be a "short dater" is to run counter to the warning of Our Lord. "It is not for you to know."

But as to *the nearness* of His coming, when certain events begin to happen, then Our Lord declared that we may "know that it is near, even at the door." This we believe we now know. We believe that to try to go beyond this, either pro or con, is to presume on ground from which Our Lord has warned us.

The SIGNS of His coming are manifest. The Time—a continuation of that to which He referred when He commenced His ministry with the cry "the time is fulfilled"—is very nearly out. For instance, the times of the Gentiles are ended. The treading down of Jerusalem "until . . ." is finished. The time of the blindness of Israel passed at the same time as the treading down of Jerusalem ended. The times of Israel's punishment ended more than a century ago, and Israel has since been marching forward on a miracle path of expansion and uplift. Part of the time of Judah's punishment is gone, and only that which falls due to end in 1934-36 remains. The last period of Judah's punishment is fraught with that tremendous upheaval which will see the responsibility and power of world rule pass into the hands of a reunited Israel. The way is then open, as far as "the Scriptures of truth" are concerned, for the coming of the Son of man. But there are even then upwards of seventy years of the present dispensation to run. It may be that the Coming will be *at the end of the present times*. It may be that it will be *at the beginning of the seventy years*, for the cleansing of the sanctuary. It may be that it will be *at the end of the seventy years* immediately before the millennial day.

We expect, and with good reason, that He will soon "come as a thief" and gather His forces to a place called in the Hebrew tongue "Armageddon." Whether He will then reveal Himself to His own or not, and whether He will then be manifest to His enemies, we do not know. Probably not.

After that, as the last great conflict deepens, He will move from Armageddon to the Mount of Olives. "In that day His feet shall stand upon the Mount of Olives, and the Mount of Olives shall cleave in the midst from the top to the bottom. . . ." Again, whether He will then be visible to His own, and to the enemy, we do not know. After that seems to come the Marriage Supper (Matt. xxv). After that the gathering and the judgment of "His own servants," and the rewarding of them according to their service during the time they have "occupied till He come." Then after that, the coming in His glory, with all the Holy Angels with Him, and the Judgment of "All nations." These seem to be the very same "All nations" which He found gathered against Jerusalem to battle. Then the Kingdom! These stages will probably take up the full remaining years to the seventh millennium of Bible history.

It would seem that the rapture of the Church is indicated by the Marriage Supper. We are impressed at this time, but still with an open mind on the subject, that the rapture of the Church is at the time of the Marriage Supper and that it is after the Mount of Olives' presence of Our Lord. In that case the great deliverance will take place first. "So the house of Israel shall know that I am Jehovah their God from that day and forward." Ezek. xxxix, 22. "And the heathen shall know that I am Jehovah, saith the Lord God, when I shall be sanctified in you before their eyes."

This seems to indicate that *the great triumph of the Kingdom Gospel* will have brought the nation back to the Lord in penitence and faith; and that *the great triumph of the Gospel of Salvation will* bring the world to Him, when "I shall be sanctified in you before their eyes." *Thus we look to see both the triumph of the Gospel of the Kingdom* and of the *Gospel of Grace before* the rapture of the Church; and *we look to see both before many years have gone.* "Because a short work will the Lord make upon the earth." Rom. ix, 28.

* * *

The Dispensational Plan of the Bible

ELOHIM: GOD.

A THE PRIMAL CREATION. The first heaven and the first earth (Gen. i, 1).

[1]B. SATAN'S FIRST REBELLION (Gen. i, 2).

C. THE EARTH RESTORED AND BLESSED (Gen. i, 2-11, 25; 2 Peter iii, 6). "The world that then was."

D. SATAN ENTERS, AND THE CONSEQUENCE (Gen. iii).

E. MANKIND DEALT WITH AS A WHOLE. (Gen. iv-xi, 30).

E. 1. THE FLOOD (2 Peter iii, 7). "The heaven and the earth which are now."

F. THE CHOSEN NATION CALLED, ORGANIZED INTO GOD'S KINGDOM OF PRIESTS, AND BLESSED (Gen. xi, 31 to Malachi).

G. THE FIRST ADVENT. The Four Gospels (Rom. xv, 8). The Kingdom rejected by the Jews and the King crucified.

H THE KINGDOM RE-OFFERED. The Acts and the earlier Pauline Epistles. The offer rejected by the Jews at Rome (Acts xxviii, 25, 26).

H. THE KINGDOM "HIDDEN IN A FIELD." The "Not yet" of Heb. ii, 8. The Mystery in God revealed and consummated. Later Pauline Epistles.

G. THE SECOND ADVENT (Rev.) "The day of the Lord" (Matt. xxiv).

F. THE CHOSEN NATION RECALLED AND A BLESSING (Rom. xi; Jer. xxx-xxxi; Isa. lxi-lxii; Zech. xii, xiv).

E. 1. GREAT PHYSICAL CHANGES (Isa.).

E. MANKIND DEALT WITH AS A WHOLE (Matt. xxv, 31-46).

D. SATAN BOUND AND THE CONSEQUENCE (Rev. xx, 1-3).

C. THE EARTH RESTORED AND BLESSED (Rev. xx, 4-6; Isa. xxxv). The Millennium. The Third Heaven and Paradise (2 Cor. xii, 2, 4).

B SATAN'S FINAL ACT OF REBELLION (Rev. xx, 7-10)

A. THE NEW HEAVEN AND THE NEW EARTH (Rev xxi, xxii). "The day of God."

GOD, ALL IN ALL.

[1] See footnote 3 Schofield Bible, Gen. i, 2.

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The Jews are not all Israel

THE House of Israel, which we are considering, is not the same as the House of Judah, of which the Jews were a small remnant only.

The distinction we wish to emphasize is that, while all Jews are Israelites, all Israelites are not necessarily Jews. The House of Judah and the Jews are *of* Israel, that is, descended from Jacob. When the general blessings were at Jacob's death apportioned, the " One seed " Christ, the Messiah, was promised with the sovereignty to Judah ; but the " multitude of nations," most of the spiritual gifts and all the temporal grandeur of the " birthright " were given to the House of Joseph or Ephraim exclusively. The House of Israel was to obtain these in the " latter days " or the Christian era—our days and when developed into a " company of Nations," cf. Imperial Conference of 1926.

The division of Israel took place under the rule of Rehoboam over Judah, Jeroboam over Israel, in 975 B.C. The House of Israel sinned through idolatry and were cast out of the land in 721 B.C. and did not return. The House of Judah also sinned and were punished and banished to Babylon for seventy years, and a remnant of them under Ezra and Nehemiah returned as " the Jews " in 536 B.C. The term " Jews " is never in the Bible applied to the Twelve Tribes or to the Ten-tribed House of Israel. They were to be divorced from the Mosaic law and lost to human history and knowledge, but known to God, re-covenanted in Christ, and to enjoy the Hebrew birthright in the isles of the seas, to be His national evangelists to the world, and the inheritors of the Kingdom of God taken away from the Jews and given to a Nation. It will be shown that the British enjoy all the unconditional promises given to the seed of Abraham in the Christian era and that therefore no other Nation can now replace them as Israel.

It was in 741 B.C. that Isaiah prophesied that " within three score and five years shall Ephraim be broken in pieces, that it be not a people." The final siege of Samaria and the deportation of Israel took place in 721 B.C. Subsequently in 676 B.C. Esar-haddon completed the work begun, and from this date the history of the House of Israel ceases in the Scriptures, and the tale is taken up by Prophecy.

Judah was carried captive to Babylon by Nebuchadnezzar in 603 B.C. and the Temple finally destroyed in 586 B.C. The word " Jew " is found for the first time in the Bible in 2 Kings xvi, 6, but the Second Book of Kings was not written till the return of Judah and Benjamin after the end of the Babylonian captivity.

CONTRAST BETWEEN ISRAEL AND JEWS

ISRAEL were to have a change of name (Isa. lvi, 15).
The Jews were to be known by a change in physiognomy (Isa. iii, 9).

ISRAEL were to be called by a new name (Isa. lxii, 2).
The Jews here retained their old name unchanged.

ISRAEL were to be named after Isaac, i.e. called Saxon (Gen. xxi, 12).
The Jews' name was to be a curse to them. (Isa, lxv, 15).

ISRAEL were to be blind to their identity (Rom. xi, 25).
The Jews still claim to be the chosen people.

ISRAEL were to be a multitudinous people (Hos. i, 10).
The Jews were to be bereft of children (Jer, xv, 7).

ISRAEL were to become known as the righteous Nation that keepeth the truth (Isa. xxvi, 2).
The Jews were to be a byword and reproach (Jer. xxiv, 9).

ISRAEL were to become a Nation and a Company of Nations (Gen. xxxv, 11).
The Jews were to be scattered in all the " kingdoms of the earth for their hurt." (Jer. xxiv, 9).

ISRAEL were to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. vii, 10., Isa. xxiv, 15, Isa. xlix, 1, Jer. xxxi, 10, etc.).
The Jews have been strangers in all lands (Jer. xv, 4).

ISRAEL were to be a Nation for ever (Jer. xxxi 36).
The Jewish nation was broken beyond repair in A.D. 70 (Dan, ix, 24, Jer. xix, 11).

ISRAEL were to have a perpetual monarchy (Jer. xxxiii, 17).
The Jews have no king.

ISRAEL were to come under a new covenant (Jer. xxxi, 33).
The Jews have remained under the old law.

ISRAEL were to become called the sons of God, i.e. accept Christianity (Hos. i, 10).
The Jews do not nationally accept Jesus Christ as the Messiah.

ISRAEL were taken captive into Assyria, circa 721 B.C. (2 Kings xviii, 11, etc.).
The Jews taken captive to Babylon circa 603 B.C. (2 Kings xxiv, 1-14, etc., and xxv, 20, etc.).

ISRAEL were to be immune from defeat in war (Isa liv, 17).
The Jews have suffered endless persecution.

ISRAEL had nothing to do with the crucifixion, being at that time away beyond the Euphrates, beginning their migrations through Europe.
The Jews cried, " Crucify him, crucify him."

* * *

The Battle Axe

(OR A SHORT HISTORY OF THE GREAT WORLD POWERS AND ISRAEL)

" 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 " (Jer. li, 20).

Egypt.—Pharaoh had been raised up to great power. But at the Exodus in 1486 B.C., when God led Israel forth, the power of Egypt was destroyed in a day and their historical records show a great gap of over a hundred years. Note that in this first encounter Israel is saved by the direct act of God.

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Assyria.—Sennacherib and his army destroyed in the night, again by the direct act of God, in 700 B.C. when besieging Jerusalem.

Babylon.—Destroyed by Cyrus in 538 B.C. The Massagetæ (Israelites) formed the van of his army and were let into the city by captive Jews at the feast of Belshazzar. Daniel was leader of these Jews at this time.

Medo-Persia.—Cyrus was killed fighting the Massagetæ and Darius was defeated by Alexander in 336 B.C. Alexander had the Massagetæ as his Allies in his Persian campaign when Persia was destroyed.

Greece.—Alexander attacked the Getæ. Fifty years after Alexander, Lysimachus attacked the Getæ, but was taken prisoner by them. The Greeks were worn out as an Empire by fighting the Scythians or Getæ.

Rome.—In 111 B.C., in the time of Marcius, the Getæ were first attacked by Rome. They disappear from history in 100-80 B.C. and reappear as the Goths (God's people) in A.D. 62, and eventually under Alaric take Rome in A.D. 410. Rome evacuates Britain A.D. 402-436; the Kingdom of Kent being formed A.D. 454. The Normans first appear A.D. 871, and enter England in 1066. The Union of England and Scotland takes place in 1603 and with Ireland in 1801 under the Union Jack; the Union of Jacob being completed.

Spain.—The final overthrow of Spain was the defeat of the Spanish Armada in 1588. At that time England had but 4½ million inhabitants. Realizing that the victory was due to the Divine Will, Elizabeth struck a medal commemorating the event and bearing the inscription "He blew with His winds and they were scattered."

France.—1789-1815. After the French Revolution, Napoleon seized the supreme Power and attempted to gain World Dominion, with the inevitable result that he met Israel in a life-and-death struggle as each of the preceding World Powers had, with exactly the same result.

Denmark.—Battle of Copenhagen, 1801.

Dutch.—Cape of Good Hope and Ceylon, 1801.

Turkish Empire.—In the Turkish campaign both in Palestine and Mesopotamia only the British Empire was allowed to take part, General Allenby relieving Jerusalem in 1917, exactly 2,520 years from 603 B.C., when it was first besieged by Nebuchadnezzar. According to prophecy, Israel was to free Jerusalem.

Germany.—In 1914-18, Germany went out for World Dominion and together with the Austrian Empire was broken by the same stone Kingdom; but only after Britain's day of national repentance before God.

Russia.—Her confederation of non-Abrahamic States will meet Israel (Britain) shortly, when again, as in the case of Egypt, Israel will be saved by the direct Act of God.

"Yet will I be inquired of by the House of Israel to do it for them."

The Union Jack

"THOU hast given a Banner to them that fear Thee, that it may be displayed because of the Truth" (Ps. lx, 4.)

This is our Union Jack which floats over more than one-third of the world and over more than half the ships that sail. It is the Standard of Empire, distinct from the Royal Standard.

From the dawn of history man has used ensigns, standards and flags for both national and religious uses, and these ensigns have come down to modern days. It cannot be over-emphasized that the heraldry of other nations is just as significant as that of Britain and Israel.

The British flag, which stands for Liberty, Equality and Justice to all, brings benefit to all wherever it flies. The growth of the Empire and its Missionary enterprise is coincidal with the advent of this Flag, the Sign of the Cross. It is the Flag of that Nation who is predestined to take the Gospel of Salvation and its complementary Gospel of the Kingdom to every land till the Kingdoms of this world become the Kingdom of Our Lord.

Originally the Flag had only the red cross of St. George on a white ground and it became the National Symbol in A.D. 1189 in the reign of Richard I. It was under this plain flag that the Spanish Armada was defeated in A.D. 1588. The first "Union Jack" was formed in A.D. 1606 when James VI of Scotland became James I of England. The two crosses of St. George and St. Andrew (the flag of St. Andrew was a white diagonal cross on a blue ground) were combined, and it was under this flag that the beginnings of our Empire were laid in India, Canada, etc. In 1801 the Flag of St. Patrick was added when Ireland joined the Union, and it is under this Flag that the miraculous growth of the British Empire has taken place since the seven times of Punishment on Israel ran out in 1800-1. While, like the Prodigal son in the parable, Israel was still a long way off, "for Ephraim is my first born," God Our Father hastened to meet us and has showered the promised blessings on the Nation for this My Son was lost and is found again.

The symbolism of the Union Jack or Union of Jacob is important. Its colour is Red, White and Blue.

Red is the symbol of Blood (Isa. i, 18; 1 John i, 7). The shedding of Christ's Blood which has redeemed us.

White, the symbol of Purity (Rev. vii, 13, 14). The white robes of God.

Blue, the symbol of Service in Holy Things on behalf of the people (Exod. xxviii, 31).

The colours of the curtains in the Tabernacle were Scarlet and Blue. The Cross of St. George with the two crosses of St. Andrew and St. Patrick form a star and symbolize the promises of God to Abraham. Also "There shall come a Star out of Jacob" (Num. xxiv, 17).

The Two Crosses combined represent the eight spokes of a wheel. Eight is the number of Our Lord—the Alpha and Omega—the first and the last.

The Red Cross of St. George, the centre of the Flag, is the sign of addition, the adding of land and territory. That of St. Andrew, the White Cross, is the sign of multiplication, signifying increase of seed, "his seed

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shall be in many waters," and is the cross Jacob formed when he crossed his hands to bless Ephraim and Manasseh. These three Crosses are the monogram of the Name of Christ, 888, the Aleph and Tau of the Hebrew alphabet.

Here is the Nation of whom God has said, " Thou art my battle axe and weapons of war."

(*Shown on front page.*)

In Canada we have the cross. In Australia we have the Southern Cross, and so we go on and on through the heraldry of Britain, sacred from its beginning, proclaiming the origin and continuation of the nation and its mission to mankind and its glorious ending and destiny when He Whose right it is shall come and take the Throne.

* * *

The Coronation Chair and Jacob's Stone

In Westminster Abbey one is shown in Edward the Confessor's Chapel the Coronation Chair, as illustrated on front page, and in this chair is what is called " Jacob's Stone," which is never removed from the chair when used at a Coronation, so that all our Kings and Queens have been crowned on this stone, with the exception of Queen Mary, who preferred one sent to her and blessed by the Pope rather than God's Covenant Stone.

We may well ask, " What is its history? " It is, we believe, the " Stone " upon which Jacob laid his head at Luz and on which he received the covenant; which he consecrated as " God's house " at Bethel, the stone which he gave to Joseph as the witness and title-deeds to the promises of God that he should be heir to the world.

We see in Gen. xxxi to xxxv how Jacob set up this stone as a pillar and changed the name of the place to Bethel, the house of God, and was told to return to this spot and there he received yet another blessing. Is it not likely that he would after these experiences take the stone with him to Mamre, whither he hastened to see his father Isaac? There is little doubt that Jacob would regard this stone as a priceless heirloom, though so plain that no man would desire to steal it; not easily stolen, but quite easily moved by Jacob himself in his wagon when he went down to Egypt, and then in Israel's wandering carried by the rings set in it, a silent witness of Jehovah's covenant and leading.

That Jacob did actually take it down we are assured when we read in his blessing of Joseph (Gen. xlix, 22-24) that from that time he (Joseph) kept the Stone of Israel and to him and his descendants were promised all the birthright blessings to be realized " in the last days."

From that day Joseph and then Ephraim would keep the Stone as a title-deed and at the Exodus, when " Moses took the bones of Joseph with him," we may be sure he also took the Stone. To carry it in the wanderings iron rings would be necessary, and to-day we find these rings nearly worn through.

Let us for a moment again consider Jacob's vow in Gen. xxviii, 20-22, " And this stone, which I have set for a pillar, shall be God's House." How could this vow, known to his sons and descendants, be carried out? Either they must build a house of God at Bethel or place the Stone in a prominent part of the Sanctuary dedicated to the worship of God when they possessed the Promised Land. We know that the Stone is roughly dressed as if it was to be used for building, but that it was never so used. We are not then surprised to find such a stone referred to in David's Psalms. So we find that Jacob vowed that " This stone shall be God's House " (Gen. xxviii, 22).

Moses, moved by the Holy Spirit, two or three centuries afterward, records this vow so that Israel's seed may remember it and carry it out, and they could only do so if the stone was in their keeping. Later still, in Psalm cxviii, we find David referring to just such a stone: " The stone which the builders refused is become the Head Stone of the corner."

We find later still Jeremiah (Jer. ii, 27) upbraiding Israel for worshipping a Stone. " And to a stone, Thou hast brought me forth." There could be only one such stone, the stone they had brought from Egypt, the stone that Moses struck in the wilderness and which poured forth water to save them.

When Joash was crowned standing by a pillar it was " as the manner was " (2 Kings xi, 12-14). At the coronation of Abimelech (Judges ix, 6) we find the pillar used was the stone set up by Joshua in entering Canaan, as a witness. Surely this was the same stone.

Remembering Jacob's vow we should expect, when the stone is found, to find it was part of some " House of God," and also that the possessors of the stone would have bound themselves to pay tithes, fulfilling the vow, " Of all that Thou shalt give me, I will surely give the tenth unto Thee." This, no doubt, is the origin of the Church of England's tithes.

" Jacob's Stone " was kept as most sacred and carried into Egypt, accompanying Israel in their wanderings, and was eventually placed in the temple and called the top corner-stone, where it remained till the captivity.

In the carefully drawn up list of all the valuables taken away by Nebuchadnezzar there is no mention of a stone.

The stone remained for the prophet Jeremiah to take with him in his commission: " See, I have this day set thee over the nations and over the kingdoms . . . to build and to plant " (Jer. i, 10).

Where was he told to go? " To the Kings of the isles which are beyond the sea," and again " to all that are in the utmost corners."

Considering his commission, Jeremiah would never have left Jerusalem without his title-deeds, the sacred stone, of this we are sure. Of his wanderings accompanied by Baruch the Scribe and the daughter of Zedekiah we must rely on tradition, and find that the ships of Dan brought them first to Spain and eventually to north-east Ireland. Here they found Eochaid had just been elected Heremon of all Ireland and was about to be crowned. He fell in love with the Royal Princess, Tea Tephi, but before the Prophet would consent to the marriage he made the condition that the worship of Baal must cease, that a college of Ollam, or a University, must be founded.

This was accepted and the Royal pair were crowned on Jacob's Stone. The Irish called it the " Lia Fail " or Stone of Destiny.

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The further history of Jacob's Stone is simple. It was kept with reverence by Queen Tephi's descendants until the sixth century, when Fergus I sailed from Dalriada, landing at Iona A.D. 503, and conquered what is now Argyleshire. After his victory he sent for the Stone and was crowned and anointed King on it. Fergus I certainly believed the sacred history of the Stone; certain it is that it could not have been a new stone without any previous history.

Later in the tenth century it was transferred to Scone and later still, after the battle of Dunbar, Edward I removed it to Westminster. Since then, all our Kings and Queens have been crowned on it with the sole exception of Queen Mary, so that from the date when Jeremiah brought it to Ireland, first the Irish and then the Scotch and afterwards the English, and now the British sovereigns have all been crowned on this stone, the Stone of the Covenant. What Covenant? That Abraham should be heir of the world, that his descendants should become a Nation and a Company of Nations, which was finally accomplished at the Imperial Conference in 1926, and that they should grow until they fill the whole world.

That is the promise, and here is the Stone which witnesses. Let not Israel lightly esteem the birthright assigned to her. Has not God said, "This people have I formed for myself; they *shall* show forth My praise."

"I, Jehovah, change not, therefore ye sons of Jacob are not consumed."

* * *

The Flag of the U.S.A.

THE first flag of the U.S.A. was the "Grand Union" and carried the Union Jack in the upper corner, as does that of Canada, Australia, and New Zealand to-day.

It had thirteen stripes of alternate white and red for the thirteen British colonies.

This flag was raised by Washington at Cambridge, Mass., in 1776 to a salute of thirteen guns. On June 4th, 1777, a new Flag was used, consisting of thirteen stripes of red and white and thirteen stars on an azure ground instead of the Union Jack.

To-day, with the thirteen stripes there are forty-eight stars. We believe that the U.S.A. are Manasseh, the thirteenth tribe, and that they are that "daughter" that Israel was to lose (see Isa. xlix, 20). The number 13 is strangely interwoven in U.S. history.

(*Shown on front page.*)

* * *

The Great Seal of the U.S.A.

ON one side of the Great Seal is a flying eagle with wings outstretched. The very attitude of the Eagle is as it was on one of the Israel Standards. In its beak the Eagle bears the motto "E pluribus unum" (13 letters). Above the motto is a "Glory," the parting of the clouds by light.

Manasseh had as their banner the motto, "The cloud of Jehovah rest on them, even when they go forth out of the Camp." In the opening are the original 13 stars.

In the left Talon of the Eagle are 13 arrows. In the right Talon 13 Branches of Olive, the good olive of Israel (Rom. xi).

On the reverse side we find an unfinished Pyramid with 13 steps and over all a Triangle, denoting the top stone, surrounded by a glory, in the centre of which is the all-seeing eye of Jehovah.

Above is the motto "Annuit cœptis" (13 letters). "He prospers our beginnings." Compare Gen. xxxix, 23: The Lord prospered Joseph.

As in the U.S.A. flag so in the Seal we find the number 13 dominant. The design of the Seal was originally made by Sir John Prestwick, an Englishman.

Now why was the Pyramid given such a prominent position in the Seal of the U.S.A.? It can only be because she is that "great people" that Manasseh was to become. Manasseh when in Egypt was located at the foot of the Great Pyramid and it must have been burnt into his consciousness.

When the "great people" of the U.S.A. awake—as they are rapidly doing—to their destiny, and join up with "the nation and company of nations" which came into being at the Imperial Conference of 1926, in accordance with Jehovah's plan and will for Israel, then indeed will the leadership of the world be in the hands of The House of Joseph, Ephraim and Manasseh, Great Britain and the U.S.A.

Then as Israel re-found under Christ's Rule may they be that blessing to all the Nations of the World that is promised.

* * *

The Penny

THE ancient history of a Nation may again be identified from its coinage. Now if you look at the back of a penny of Queen Victoria's reign you will see a woman.

Israel, Britannia, who was always referred to as a woman, clothed in the robes of Christ's righteousness; other nations' coinage had usually nude figures on them.

Seated on a rock, the rock of God's promises, she holds the trident in her left hand, the symbol of her possession of the seas out over which she is looking, the Gate of her enemies, which was to be in her possession. In the time of Hadrian she was standing up bareheaded, as the time of her security had not then come. But now she has put on the Helmet of Salvation on her head and become the defender of the faith, her right hand on the shield of faith, as God said to Abraham, her ancestor, "I am thy shield."

Since the Normans came, in 1066, no one has invaded England. The Spanish Armada was defeated and destroyed by the great storm, as Elizabeth put it on the medal she had struck: "He blew with His winds and they were scattered." Napoleon gathered a great fleet and army at Calais, but the wind blew continuously on shore and he gave it up. The Kaiser was the last to attempt it, but his fleet of Zeppelins when sent over were dispersed by a great storm and found themselves over Spain and the Mediterranean.

On either side you see the ships of Tarshish promised her and the Lighthouse, a symbol that the Nation was to be a light to the Gentiles, and 95 per cent. of the Missionary work has been done by the British and Americans.

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Then may we just mention the emblem of the Marines, a laurel leaf with a half sphere of the earth above it; it is significant that the American Marine has the other half of the earth as its emblem and suggests that this Kingdom is to grow and fill the whole earth.

Many other coins to be seen in the British Museum are of great value as they are coins of Israel bearing the vine leaf, bunches of grapes and palms on them, all found in Britain, while the coins of Antigonus, King of Judea 37 B.C., have upon them the Trident just as on our present penny.

Remembering that the grape was a national emblem of Israel and Judah we can appreciate the meaning of Our Lord's words so much better, "I am the vine, ye are the branches" (John xv, 1-5).

It is one of the great charms of British-Israel teaching that it reveals so many of Our Lord's sayings.

* * *

History of the Human Race as Told in the Scriptures

THE creation of man.
The creation of Adam.
The birth of Cain and Abel.
The death of Abel.
The defection of Cain.
The birth of Seth, the father of the "appointed" seed.
The descent from Seth to Noah, and the Flood.
The selection of Shem to be the Covenant bearer.
The descent from Shem to Abraham.
The call of Abraham.
The Abrahamic Covenant.
Isaac.
Jacob.
The establishment of Israel.
The setting up of the national administration, lay and clerical.
Israel's induction into the Promised Land.
The establishment of the Throne.
The division of the Kingdoms.
The Captivities.
The setting up of the Jewish nation.
The first Coming of Our Lord.
The establishment of the Kingdoms of Babylon and of Britain (Israel in the Isles). (Daniel ii.)
The Babylonian succession of Empires (Imperial and Ecclesiastical).
Israel-Britain's continuance through the seven times of prophecy.
The fall of the Babylonian Empires.
The miraculous expansion of Britain (Israel) into a universal kingdom.
The coming of Our Lord to reign.

The Names of God, and the Order of Divine Self-Revelation

1. In the beginning God (Elohim) created the Heavens and the Earth. Older than Human family.
2. Elyon El. Embraces all Human family.
3. El Shaddai. Abraham and Sarah. National Covenant. (Isaac miraculously born.)
4. Jehovah. God's reserved personal Name. None but Israel and Judah may use this Name.
5. Jesus (Jehovah) Son and Father, given to each Individual.
6. The Holy Spirit. Given to the Church at Pentecost.
7. King of kings; Lord of lords. Christ's Second Coming.
8. God All in All. At the end of the Millennium.

* * *

The British Coat of Arms

HERALDRY has been called the "Handmaid to History." For a coat of arms will reveal the identity of its owner.

The Supporters of our Royal Coat of Arms are on the right a Lion crowned and on the left a Unicorn.



These as Supporters were introduced by James I of England and have remained unchanged ever since.

Now observe the quarterings on the Shield for they show the owner. On this shield we see four quarterings.

The first and fourth three lions passant for England. The second the Lion rampant of Scotland, the third the Harp of Tara for Ireland (the flag of the House of David). The Shield is encircled by the garter. Above the Diadem is the Young Lion, the latest feature introduced.

So we have (1) The Great Lion, (2) The six young Lions on the Shield for England and Wales and the Dominion States, (3) The Lion rampant of Scotland, (4) The Young Lion on the Diadem, (5) The Unicorn: nine lions and the Unicorn, ten symbols in all. Also we have the Harp, the flag of the House of David.

The Shield rests on a Scroll bearing the words "Dieu et mon Droit"—"God and my right." What right? The Birthright given to Joseph—World dominion—which is conveyed by the encircling Garter, denoting that our Empire encircles the World. In the floral decorations are the Rose, Thistle and Shamrock.

Now let us see what this national emblem of England really is. The British Lion is the Lion of Jacob (Mic. v, 8, 9). The Unicorn is the Bull or Wild Ox of Ephraim. What of the Garter or Circle? Surely this is the Equator and denotes world-girdling dominion and also the Maker of the Earth Who sits upon the circle of the earth (Isa. xl, 22).

The Circle surrounds a Shield, and God said to Abraham, "I am thy Shield" (Gen. xv). The Shield is "crowned" by a Royal Crown, on top of which stands a Lion crowned. The Royal Arms on the Standard of the tribe of Judah was a Lion.

This Lion portrays the Lion of the Tribe of Judah taking possession of the Throne of His Father David,

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and that even now He guards the Crown of this country and is King of Israel.

Thus the ten-tribed Nation of Israel is represented in all its tribes and in the House of David by the British Royal Coat of Arms.

How is it that Britain is to-day using every detail of the Israel heraldry? It can only be because she has the inherited right to it and is Israel.

* * *

The World Crisis

By A. Nelson Heaver.

Of what nature is the world crisis to which we are hastening? Is it something to be greatly feared, or is it, on account of its ultimate results, something to be welcomed?

These are questions agitating the minds of far-seeing men and women the world over. And they are questions which demand an answer.

First as to the nature of the crisis. It is to be nothing less than a great spiritual wrestling of the

Soul of the World

with its Maker, finding manifestation on the physical plane, in a final whirlwind conflict between *the kingdoms of this world* and the Kingdom which is *not* of this world.

For *all nations* are to be gathered together against Jerusalem to battle. And facing those nations will stand Britain, heart of the Kingdom, which, even in Napoleon's day, was acknowledged to be "*in* the world but *not of* it."

And this great battle, known as the Day of Jehovah, is to mean for the world nothing less than a "face to face" meeting with God.[1] For the attempt to take the throne of the world by force will be finally frustrated by the advent of the Sovereign Lord of the Universe Himself. Such will be the climax to the struggle of the ages.

As the "*Der Tag*" of the Gentiles, the Day of the Lord will be a day of judgment. As "the day" of God's Brith-ish People, a Day of Renown and Deliverance.

For just as, at the dawn of our dispensation,[2] *the Prince of this World*, wrestling with the King of the Kingdom of Heaven for spiritual ascendancy, prevailed not, so, in these twilight "last days," must *the kingdoms of this world* strive with God's Kingdom Nation in the earth for world supremacy.

But they will not prevail, for, of the Brith-ish Kingdom it is written: "It shall break in pieces and consume[3] *all these kingdoms*, and it shall stand for ever."

The victorious result of that first titanic contest is everlastingly recorded in the thrilling judgment: "*Now shall the Prince of this World be cast out.*"[4] The final victory in the coming

War of Kingdoms

is assured for Brith-ain in the striking prediction: "*The kingdoms of this World* are become the Kingdom of our Lord and of His Christ."

[1] See Ezek. xxxviii, 19-23. Note the words, "I will be known in the eyes of many nations" of v. 23, and the words "at My presence" of v. 20.

[2] Matt. iv, 1-11, especially verses 8-9.

[3] Dan. ii, 44. The word "consume" means "to take in." Compare Rev. xi, 15.

[4] John xii, 31.

In view of these things, the words of Britain's *Ex-Premier* assume a new significance. Thus Mr. Baldwin: "Many forces of evil were loosed in 1914, forces that were not all bound at the time of the Armistice, and there is *a strange leaven* at work to-day among *all the nations* of the World."

The Prince of this World, cast out of heaven[5] into the earth, but knowing that his time is short,[6] is thus seen to be organizing the forces of darkness for the great destruction.

In the past they crucified the King. To-day, the children of *the Wicked One*, in their generation, seek to destroy His Kingdom-Empire in the earth.

The crucifixion of the King of *the Kingdom of Heaven* was, on our Lord's own testimony, a world crisis. "Now is *the Crisis of this World.*"[7]

But it resulted in the triumphant resurrection of *the* Son of God.

The World Crisis of 1914-1918 (when *to save the world*, one million of the seed of Isaac made the supreme sacrifice) was the *first phase* in *the*

Crucifixion of the Kingdom,[8]

the *second and final phase* of which is yet to come.

But it will result in the glorious manifestation of that

race of Super-men,

the *sons* of God.[9]

For the pressure of the world-revolution without, its waves surging furiously around the boundaries of the Kingdom of God[10] upon earth, will cause a revolution after God's Own heart within the soul of the Nation. This is the national conversion (turning toward God) experience of Isaiah (chapters lx-lxvi), heralding the manifestation (*see* lxvi, 8) by resurrection and translation, of the *sons* of God.

The *Jacob* element in the nation, wrestling with God in prayer, will prevail. A Nation will be "*born* of God" in *one* day! Israel and Jacob have become one, in the union of Church and State which heralds the coming of the *sons* of God to reign (Rev. v, 10). To the world is manifest a people, called out of every nation and kindred and tongue, united in Christ to the now regenerated people of the Kingdom. A Kingdom of Priests. An *Holy* Nation.

But is this re-born Kingdom to have no heavenly King? By all means, for in Revelation xii, 5, it is written: "The Woman (*Israel*) hastened to bring forth *a Man Child* that should

Rule all Nations

with a rod of iron." This is the coming universal Dictator—One Who is altogether righteous—a world-Dictator after God's Own heart.

And every indication points to the coming of *the All-Ruler* (Rev. i, 8, F.F.) much more quickly than the world expects.

[5] Luke x, 18. [6] Rev. xii, 12 [7] John xii, 31 (Ferrar Fenton).

[8] It is probable that, just as at the crucifixion of the King, His friends all forsook Him and fled, so, at the hour of supreme crisis Britain will be found standing alone. History at Alexandria and Constantinople confirms this possibility. So does Isa. lxiii, 3, addressed to Israel in the Isles. See also verse 5.

[9] Rom. viii. 19.

[10] The Kingdom of God is the Kingdom set up by God of Dan. ii, 44. The Kingdom of Heaven is the same Kingdom, i.e., the Kingdom that the God of Heaven set up. When all the people of the Kingdom shall have "put on" Christ, Who is "*in* heaven," then the Kingdom will have become the Kingdom of Heaven upon earth in very deed.

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Thus ISAIAH puts it of *Israel*: "*Before* she travailed she brought forth, *before* her pain came she was delivered of a Man Child."

This of the coming Son of GOD and KING of ISRAEL.

And of the *sons* of GOD: "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth *in one day*? Shall a Nation be born *at once*? for *as soon as* ZION travailed she brought forth her *children*."

Politically, within the nation, this great event will be precipitated by the restoration of the divine Constitution. The restitution of the divine law must precede (Acts iii, 21) the coming of Him Whom the heavens now retain.

The renaissance of the KINGDOM means that the new covenant with its divinely dictatorial "I WILL" and "THEY SHALL" clauses (Jer. xxxi, 31-40) will be fully in force.

But the people of the KINGDOM are giving willing obedience to the law written upon their hearts and officially embodied in the restored Constitution.

THE SOUL OF THE KINGDOM

will have been brought into joyful obedience to the law of CHRIST.

Meanwhile, the travail of the world-soul will have been none the less agonizing.[11] As that well-known journalist, James Douglas, with true prevision puts it: "The world soul is reverting to CHRIST as the one unexhausted and inexhaustible fount of spiritual advance and growth." This return to GOD, he shows, involves *the subjection of the will of mankind to the universal will.* "Whether as individuals, or as nations or as groups of nations," *an unconditional surrender of the will represents the only terms upon which we can find rest.* "Therein lies the explanation of our private as well as *public unrest and unease.* The world-soul is in the same plight as yours or mine. *It is wrestling, and in its agony it is struggling towards the great defeat which is the great victory.*

"This is the drama of life as I see it; *a conflict of the human will with the Divine will,* and it is as intense in the world-soul as it is in the little soul of each man or woman. The fact that the world-soul is unconscious of the conflict is the heart of the world drama, just as the fact that *most* of the unit-souls are unconscious of it is the heart of our private drama.

"But consciousness *is* upon us in these anxious and careworn times. We are haggard with the pain of it even in our pleasures and our anodynes. *Our social and political aches and convulsions are manifestations of* GOD as really as our private despondencies and despairs. *The world is world weary, and each one of us is growing weary of the world.*"

For the world then, the immediate future will be a *Time of great Tribulation.*[12] For the KINGDOM it will be *the Time of Jacob's Trouble.*[13]

But the anguish of a world suffering great tribulation will bring *the Desire of all Nations*[14] to the earth to reign

And the prayer of *Jacob*, wrestling at *the brook Jabbok*, will re-win for GOD'S BRITH-ISH PEOPLE all the blessings of the royal title IS-RA-EL.

Because of its ultimate results then, the coming final phase of the great world crisis is not so much to be feared as to be welcomed, as it is written: "When these things begin to come to pass, *lift up your heads*, for your redemption draweth nigh."[15]

For the re-birth of the KINGDOM means the ultimate regeneration, not of the world only, but of the whole creation.

The travail of the soul of the KINGDOM and of the world-soul is as nothing compared with the soul travail endured by Him through Whom *the great deliverance* is made possible.

In all our afflictions *He* is afflicted. But "He *shall* see of the travail of *His* soul, and shall be satisfied."[16]

That spells triumph and power and redemption beyond the bounds of human imagination.

* * *

The Dynasty of King David Established in Great Britain

By THE REV. W. M. H. MILNER, M.A.

THE Hebrew origin of our Race and the Davidic descent of our Royal Family are two inter-dependent themes, and the two discoveries have proceeded simultaneously. The Rev. F. R. A. Glover investigated and published those remarkable facts in Irish history which led him to the conclusion that the Royal House of Britain is descended from King David. Subsequent discoveries are incorporated in the widely circulated treatise, published by the B.I.W.F., under the title "The Royal House of Britain an Enduring Dynasty."

I determined to test the matter, and in the course of much close reading found all Mr. Glover's authorities, as well as other valuable matter now for the first time unearthed, went over all his quotations line by line, and proved them true.

These facts came plainly out:

1. The early presence of Dan in Ireland.
2. The subsequent coming of the also Hebrew Scots.
3. The appearance amongst them of a Hebrew legislator in the sixth century B.C.
4. His enforcement of the Law of the Ten Commandments, commemorated in the name Tara.
5. His simultaneous institution of a Hebrew University—"School of the Prophets."
6. The marriage of the King Paramount of Ireland to an Eastern, in fact, a Hebrew Princess.
7. Their coronation on Jacob's stone.
8. The subsequent descent from that marriage of the Royal House of Britain.

Endomed in the historic four courts at Dublin, in companionship with Moses, is the medallion portrait of the great Irish legislator, identified by Mr. Glover, with Jeremiah. He is called the Ollam Fodhla. Both words are Hebrew, meaning Wonderful Prophet. As showing how exact Mr. Glover's evidence is, I found that two old Irish authorities made the interval between the ascertained date of the founding of Emania (the ancient capital of Ulster) 346 B.C.—and the coming of Ollam Fodhla, to be eight generations, or 240 years. Reckoning backwards from 346 B.C., this would make

[11] In the preface to Winston Churchill's history of the World Crisis 1914-18, the Great War is styled "The Great Agony." This forms a striking commentary on Ferrar Fenton's translation of Matt. xxiv, 8. "These . . . begin the Agonies."

[12] Matt. xxiv, 21 [13] Jer. xxx, 7 [14] Hag. ii, 7

[15] Luke xxi, 28 [16] Isa. liii, 11.

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Ollam flourish 576 B.C., by which date Jerusalem had been sacked by Nebuchadnezzar, and Jeremiah, with the *Heiress to the Throne*, had left Palestine. Thus, the epoch of Ollam Fodhla is the epoch of Jeremiah.

Under his auspices the Eastern Princess with the Hebrew name—Tea Tephi, that is, in Hebrew, the Beautiful or Beloved Wanderer—was wedded to the Heremon or Arch-king Eochaidh. She is called the daughter of Lughaidh, an Irish equivalent of Beth-El, whence came, we believe, the Coronation Stone, the Lia Fail or "Stone of Destiny" of Irish, Scottish and British Royal history. From wedded Heremon and Tephi, crowned on the Stone King and Queen of Israel in the West, descended through two early historic characters, Ugaine the Great and Angus the Prolific, the lines of Fergus, Kenneth and the Stuarts. At the coronation of each Scottish king the bards sang the royal genealogy. Those of William the Lion and Alexander III are recorded in Skene's *Chronicle of the Scots*, and Stillingfleet's *Origines Britannicæ*. Each of them is traced back to Fergus, Angus, Ugaine and Heremon; by this means we arrive at the following genealogy: Eighteen generations from David to Zedekiah, whose daughter married Heremon. Eleven generations thence to Angus the Prolific of Tara, ancestor of both Irish and Scottish kings. From him thirty-four to Kenneth MacAlpin. Four lines, Stuart, Bruce, Plantagenet, and Guelph bring us in twenty-eight generations to George I, whence eight more lead us to Prince David. H.M. King George V, and H.M. Queen Mary are thus each in the ninety-ninth generation from King David. The *hundredth* is Prince David—Prince Edward Albert Christian George Andrew Patrick David, Prince of Wales. And this fits the time exactly. Dimbleby, the "premier chronologist," gives us 1076 B.C. for the birth of *King* David. Our present *Prince* David was 30 in 1924. The interval is a hundred generations, each of thirty years. Thus Glover's and Grimaldi's linking-up of our Stuart kings with the Bible kings of David's House is established.

In 1902 more came to light. I was led to the British Museum and the Royal Library at Windsor, and spent the most fascinating and profitable fortnight's continuous reading that I ever enjoyed.

In the British Museum there is a MS. (bound up in small 8vo book form, of parchment leaves), said to be of the tenth century. It is No. 3859 of the Harleian MSS., and can be seen in the MSS. room. And it plainly shows the Welsh king Owain, son of Howel the Good and Elen—from whom through Owen Tudor and Henry VII, twenty-nine generations bring us to King George V, and Queen Mary—as being himself (Owain) doubly descended from an Anna, said to be Cousin to the Virgin Mary. That statement is in Latin. In another MS., at Jesus College, this same Anna is introduced with the statement in Welsh that she "used to be said by the men of Egypt to be cousin to the Virgin Mary."

This wonderful Anna, ancestress of British and English kings, herself of Royal Hebrew lineage—Who was *She*?

The celebrated King Arthur is said by John of Glastonbury to be straight descended from Joseph of Arimathæa.

Now Joseph of Arimathæa is by Eastern tradition said (see Morgan's *St. Paul in Britain*) to have been the younger brother of the father of the Virgin Mary. Thus Joseph was her uncle, and Anna was her cousin—*and* Anna was the daughter of Joseph. Joseph of Arimathæa, the rich trader, came to Britain, as the Glastonbury legend reminds us, and his daughter, this wonderful Anna of the old manuscripts, married in Britain a prince of Britain, by whom from her was descended King Arthur, and (by another line) King Owain, the ancestor of the Tudor kings.

Here is a little bit of the resulting pedigree:

Anna, being 39th by natural descent, 29th by legal heirship (according to the respective genealogies of St. Luke and St. Matthew) from King David—*her daughter* (named in Prof. Rhys and Mr. Brynmor Jones's work on *The Welsh People*) married Lear (through Troy from Judah). Their son was Brân, surnamed "the Blessed," father of the celebrated Caradoc or Caractacus. This was the Royal British Family taken in honourable captivity to Rome, whose fortunes there are given in detail in Morgan's *St. Paul in Britain*. Children of Caractacus were Linus (first Bishop of Rome) and Claudia, who married the Roman officer, Pudens, and whose children were the first "saints" of the Christian Church at Rome. The third son of Caractacus, brother of Linus and Claudia, was Cyllinus, father of King Coilus or Coel. From Coel sprang one daughter and one son. The daughter married into a second Trojan (Judah) line, and became the ancestress of the Tecks and Guelphs, from whom has descended Prince David. Coel's son was Lucius, the Christian King who resigned his crown to preach the Gospel in Bavaria and Switzerland. He had also a daughter and a son. The daughter, Gladys, was the grandmother of Helena, mother of Constantine. From her by that line was descended the Princess Elen, who married Howle the Good, and so became the ancestress of the Tudor kings, from whom by intermarriage with the Stuarts came Prince David. Descended from Lucius, by the son of Lucius, as given in another old MS., was Cadwallader. He is shown as the father of Frea, who married Odin the Great (circ. A.D. 250), whence Saxon, Norman, Hanoverian and Danish lines lead onward to Prince David.

To go back to Anna, *her son* is variously given as Beli, Heli, or Helaius. He was, on the one hand, ancestor of King Arthur; on the other, according to the old Welsh MS., of Howel the Good, husband of Anna's descendant Elen, and father of Owain, from whom sprang Tudor and Stuart kings, and so—Prince David.

Through Anna, the cousin of the Virgin Mary, as well as through Tephi, the daughter of the last reigning King of Judah, there is an average in the descent from David to David of a hundred generations.

Let us now open our Bibles: In Genesis xlix, 10, we read: "The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, *until Shiloh come*; and unto Him shall the gathering of the people be" —as King of kings. He came to suffer—not yet to reign—some six centuries after the last obvious bearer of the sceptre of Judah had gone—leaving no successor in Jerusalem. Even so there would be six centuries of the promise unaccounted for, the promise of a perpetual sovereignty. But nineteen centuries more have sped and the King of kings has not yet gathered the peoples

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under His beneficent rule. That makes twenty-five centuries of the promise unaccounted for, that specific promise of a perpetual sovereignty.

So much for the promise in Genesis. When, subsequently, in the course of its political evolution the Hebrew state in Palestine became a monarchy, the promise of perpetual sovereignty was made definite in the line of David. For in Jeremiah xxxiii we read: "Thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. . . . If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne."

* * *

The Low Passage of the Great Pyramid.

By THE REV. W. PASCOE GOARD, F.R.G.S.

I AM not a Pyramid expert. It has been my privilege to listen to and to read Mr. Davidson and others, who are students of the Pyramid. Conviction has come to me that the chronology of world history has been built into the structure of the Great Pyramid, and that such chronology has kept pace with the mighty things of history for nearly six thousand years. For four thousand years or so this chronological scale has been in existence. Thus we see the downward progress of the race under the influence of the Dragon star until the Exodus. At that point we have the way opened for those who choose the ascending path. This continues, a "low passage" ascent, to the date of the first Advent of Our Lord. Still the ascending passage continues, but from this point the height of the Grand Gallery gives plenty of head room, until the night of the entering of Britain into the Great War. The ascent ended at the Great Step, and on level ground we move forward. From this time to the end of the Great War it is again a "low passage" forward movement, now on an horizontal plane. At the time of the signing of the Armistice there is another lift of the roof line, and we move forward with plenty of head room, but with a roof lower than that of the Grand Gallery until the date of May 29th, 1928.

Then begins another "low passage" progress for a hundred inches. *There is nothing to indicate the twenty-ninth of May as being different from the thirtieth of May or any other date of the hundred inches which follow, which are calculated to indicate a hundred months.* The present low passage is little, if any, lower than the passages which represented millenniums of history in the descending and ascending passages. The upthrust of the roof of the Grand Gallery indicated the first Advent of Our Lord, and all the blessings which followed His Coming. The upward thrust of the antechamber marked the era of cessation of physical war. What else will history say that it marked? Perhaps it marked also the entrance of those ideals which presage the principles of the Millennial reign. For such ideals have been much in evidence, inter-mixed with other matters, during the period of the Armistice, such, for instance, as the banishment of war from the earth.

But while there have been such indications, and while the head room has been sufficient, and more, to enable men to walk upright, still the roof line has been lower than that of the Grand Gallery. It has been a period of lower spiritual ideals and of less spiritual achievements in the Christian world than was the period of the Grand Gallery. Education and culture of the natural man have progressed. Spiritual vision and achievement have retrograded. The Christian life of the antechamber has been less triumphant than that of the Grand Gallery. This we see clearly by the fact that the Grand Gallery commences *at the birth of Our Lord* and *in connection with His dispensation.*

Let us look at the doctrinal field which has been occupied during the two periods, and mark the difference.

The Christian faith of Britain has become symbolic to a degree. Men have given through the symbol that veneration and adoration which in the former period was given to the Lord directly. So much for the ritualistic and ultra-sacramental wing of the Christian Church, and of the Israel nation. *The Christian faith has become materialistic in the hands of the modernist*; and the triumphant faith of the former generations has very largely died out. Christianity in the last ten years has not achieved the height of faith and truth that it did through previous generations of the dispensation.

Enemy propaganda has been effective also. This has given to the period the obstacles of the "triple veil." There has been the concrete obstacle of the "granite leaf," and there has been the indication of similar obstacles. Day after day has been indicated in the antechamber as critical points in the progress through this pregnant period, and each and every day thus indicated has written its story on the pages of the last decade of history.

Now comes the last low passage. Christianity in Israel will not walk with head erect, and the nation will walk with bowed head and with difficult steps. There is just head room for the nation upon its knees.

What are the present facts connected with the period of Israel-British history which we have now entered upon?

Let us be assured that *the Pyramid in no way affects or controls the progress of world history*, or national history. It but marks the passage of the ages and of the years and months. The things which are ahead during the next indicated years will be the natural sequence of the events through which we have been living, and the natural fruit of the works which the nations have been carrying forward during the years of the last decade. We shall see things move logically forward during the indicated period. May we look at things as they are to-day, and so be able to estimate what they will be to-morrow.

We are still in a period of international struggle. He must be blind indeed who fails to see that fact. There is no promise of an immediate end of strife.

We simply point out that facts we find in the great field of world events will be found to be chronologically indicated in the Great Pyramid, provided we are able

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to rise above detail and take our stand upon the greatest outline of world events; such an outline as marks the progress of dispensations.

We have often pointed out that *the method of warfare* changed with the Armistice. *Doctrine* took the place of *the sword*. *Propaganda* took the place of *military drill*. *Revolution*, brought about by propaganda, took the place of *organized international war*.

Consider these things; for herein is the key to the facts of the period.

* * * * *

What Germany attempted to do by *physical power* the Bolshevik influence is attempting to do, and has largely done, *by doctrine*.

Germany sent forth *a military force*. The Bolshevik organization sent forth *an army of propagandists*.

Papal and *Moslem* propaganda have also been active in the field, and each has been carrying forward a contemporary campaign, looking each to a revolution in its own favour.

The Bible speaks of this latter as the going forth of "three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

This form of warfare has been quite as manifest and quite as far-reaching as was the physical warfare of the Great War.

What is the aim of the present war of propaganda?

1. Subversion of the Common Law.

2. Destruction of the administrative authority and organization, which the propagandists call "Imperialism" and "Capitalism," etc.

These are the chief aims of the present psychical attack.

Before the psychical attack by propagandists Russia fell. Its Czar was slain, and the law and its administration were both subverted. It should be noted, however, that the law so subverted was not the Anglo-Saxon or Common Law. Before the doctrinal attack by the propagandists the Empires of Russia, Germany, Austria and Turkey fell. The administrative machinery was removed and a new administration provisionally set up in each of these Empires; or, rather, in the room of each of these Empires.

Thus far the work of conquest by doctrinal weapons has progressed.

"Root and branch work" has been the order of the day. In Russia and in Turkey the classes in whose hearts and minds resided the law, and in whose hands had been for ages the administrative authority and power, were ruthlessly slain; and in Germany and Austria they are firmly suppressed.

The same type of doctrinal propaganda is honeycombing the U.S.A. and the Overseas Dominions; has caused the cleavage in Ireland; and is producing uncertainty and unrest in England and Scotland. This is the state of affairs through which we have passed during the last decade.

THE ERA, NOW ENDING, HAS BEEN A NEGATIVE ERA.

It has been a *time of pulling down and clearing away the debris of Empires;* and the destructive work has been thoroughly done in Continental lands. At the beginning of that era there were *six great Empires, six great administrations* having Imperial status, administrating *four great systems of law*.

The Empires and Administrations were:

Empires.	*Law Systems.*
China.	Confucian—Buddhistic Law.
Turkey	Moslem Law.
Russia	Autocratic law modified by the Greek Church Council of Grand Dukes.
Austria.	Civil law.
Germany.	Civil law.
Britain.	Common or Divine law.

Now mark what has happened. We represent this by striking out the Empires, administrations, and systems of law, which have suddenly passed away under the propagandist attack. Mark that not one of these things were removed through the agency of the Great War. The question of the form of government of the Central Powers did not even arise in the council of nations which ended the war. The governments fell before the propagandist attack.

Empires.	*Administrations.*	*Systems of Law.*
~~China.~~	~~China.~~	~~Confucian law.~~
~~Turkey.~~	~~Turkey.~~	~~Moslem law.~~
~~Russia.~~	~~Russia.~~	~~Autocratic law.~~
~~Austria.~~	~~Austria.~~	Civil law.
~~Germany.~~	~~Germany.~~	Civil law.
Britain.	Britain.	Common or Divine law.

One Empire—Britain—and two systems of law remain.

Is it possible for the minds of men to grasp the scope of the tremendous destruction indicated by the above diagram? Most certain it is that the post-war generation does not realize the magnitude of the destruction thus wrought, or the great vacuum thus left in the world situation. Things of such magnitude as to cover the earth, and of such antiquity as to cover the historic ages, are gone. Imperial dignity was swept away, with its holders. Imperial authority was rent from the hands of Emperors and governments, leaving the whole governmental services, military, naval and civil, going abegging. What a huge field for exploitation by ambitious men and organizations!

This represents the *domestic position* in each Continental country where there has been an Empire.

THE INTERNATIONAL FIELD.

In the International field, the void left by the fall of Empires is just as clearly manifest. *Manchuria* looms out of the fog which covers the battlefield. The Southern forces of China have been driving towards it. The Soviet activities of Russia have been directed towards it; and now, in no uncertain tones, Japan has

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declared her active protectorate over it. Three nations in contest for Manchuria! How will the matter be settled?

Again: *In the eyes of Russia*, China, India, Afghanistan, Persia, Turkey, Mesopotamia and Palestine have seemed like ripe cherries to be plucked at will. They might remain but a dream but for the fact that Russia is under compulsion of circumstances to act abroad, or to fall at home. The Bible foretells Russia's ultimate action.

Again: *In the eyes of Prussia*, backed by Germany, it seems to be a foregone conclusion that the existing government of Russia will fall; and it has become the hope and purpose of Prussia, plus Germany, that she shall have the reorganizing of Russia, and an outlet for her population and enterprise there. But Poland is in the way sadly. What will Germany do?

In the eyes of Mussolini, the Mediterranean is an Italian lake, and the lands bordering thereon the natural sphere of Italian colonization and enterprise.

Thus nations are organizing for expansion on lines which must carry conflict of interests and of races.

One must not assume that because nations desire to expand that therefore they are yielding to a needless ambition. Germany is confined within limits which we should consider to be altogether too strait for the needs of our race: seventy millions of people within the compass of a country no larger than a Canadian Province. Italy with a rapidly increasing population is also confined within too narrow limits. Her children are saying to her "give place that we may dwell." In time past the United States received the overflow of these and other countries. But *the United States has now closed the door to the overflow of the nations*. Therefore they are seeking outlet elsewhere. And who shall blame them?

Thus there are real points of danger through the natural increase of people which must find an outlet for expansion.

Thus it is in the international situation. No amount of preaching and of peace propaganda can obviate these dangers. They must be met and overcome by some means. But, how shall it be done?

It is true that in the British Empire there is room enough and to spare. But against the free flow into the Empire there are two major obstacles. These are: *national patriotism* on the part of the people whose need is to migrate; and *the matter of faith*, or rather of creed, and of Church association.

Competing Organizations.

This brings us to another set of facts which enter vitally into the present situation. These facts are: not nations, but *racial and creedal organizations*.

There are two great organizations which are partly founded on race, and partly on creed, namely, the Roman Catholic Church and the Jew. The former, in its political aspect, may be classed as *a Latin organization* founded on the Latin race. The great ecclesiastical organization, the Papacy, has not as yet laid aside the thought of temporal power. The official journals which speak the mind of the Church makes that clear. The Continental field from which Imperial authority has been swept, as we have seen in the last ten years, offers a very attractive field for active striving after the temporal power which Emperors wielded until yesterday, and to which the Papacy might become heir to-day, as the Popes became heirs to the Cæsars some twelve hundred years ago. The preparation for a drive in the psychical world to this end is very widespread and powerful. It is a factor to be taken account of in the present condition of world affairs.

Again, founded partly on race, and chiefly on creed; nay, this time it will be safe to say, on faith; being a distinctive and non-Christian religion, is the activity of the international Jew. The time of the budding of the fig tree has come, and the Jew is forging to the front in the affairs of the world. In his mind is the hope, and in his heart the conviction that he will attain to the hegemony of the world, and that in the immediate future. To this end he is making use of the literary, scholastic, political and economic machinery of the nations, to create the condition and the attitude of mind generally which will enable him to step into the ruling position in the earth in the place of the Emperors and their governments which have so lately fallen.

These things are not dreams of what may be in the future. They are the things with which statesmen and governments have to reckon at the present time. And statesmen and governments are laying their plans and carrying them out to meet this condition of affairs. In these things are wrapped up explosive elements which will soon shake the world.

Such, then, is a glance at the facts of the present world condition as they are related to the non-British and American peoples, that is to say, the non-Israel peoples.

The last decade has been, in part, taken up with *the removal of the Continental Empires and all that they stood for*. Accordingly the Continental Empires which are not of Israel are gone. More and more the activity of the nations and of the organizations mentioned has been turned to preparation for the moment when each will aim at taking over the things which remain and which each has desired. Combinations—national, allied and institutional—have been carried forward to great lengths; *soon the time of preparation will give place to the time of action* in various lines. There will be negotiations, alliances, oppositions, and finally blows. Such is the only course that the movements now under way can be expected to take.

In the midst of all this flux and change one Empire has stood firm. Of course we refer to the only Empire remaining, namely that of Britain. It is unique in this, it is an Empire without an Emperor. It is *an Empire* which is united in loyalty to *the King*.

Now the King is declared to be the King of each separate Dominion and Commonwealth. Loyalty to an Emperor is not expressed. Why is this? It is because that by Divine appointment David and his successors are given the dignity of King, but not of Emperor. An Emperor is a King of Kings. In the British Empire there is only one King. Where, then, is the justification for calling the British "company of nations" an Empire? Its justification lies in the fact that *in the Empire there is, in deed and fact, the "King of kings."* He is the centre of authority and of government. He is the fountain of honour and of worship. "He is a great God and a great King." "He is our

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God, and we are the people of His pasture and the sheep of His hand."

This Empire has stood, and still stands, with all its administrative machinery, intact. It has stood contrary to the expectation of the world. But it has stood according to the revealed plan and purpose of Jehovah, the King of kings, in Israel-Britain.

While other nations have been passing through the crushing and grinding process, Britain, intact, has been carrying forward her administration within all the boundaries which were hers before the war, and over other lands and peoples which have come within the scope of her administration since the war. Thus by Britain and by the United States one-third of the human race have been made partakers of the freedom and equality of the Common Law. That this branch of the human family has preserved its organization and stability, and has extended its influence over all the oceans and over so much of the earth is a fact which should attract and hold the attention of the people. The course of this expansion has in no way been stayed by the events of the time. What shall be the place and part of the Anglo-Saxon in the struggle for expansion and supremacy which is now imminent?

The Divinely-declared purpose is that the Kingdom of God, as manifest in, and administered by, the Celto-Saxon race according to the principles of the Common Law, *shall be extended to all the earth.* It is the declared purpose of God that each nation shall find its place within that Commonwealth of nations, that each shall be subject to His rule, and that each shall accept and obey the Common Law. This is inevitable. How soon, time only will tell. In the meantime we shall be daily moving towards that event. No one race shall rule over another race. But *God shall rule over all; the system of law which He requires to be obeyed and enforced must be the Common Law, and the administrative authority must be in the hand of His servant David.*

Now, then, the stage is set for the great act of the drama through which we are now living. In it nation after nation, combination after combination, and institution after institution, *will make attempts to gain the position dreamed of and desired by each.* The struggle does not so vitally affect Britain and America as it affects the other nations, for our Empire organization stands as firmly as ever it did, and occupies the position appointed for it of God. Its administration is seen to be easily the most desirable and efficient in the earth. This is the judgment of other nations, expressed again and again in general literature. The loyalty of the people is beyond question, as has been manifested again and again during the times of stress through which we have been called upon to pass. Therefore, the field of the Empire is not open to ambition nor to exploitation as is that of the other Empires which fell.

INTO THIS TIME OF STRUGGLE FOR POSSESSION WE HAVE NOW ENTERED.

This is not a prophecy drawn from the Pyramid, nor from the prophecies; but *is a conclusion arrived at from the consideration of the facts of the case.* Preparations have been made, and are in progress, *of which we have certain information.* Plans have been formed and await the moment of opportunity, *of which the governments and their departments know. Strategic positions have been taken up* and are now occupied by rival forces, who watch each other over the boundaries. *Treaties have been entered into,* and their contents are well known to the responsible parties. What shall be the final upshot of all this? It is stated in the following specific prophetic statement:

"BUT THE JUDGMENT SHALL SIT, AND THEY SHALL TAKE AWAY HIS DOMINION, TO CONSUME AND TO DESTROY IT UNTO THE END.

"AND THE KINGDOM AND DOMINION, AND THE GREATNESS OF THE KINGDOM UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH, WHOSE KINGDOM IS AN EVERLASTING KINGDOM, AND ALL DOMINIONS SHALL SERVE AND OBEY HIM.

"HITHERTO IS THE END OF THE MATTER."

This is the end to which we are coming.

Finally, to this Kingdom the Lord shall come, bringing Divine wisdom and authority to bear on the circumstances of the world, and under His reign the nations shall dwell in peace.

* * *

The Subject and Scope of Prophecy

WHAT is the scope of prophecy? Prophecy is not a formless thing. It is not an unlimited thing. It has form, beginning, progress, consummation. Prophecy is the gift of God to men. It is what David calls in Psalm xix, "The testimony of the Lord." There are wider scopes; but the prophecy in which we are all interested begins at a certain point in the world's history. The time is known; the order is known; the geographical setting is known. It is no myth, or fable, or mere folk-lore; but records actual events transpiring at certain times, in certain places, in a certain succession of events, properly related to world history.

The beginning of the prophetic system which occupies the foreground in the Bible is in the call of Abraham. The process leads on through Isaac, Jacob, Israel, Moses, David, separated nations Israel and Judah, the captivities, the return of certain Judahites. The Jewish nation, the coming of our Lord—here one branch ends—the main stem takes up Israel in the Isles; Israel gathered out of captivity to the Isles; Israel renewing its strength in the Isles; Israel going out on its world mission to inherit the heathen; to possess the uttermost parts of the earth; to liberate slaves; to lighten the dark places; to prepare the way of the Lord; to act as God's battle-axe and weapons of war to the final war of Armageddon, and then to meet and be delivered by our returning Lord. This is the main stem of prophecy. Accompanying it are series of prophecies showing the rise, progress, fall, or restoration of world nations which affect Israel, until all pass or are merged in Israel; such as Egypt, Assyria, Babylon and its succeeding Empires; and as Edom, Moab, Ammon, Ishmael (Arabs), the nations kindred to Israel.

This is the scope and form of prophecy. Beginning with the Divine call to the man Abraham, the "righteous man from the East," from whom came the line of "the kings of the East," marching forward in a con-

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tinuous progress unbroken through the ages, we reach the development in which we find ourselves to-day as we make the progress assigned to our generation along this prophetic highway of history.

Prophecy at one time *foretold the whole story* from the beginning. That was in the day of Abraham. Our Lord Himself commenting upon that, said: "Your father Abraham rejoiced to see My day, and he saw it and was glad." Abraham saw it nineteen hundred years before Christ was born! and the day of Christ *has not yet come.*

All prophecy *was once a foretelling.* Then there came a time when prophecy began to recount the past, to explain the then present, and to carry on into the future.

Then came the time of our Lord, when prophecy was about equally balanced between the past and the future. Prophecy was equally concerned with telling the history past and foretelling the future.

Now we have reached the end of the age, and prophecy is almost entirely taken up with telling that same story *in the past tense.*

The Apostle Paul in his Epistle to the Romans wanted to tell the future, but he could not intelligibly tell the future until he had told the past. He wanted to explain doctrine for his day; but he could not intelligibly explain the doctrine for his day until he had explained the past. And so he began this way: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Then he goes on to tell of the original promise; that Abraham should have a son, and through that son he should have a seed, and in that seed, through the progress of the ages, through the succeeding generations, in the triumphant consummation of the Divine plan, all the families of the earth should be blessed. Having made this clear, the Apostle goes on to say, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." What faith? Exactly the same faith as Abraham's. That there should be born into the world a son, Isaac, and through the son, a seed, and chief among that seed, Jesus, Who "took not on him the nature of angels, but he took on him the seed of Abraham," and in this seed, multitudinous as the stars through the generations, God would carry regeneration and blessing to all the families of the earth. That is the faith.

The foundation and chief corner-stone of this testimony of the Lord is faith in Jesus Christ.

It is faith in that story unfolded in the sacred Scriptures, and carried on unbroken until the triumphant coming again of our Lord Jesus Christ. That is the faith of the Bible.

It is a *telling of the history of the past*, an *unfolding of the present*, and a *foretelling of the future.*

We are at the end of the age, and are approaching the end of the long road by which God has led the seed of Abraham right down to the present day. Upon us falls the most critical period of the whole age-long journey—cumulative responsibility rests upon us for doing the last vital things of God's great plan—faith in the revealed plan, in which we are called upon to act, is vital to us.

The faith that justifies, according to St. Paul, when he laid down the foundations of the great Reformation doctrine, justification by faith, is *the belief of that story as God tells it, from the call of Abraham to the Coming again of our Lord Jesus Christ.*

There is a *race involved* in the story so told. It is not the Adamic family; that is too broad. It is not the Noachic family; that also is too broad. It is not the family of Shem; that is too broad. It is not even the whole family of Abraham, for Ishmael is not in it. It is the telling of a story which should be enacted as living history by the seed of Abraham, through Isaac and Jacob, right down through all the ages.

The Church and the ministry which preach Jesus Christ the Saviour must preach that story complete, entire. The intelligible purpose of God is not only written in the Book, but it is written in the lives of the succeeding generations of His people Israel. What a glorious story to tell! Once we *suspected*, then we *believed*, but now, by the grace of God, *we know* that the story in the Book is a story that is being lived out, and written upon the fleshy tables of the heart of the race to which you and I belong, the Celto-Saxon peoples.

From the Call of Abraham to the Coming of Jesus there is one steady, stately, majestic progress. Every prophet, every evangelist, every apostle, and Our Lord Himself has given to us bit by bit that wonderful story until it is complete. Through the ages, through the succeeding generations, unconsciously, often blindly, we Britons, of the seed of Abraham, Isaac and Jacob, have been doing our day's work, and passing; but unconsciously in the history of our race and nation we have written the very same faith, and find it to-day as the law of God written deeply in our hearts.

Are we then right to lay such emphasis on prophecy and its fulfilment? Let us see what the Scriptures say. "I am God, and there is none else . . . declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. xlvi, 9-10).

"There is a God in Heaven that revealeth secrets, and maketh known . . . what shall be in the latter days" (Dan. ii, 28).

"The Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos iii, 7).

"I have also spoken by the prophets, and I have multiplied visions, and used similitudes" (Hos. xii, 10), and finally in the New Testament: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets" (Heb. i, 1), and "We have also a more sure word of prophecy; whereunto ye do well that ye take heed . . . and the day star arise in your hearts" (2 Pet. i, 19).

These statements should be enough to convince us even if they were not corroborated by Our Lord Himself, "Think not that I am come to destroy the law, or the prophets—I am not come to destroy, but to fulfil" (Matt. v, 17); "O fools and slow of heart to believe all that the prophets have spoken" (Luke xxiv, 25).

The great prophecy that concerns us most here is the seven times of punishment on Israel and Judah; these

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as we see elsewhere run out on Israel from A.D. 1800 and on Judah from A.D. 1917 to 1934, there being no date indicated under any method of reckoning beyond 1957. During these years we may expect to see—

(1) The Fall of the Turkish Empire, already largely accomplished (Obadiah).

(2) Palestine to be possessed by Israel and Judah (Ezek. xxxvii).

(3) The Rise of Israel to the front place among the Nations and her union with Judah (Ezek. xxxvii).

(4) The Rise of the Kingdom of the North (Russia), which we shall soon see, fighting with the King of the South (Mussolini in Italy) (Ezek. xxxviii, xxxix).

(5) The " Time of Jacob's Trouble " and the Battle of Armageddon from which Israel is saved by

(6) The Coming of Our Lord and all the hosts of Heaven to judge the Nations.

Although " of that day and that hour knoweth no man," " Ye, brethren, are not in darkness that that day should overtake you as a thief."

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The Great Pyramid's Prophecy: A Message to the British Race

By D. DAVIDSON, M.I.Struct.E.

EGYPTIAN LITERATURE AND PYRAMID SCIENCE

THE study of ancient Egyptian literature is opening out a vast treasure store of knowledge concerning the Great Pyramid. We now know from ancient Egyptian literature precisely what were the dimensions and the units of measurement of the Great Pyramid. From the same source we know the scientific origin of these dimensions and units, together with the origin of the ancient Egyptian systems of linear and square measures, and the reason for these systems being different from, although derived from, the Pyramid's system and enshrined within its structural geometry. The records of ancient Egypt have explained the purpose for which the Great Pyramid was designed and built. They have shown us that this Pyramid was designed to be an astronomical Time-chart. They have indicated to us the mathematical principles upon which this Time-chart was designed, and they have given us its principal astronomical dates. The methods are the methods of modern science, and the astronomy and the astronomical dates resulting from the application of those methods agree with modern science of astronomy and with the astronomical dates defined by the methods of modern astronomy. That the scientific data of the ancient Egyptian records is scientific data that is enshrined in the Great Pyramid is confirmed by the scientific methods and the astronomical dates of these records being found indicated within the Pyramid itself.

EGYPTIAN LITERATURE AND PYRAMID PROPHECY

Certain dates, however, are indicated within the Pyramid that are defined by astronomical data, but that are not astronomical epochs. The points corresponding to these dates are points of structural change, and the details of structural change constitute essential features of the Pyramid's scientific system. The religious literature of the ancient Egyptians supplies an allegory descriptive of the significance of these structural changes, and indicates that this allegory is a prophetic allegory relating to the history of mankind. The principal theme of this allegory deals with the pre-elected purpose of the Messiah, with His life, ministry, Passion, and Resurrection, and with His final return to judge and rule the earth. Late Egyptian religious literature, however, identified the Egyptian god Osiris with the Messiah, whereas the Pyramid's date for the Passion of the Messiah is the date of the death of our Lord Jesus Christ.

Related to the principal Messianic theme of the Egyptian allegory is a secondary theme concerning a race chosen to prepare the world for the final return of the Messiah. The civilization of this race was to be in the West, and European. Professor L. A. Waddell, LL.D., has discovered the same two themes in the religious literatures of all ancient Oriental civilizations, and has shown that the chosen race is specified by the name " BRITS."[1] It is significant, in this relation, that the final phase of the Pyramid's allegorical prophecy is addressed to a race that should be in possession of the inch as a standard unit of measurement at the date, A.D. August 10th, 1920; and that this race is represented as passing through a period of Tribulation extending from the night of A.D. August 5th, 1914, to the night of A.D. November 10-11th, 1918—the period of Britain's participation in the Great War.

THE MESSAGE OF THE INCH

Now the message of the inch relates to A.D. August 10th, 1920. This is the date of the Treaty of Sèvres between the Allies and Turkey. The date is defined by the position of the face of the Granite Leaf in the Great Pyramid's Antechamber. The geometry of this chamber is the key to the geometry of the whole scientific system of the Pyramid, and is a *multum in parvo* of that system. The scientific symbolism of the Antechamber is of the nature of the modern engineer's symbolism for the translation of energy into " work done " ; and the translation is symbolized as effected by the Messiah. The central date of the symbolism of " work done " is March 6th, 1924, the date of the expulsion of the *Ottoman* dynasty from Turkey. The significance of this identity results from the fact that Dr. Grattan Guinness concluded forty-eight years ago, from the prophecies of the Bible, that " THE DESTRUCTION OF THE POWER AND INDEPENDENCE OF THE OTTOMAN EMPIRE SHOULD BE AS A TRUMPET BLAST TO CHRISTENDOM, PROCLAIMING THAT THE DAY OF CHRIST IS AT HAND." The emphasis in capitals is in the original half a century ago.

[1] *The Phœnician Origin of Britons, Scots and Anglo-Saxons.* This work was published some two months after the present writer's conclusions were published in *The Great Pyramid: Its Divine Message.* The conclusions of both works are identical concerning the ancient Messianic prophecies and the destiny of the British Race. Yet the evidence discussed is independent evidence in both works. Waddell has actually inferred the same mathematical symbolism from the texts of ancient Asia and ancient Britain as the writer has derived from the ancient Egyptian texts and from the geometrical symbolism of the Great Pyramid concerning the Messiah, Migration, Resurrection and Restitution in relation to the function of the British race, and the symbolism of the year-circle. Professor Waddell's work is one of those great pioneering works that indicate their permanent value only as contemporary hypotheses fade from the film of living history.

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The message of the Inch is addressed to the British race at the time of the signing of the Treaty of Sèvres with Turkey. The Message of the Symbolic Prophecy is that the SPIRITUAL ALLEGIANCE of the British race will be required in the final work of DIVINE RESTITUTION, and that this allegiance will be compelled by the circumstances of a FINAL TRIBULATION that will extend from the night of May 29th-30th, 1928, to the night of September 15th-16th, 1936. This message is addressed specifically to the British race, and means that the Constitutional Governments of the British Empire and the United States of America are on the threshold of constitutional crises, through which only the power of Jesus Christ can bring them safely. It is true that there is the Gospel of Salvation for the individual, but there is also the Gospel of the Kingdom for the organized community. The latter is not any spiritual kingdom in Heaven, but Christ's kingdom on earth, and we are living in the days in which no constitution will survive except by having Jesus Christ as the acknowledged Head and Counsellor in State of deliberations and decisions. The message of the Great Pyramid is the message of Holy Scripture. THE MESSAGE RELATES TO COLLECTIVE PRAYER AND THE POWER OF COLLECTIVE PRAYER IN THE NAME OF OUR LORD JESUS CHRIST.

THE FUNCTION OF THE BRITISH RACE

The late Rev. Dr. Driver—than whom there was no greater Hebrew scholar—stated that God made the promises to Israel that the Old and New Testaments say He made. Dr. Driver concluded, however, that Israel had disappointed God; that in consequence He was compelled to annul His promises to Israel; and that, therefore, the promises have not been fulfilled, and never can be fulfilled. The Prophecy of the Great Pyramid is also a Divine Prophecy. It deals with the same promises as those God later gave to Israel. The Pyramid's prophecy, however, proclaims that God has indicated in this prophecy, centuries before He made the promises to Abraham, that these promises would be fulfilled in the Race that would be in possession of the standard inch-unit of measure at the date of the dissolution of the *Ottoman* Empire. Is it surprising, then, that Our Lord should have said to the Jews: "The Kingdom of God shall be taken from you and given unto a NATION bringing forth the fruits thereof," and that nineteen centuries later the present Archbishop of Canterbury should say: "Do we realize that we alone to-day are those whom God has chosen in the world's history as a people to whom is given incomparably the greatest trust and decision for the world's safety that has been laid upon a great company of people? This is a trust laid upon the English-speaking peoples, but primarily upon Britain and America."

EXPECTATION IN THE FIRST CENTURY

Consider the historical circumstances that form the respective backgrounds to these two statements. Nineteen centuries ago the civilized world was in a turmoil of expectation. Roman, Greek, Jew, Celt, German, and Scythian alike felt the urge of spiritual motives, an urge that was but vaguely sensed and still more vaguely interpreted. Thus Paul in Athens, seeing the visible evidences of this in the altar inscription,

"TO THE UNKNOWN GOD,"

could say to the Athenians, "Whom ye ignorantly worship, Him I declare unto you." And even Tacitus could explain the destruction of Jerusalem as due to a Jewish misinterpretation of "an ancient prophecy" "by which it was foretold that, in this very juncture, the power of the East would prevail over the nations and *a race of men would go forth from Judæa to extend their dominion over the rest of the world.*"

The world looked for a Saviour: the Saviour came, and the world that expected Him, "knew Him not." The greatest event in the history of the world passed, and the world remained unconscious of the spiritual shaking. The expected Saviour died as a malefactor and thus dying, saved the world. Few of those in the civilized world knew of His Passion until many years had passed. And then the majority jeered. Born in a manger and executed upon a cross! Truly He was the "despised and rejected of men"! Yet "despised and rejected" as He was, and is, *He fulfilled His promises.* Nineteen centuries later, the Name and the mission of the "despised and rejected" are known to all men. By the Authority of His Name, the civilization that despised Him, and rejected Him, has at length claimed the *material* harvest of His *spiritual* sowing. Having become forgetful of His admonition "Seek ye first the Kingdom of God; and all these things shall be added unto you," civilization is now being stripped of "those things" to prepare mankind to seek for "the Kingdom of God." For, lacking the Spirit, civilization is now failing as Our Lord Jesus Christ said it would fail. Bereft of His Spirit, and acclaiming only His Name—praising in word and "despising and rejecting" in spirit—civilization is tottering to its fall.

EXPECTATION IN THE TWENTIETH CENTURY

In this human crisis He said He should return. And as it was nineteen centuries ago, so it is now! The civilized world is again in a turmoil of expectation, feeling the urge of spiritual motives, vaguely sensing these motives, and still more vaguely interpreting them. Knowing not that these are the signs of the imminence of His Coming, mankind feels perturbed; seeks by material means to restore stability, by material excesses to dissipate perplexity, and by Dictatorships and Terrorism to rebuild civilization from the rotten fabric of materialism. Our Lord Jesus Christ said: "And when these things begin to come to pass, THEN LOOK UP, AND LIFT UP YOUR HEADS; FOR YOUR REDEMPTION DRAWETH NIGH." That there should be no doubt about the time and the conditions, He defined the time as that following the deliverance of Jerusalem, and the conditions following thereafter—"upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." The message of the Great Pyramid is therefore identical with the message of Our Lord Jesus Christ, and supplies the Time-chart for His "signs of the Times."

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The Second Coming of Our Lord

THE BIBLE IS A PRE-MILLENNIAL BOOK IN ITS TEACHING; JESUS CHRIST IS A PRE-MILLENNIAL TEACHER; THE APOSTLES ARE PRE-MILLENNIAL TEACHERS.

THE Bible approaches this matter from a number of standpoints. It does not set out to teach the detached doctrine of the Second Coming as would a text-book of systematic theology, for that is not the way the Bible teaches its doctrines. It carries on its general progress, incorporating its doctrines into the warp and woof of that progress whether it is dealing with nations or individuals, with history or with prophecy, or with contemporary conditions or events. In the general scope of the matter in hand, its teaching regarding the Second Coming finds its due place and order.

Thus we find the doctrine of the Second Coming presented:

1. From the standpoint of *the Temple;*
2. From the standpoint of *the Nation Israel;*
3. From the standpoint of *the House and Throne of David;*
4. From the standpoint of *the House of Judah;*
5. From the standpoint of *the External Nations;*
6. From the standpoint of *the Church;*
7. From the standpoint of *the Lord Himself.*

The method which perhaps every school has followed, of going to the Bible for specific teaching on this and every other matter, as though the Bible were a text-book of systematic theology, must of necessity fail. But the examination of the various departments of Bible literature for the place it gives to this matter will yield rich results. Let us follow this line of inquiry through the Scriptures which primarily deal with historic and prophetic matters.

THE SECOND COMING FROM THE STANDPOINT OF THE TEMPLE

Ezekiel deals with this very fully in connection with his ministry to the Captivity.

Up to the time of the Captivity, the Temple at Jerusalem had been the centre of Israel's worship, as the recognized earthly dwelling-place of God.

Over the Mercy Seat in the Holy of Holies there shone *the Shekinah glory.*

To this point the eyes of the people were turned in prayer and worship from every part of the world.

But now the glory of God was on the point of withdrawing from the Temple, and it became necessary that the people of God should be advised of this fact and the reason therefor. Accordingly, Ezekiel is caused to see in a vision *the departure of the glory of God* from the Temple, and the reason which led to that departure (Ezekiel viii-xi).

The reason for the departure of the glory of God was the practice of abominations by the Elders and people of Judah. Read the eighth chapter carefully.

The fact of the withdrawal of the glory of God is stated in the following verses: Ezekiel x, 18, 19, and xi, 22, 23.

In the progress of the Book of Ezekiel, after a marvellous sequence of events, comes the restoration of the city and of the Temple (see last chapters of Ezekiel). The seven times of punishment, quadrupled (two upon Israel and two upon Judah), have ended according to the covenant of the constitution. (See Lev. xxvi). *The restitution of all things* spoken by the Prophets *is now no longer dependent upon the human will, but is to eventuate by the Judgment of God.* And the time of Israel's emergence from her humiliation has arrived.

These things are preparatory to the establishment of the reign of Our Lord on the Holy Hill of Zion once again.

The plans of the new Temple are given in the last chapter of Ezekiel, and the laws which shall obtain in regard to the city and the Temple are set forth.

Everything being now ready, there is shown *the return of the glory of God to the Temple,* coming from eastward as it departed (Ezekiel xliii).

From the Temple once more the voice of the Lord is heard speaking, and the first word of the Lord is regarding the cleansing of "the place of My Throne, and the place of the soles of My feet, where I will dwell in the midst of the Children of Israel for ever." Henceforth the centre of worship shall once more be in Jerusalem.

Thus it is the return of the Lord and the purification of the place of His Throne told from the standpoint of the Temple.

This is the spiritual return, beyond which many cannot see.

FROM THE STANDPOINT OF THE NATION

The purpose and privilege of the nation of Israel is "Ruling with God." This is the meaning of the "Israel" name. (See the word "Israel" in Young's *Analytical Concordance,* for instance.) Among the nations of the earth, this is the nation *over whom He rules,* and this is the nation *through whom He rules* the nations of the earth.

But Israel put away His altar, under Jeroboam, and Israel put away His constitution under Omri; therefore *Israel was put away from joint rulership* with God and was scattered through the nations.

As an organized nation Israel was not usable by the Lord as a ruling power under Him during the ages of her humiliation. But He scattered the people of the race through the nations as individuals, and so influenced the nations by them that Israel became the salt of the earth, the channel through which the Gospel made its way into the hearts of the nations which accepted Christ.

As time progressed, the Lord "assembled the outcasts of Israel" in the islands, and there, when in due time *the periods of Israel's punishment* were passed, He gradually restored the nation to her associate rule with God over the nations of the earth.

Now, *the period of Israel's blindness* has also passed, and she is consciously emerging into the glory of her associate rule with God again as manifest in our Anglo-Saxon nation, and on a larger scale than ever.

But she will not attain to the full glory of her destiny without a further fight with her competitors and enemies.

Already Germany and her organization have challenged her right to such rule; Germany has fallen shattered as an Empire.

Soon Russia and her organization, greater and

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mightier than that of Germany, will take the field. The culmination of that struggle is referred to as the " Great Day of God Almighty." Then shall " all nations be gathered against Jerusalem to battle." The line-up of forces is graphically portrayed in the thirty-eighth and thirty-ninth chapters of Ezekiel.

In Zechariah the great conflict is also shown, and the fact that at the crisis of it the Lord shall appear, for " His feet shall stand that day upon the Mount of Olives."

From the overwhelming disaster which at that moment threatens the destruction of Israel, the coming of the Lord shall preserve the nation.

Thereafter there is established beyond challenge in the earth the rule of the Lord over the nation of Israel, and through Israel over all the nations.

Thus the story of the return of the Lord is interwoven in the combined line of history and prophecy regarding the nation of Israel.

From the Standpoint of the Throne of David

The Throne of David is one of the organizations within the Israel peoples.

It *stands* upon *its own specific charters*. It *rules* by the authority of its own *commission*. It is *endowed* with its own *inheritance*. It is *occupied* exclusively by its own line, in the line of the *House of David*. It is *established for ever* by the oft-repeated *Divine decree*.

Issuing out from the Tribal House of Judah, *it is established as a separate House*, separated from the House of Judah for ages, and only renewing its relationship therewith as its ruler and king.

Interwoven through the post-Davidic Scriptures the *position* and *permanence* of the House of David, its *history* and *prophecy* are recorded.

It is necessary only to refer to the *House of David section of the Book of Isaiah*, which comprises chapters vii-xii, as an illustration of the way in which the story of the return of the Lord is told from the standpoint of the House of David, and to point to the fact that the New Testament opens with the declaration, " God shall give unto Him the throne of His father David."

The section of Isaiah addressed to and dealing with the continuance of the House of David begins with God's message to Ahaz, continues onward to the birth of the Lord, " For unto us a child is born," and onward still to the establishment of the righteous branch, and the final song of His return in the twelfth chapter of Isaiah, ending " Cry out and shout thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee."

From the Standpoint of the External Nations

Upon the rulership with God being withdrawn from the nation Israel, other measures were taken to preserve rule and order in the earth. This was accomplished by the Babylon succession of Empires, set up and carried on during the period of Israel's humiliation, namely, for seven times. (See second chapter of Daniel.) At the end of that period, when Israel should be restored to the position of " Ruling with God," the great wars, organized by these external nations to maintain and extend their powers, shall end with the destruction of the external nations in the Armageddon campaign.

All the Scriptures which have dealt in advance with this phase of international movement have foreshown that the great conflict between Israel and Babylonic succession of empires (see Jer. l, li, etc.) should be ended at, and by, the coming of the King.

From the Standpoint of the Church

It would not be reasonable to expect that the national and international phases of this matter, not the kingship phase, should be found woven into the *ecclesiastical presentation*.

Accordingly we find that the Church has its own standpoint, from which certain phases of the activity of the coming of the Lord are shown. These are the resurrection of the dead in Christ; the translation of the living in Christ; all these caught up in the clouds to meet the Lord in the air, so to be ever with the Lord.

If we should ask: When we shall be caught up in the clouds to meet Him in the air, so to be ever with the Lord, where shall He lead us then? We answer, other Scriptures tell us that He is then on His lightning-like progress to the Mount of Olives, and according to such other Scriptures, we shall accompany Him and witness His triumph over His enemies.

From the Standpoint of the Lord Himself

The Lord has given to us the agenda of His activities at the time of His return.

Read the twenty-fourth and twenty-fifth chapters of St. Matthew. First there is the matter of the reward of the faithful servant (Matt. xxiv, 44-47). The punishment of the Lord's servants who say in their heart: " My Lord delayeth His coming " (Matt. xxiv, 48-51), and who begin to beat their fellow-servants, and to eat and drink with the drunken. (Matt xxiv).

Then comes the marriage supper of the Lamb (Matt. xxv, 1-13).

A close study of who is the bride of the Lord, and a close study of the teaching of the parable (Matt. xxiv) will probably lead the student to the conclusion that, whereas the *Church is the body of the Lord*, and *Israel is the Bride of the Lord*, therefore the marriage will be the formal union of the Church and the Nation in spiritual bonds in Christ Jesus. With a regenerated Nation married to a sanctified Church it shall be no more necessary to say to our neighbour: " Knowest thou the Lord? " for all shall know Him from the least to the greatest. Thenceforth the Nation shall be as holy a thing as is the Church, which was the purpose of the Lord from the beginning.

Then comes *the reckoning with His servants* (Matt. xxv, 14-30).

To these He on His departure committed His money and His kingdom with the instruction: " Occupy till I come."

Thereafter shall be *the judgment of the nations* (Matt. xxv, 31-46).

Those who have *served humanity* shall go into the kingdom. Those predatory nations which have *served themselves* of humanity shall go into everlasting fire prepared for the devil and his angels.

Then ensues *the entrance into the kingdom, and the life everlasting*.

It will be readily recognized that all these threads find a common meeting-place in Our Lord's return.

That the time of His return is near, the progress of

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the great sequence of prophetic events shows, and the signs of the times indicate.

Let us therefore gird up our loins and be as those who wait for their Lord. Not indeed as those who await His coming in idleness, but as those who are busy in preparation for the coming of the Great and Terrible Day.

Our Lord declares the nations shall be swept as with a flood. The ungodly will perish as in the days of Noah, " when the flood came and took them all away." *Let us therefore multiply our efforts at missionizing and evangelizing the nations and the unchurched masses of our own lands, for it is as true as never before that the King's business requires haste.*

* * *

Cui Bono?

IT is objected that this Gospel of the Kingdom is not in accordance with Christianity, for Christianity is universal; we all have one Lord, one Faith, one God.

But this Gospel of the Kingdom is not the final state, but part of the means God has decided to use and bring about the final end. We would urge these two answers :

(1) It is not contrary to Christianity that some one nation should have special advantages, especially that of serving. It is impossible to deny that Great Britain has been greatly blessed and a blessing to other nations. We merely point out that this was covenanted to Israel and so Great Britain must be Israel.

(2) Such a position for the House of Israel was taught both by Christ and His Apostles. Of Himself He said, " I am not sent but to the lost sheep of the House of Israel," and to the apostles He said, " Go not into the way of the Gentiles . . . but go rather to the lost sheep of the House of Israel." *It was not till He had redeemed Israel that the disciples were sent to preach the Gospel to all creation.* It is also suggested that we shall be just as well off without it, but we forget that because of it we were the first nation to receive the Gospel.

Our Lord, when saying to the Jews, " The Kingdom shall be taken from you and given to a NATION bringing forth the fruits thereof," surely did not fail to see that His statement was carried out ! It is a significant fact that long before A.D. 70, when Jerusalem was destroyed by the Romans, Christianity had been introduced into England, and from then till now Britain has been the foremost Christian nation. Why? Because we are Israel.

Again in showing the literal fulfilment of the Abrahamic covenants in the British race we rob infidelity of its most dangerous weapon against the veracity of the Bible. It guarantees the future greatness and security of our country even in these troublous times, and with Shakespeare we may say :

" Come the three corners of the world in arms,
And we shall shock them ; nought shall make us rue,
If England to itself do rest but true."

Let us not then, like Esau, despise our birthright, in it there is nothing that can harm us, but to all it is " good tidings of great joy." " Happy art thou, O Israel ; who is like unto thee, O people saved by the Lord." Even now, if we would but see and act, we might avoid the tribulation of Jacob. " 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."

Then we maintain that our views minister to God's glory, for they prove that His oath and covenants with " Abraham and his seed for ever " have been fully carried out. This teaching overthrows the arguments of the atheist and sceptic and leaves them confounded, yea and often, thank God, converted !

For this is the Great Truth put syllogistically and it is unanswerable: (1) God gave to " Abraham and his seed for ever " certain blessings *exclusively*. (2) Those very blessings the British people throughout the world enjoy to-day, *exclusively*. (3) Therefore, since God cannot lie, the British people must be the Seed of Abraham.

We may well ask why Israel should be so endowed, and Isa. xliii, 21 gives the answer : " This people (Israel) have I formed for Myself ; they shall shew forth My praise." In order to testify to Christ, the Saviour of the world, Israel must be endowed with the necessary power and functions. And while man is trying in his perverse way to unify the world under the League of Nations, God has planned to unify it under the British Commonwealth.

Again, when men say, " Well, suppose it is true, what is the good of it ? " they can only so speak of what God says He does with His whole heart and soul (cf. Jer. xxxii, 41) in ignorance.

It is always difficult to explain to the sceptic the value of that which he derides. But to those who love the Truth the mere knowledge that it is the Truth is sufficient. Again, all seekers of the Truth know that it is revealed, step by step, and to refuse any step must stop one's progress. Is it nothing to a British man to know that all the promises to Israel are his ? Let him read them again with B.I. Truth in his mind and he will find the Bible live again as never before, and in his heart every Englishman loves the Bible.

Is it nothing in these times to know that no weapon formed against the British Empire can prosper, attacked on all sides as it is and will be ? Remember these times will get worse yet. Look around the world —Russia, China, Germany, Italy, Spain—and choose which you would prefer to live in, and remember that it is because of the promises to Israel that Britain is what she is and the best country in the world to live in. Is it nothing to know that our King continues to reign over an orderly kingdom till Shiloh comes ? Is it nothing to know that this fifth Kingdom continues to grow till it fills the earth and becomes a servant and blessing to all mankind under Christ ? Is it nothing to know Our Lord returns so soon and rules over this same fifth Kingdom ? Is it nothing to know that the Bible is literally true ? Is it nothing to understand this grand Book as never before, for we defy anyone to understand it fully without B.I. Truth in their minds.

Is it nothing to know that here we have a teaching

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that the people and the Nation are waiting for? Experience proves that, where this Gospel of the Kingdom is being preached, the Churches of any denomination are filled to overflowing. Is it nothing to bring back God to this world and the present from some far off place whither the Churches have banished Him? Is it nothing to be carrying out Our Lord's last injunction for which the shortening of the day of tribulation is given, that this Gospel of the Kingdom shall be preached throughout the Empire as a witness to all nations, then shall the end come?

A Gospel that does any one of these things is a Pearl of Great Price.

Let the British Race once believe that they are Israel and our National position will appear in a new light, which will give such an impulse to the Life of the Spirit and such a return of the nation to Christ as we have never seen.

It proves God's Word literally true. There have been so many sceptics, because they were asked to spiritualise the promises of God to Israel as they had not been fulfilled literally. The knowledge that God's promises have been literally fulfilled must help us all in our belief in His Spiritual promises.

It must be clearly understood that the Gospel of the Kingdom and the redemption of the Nation is complementary to the Gospel of Salvation of the individual, which is open to all if they will accept Christ's Atonement. *So the Kingdom is open to all nations if they will come in.* This truth makes the Scriptures a living Gospel of vital interest to all who live in this day, so different to the indifference so common among all Churches to-day (cf. Rev. iii, 15). It is a master-key to unlock the treasures of the Old Testament and much of the New. It brings God back into the material world (cf. Mark xi, 9-12).

It prepares for and is the last act before Our Lord's return, for it provides His Throne and His People (cf. Matt. xxiv, 14), even if they do have to go through the final phase of the Great Tribulation before they are ready to accept Him.

Rest assured that under Christ this is a dynamic which will regenerate the world.

Let us then sum up what British Israel teaching does. British Israel teaching makes known the Divine plan through the ages for our Nation and for all mankind through our Nation as God's agents. God must wish us to know His plan that we may do our part in carrying it out. Seven-eighths of the Bible is written to the Hebrew people. We are their descendants. God made Israel His witnesses and light-bearers. Here is our commission. He gave to Joseph the birthright and through him to Ephraim and Manasseh, so here is our privilege and *Great Responsibility*.

British-Israel Truth proves the inspiration of the Scriptures more fully and convincingly than anything else can. It makes the Bible a new Book, intensely fascinating and revealing an intelligent, coherent, literal plan, from Genesis to Revelation. It indicates the honour of our Covenant-Keeping God and proves His faithfulness.

It is a complete answer to infidelity and the higher criticism and has converted thousands of atheists when all else failed. It proves the fulfilment of Prophecy more fully than any other teaching. It proclaims the Gospel of the Kingdom of God as part of the Gospel of Salvation. It vitalizes faith and increases Christian effort. It brings all Christian denominations on to one platform in unity. It transforms the lives of all who truly accept it.

It accounts for the growth and power of the British Empire as nothing else can. It promotes loyalty and devotion to God, King and Empire. It provides the solution of racial and international problems.

It creates complete confidence in the final triumph of God's plans and the victory of good over evil. And never forget that *Christ is the mountain peak* of British-Israel teaching.

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What is the British-Israel Position?

First, we begin with the Divine self-revelation of God. He first reveals Himself as the Creator of the Universe.—(Elohim.)

Next, He reveals Himself as Jehovah-Elohim who "formed" Adam and the Adamic Family. He further reveals Himself as the Judge of the Adamic Family and of Satan who deceived them.—(Jehovah-Elohim.)

This is the one story of the Creation told in two sequent stages.

Beginning with the last paragraph of the fourth chapter of Genesis, and specifically with the fifth chapter, is set forth the progress of the "appointed" seed, descended as follows: God; Adam; Seth. This is the beginning of the Biblical history of the Covenant-bearing seed. In His relation to this seed and to His purpose through the seed God reveals Himself by the name—Jehovah.

This seed is traced from Seth to Noah; from Noah to Shem; from Shem to Abraham; Isaac; Jacob; Israel; and this is the heart of the narrative of the first eleven chapters of Genesis. It is the logical and necessary prelude to what follows.

Now comes the Covenant which has been the mainspring of history from that time to this; namely: the Abrahamic Covenant. This Covenant was made at a period approximately as far before Christ as we are after Christ; say 1927 B.C.

God reveals Himself in His relationship to mankind generally, at this period, as Elyon El (The Most High God). But to Abraham, for the purposes of the everlasting Covenant, He reveals Himself as El Shaddai—(The God-Father of the race).

The Covenant establishes the seed of Abraham through Isaac as the medium of Divine blessing to all the families of the earth.

The race was *called* in Abraham; *born* and *dedicated* in Isaac; *regenerated*, and *renamed Israel* in Jacob.

The family thus covenanted descended to Egypt at the call of Joseph, under Jacob, seventy strong.

The family emerged from Egypt twelve tribed, and numerous.

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The family was organized into God's Kingdom nation at Sinai, as we read in xix-xx Exodus.

In that Kingdom nation Jehovah established Himself as King FOR EVER.

To that Kingdom nation at the same time Jehovah gave that Law which still forms the basis of the Common Law of Britain and the United States of America.

Thus the Kingdom of God was organized in the earth, consisting of (1) The nation—Israel, (2) The King—Jehovah, (3) The Law.

The nation was established in Palestine under Joshua.

In that nation was established the House, Throne and Kingdom of the House of David, also FOR EVER, which obviously includes our day.

The nation became two nations by Divine appointment in 975 B.C. These two nations were : the House of Israel, ten tribes ; and the House of Judah, two tribes. In the House of Israel thus established into a separate nation *there was no tribe of Judah.* Therefore it is foolish to call separated Israel " Jews."

The House of David was established *over Judah* until the Captivity of Judah.

Other lines of Kings reigned over the House of Israel during the years it remained in the land of Israel.

In the meantime migrations of Israel people to Europe and Britain founded Ancient Britain.

The nation Israel was carried into captivity by Assyria, 740-721 B.C.

The nation Judah was carried into captivity by Babylon, 604-587 B.C.

The House of David was removed by Nebuchadnezzar, who killed all the immediate male heirs, and by doing so made the eldest daughter the heir to the throne. Unconscious of this Israel law, he then allowed the female heir to the throne of David to go free.

A remnant of Judahites returned from Babylon and formed the nation of the Jews. They rebuilt Jerusalem and the Temple. They re-established the worship ; but not the rule of David.

To them Christ came. HE REDEEMED His people Israel, and made Atonement for the sins of all mankind.

We preach the Gospel of Salvation thus provided—to and for " every creature," and urge all to accept Him as Saviour.

Meantime, Israel had colonized " the Isles." Isaiah plainly addressed his grandest prophetic message to Israel in the Isles, see from ch. xl to the end of Isaiah.

To that Colony the daughter of Zedekiah, bearing the throne-right, came, and there established the House, Throne and Kingdom of David.

To that Colony after ages of wandering the ten-tribed House of Israel came.

To that Colony most of the House of Judah also came ; not bearing the name of Jews.

To that Colony the tribe of Benjamin came, having separated from Judah after the destruction of the nation of the Jews in A.D. 70. They came to Britain as Normans.

That united Colony became the nation Israel regathered from all lands according to Divine prophecy.

That nation Israel is the Britain of the Christian dispensation, the Israel of prophecy.

That nation has expanded into a company of nations, and the great people of the U.S.A.

That nation and company of nations and great people are the Kingdom nation of God still, and they are blindly carrying out the Divine plan.

That Nation and Company of Nations at the Imperial Conference of 1926 so declared the Constitution of the Empire, that any Nation can join the Empire, remaining a free and independent nation as all the present members are under the Crown.

The time is come for the nation to awake to its mighty privilege and glorious destiny as the agency which shall carry the blessings of the Kingdom to all nations of the earth.

Therefore, we are to-day calling all Israel-Britain to a knowledge of her high Mission, and of God's high purpose concerning her.

There is not a kingdom, nor a nation, nor a people, nor a tongue on earth which is not included in the great plan of the ages. But through the agency of Israel as God's Ministering Kingdom and Nation must the blessings of the Kingdom come to them. Therefore we are proclaiming " this Gospel of the Kingdom to all the world as a witness to all nations " at this time.

Will you not accept and help to spread the glad Evangel and by so doing help to prepare the Kingdom for the imminent return of Jesus Christ, " for God shall give to Him the Throne of His father David, and He shall rule over the House of Jacob for ever " ?

It is shown in the history of Israel in Kings and Chronicles again and again, that when Israel's king and people repented and turned to God, He delivered them from the oppression of their enemies. In modern times, when Germany was winning the war on the Western front, after nearly three and a half years of war, our King called the nation to a day of national repentance and prayer, and the war we were losing was won that year. Then what must the Nation do when the Great Day of God Almighty dawns ? At once individually and collectively to ask that the King, representing the nation, shall call the whole Empire to national repentance before God, and put into operation the Sermon on the Mount—that is, the Divine Law given to Israel as enlarged and illustrated by Our Lord—as the Common Law of the Kingdom.

" But thou hast not called upon Me, O Jacob ; but thou hast been weary of Me, O Israel."

" Thou hast made Me to serve with thy sins ; thou hast wearied Me with thine iniquities." " I, even I, am He that blotteth out thy transgressions for Mine own sake." " Yet will I be enquired of by the House of Israel to do it for them."

Our duty is to call the nation to immediate repentance, and to an instant return to Jehovah our God ; to His law, and to His administration.

The following are His solemn words of warning :

" Prepare to meet thy God, O Israel," . . . " The Lord, the God of hosts is his name."

" For thus saith the Lord unto the house of Israel, Seek ye Me, and ye shall live. . . ."

" Seek the Lord, and ye shall live. . . ."—Amos iv.

If the call to repentance be not given ; or if such call should pass unheeded ; then suffering, self-induced and

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unnecessary, will still be our portion, and lack of spiritual power and vision will continue to be our experience.

" The Church in the wilderness " was established in the nation Israel. Every citizen of the nation was also a member of the " congregation."

The Christian Church was established in Jerusalem at Pentecost, when there were gathered there " Jews (in religion), devout men out of every nation under heaven." These testified, " Now hear we, every man in our own tongue wherein we were born." It was upon the congregation gathered out of this representative assembly, attending at Jerusalem for the feast of Pentecost, that the Holy Ghost descended, and constituted the Christian Church ; in Jerusalem ; of Israelites and Jews—as St. Peter indicates in his address. Israel, not the Gentile world, is the centre of the Church of Christ.

From Jerusalem, in the first decade after the resurrection, during the time that St. James presided in the Church (see Acts xv), the Gospel was brought to Britain, and the Church organized here.

Thus Britain is the centre of God's Kingdom ; and His Church is established within that Kingdom.

* * *

The Model State

*Extracted, adapted, and condensed from the First Chapter of " Israel in Prophecy and History."**

By C. K.

" The Lord hath avouched thee this day to be a peculiar people unto Himself, as He hath promised thee, and that thou shouldest keep all His commandments ; and to make thee high above all nations which He hath made, in praise, and in name, and in honour."—Deut. xxvi, 18, 19 (R.V.).

Many people cannot believe that God could be so unfair, as they say, to choose a people to do His work on earth, but if one will only consider for a moment, it seems almost inevitable that this is just the way He would proceed and His Kingdom must spread as forecast, gradually, from one man who was chosen because he obeyed God, until it fills the whole world.

This man would be isolated and educated by dreams or visions and by direct reward in the material world, as Abraham was. This procedure would result in this individual handing on to his descendants a strong tradition and belief in an all-powerful God, and they must be also so educated, the process being repeated generation after generation until further revelation of the character of God could be given through human beings such as the prophets specially chosen because of their personal fitness.

Eventually the time would come when these peculiar people would be ready for a positive incarnation of God Himself. This is exactly what happened to Abraham and Israel in Egypt and at the Exodus, and the conquest of the Promised Land succeeded by the order of the Prophets culminating in the first Presence of Our Lord Jesus Christ. Now before saying anything on the Gospel of the Kingdom, let us assert this : We know that the first and chief work of Israel, the chosen Race, is and always has been to spread abroad through the whole world the Gospel of Salvation, an Israel reformed of the Spirit, ruling with God for the evangelizing of all nations and teaching them the good news of the Saviourship of Christ. Alas that this has not been done in the past as much as it should have been! But the second work is of immense importance, for even if the world had never fallen and required saving, it would still have required a Lord or Ruler, and Our Lord would have come to satisfy this need. *This Gospel of the Kingdom dominates our whole life here on earth, involving our Government, health, wealth, and life itself.*

In considering the theocratic state of Israel, we note that Christ was Lord thereof ; let us consider what laws He laid down for Israel. The first and a most important fact to notice is that Adam was a gardener, and so it seems obvious that agriculture, and especially pastoral farming, must be the chief industry in the Model State. Again, the farmer must have security of tenure. The Mosaic code provides this. Israel was a nation of yeoman farmers, each man living in his own holding. The land belonged to God and security of tenure was given to the tenants, and therefore the land could not relapse into large holdings. A tithe or whole tithe was paid to God and settled on the Tribe of Levi and was the greater part of the pay of the priestly and professional classes.

Further tithes and dues made the total rent and taxes up to a double tithe, or 20 per cent., so the Israelite farmers were perpetual leaseholders under a theocracy, and so long as they paid their tithes would never have been dispossessed.

Individual Israel farmers could assign their leases to one another, but not beyond forty-nine years and never beyond the Year of Jubilee. So long as the Law was obeyed, there was prosperity for Levite and farmer, and sufficiency for the poor. Loans to the latter did not bear interest, and every seventh year all debts were released.

The Laws against theft were delightfully simple ; according to Josephus, " Let death be the punishment for stealing a man, but he that hath purloined gold or silver let him pay double. If anyone kill a man that is stealing something out of his house, let him be esteemed guiltless, although the man were only breaking in at the wall. Let him that hath stolen cattle pay fourfold what is lost, excepting the case of an ox, for which let the thief pay fivefold. Let him that is so poor that he cannot pay what mulct is laid upon him, be his servant to whom he was adjudged to pay it."

There were no gaols maintained at the expense of the ratepayer to reform the criminal. This was entrusted to the person wronged ; if a man stole let him sweat for it at his own cost, not at that of the community.

In the administration of justice there were seven magistrates in each city ; each magistrate had two Levites to help him. The Mosaic legal system was similar to our own, and this seems to have been largely due to King Alfred, who consulted his Bible when arranging these matters. For taxation, there were three tithes in all ; an Israelite who gave his whole tithe paid

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two shillings in the pound of his income and was blessed for so doing. An Israelite who completely fulfilled the will of God gave four shillings in the pound. On the payment of these tithes and other donations depended the financial prosperity of the Israelite State. *And modern Israel cannot be blessed in things spiritual or material till individual Israelites voluntarily practise the habit of the whole tithe.*

The observance of the Sabbath marked the close of a week of successful toil; for when the tithes were duly paid, even the "devourer" was "rebuked," and the labour of man was not destroyed by his terrible and eternal foe, the insect tribe. What the land received in work it repaid in crop. And so the Sabbath was a happy day of rest and rejoicing. Of the seventy-four days in each year kept by the Israelite in remembrance of his God, seventy-three were to be days of sheer rejoicing. It was only on the seventy-fourth—the tenth day of the seventh month—that the spiritual atmosphere was changed, and man afflicted his soul. He was to fast and pray and to remember that he was a sinner, and his Maker a righteous and holy God. The nation and every individual was to confess to God, to one another, and to themselves, that they have no spiritual standing before God. It was on this day alone that the High Priest entered the Holy of Holies with the blood of Sacrifice. It was a great event for the Israelite, the promise of a greater still. It has had its fulfilment. For us, Good Friday should be a day of strict and penitent observance, but at other times the worship of God should be much more joyous than is customary.

The Biblical scheme of Economics is individualist and not communist, and there can be no such thing as Christian Socialism. In the Old Testament we see the building up of the Model State and its ultimate fall and punishment through its flat disobedience to the Giver of all good things. The trouble with the Theocratic State in its earlier eras was in the fact that it did not sufficiently realize the Reign of God. Because the Ruler was invisible they thought He was not there. It seems that in the original occupation of the land, the fatal error was made of not extirpating the debased sexual stock of the Canaanites, and gradually by intermarriage the Canaanitish leaven did its work and involved Israel in disaster, save for the interregnum of David's reign when the land was temporarily purged of idolatry. Solomon had only to keep straight on and Israel would have attained the position that God had fore-ordained for His servant nation.

It was God's intention that the nation should be rich and wealthy; at the start they spoiled the Egyptians and were given a land abounding in all good things, and inherited great and goodly cities they had not builded. So great was the importance, in the Divine Mind, of this wealth entrusted to their stewardship and enjoyment, that it is recapitulated three times in the Old Testament. Jerusalem attained to enormous wealth about the middle of Solomon's reign, a wealth which it was intended should be utilized for the benefit of the whole earth, even as the wealth of England and America to-day; and America, in hoarding the gold that the world is languishing for, in her bank cellars, is committing the same crime that Solomon committed when he utilized the gold for the making of gold lions and other display which overpowered the Queen of Sheba, but which met with Our Lord's severe condemnation.

As the Israelites honoured God with their substance, so that substance was increased. So it is intended with us as a nation, but that wealth and power must be put to God's service. Money is only useful for what it can do. It is useless in itself. The primary utility is in its employment as a wage fund. The capitalist is a boon, the Christian capitalist may be and ought to be a stupendous God-send.

The prime reason for the existence of Israel was that it might become a medium for the revelation of God to the whole human race. This was and is true of Israel under both Covenants. Under the old Dispensation, religion was to be localized. The Temple of God was at Jerusalem. To this shrine the nations were to come. It was only after the Resurrection that Christ said, "Go ye into all the world and preach the Gospel to the whole creation." "And they went forth and preached everywhere." There was no provision for foreign missionary work in the Old Testament. The Divine plan was that a great, healthful, moral, upright and markedly prosperous State was to be set up, with Jerusalem as its centre of government and worship, and those of the heathen who had the wit to understand the mystery of this unbroken success were to come to Jerusalem and seek the solution there. *The Theocratic State attracts inwards.* The Christian Church was to hurl itself violently outwards. In the days of the Law, God was in Heaven, with Jerusalem as His footstool, and men were to betake themselves there as to a throne of grace.

The message of Moses was, "Come in and be blessed." The command to the Church was, "Go out and bless everybody." Now that the seven times' punishment is over "and this Gospel of the Kingdom" is again preached, the message is again, Come into the British Empire and be blessed.

In the days of Solomon the whole world was on the very threshold of a tremendous revelation of Divine Truth. Solomon himself had to be faithful and he and his successors would have had the heathen for their inheritance. The Nations would have voluntarily come up to Jerusalem to attain knowledge of that Truth. The mere success, military and economic, of the Israel State would have brought about this result. Solomon relapsed into idolatry and soon there was nothing to be learnt there of Divine Truth. After Solomon occurs the cleavage of Israel into North and South; as regards the South, a succession of rulers in direct line from David led to the Babylonish captivity. Then a partial return of Judah, Benjamin and the Levites, a rebuilding of Jerusalem and a waiting of centuries for the Messiah. The Messiah came and was crucified.

Now for the North; under various rulers they plunged deeper and deeper into the pit of idolatry, iniquity and poverty. At length, round about 721 B.C., they were dragged forth from the land to which they have never returned and from that time they are lost to Biblical history.

Let us review their career. Abraham is brought from the North country, has an enormous domain promised

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him, and Isaac the promised seed is born to him. Isaac is the father of Israel. The patriarchs excelled as pastoralists and well-sinkers. The family went down to Egypt, the peculiar climate of which brought about an extraordinarily increased fecundity. A populous nation was produced rapidly from a trifling clan of seventy persons. When the fulness of time had come, they were led forth by a greater than Joseph. Then followed the wanderings in the desert, till the stock born in serfdom had died out and been succeeded by a generation of men. All this time God visibly led His people. Where the pillar of cloud stopped, there the people stopped; when it moved, they moved. The Law was given for soul and body. Sound theology, economics and hygiene; pure food, fresh air, drill, discipline, all worked to build up a people fit for the work God had in hand, the extirpation of the vile Canaanitish races, too far gone in sin for repentance, and the subsequent foundation and consolidation of the Model State.

The Promised Land was reached, and the Canaanites not altogether extirpated. The tribes settled comfortably, each in its own preserve. The sense of nationhood was inert, and that obligation to the God of Israel, which should have kept them united and loyal, unrecognized. A King was granted them as a material rallying-point, and for a time things went better.

But the partial transfer of national obligation from Temple to Court led, through human inefficiency, to the final undoing of the race. The Temple led men upwards, the Kings led the people downwards, and they cheerfully followed. The God of Israel allowed time for repentance, as He had done to the original possessors of the soil. It was unavailing, and there followed the Assyrian and Babylonish captivities; for there was this difference between the Canaanites and the Israelites: the Canaanites were of such a stock that there was no chance of repentance and recovery, and there only remained destruction; but Israel, though they attained an equal depravity, might yet repent and so do their work in the world.

So for the Israelite there was prolonged chastisement, and finally redemption through Our Lord to enable them to do "the first works."

The exact length of the two chastisements of Judah and Israel are given us, and as they began at widely different times, so must the time of ending vary.

* * *

Language

ALTHOUGH some philologists now say that similarity of speech merely shows social contact and that language is never any test of race, we hope to show that English, that language that is rapidly increasing so that it must soon be the language of the world, especially as the nations adopt the common law, is very closely akin to Hebrew.

This world-wide language, different as it is from the language of the Jews, as in the course of the ages it has adopted words from many tongues, is Hebrew in many of its roots and in much of its arrangement.

Old Anglo-Saxon words are found side by side with Hebrew words in the early Gothic version of the New Testament made by Bishop Ulfila in A.D. 360.

The Rev. Jacob Tomlin, in his *Comparative Vocabulary of Forty-Eight Languages*, says that a quarter of the words in Saxon are akin to Hebrew. He adds: "Not only in words does this close affinity exist between our original mother tongue and the Hebrew, but in the arrangement of ideas, and in the simple structure of the sentences, it has also a near agreement."

Tyndale, in the preface of his translation of the Bible, says: "The properties of the Hebrew language agree a thousand times more with the English than the Latin." It is well known that Welsh is strikingly like Hebrew both in words and phrases as well as vocabulary. And who has not heard of the tale when Mr. Lloyd George once harangued Lord Reading in Welsh. Lord Reading, not to be outdone, replied by reciting one of the Psalms in Hebrew, his listeners thinking he was replying in Welsh.

* * *

The Law of the Lord or the Common Law

NEXT to the Gospel, which brings to us the good news of salvation, is the Law of the Lord, which deals with individual and national ethics and government, that is, our present life here and now.

The health, wealth and happiness of peoples and nations are profoundly affected by the system of law under which they live. So the choice of the system of law is vital. For the first time in history, the nations seem inclined to exercise that choice. There are systems of law competing with each other in the world to-day. For ages they have been in operation side by side. The Moslem law has fallen with the fall of the Turkish Empire. The civil law was buttressed by the continental Empires. It was their inheritance from the parent Empire of Rome. The Common Law is the inheritance of the Anglo-Saxon race, and is carried by them wherever they go, and established in all countries which fall to them to govern.

The excellence of British Rule, when compared with the other nations, is due in part to the fact that the British themselves are ruled by the principles of the Common Law; and when they institute that law in other lands they bring those races up to their own standard of equality before the law; abolishing privilege of class, and holding every person innocent until he is proved guilty.

The law consists of two great divisions: the ecclesiastical and the national law.

The Ecclesiastical Law is expressed in ordinances. These are never imposed upon the subject races of the Empire, but are offered as a boon; they are offered by the Church, not by the Government. They were established in the Wilderness (*circa*) 1496-1456 B.C. and ran until the dawn of the Christian dispensation.

The change from the Mosaic to the Christian ordinances is recorded in the Epistle to the Hebrews. It will so continue till Our Lord returns.

The national law is expressed in Commandments, Statutes and Judgments as given in the Pentateuch,

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and shall so stand forever for they express the eternal Law of Righteousness.

The Commandments are the codified expression of basic principles. There are ten commandments and together they underlie all life and conduct. Nothing need be added and nothing can be taken away without destroying their universality.

Disregard the commandments or the law expressed in them and the life of man or nation will and must collapse. Build in harmony with them and life and character will be established and endure. There never can be a wrong done by sweeping away another system and establishing the system of the Common Law among any people, for the Law of the Lord is righteous.

Now a system which is beneficent to the highest races or classes must be " life from the dead " to the downtrodden and oppressed, therefore we need have no doubt about the extension of the Common Law. It has only blessings to carry.

Next in importance to the carrying of the system is the setting up of the administration. A good system of law may be made very burdensome by bad administration. But what shall be said of those who by legislation have attempted to amend the law? Are they not like Omri who first made Israel to sin? Fortunately, they have not as a rule altered the principles of the Law—but there is great need of watchfulness in administration and on administrative bodies. Especially is this so when such bodies assume legislative powers.

The Common Law is unchangeably fixed in the Bible, which is the authorized expression of that law, passed by Our Lord. If individuals and the Nation walk and act in its light, no harm can come to them; and the earth will be at peace under the benign sway of the Divinely given law.

The Statutes which give expression to the Common Law are contained in the Bible. One asks for confidence in these statutes because they are illustrative of the principles contained in the Commandments, which ultimately resolve themselves into the unchangeable principles of eternal righteousness.

They are looked upon as illustrating the application of those eternal principles. For instance, in the realm of separate effort, what principle should be followed, destructive competition or constructive co-operation? The following statute makes this matter plain:

" If thou see the ass (transportation system) of him that hateth thee lying under his burthen and wouldst forbear to help him, thou shalt surely help with him." This is a clear statement of principle. There may be no destructive competition between such companies, but there must be helpful co-operation. The Judgments of the Law are the judicial applications of the principles of equity as stated in the Commandments and as illustrated in the Statutes, to new conditions and cases as they arise and develop with the increasing complexity of our life.

The Administration of the Law. At the head is Jehovah, the God and King of Israel. Under Him, by Divine appointment, is the House of David represented by the Royal Person seated on the throne as the Chief Ruler in the Kingdom. Under him are the judges duly appointed and representing the King. The United States of America has departed from this system by setting aside the Crown as the centre of administration. But the law in both the British Empire or Commonwealth and the U.S.A. is the same, Common Law. We have a system of law which is perfect as to home needs. It touches national life in every department. It takes care for faith and worship, defending the people from false teaching and worship. It takes care for the hallowed estimate of the Name of God. This is a most momentous thing in the life of man or nation. It takes care for the Sabbath. A precious heritage of the Israel people. It takes care for the family life, upon which Biblical and Christian civilization is based. It takes care for life, for property, for character, for reputation, and for the individual, who must eschew covetousness, the root of all evil.

The perfect application of this law will settle equitably the condition of labour, commerce and finance. It sets the rules for successful agriculture, for safe sanitation, for public health and for international peace.

The preaching of the Gospel of the Kingdom, which is ruled under the Common Law or the Law of the Lord, as illustrated by Our Lord in the Sermon on the Mount, is next in importance to the preaching of the Gospel of Salvation, and well will it be for mankind when all men give heed thereto.

One of the great Movements of the day is the spread of the Common Law to new peoples and nations. Within the British Commonwealth and colonies and the U.S.A. the Law follows the flag. For ages the Law has been the birthright of the Anglo-Saxon people. Long before Christ, the law which Malmutius codified in the fifth century B.C. ran in these islands. The basis of the Malmutius laws, the King Alfred laws, and the Common Law as expounded by Blackstone, was the same. The law arose " from the natural and revealed law of God." The law was first brought to these Isles by Israel colonists; as British Law has been introduced into America, Canada, Australia and New Zealand by British colonists. The Law had an earlier beginning than the Sinai Code, for that, as the Scriptures inform us, was a restatement of law already long in existence in the earth among the people of God. The Common Law never became universal, it followed the branches of one race, the people descended from Shem; especially the Israel people.

To-day the Common Law prevails in the Empire and the U.S.A. The civil law in European countries largely. The Moslem Law prevails in the free Mohammedan States. These two latter systems are giving way before the Common Law.

Again, the language in which the Common Law has been expressed for ages past has been and still is the English language. Every phrase, clause and term of the Common Law have been expressed in the English language and their meaning is known and fixed. To translate these into another language would be to endanger the continuance of the meaning and the spirit of the law. The growth of this language and the spread of this law are two outstanding events in the world's history.

Whence did Britain get the Common Law? Blackstone declares for the Divine origin of the Law. The source of the Common Law was Israel and Britain received it from Jerusalem and Sinai. King Alfred, the Great Saxon Lawgiver, declares emphatically that the

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Common Law of England came to us from the Law given of God on Sinai. He quotes verbatim from the books of Moses.

Moses carries the law back to Abraham; saying of Abraham, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws" (Gen. xxvi, 5).

Again, Moses carries the origin of the law back to the Garden of Eden, and brings us to that wonderful point in the history of human psychology when for the first time the External law became impressed and imposed upon the life of man. It was a most momentous time of which Moses writes, "And the Lord God commanded the man." This was the advent of the Common Law on Earth.

Thus we find that the Common Law came into the world when the "Lord God commanded the man" in the Garden of Eden. The Law was kept by the Seth line to Noah. The law was taught by Noah and Shem to Abraham, as we learn from the book of Jesher and was kept by him as the Bible testifies.

The Law was given to Israel during the forty years in the wilderness. Never did nation spend forty more profitable years. It is certain that the law was in Israel during the Judges. It is certain that the law was in Israel before the time of David.

It is certain that the law was administered by Solomon and David and subsequent to their reigns. Then came the rupture of the Kingdom and eventually the return of the Jew to Palestine when the law was re-established. To them came Our Lord. He gave the manifesto of the Kingdom and of His Own administration of it in the Sermon on the Mount: He ratified the law as to "every jot and tittle until all be fulfilled."

Israel also departed from the Lord by vesting the ultimate authority in the people. This dethroned the Lord as the one and only Lawgiver. But Israel was re-established in Britain, and with her the law. We find that King Alfred was quite clear that the law was based on the Divinely revealed law, and in giving his dooms or "Alfred's code" we find him starting with an almost literal transcription of the Decalogue.

Inasmuch as British-Israel is being called upon by the nations to take over more and more of the rule of the earth; inasmuch as British Common Law is being chosen by the nations; and inasmuch as the rule of the earth is foretold for her, it is a necessary qualification that she shall be instructed in the Law.

This we may learn by reading from Genesis as an introduction to the setting up of the Kingdom in Exodus, of the worship of the Kingdom in Leviticus, of the National organization in Numbers, and of the constitutional law in Deuteronomy.

Since this Common Law or Law of the Lord governs the well-being of both the individual and the Nation, their health, prosperity and finally the Presence of Our Lord among us, no wonder that David sang of it:

"The Law of the Lord is perfect, converting the soul.
The testimony of the Lord is sure, making wise the simple.
The Statutes of the Lord are right, rejoicing the heart.
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever.
The judgments of the Lord are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold.
Sweeter also than honey and the honeycomb."

* * *

The Signs of His Coming (Presence)

WHAT were the signs to be? In Daniel (xii, 4), "Many shall run to and fro."

Whether this refers to Spiritual or physical activities it is being fully manifested to-day. The growth of restlessness in the world is most marked. But then Our Lord only left His peace and joy to His followers. "Peace I leave with you, My peace I give unto you" (John xiv, 27). Again, "And knowledge shall be increased." Since the war, especially, scientific discoveries or revelations crowd on us one after another as never before.

Let us turn to Our Lord's warnings (Matt. xxiv, 7): "For nation shall rise against nation." One of the outstanding facts of late years has been this rise of Nationhood, the late war resulting in the setting up of several new States in Europe, all of which have put up barriers round themselves. "There shall be famines and earthquakes in divers places." Famine has become almost chronic in Russia and China and scarcely a day passes but we hear of earthquakes somewhere.

Verse 9 seems to forecast that the nations will turn against Israel, who will be standing for all Our Lord taught. "And many false prophets shall rise, and shall lead many astray." Who will not agree that this is fulfilled in our sight to-day? It is needless to name the various cults and -isms that have sprung up, all promising something for nothing and so obtaining their millions of followers.

"And because iniquity shall be multiplied, the love of many shall grow cold." How true this is to-day. Iniquity is rampant even throughout Israel and Manasseh (Great Britain and U.S.A.), and how many in distress even feel that a God of Love cannot be.

"*And this Gospel of the Kingdom shall be preached throughout the Empire* (*Ferrar Fenton*) *for a testimony unto all nations, then shall the end come.*"

Is not this being enacted before our eyes in the activities of the B.I.W. Federation and has it not been almost accomplished owing to the Truce in chaos shown in the Antechamber of the Great Pyramid as existing from 1918 to 1928?

"And Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles are fulfilled." Even this sign showing that the time limit, the seven times during which the lead in world affairs was given to the Gentiles, is up, and now the lead in world affairs is restored to Israel. For in 1917 General Lord Allenby relieved Jerusalem exactly 2,520 years from 604 B.C., when Nebuchadnezzar first besieged it. "And I will shake all nations . . . and I will overthrow the thrones of kingdoms, and I will destroy the strength of the Kingdoms of the heathen" (Hag. ii, 6-7, 21-22).

Of only one throne can it truly be said that it is now more firmly established than ever before. The British Empire, the stone Kingdom set up by God shall never be destroyed, but shall be an Everlasting Kingdom.

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There is but one Great Event forecast in prophecy to which all creation leads up still to come: Our Lord's Second Coming to rule on Earth. We have His own Word that He will come again: "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also" (John xiv, 3).

* * *

The Sabbath

"AND the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, My Sabbaths ye shall keep, for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you. . . . A perpetual Covenant . . . a sign between Me and the children of Israel for ever . . ." (Exod. xxxi, 12-17). Therefore we have but to find a Nation keeping the Sabbath and we find Israel. No doubt the Jews do bear this sign and so are part of Israel. But the criticism that we as Christians do not keep the Sabbath, but keep Sunday, the first day of the week, is not correct.

The facts are as follows: God decreed a working week of six days, followed by a Day of Rest on the Seventh Day (Gen. ii, 2-3; Heb. iv, 4). Even before the giving of the Law at Sinai this Sabbath of Rest was kept by Israel in the Wilderness (Exod. xvi, 23). This Law of the Sabbath was one of the few Laws the breaking of which was punishable by death (Exod. xxxi, 15; xxxv, 2). It became a perpetual sign between God and Israel for ever (Exod. xxxi, 12-17). From the very beginning Israel failed to keep it properly (Num. xv, 32) so that He "swore in His wrath that they should not enter into His Rest." Now henceforth the keeping of the Sabbath was enjoined, not as a participation in God's Own Rest Day, but as a remembrance of the deliverance of their fathers from Egypt (Deut. v, 12-15). Henceforth the "Seventh Day" Sabbath became a movable Sabbath dated from a specific national event. So we see that God appointed the Seventh Day.

He changed the particular day, but still called it the Seventh Day, but He appointed the Sabbath to be a Day of Rest after a week of work, not before it. So that, although we as Christians call it the first day of the week, it is of necessity the "Seventh Day" or Sabbath after six working days.

While the Sabbath was a memorial of Israel's deliverance from the bondage of Egypt, the Lord's Day, Sunday, is a memorial of the Nation Israel's Redemption and the Salvation of each individual soul from the bondage of Sin. The national observance of the Sabbath is provided for by laws in the Statute Books of the British Constitution. Business cannot legally be contracted, public amusements for profit may not legally be organized, unnecessary labour may not legally be imposed on the Servants of the Public. These conditions do not exist as national laws in any country where the "Continental Sunday" reigns.

It is only where the "English Sunday" exists, which has helped so vastly to make the race what it is, that these things are. Nothing could have been more arresting at the Paris Exhibition in 1900 than the fact that on the Continent, surrounded by the Continental Sunday, the British and American Exhibits were completely closed every Sunday. Again, at the Imperial Exhibition of 1923 at Wembley, there was the usual attempt to get it opened on Sunday for the benefit of those unable to attend it on any weekday, but it would have required a special law to do this, and, as all know, the attempt failed. So it is our National Law which we claim as the Covenant Sign between God and Israel which stands to-day as it stood in the past and will stand forever.

What is God's promise to Israel in the Isles if she keeps the Sabbath? "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My Holy Day . . . then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it" (Isa. lviii, 13-14). Compare this with Moses' blessing in Israel: "Happy art thou, O Israel. . . . And thine enemies shall be subdued unto thee; and thou shalt tread upon their high places" (Deut. xxxiii, 29). Wherever Israel's foot advances there they shall be invincible. By what power does Britain hold her Empire? Not by force of arms to-day, not even by the strength of her moral character, but by the direct protection of the Divine Power, and this was well illustrated at Shanghai when we had sent out our Expeditionary Force there, showing we were determined to protect what was ours but had no desire to attack. The Chinese Revolutionary forces stirred up by Soviet Russia surged up to our very defences and then just faded away. Here was a physical illustration of the great spiritual warfare now being waged and to break out again and again at this time, but always Israel will be protected by her God Jehovah.

The real struggle Israel is facing is a struggle with God not with the Nations; it is the struggle typified by Jacob at the Brook Jabbok. But God has promised that He will bring Israel to repentance and then the unbounded blessings of Ezekiel (xxxvi, 22-37) are showered on her.

"Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My Statutes and ye shall keep My Judgments, and do them."

Can we help to bring this about? Surely, if we practised that wonderful lesson on Psychology given us by St. Paul. Even if it was only on the Sabbath, but better still on every day.

"Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance be known to all men. The Lord is at hand. In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth understanding, shall guard your hearts and your thoughts in Christ Jesus. Finally, brethren, whatsoever things are true, honourable, just, pure, lovely, of good report, if there be any virtue and if there be any praise, think on these things."

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Abraham's Family Tree

HERE you see the various nations descended from Abraham, for God chose Abraham and " his seed after him " and made an unconditional covenant with them: (1) That his seed should develop into a Company of Nations; (2) That they should be a blessing to all other Nations; (3) That the land should be theirs for ever.

You will see that Palestine, the land, was given to his descendants for ever, and history shows that it has always been in the possession of the Israelites, Jews, Arabs or Turks till now.

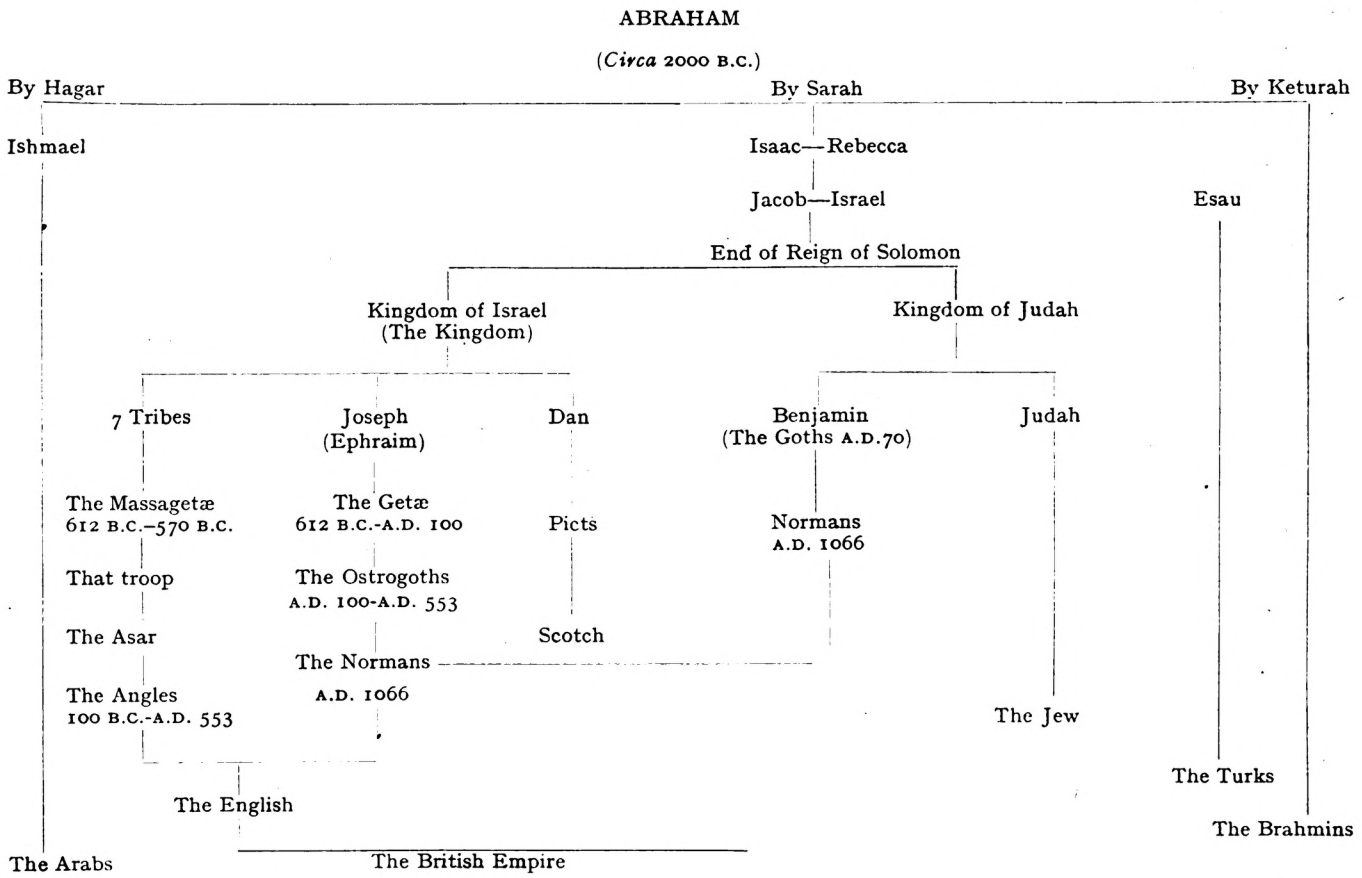
from the land and its final gathering together again in the Isles of the West.

Next the Jews. Everybody knows they have suffered as foretold in the Bible. They are the greatest Witness to Jehovah till Israel is revealed.

The Turks are fulfilling every prophecy *re* Edom, and appear to be deliberately committing suicide as a nation. They deposed the Sultan, abolished the Caliphate, and by revoking the laws regarding polygamy undermined the influence of the Koran. In 1917, the date referred to by Daniel (1,335 days), they abandoned their calendar dating based upon the Hegira.

Turkish power is rapidly " drying up " as foretold.

THE FAMILY TREE



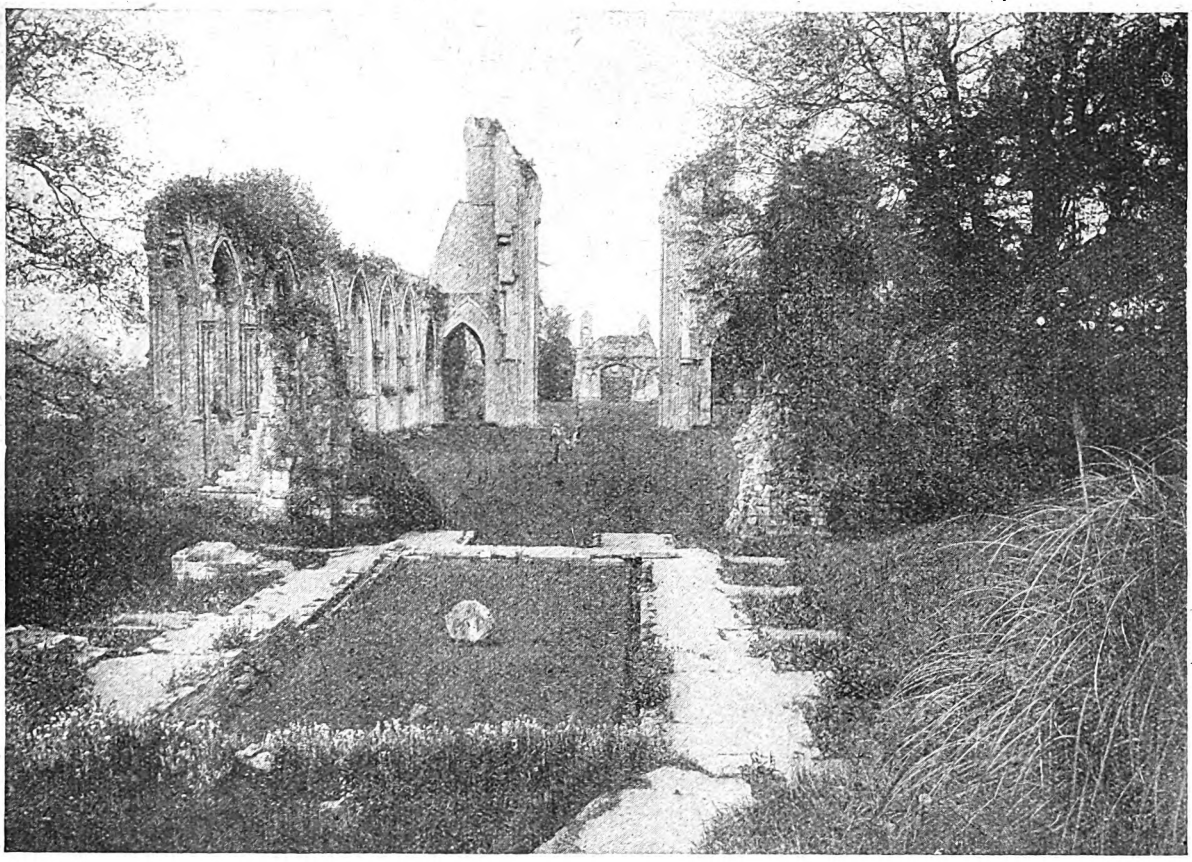
Even in the freeing of Jerusalem in 1917, 2,520 years, the Seven times after the first siege of Nebuchadnezzar in 603 B.C., none but the descendants of Abraham were allowed to take part. Now either we British are Gentiles and still treading down Jerusalem—which is inconceivable, as we are behaving in Jerusalem as everywhere we have ruled, that is, carrying out the mission of Israel, bringing freedom and good government—or we are Israel. The Arabs know their descent and know ours too. They will always accept the rule of an Englishman as they say we are entitled to rule. Here, descended from Sarah, for the promise that Kings should be from her has been amply carried out, you see the Israel nation in its disintegration and expulsion

This is to prepare the way for the Kings of the East, i.e. the covenant or ruling seed of Abraham. Abraham came from Ur of the Chaldees in the East.

Joseph (Ephraim) was to go through Edom as a fire through stubble. This was largely fulfilled in the Palestine campaign which brought many of Edom's territories into our possession.

If the final phase is a Spiritual one, they will turn Christian and join the British Empire. If not, it is a physical phase and they will be destroyed as a nation by Israel very shortly. But remember Isaiah's message to Idumea: " The morning cometh, and also the night; if ye will enquire, enquire ye; return, come " (Isa. xxi, 12).

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Here You See Part of the Remains of Glastonbury Abbey

GLASTONBURY ABBEY occupies what is believed to be the site of the first Christian Church building in the world. The original church was built of wattles, and its size was the same as the Tabernacle in the Wilderness.

Eusebius (A.D. 260-340), Bishop of Cæsarea and the Father of Church History after the sacred Canon closed, says: "The Apostles passed beyond the Ocean to the Isles called the Britannic Isles."

Gildas, the British historian (A.D. 516-570), says: "Meanwhile, these islands received the beams of light—that is, the Holy precepts of Christ, the true Sun—at the latter part, as we know, of the reign of Tiberius Cæsar." "As we know" seems to refer to a generally accepted knowledge. This date would be at the latest A.D. 37, some seven years after the Crucifixion. This fits in with the decision of the Councils of Basle, Pisa and Constance that the British Bishops took precedence of the French and Spanish because Our Church was founded immediately after the Passion of Christ.

There is an ancient MS. in the Vatican which states that St. Joseph, Lazarus, Mary and Martha, and others were put into a boat off the Levant and landed at Marseilles in A.D. 35.

Cressy, the Benedictine Monk and historian, tells us that St. Joseph of Arimathea died at Glastonbury on July 27th, A.D. 82, and on his tombstone was written, in Latin, "After I had buried the Christ, I came to the Isles of the West; I taught; I entered into my rest."

Another point about the British Church, it was one throughout the Kingdom—no schisms, no divisions, throughout its history, till Augustine came to England round about A.D. 600

Aristobulus, the fellow worker of St. Paul, was associated with Glastonbury; there is testimony from the Eastern Church that Aristobulus was the first Bishop of Britons, and that St. Paul chose him as such.

St. Paul appointed Aristobulus (Rom. xvi, 10), one of the 70 disciples, father-in-law of St. Peter, as first Bishop of Britain. St. Paul chose him as such.

He also made Linus first Bishop of Rome; Linus was the son of Caractacus, the British King, who was taken prisoner to Rome. And it must have been Linus and Gladys (who changed her name to Claudia on being adopted by Claudius, the Emperor) who founded the Church in Rome, as we know that neither St. Peter or St. Paul did so.

When St. Paul went to Rome as a prisoner he found Linus and Claudia there, both of them Christians from Britain, where they had been converted by Joseph of Arimathea. Hence the British Church is older than the Church in Rome.

It is interesting to observe that Pudens, Linus and Claudia are mentioned by St. Paul in his Second Epistle to Timothy (iv, 21), which Epistle the Apostle wrote when he was himself a prisoner in Rome, and a friend of these British Christians.

Tradition has it that St. Paul himself came to Britain, and he himself promised to go to the "uttermost bounds of the West," and St. Barnabas, Simon Zelotes, Aristobulus, Joseph of Arimathea, and that these last two died at Glastonbury.

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Perhaps the most wonderful tradition of all is that Our Lord actually came as a boy, accompanying Joseph of Arimathea on one of his expeditions to seek metal, he being a rich merchant in metals, the tin and copper mines in Cornwall then being the richest in the world. Joseph of Arimathea being the Uncle of the Virgin Mary.

Obviously, William Blake had heard this tradition, and immortalised it in his

JERUSALEM

" And did those feet in ancient time,
Walk upon England's mountains green ?
And was the Holy Lamb of God
In England's pleasant pastures seen ?
And did the Countenance Divine
Shine forth upon our clouded hills ?
And was Jerusalem builded here
Among those dark Satanic Mills ?
Bring me my bow of burning gold !
Bring me my arrows of desire !
Bring me my spear ! O clouds, unfold !
Bring me my chariot of Fire !
I will not cease from mental fight !
Nor shall my sword sleep in my hand
Till I have built Jerusalem
In England's green and pleasant land."

Abbot's Leigh, the British-Israel Hostel—within the original Abbey grounds—is the ideal place to stay. Terms and particulars may be obtained from the Secretary-General, 6 Buckingham Gate, London, S.W.1.

* * *

Short Résumé of the History of Israel

1486 B.C.	The Nation of Israel is first formed during the Exodus and 40 years' wandering in the Wilderness.
975 B.C.	The House of Israel is separated after King Solomon's death from the House of Judah, Benjamin being left to Judah.
721 B.C.	Fall of the Kingdom of Israel. Beginning of their 2,520 years of punishment. They are taken captive to Assyria, south-west of the Caspian Sea. This district was called Gutium and the Israelites became known as the " People of Guta."
608 B.C.	Battle of Carchemish, when Egypt came up against Assyria. Israel escapes from the land of Guta and settles to the east of the Caspian and becomes the Massagetæ. Joseph separates from Israel and becomes the Getæ, dwelling on the Danube and the Coast of the Black Sea, where many Israelitish tombstones have been found. Sharon Turner has proved that our ancestors came from the Black Sea, where Israel (the Getæ) dwelt till Our Lord's Ministry. The Massagetæ, the seven tribes, were at this time also called the Scythians. Herodotus says they claimed to be the youngest of the nations, only a thousand years old. This would take us back to the Exodus.
603 B.C.	Jerusalem besieged by Nebuchadnezzar, beginning of Judah's 2,520 years' punishment.
593 B.C.	By command of Ezekiel the national name of Israel is abandoned. Israel is now completely heathen It was to the Massagetæ that Ezekiel went to obtain help for the Jews against Babylon. This was refused.
586 B.C.	Final siege of Jerusalem and captivity of Judah. 2,520 years' punishment in full force.
538 B.C.	Israel (the people of Guta) capture Babylon. Jehovah again rejected in favour of Merodach. In the Cylinder of Cyrus it is stated that the " People of Guta " were allied to Cyrus and in the vanguard in his attack on Babylon. They were let in by the captive Jews, who were under the leadership of Daniel.
529 B.C.	Israel (the Massagetæ) at the battle of Araxes conquer and slay Cyrus. Herodotus stated that Cyrus was slain by the Massagetæ. Prophecy states that Cyrus would be slain by Israel.
579 B.C.	Flight of Israel from the Caspian to the Black Sea, Darius having launched a great campaign against them.
513 B.C.	Unsuccessful expedition of Darius against Israel in the Crimea. The Parthians appear.
500 B.C.	Zalmoxis introduces the worship of the Anses amongst Joseph (the Getæ).
460 B.C.	Failure of Ezra to convert Israel.
345-330 B.C.	Campaigns of Philip and Alexander against Joseph (the Getæ) and Israel (the Massagetæ). From 593 B.C. Joseph the Getæ had dwelt in what the Greeks called Scythia, and the Romans Dacia (now Roumania), they inhabited the strategic centre of the world, able to strike direct at Rome or cut off East from West at Byzantium. And behind the Getæ lay the power of the Seven-tribed Massagetæ, by now known as the Parthians and later as the Asar and Angles.
120 B.C.	By this period Israel (seven-tribed) had re-adopted their ancient name and become again " the People who are called by My name," i.e. the Asar, Angles. Wars of Israel (the Asar) against Vannir. Odin is adopted as the leader of Israel (the Asar).
115-103 B.C.	Wars of the Teutones and Cimbri against Rome.
100 B.C.	Flight of Israel (the Asar) from Asgard to the Baltic under Odin. Beginning of Israel's (the Angles) wars against the German tribes.
44 B.C.	Julius Cæsar assassinated when setting out on a campaign against Joseph (the Getæ or Dacians).
A.D. 28	The Power of Israel at its zenith. The third temptation of Christ. " The Kingdom " taken away from the Jews to be given to Israel.

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A.D. 68	Josephus plans the revolt of the Jews in conjunction with Joseph (the Getæ).
A.D. 69	Joseph (the Getæ) attacks Rome instead of relieving Jerusalem.
A.D. 70	Fall of Jerusalem and escape of the Benjaminites.
A.D. 84-104	Wars of Rome against Joseph (the Getæ). Joseph crosses the Dnieper to Asgard.
A.D. 245-268	The armies of Israel and Joseph attack the Roman Empire, under the old name of the People of Guta, i.e. the Goths. It was well known to the Greeks and the Romans that the Scythians, Getæ and Goths were the same people. See Ptolemy, Pliny, Strabo, Jornandes.
A.D. 350	Ermaneric King over Joseph (the Ostrogoths).
A.D. 451	Huns defeated at Chalms.
A.D. 476	Fall of Western Roman Empire.
A.D. 493	Joseph (Ostrogoths) migrates from Thrace to Italy. Reign of Theodoric, dies A.D. 526.
A.D. 535	Justinian attacks Joseph (Ostrogoths) in Italy.
A.D. 550	The migration of Israel (the Angles) to Britain completed.
A.D. 552	The power of Joseph (Ostrogoths) completely destroyed under Narses the Roman General.
A.D. 553	Flight of Joseph (Ostrogoths) from Italy to Baltic. The country round the Baltic had been vacated by the Angles passing into Britain and so was ready for the Goths to settle in it and recuperate their strength.
A.D. 800	Reappearance of Joseph in history as the Normans.
A.D. 1066	Joseph (as the Normans) enters the appointed place and rules over the seven-tribed Israel (the Angles).
A.D. 1198	Hosea's second day. Lunar time. Lord Macaulay dates the beginning of Britain's national greatness from A.D. 1199.
A.D. 1279	Completion of the 2,000 years since Israel's eclipse. The second day of Hosea. Israel's revival begins.
A.D. 1799	The Period of Israel's 2,520 years' punishment completed. The rise of the English power, from this date the whole of the British Empire has been built up.
A.D. 1844	Abolition of the Corn Laws. Rise of the industrial power and material wealth of the Nation. The last date for the coming out from the seven times punishment, 676 B.C. The date of the Great step in the Great Pyramid.
A.D. 1917	The Freeing of Jerusalem by General Allenby exactly 2,520 years from its first siege by Nebuchadnezzar in 603 B.C. End of the Hegira, the special Mohammedan dating.
A.D. 1923	Treaty of Sèvres, by which Turkey hands over most of her possessions to Britain (Israel). End of Caliphate, Sultan and Koran's authority.
A.D. 1934	The final drama of this age.

Some of the Extraordinary Conclusions and Contradictions of the Opponents of British-Israel

THAT although it is a self-evident axiom in modern philology that "language is not a test of race, but only of social contact," yet the speaking of a so-called Aryan language implies the existence in pre-historic times of an Aryan race, of which we have no positive records at all; and further, that the adoption of the language of this purely hypothetical race proves a racial origin from it! Such is the logic of richly endowed university professors.

That the monotheistic British and Anglo-Saxon peoples, whose ancestors and themselves, as Herodotus and Tacitus and all their history and customs prove, kept themselves jealously apart from all other nations in a racial and religious sense, and who were mostly immigrant from Western Asia, after the eighth century B.C., with their peculiar ancestral Laws and political Constitution, and their vastly superior morality, which, as Charles Kingsley says, they "brought over with them and are carrying round the world," hand in hand with modern civilization and Protestant Christianity, and to whose hands Providence has manifestly committed the future of the world, SPRANG FROM A RACE OF SAVAGES, LIKE THE MAORIES OR THE ZULUS, THE RED INDIANS OR WILD BUSHMEN! Here is a choice specimen of philosophical history and ethnology.

. . . .

That although Christ was exalted "to give repentance to Israel and forgiveness of sins" (Acts v, 31) and to "restore the Kingdom of Israel" (Acts i, 6), "performing the promises made unto the fathers" (Rom. xv, 8), and although the present dispensation has well-nigh run its course, and is nearing its close, none of these its chief ends have been accomplished, or are at all likely to be, and Christianity, so gloriously announced at its inauguration as a means for the national revival of Israel, STANDS OUT TO-DAY, ACCORDING TO THE TEACHINGS OF ITS MOST LEARNED PREACHERS AND THEOLOGIANS, AT THE SUNSET OF THE AGE, A CONSPICUOUS AND A HOPELESS FAILURE!

. .

That whereas Christ plainly assigns "the Kingdom of God" to a "Nation" as its special endowment (Matt. xxi, 43); which "Nation" all the prophets, with one voice, prove to be Christ-revived Israel; or to "THE Nations" of the promise and of the Apostolic Commission of Matt. xxviii, 19, to be called by Baptism into ISRAEL'S New Covenant; and whereas St. Peter, with equal distinction and emphasis on the day of Pentecost, assigns the Pentecostal gift of the Holy Ghost to the literal "HOUSE OF ISRAEL" (Acts ii, 36 and 39); and whereas St. Paul teaches that his mission was to "raise up" Gentilized Israel in Acts xxvi, 6-8; and unequivocally affirms the necessary and eternal Israelism of the Church of God—God's Old and One "Olive Tree"—in Romans xi; and whereas this doctrine is consistently and uniformly maintained throughout the Epistles, as in 1 Pet. i, 1 and ii, 9, the Church here being "Scattered" Israel's "Elect Race and holy Nation"; and in St. James, where, in like manner, "the twelve tribes" are shown to be the

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" first fruits " of Christianity (chap. i) ; down to St. John's crowning vision of New Jerusalem belonging to and inhabited by " the twelve tribes " (Rev. xxi, 12) ; yet in spite of all this overwhelming evidence of the New Testament as to the PRIMARY exclusive Nationalism of the Christian Church IN THE LITERAL SEED OF ISRAEL ; YET THAT CHURCH, AFTER ALL, CONSISTS OF A MEDLEY OF LATIN AND NONDESCRIPT NATIONALITIES, ARROGATING TO ITSELF THE CONTRADICTORY AND PRESUMPTUOUS TITLE OF " THE CATHOLIC CHURCH " AND FASHIONING ITSELF ON THE MODEL OF A CORRUPT ROMAN IMPERIALISM !

. . . . .

That the prophecies of Ephraim and Judah becoming great and strong military nations " invading Palestine on the West, and spoiling the children of the East," as Isa. xi, 12-14 states ; or of becoming " an exceeding great army," as Ezek. xxxvii, 10 shows ; or of being God's " battle axe and weapons of war " as Jer. li, 20 has it, " breaking in pieces nations and destroying kingdoms " ; or, according to Micah v, 8, being " as a Lion and a young lion among the flocks of sheep, treading down and tearing in pieces, so that none can deliver " ; or of Judah becoming as God's " goodly horse in the battle," with " Ephraim filling his bow " according to Zechariah : THAT THESE AND MANY OTHER SUCH LIKE PROMISES ARE TO BE FULFILLED IN THE MILLENNIUM ; although, mark, as is plain, and as these same choice expositors also teach, that there is to be no war in the Millennium !

. . . . .

That in the words of the late Lord Carnarvon, " THE BRITISH EMPIRE IS THE LAST EMPIRE, THE ONLY ONE CONCEIVABLE, HAVING PRACTICALLY FILLED THE EARTH, AND LEFT NO ROOM FOR ANOTHER." But that Israel of the Bible must, by the " sure word of prophecy " everywhere, be the last Empire.

And, therefore, since Britain is not Israel, either these prophecies are false, or there are two last World-Empires, or that two bodies can fill the same space at the same time !

. . . . .

In conclusion, the above REDUCTIO AD ABSURDUM of existing Biblical and Historical interpretations is not presented in any spirit of controversy, but with heartfelt and ceaseless prayer to God that it may open the eyes of our long-blinded leaders and people and fulfil Isa. xxix, 18, 19 : " And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

* * *

The English Prayer Book

OR THE TESTIMONY OF THE BLIND NATIONAL CHURCH OF ISRAEL

EVERY student who reads his Bible intelligently as an ordinary Book must admit that the Hebrew nation was itself the Church of God.

St. Stephen speaks of the Church as " the Church or congregation in the wilderness " and refers undoubtedly to Israel. To this nation and Church pertained the adoption, the covenants, the giving of the law, the Service of God and the promises ; and unto them were committed the oracles of God (Rom. iii) : " He sheweth His word unto Jacob, His Statutes and His Judgments unto Israel. He hath not dealt so with any nation, and as for His judgments they have not known them."

Such was the unique position of Israel. " Thee only of all the nations have I known."

She was the Church of the living God, chosen by God to be His witness in the world. Now the continuity of this Church as God's witness has never been broken. It is evident from the Epistle to the Romans that the Gentiles were admitted into the covenanted blessings forfeited by the House of Judah, but no Gentile Church was formed.

St. Paul (Rom. xi) asks, " Hath God cast away His people ? " and the reply is " No ! God forbid." He then shows under the figure of the " Good olive tree," which is Israel, the visible Church of God and its condition in the world. The " Root " is Abraham and its " Natural branches " his seed. Some of the Branches, the House of Judah, are broken off ; " and they," that is the Roman Church, " being a wild olive branch were grafted in among the branches," these branches being the natural branches, to wit Israel. It is therefore evident that the Church of God is not Gentile, for if the root and branches are Israel then no grafting in can alter the parent stock.

So Israel continues to be the visible Church of God to this day. And certainly Israel remains " a nation " ; for when Our Lord took away the Kingdom from Judah : " The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof " (Matt. xxi, 43), it was obviously given to Israel. For by the oath of Jehovah, it could not be given to any but the seed of Israel, and it was for this purpose that the division was made in 975 B.C. and it is this Nation that Our Lord refers to as a stone when He says, " Whosoever shall fall upon this stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder."

Here then we see Israel the nation and the Church of God victorious. Israel is spoken of in Scripture as an holy nation, a kingdom of priests, a peculiar people (Exod. xix, 5-6), His chosen ones (1 Chron. xvi, 13). Jehovah speaks of them as " Jacob, My servant," and " Israel, whom I have chosen," and describes them as His Witnesses (Isa. xliii, 10). They are spoken of as His sheep, His flock, His people, His heritage, His firstborn (Ezek. xxxiv ; Jer. xii and xiii). Where are these people now to be found who were visited and redeemed by Our Lord ?

Let us hear the blind testimony of our National Church in our Prayer book, remembering that we are the only Nation that has such a Prayer book, remembering that the term " sheep " is nowhere in the Scriptures used except of Israel.

In the Liturgy we have " We have erred, and strayed from Thy ways like lost sheep." In the " Venite " we declare we are the Lord's people, " the people of His pasture, and the sheep of His hand " and that our Fathers grieved Him in the wilderness. In the " Benedictus " we bless Jehovah, the " Lord God of

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Israel" that "He hath visited and redeemed His people . . . that we should be saved from our enemies . . . to perform the mercy promised to our forefathers . . . to perform the oath which He swore to our forefather Abraham. . . ."

In the "Magnificat" we magnify the Lord for "remembering His mercy hath holpen His servant Israel as He promised to our forefather Abraham and his seed for ever."

In the "Nunc Dimittis," we declare that our eyes have seen His salvation, "which Thou hast prepared before the face of all people; to be a light to lighten the Gentiles; and to be the Glory of Thy people Israel."

In the "Te Deum," "O Lord save Thy people and bless Thine heritage, Govern them and lift them up for ever." Now here in the Prayer Book again and again we find all the Scriptural terms belonging to Israel, and to Israel alone, used by us simply because we and we alone have the right so to use them, though we have done so blindly till now. You cannot take all these phrases spiritually, they are intended literally, and the witness though blind of our National Church's Prayer Book is that we are Israel.

It may be asked, how can the converted heathen take these phrases literally? St. Paul teaches that the heathen are adopted, by faith, into the family and household of God, by the Israelitish rite of baptism. And so is fulfilled in our Church and Nation the Scripture, "I will bring the blind by a way that they knew not" (Isa. xlii, 16). "Hear, ye deaf, and look, ye blind, that ye may see. Who is blind, but My servant, or deaf as My messenger that I sent?" (Isa. xlii, 18-19). Let us hope and pray that soon indeed may the order go forth, "Bring forth the blind people."

"Ye are My witnesses, saith the Lord."

* * *

Can we find the Nation Israel in the New Testament

If we are to comprehend the Divine plan we must take the Old and the New Testament as a connected whole, not as separate revelations, as Our Lord told the Jews: "Ye search the Scriptures" (the Old Testament) "and these are they which bear witness of Me."

Now we know that the Abrahamic covenant was conditional as to Abraham, but we also know that he fulfilled the condition (Gen. xxii, 18): "because thou hast obeyed My voice," but it was unconditional to his seed, and because of the oath He swore to Abraham, his seed have not been cast off. "For I am the Lord, I change not; therefore ye Sons of Jacob are not consumed." Also in Jer. xxxi, 35-36 it is stated that as long as the sun, moon and stars give light there is to be an Israelitish nation. "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." This cannot be the Jews, for they ceased to be a nation after the destruction of Jerusalem in A.D. 70. Daniel also assures us that this stone Kingdom of Israel is to endure for ever.

Many objectors think that Israel is not mentioned in the New Testament, but they forget that the new covenant was made by the death of the Testator, Our Lord Jesus Christ, with the House of Israel and the House of Judah (Heb. viii), because of their transgressions under the first covenant (Heb. ix, 15). This error arises from the idea that God had finally cast off both Houses of Israel and Judah, and they read this meaning into St. Paul's statement in Acts xxviii when turning from the Jews who refused to hear him. "Be it known therefore, unto you, that this salvation of God is sent unto the Gentiles (Nations)," ignoring his words, "Who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises" (Rom. ix, 4); and again (Rom. xi, 1, 2), "I say then, hath God cast away His people? God forbid." God did not cast off His people which He foreknew.

If read carefully, it is clear that the Epistle to the Galatians is addressed to Israelites whose fathers had been under the Mosaic law, for he remonstrates with them for "*again*" wanting to be under the law. See chapters iii, 23-24 and iv, 3, 5, 9. We have seen that the Epistle to the Romans was written to Israelites, and there is much evidence that the Epistle to the Hebrews was so written. St. James addresses his to the Twelve tribes and St. Peter his to the "Sojourners of the Dispersion," who were undoubtedly the people (Israel) referred to by Hosea when he told them God would not have mercy on them for a time, but that they were again to be brought into covenant with Him. So that, from "Ye are not My people," it should be said unto them, "Ye are the sons of the living God" (Hos. i, 6-10). Hosea was admittedly a prophet to the House of Israel only.

Coming to the Gospel of St. Matthew (xv, 24), we have Our Lord's statement, "I am not sent but unto the lost sheep of the House of Israel." In Matt. x, when Our Lord sent out the twelve apostles, He said, "Go rather to the lost sheep of the House of Israel," and this injunction must refer to the whole of this dispensation, for they finish with "Verily, I say unto you, Ye shall not have gone over the cities of Israel till the Son of Man be come" (verse 23), showing how great a nation Israel must have become by that time.

Again Caiaphas, moved by the Holy Ghost, prophesied "that Jesus should die for that nation; and not for that nation only (i.e. the Jews), but that also He should gather together in one the children of God that were scattered abroad" (John xi, 52). These in Caiaphas's time could only be the cast-out House of Israel.

Our Lord's parable of the husbandmen (Matt. xxi, 33-46) refers to the rejection and crucifixion of Christ by the House of Judah and so "the other husbandmen" or the "nation bringing forth the fruits thereof" must of necessity be Israel.

For is not Our Lord "the Redeemer of Israel" and the Nation so redeemed must be the only one capable of bringing forth the fruits of the Kingdom which was taken from the Jews and given to a Nation?

Cannot we now claim that from Genesis to Revelation God's scheme of rescue from the fall, in the redemption of Israel, is obvious, and that, after that redemption through the revelation given them, they were to carry the Gospel to the uttermost parts of the earth. This work was to be done by a Nation (Israel) and history proves that it has been done by Britain.

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The Seven Times

THERE is yet another way of proving where the Nation of Israel must be, that of chronology. The House of Israel was to be punished Seven Times for her sins (Lev. xxvi, 28). Hence students of prophecy would know that the birthright blessings could not begin to be manifest before 2,520 years from the captivity. The Great seven times (7×360 years) cannot commence before 975 B.C. when the separation between Israel and Judah took place. 2,520 years from 975 B.C. would take us to A.D. 1546, the time of the Reformation. The first session of the Council of Trent was in 1545.

What great Protestant nation ("Ye are My witnesses, saith the Lord, and My servant whom I have chosen") (Isa. xliii, 10) in the isles afar off in the North and West then came specially to the front?

Again reckoning the Seven Times from the captivity date 721-676 B.C. it runs out in A.D. 1800-1845. What nation then became united and rapidly obtained a great Colonial Empire? The British Realm was named the United Kingdom on January 1st, 1800. Again we find her at war with Napoleon, who had attempted to obtain world dominion, which belonged to Israel.

Again there is the sentence of Hos. vi, 1-2: "Come and let us return unto the Lord. . . . After two days will He revive us, in the third day He will raise us up and we shall live in His sight." St. Peter gives the clue (2 Pet. iii, 8): "One day is with the Lord as a thousand years." Now 2,000 years from 721 B.C. runs out in A.D. 1280. In A.D. 1283 we see the union of England and Wales.

The middle of the third day brings us again to A.D. 1780, when Israel is being revived, though struggling for life with the whole of Europe.

Let us remember that in 1603, at Queen Elizabeth's death, England possessed no land whatever beyond the British Seas, and even in 1650 the population was less than $5\frac{1}{2}$ millions. Now this small United Kingdom of Isles in the West has grown to over $14\frac{1}{2}$ million square miles, more than a quarter of the Earth's Surface and rules over 425 millions of subjects without counting in Manasseh—U.S.A.—at all.

Surely, here we have the grand and unique illustration of the Prodigal Son Parable, for ever since 1800, while we were yet a long way off, Our Father saw us and has welcomed us home again.

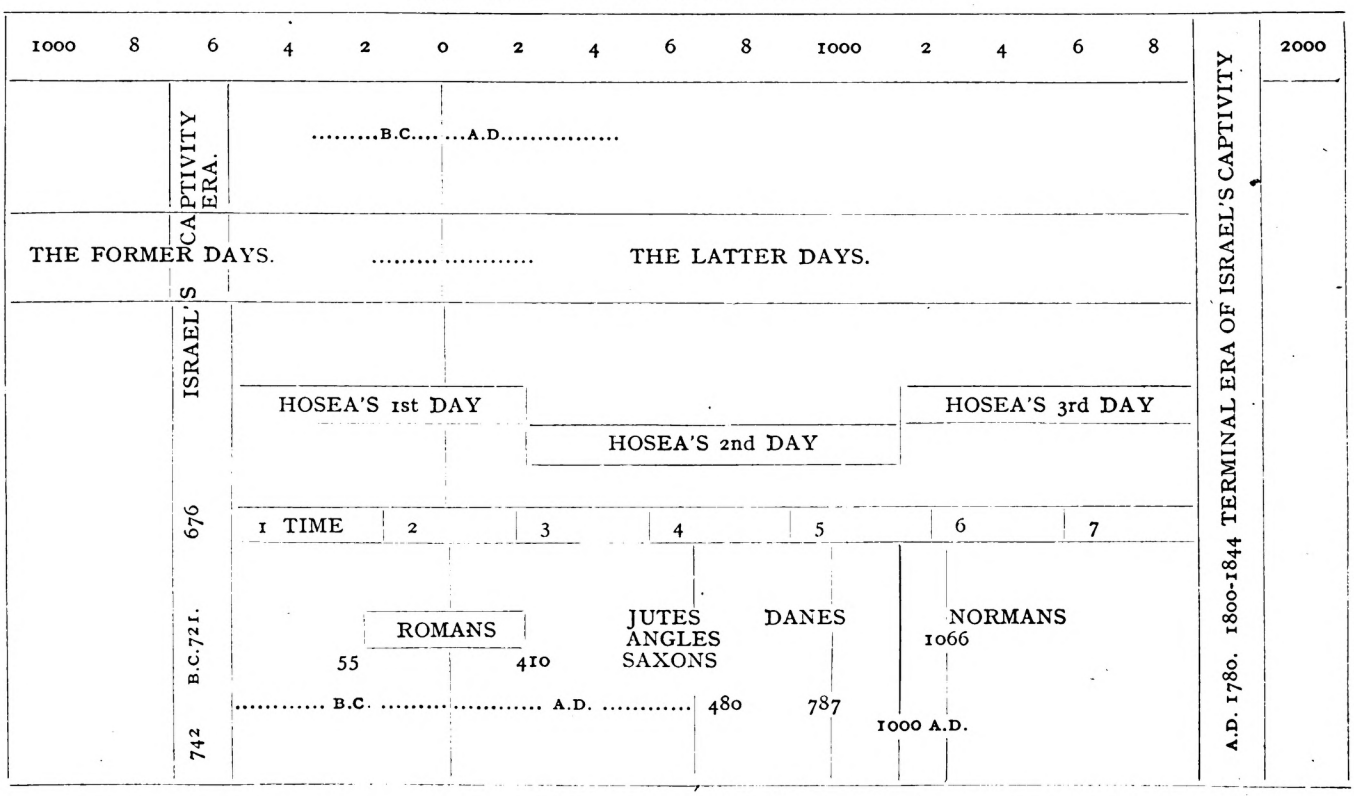
Again Jeremiah says of Israel, "in the latter days, ye shall consider it." In the diagram we see these "latter days" are the days after Our Lord's coming and before His Second Advent. Hosea says that Israel "shall fear the Lord and His goodness in the latter days," and Moses cries, "Oh, that they were wise, and that they understood this, that they would consider their latter end."

It is now universally admitted that "the latter days" is the time between Our Lord's First and Second Advent, and is so shown on the diagram. We have considered Hosea's (the prophet of Israel) days and they also are shown on the diagram.

Now let us consider Moses' seven times of punishment. These are seen in the diagram to start at 721 B.C., and of course 2,520 years takes us again to A.D. 1800, since when the British Empire has grown. In the diagram is shown how the various tribes entered England and, in 1801 the Union of Jacob being complete, the Union Jack appeared as the Ensign set up for all the Nations.

THE SEVEN TIMES

The Time of Israel's Restoration



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Now that we have seen the main dates given by the Seven Times or 2,520 years' cycle in the case of ten-tribed Nation Israel, let us apply the same measuring rod to the House of Judah.

Taking Grattan Guinness's dates, we have the main starting-points, 604 B.C., the first taking of Jerusalem by Nebuchadnezzar, 598 B.C.; 590 B.C. the departure of the Shekinah glory from the Temple; 587 B.C. the final captivity of Jerusalem.

These terminal dates run out in A.D. 1917, when General Allenby freed Jerusalem from the Turks during the Great War, thus fulfilling Our Lord's declaration that Jerusalem should be trodden down by the Gentiles till the Times of the Gentiles were complete.

The next date runs out in 1923, when Turkey and Great Britain officially made peace after the war and Turkey gave up Palestine and Great Britain received the mandate for that country from the League of Nations.

The other two terminal dates are still in the future, but by analogy one would expect some great Spiritual Awakening or Return in 1931-3/4 as it is the terminal date of the departure of the Shekinah Glory from the Temple.

And 1934-6, the last date, should see the final Act in the changing of the Kingdoms of this world into the Kingdom of Our Lord.

Compare this simple explanation of the finding of the Book with the laboured theories of the Higher Critics.

We have shown in the diagram the Roman occupation of part of England. It is imagined by some that Britain was once part of the Roman Empire and therefore cannot be that separate Stone Kingdom opposed to the Babylonian succession of Empires.

This is not so. Rome fought with Britain for centuries, but never conquered more than part of England, but at that time the Kingdom with its Coronation Stone was in Ireland, and so the Kingdom was never even in danger. Although Rome strove with all the might of her world-wide Empire, she never conquered. Finally she withdrew largely through the attacks of the Goths; the main body of God's people who were on their way through Europe.

The date 1844-5 shown in the diagram marked the passing of the Corn Laws, the great Railway development, the passing of the Navigation Act, the Factory Acts, and consequently an enormous growth of the trade and population of the country.

* * *

The Gates

"THY (Abraham's) seed shall possess *the gate* of his enemies" (Gen. xxii, 17).

What do the words "the gate" mean? In Micah i, 9 we find: "He is come unto *the gate* of my people, even to Jerusalem." Obviously the gates are therefore cities, and the chief cities dominate the whole country, so that possession of the gates means sooner or later possession of the country. History proves this to be so.

In the case of Canada it was the taking of Quebec, the gate, by General Wolfe in 1759 that led to possession of the whole land. Again, in India, it was the possession of Madras, Calcutta and Bombay, the gates, that enabled the whole country to be penetrated and held.

Even in China to-day, the possession of Hong-Kong, Shanghai and Wei-hai-wei must lead to the same result, and we already know the value of our forces at Shanghai during the last trouble.

If Britain possesses key positions generally around the world, she must be Israel, the seed of Abraham.

Heligoland, the gate of our late enemies, Britain possessed at one time, but bartered for parts of Africa. Even Calais was British for many years and was indeed then the Gate to France; even now Britain holds the Channel Isles.

By possession of Gibraltar, at the western end, and Malta in the centre, Cyprus and the Suez Canal at the eastern end of the Mediterranean, Britain is able to dominate that sea. She does not yet hold the Gate, Constantinople, but that is near at hand. Perim and Aden secure the Red Sea. Bombay, Madras and Calcutta, the Gates of India, have been mentioned. Colombo in Ceylon, Singapore, Malacca and Penang continue the chain of gates to China. Sydney, Melbourne, Adelaide, Brisbane, Perth and Port Darwin are the gates of Australia. Wellington, Auckland, Christchurch and Dunedin of New Zealand, Cape Town of South Africa, Durban of Natal, Mombasa and Zanzibar of East Africa, Sierra Leone and Calabar of West Africa.

The Falkland Islands are "the gates" of the extreme South of South America, and when the German Admiral Von Spee defeated Admiral Cradock, he tried to seize these, but was defeated by Admiral Sturdee.

Jamaica, the Bahamas and British Guiana are two Gates to South America and Central America.

The United States possess many gates on the East and West Coast of America; and Canada, Vancouver on the West.

Finally the Sea is the most important gate of all our enemies, and since Israel's 2,520 years of punishment, Britain has had command of the sea; this command based on the various coaling stations in gates, circling the whole world, said to be worth an army of many million men, will cause her to continue to enter into her birthright, for Abraham's seed is heir to the world. Well may we feel that—

"When Britain first at Heaven's command
Arose from out the azure main,
This was the charter, the charter of the land,
And guardian angels sang this strain,
Rule, Britannia! Britannia rule the waves."

* * *

The Identification of Israel

REMEMBERING the words of Dr. Neubauer that if, as we Christians say, the Messiah has come, Israel should be manifest, and it is our business to find the people representing her to-day, let us go through some of the many identifying marks and see if we can find her.

In the past, many have tried to find her among the small nations such as the Esquimaux, the South Sea Islanders or Bushmen, but they forget that—

(1) She is to be the Greatest of the Nations. In 1914 there were five Empires in the world, to-day there is but one; the Empires of Russia, Germany, Austria and Turkey have passed (Jer. xxxi, 7; Amos vi, 1).

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(2) According to Jeremiah, they must be an island Nation (Jer. xxxi, 10), and these Isles must be to the West and North of Palestine (Jer. iii, 12; xxiii, 8; Isa. xxiv, 15; Isa. ix, 19). The map of Europe will show if there are such Isles.

(3) They must be as the sand for multitude (Hos. i, 10). History shows that a small Island power with but 5 million inhabitants in 1604 has grown till it rules over more than one-third of the world and of the human race.

(4) Having as Isa. liv, 2 foretells found their islands too small for them.

(5) They must not only be under a Monarchy, but must have a descendant of King David reigning over them (1 Chron. xxii, 10; 2 Chron. xiii, 5; Jer. xxxiii, 26). This point is dealt with elsewhere.

(6) They must be a company of Nations (Gen. xxxv, 11). It is an historical fact that, at an Imperial Conference held in 1926 in the Isles to North-West of Palestine, such a constitution, a Commonwealth of Nations, was declared to the world.

(7) They must have a daughter nation springing from them, but entirely independent of them (Gen. xlviii, 19; Isa. xlix, 20). History only affords one such instance.

(8) They must have immense colonies (Isa. liv, 3), which are in all zones and form a belt or girdle round the earth (Deut. xxxii, 7-9; Jer. x, 16; Acts xvii, 26). Once more, on consulting the maps of the World to-day, we can find one Nation and one only fulfilling these forecasts.

(9) They must be an undefeated nation (Isa. liv 17; Mic. v, 8), conquering by a small army (Lev. xxvi, 8). They cannot then be the French, Spanish, Germans, Russians, Austrians, Belgians, Dutch, Danish, for Modern History tells us these, in spite of their conscript armies, have all been defeated by some Nation with only a small volunteer army.

(10) They must be the most wealthy Nation (Deut. viii, 18); we know of but one Nation in the old world whose standard of living and wealth can be compared with the new World peoples, and the wages of whose workers are usually from 50 per cent. to 100 per cent. higher than those in Continental Europe.

(11) They must have lent to other nations but not borrowed from them (Deut. xv, 6). This same Island Empire has foreign investments of several thousand million pounds enabling her to import all the best that the Earth can supply. It is on record that in the Great War of 1914-18 she had to back her Allies' bills in the U.S.A. and is paying back her debt to Manasseh.

(12) They must have abolished the slave trade (Isa. l, 1) and been a Great Missionary people. Study the history of the slave trade, and the same Island Power who has done 95 per cent. of the Missionary work of the World will be found to be the chief agent in freeing the Slaves.

(13) Their National heraldry must be the Lion and the Unicorn (Num. xxiv, 8, 9). This is dealt with elsewhere.

(14) They were, unlike Judah, to be known upon the Earth by another name (Isa. lxv, 15). They are not yet known by the world as Israel, though that day must be near. Speaking another language (Isa. xxviii, 11), one that has been found more like the Hebrew than any other.

(15) They were to possess the finest fruit and cattle of the earth (Deut. xxviii, 4). Ask any farmer, especially of live stock, why it is so important to keep the herds of cattle in these Isles North-West of Palestine free from foot-and-mouth disease. It is because the farmers of the world for many years have recruited their beasts from these Isles.

(16) They were to possess the Earth's "desolate heritages" (Isa. xlix, 8-10). What race is it that has developed North America, U.S.A. and Canada, Australia, the Egyptian desert, and now the Mesopotamian desert? Who has irrigated India and the desert places the world over?

(17) They must have sea power (Isa. lx, 5-11) and they must possess the Gates of their Enemies (Gen. xxii, 17). This point is again dealt with elsewhere. Here let it suffice to ask who possesses Gibraltar, Malta, Suez, Aden, Singapore, Hong-Kong, Cape of Good Hope, Falkland Islands, etc.

(18) They must possess the stone of Israel (Gen. xlix, 24). There again their title-deed is so important it is dealt with elsewhere.

(19) They must preserve the Sabbath nationally (Exod. xxxi, 13). To any who visited the Paris World Exhibition in 1900 it was most noticeable that a certain Island Power and her daughter nation both closed their exhibits every Sunday while the rest of the Exhibition was open. Even at Wembley in 1923 there were demands that the Exhibition should be open on Sunday, but it would have been necessary to pass a Special Law.

(20) They were to be kind to strangers (Lev. xix, 33-34). Is it strange that one of the Greatest Kings of these Island people, King Alfred I, decreed in one of his laws, "Be ye kind to the stranger within thy gates, for ye yourselves were once strangers in Egypt."

(21) They were to be a separated people (Deut. xxvi, 18-19). It is not so long ago that "Splendid Isolation" was the political axiom of the Great Prime Ministers of this peculiar Island race.

(22) They were to retain the Israel system of weights and measures (Lev. xix, 36-37). There is but one race that has not adopted the metrical system and which to-day still uses the inch measure to which the Great Pyramid was built.

(23) She was to be God's battle axe and weapons of war and by her the Nations were to be broken (Jer. li, 20). What power was it that Modern History states was chiefly responsible for the overthrow of the Germans in 1914-18, of France in the Napoleonic Wars ending at Waterloo in 1815, and of Spain in the defeat of the Spanish Armada in 1588? This point is also dealt with elsewhere.

(24) She must be in possession of the land promised to Abraham and his seed forever. The land from the River Nile to the Great river, the River Euphrates. Who is it who went to Egypt in 1881, deserted by the French, and now rules Palestine and Mesopotamia by Mandate of the League of Nations?

(25) She must also have freed Jerusalem when the times of the Gentiles were fulfilled. Nebuchadnezzar first besieged Jerusalem in 603 B.C., and 2,520 years later, in A.D. 1917, Jerusalem should have been set free by Israel.

(26) She must have destroyed the Turkish Empire,

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for Ephraim was to go through Edom (Turkey) as fire through stubble. The same power which freed Jerusalem in 1917 has, of course, absorbed most of the Turkish possessions.

(27) Israel always marched in a hollow square round the Ark. Does history record any modern Nation whose army always fought and camped in a square when practicable?

(28) Lastly they were to become known under Abraham's name. This seems difficult at first, but remember Abraham was the covenant man or the Brith-ish man. Is it not true that a Prime Minister of this Island race has recently publicly lamented the almost universal use of this Name?

Now of course you will say, yes, there is such a Nation, but of course all these historical facts are coincidences. Of course they are—that is just the marvellous thing! We have not mentioned all the identification marks of Israel that have been found. There are some sixty-four or more. Now in the League of Nations there are over sixty Nations and several still outside. The chances are therefore over 60 to 1 against any one Nation possessing one of these Israel marks exclusively, and that she should possess all 64, the chances are 60^{64}.

Without going into the higher mathematics, this chance is approximately 16 with 112 noughts after it to one against, and yet everybody must surely admit these stupendous odds have occurred.

Surely we must admit "God's in His Heaven, all's right with the world."

* * *

The Wanderings of Israel

In attempting to deal with this very large subject concisely we intend to show separately the wanderings of Zarah-Judah which were pre-Exodus, those of a portion of Dan which were pre-Exile, and then those of the northern tribes that went into the Captivity and finally formed the kingdoms of the Danes, Angles and Saxons in England, being finally joined by the Normans to form re-united Israel.

Consider the statement, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."

But there was no sceptre in Israel till the time of Saul, and it was then given to Saul the Benjaminite, and not to Judah. Again, David was separated from his father's house and made the founder of a new House, and the Sceptre was given to that House forever.

Let us go back to the description of the birth of the two sons of Judah and the tying of the red cord about the wrist of Zarah (Gen. xxxviii). It shows Zarah to be entitled to the birthright, The Sceptre. It cannot have been recorded for any other purpose. Pharez took his place in the Israel camp as the head of the tribe of Judah. But he did not receive the Sceptre. Where then was the Sceptre of Judah? It was with Zarah. He or his descendants left Egypt during Israel's sojourn there, returned over the route travelled by the fathers, and came to the banks of the Dardanelles, there establishing the kingdom of Priam, whose capital was Troy. There is no mention of the sons of Zarah in Gen. xlvi, 8-27; the sons of Pharez are Hezron and Hamel, but Zarah's sons Calcol and Darda (called by Josephus Dardanus) are not there mentioned. Darda founded Troy, and became the progenitor of the early British branch of our present Royal House through Brutus, who is reputed to have founded London (*circa* 1100 B.C.), calling it "New Troy."

Calcol started the Iberian migration and became the founder of the Ulster Dabriadi, to whom came Jeremiah with Tea Tephi, the daughter of Zedekiah of the Davidic line after 588 B.C., and thus was the progenitor of the Irish branch of our Royal House.

About the same time (*circa* 1600 B.C.) Danaus came from Egypt into Greece, founding the Israel colonies there; afterward known as Danaioi, undoubtedly part of the tribe of Dan. It was these Danite Warriors that overthrew Troy and started the defeated Trojans under Brutus on their way "to the appointed place," the Isles of the West.

Compare with the letter of Areus, king of the Lacedæmonians to Onias, High Priest at Jerusalem, recorded in Maccabees (chap. xii, B.C. 180): "Areus, King of the Lacedæmonians, to Onias, the High Priest, sendeth greeting. It is found in writing that the Lacedæmonians and Jews are brethren, and that they are the stock of Abraham." So we can trace the eminence of the Greeks in philosophy and the arts to the presence amongst them as conquerors and teachers of Israelites, and no doubt the decay of Greece was due to the departure of this element, which reappeared further west and north with the same results which had previously been shown in Egypt at Joseph's time. In fact it was true then as now, "Thee (Israel) only of all the nations have I known."

Having seen how Zarah-Judah entered into the appointed place, let us now consider Dan the pioneer of Israel. We must expect to find mixed with Dan the Canaanites or Phœnicians, so that very often they are indistinguishable. Most writers on B.I. consider that the inhabitants of the British Isles before the arrival of the Saxons were partly Israelites and partly Phœnicians. The centuries about Solomon and Hiram's time (1000 B.C.) saw the establishment of Phœnician and therefore Danite colonies at every point on the Mediterranean coast, especially in Spain, even outside the Pillars of Hercules. About 850 B.C. Dido, the kinswoman of Jezebel's father-in-law, Ethbaal, left Tyre and founded Carthage, and occupied a considerable tract of country corresponding to the modern Tunis. This also occurred in Spain, where colonies were being formed during several centuries. It is probable, therefore, that Spain was peopled after the ninth century B.C. by Phœnicians and self-exiled Israelites, and it is highly probable that not only Spain, but Gaul and Britain, when those countries came into historical contact with Rome and Greece, consisted mainly of the descendants of Phœnician and Israelite colonies. This would account for the whole of the so-called "Keltic" race.

Now Dan only received a small plot of land in the South and, being of the same character then as now, he soon obtained for himself some more land near Laish, close to Tyre and Sidon, the former town having

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in all probability been founded by Dan on his way to Greece, *circa* 1600 B.C. He soon changed the name of the chief city Laish to Dan, carrying out Moses' instructions to Dan to set up his way marks wherever he went. This tribe were not slow to write their name, e.g. Danube, Daniester, The Danan, The Danau, The Danim, Danetz, Dan-aster, Danay, The Don, The Dacia, The Darric Alps, and the Danish Archipelago. In Ptolemy's map of Ireland we find Dan's Lough, Dan-Sowar and Dangan Castle. The old inhabitants of Ireland were called Danarians.

It is well known that among the ancient kings of Ireland were several Davids and three Solomons. If we remember that Dan was the eldest of Rachel's household, the reason and meaning of his name and the prominent part this tribe took in leading and governing the nation, that in peace and in war this tribe furnished Israel with their chief officers, we shall understand why it was the forerunner to found the new kingdom in these Isles and why so many of our Judges, Prime Ministers and leading Generals are still Scotch. Note that when in the First Book of Chronicles all Israel were numbered, Dan was not mentioned, the simple fact being that Dan was not in the land: he had gone to the Isles of the West, where others were soon to follow.

Eldad, an eminent Jewish writer, says: "In Jeroboam's time, 975 B.C., Dan refused to shed his brothers' blood, and rather than fight against Judah he left the country and went in a body to Greece, Javan and to Danmark." In the annals of Ireland it is stated: "The Danans were a highly civilized people, well skilled in architecture and other arts," from being resident in Greece and their intercourse with the Phœnicians. Their first appearance in Ireland was *circa* 1200 B.C. or eighty-five years after Deborah's victory. In Keating's *History of Ireland*, the Danans were a people of great learning and wealth, they left Greece after a battle with the Assyrians and went to Ireland and also to Denmark and called it "Dan-mares," Dan's country.

From 771 B.C., the date of Israel's first invasion by Assyria, to 720 B.C. the dread of invasions would have been a constant alarm, applying to both Israelites and Phœnicians, and we may be sure that such seagoing peoples would not have waited to be taken captive, but would during those years have sought their fortune across the seas. Humboldt considers that the Greeks included in the term Phœnician the Israelites, and is very clear that the early inhabitants of Ireland were Israelites and that large numbers of them passed through Greece and Spain on their way.

These latter would be the second migration succeeding the Danan, at no long interval, and known to history as the Milesians, so called from their leader, but better known as Scuit, Scot, or Scots. As Professor Sullivan says: "The Tuatha de Dannan and the Milesians both belonged to the same race." It is stated in very old copies of the Book of Invasions that it was the Mosaic law that the Milesians brought into Erin at their coming. The period then of 770 to 700 B.C. saw various waves of Israelites of the tribe of Dan entering Ireland, first those who went right through the Pillars of Hercules, followed by others who came through Spain, entering Ireland as Scots, i.e. Scothites, "Wanderers among the Nations." Mixed with these would be many Canaanites or Phœnicians: eventually the four kingdoms, the later provinces of Ulster, Leinster, Munster and Connaught, took their rise, Ulster being the Israelite settlement of the Tuatha de Dannan and the Milesian Scots.

To these came in 585 B.C. Jeremiah the prophet, Baruch the Scribe, with Tea Tephi, Zedekiah's daughter. Elsewhere we find she married Eochaid, Heremon of all Ireland, and their descendants eventually crossed to Argyle and the Hebrides.

In looking for the Israelites who went into the captivity, let us see under what names we might expect to find them.

They were to be "Lo-Ammi" "not My people." Therefore we cannot expect to find them as Israelites. What other names had they? First Beth Khumri, "The House of Omri," the name used in the Assyrian inscriptions for the Kingdom of Israel. Secondly Beth I-saac, name used for Jacob and Israel: "And the high places of Isaac shall be desolate and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword" (Amos vii, 9, 16).

The S'coth-ites or dwellers in Tents is a fit name for "Wanderers among the Nations," and Ephraim was called Engle, an heifer.

Now we know that Israel was carried captive to the shores of the Caspian Sea, to the River Gozan.

We know from the Scriptures that Israel was to escape, or how could the many promises to them be fulfilled? We have two independent witnesses in Esdras and Herodotus of how they did escape:

"Those are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea the King, whom Shalmaneser, the King of Assyria, led away captive and he carried them over the waters and so they came into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a further country where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river, for the Most High showed signs for them, and held still the flood till they passed over. For through that country there was a great way to go, namely a year and a half. And the same region is called Arsareth. Then dwelt they there until the latter time" (2 Esdras xiii, 40-46). It is fifteen hundred miles from Media to Moldavia where we find the River Sereth to this day, and the place called Ar-sareth. Herodotus, himself possibly of the tribe of Dan, as has been suggested was Homer, drives the Scuths, whom he constantly calls the Wanderers, from the very district where the Ten Tribes were settled, and his account of the Scuths' migration from Asia into Europe is identical with the account in Esdras of the migration of the Ten Tribes. Herodotus takes them from the River Araxes to the same place Arsareth. And they found there the Kimmerians, who were also Israelites who had escaped the captivity and settled on the shores of the Black Sea.

Corroborating the track of the Israelites we have the following tombstone records found in the Crimea; hundreds of these tombs have been found: "To one of the faithful in Israel, Abraham-Ben-man-Sinchal

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of Kertch, in the year of exile 1682, when the envoys of the Prince of Rosh, Meschech came from Kiow to our Master Chefar Prince David Halet, and Haba and Gozen, to which place Tiglath-Pileser had exiled the sons of Reuben, and Gad and half the tribe of Manasseh, and from which they had been scattered throughout the entire East even as far as China" (this equals A.D. 961).

"This is the grave of Baki, son of Isaac, the priest, may his rest be in Eden at the time of the deliverance of Israel. He died 702 of our captivity," i.e. 19 B.C. And so *circa* 650 B.C. we have Israel in Arsareth, and now we have to follow them to the shores of the Baltic and German Ocean before they cross to the Isles of the West.

The close of the seventh century B.C. saw the beginning of the settlement in Europe of Scuthic-Israel and the rise of the first of Daniel's four world Empires, Babylon. During the first century of their history, when the Scuths gradually spread from the Black Sea to the Baltic, we know little of them but a succession of their military leaders, for they were for "many days without a king." Darius in 508 B.C. invaded their country, and, passing through Thrace, descended into the plains of Bulgaria. Here he met the Getæ (The S-cutha, the first letter being dropped).

Herodotus tells us of their habits and religion, which were much the same as those of the Israelites. Darius went on to fight the main body of the Scuths north of the Danube, but failed to conquer them. Herodotus also tells us that the Scuths called themselves the youngest of the nations, only a thousand years old, which would take us back to 1500 B.C., the approximate date of the Exodus.

Professor Rawlinson considers that there were eight tribes of the Scuths, and it is interesting to note that eight tribes of Saxons entered Britain. It is probable that the Scuthic nation remained more or less in the region (till the Christian era) described by Herodotus as roughly a square 500 miles each way, the South boundary being the Black Sea from the Danube to the Don, the whole course of the Don forming the East boundary, the North-East corner being near Moscow, the North side was bounded by a low range of hills parallel to the Sea of Azof and the Black Sea, extending nearly to the Baltic, the West boundary being the River Vistula, the Carpathian Mountains and the lower course of the Sereth. To-day this country contains the richest parts of Russia, Poland, the Ukraine, Bessarabia and the Crimea. There were various offshoots, and the territory occupied by the Getæ after 350 B.C. extended along the Danube. In 113 B.C. the Romans were surprised by the sudden attack of the Kimbri; according to Professor Rawlinson the Cymry of Wales are the same as the Cimbri (Kimbri) of the Romans, and the historical connection of the latter with the Cimmeri of Herodotus is probable. Plutarch and Posidonius both refer to the Kimmeri as being the same as the Kimbri. It is obvious that both names are akin to Kimri, which is the same as Kymry and the Israelite Beth Khumri.

Leaving their homes in Roumania as it is now, they advanced in 114 B.C. along the left bank of the Danube and for some twelve years in at least seven great battles were victorious over the Roman Armies (the history of these times can be read in the historical books of Mommsen), and it was not till 101 B.C. that the Romans under Marius were successful in defeating them. The remnant of the Kimbri who escaped eventually arrived in North-West Germany. Tacitus records their embassy to Augustus praying for pardon for their victories over Rome at the close of the second century. This was the first wave of the Israel Movement westward.

The second wave is connected with the Cherusci, who inhabited what is now Germany or Saxony. From the evidence compiled by Sir E. Creasy in *Fifteen Decisive Battles of the World*, and Dr. Latham in the *Germany of Tacitus*, it seems certain that the Cherusci was the former name of the Saxons, for it is certain that "as long as we have the Cherusci, there are no Saxons. As soon as we meet the Saxons, the Cherusci disappear." It was in A.D. 9 that Rome under Q. Varus attacked the Cherusci and was overpowered and Varus committed suicide, the whole army being destroyed. In A.D. 15 the Romans again attacked the Cherusci who were still commanded by Arminius. The Cherusci, are last mentioned by Tacitus in A.D. 47, when they sent to Rome for a descendant of Arminius to rule over them. In A.D. 141 we have Ptolemy mentioning the Saxons, sons of Sakai or Beth Isaak.

The land that the remaining Scuths occupied after the first two waves had progressed westward was bounded on the East by the Dnieper instead of the Don, otherwise much the same. How true is Esdras that Israel, that is the Scuths, Getæ and Dakians, dwelt in Arsareth "till the latter days." By 10 B.C. the inhabitants of this land had become known to the Romans as Dakians; they attacked and conquered the Roman armies; according to Josephus about A.D. 70 they were very successful; and it was not until A.D. 101-105 that the Romans under Trajan succeeded in throwing the Scuths or Dacians from the southern to the northern side of the Carpathians, and for the next century their land lay between the Dnieper and the Sereth rivers.

It was in A.D. 250 *circa* that the last wave started from Arsareth under Odin, who led the remainder of the Scuthic race in the third, last and largest migration to the shores of the German Ocean. He marched first to the Baltic, and then turning westward crossed the Vistula and the Oder and reached the Elbe, where he found the Saxons. His officers both military and priestly conducting the expedition were in number twelve, a very significant Israel number. Odin, having settled his people in Saxony, Westphalia and Denmark, crossed over to Sweden and Norway and conquered both countries. So now we find lost Israel, after eight hundred years dwelling in Arsareth on the coast of the Black Sea, transferred to the shores of the German Ocean and occupying the modern Holland, Hanover, Brunswick, Oldenburg, Holstein, Schleswig, Jutland and the Southern part of Sweden.

By the year A.D. 370 the Saxon Confederation had grown strong enough to defy the Romans and had made themselves greatly feared on the whole continent, and had so weakened the Roman Empire that by A.D. 414 the Romans publicly admitted their inability to defend Britain. Thus the attempted subjugation of Britain was unsuccessful to the end. Thus it follows that Britain can have no place among the ten kingdoms

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into which the Roman Empire was to be divided in Daniel's Fourth Beast.

In 449 Hengist and Horsa were invited by Vortigern to help him against the Picts; they landed in Kent and, after the victory was gained, they received the Isle of Thanet. Vortigern married Rowena, the daughter of Hengist, and Kent became the first Saxon kingdom, A.D. 454.

In rapid succession the Kingdoms of Sussex, A.D. 490; Wessex, 519; Essex, 527, were founded, ending with Mercia, the eighth, in A.D. 586.

Sharon Turner says of this, "Eight Anglo-Saxon Governments were established in the island . . . when all the kingdoms were settled they formed an Octarchy." The struggle between Saxon and Briton was not a war to the death as we see elsewhere; they were all of one race, but they all had to find a dwelling place in the Isles of the West, and it took some time for the earliest and later arrivals to settle down together. In A.D. 787 the Danes started to enter, and for two centuries they continued to try and obtain a footing.

So far we have traced into these Isles the Scots, Kymry and Saxons, the two tribes of the eight who make up the Ten tribes ruled over by Jeroboam.

It was not till 1066 that Israel became united again by the coming in of the tribe of Benjamin—who had been loaned to Judah to receive Our Lord—as the Normans. Benjamin had escaped from Jerusalem in A.D. 70 and, following the example of their brother tribes, had progressed eventually into Normandy.

Chronological Summary

THE REMNANT THAT ESCAPED		DATE B.C.		THE TRIBES OF THE CAPTIVITY
Pre-Exodus Ephraimites Palestine before time of	Before	*c.* 1636		1 Chron. vii, 20-24. Built cities in Thothmes III.
Landing of Danans in Suppliants. Probably	After	*c.* 1636		Greece: see Aeschylus' founded Tyre.
Tuatha-de Danaans		*c.* 1456		to North Ireland.
Brutus lands in England		*c.* 1103		and founded Troy-Novantum (London).
First invasion of		771	B.C.	Israel by Assyria.
The escape of the Maritime portions of Israel commences.		770	750	A body of Israelites taking their herds with them abandon their country and reach the shores of the Black Sea. These are the Kimmerians.
Immigrations into Ireland through Spain. The Scots Phœnicians accompany the Israelites in all these early immigrations.		730	746	First Captivity.
			721	Second and main captivity.
			714	Successful revolt of the Medes from Asia. Six years of anarchy and the Israelites concentrate between North of Media and the River Araxes.
			708	Alliance between Israel and the Medes.
Gradual settlement of Gaul and parts of Spain during the 7th, 6th, 5th centuries B.C. by the Phœnicians and the escaped Israelites. They become known as the Kelts.			686	The Kimmerians invade Asia Minor.
			655	Median Empire. Migration of Israel into Europe recorded by (1) Esdras, (2) Herodotus. Israel found in the Scuths of Herodotus.
			628	An army of Scuths invade Media, etc.
Eochaid, King of Ulster, elected Heremon of all Ireland.		600	600	The Scuths expelled from Asia and rejoin the main Israel body. United Israel become an Empire covering Roumania, Bulgaria and Southern Russia.
Jeremiah, Baruch and "the King's" daughters escape from Judah and arrive in Ireland via Egypt. Marriage of Eochaid and Tea Tephi, thus continuing the throne of David over Israel.		580	600	Simultaneous rise of the Babylonian Empire.
			559	Rise of the Persian Empire.
			518	Darius invades Israel in Scuthia; retires defeated.
General movement of the Kelts from S.E. France into Italy.		450	450	Visit of Herodotus to Scuthia.
With these cross the Kimbri or Kymry under Brennus, really Israelites.		400		
They march on Rome and conquer the Romans at the Battle of the Allia. Rome destroyed.			350	The Getæ, who in Darius' time were the southern vanguard to Scuthic Israel, retire to the North of the Danube and become known to the Romans as the "Dakians."

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THE REMNANT THAT ESCAPED	DATE B.C.	DATE B.C.	THE TRIBES OF THE CAPTIVITY
		331	Rise of the Macedonian Empire.
		291	The Getæ defeat and take prisoner Lysimachus, the successor of Alexander.
Kymric-Israel advance from Italy through Servia into Macedonia and defeat Ptolemy Keraunas.	279		
They cross the Hellespont and defeat and slay Antiochus I of Syria and occupy the land called after them, Galatia.	264		
They become a terror throughout Asia-Minor ; a band cross	250	250	the Black Sea into Scuthia and inter-marry with Scuthic Israel.
About this time the Israelites among the Phœnicians separate out and dwell between the Seine and Rhine and become known as the Belgæ.	250	114	First Migration West.
		113	The Kimbri advance west and at the battle of Noreia defeat the Romans.
		109 to 105	Passing through Switzerland they reach the Roman dominions in Gaul. Victorious over Romans. Battles of Aransio.
		104	Checked in Spain, they overrun the whole of Gaul except territory of the Belgæ.
The Belgæ Kimbri (Israel of the Remnant that escaped the exile successfully) resist Scuthic Israel.		101-100	Complete defeat of Kimbri by Roman General Marius. The remnant cross Danube and march down the Elbe into Denmark.
Approximate date of the crossing of the Belgæ in Kymry into England. Gradual occupation by them of the whole of South Britain.	100		Second Migration West. An offshoot from Scuthia crosses the Vistula and divides. One half crosses the Baltic into Sweden where they become known as the Goths.
Israelite Scots of N. Ireland settle in portions of Scotland : Argyle.			The other settles on the Elbe.
		50	This latter become known as the Cherusci.
		10	Rise of the Dakians or Getæ under Boeriebistas.
Birth of the Redeemer	4	4	of Israel.
			Scuthia at this period lies on both sides of the Carpathian Mountains extending from the Dnieper in Russia to the Danube in Hungary.
	A.D.	A.D.	
		9	Q. Varus and 3 legions are completely defeated by Arminius, the leader of the Cherusci-Israel.
		15	Germanicus defeated by Aruinias.
		16	
Galatian-Israel converted by the preaching of Paul.	50	70 to 86	The Dakians defeat the Roman Generals, Fonteius Agrippa and Fuscus, and are a constant menace to Rome.
		100	Trajan invades Dakia and
		105	the Dakians are driven north of the Carpathians.
		141	The name Saxons known to Ptolemy.
		200	Birth of Odin.
		250	Third and last westward move of the Scuths under Odin's lead. Crossing the Elbe he peoples Saxony, then into Sweden.

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THE REMNANT THAT ESCAPED	DATE A.D.	DATE A.D.	THE TRIBES OF THE CAPTIVITY
The Galatians and other Christians carried from Asia Minor by the Goths to the N.W. shore of the Black Sea.	267	267	The Goths make a raid into Asia Minor and carry captive the Christian population.
These Christians include the Tribe of Benjamin.	280		
Escape of these to Saxony partly by ship and partly across the continent. Benjamin becomes known under the name of Northmen or Normans.			
The Israelite Scots in N. Ireland being converted to Christianity carry the Gospel into every part of Western Europe during the 4th century A.D.	300	300	The Saxons at the height of their power. Saxon-Israel now occupies the land from the Rhine on the South into middle of Sweden. Variously known as Saxons, Jutes, Kimbri, Angli and Danes.
		448	First migration in England, eventually forming eight independent States.
		900	The Normans occupy the North of France.
		1066	Entrance of Benjamin into Britain as the Normans.

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These notes are largely taken from *Israel's Wanderings*, by "Oxonian."

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