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THE NATIONAL MESSAGE.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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THE SECRETARY-GENERAL'S PAGE

THE year 1922 will be ever memorable to many readers of this journal as the year in which they first saw the light of British-Israel Truth and began to realise the marvellous Divine plan of the Bible, and the faithfulness of the God of Israel. The year just closed will also stand out in the annals of the British-Israel-World Federation as the year of enterprise, progress and blessing.

* * *

May 1923 bring still greater accessions to our ranks, and witness yet higher achievement in the forward movement to which we have set our hands. Is it too much to hope that the present year may see us in possession of suitable head-quarters? Prayer, faith and work can accomplish wonders. What may we not achieve if we all do the very best according to our power. The Cause is God's; yes, and we are His agents, trustees and witnesses. Let us remember the time is short, and act, act in the living present. If we make good resolutions for the New Year, let us be sure that we carry them out. No Cause is more worthy of our best endeavours than that for which we British-Israelites stand. No Movement is fraught with greater possibilities or charged with greater power for good to all mankind. Let it take the first place in our thoughts, our efforts and our gifts.

* * *

The first Council meeting of the New Year will be held on Monday next, January 8th, at 11.15 a.m., at 14, Fetter Lane, London.

* * *

Twelve public meetings have been arranged for this month at Central Hall, Westminster, as follows:—January 8th, 9th, 11th, 16th, 17th, and 18th, afternoons at 2.45 and evenings at 7.30. Lord Gisborough (President of the B.I.W.F.), Major Knowles, O.B.E. (Vice-President), General Coventry Williams, C.B., Mr. Herbert Garrison, F.R.G.S., and others will preside. Addresses will be delivered by Revs. Arthur Chambers, W. E. Woodhams Denham, Pascoe Goard, Commander Roberts, Merton Smith, W. H. Stuart-Fox, M.A., Philip Young, L.Th., Mr. J. J. Morey, and the Secretary-General, and others. Donations towards the expenses of these meetings will be most welcome. Those who can help by distribution of leaflets announcing the meetings are invited to kindly intimate the same to the Assistant Secretary, 14, Fetter Lane, E.C. 4. The evening meeting on January 11th will be especially for Prayer and Thanksgiving.

* * *

Great preparations are being made for the Special Campaign Meetings in Birmingham for the week commencing January 22nd. All willing to help are invited to communicate with the Rev. T. H. Whitehouse, Holland House, Gravelley Hill North, Birmingham.

* * *

Regular meetings of the Nottingham Branch are held on the second and last Thursdays of the month, at 7.30, at the Friends' Schools, Friar Lane.

* * *

The next meeting of the Preston Branch takes place on January 11th, at 7.30, in the Lyric Hall, Avonham Street. Speaker, Mr. J. A. Cray, of Manchester.

* * *

Mr. James Sawers will address the Scottish Israel Identification Association to-morrow (Sunday) evening, at 6.30, in the Christian Institute, Bothwell Street, Glasgow.

* * *

The Bristol Branch meets on January 19th, at 7.30, in the C.M.S. Hall, Park Street. Speaker, Rev. Philip Young, L.Th.

* * *

Mr. H. A. Marchant will address the Horsham Branch on January 16th, at 7 p.m., in the Town Hall.

* * *

All our Branches are invited to hold special meetings for Prayer and Thanksgiving on or about January 11th.

* * *

Rev. Pascoe Goard preached morning and evening for Rev. W. H. Stuart-Fox, M.A., Vicar of St. Saviour's, Crouch Hill, on Sunday last.

* * *

The volume of addresses delivered at the last Congress is in the press and will be ready shortly. Orders should be placed with the Secretary, Covenant Publishing Company, Ltd., 14, Fetter Lane, E.C.4.

* * *

The Secretary of one of our Branches writes:—"I should like to take this opportunity of saying what a fine publication THE NATIONAL MESSAGE is, and I want to do all I can to make it widely known." We are glad to report a large increase in the circulation of this journal in the past few weeks. It only needs to be brought to the notice of lovers of the Truth, when it instantly attracts their interest. We tender our best thanks to all those who have helped to make the paper known to their friends.

* * *

We shall be grateful if Members and Associates of the Federation whose subscriptions are due will kindly send them to Colonel Vincent Wright, D.S.O., the Financial Secretary, 14, Fetter Lane, E.C.4.

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EDITORIAL.

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

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

BY REV. WM. PASCOE GOARD, F.R.G.S.

O COME let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

2. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3. For the LORD *is* a great God, and a great King above all gods.

4. In his hand *are* the deep places of the earth: the strength of the hills *is* his also.

5. The sea *is* his, and he made it: and his hands formed the dry *land*.

6. O come, let us worship and bow down: let us kneel before the LORD our maker.

7. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness:

9. When your fathers tempted me, proved me, and saw my work.

10. Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11. Unto whom I sware in my wrath that they should not enter into my rest.

[PSALM XCV.

WITH the New Year let us take up the song of thanksgiving to our Lord. In doing so we cannot do better than follow the lead given to us in this Psalm.

Let us make a joyful noise unto

THE ROCK OF OUR SALVATION.

In the troublous times through which the world is passing it is well that we should know that we have indeed a Rock of Salvation.

There is never a part of British history entirely self-explanatory. Again and again has our Navy, our Army, our nation, been in tight corners out of which there seemed to be no way. Again and again has our nation on land and sea undertaken forlorn hopes, that seemed to be foredoomed to disaster, which have come out astonishingly well.

For instance, let the historians explain the career of Robert Clive in India. Let them explain the result of Sir George Goldie's expedition to Nigeria. Let them read again the history of Britain in its wars on the Continent of Europe, especially the last war.

There can be only one explanation, we have a Rock of Salvation. It is the Rock which followed our forefathers in the wilderness.

During the time when our men were but as a small handful against the hordes of the enemy in the last war, and often when our lines were barely held at all, and no reserves in the rear, the lines remained unbroken. At the last the enemy recoiled, commencing their retreat the very day succeeding national humiliation and prayer, and continued that retreat until the Armistice was signed, leaving not only a nation preserved, but the victory in the war in our hands.

During all that red, red time, when it might be expected that the flames of rebellion would have broken out within our far-flung Empire, our boundaries were kept intact, and the Empire experienced such a time of profound peace within its borders as it had not had for many a long year. Other countries were invaded, and passed through all the horrors of fire and sword. But not a foot of armed foe violated our borders. When Cradock and his men had made the great sacrifice on the destruction of our Pacific Fleet, the shores of British Columbia in Western Canada, with all its coast towns and cities, lay exposed and defenceless before the guns of the German Fleet.

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There was nothing to prevent their coming in and blowing Victoria and Vancouver to pieces, or holding them to ransom. But although they cruised up and down the defenceless coasts they did not make any move against us there. Who can tell a reason why?

It was because we have a Rock of Salvation whose defence does not depend upon armies and navies.

Let us make a joyful noise unto the Rock of our Salvation.

For the Lord is a great God and a great King.

Let

THE KINGSHIP OF THE LORD

over Israel in Britain and the overseas nations, including America, enter into your mind and heart. For it is in very deed and truth the fact that He is our King and the Rock of our Salvation.

In His hand are the *deep places* of the earth; the strength of the hills is His also.

Valley and mountain, especially considered as strategical means of defence, are in His hand. The enemy has not the advantage of strategical positions and cannot gain possession of them. This is an asset of His Kingdom.

THE SEA IS HIS, AND HE MADE IT.

True, most true. And the possession of the sea by the nation He has chosen to be the basis of His Kingdom and the executor of His will, made Britain invincible during the last war. The enemy did all he knew, sacrificing honour and every manly quality in order to wrest the sea from the grasp of Britain; but it could not then be done, never has been done in the past, and never shall be done in the future. For the SEA IS HIS and He made and gave it in the Covenant of the deep to Israel-Britain. This Covenant He will defend and keep to the end of time.

AND HIS HANDS FORMED THE DRY LAND.

They formed the dry land and apportioned it to the nations. In doing so "He set the bounds of the nations according to the number of the children of Israel." As the children of Israel are ever increasing in number, and as their bounds are ever increasing, the bounds of the nations are ever decreasing accordingly. This is not accomplished by wars of conquest on the part of Israel-Britain, but by the rapid failure of nations and races which have left whole continents without inhabiting nations. It is by inheritance that the people of Israel enter into possession.

"O come, let us worship and bow down, let us kneel before

THE LORD OUR MAKER."

This is a natural sequence. He made the sea. He made the dry land. He is also the Maker of us, His people.

What a marvellous thought! He has made us for His glory. He has made us for His dominion. He has made us to be the executors of His will, the administrators of His Kingdom. "Let us kneel before the Lord our Maker." He made us individually, He made us nationally; the Lord our Maker.

FOR HE IS OUR GOD.

What an heritage! In what a connection the possessive case is here used! He is our God,

AND WE ARE THE PEOPLE OF HIS PASTURE.

How sweetly this assurance and declaration rings out in the services of our sanctuaries, and what a wonderful meaning it has for this people and the sheep of His Hand. His wealth, His care, His flock—for whom the SHEPHERD GIVETH HIS LIFE.

TO-DAY

if ye will hear His Voice.

Every succeeding day is TO-DAY. This day, even while you read this message, is TO-DAY. Heed the call to worship. Heed it now. And the worship is not the ecclesiastical worship of the sanctuary, but national worship on land and seas, in industry and commerce, in agriculture and mechanics, in the Army and the Navy, in the everyday activities to which the nation calls its citizens: In the administration of Government, which should be His government, His government of His people, the sheep of His pasture.

To-day, in all these departments and activities of life,

IF YE WILL HEAR HIS VOICE:—

He is speaking, never more clearly, calling the nation to worship, calling the nation to service, calling the nation to *equitable* service, in commerce, in industry, in educational activities, in social relationships in every department of national activity. Especially calling the nation to remember *the principles of His Kingdom in matters of government* and *the administration of justice* to all in the land: Calling the nation to bow at His feet and do homage to Him as King: Calling the nation once more to enthrone Him in their hearts.

"To-day, if ye will hear His Voice,

HARDEN NOT YOUR HEARTS."

Alas! we have always been a hard-hearted race as far as the Lord our God is concerned. We have accepted His benefits, but have ascribed them to our own achievements. Let us do so no longer. For

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ages the call has been ringing, and the Lord has arranged that we ourselves shall again and again voice the call from Sabbath to Sabbath as we say or sing this Psalm. Let us hear the call of the Lord our King.

"Forty years long was I grieved with this generation." What generation? Not only that of the fathers which has passed away (using the word chronologically).

This generation: THIS generation, which now voices the words of this inspired Psalm: This generation biologically, the descendants of those fathers who fell in the wilderness.

"And said, It is a people that do err in their hearts and they have not known My ways: unto whom I sware in My wrath that they should not enter into My rest" (Sabbath).

Ah! yes. When this generation came forth from Egypt, the Lord gave them the Sabbath, which commemorated His rest from Creation activity. They entered into God's Sabbath.

But in the second decalogue the Sabbath law was changed, and they were accorded a Sabbath which commemorated their own deliverance from Egypt. This Psalm explains why.

That Sabbath has been changed to the more hopeful Sabbath commemorating Our Lord's resurrection from the dead.

But the early Sabbath, the rest day of God, has not yet been restored. It will not be restored until Israel learns to know the way of the Lord their King.

But, by and by, this call of the Lord will be heard, and the nation will respond. Then indeed, once more, we shall enter into His rest.

Then the dream of the Seventh Day Adventist will be realised. But not till then, for there stands in the way, first our deafness to His call as King, our erring in our hearts which has dethroned Him there. Because of this there is still the oath of God that we shall not enter into His rest. We cannot return to His Sabbath until we return to Him as our King.

Therefore, "O come, let us worship and bow down, let us kneel before the Lord our Maker."

ADMIRAL SIMS ON THE BRITISH.

IN a speech at Toronto yesterday, Admiral Sims said:—

"It is my idea now, and has been for twenty-five years, that after they get done fussing with the League of Nations and a few other things, we will have to come to the conclusion that the people who speak the English language throughout this world have got to come together and run it."

He added that he liked the British because they were good sports and could "stand gaff without whimpering."—*Times* Correspondent.

Toronto, Nov. 14th, 1922.

GREETINGS.

From RIGHT HON. LORD GISBOROUGH.

A GREETING for the British-Israelites and readers of THE NATIONAL MESSAGE, wherever they may be.

I wish them a Happy and Prosperous New Year, not only in their own lives, but in the great work for which we stand.

We live in stirring and awe-inspiring times, but if we stand fast to our principles our great race will weather all and every storm, and sooner or later, under God's guidance, we shall see ourselves the great arbiters of peace and goodwill all the world over.

GISBOROUGH, President,
British-Israel-World Federation.

From MAJOR KNOWLES, O.B.E.

AS THE NATIONAL MESSAGE has now completed its first volume, I am writing to congratulate you on the splendid work which you and the many contributors of articles have done during the past year. I hope and believe the paper will continue to be more and more widely read and appreciated as it becomes better known. I congratulate its readers on having had the privilege of studying its pages week by week, and I am sure they are all doing their best to bring THE MESSAGE under the notice of their friends and acquaintances.

I have great pleasure in wishing all those who are in any way connected with THE NATIONAL MESSAGE a very Happy and Prosperous New Year.

J. KNOWLES, Vice-President.

From THE NORTHERN BRITISH-ISRAEL COUNCIL.

THE Northern British-Israel Council, the Glasgow W. Association, the Glasgow S. Suburban Association, the Edinburgh Association, and innumerable friends throughout Scotland, join heartily and unitedly in every good wish to the Editors and readers of THE NATIONAL MESSAGE for 1923.

M. GRAHAM COLTART, Hon. Secretary.

From REV. ARTHUR C. CHAMBERS, WEALDSTONE.

"GOD *is*. God is *love*. God is always doing His best." A New Year means another stage onward in our journey towards all that is good, all that is best. We are another twelve months nearer the final Advent of our Redeemer King of Israel and the end of all that perplexes and saddens us now. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

ARTHUR C. CHAMBERS.

From W. T. CRAIG, ESQ., F.R.G.S., SOLICITOR.

To the Readers of THE NATIONAL MESSAGE *and British-Israel People.*

MAY we, in our everyday avocations, during the coming year, never forget that we are God's appointed witnesses, to proclaim the redemption of Israel, and the salvation of individual souls, through faith in our Lord Jesus Christ, not only within

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our own immediate circle, but by sending THE NATIONAL MESSAGE to the uttermost ends of the earth.

W. T. CRAIG.

Glasgow.

From REV. W. E. WOODHAMS DENHAM, F.R.G.S.

A Message for NATIONAL MESSAGE *Readers.*

AMID all the stirring events which daily throb around us may we, as British-Israelites, on entering this New Year experience the calm confidence and glowing hope that our Saviour King is not far away—that God is carrying out and working out His purposes for all men in the momentous movements which are so affecting all phases of life. I suggest three important watchwords with which to press on: Praying for the Power; Working for the Kingdom; Watching for the Dawn.

Best of wishes for the New Year to you all.

Yours sincerely,

W. E. WOODHAMS DENHAM, Vicar.

Chorley Wood, Herts.

From REV. A. B. GRIMALDI, M.A., WEST WORTHING.

To the Readers of THE NATIONAL MASSAGE.

MAY the readers of this our NATIONAL MESSAGE to Israel, to the Church, and to the world, be the recipients, during the New Year, of much happiness and of many blessings.

And among them may there be that of an increased light upon, a deeper appreciation of, and a greater love for that written Word of God from which we draw the Truth of Israel, and upon which we found our highest hopes.

A. B. GRIMALDI.

To the Readers of THE NATIONAL MESSAGE.

CORDIAL greetings for 1923 (a marked Prophetic Terminal Year) from the Ayr Branch.

(REV.) F. V. HAMMOND (President).
R. HENDERSON (Vice-President).
M. BOWMAN (Hon. Secretary).

From REV. CHARLES MOON, M.A.

To the Readers of THE NATIONAL MESSAGE.

AFTER a constant study during seventeen years I am more and more convinced of the fact that our country, including England and Wales, Scotland, Ulster, and the Dominions, is the real lineal descendant of United Israel, and of the Northern Kingdom of the Ten Tribes. The first thing that struck me was a text in Isaiah lxv, 13, 14. This was a puzzle to me, but was explained by a clerical friend that "My servants" are Israel and "Ye" are Judah. The whole chapter is significant. This was the beginning of a long study.

The last point for me to decide was the position of the U.S.A. At last I was convinced that we have sufficient proof that Uncle Sam or Brother Jonathan of the U.S.A. is none other than our Brother Manasseh; and I pray constantly that brotherly love and fair dealing may ever exist between us, until Manasseh and Ephraim are joined together in union under Israel's King.

I would ask my fellow-believers in Israel-Truth to join with me in earnest study of the new phase of the Truth that our Canadian brothers have brought into the pages of THE NATIONAL MESSAGE.

Yours sincerely,

CHAS. MOON.

From COLONEL A. B. PROWSE, M.D., BRISTOL.

Readers of THE NATIONAL MESSAGE:—

TWELVE months have passed since the first number of our NATIONAL MESSAGE was issued, and we are a year nearer the great day when our Lord will return for those prepared to meet Him. We remember that "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him"; and we believe that we shall soon be re-united in His presence with all the faithful ones who have gone before. "And these all . . . received not the promise: God having provided some better thing for us, that *they without us should not be made perfect.*" Their spirits are now in perfect peace, awaiting the great day when they and we, clothed in glorious "spiritual bodies," will stand before Him, able to fulfil His will perfectly.

Our time of warfare is nearing its end; but it is no time to relax our efforts to bear witness to the whole truth; for the enemy, knowing his time to be short, multiplies his unceasing efforts to cause all to "believe the lie."

"Watch ye, stand fast in the faith, quit you like men, be strong."

A. B. PROWSE,
Pres.: Bristol Branch.

From REV. J. ANDERSON WATT, M.A., F.R.G.S., GLASGOW.

A GOOD New Year to THE NATIONAL MESSAGE! A Good New Year to its indefatigable Editor! And a Good New Year to all its subscribers and readers! May the magazine draw around itself an ever-increasing *clientele*. Its distribution in the provinces, with its stirring articles, is a weekly and healthy "stimulant," so keenly looked-for and greedily swallowed down that it has already become indispensable to those who receive it. It is one of the friendliest papers in the country. As the last impending crises of this dying age fall due and break upon us, it is a comfort to have such a Scripturally inspired organ of instruction and explanation circulating among us. Over the entrance of one of the libraries in Sheffield there is this quotation from Carlyle: "That there should die one man ignorant who had capacity for knowledge, *this I call a tragedy.*" And with slight alteration, may I not apply the words and verdict of the sage to another sphere of life, namely, that there should live, to say nothing of dying, one man, born with capacity for noble character and Christlike service, without the realisation of his calling and possibilities as an enlightened British-Israelite—this is, indeed, *a tragedy*! The tragedy consists in what Bible students are missing in their culpable blindness to the great verities and facts for which THE NATIONAL MESSAGE stands. Let there be light! May the magazine go forth as an eye-salve to anoint and open many more eyes; and, changing the figure, may it have *bon voyage* through all the storms of 1923!

J. ANDERSON WATT.

From GENERAL COVENTRY WILLIAMS, C.B.

To all readers of THE NATIONAL MESSAGE, hearty greetings on this the first anniversary of the journal—a journal that gives

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us real KNOWLEDGE, and, consequently, personal friendship with the Almighty; for we must have real KNOWLEDGE before we can establish a friendship—this applies, of course, to everything in life which consists in the pursuit of and striving for KNOWLEDGE in all business and callings where success is looked for, and I cannot see any better way of obtaining KNOWLEDGE of religion and the Bible than by following the teaching given in the wonderful articles written in this paper by those so well known to most of its present readers. "This is life eternal, that they MAY KNOW Thee, the only true God, and Jesus Christ, Whom Thou didst send."

COVENTRY WILLIAMS.

From REV. PHILIP YOUNG, L.TH.

To inspire men and women with the spirit of true patriotism, with the spirit of love and devotion for their country is, surely, no mean ambition. Nay, it is great, and we need it in these our days, charged as they are with questions of momentous interest. The B.I.W.F. has entered into this ideal. It has done more; it has a wider vision. "There is a world of difference," it has been said, "between bigness and true greatness, between the bare possession of power and its beneficent use." A great Empire has necessarily great responsibilities. The times are full of a surpassing wonderment, and it is the study of inspired prophecy which can alone give us sure foothold as we seek to read the significance of contemporary social, moral and physical world developments. We have to do with things old and new. Purposes of God, enshrined for ages past in Holy Scripture, we may, if we will, see working out in the history of our race and times. Dramatically phenomenal has been the emphasis placed upon this truth by the B.I.W.F. There has been nothing comparable to it in recent years.

If the Bereans were more "noble" than others because "they received the Word with all readiness of mind and searched the Scriptures daily" for confirmation, then may it be truthfully said that those associated with this great movement are amongst the "more noble," for they have but taken the Holy Scriptures, "written for our learning," and interpreted them both literally and spiritually along the lines of common sense. There, in Holy Scripture, rest promises for this great Empire and the outline of its destiny; there, too, are enshrouded the dangers of destiny. Yet no British-Israelite should be a pessimist; he must be an optimist, for the unveiling of prophecy brings both light and hope for our Empire—and, in our day.

We earnestly hope THE NATIONAL MESSAGE will, by its ever-increasing circulation, have a "wonderful year" of life and progress throughout the world.

PHILIP YOUNG,
Rector of Clapham and Patching.

A REQUEST FOR CHANGE OF ADDRESS must reach us at least seven days before the date of the issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. *Be sure to send your old address as well as the new one.*

THE WORK OF THE COMING YEAR.

BY THE EDITORS.

WE are now addressing ourselves to the work of the coming year. This is a part of the agenda:—

1. *The reconstruction*, not of the Bible, but *of the thought and knowledge of the Bible* on the part of the readers of THE MESSAGE. It is a long time since the Church of the Lord, in almost any of its branches, read the Bible as a complete whole, which carries one thought and purpose from Genesis to Revelation. The Evangelical school, to which most of us belong, and have belonged from youth, is addicted to the reading of "passages" and the assembling of texts. With all love and honour to our fellow-workers in Evangelism, we say that they have not caught the one and complete meaning of God as He has revealed Himself and His purposes in the sacred Book. To these we have our message. Some of them are opposed to us and to our work, understanding neither us, nor our work, nor that part of the Bible which lies especially beneath the national message which we have been privileged to see. But we must have patience. They are not commissioned of the Lord to attack us, of that we are well aware; and, therefore, their attack carries only the weight of their personality, and will die. We have gifts for them which will enrich them and strengthen their ministry. Until they know this we must smile under their misunderstanding. We do not, as a rule, go out of our way to defend ourselves, we have other and more important work to do. In the meantime we esteem most of them very highly for their work's sake. They are not doing all that we are doing, but they are working for the cause of the Master and for the salvation of men.

2. *The presentation to this generation* (using the term chronologically and biologically) *of the national message* of the Bible. It is very essential that this shall be done, and done quickly, for the Evangel cannot fully succeed until it is conjoined with the National Evangel. Unfortunately, many of our readers trained in the ecclesiastical field will not know what we mean. It will be our privilege this year if they travel with us to furnish them with knowledge on these lines, and to establish their ministry as never before.

For this nation, and for every person in it, the Lord has promised a change of heart, and an entire purification of life. The time has come for the fulfilment of that promise, and the nation waits only for the call (*see* Ezekiel xxxvi). That call, with God's help, we shall send as far as our circulation reaches.

3. *The presentation anew of the Gospel of Salvation* through the death and resurrection of the Lord. We enter into no theological discussion, but we constructively teach the Bible doctrines. Method and means, processes and experiences in connection with the Christian life we may leave entirely to the ecclesiastical field.

By this constructive presentation, without turning aside for argument or attack, we oppose a barrier to, and in our progress overthrow the Rationalism which has so fully occupied the modern pulpit, especially the modernist pulpit, and are succeeding in calling men by the hundred back to their fathers' faith and their fathers' God.

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3A. We do not *argue for the inspiration of the Bible*, but by the clear presentation of its unity in construction and purpose; by the clearness of its prophecies which have swept through all historic time and still reach on into the future; and by showing that up to date these specific foretellings, which have covered all the outlines of history, have been fully and wonderfully fulfilled, *we demonstrate the inspiration of the Scriptures* and *the fact of their literal meaning.*

Against the facts thus brought to light it is as useless to argue as it would be against the law of gravitation, or that the tides of the ocean answer to the pull of the heavenly bodies.

4. We do not *argue* for *the essential deity of the Lord*, but by tracing His footsteps and person revealed as Jehovah in the Old Testament and as Jehovah-Jesus in the New, we present such facts and testimony permeating all the Scriptures as *show Him to be* " *Very God of Very God* " indeed.

5. We do not *argue* for *His essential humanity*, but commencing at the Nativity, following Him to the Cross, weighing the evidences of His Resurrection, and that in the Resurrection He was still essentially "The Son of Man," reading carefully the prophecies concerning His return to occupy the throne of His father David, accepting the teaching of the New Testament concerning Him in this period intervening between His Ascension and return, the essence of which is " we have not an High Priest Who cannot be touched with a feeling of our infirmities, but Who was in all points tempted like as we are, yet without sin "; *we show the fact that He is indeed* " *The Son of Man.*"

6. *Him we present*, reading from the sacred Scriptures, as *Jesus Christ the Redeemer of Israel.* This is the most glorious message the Scriptures carry to any nation. It is because of this redemption that the nation of Israel will endure as long as the sun and moon and seasons continue (see Jer. 31st and 33rd chapters), and that her seed and name shall still remain as long as the new heavens and the new earth, which God shall make, shall remain before Him (see last chapter of Isaiah).

7. We declare the Evangel that " Jesus Christ by the grace of God tasted death for every man," " that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life," and we seek to obey the command, "Go ye into all the world and preach the Gospel unto every creature," taking heed to our Lord's own testimony, " Surely I come quickly. Amen."

It will be seen that this task carries with it both *the apostolic and prophetic activities of the Gospel*, for without controversy the apostolic message is that of salvation through the atoning sacrifice and resurrection life of our Lord.

What is not so well understood is that the prophetic message is *national.* Without referring to theological literature, with the open Bible before us, we see that the prophets carried their messages to Kings, Governments, Nations, Peoples, and that while the apostolic message deals with birth into the spiritual kingdom of God (see 3rd chapter St. John), the prophetic messages deal with the exhortation to carry out the will of God on earth and the consequences of refusal to obey.

Accordingly, we address our message to the individual in a call to accept Jesus Christ as Saviour, and to the nation to once again enthrone Him as their King.

BIBLE READINGS.—Series II. No. 1.

By Rev. Wm. Pascoe Goard, F.R.G.S.

In the former series we have reviewed the opening chapters of Genesis. We have found them deal consecutively and with due relationship with the following phases of world history. This is not the order of the articles, but matters found in the first chapters of Genesis :—The origin of the Universe; Cosmogony, or world making; Genesis of human history; The Garden experience; Introduction of Moral law; Earth's first born; The defection of the Cain line; Re-establishment of the human line in Seth; The Flood and the preservation of life, species, and the Covenant; The foundation of post-diluvian ethnology; The post-diluvian Covenant line in Shem; The progress of the selected line to Terah, father of Abram.

In that series we showed the defection of Cain and the departure of himself and his seed from the Presence of Jehovah, never to return. This closed for ever that chapter.

We then took up the re-establishment of the Dominion and the Covenant in Seth, for the purposes of which we saw that the history was carried again *back to the creation of Adam and Eve in the image and likeness of God.* And continued with *the begetting of Seth in the image and likeness of Adam.*

Thus the descent in the image and likeness of God is shown for the new Seth line, subject, of course, to the consequences of the Fall.

This descent, carrying with it the Covenant of God regarding " the seed of the woman," is carried over the Flood by the preserved family.

After the Flood

The Shem Line

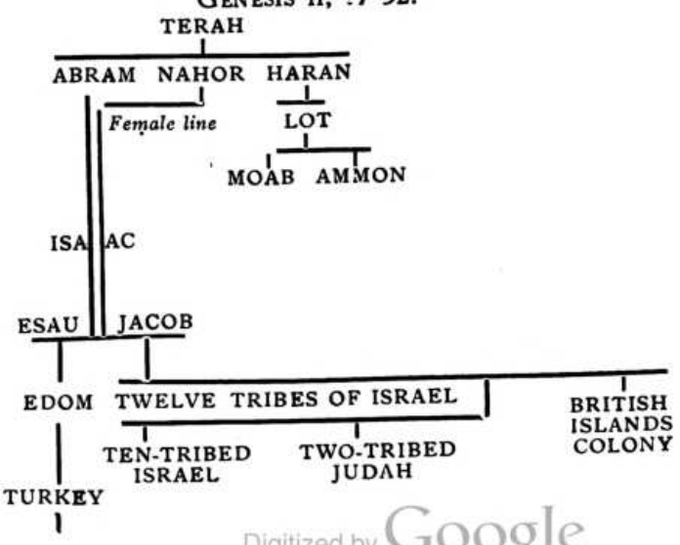
is shown to be the Jehovah line, the line possessing the Dominion and with whom is established the Covenant. This line is carried forward to Terah, the father of Abram.

This is the foundation of the Hebrew people.

It is significant that the genealogy of that people does not begin with Abram, but with Terah, and the reason seems to be evident, which is that Abram, son of Terah, *carried forward the male line* of the chosen descent, while Nahor *provided the female line of the Abram, Isaac* and, as far as Leah and Rebecca are concerned, the Israel descent.

Outside of the females who thus became a part of the Abram, Isaac and Israel line, the descent of Nahor concerns the Bible narrative no more.

Genesis 11, 27–32.



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It will be seen that there was admitted no alien blood into this selected family. We may assume that Leah and Rachel's handmaids were of Nahor stock. The only person of whom we have not knowledge is the second wife of Terah, the mother of Abram. But we may assume with some degree of assurance that the reason for the restriction of all the others to the one line was carefully carried out in regard to the mother of Sarah, the Mother of the Saxon Race. That is to say, of Isaac and his sons.

Having made this matter clear for all to read, the narrative now comes to the specific call to Abram to separate himself from his country, his kindred, and his father's house. The family must be entirely separated from all other connections, especially of marriage and blood, in order that the seed chosen to carry forward the Covenant, and that the nation to be born and developed for the purposes of the Kingdom, may be of the one pure seed.

This seems not to be so much a matter of blood as of morals. It is most certain that blood descent decides in a very large measure the matter of the morals of a person and people, and that the relationship of both to God and His purposes are affected thereby.

The call is couched in the words contained in chapter xii, verses 1-3. The far-reaching effects of this call, and the obedience with which they were met, are seen in the verses we have read.

First, that which must be left behind :—

Country.
Kindred.
Father's house.

Secondly, that which shall be received :—

" I will make of thee a great nation, and
I will bless thee, and
Make thy name great ;
And thou shalt be a blessing ;
And I will bless them that bless thee
And curse him that curseth thee ;
And in thee shall all the families of the earth be blessed.

So Abram departed, as the Lord had spoken unto him ; and Lot went with him ; and Abram was seventy and five years old when he departed out of Haran.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went into the land of Canaan ; and into the land of Canaan they came."

Now we have the established family, separated from all other connections, departing for, and arriving in, the land of Canaan.

Upon this one family, with its carefully-guarded doors of entrance, the Lord designed to build the regenerating family and nation, and company of nations, plus a great people which that family should become. That through that family, nation, company of nations, plus that great people, all the families of the earth might be blessed.

Other nations have been built up of many families and races mingled together. But except for the provision to give an entrance to individuals of other nations and races after three generations or more of probation, during the progress of which such strangers have become at heart and in ideal Israelites, the Lord has built through the ages upon this family alone.

THE BIG WORLD SITUATION.
AN ANALYSIS.

BY PROFESSOR ODLUM, M.A., B.Sc., F.R.G.S.

No. 1.

THE Greeks chased the Turks to Angora—even to the limits of their Empire—and it seemed as if the Turk were doomed ; but we knew the Greek would fail, even when success promised.

The Turks chased the Greeks back to Smyrna and across the water, while the world looked on in wonder.

The allied nations held conflicting sympathies concerning Greeks and Turks—hence they *secretly* operated along adverse lines.

Kemal, the Turk, ordered the Allies out of Constantinople, Chanak, and the Dardanelles. To this command, the chief allied nations said "No!" Kemal again ordered them to get out, and kept rushing forward his victory-flushed armies.

France, Italy and Britain said "No!" and planted their troops in Chanak, east of the Dardanelles.

Kemal said "Get out!" and out went Italy ; France said "Yes," and went out, too—their troops crossed to the West, leaving the British to meet the Turk as best they could.

Again Britain said "No!" and forthwith "dug in" at Chanak. The Turks advanced, and both nations piled up men and munitions of war. Britain added an immense war-fleet to her pile ; therein and thereby Kemal weakened, and halted his murdering Turks. He knew Britain was not bluffing.

Britain ordered Kemal to sign the Mudania Treaty. The Turk roared out a mighty "No!" looked at Britain's prepared forces—*and signed*.

The world breathed more freely, during which process Kemal, in anger, scrapped the treaty conditions, and again ordered the Allies out. In addition, he ordered the fleets out, and decided that no allied ship of war should pass the Dardanelles without special permission.

The Allies pondered, consulted, and said "No!" And up to now, "No!" rules.

IN THE MEANTIME—

France balanced many cross-purposes, among which were the omens near home ; internal politics and external Germany ; the new Italy under Mussolini ; the Turkish, Greek and Mohammedanism phases ; and especially her relations to her near neighbour—Britain.

Italy saw Mussolini and his Fascisti take over the entire control of that kingdom, and begin an iron rule of one dominating will. And all the world wondered.

The United States, synchronously with Britain, passed through a great and testing election, resulting in democratic gains, *not yet* fully perceived or understood.

Britain, with one eye on the Turk, Greek, Italy, France, and the approaching Lausanne Conference, and the other on her internal election struggle, kept her head and soul in cool equipoise.

In the end, out of all these events, came a closer alliance between Britain and France—Italy being carefully examined in her new Mussolini garb.

Lausanne approached. The Allies were there. There was the Turk. There clamoured the Russian at the chamber door. Quoth Curzon, "Nevermore!"

Mighty events kept shaping behind the veil of secrecy at Lausanne, within the "Inner Circle." In the meantime,

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Moscow, Angora, Washington and Mussolini peeped in to see what Britain and France might be doing—who, in other secret ways, informed their own personal national friends. The world still conjectured and wondered.

COMING EVENTS.

The Turk will not obey. He will scrap all his treaties in the parts he dislikes. His oaths and peace pretences do not count. He is now planning to strike his deadly enemy, Britain —more deadly than he or the world yet can know.

The Mussulman world is organising to aid the Turk and the Palestinian Arab, for the purpose of destroying Britain and the Jew of Western Asia and the Holy Land.

The Palestinian Arab has sworn to annihilate the Jew, and is perfectly organised for this purpose, knowing that the Turk will lead him to the coming deadly conflict. The Turk and Arab know that scores of millions of Mussulmans over Asia and Africa will at a moment's notice come to their aid in the common cause. This is the war of Cross and Crescent to a remarkable extent. Remarkable because of the strange limitations of nations outside and inside the conflict. These hordes in North Africa, and Central, South, and West Asia are waiting for the call to action from Rome, where their *Chief Executive* sits in deep and much-aided council by Britain's unseen enemies.

Our enemies—therefore the Arab, therefore the Mussulman, therefore the Turk—will attempt to destroy the Jews of Palestine and at the same time destroy Britain while defending her Semitic brother. Britain, as is her wont, has her troops, armoured cars, machine guns, airships and other appliances on the ground to save life and property. It is now only a matter of a short time when the world will see the Turk, the Arab and the Mussulman over a wide area set out to kill the Jews of Palestine; and Britain will strike to protect her own land and people, as she has always done all over this earth. Thus and then comes the war of Turkish doom, long foretold by many prophets. Her final elimination from the rôle of nations will be complete and eternal.

During the awful war Russia will remain quiet. The resultant of the complex play of forces will be that "The Northern Army" will assemble, threaten in a twofold direction, but be comparatively quiet—perhaps!

The "Inner Council" at Moscow will protect the Palestinian Jew—or at least will refrain from inflicting injury. Hence Russia and Britain will not come to blows during the period of the Turk's destruction. This has been provided for by the *highest strategy*—if we read correctly the secret "Arcana."

As this great war approaches, Italy will surely draw out and let Britain stand alone. And as Italy pulls out, her chief "mentor" will gleefully rejoice, thinking a mighty enemy is on the brink of ruin. False hopes to be dimmed and damned!

France, as in 1882, will refuse to deliver her armed forces by the side of Britain in Western Asia and in Egypt—having two chief plans in her mind, viz., to keep in fairly well with the Turk and Mahomet, and to keep her main strength for the intended "German Revenge."

Russia and some others will chafe and look on, while John Bull and Mahomet travel through a bloody conflict, to the doom of the latter and the triumph of the former.

In the meantime, the United States will be internally torn and divided because of the strong friendships and enmities conflicting in that great Republic. However, in the end our breed will win out, and then the Bull and Eagle will travel in parallel lines for human good.

When the war ends there will be no Turkey, and Britain will possess all the "Promised Land" from "the River of Egypt to the Great River," the Euphrates, including the ancient Hittite regions. Thus the fates have spoken! Then the decks are cleared for the final conflict—the Armageddon—the terrific clash of arms between Britain and the many confederated armies of the North. These hordes will come "down upon the land at rest, to take a spoil." This will be the final doom of the Russian armies "with all their bands."

No. 2.

A TRIANGULAR CONTEST.

There are three easily perceived organisations all aiming at world control—openly so. Each seems to think its foundation is sound and permanent. On its foundation each is building according to its vision and ability. The multitudinous friends of each imagine their choice will succeed.

These three, in a triangular contest, we shall examine. But to pin down one great fact let it be said that "*the Company of Nations*" will win out—and this "Company of Nations" is outside the triangle, in the last analysis.

Let us now examine. *Number One* is "the League of Nations," which came on the scene with drums and shoutings, heralded by Wilson in command. It has not had success because it failed. Rather poor logic this! However, it failed and will fail, because it, from the beginning, eliminated several factors of success—*one in particular.*

As we look at all the conferences from November 11th, 1918, to Lausanne, we see and know, and the world knows, that the League of Nations has been a failure; and naturally, for it was a blear-eyed cripple from birth—even though many good intentions held travail at that time.

Number Two is the Roman Catholic Church. No word of blame or fault-finding here! The case is easily stated. The openly declared fact, universally known, is this: Rome aims at world rule, and has worked to this end for long centuries with marvellous patience and perseverance never surpassed on this earth.

Rome, through the Pope and the Inner Council, claims to be the infallible representative of Jesus Christ on earth. The Pope, naturally and logically from the above, claims to be king of kings. Now, if it be true, that the Pope is the direct and only responsible official on earth to represent Christ among men, then the claim for Papal rule over men and nations is logical and reasonable. And here is the strength of the Pope and his responsible working officials. He, they, and the Romanists, in vast millions, believe he is exactly *the one and only responsible representative of Christ among men and nations.* They believe he has Divine power and Divine right to control this entire earth and all therein contained. Hence he, and they, believe in a final triumph over all antagonists, and success in becoming, *on the national side*, ruler of the League of Nations.

If the above Roman claim be historically and divinely true, Rome will most surely succeed against the other two factors of the triangle.

Number Three is the Jew—the International-National Jew. He, in the executive inner circles of Jewry, sees a wonderful vision. He sees a New Jerusalem, a restored, prosperous, populous, powerful Promised Land—the national home of the

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Hebrew children, who are to occupy the land representatively. And why doubt success? Have not the prophets so foretold?

He sees himself, even now, largely in control of diplomacy, national politics, finances, news agencies, and much else. He thrills at the prospect of a near, arriving success, measuring up to his age-long visions, hopes, desires, and determinations.

Moreover, he finds himself backed up effectively by the greatest Kingdom and Empire this world has seen. Furthermore, the greatest Republic of all time stands behind him and gives telling aid. Already he is in possession of Russia and much else in Europe. And herein lies great safety to the Jew and to Britain in the coming war. He is well planted in Palestine, and feels a newness of life not experienced during 2,500 years.

Thus, we see a strange triangular contest producing strange parallelisms and cross currents in national and world politics.

Each of the above contestants aids one or the other of the remaining two to advance its own interests, and undermines their interests and workings as from time to time may be deemed wise. Each is the outward friend and the hidden enemy of the other two.

Where will they land? Two of them will knife and kill the "League of Nations" unless this League saves its life by obeying the command of one or both. However, in the end, the League will disappear. And then, what? By the time this League goes out for ever and in the midst of the world struggle, the *true League of Nations*, or "Company of Nations," or "Multitude of Nations" will be manifest.

However, this will not be fully consummated until after the final destruction of the Turk and the great Armageddon has come and gone into eternity. Then, "in that day the heathen shall know" . . . and "Israel shall know." This will be the world's greatest discovery—and not far hence in time. Then the Millennial dawn.

THE JEW, THE TURK, AND BRITAIN.—III.

THE DOOM OF TURKEY.

BY REV. COMMANDER ROBERTS, R.N.

THE rise and progress of the Turkish power is told us in Rev. ix, 11, under the sixth trumpet. We must leave our readers to study the different works on these prophecies—Elliott, Garratt, Grattan Guinness, Cachemaille, and others. This sixth trumpet was to take "An hour, a day, a month, and a year," or 396 years and 106 days from its commencement till it reached its central or goal of aspiration. "On the 18th January, 1057, Togrul Beg, the first Seljukian Sultan, commenced his conquests, and on the 29th of May, 1453, Constantinople fell under the arms of Mohammed II, the interval between them being 396 years and 130 days. But the fate of Constantinople was, in fact, decided by a manœuvre of the Turkish Sultan about twenty-four days before the city was taken" (see Garratt's "Revelation," p. 101, 2). In this scourge we see that the power is in the tail (as well as in their mouth (Rev. ix, 19). Just as it is said of the Scorpion (Saracenic) scourge, "their sting is in their tails." We know from history that the Saracenic power lasted twice (five months the life of the locust) 150 days, *i.e.*, 300 years. Now, here, with the Turkish, 396 years added on to 1453 brings us to 1849; or if 391 years=1844. In this very year (1849) was consecrated Christ Church in Jerusalem. So that the Abomination was being taken away, and the Sanctuary began to be cleansed. This other year, 1844, is that especially symbolised in the Great Pyramid as the top of the Step in the Grand Gallery.

"In 1844, one of the closes of the prophetic periods, reckoned in solar years, though there was for Turkey no military defeat, an event took place of a far more important character, as marking the loss of independence by the Porte, and the beginning of liberation for its Jewish and Christian subjects. In that year the United Powers of Europe compelled the Turkish Government to cease the practice of execution for apostasy—in other words, to cease persecution on religious grounds. This being contrary to the fundamental principles of Mohammedanism, would never have been conceded until all power of resistance had failed" (E. P. Cachemaille, "Present-day Papers," p. 544).

In Wale's "Armageddon," p. 116, he gives, as all others, the reckoning of "an hour, a day, a month, and a year" as 391 years, as equally intended with 396 years. "Reckoning their capture of Constantinople as the apex of their supremacy, A.D. 1453, add again the prophetic period of 391 years, and we reach 1844, the 1,260th year lunar of the Mahometan era." So Turkey ever since has been dependent upon the goodwill of Europe, or ceased to be an independent military power.

Rev. xvi, 12, under the sixth vial, describes Turkey's moribund condition as a drying up of the waters of the great river Euphrates, "that the way of the kings from the sun-rising may be prepared." We hold that Britain in India, or "the Saxons of the East," is the aggressor in this case, probably assisted also by the Japanese, who are ruled over by an off-shoot of Israelites. In Daniel xi we have, in the 44th verse, another power alluded to, together with the Eastern one: "Tidings out of the East and out of the North shall trouble him." In verse 40 there is another locality named as "At the time of the end shall the King of the South push at him; and the King of the North shall come against him like a whirlwind, with chariots and with horsemen and with many ships." The King of the South must be the power ruling over Egypt, *i.e.*, Britain. Now the "Time of the End" is that interval between the dates culminating respectively from the invasion of Judah by Nebuchadnezzar, until the destruction of the Temple (according to Grattan Guinness, B.C. 604—587+2520), 1917–1934.

Now it would appear that the land of Judah is the especial centre round which the "time of the end" concentrates (Zech. i, 21); and Dan. xi certainly pivots round the glorious land. Now study Zech. i, and you will see it is Israel especially who is God's battle-axe and weapon of war, as verse 8 implies they are out of sight but loved of God. Judah is there the portion visible in Judæa at that time. The four horns of Babylon—Medo-Persia, Greece and Rome—having scattered Judah, Israel and Jerusalem are frayed away, or have their horns broken by four carpenters (or builders). These we assume to be Britain, France, Belgium and Italy. These apparently are "the voluntary from among the people," who "are joined unto the people of the God of Abraham" (Ps. xlvii, 9—see subject of Psalm).

But apparently these four do not hold together in everything. Now there is reason why in one matter we should stand as one, for it is liberty which actuates each; but there is another thing which separates us, viz., our moral principles are founded upon God's Word and theirs on man's. So we must expect to fight alone in the presence of the "three unclean spirits like frogs."

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Belgium and Italy are both closely associated with France. In Daniel's image (Dan. ii, 43), the miry clay, we (personally) take to refer to those fragments of God's people, Israel, who, whilst the main body came as Celts and Gauls through Italy and France and landed in Britain as Gael and Belgæ, stayed behind (Hos. xiii, 13). Notice Israel is the Clay and God is the Potter. The Stone Kingdom is Clay hardened by being built upon the Rock (Matt. xvi, 18). The loiterers on the way to " the place prepared of God " are the miry clay. These will not mix with the iron Kingdoms, and thereby are a source of weakness to the last condition of the Roman Empire.

Now the disintegration of the mighty Turk has been in process, visibly, since the Battle of Navarino, when Greece fell away. Britain has always been the friend of Turkey until she sided with Germany. Though we conquered her at Jerusalem, we never followed up our conquests in 1917. By the offer of a home to the Jew, they have, at any rate the Zionists, assumed that we shall help them turn the Arabs out bag and baggage, which neither Mr. Balfour nor the British Government ever intended. However, the pretext is given and the tendency of the Turk is to take advantage of it, and reclaim the Holy Land. The Turk will say " these two nations and these two countries shall be mine " (Ezek. xxxv, 10) when "My people of Israel "—" are at hand for to come " (xxxvi, 8). Apparently the Jew claims the land in his own right (Ezek. xxii, 16), which causes the land of Judah to be a terror to the land of Egypt (Isa. xix, 17). This upheaval gives occasion for Turkey to seize its opportunity of resisting the King of the North who stopped his advance on Constantinople, when Britain was left of her Allies lately.

The Conference at Lausanne may stem off the aggression of Kemal for a while and bring about a compact. This is sure to be broken, and " vengeance laid upon Edom " will be " by the hand of My people Israel " (Ezek. xxv, 14). The wise men out of Edom shall be destroyed, the mighty men of Teman shall be dismayed, for not only Britain but America, *i.e.*, the whole house of Joseph, will be called upon to compass her destruction. In Dan. viii, 25, this Seljukian Ottoman is said to stand up against the Prince of princes; in Dan. xii, Michael, our prince, comes and then Armageddon. And so apparently Obadiah 21. The Kingdom is the Lord's, for the Lord is there (Ezek. xxxv, 10).

IDENTITY OF THE HYSSOP OF SCRIPTURE.

By Sir Lewis J. E. Hay, Bart.

If reference is made to "The Popular Encyclopedia " the following statements appear :—

"The hyssop of Scripture has not been ascertained. As it 'grew out of the wall' it must have been a diminutive plant, and may have been one of the mosses. Some consider it as being *Hyssopus orientalis*, but Royle looks upon it as one of the caper plants—*Capparis ægyptiaca*—and this view now is generally acquiesced in."

In " Webster's International Dictionary " the following remarks are given :—

"The hyssop of Scripture is supposed to be a species of caper (*Capparis spinosa*), but probably the name was used for several different plants."

In " Biblical Natural Science," by Rev. J. Duns, D.D., Vol. II, p. 271, re its identification, the author states :—

"The chief points to be noticed in order to identification are : (1) That the hyssop spoken of, as scientifically described by Solomon, was relatively small. We are not entitled to assume that the cedar was the largest of trees, and the hyssop the smallest of plants, but only that compared with the cedar the hyssop was small ; (2) that the plant supplied stalks which, when put together, formed a bunch that could be used in sprinkling blood ; (3) that some of its stalks grew to the size and strength of short rods ; (4) subordinate to these, that a plant having such characteristics was associated in the minds of the people with matters of cleanliness and public health. Between twenty and thirty different plants have been proposed, but no one of them comes so near the above requirements as the caper plant (*Capparis spinosa*), &c."

From the foregoing it would seem that the identity of the hyssop (Heb. ezov), mentioned nine times in the Old and twice in the New Testament, is still uncertain, and that if its identity can be acceptably established, and its presence and use in religious ritual in these Islands traced back on recognised authority to before the Christian era, it would add considerable weight to the evidence already put forward of the identity of the Celtic inhabitants, including the Anglo-Saxon branches of this great race, of these Islands with several, at least, of the Lost Tribes of Israel.

The caper plant (*Capparis spinosa*)—the plant generally accepted—appears to be a low prickly shrub of the Mediterranean *coasts*, and thus, apparently, was not readily available to the Israelites when residing inland, either in the land of Goshen, the deserts of Arabia, or later in Palestine itself. The first Passover, we are told, was held at Rameses in the land of Goshen—the then garden of Egypt ; the second a year after on the edge of the Sinai desert ; but the third was not held till forty years afterwards, we are also told, and then inland, in Palestine, under Joshua's leadership.

Though exact instructions with regard to the use of hyssop for sprinkling purposes in the cleansing of lepers were given by Moses in the desert—possibly owing to the apparent absence of the aromatic cedar-wood and necessary running water there—this ritual, like the Passover, may not have been carried out till after the Israelites entered Palestine, where cedar-wood, hyssop, and running water were abundant ; possibly also the hyssop used in the first Passover at Rameses was likewise unobtainable in the deserts of Arabia. The apparently ecclesiastical recorder of Solomon's discourses on natural history seemingly had these ritualistic requisites in mind when he wrote : "And he spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of *the* wall." Is it not possible that as Solomon was speaking of trees—no shrubs, plants, &c., are mentioned—he may have alluded to some plant that sprang out of *the* wall of the tree, *i.e.*, the bark ?

From St. John's testimony it is evident that hyssop was still available at the time of the Passover which immediately preceded the Crucifixion, having at that time of the year the appearance of a reed. Does the caper plant (*Capparis spinosa*), a *coast* plant, assume this appearance at that time of year, and is it found close to Jerusalem, " springing out of the wall " ?

It is a fact, though it may not be common knowledge, that mistletoe grows in Palestine, chiefly on olive trees, and is said to be very destructive to them. It flourishes there at the present time, and possibly has been growing in Palestine and near Jerusalem for several thousand years.

Professor Flinders Petrie, in a recent lecture, was reported to have mentioned that in ancient times Egypt had its orchards,

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and, having regard to the presence of mistletoe in Palestine, it seems possible—indeed, probable—that olive trees and mistletoe grew in the land of Goshen, the then garden of Egypt, where, being somewhat inland like Jerusalem, the caper (*Capparis spinosa*)—a coast plant—would not be found growing. We are told that the Israelites were instructed to take a *bunch* of hyssop, and we in Britain and Ireland to-day speak of a *bunch* of mistletoe, the stems of which, if the leaves drop in Palestine at Easter time, might be described as reed-like.

Turning to the British Isles before and at the beginning of the Christian era, we know that they were then inhabited by kindred tribes of the great Celtic race, one of whose leaders in England—Vortigern—later invited their kinsmen, the Saxons, to help them repel invasion by their kindred tribes in the north of Britain, they themselves being untrained, having apparently been disarmed by the Romans, who withdrew A.D. 446, leaving them defenceless. According to Cæsar, the tribes of Britain spoke one language—from Kent northwards—said to be the parent of the Gaelic of to-day. Apparently there was then one religion only in these islands (Druidical circles and altars exist in Ireland also to this day), and a priesthood—Druids—who were also the judges (Breton or Brithib), bards (*c.f.* Kings David and Solomon), and vates or ovates—prophets—somewhat closely resembling the Levites in their orders, duties, ritual, rights and privileges. It is recorded that the Druids held in esteem both mistletoe (especially when growing on oak trees), which they called by a name signifying the "all-heal" (*c.f.* the Rev. J. Dun's fourth requirement for identity), and vervain—the blue variety (*Verbena hastata*), the wild hyssop.

Recalling the statement of Taliesin—a Welsh bard, who appears to have been a contemporary of St. Columba—viz. "My lore is *detailed* in Hebraic, in Hebrew," and the tradition of St. Columba's qualified respect for the Druids, also their recorded Diluvian or Arkite traditions and Taliesin's allusions to the *ancient writings of Britain*, and anxiety for their preservation (he lived approx. A.D. 550), it seems possible—even probable—that the Druids then possessed manuscripts, in the Hebrew language and Hebraic character, of the Pentateuch, and thus were familiar with the story of the Deluge and the Mosaic laws and ritual, errors apparently later creeping into their once pure religion—One Church, One Faith, and One God—with the coming of the pagan Phœnicians, perverted Israelites of mixed blood; Druidical intercourse with Greece; and finally, at the beginning of this era, owing to the persecution of their pagan Roman conquerors, and, lastly, by their *then* perverted Saxon kinsmen.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

(Continuing the criticism of "Roadmaker's" Book, from THE NATIONAL MESSAGE, December 2nd.)

(2) "He attempts (*i.e.*, the 'Roadmaker') to prove that the English are the Lost Tribes, some of which are hundreds of miles from the place where he says they were lost. Places already populated when they were carried captive. What would you think of buying a herd of pure Aberdeen Angus, whose claim to purity of blood was based on the fact that they came from Aberdeenshire?"

Answer.—This is not according to historical records. We have it that the King of Assyria made a practice of shifting whole populations from their temporary (or even permanent) homes, and replacing them by others.

The purity of blood is rather noticeable from the evidence that grave-stones of Israelites have been discovered on the shores of N.W. of the Black Sea. The dates on these stones recalling the year of their captivity synchronize with the dates recorded in 2 Kings xvii, &c. Not only so, but Herodotus tells us of a great migration which took place of Scythians, amongst whom were the Sakai. These Sakai, on the Behistun rock-inscription, are called Khumri, which is the Assyrian affinity of the Persian Sakai. These came, according to Herodotus, to the very region we know the Saxons to have been located. Again, 2 Esdras xiii, 39–46, gives us a similar story, except that he calls them the Ten Tribes carried away by Shalmaneser. Esdras says they came to Ar-Sereth, which Sereth rises in the mountains on the N.W. of the Black Sea, and the name is still there.

We can quite sympathise with our critic, for these facts have only lately been ascertained and put together.

(3) "He shows (*i.e.*, the 'Roadmaker') in the Celts as also Anglo-Israelites, without any attempt at tracing their lineage; and then makes, on p. 14, a fine mixture, when he says, 'We Celt Saxons are Israel, plus *all believers who accept Christ, and so are grafted into Israel's Vine.*' The underlined part is, of course, a recollection of Galatians iii, 7. But what he is trying to prove is not that all Christians are Israelites, but that the British peoples are so by genealogical descent."

Answer.—In "BRITISH HISTORY TRACED FROM EGYPT AND PALESTINE, ALSO THE ANGLO-SAXON ORIGINAL," to be obtained from 14, Fetter Lane, our critic will find all he seeks for fully answered. As to "Race Amalgamation," which seems his *bete noire*, Thomas Nicholas, Professor Huxley, Sir F. Palgrave, Thierry, Freeman, Keith, Latham, Green, Sir Walter Raleigh, Prof. W. J. Ripley, Medical Correspondent of *The Times* (June 6th, 1916), Dr. Young, *British Medical Journal*, &c., one and all agree to the fact that we are all one race.

"Britons, Anglo-Saxons, Danes and Normans were all relations, however hostile; they were all kinsmen, shedding kindred blood."

All these authors are copiously quoted in the work stated above. As to Abraham's Seed, this is the promise and the most Christian nation; we trace them all back to Abraham. Let anyone prove God was mistaken.

(4) "His ideas (the 'Roadmaker's') of Genealogy are peculiar. He ignores the very mixed descent of the British people, Celts, Danes, Anglo-Saxons, Normans, and appears to think that by becoming our ancestors they became of identical race. Moreover, he excludes all Land Leaguers, Fenians, Clan-na-Gael, Sinn Feiners, and Pro-Germans (p. 39) from the privileges of Israelite descent. If Brian turns Land Leaguer, he will cease to be an Israelite!"

Answer.—Let our critic overcome the evidence of those authors in the work above alluded to. Yet we will answer a point not touched upon there. If we are Israel, we must have among us many Gibeonites. Besides, as a punishment for disobedience, as in Exod. xxiii, 32–33, Num. xxxiii, 51–58, and these so-called "Sidonians," Ezek. xxviii, 21–24, are with us until we representatively return to Palestine (Zech. xiv, 21). Even these Fenians can be traced back historically thousands of years as a constant prick in our eyes and thorns in our side to this day. "By their fruits ye shall know them."

(To be continued.)

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THE SECRETARY-GENERAL'S PAGE

ATTENTION is directed to the continuation of the Special Campaign Meetings to be held at Central Hall, Westminster, on Tuesday, Wednesday and Thursday of next week, January 16th, 17th and 18th; afternoons at 2.45 and evenings at 7.30. Important addresses will be delivered on "The Momentous Times in Which We Live," "The Near East Problem," "The National and Prophetical Message of the Bible," "The Identity and Mission of the British Race," &c. Among the speakers are the Right Hon. Lord Gisborough, General Coventry Williams, C.B., Major Knowles, O.B.E., Revs. Pascoe Goard, Arthur C. Chambers, W. E. Woodhams Denham, S. Osborne Goodchild, A.K.C.L., Merton Smith, W. H. Stuart-Fox, M.A., Philip Young, L.Th., Messrs. Herbert Garrison, F.R.G.S., John J. Morey, and others. Lord Gisborough, the President of the Federation, will preside on Tuesday afternoon. Our readers are cordially invited to these meetings and to make them widely known among their friends. Rev. Pascoe Goard will speak at each meeting. As he will soon be returning to Canada, the opportunities to hear him should not be missed.

* * *

Our members and friends in the Birmingham area are looking forward with keen anticipation to the great Mission for proclaiming the Gospel of the Kingdom, to be held in the Ebenezer Church, Steelhouse Lane, Birmingham, from January 22nd to 27th inclusive, afternoons and evenings. The speakers include Revs. Pascoe Goard, Merton Smith, J. J. R. Armitage, T. H. Whitehouse, Mr. Herbert Garrison, and others. We know of many who will travel considerable distances in order to be present at these meetings. Rev. T. H. Whitehouse, Holland House, Gravelley Hill North, Birmingham, will be glad to give further information and supply leaflets.

* * *

The Secretary-General has accepted the invitation of Major Pickard Cambridge to address a united gathering of the Y.M.C.A. and the Brotherhood, on Israel Truth, to-morrow (Sunday) afternoon, at Berkhamsted.

* * *

By invitation of the Rev. W. H. Stuart-Fox, M.A., Vicar of St. Saviour's, Crouch Hill, Rev. Pascoe Goard, Messrs. Garrison, Morey and Barrow addressed a series of four meetings in that Church on January 1st and 2nd, the Vicar presiding.

* * *

Two meetings were arranged by Mrs. Bloxam at Christ Church Memorial Hall, Gravesend (kindly lent by the Vicar), on January 5th. Rev. Pascoe Goard and the Secretary-General addressed both meetings, and were listened to with keen interest. Rev. S. Osborne Goodchild, A.K.C.L., Chaplain of Huggins College, presided in the afternoon, and the Vicar of Christ Church, Rev. J. T. Phillips, M.A., in the evening. New members were secured, and many books sold at both Crouch Hill and Gravesend. The Vicar of Christ Church invited Rev. Pascoe Goard to preach on a Sunday to be arranged.

* * *

A number of subscribers to THE NATIONAL MESSAGE, and shareholders of the Covenant Publishing Company, Ltd., celebrated the first anniversary of this journal by taking high tea together and listening to some speeches on Monday last at the Cabin Restaurant. Further particulars may be looked for in our next issue.

* * *

A correspondent in Lancashire writes :—" We look forward every week to THE NATIONAL MESSAGE, as we always get something new to digest. God bless all concerned in its publication, and may all the readers benefit as we do."

* * *

Will our readers please note an important event—a Grand Bazaar and Bargain Sale to be held on May 8th, 9th, 10th, and 11th, in Central Hall, Westminster, in aid of our work? Ladies willing to join a working-party in preparation for this effort are asked to kindly send in their names as early as possible.

* * *

We are glad to report that subscriptions to this journal are pouring in every day. Mr. Wm. Sleeman, Secretary to the Company, will deal with them as fast as possible.

* * *

The Secretary-General has requests from many of our Associations to visit them and give lectures and addresses. He will respond thereto gladly as early as circumstances and pressure of work will allow.

* * *

Mr. H. A. Marchant speaks for the Horsham Branch on January 16th, in the Town Hall, at 7 p.m.

* * *

Rev. Philip Young, L.Th., will address the Bristol Branch on January 19th, in the C.M.S. Hall, Park Street. Major E. W. Lennard takes the chair at 7.30.

* * *

Mr. James Moncrieff will speak on " America as Manasseh " at the meeting of the Scottish Israel Identification Association, Sunday evening, January 21st, at 6.30, in the Christian Institute, Bothwell Street, Glasgow.

* * *

Readers of this journal who approve of our work and teaching are cordially invited to join the Federation as members at one guinea, or as Associates at five shillings per annum. Forms will gladly be supplied on application.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

1923.

BY REV. WM. PASCOE GOARD, F.R.G.S.

THE old year has passed, and with it much of the fog, with its consequent distortion of objects near at hand and veiling of objects and outlines more or less distant.

In the Anglo-Saxon nations changes in the personnel of government have taken place. With no reference at all to politics, perhaps this is just as well, for those persons who were in the heart of affairs during the tremendous struggle of the Great War, and the subsequent period of confusion, found themselves bound and hampered by a sequence of circumstances and relationships which seemed to drive them imperatively forward in a certain path. Neither could they look on events except as in succession to, and consequent upon, what had gone before; nor could they take measures except with regard to relationships which past difficult times had woven for them.

Great personalities in positions of influence and power in the non-political world had laid them under obligation, or entangled them in "understandings," and great organisations in the non-political world had used their influence and power to hamper their free exercise of judgment and liberty of action.

The new personnel will find themselves free, for a period at least, from both the sequence of events and the relationships which had thus been formed by their predecessors. They will be able to look over the field with clear vision, and take measures unhampered by previous understandings. It will be well for them if they preserve this liberty. Should they fail to do so, the country will be under the necessity of again displacing them, thus to break a chain of controlling influences which the free electorate will not endure.

Without reflecting upon their persons and characters, we may, without offence, say to the Government now in power to be on their guard, if not against, at least concerning the tendency of the Jewish aliens within our borders, to exercise an unwarranted share of influence in the government and administration of the affairs of State.

We say to the Government, and we say to *them* in all fairness and kindliness, that their place amongst us is assured provided they reckon themselves a part of our body politic, and play the game as citizens should, seeking their share of a Briton's rights, but refraining to accept, even though it should be within their grasp, any more than their fair share.

Unfortunately, the International Jew has a race loyalty, which, with him, is paramount. All too frequently this is his only loyalty. Coming into our Anglo-Saxon communities he forgets his responsibilities to the State and people among whom he has taken up his residence, and the protection and opportunity of whose institution he enjoys, and proceeds to use the State and the people for his own advancement and enrichment without regard to their sharing, and often at their expense.

A simple illustration of this spirit was pointed out to me by one of our city's leading business men who stood next to me in line awaiting his turn to be served at a ticket office. A well-dressed man hurried in, disregarding the line, and thrust himself into position at the office. The gentleman said: "By that action you may know he is a Jew, for the Jew never plays the game according to our standards, but, thinking only of himself, thrusts himself in before all."

How true this is at the heart of national institutions, whether it be the administration, party executive, financial organisations, or otherwise, those who have the privilege of observation, and especially those who have the responsibility of meeting the situation, well know.

We warn the Government to keep their feet free, and we warn our Jewish neighbours to awake to this situation, and to realise that while the Anglo-Saxon peoples offer equal rights and privileges to all, it will not long endure an usurpation of more than equal rights and privileges by any. Let the latter act as citizens of this great Empire, playing the game in the spirit of equality, and their position will be assured; otherwise there is trouble ahead. This latter is by no means a threat, but a sincere warning.

Without having reference to the articles of their faith, or the form of worship of our Roman Catholic fellow-citizens, and the aliens within our borders who

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are active members of that organisation, we warn the Government to be on their guard against the very active movement on the part of certain elements within that organisation, to exercise undue control of our national and community affairs.

Let it be remembered that our nation is founded, and our government carried on, upon the principle of a free individual franchise and an elected government, responsible only to the free electors and the King.

Two movements of grave importance, which have long been in measure with us, have become very active during the disturbed period now passing.

The first of these has been to direct, and, as far as possible, to control the action of International councils, national administrations and political parties.

The second, and most dangerous movement, has been to assume control of the free exercise of the franchise on the part of the electors, and to make it the expression of the will of the leaders of that organisation.

Two results must be expected from any measure of success in regard to these movements. The first is the overturn of a government, whose liberty of action has become entangled; and the second the challenge of the franchise, which has no longer continued to be that of the individual, but corporately exercised by that organisation. For when the franchise loses its freedom it ceases to be that upon which the nation is built, and will inevitably be put away.

We say to our Roman Catholic fellow-citizens: Remember that in affairs of State there can be neither Catholic nor Protestant, nor Jew, but only citizens of a great Empire, at present administered by the free exercise of the individual franchise, subject to a Divinely-given constitution administered by the King.

Assuming that these dangers will be avoided, and that our fellow-citizens of all phases of faith will each defend and exercise his liberty of thought and action, which accompanies his citizenship, there seems to be every reason that the year upon which we have entered will be a good year.

The clouds are passing, at least temporarily, from the horizon, international relationships are becoming easier, the interacting wheels of trade machinery are picking up in motion, and prosperity seems to have entered by the door.

In the field of prophecy there does not appear to be an alarming element relating to the present year, and we seem to have good reason for not only wishing but hoping for all our Celto-Saxon communities and nations, and for the world in general, a Happy and Prosperous New Year.

A HAPPY NEW YEAR.

BY REV. COMMANDER ROBERTS, R.N.

HAVE our readers noticed how the lectionary of our Church appoints the Book of Revelation to be read through during the last days of Advent and up to the end of the year? Do we notice enough the fact that the Lord Jesus promises His blessing to those who hear and read and keep the prophecies written in this Book? No Book in the whole world comprises so much in a short compass, or contains so many references to the Old Testament prophecies. And yet it stands unique of itself, carrying on the revelation of Daniel, the greatly beloved of God. To understand the Book, we should do our best to study the history of our nation, the history of the Church of Rome, our great opponent, and the history of Mohammedanism. Herein is contained the great warfare of Christ's Kingdom against the kingdoms of the world. The dragon, the beast, and the false prophet, are overcome by the Saints of God, who, having washed their robes in the blood of the Lamb, overcame these by the word of their testimony and because they loved not their lives unto the death. Blessed in the assurance that they were carrying on their Master's work and in helping Him to beat down Satan under our feet; they were sufferers together with Him, and shall reign with Him in Glory. Should 1923 bring us into a more intimate touch with His Revelation, we shall be blessed indeed.

LT.-GEN. SIR CHARLES HARINGTON, C.B.E., K.C.B., D.S.O.

BY MAJOR J. KNOWLES, O.B.E.

ALL Sir Charles Harington's friends rejoice to see that he has been awarded a C.B.E. (Military Division) in the New Year's Honours list. No officer of any branch of H.M. Forces could have more richly deserved to be rewarded for his many splendid services, especially those which he has rendered since his appointment as General Officer Commanding-in-Chief the Allied Forces in Turkey. We congratulate him most heartily on receiving this distinction, and upon his appointment as G.O.C. Northern Command, where he will serve among his many friends with whom he served as Chief General Staff Officer of the 49th (West Riding of Yorkshire) Division. General "Tim" Harington, as he is affectionately known in the Army, has had a very distinguished career. Joining the Liverpool regiment, at Aden, on first appointment as a second lieutenant, in 1892, he received his nickname almost on the day he joined, and it has stuck to him ever since. On the outbreak of the Great War, he was appointed General Staff Officer, second grade, to the Second Army Corps, commanded by Lt.-Gen. Sir Horace Smith-Dorrien, and went to the Front with the original Expeditionary Force. In April, 1915, he was appointed General Staff Officer, first grade, 49th Division; and in September, 1915, he was appointed Brig.-General, General Staff Canadian Corps, commanded by Lt.-Gen. Sir Julian Byng, with whom he served until June, 1916, when he became Maj.-General, General Staff, Second Army, under General Sir Herbert Plumer. In April, 1918, he was appointed Deputy Chief of the Imperial General Staff, under the late Field-Marshal Sir Henry Wilson; and, since November, 1920, he has commanded the Allied Forces in Turkey. General Harington has proved himself not only a splendid staff officer and commander of troops, but a fine diplo-

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matist, and we are indeed fortunate in having had our interests in such capable hands during the difficult negotiations which preceded the Conference at Lausanne. The experience which he has gained of Turkish methods during the last two years will be invaluable to him if he is appointed Commander-in-Chief of our forces in the war against Turkey, which all students of prophecy know must take place in the course of the next few years.

GREETINGS.

From REV. ARTHUR PRITCHARD, M.A.,

VICAR OF ROWINGTON, WARWICKSHIRE.

WRITING, as I am, in the Shakespeare country, my New Year greetings shall correspond.

1. To the DIRECTORS of the "C.P.C." :
"The best of happiness,
Honour and fortunes, keep with you : "

2. To the EDITOR-IN-CHIEF :
"Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's."

3. To the "N.M." of 1922 :
"He that of greatest works is finisher
Oft does them by the weakest minister ;
. . . great floods have flown
From simple sources, and great seas have dried
When miracles have by the greatest been denied."

4. To the "N.M." of 1923 (every Thursday morning) :
"To say you are welcome were superfluous."

5. To the WRITERS, READERS, and DISTRIBUTORS :
"Heaven doth with us as we with torches do ;
Not light them for themselves : for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."

From REV. W. M. H. MILNER, M.A. ("OXONIAN").

DEAR EDITORS,—Forty-three years ago this week I sent up to the *British-Israel's Prophetic Messenger and Universal News* the first of my series of articles on "Israel's Wanderings." They have been forty-three years of undying interest and continuous learning. If anyone wants a subject which will last a lifetime and never dry up, they cannot do better than take to the study of Bible prophecy in the light of British-Israel Truth. All this long time also have I been looking for the fulfilment of Ezekiel's Russian chapters. Now that the Holy Land has been won back "from the Sword," the time is ripe. Events in the East seem rapidly developing now, and ere long I believe that we shall be joining in that triumphal outburst of the prophecy : "Behold, it is come, it is done!" Then will be the moment of Israel's recognition by herself and by the world.

With every good wish for 1923.

From REV. W. H. STUART-FOX, M.A.

"THE Children of Israel . . . journeyed toward the sunrising" (Num. xxi, 10, 11).

Very literally many eyes to-day are turned towards the East, and the coming prophetic developments which will usher in "the consummation of the age." The dawn of the great day of British-Israel's Apocalypse is at hand. Already flashes from the Eastern sky are lighting upon the elect race and proclaiming their destiny, and eyes that were blinded are beginning to see. Let us seek during 1923 to let our light so shine before men by faithfulness as witnesses for Jesus Christ that we may help to hasten the fulfilment of the Divine promise : "Unto you (nationally) shall the Sun of Righteousness arise with healing in His wings."

BIBLE READINGS.—Series II. No. 2.

BY REV. WM. PASCOE GOARD, F.R.G.S.

THE FIRST WAR OF THE HEBREW PEOPLE (GEN. XIV.).

THE narrative of the movements of Abram and his family, now amounting to a tribe, in the promised land, and beyond its borders into Egypt are given : They are of great interest to those who can reconstruct the conditions here set forth. The open lands lying before the Patriarch, with here and there a tribe of people settled : The free movement which the then conditions admitted, showing that the land was very sparsely inhabited ; The pastoral life of the people, with its peaceful pursuits and its open air life and worship. Up and down among the hills and valleys of the land the Patriarch moved at will.

Let this picture, unconsciously given, of the conditions which then obtained pass deeply into your minds. For there is here an unconscious testimony as to the great fact of the Flood.

Doubtless, once this had been a well-populated country, but it was not so under the conditions of this picture of nomadic wanderings. What had become of the population ? If there had been ages of history unbroken by race disaster in the past, ow account for the empty lands ? Thus was it on the great plains of North America a generation ago. The immigrants moved about at will and selected at will of the best of the lands, with none to say them nay.

Look again at the narrative. First it is noted "The Canaanite dwelt in the land." Then it is noted "The Canaanite and the Perrizite dwelt in the land." Is not this an indication that the Perrizites were new arrivals ? Thus the records of the dwellers on our vast prairies were changed from day to day by the arrival, not only of new settlers but of new peoples. Came the Mennonites one day, the Galicians another day, the Duokhobors (Russians) another day, Germans another day, and so forth. These were the first settlers from their land and of their race. So in Abram's day. First the Canaanite dwelt in the land. The Canaanite and the Perrizite dwelt in the land. Then we know the Hebrew came and dwelt in the land.

Four hundred years later it was not so. Then the land was fully occupied. Embassies asked for free passage by the roads through territories where Abram wandered at will. Lands and towns were fought for and occupied after the inhabitants had been destroyed. What a wonderful story the progressive settlement of the lands has been, and it has been constantly progressing to the present day. Let the scholars who deny the catastrophe of the Flood beware, for they are going against the vital statistics of the ages. These latter establish the fact that the race was reduced to a minimum, and to a small territory in the cradle of the race about the

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time that the Flood is recorded to have taken place by the Scriptures.

And now there came a raid from the east, and the inhabitants of the cities of the plain, with Lot, the nephew of Abram, were taken prisoners.

The peaceful tribe of the Hebrews was now organised for war. The cause for war is before us. It was undertaken to liberate the captives and to bid the prisoners go free. For this cause the race have made war ever since that distant day. The last of such wars was undertaken in 1914, when the sword of Britain was drawn to liberate Europe and the World from the enslaving dominance of the Central Powers, especially of the Kaiser.

The battle was wholly successful, and Abram returned with the liberated captives.

Read the wonderful statement contained in Gen. xiv, 17–20. Who is this princely person MELCHIZEDEK, who comes forth from Salem to minister to Abram?

And what of his ministry as priest of the most high God? No sacrifice was offered by Him.

"And Melchizedek brought forth bread and wine; and he was priest of the most high God" (Ch. xiv, 18).

Evidently this was not a matter of feeding the returning army. That might be done by any. As a matter of fact the army has been supplied from other sources, as we read in verse 24: "Save only that which the young men have eaten" of the spoil of the Kings.

We cannot dwell, but we place the following matters together:—

"Melchizedek brought forth bread and wine."

Jesus in the upper room brought forth bread and wine.

The clergyman or minister of the church brings forth bread and wine at the sacrament of the Lord's Supper.

The Lord Himself interprets the symbols: "This is My body which is broken for you." "This is My blood which is shed for you."

Melchizedek, as priest of the most high God, brought forth the emblems of the broken body and shed blood of the Lord; yet to be manifested in his time.

Jesus Christ, a priest for ever after the order of Melchizedek, brought forth the bread and wine; emblems of the accomplished fact of the broken body and shed blood of the Lord.

To His followers He said: "Do this in remembrance of Me."

In all these it is a priestly ministry, and points to the great sacrifice once offered by the Lord Himself upon the hill of Calvary, near to, in fact, just outside of the city from which Melchizedek came.

HERE WAS INSTITUTED THE GREAT TITHING SYSTEM.

Not, as you will see, a Mosaic law, for Moses did not appear for centuries after; but a law in force at the very beginning of the worship and service of the Hebrew race. It is written of the Lord that He is a priest for ever after the order of Melchizedek.

"And here men that die receive tithes; but there He received them of whom it is written that He liveth."

We are therefore shut up to the conclusion that Jesus Christ, a priest after the order of Melchizedek, of a priesthood older and superior to that of Levi, also receives tithes, and grants the blessing connected with the reception.

Again, let those who have difficulty regarding

THE SUPPOSEDLY RAPID INCREASE OF ISRAEL IN EGYPT

remember that in this early day there were in Abram's camp three hundred and eighteen fighting men born in his own house. Of those who remained to guard the camp, also of those who were over age and under age, the number is not known, but they must have been considerable. And these were early days.

Add to this the increase during the remaining years of Abram's life, and during the life of Isaac and Jacob, and it will be seen that it was a young nation which moved down into Egypt. It was a people which *fully occupied the land of Goshen*.

The three hundred and eighteen of Abram's fighting force tells such a story as this.

Also let those who have imagined a mighty army from the east attacking the cities of the plain revise their estimates. Three hundred untrained men scarcely accounted for the mighty forces which the imaginations of some have conjured. It was evidently a raid upon a large scale, but not a great military movement.

Last of all let us see that the policy of the race in connection with its wars was initiated thus early in their first conflict, namely, that they would not undertake wars for the purpose of securing spoil. Thus Abram refused to touch anything "from a thread to a shoe latchet" of the spoil, nor anything as reward.

Lastly, let us see that Abram identifies Jehovah as the most high God. There are not here two persons, nor two religions, but two names for the same Divine person.

"And Abram said to the King of Sodom, I have lift up mine hand unto Jehovah, the most high God, the possessor of heaven and earth. . . ." (verse 22)

The names of God are not confused, but are used ever according to the majestic order of Divine Revelation, and they prove the essential oneness and unity of the Bible, and not the contrary. (See "The Names of God in the Bible," by the writer, a booklet which may be obtained from The Covenant Publishing Company, Ltd., 14, Fetter Lane, London, E.C. 4.)

ZEPHANIAH III, 10.

BY REV. COMMANDER ROBERTS, R.N.

"*From beyond the Rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering.*"

IN a work by the Rev. Walter Chamberlain—"Isaiah's Call to England"—he discusses the expression, "the Rivers of Ethiopia." Summing up the results of the investigations of other prophetical writers—Henderson, Lowth, and others—he says the range of the purview from Palestine, where the prophecy was first uttered by Isaiah or by Zephaniah, the Cush or Ethiopia alluded to in those ancient times must have been the Euphrates and Tigris to the east, and the River Nile and its tributaries to the west. A vast region, but over which the Cushites from the first until the present time have been known to reside. The Cushite in Genesis first we know as the kinsmen of Nimrod, and he reigned at Babylon; these Cushites also came into Egypt, which land round about Cairo and Khartoum is known to have been possessed by them. But we may go further and suggest that the Indus and Ganges

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fall within the land of ancient Cush. This latter alone is not provable, so we can leave this out of account for the present; but the land of the East is all beyond the Euphrates and Tigris. But now, having located the Rivers of Cush (Ethiopia) as the Tigris, Euphrates and Nile, we proceed next to analyse the expression "from beyond the Rivers of Ethiopia." *From beyond* surely means that the Rivers of Cush are a termini, or boundary-line, from whence we start; but we must go beyond them in distance, east and south and west, for Jerusalem is the *point d'appui* of the vision.

This vast territory, then, may be said to embrace the whole of Africa and the East, and this is the region from whence God, by His prophets, expects us His "suppliants, the daughter of His dispersed, to bring His offering." It is not a contradiction to the commands first given by our Lord to His disciples: "Go not into the way of the Gentiles, nor into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel." For He Himself told them His scattered sheep were everywhere, go search them out, and as many as ye can find bring them in. "For ye shall not have gone over all the cities of Israel till the Son of Man be come." Hence the necessity of pushing forward now, as the time is short.

Let us first of all call attention to the fact that the C.M.S. is a *Mission to Africa and the East*, and comprehends in its efforts the whole of the area comprised in the prophecy. Many of us, we may be sure, are God's suppliants. By this is meant not suppliants for help alone, for the most acceptable prayer we can offer is taught us in the Lord's Prayer, "Thy Kingdom come, Thy will be done on earth as it is in heaven." Intercessory prayer. We are taught in the Old Testament, "Ye are the Lord's remembrancers, keep not silence, give Him no rest until He establish, until He make Jerusalem a praise in the earth." Here, then, is the aim of what our Lord set before us. "Pray for the peace of Jerusalem; they shall prosper that love thee." It is not for a moment to be supposed that these nations, races, tribes or communities hold very many of what are here termed "God's offering." But our object is, as it were, searching for pearls, and to obtain these pearls of great price we are exhorted to sell all that we have, like the Master, and obtain that pearl. Remember God's offering is scattered throughout all nations, and "many shall come from the East and from the West, from the North and from the South and sit down with Abraham, Isaac, and Jacob in the Kingdom of God." "If ye are Christ's, then are ye Abraham's seed, and heirs according to promise." We know there are many of lost Israel amongst the Gallas tribes, and in Abyssinia and Tigré. This is proved from the writings of Mansfield Parkyn's "Life in Abyssinia," recording his travels in 1844. In Gallas, Tigré, Shoa, and round about Abyssinia, the habits, customs, superstitions, ordinances, worship, form of churches, Sabbath observance, circumcision, and traditions all point back to a Christianised Hebraistic element, and they trace themselves back to the time of Solomon. "Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God."

In a letter from the Emperor Menelek of Ethiopia to Bible House in 1891, the facsimile of which is to be seen headed by an impressed seal, upon which is The Lion of the Tribe of Judah crowned, the words around are "The Lion of the Tribe of Judah has conquered." It was stated at the time when we sought an alliance on their part, "Ethiopia stretches out her hands to God only." The colporteur adds: "The Word of God is leavening in secret not only the Abyssinian churches, but also the backbiters of the Roman Catholic Confession are reading it for the recovery of their souls. I am glad to say that among the Abyssinians a great desire has sprung up for the Word of Salvation." We shall find appreciation and approval there to this day, 1922.

We all remember the Sacrifice of General Gordon for the Soudanese; since which time Omdurman was occupied in 1899, and Khartoum in 1900, and Atbara in 1908 by our C.M.S. A Cathedral now has been built at Khartoum, and the work in Egypt divided up into two dioceses, the one the Northern amongst Mohammedans, and the Southern Soudan among the Pagans. There are flourishing girl schools at Khartoum, Omdurman, Atbara, and West Medani. The war has not hindered the work for Christ in these regions.

To take another portion of Africa. It was decided seventy years ago to belt Africa right across with Mission Stations; about 1,355 miles from the Atlantic side and 1,130 from the Indian Ocean, have been accomplished, leaving a distance of close on 500 miles to complete the span across. In this region of 500 miles there are about seventy-seven different tribes, only about nine or ten of which have ever heard of the Name of Jesus.

In the Kenga Colony, close to Uganda in East Africa, the Rev. Archdeacon Hamshere has written a Swahili Commentary on Romans. Mr. Maynard has completed a translation of the New Testament into Taita; Mr. Pleydell has translated several portions and also an abridged Prayer Book. The work amongst the natives is going on rapidly. Archdeacon Hamshere issues an earnest request for teachers for districts which a few years ago seemed in the grip of Islam.

God has graciously accorded many answers to the simple prayers of the natives of Akakihu for rain, when they were threatened with the loss of all their crops.

It is well also that we recall that India, committed to our care, has a great number of Brahmins, Beni-Israel, and black and white Jews. The work going on here is meeting with very much blessing. Even the outcastes, once thought to be imperceptible as to any teaching, are now flocking to the Missionaries desiring education in the principles of Christ. The great difficulty is the want of teachers. The rapid increase in the number of converts is attributed mostly to the mass movements from among the outcastes. A very important work is brought before us; it seems as if God was going to make use of these outcastes for His work of preaching the Gospel. Many of them are being baptized; the difficulty is to give them employment and, if possible, prevent their running back to the cruel and idolatrous condition which they have at a great cost given up.

The mass movement converts live in villages, in what is known as the famine belt of India. Here rain is always scanty, wells are few, and the villagers after the harvest are scattered about to seek employment, and consequently are disposed to return to their former idolatrous condition. God has given us, the British-Anglo-Saxon Race, the heritage of the heathen, to bring them to the Lord Jesus. What is wanted is industrial employment for these new converts. Cannot some of our unemployed young men and young women be found who will give their services to the Lord—carpenters, joiners, builders, and other industrial candidates—for "ye shall be called the Priests of the Lord: men shall call you the Ministers of our God." It may be God is showing us the way by which we may advance His Kingdom.

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THE SERPENT AND EVE.

By Rev. A. B. Grimaldi, M.A.

Amongst the numerous subjects in the Bible which are attacked, rejected, altered or denied, is that of the temptation of Eve by Satan in the form of a serpent. Yet, as it happens, this account is as well supported as any other statement in the Bible, by internal and external evidence. One ingenious commentator suggests that it was a monkey, though Scripture says it was a serpent; another, that it was no animal at all, but a mere euphuism for the sin; another that the whole is not reality but an allegory, and so on. Thus each does his little best to make the *Word of God*, in this particular, of none effect. The Biblical evidence comes first. The Hebrew word rendered serpent in the *A.V.* is *Nachash*, and it is so used in *Dan shall be a serpent* (Genesis lxix, 17). Moses' rod became a serpent (Exodus iv, 3) at Horeb, and also before Pharaoh (vii, 9, 10); a serpent was put on a pole (Numbers xxi, 9) and he speaks of serpents in Arabia (Deuteronomy viii, 13). Also of the constellation *Draco* as the crooked serpent (Job xxvi, 13). And the poison of a serpent; and the serpent tongue (*Psalms* lviii, 4; cxl, 3). Also the wine that biteth like a serpent; and the way of a serpent upon a rock (Proverbs xxiii, 32; xxx, 19). And that, as to a hedge-breaker, a serpent shall bite him (Ecclesiastes x, 8).

Then we have the serpent's root, and the fiery flying serpent of Babylon, and the crooked serpent, and the piercing serpent, and the dust-eating serpent (Isaiah xiv, 29; xxvii, 1; lxv, 25). Serpents are threatened to Judah; the voice of Egypt shall go like a serpent (Jeremiah viii, 17; xlvi, 22). The remnant of Joseph shall be as a man, and a serpent bit him; and the serpent he shall bite them (Amos v, 19; ix, 3). And finally the nations shall lick the dust like a serpent (Micah vii, 17). In all these cases the Hebrew word rendered serpent is *Nachash* (Young's "Analytical Concordance").

In the New Testament the Greek word is *ophis*, which undoubtedly means a serpent, and is so translated in *A.V.* The opinion of the Apostle Paul was that Eve's tempter was a serpent (2 Corinthians x, 3); the inspired St. John held the same view (Revelation xii, 9). The consensus of opinion, therefore, of the Inspired Writers of the *Holy Scriptures* is that *Nachash* means a serpent, and that Satan under that form tempted Eve. Such is the sacred evidence.

The secular evidence (as always) fully confirms the sacred. The primeval fall of mankind, through the instrumentality of a serpent, would obviously impress itself on mankind, and be carried throughout the world. The total corruption of mankind would result in the being, who introduced the knowledge of evil into the world, becoming considered as a benefactor, and then worshipped as a god. And hence we find the Serpent of Eve worshipped throughout the world under all forms and varieties (*Vide* Fergusson, "Serpent Worship"). This thoroughly established fact is an overwhelming proof that the account in Genesis is literally true in every way. No rational cause can be assigned for the worship of so naturally odious an animal being elevated to a deity, rather than a noble one such as a lion, or a useful one as a camel, &c. Space altogether forbids giving in detail the multitudinous evidences which abundantly exist, in proof of universal serpent worship; but they will be found in Deane, "The Worship of the Serpent, traced throughout the World, and its Traditions referred to the Events in Paradise; proving the Temptation and Fall of Man by the instrumentality of a Serpent Tempter," 1830, illustrated from ancient monuments.

In "Mankind," by "M. A." (1872) are engravings of two ancient Egyptian paintings from Thebes. One represents the Temptation, in which Adam resists Eve's offer of a fruit, while above are 14 serpents. In the other is seen the Fall, where Adam, overcome by his love for Eve, accepts the fruit. Behind is a tree, apparently a pomegranate. Above are 14 serpents.

A far older evidence is in the B.M. An Assyrian cylinder-seal has on it a (pomegranate) tree between a seated man and woman, behind whom is a large, erect serpent. Doane says of it: "This illustration (of the seal) might be used to illustrate the narrative of Genesis." Delitzsch remarks, it is capable of no other explanation. Doane engraves it ("Bible Myths," 1882, p. 9), so does G. Smith ("Chaldean Account of Genesis.")

On an Archaic Greek bas-relief at Berlin (cast in B.M.) are a seated man and woman. She holds a pomegranate, he holds a cantharus of pomegranate wine, the wine of betrothal (Canticles viii, 2); behind their throne is a large, erect serpent. Evidently Adam and Eve in a myth. In a fine later Greek bas-relief in the Louvre is a man seated under a pomegranate tree, to whom comes a woman bearing pomegranates, while a large serpent coils round the tree. A scene in the Hesperides Garden, which is fully identified by Faber *et al*, with Paradise. A Roman painting shows a man persuading a woman, who holds a large pomegranate, while a large serpent coils round a fruit tree; an evident representation of the Fall.

Thus we find the belief of the Fall, as effected by a serpent, set forth in the Babylonian, the early and later Greek, the Egyptian and the Roman churches, while serpent worship has pervaded the whole world. It is difficult to imagine what further proof is necessary to prove the literal accuracy of the Biblical account.

THE JEW, THE TURK, AND BRITAIN.—II.

Connecting Link of Edom with Turkey.

By Rev. Commander Roberts, R.N.

We have seen in our last that Cosri, quoted by Elliott, gives us his evidence that the Mohammedan power in A.D. 1100 was composed of the Kingdom of Edom and the Kingdom of Ismael. It may be well to connect now by similarity of names. No one can read the history of the Saracens or the Turks without noticing every now and again the recurrence of the names Omar and Othman. By a remarkable coincidence both these names occur as leaders of the Saracens when they conquered the Holy Land in 634-644.

Dean Prideaux tells us that after the fall of Jerusalem, A.D. 70, "the Edomites became absorbed amongst the Jews." Thus Edom becomes almost as much lost as Israel. Now the Jews, meaning the mixed lot, went many of them into Arabia. These Jews of Judæa (must not be associated with the Jews of the dispersion) who were not taken into captivity, and came into Arabia, set up little kingdoms and built fortresses with petty kings over them, and these were existing in the time when Mohammed took his flight (see Ockley's "History of the Saracens," pp. 32, 35, 42, 49, &c.). Again, "Seven hundred years before the death of Mohammed, the Jews were settled in Arabia; and a far greater multitude were expelled from the Holy Land in the wars of Titus and Hadrian. The industrious exiles aspired to liberty and power; they erected synagogues and castles in the wilderness, and their Gentile converts were confounded with the children of Israel, whom they resembled in the outward mark of circumcision" (Gibbon, Vol. v, p. 390).

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Here we must remember the Edomites were Gentiles. There were Jewish colonies in the south of Arabia in Yemen; these were often in communication with the Jews in Ethiopia, of whom we read that they had been in Abyssinia ever since the time of Solomon. Christianity was very much opposed by these Jews in Arabia, and when the Jews had the power it was cruelly persecuted. The tendency of Christianity in Arabia followed the tendency displayed elsewhere, and gradually became paganised.

Early in the seventh century Mohammed comes on the scene; he learnt to hate Christianity partly from his Nestorian training, and partly from his Jewish. He would gladly have won the Jews over to his side in his resistance of idolatry, but his bargain with them was that they should accept him as their prophet or their Messiah. This they would not do. In the course of time the Jews became Mohammed's greatest enemies, although their proselytes seemed to be won over to his cause. The conquest of Arabia by Mohammed and his generals is an historical fact, and afterwards the Saracens are mostly the masters of the world. It is remarkable that in 637 or 638, when Othman with his Saracens came against Jerusalem, and Omar gave instructions for the building of a mosque in the place where Solomon's Temple had once stood, the venerable Patriarch of Jerusalem uttered these significant words: "Behold 'the abomination of desolation,'" spoken of by Daniel the prophet. From that year 637–8 the 1260 years, or "time, times and a half" of Daniel xii, brings us to 1897–8, and the 1335 lunar years from the Hejira, 622+1295 *sol.*, brings us to 1917. The one the commencement of Zionism, the other the British delivered Jerusalem out of the power of the Turk.

Now let us return to the similarity of names. We have noticed Othman (or Ottoman) and Omar. Teman is the name given to Edom in Obadiah 9, Jer. xlix, 7, 20; then in Gen. xxxvi, 11, 15, we have Teman and Omar as descendants of Esau. Teman we recognise in Ottoman, and the Ottoman troops were reckoned by *tomans*.

It is interesting to notice that Gibbon asserts that the Ottoman dynasty was a resuscitation of the Seljukian.

There is great probability, also, that the Seljukian was a resuscitation of the Seleucidæ descendants of the Greek Empire of Seleucus. This, if it could be proved, would add very much to the understanding of Dan. viii, 9, 23–25, and reconcile many a difficulty in the application of prophecy.

NOTE.—This is Article No. II, and should have appeared before the one in the last issue.

REVIEW.

ERI: BEING GLEANINGS OF VERY ANCIENT IRISH HISTORY. By "M. J."

This work might well be read alongside of the "Ancient History of Caledonia," which one of our writers has very kindly brought us into touch with lately. It purports to give us passages from the "Chronicles of Eri," written in the Phœnician language and translated by Dr. O'Connor, published in 1822. The Dissertation at the end gives an explanation which certainly adds to the usefulness of the production. The history reaches back to the "Ancient things" (1 Chron. iv, 22), relating to the Sons of Shelah, the son of Judah, whose name was Er, whence Eri. The account of the first landing of our ancestors in Britain and Ireland and from Spain is interesting to all who wish to know more than we have hitherto been taught. This forms a pamphlet, in paper cover, of 47 pages, price 1s. 9d.

CONGRESS.

CONGRESS ADDRESS BY THE SECRETARY-GENERAL.

BEFORE beginning anything in the nature of a set address, I want to read one or two sentences from a letter received from H.R.H. Princess Alice, who desires to acknowledge my two letters, and to express her real regret that she was not able to be with us at the opening of this Congress, to which she had for a long time been keenly looking forward. She believes that we will understand that she did not feel equal to facing an audience so soon after the sudden death of her mother. She thanks me for sending her the programme of the Congress, and assures me that she is deeply touched by our words of sympathy in her great sorrow, desiring me to convey her sincere thanks for our letter of sympathy. I am sure you would wish a suitable letter sent to Her Royal Highness in reply.

I noticed that Mr. Denham, in his most interesting address, dwelt upon the chaos and confusion in the world to-day. True, but I would ask you, is there only chaos and confusion? Is there no order and no law? Is God not in His Heaven? Is He not reigning there? Surely, there is no person in this audience who, though he or she would admit that there is such confusion in human affairs, thinks that there is any chaos or confusion in the Government of God. His law is real; it is faultless. All the trouble arises from man's sin, wickedness, disobedience, waywardness and perversity, not from any fault on the part of God. Am I right or wrong?—(Right, right!)—In the nature of things there must be law, there must be order and a system; and there is such order and system throughout the whole mighty universe of God.

Have you seen a report of the recent address by Dean Inge? Do you agree with it?—(No!)—No purpose in the universe! Good heavens! What next are we to get from the pulpit? The universe not essential to the people of God, indeed? The universe is God's universe; He is the author of it and holds it in the hollow of His hand; and on this peculiarly favoured planet on which He has placed man, on whom He has put His own image and to whom He has given an immortal soul and reason and marvellous powers—tell me that God has no interest in it, and that it is not essential to God at all! Again I ask, where are we, and whither are we drifting? British-Israel faith stands upon the grand old Book in its entirety as the inspired Word of God.—(Applause.)—There we are told He made the heavens and the earth.

That is just a little aside. I have been asked to make a few simple and elementary statements as to who we are, what we teach, and what we stand for. Some say we are a lot of cranks, and directly the subject which lies so near our hearts is touched upon they shrug their shoulders and turn away. But the people who accuse us of being in that position and category are themselves absolutely blind. We pity them, but we do not condemn them. We pray God to remove the veil from their eyes. It will be removed in due course. The time may not be yet. God has chosen (and this is generally accepted by our people) a people to whom He wills to give this light in advance of the multitude. Am I right?—(Yes!)—That means that a greater responsibility is laid upon us on account of the greater privilege that we enjoy. And the longer I live, day by day and hour by hour, the greater do I feel the responsibility of having become a British-Israelite and having received this Truth, because I feel

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that there is a commission and a command, there is an absolute duty laid upon me and all British-Israelites to give this light to others. "Ye are My witnesses." Don't let us forget that. There are some 160 British-Israel associations all about the Anglo-Saxon world—Britain, the British Empire and America, federated into the British-Israel Federation. The membership of the Federation direct, and the membership of the associations, runs into many, many thousands, and it is declared within the covers of a ten-volume encyclopædia that there are two millions of people who accept the British-Israel faith. This work was published fourteen years ago. I am told, however, by one of our great exponents and scholars that the number is far greater than that now. At any rate, people are becoming British-Israelites throughout Anglo-Saxondom at an astonishing rate. Never before in our history has our teaching been accepted so readily. These very meetings are a proof of what is taking place in London. How many Christian organisations, do you think, could hold such meetings and attract such audiences for a whole week? And we shall go on doing the same next week.

This Federation represents no sect. Of course, you understand that I am talking now not to our own people, but to those who have come here to learn what we really are. We are not a new sect or denomination, and desire to establish none. Our members represent practically all the great Protestant bodies. In this company of men behind me, and in the body of the hall, all the great Protestant denominations are represented. We are brothers and sisters in this organisation, all the more loyal to our Churches because we are British-Israelites. A while ago, a canon—a friend of mine—when I was lecturing for the Branch in his town, said: "I am here to-night, Mr. Garrison, as chairman of the meeting you are addressing, solely because the Secretary of your Branch is a member of my Church, and many members of your Branch are members of my Church, and they are the best Bible students and the best Church-workers in all my congregation." (Applause.)

THE COMING THEOCRACY.

By F. W. GODSAL.

THE dictionary defines "theocracy" as "government of a state by the immediate direction or administration of God." At present Satan is the "god of this world" (2 Cor. iv, 4; Luke iv, 6, and other texts). We pray daily "Thy kingdom come on earth." How will it be when His kingdom, and all that it means, is established on earth? Will there be anything of a visible nature to remind us continually that God is ruling over His people, at least as closely as He did in former days, and probably more intimately, as Satan will then be bound and harmless.

We cannot dogmatize upon what is yet future, although we have good reasons for believing it to be very near; and if we are "watching and praying," as our Lord bade us, it is natural for us to enquire into the glory that is coming. Obviously, we must search the Scriptures to find out what was the sign of His presence among His people in olden time; and we at once think of the Shekinah. This word is not in the Bible, but in the Jewish Targums it was the translation of the Hebrew word for "glory," or "glory of Presence of God," and in that sense we use it.

The suggestion may here be made that probably one of our present Royal Family may still be "upon the throne of the kingdom of the Lord over Israel," as it was to be for ever (see 1 Chron. xxviii, 4; 2 Sam. vii, 13, 16, 25, 29; 1 Chron. xvii, 23, 27; Psalm lxxxix, 3, 4, 29–37) as God's viceroy.

From the large number of references to the Shekinah, it would seem that probably there will be the same phenomenon visible everywhere by day and night, at any rate, to His own people, to remind them that "the tabernacle of God is with men, and He is dwelling with them, and they shall be His people, and God Himself shall be with them and be their God." (Rev. xxi, 3). Probably scientists will explain away this new phenomenon, this new brightness in the atmosphere, and many of those who have professed allegiance to Him will be His servants in name only, yielding to Him the "feigned obedience" mentioned in margin of Psalm xviii, 44, lxvi, 3, lxxxi, 15, Deut. xxxiii, 29, 2 Sam. xxii, 45, where "submit themselves" is also translated "yield feigned obedience," or in Hebrew "lie." In Deut. xxxiii, 29, it is "be found liars unto Thee" in A.V., and "submit" in R.V. It is these whom Satan gathers together to battle when he is loosed out of his prison when the thousand years are expired (Rev. xx, 7).

Before completing our study of the Scriptures upon the Shekinah, let us try to imagine what will happen when our Lord actually returns to the Mount of Olives "in like manner as He was seen going into heaven" (Acts i, 11), as far as we can gather it from the Scriptures.

The terrible war of Armageddon will have raged for some time; law and order will have ceased in the world*; our Lord said (Matt. xxiv, 22; Mark xiii, 20), "except the Lord had shortened those days, no flesh would be saved." One can only imagine what may be coming, as there has been nothing like it on earth before; it is Satan's final great effort to combine all Israel's enemies against her, and, apparently, her end has come. One dare not use one's own words in such a case. Scripture says, in Jer. xxx, 7, "it is the time of Jacob's trouble"; Dan. xii, 1, "a time of trouble such as never was since there was a nation even to that same time"; Matt. xxiv, 21, "then shall be great tribulation such as hath not been from the beginning of the world until now, no, nor ever shall be"; Rev. xvi, 18, "there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake." Read Matthew, chapter xxiv, and Luke, chapter xxi.

Imagine the anxiety of the watching ones, say here on Vancouver Island, far away from the battle ground around Jerusalem; yet even this remote part of the Empire of Israel will not altogether escape the world-wide horrors of Luke, chapter xxi. All communication by wire, or by wireless, mails, or steamships, has long been cut off in the general upheaval, or earthquake of the peoples. All hope has apparently gone, "men's hearts failing them for fear," except among the blessed ones who know and trust in God's Word, the Bible, and have not yet been called away, among them possibly the foolish virgins who were not ready before, but now have been made perfect through suffering; they were foolish in that they neglected the constant daily study of the Bible for themselves, but relied upon getting information second-hand from others, even as the Manna, a bread out of heaven, type of "the living bread which came down out of heaven" (John vi, 50), the "hidden manna" (Rev. ii, 17), had to be gathered fresh every morning early; so when the midnight cry arose,

*Outside of the Kingdom of David.

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their darkness comprehended it not. They had not the light of the Word "Thy Word is a lamp unto my feet, and a light unto my path" (Psalm cxix, 105), the light which shineth in darkness, witnessed to in the Bible, "the more sure word of prophecy, whereunto ye do well that ye take heed, as unto a lamp that shineth in a dark place" (2 Peter i, 19). These blessed ones will remember their Lord's words, "When these things begin to come to pass, then look up, and lift up your heads, because your redemption draweth nigh" (Luke xxi, 28), and they are anxiously but prayerfully watching for the sign, a truly wireless one, that deliverance has come, and that His feet have touched the Mount of Olives, "for as the lightning cometh out of the East, and shineth even unto the West, so shall be the coming of the Son of Man." Suddenly, as a flash, His Glory covers the heavens! HE HAS COME! His people are saved! It is difficult for a human mind to imagine it all, much less put it into words; but Scripture has done it for us. Doubtless, our Lord will be actually seen by some when He returns to the earth, just as there were witnesses of His resurrection; or possibly (Rev. i, 7), "Every eye shall see Him, and they which pierced Him," may mean that for a moment He is seen by every human being; but we cannot suppose that this will be more than momentary; but His Glory will remain as a sign of His Presence on earth.

We will now continue our study of the Shekinah or "Glory of the Presence of God," visible everywhere.

Let us run through the references in the Bible to the Shekinah, and its purpose in the past history of Israel, till it left the earth, and then the account of its return and appearance, still future, commenting where it is necessary; but readers are urged to look up in their Bibles all the texts given on this wonderful subject.

Exodus xiii, 21, 22: "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light, that they might go by day and by night; He took not away the pillar of cloud by day, nor the pillar of fire by night from before the people." Note that it was the Lord that went before them by day and by night.

Exodus xiv, 19, 20, 24: In verse 19 it is "the Angel of God," and in verse 24 it is "the Lord"; so we see who the Angel is, reminding us of Isaiah lxiii, 9, "the Angel of His presence saved them"—as at the battle of Mons—and in 2 Maccabees iii, 25, xi, 8, and Joshua v, 13–15. See also Exodus xxiii, 20, and also xvi, 10, xix, 18, xxiv, 15–17: God's presence on Mount Sinai was visible "in the eyes of the children of Israel." Exodus xxix, 43–46: "I will dwell among the children of Israel, and will be their God." See also Numbers ix, 15–22, x, 34, xiv, 10, 14, 21, xvi, 19, 42, xx, 6, Deut. i, 33, 1 Kings viii, 10, 11, 2 Chron. v, 13, 14, Nehemiah ix, 12, 19, Psalm lxxviii, 14, xcix, 7, cv, 39, 1 Corinthians x, 1.

Comparing Exodus xl, 34–38 with Isaiah vi, 4, and Revelation xv, 8, it is evident that "smoke" and "cloud" mean the same.

THE VISION OF THE PROPHETS.

Isaiah iv, 5, in the vision of the future kingdom, states: "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall He spread a canopy" (R.V.). In Isaiah xi, 9 it is: "The earth shall be full of the knowledge of the Lord," *i.e.*, when David's righteous Branch has set up the Kingdom; but Habakkuk ii, 14, is in advance of this where he says: "For the earth shall be filled with the knowledge OF THE GLORY of the Lord, as the waters cover the sea." The Glory will be known everywhere. Again, in Habakkuk iii, 3, 4: "His glory covered the heavens, and the earth was full of His praise, and His brightness was as the light; He had rays coming from His hand" (R.V.). Isaiah lx, 1, 2: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee (Israel). For, behold, darkness shall cover the earth, and gross darkness the peoples (non-Israel); but the Lord shall arise upon thee (Israel), and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Here the Lord calls Himself the "glory," as in Zech. ii, 5: "For I, saith the Lord, will be unto her (Jerusalem) a wall of fire round about, and I will be the glory in the midst of her"; and also in Zech. xiv, 6, 7. As with the two Advents of our Lord, and other future events, the Prophets sometimes blend distant scenes together, and it is difficult to distinguish between the glory of the Millennium and the greater glory after it, as in Rev. xxi, 3, 11, 23 after 1,000 years: "The city hath no need of the sun neither of the moon to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb." Again, Rev. xxii, 5: "And there shall be no night there, for they need no candle, neither light of sun; for the Lord giveth them light"; and Isaiah lx, 19: "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thy everlasting light." The striking fact is that all the Shekinah glory, the Lord our everlasting light, seems to be for Israel only; even St. Paul may refer to this in Romans ix, 4: "Who are Israelites; whose is the adoption, and the glory, and the covenants," &c. (see Isaiah xl, 5, lviii, 8). "May the Lord hasten it in its time" (Isa lx, 22). Ezekiel i, 28: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord."

THE WITHDRAWAL OF THE SHEKINAH.

When the Theocracy over Israel ceased, God withdrew His Shekinah glory from the earth, and to Ezekiel, the priest, was given the vision of the glory of the Lord departing from the Cherubim to the threshold of the temple (see Ezekiel ix, 3 and x, 4), where it hovers on the threshold of the house, as loath and grieved to leave it; and then, with the Cherubim (chap. x, 18, 19), it leaves the threshold and lingers (chap. xi, 23) on the Mount of Olives before taking its final departure.

THE RETURN OF THE SHEKINAH.

In Ezekiel xliii, 1–5, we have the description of the return of the Shekinah to Jerusalem—yet to come—by the same eastern gate that it left by (verse 2): "Behold, the glory of the God of Israel came from the way of the East—and the earth shined with His glory. It was according to the appearance of the vision which I saw (when the Shekinah left in chap. xi, 23), and the glory of the Lord came into the house by the way of the gate whose prospect is towards the East—and the glory of the Lord filled the house." Compare Rev. xviii, 1: "And the earth was lightened with His glory." Does

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not this give us an idea of how His own, from the East even unto the West, from the North to the South, will know that God is again among His people? HALLELUJAH!

THE GLORY SHALL BE VISIBLE.

In 2 Maccabees ii, 7, 8 (R.V.), when Jeremiah hid the tabernacle, the ark, and altar of incense, and some followed him to mark the place, he rebuked them, saying: "Yea, and the place shall be unknown until God gather the people again together, and mercy come, and then shall the Lord disclose these things, and THE GLORY OF THE LORD SHALL BE SEEN, AND THE CLOUD."

In Luke ii, 9: "The Angel of the Lord came upon the shepherds, and the glory of the Lord shone round about them." Again, at the Transfiguration in Luke ix, 34, 35, and also in Luke xxi, 27, and Matt. xxiv, 30, we get the same "cloud" and "glory." In 2 Thess. ii, 8, we see that no evil thing can stand before the brightness of His coming.

The above may be sufficient to give us an idea of what will happen when He comes again "to reign over the house of Jacob for ever" (Luke i, 33); we cannot be certain about details that transcend anything in human knowledge.

In the last words of David in Psalm lxxii, that wonderful vision of Messiah's kingdom on earth, which we daily pray for, it is Israel that is the means by which universal blessing is to be brought in: it is through redeemed Israel that the kingdom is to be extended over the earth. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be His glorious Name for ever; and let the whole earth be filled with His glory. Amen, and Amen. (Ps. lxxii, 18, 19.)

CONGRESS MEETINGS.

THE REV. G. W. PLASTING.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—After hearing the addresses which have preceded mine, I do not feel like standing up here this afternoon, for the speakers have practically covered the ground that I was intending to cover. But I am going to do what the previous speaker suggested, and that is, rise to the occasion, and I will begin by saying this, that despite the manifold sins of our people the British Nation is the most advanced Christian Power under the sun; and this is proved, as you know, when we demonstrate Christian principles. Christianity is not only demonstrated by the number of our converts, but Christianity is demonstrated by the application of our laws. For the administration of justice and judgment we have no equal. Look at India with her teeming millions. What other nation could have governed her as Great Britain has governed her, despite the sedition about which we hear so much to-day, with a mere handful of soldiers? The people of India know that the British do administer justice impartially. In the 2nd Psalm, the 8th verse, we have these words: "Ask of Me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." So that in the administration of justice we do demonstrate those Christian principles which God has inculcated in us.

Then for charity and compassion none can doubt our sincerity. When there is famine and distress and plague and oppression, who is the first that goes to the rescue? Great Britain. It is a manifestation of the principles of the doctrine of Jesus Christ. What does it say in the Psalms again? "He shall judge the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor" (Psalm lxxii, 4). Who is He but Israel represented in the British Empire to-day? "He shall judge the poor of the people, He shall save the children of the needy." Who did Russia appeal to to save her starving children? To British-Israel. What does the apostle say in the Epistle to the Romans: "If thine enemy hunger feed him; if he thirst, give him drink." Therefore, I say that the British nation is the most advanced Christian Power under the sun. Take out of the world to-day the influence of the British nation and the British Empire, and what would be left in the world? The soul of the earth would be taken away, and then the world would be something like Russia is to-day.

Our moral and spiritual standards are an ensign to the whole world. When I was abroad I found that the word of an Englishman was his bond; and thus God is honouring our nation in various parts of the world. A friend of mine who came from West Africa had a conversation with me concerning the sending of missionaries abroad, and he said that the poor negroes in West Africa recognised that the English race were a superior people set apart from the rest of the world. Whenever they had any ailment or sickness, they never attempted to see the German or Austrian doctor—they always set out to find the English doctors and English nurses. And thus, we have expressed in all these various ways and forms that the British Empire is doing God's work in the world to-day.

There is one thing in particular the Church and State do not appear to understand, and that is the vision of Destiny; and the Church is chiefly responsible for it. I was reading the paper this morning, and these were the words I read concerning the Archbishop of York's pessimistic speech to the Church Congress at Sheffield. "Western civilization is on the verge of collapse," he said. "Can the Church save civilization and, in doing so, save itself?" Then he went on, "Men want a true religion as never before, but they do not find it in the Church. To put the matter bluntly, religion attracts, but the Church repels." And the newspaper gives "The New Evangel" as its title. We have a vision, and that vision is the magic key of British-Israel Truth. Let the world know that and the Church will not lack members, believe me. I was sent to a Church in the Channel Islands, and when I got there I found a membership of about twenty-five men and women. And to-day since we have introduced British-Israel teaching we have about two hundred members, and the Church is teeming with young life. I say that the Church has a vision if only we are prepared to give that vision. But let it be the true vision of God, as revealed through the Holy Scriptures. In the late war we were exhorted to fight because our cause was righteous. That was all very well from a spiritual point of view. But nothing was said of the Covenant blessings of victory that God promised to Israel. Isaiah says: "No weapon that is formed against thee shall prosper." They are blind. What had Jeremiah to say? "Though I make a full end of all nations . . . yet will I not make a full end of thee." And in the Psalms it says: "Oh that My people had hearkened unto Me, and Israel had walked in My ways. I should soon have subdued their enemies, and turned My hand against their adversaries."

We protest to-day against Sabbath desecration. Why do we protest? Because God made a covenant with our forefathers, and to-day we stand up for the sanctity of the Sabbath. "It is a perpetual covenant and sign between God and Israel

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for ever," as we read in Exodus. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. . . . It is a sign between Me and the children of Israel for ever." That is why we stand for the Sabbath to-day. We cannot help it: it is in us. Anything of a Continental Sunday is a rebuke to our spiritual instincts. Upon the keeping of the Sabbath Day depends our prosperity. "If thou turn away thy foot from the Sabbath: from doing thy pleasure on My holy day: and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. 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." That is the vision that we want, friends. That is the vision that we must take back to our respective localities. We must keep the Sabbath if we would see our nation again prosperous. We dread the institution of republican and revolutionary ideas, but no one troubles to ask the reason why. We have got ignorant men who are unemployed, and who are receiving the dole, and want to keep it. They, of course, do preach communism, and they do wave their red flags. But in the minds of the bulk of the British people there is no such thought. The idea is repugnant, and why? Listen—Israel must for ever be under a monarchy. "A shout of a King shall be in their midst." Do you remember when King George was crowned in Westminster Abbey? As soon as the Archbishop had said, "God save the King," they could not hold the soldiers in, why? Because it is in the blood. God has put it there, for Israel must be under a monarchy, and must have royal sympathies. "Kings shall be thy nursing fathers and their queens thy nursing mothers." Our Queen is interested in our hospitals—"Nursing mothers": and to our King we look. God has said: "I will establish the throne of His kingdom over Israel for ever." And thus we have these royal sympathies because God has put it into our hearts, and it is one of the facts that establishes our identity with the lost tribes of Israel. Let us go back from this Congress feeling inspired and assured that God's Word will be fulfilled, and that we have a vision both for the Church and for the nation, and that vision is a declaration of British-Israel Truth.

NOTICE.

THE following Resolution was unanimously adopted by the Council of the British-Israel-World Federation on Monday last:—

> "That in answer to enquiries the Editor of THE NATIONAL MESSAGE is hereby requested to announce in the columns of our official paper that the British-Israel-World Federation has no further connection with the British-Israel Caravan Mission conducted by Mr. John T. Hunt; that the appeals being made for funds for the said Mission are not authorised by us, and that we disclaim all responsibility in regard thereto."

OUR YOUNG FOLKS' CORNER.

MY DEAR NEPHEWS AND NIECES,—A Very Happy New Year to you all! I am sure you like new things, especially if they are nice, and you will be glad to have a new year full of hope and new opportunities. How would you like a real, live, new Uncle to write you a letter in this column and tell you stories, and give you puzzles and things? Well, the Editors have kindly given us a whole column to ourselves, and I want you all to be my nephews and nieces. We will do our best to make our column a big success, and I will promise you that my letters shall not be dull. There! that's a promise. I am greatly interested in promises just now. I have a dear little nephew, nearly three, whose daddy has promised to buy him a tricycle for his birthday, and that tricycle is already packed away in the attic, waiting for the birthday morning. That's jolly. I wish everybody would keep promises as well as that. You see, promises depend entirely upon the kind of people who make them. Now, if *you* made a promise, it would be as sure to come true as if daddy, or Santa Claus, or the King had made it, wouldn't it? Of course, you would never think of breaking your word.

There is in your house a book of very wonderful promises—so wonderful are they that Grimm's "Fairy Tales" and "The Arabian Nights" are quite second-rate for marvel and mystery. Listen to this.

Thousands of years ago a man named Abraham left his tent one night and went out into the fields. The deep, dark blue of the sky was jewelled with stars. Everything around him was silent and wonderful, and he could only hear the call of the night birds or the rustling of the leaves. He thought he was alone, but God was there, too, and He spoke to Abraham and gave him a marvellous promise.

Abraham was to become the father of a great and mighty people, as many as the stars in number. God had promised Abraham something like this before, and out there in the dark that night God repeated His promise, and I fancy Abraham would look up at the stars and wonder, wonder how it would come true. God told him that he should be the father of many kings and many nations, and that those who came after him should be the greatest people in all the world. Now, if we can trust anyone to keep a promise we can surely trust God Himself, so we must look about us and find this great nation or Empire and these mighty people who were to come. They must be in the world to-day, for God promised to protect and guide them for ever, and He always keeps His word. Get out your atlas. They must be on the map somewhere. Just look round the map of the world and find the race or people who make up the greatest Empire, and who are the strongest, mightiest, wisest people in all the world. Which is the nation that God has protected and guided and blessed so wonderfully?

You are sure to find it, for there is only one big enough and strong enough to answer the question; and *you* are a part of it. Yes, it is our nation, and our great Anglo-Saxon race.

Britain and her Colonies, with our brothers in America, are surely the people whom God was thinking about when He spoke to Abraham that starry evening long ago. I am so glad to belong to Britain and to be one of Abraham's great family. Are you? I wonder what great things God has in store for us. He has made lots and lots more promises to us. Perhaps I will tell you about them some day.—Yours sincerely, UNCLE BEN.

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

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THE SECRETARY-GENERAL'S PAGE

THE Rev. Pascoe Goard sails for Canada on the s.s. *Olympic* on January 31st. A Farewell will be tendered him on Monday, January 29th, in the Central Hall, Westminster. We feel sure that all who can possibly attend this meeting, which commences at 7.30 p.m., will gladly do so. Our beloved friend has been the means of bringing great blessing to large numbers by his addresses and his writings, and all who are within reasonable distance will wish to show their appreciation by joining in the "God speed" to this devoted and able exponent of Israel Truth, whose unselfish and untiring labours have done so much for our great Cause.

* * *

Next week will be a red-letter week for British-Israelites and their friends in Birmingham and the district around. The special meetings will continue from Monday afternoon until Saturday evening, in the Ebenezer Church, Steelhouse Lane. Rev. T. H. Whitehouse and his helpers have been indefatigable in their efforts in organisation. Mr. Whitehouse has given a valuable series of addresses preparatory to the Mission. All our readers in the Midlands will be heartily welcomed at these meetings. Mr. W. H. Hesketh, J.P., of our Manchester Branch, and Rev. W. E. Woodhams Denham, Rev. W. Ward, F. G. Whittall, Esq., and J. Griffin, Esq., are gladly added to the list of speakers given in last week's issue.

* * *

Mr. John J. Morey's address for the Ealing Branch gave the members great pleasure. He will speak for the Southgate P.S.A. to-morrow afternoon; at the Wesleyan Central Hall, Edmonton, on Monday evening; and for the Battersea Branch on February 5th. * * *

The Great Yarmouth British-Israel Study Circle will meet on Friday, 26th inst., at 7.30, at "Tregarron," 31, Wellesley Road. * * *

Rev. J. Anderson Watt, M.A., F.R.G.S., will address the Glasgow South Suburban B.-I. Association on January 25th, at 8 p.m., in the Mission Hall, Shawlands Cross, Glasgow. Subject: "Jerusalem." * * *

The next meeting of our Preston Branch is fixed for Thursday, January 25th, at 7.30, in the Lyric Hall, Avenham Street. Speaker, Mr. A. Woods.

* * *

Our Liverpool Branch meets on Thursday next at 8 p.m., in the Common Hall, Hackins Hey.

* * *

The Rev. J. P. Hodgkinson, B.A., B.D., lectured recently for our Southport Branch, under the chairmanship of the Rev. P. H. Fearnley, M.A.

* * *

The Secretary-General lectured on "Egypt and the Great Pyramid" on Friday, January 12th, at Leiston, Suffolk, to a full audience, which included the leading people of the district, some of whom, in thanking him, said many of the facts in regard to the Pyramid were entirely new to them. On Sunday last Mr. Garrison addressed a goodly company at Berkhamsted, under the auspices of the Y.M.C.A. and the Brotherhood. Major Pickard Cambridge, one of our Vice-Presidents, presided. The utmost attention and interest in the presentation of British-Israel Truth was shown, and several gathered round afterwards to express their thanks. Another visit was requested.

* * *

Six most excellent meetings were held last week in the Central Hall, Westminster. Addresses were delivered by Rev. Pascoe Goard, Rev. W. E. Woodhams Denham, Major Knowles, Captain Young, and Messrs. Barrow, Garrison and Morey. The meeting on Thursday evening for Thanksgiving and Prayer was one of great spiritual blessing.

* * *

The celebration of the Anniversary of THE NATIONAL MESSAGE on January 8th proved a very interesting and profitable gathering. Our report thereof is crowded out of the present issue.

* * *

We have to record several new shareholders of THE COVENANT PUBLISHING COMPANY, LTD., and that some of the earlier shareholders have doubled their holdings. In reply to enquiries, we would say that there are shares still available for which subscribers will be welcome.

* * *

We are grateful for donations to THE NATIONAL MESSAGE Fund. The Secretary desires to acknowledge 5s. sent anonymously by "Wellwisher," from South Africa. Those whose names and addresses accompany donations have, of course, had receipts sent them.

* * *

We warmly thank all who have forwarded donations to the Special Campaign Fund, and we appeal for further help, as the Campaign will be continued throughout the Spring season. Meetings are being planned for several centres.

* * *

London meetings for February will be announced later.

* * *

The volume containing the addresses delivered at the Third Congress will be ready shortly. Orders should be placed with the Covenant Publishing Company, Ltd., 14, Fetter Lane, E.C. 4.

* * *

Interesting letters are to hand from Professor Odlum, telling of wonderful progress in Canada, and from Rev. W. Ffloyd Shannon, B.A., O.B.E., reporting encouraging work in Australia.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE KINGDOM AND THE GREAT PEOPLE, THE U.S.A.

By Rev. Wm. Pascoe Goard, F.R.G.S.

THE relationship of the Kingdom with the United States is unique. One with her in every quality of race, religion and destiny, we are at the same time separated nationally from her. What is the declared policy of the Kingdom in that regard?

Let it be first stated that the Scriptures steadily keep in view the essential oneness of the two branches of the House of Joseph—Ephraim and Manasseh. We cannot undertake to run a line of separation between the citizens of the nation and company of nations and of the Great People. We are of the opinion that the inhabitants of the two great organisations are equally intermixed as to families of all the tribes. Neither do we believe that the Scriptures took thought regarding the tribal numbers dwelling in one or the other land. But we do see that from the beginning the honours of nationality and rule were assigned to each. That of Ephraim contained the throne of David and the Covenants attached thereto. But of Manasseh it was said: "He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

It will be seen that this was a matter of dividing honours, and that to Manasseh the honour of becoming a Great People was assigned.

Distinctively this prophecy has been accorded to the Great People of the United States of America.

There is a wonderful quality in the names of all the outstanding persons who have been taken into the Divine Plan, and whose names have become part of the sacred record. This is true in the Old Testament and the New. Frequently, the interpretation of the name and the reason for its being given are added to the narrative in the Bible; Manasseh is a case in point.

"And Joseph called the name of the firstborn Manasseh (Forgetting). For God, said he, hath made me forget all my toil, AND ALL MY FATHER'S HOUSE."

How truly this may be said of the Great People, for a generation or two past, the history of that time shows. But let that pass.

What now is the declared policy of the Kingdom towards the Great People? Let it be remembered that we are talking of the Kingdom of the Lord, carried on and administered over and above the Government of Great Britain and her associate nations. Over the policy of the Kingdom of the Lord human governments have no control.

First, let it be seen clearly that there is no disposition to assert the authority of the throne. The United States went out from under that authority, and as far as the superior throne of the Lord is concerned there has not been, and will not be now or ever, any disposition to enforce that authority within her borders. Again, I say, we are speaking of the Throne of the Lord. America has fulfilled her destiny and has become a great people. Mark that the Scripture does not honour her with the term "nation," for without the throne the people cannot attain the status of a nation in the Bible meaning. And without the throne and its administration the people cannot attain the same efficient place among the nations as does the Kingdom. The peoples are equal to each other in every manly quality. The Governments are equal to each other in ability and activity. But in one the king is present, actively carrying on his administration. In the other he is not present in the same sense. The machinery of the kingdom is not there. This is a great handicap in favour of the kingdom and it shows itself in the foreign policy of the kingdom especially. In domestic policy the Nation and Company of Nations have largely set aside the throne also.

Secondly, let it be clear that there is no hint of great overseas expansion of the Great People. Overseas expansion, as we have already seen, is under the throne, and the heritage of the king, not under the nation nor its Parliament. The Kingdom is being extended to the ends of the earth. We should know, therefore, what we are to expect as to overseas development, and realise that in it the Great People will not largely share until they have re-established the throne and re-elected the King. Again I say, it is of the Lord the King we are speaking, who is honoured in the Great Republic as Saviour of men, and King of

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Heaven, but is not accorded the earthly kingship of the House of David.

After this, the Scriptures look upon the Great People as a part of the House of Joseph still.

The Scriptures declare that the time will come when Joseph, the stock of Ephraim, and all the House of Israel, his companions, will be re-united into one people, and shall be under the throne of David again (Ezek. xxxvii, 15).

The distinction of nationhood will be probably as clear cut as ever, even as it is in the Company of Nations, which form the Ephraim Britain Commonwealth, but the oneness of the central government of all the equal nations, and the single reign of the King over them all, will be re-established. To these will be added, if not already added, the House of Judah. This combination will then stand four square to every wind that blows. We shall soon see approaches made toward this end. The menace of the coming day will bring it about.

One in Covenant blessing, one in appointed task, one in faith and in service to humanity, we see that the declared policy of the Kingdom is the same towards both branches of the House of Joseph, and the final welcome to the returning King will be one from each people.

There are at present prejudices, ignorance of each other, and, above all, active propaganda on the part of the enemies of the Kingdom and the Great People, towards producing jealousy, misunderstanding, and division between them. But again and again of late in major matters, such as the quadruple alliance for the protection of the Pacific, the policy of the Kingdom has swept on to good success. With the rapid unfoldings of the next few years this will be more and more evident. And the danger arising from the malign activities of the enemies of the Great People and the Kingdom will have the unexpected result of uniting them once more in heart and hand for the support of the policy of the Kingdom and the blessing of the world.

REVIEW.

THE TRAIL OF THE JESUIT. (*Danegald Library, No.* 1.) By Clunie Maxton, author of "Heir to a Million." Price, 2s. net.

This book, although nothing to do with British-Israel learning, is, nevertheless, written by one of ourselves. The writer tells us the whole story is founded on fact. It betrays so clearly the machinations of the great enemy of Israel that we could wish everyone possessed a copy to warn their friends against such a fraud. It is so full of interest from beginning to end that one is carried on through its 236 pages of clear type with great desire to know the outcome.—L. G. A. R.

ADDRESS BY RIGHT HON. LORD GISBOROUGH.

President of the British-Israel-World Federation.

Do you, or do you not, agree with Mr. Bradlaugh? He denied there was a God and to prove it he pointed out God's definite covenant with Jacob that "his seed was to be as the dust of the earth and to become a nation and a company, or assembly, of nations" (Gen. xxxv, 11). Moreover, this prediction was to be especially fulfilled in the descendants of Ephraim, who were to become a multitude,* or, more correctly, an assembly of nations. This prediction was certainly never fulfilled previous to the casting away of the Ten Tribes.

Again, his (Jacob's) seed should spread abroad to the East and to the West and to the North and to the South (Gen. xxviii, 14) implying vast colonial expansion. And, said Bradlaugh, where is the fulfilment of that covenant? Nowhere; therefore God lied, and there is no God.

Now, unless we can find a race fulfilling all the promises to Jacob, we have no answer for Bradlaugh! But we can, and I hope to prove it in this paper.

What were the predictions?

1. That the House of Judah and the House of Israel were to be separate and distinct nations (Jer. xxx, 4; xxxi, 31, &c.) UNTIL THE LATTER DAY (which we are now approaching), "and I will take the children of Israel from among the heathen and will gather them on every side and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all; *and they shall be no more two nations*, neither shall they be divided *into two Kingdoms* any more at all" (Ezek. xxxvii, 15-22).

In the meantime they are to be separate, and Judah is never to lose its identity (Is not this a fact?), never to lose its name, never to lose its language and religion, never (until the latter days) to possess a kingdom of its own. But in the latter days, under the King of Israel (ourselves), whose name will be "David" (the present Prince of Wales was called David *for that reason*), it is to be restored to the Holy Land by us and be joined to us again as one people under one King.

POSSESSORS OF THE GATE.

The other Ten Tribes, however, or the Lost Tribes, were to lose their identity (as we have), change their name, change their language, settle in islands north-west of Jerusalem, "to become as numerous as the sands of the seashore"; "a mighty nation and a company of nations!" (Does not that describe our Empire exactly?); to "possess the gate of their enemies." Is it not marvellous how we possess the gates of the world?—Gibraltar, both ends of the Mediterranean, both ends and sides of the Suez Canal, Aden, Malta, the Persian Gulf, South Africa and Cape of Good Hope, Perim, Peshawar, Singapore (the City of the Lion), Jamaica, &c., &c., Panama Canal (because America is one of us, viz., Manasseh, the elder branch).

Again, "In thy seed shall all the nations of the earth be blessed" (Gen. xxii, 18). This promise was made to Abraham. His seed included "Ishmaelites, Israelites, Midianites, Edomites,

* The word translated "multitude" in this passage is in the Septuagint *Plethos*, a "multitude," "number," or "assembly." There are some who have confused it with the word *Pleroma*, a "fulness" or completion, which, in such a connection, would be vague and unmeaning.

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and possibly Brahmins. As, however, only one seed could be birthrighted, it is important to know which is that one.

The Holy Scripture is very definite on that point. Isaac of all Abraham's descendants was the sole heir (neither Ishmael born of Hagar nor the younger scions begotten of Keturah, Abraham's second wife, were entitled). It is written: "In Isaac shall thy seed be called" (Rom. ix, 7). Again, "the son of the bondwoman shall not be heir with the son of the free-woman" (Gal. iv, 30).

Isaac then had two sons, Esau and Jacob. Esau forfeited the birthright, so it passed to Jacob. Jacob had twelve sons. According to the law of primogeniture (Israelitish law and *our* law) the inheritance belonged to *Reuben* the eldest, but he was barred because of incest and the birthright passed to Joseph (1 Chron. v, 1).

EPHRAIM AND MANASSEH.

Now Joseph had two sons, Ephraim and Manasseh, who, in partnership, possessed the birthright, but Jacob, in pronouncing their benediction, remarked: "The Angel which redeemed me from all evil, bless the lads; and let *my name* (Israel) be named upon them, and the names of my father Abraham and Isaac, and let them grow into a multitude in the midst of the earth"; and he blessed them that day, saying, "God make thee as Ephraim and Manasseh." The birthright in dual form as possessed by Ephraim and Manasseh accounts for the double birthrighted blessing of Britain and the U.S.A., each of which is grandly fulfilling the prediction, "and let them grow into a multitude in the midst of the earth."

The following is Moses' version of Joseph's blessing: "Blessed of the Lord be his land, for the precious things of Heaven, and for the precious fruits of the sun . . . ; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His going is like the firstling of his bullock, and his horns are like the horns of *unicorns*; with them he shall push the people together to the ends of the earth: and they are the *ten thousands* of Ephraim, and they are the *thousands* of Manasseh" (showing that Ephraim, Great Britain, was to be a mightier nation even than the mighty Manasseh, America; Deut. xxxiii, 13). It is from the overflow of this blessing that all the other nations of the earth were to be blessed. And is it not so?

1. The influence of a powerful and righteous people must be, and is, good for the world.

2. Again, there is inherent in the Anglo-Saxon (Isaac's sons) *as in no other race*, an intense love of civil and religious liberty. No nation can and does colonise as she does, no other nation ensures Righteousness, Justice, and Liberty as she does. The Anglo-Saxon race dominates a third part of the whole world's population, and Great Britain, who alone owns one-fourth in her own name and right, patrols the seven seas and the five continents.

3. Our race is the great missionary force.

4. The leading factor in the world's civilization.

Joseph belonged to and represented the House of Israel as distinct from Judah, and to him belongs the birthright (1 Chron. v, 1), and to Ephraim and Manasseh it was divided (1 Chron. v, 1; Gen. xlviii, 19, 20).

Hence we find Britain and U.S.A. policing the world and outdistancing all other competitors. Britain, though sons of the younger son (Ephraim), the most powerful as it was, said "Manasseh shall be great, but truly *his younger brother* shall be greater than he." "A nation and a company of nations shall be of thee" (Gen. xxxv, 11).

House of Jacob declared by God to be a peculiar treasure above all people.

A Kingdom of Priests:

An holy Nation.

They have, however, to keep the covenant.

(Exodus xix, 3–6).

St. Paul: "I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Rom. xi, 1). Again (in Hebrews xi, 8–12): "By faith Abraham . . . therefore sprang there even of one, and him as good as dead, *so many as the stars of the sky in multitude*, and as the sand which is by the seashore innumerable." (Gen. xii): Abraham was promised, (1) "I will make of thee a great nation"; (2) "In thee shall all the families of the earth be blessed."

Are we the "chosen people," the "covenant people," who were to be called "Great"? Are not we "Great Britain," the *only* nation in the world called "Great," and Britain and British? What are they derived from? The Hebrew words "Brit" or "Brith," *i.e.*, "*covenant*," and "ish," a "*people*," or nation, and "ain," a "country" or "land," *i.e.*, the British (covenant) people living in Britain, or covenant land, or "promised land."

Is not this rather an extraordinary coincidence if we are not the covenant people or Lost Tribes?

And again, take our Prayer Book. "He remembering His mercy hath holpen His servant Israel, as He promised to *our forefathers* Abraham and his seed for ever."

Again, in *Cantate Domino*, "He hath remembered His mercy and truth toward *the House of Israel*."

Nunc Dimittis, "to be the glory of Thy people Israel."

Again, in the responses, "And make Thy *chosen* people joyful." "And bless Thine inheritance."

THE HOUSE OF DAVID.

Again, Israel were never to want a direct descendant of King David to rule over them. They never have. Our present Royal Family are directly descended from King David, and their pedigree setting this forth has been made out by the College of Arms and is at Windsor Castle to-day. What is more, by an odd coincidence, the restoration of the Jews to the Holy Land by us is going on rapidly day by day, as all can see, and is approaching completion, and when that moment comes a King David is to be on the throne of England. The present Prince of Wales was called David deliberately at the personal instigation of the late Blanche, Lady Waterford, a great adherent of the cause of Israel Truth, and in 1924 he will be 30 years of age, and that will complete the one-hundredth generation of 30 years each (or 3,000 years) since his ancestor the first King David was born.

Again, the Heraldic Emblem of U.S.A. (the Eagle), Great Britain (Lion, and the Unicorn, and the Bull), the Kangaroo of Australia, &c., &c., are all Heraldic signs of Israel.

Again, it was prophesied that of all our family, one, and only one, was to "step over the wall," *i.e.*, over the compound wall, or the Eastern way of describing "leaving the family circle." Is it not a very odd coincidence that of all our colonies, though others have threatened, one, and only one, viz., the U.S.A., has left us—*i.e.*, stepped over the wall?

NATIONAL SPORTS.

Again, as shown above, we are a "peculiar" or "chosen people." Is it not remarkable the way we dominate the

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world and are *par excellence* "leaders of men"? Why? One of the reasons is, I think, our love and supremacy in all sports, especially our National Game of Cricket, which has done so much to fashion boys' characters.

In this respect, consider our leading social club, "I Zingari" (*The Wanderers*). Their colours, "black, red, and gold," and their motto, "Out of darkness (black), through fire (red), into light (gold)," as shown in their rules; but no one knows why those colours and motto were chosen, though one of the founders, the late Richard P. Long, of Rood Ashton, Wilts, said they were the colours of a bandanna taken from a gipsy (or wanderer) in Spain. But whence the motto? Now for another odd coincidence—or is it more than that? I leave you to judge.

During the Great War our soldiers had done good work for the Emir El Feisul (the man who has just been crowned King at Baghdad), and he presented some of the officers with his principal order, and in giving it, pointed to the ribbon and said, "Those are our colours, 'black, red, and gold,' and I wish to call your attention especially to the motto attached to it. It is: 'Out of the darkness *of Egypt* (black), through the fire of *the Red Sea* (red), into the light of the *promised land* (gold)'"; and that is practically the motto of our premier social cricket club, and the amplification here is surely more than a coincidence!

And now, have I not proved my case? Can you give any other answer to Bradlaugh's atheistic challenge? And is not the Anglo-Saxon race a complete fulfilment of God's promise to, or covenant with Abraham? And so are we not a living proof that God is the God of Truth?

If not, then what is your answer?

CUI BONO.

And lastly, "*Cui bono?*" Is there not all the good in the world to be got from it?

1. We are God's chosen people.
2. Chosen for what?
3. To be the humble instruments by which He is slowly but surely working out His great scheme for the universe.
4. What is our part individually—*each one of us?* Are we, whilst our race (the Anglo-Saxon) collectively is doing the great work, going to fold our hands and take no individual part in it—leave it to others, in fact? Or, are we going to take our share? If so, we must live up to our good inheritance, and we must strive from youth to old age to fit ourselves, our bodies and our minds, so that we can indeed do our part, and prove ourselves to be, in deed as well as in name, God's chosen people, His humble and willing instruments for the evangelization and civilization of Humanity until the date of His final coming.

THE PRESENT YEAR.

THIS year is of great prophetical significance. It marks one of the terminal periods in predictions relating to—

1. The House of Judah,
2. The Mohammedan Turkish Power,
3. The Roman Apostasy,
4. Ephraim-Israel,

and is also indicated in the Pyramid as the *centre* of the Antechamber, August 20th, 1923; the centre marking, Major Davidson suggests, the "time of the symbolical *sunset beginning* of that 'Great Day.'"

I.

THE HOUSE OF JUDAH (Lev. xxvi, 28).

Amongst the terminal periods in connection with the "seven times" punishment of the House of Judah, and oppression of the land, Dr. Grattan Guinness gives 1917 and 1923; 1917, being 2,520* years from the commencement of the times of the Gentiles (604 B.C.), saw the close of the oppression by them of Jerusalem, and the entry of Lord Allenby. Six years later, 598 B.C., was "a very important and principal year of crisis in the captivity era," Jerusalem being a *third* time besieged and "all Jerusalem" carried away with King Jehoiachin, the royal family officers, &c., save only "the poorest sort of the people" (2 Kings xxiv, 12–16).

B.C. 598 + 2520 = 1923.

This year, therefore, should witness some marked development in the Restoration of the House of Judah.

II.

THE MOHAMMEDAN TURKISH POWER (Dan. xii, 7, 11, 12; Rev. xvi, 12).

The emancipation of Jerusalem from the Turks in 1917 closed the period of 1,335 *lunar* years from the Hegira, A.D. 622.

Seven years later (629) the Saracens first issued from the desert and proclaimed war against Christendom, Mahomet being then acknowledged a Prophet.

Thus, in 1923, we may expect to witness events leading up to another stage (1924) in the fall of this Power.

NOTE.—The deposition of the Sultan on the eve of 1923 and capitulation to Bolshevik influence.

III.

THE ROMAN APOSTASY (Dan. vii, 24, 25; Rev. xiii; Rev. xvii).

Pope Vitalian enjoined the exclusive use of Latin in Divine worship in A.D. 663. This date is considered by historians as the height of Latin Christianity.

663 + 1260 = 1923.

Just as 1870 (1,260 years after the death of Phocas, who conceded to Pope Boniface III the headship over all Christendom) saw the loss of the Temporal Power, so in 1923 we may expect a *further blow* to this Apostate Roman Power, though it may be accompanied by some *manifestation* of power, as in 1870, when the Pope in great magnificence was declared *Infallible*.†

NOTE.—The Fascisti movement, so analogous to that of Garibaldi, "Italy for the Italians." The encyclical issued recently by the Pope, announcing that he will probably call a meeting of the episcopal world in Rome during the approaching jubilee year. The Anglo-Catholic movement in England.

IV.

EPHRAIM—ISRAEL.

The Rainbow Angel's oath (Rev. x, 6, 7): "There shall be a time no longer."

Dr. Grattan Guinness, not a *conscious* British-Israelite, writing in 1886, gave the year 1923 as one of the terminal periods of "the mystery" of Rev. x, 6, 7, reckoning 360 years from 1563, "when the Reformation was completed in England,

* "One year must be deducted from the total in adding B.C. and A.D. years."—Dr. Aldersmith.

† This subject was more fully entered into by the writer in THE NATIONAL MESSAGE for February 11th, 1922.

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and when the anti-Reformation Council of Trent closed its sittings."

$$1563 + 360 = 1923.$$

It was also in 1563 the Thirty-nine Articles of the Church of England were *published*—the "reed" (Rev. xi, 1), or Word of God, which measured the Church of England. (See Article VI.)

It is significant that it is proposed to alter the Prayer Book in 1923.

If, however, the "mystery of God," as we believe, relates to the *obscuration of Ephraim-Israel*, who, having the custody of the Word of God, yet remains hidden as Israel for "a time" (a *solar* year as the word implies), then

$$1558 + 365\tfrac{1}{4} = 1923.$$

From 1558, the accession of Queen Elizabeth, Britain was *free* to expand, and to publish the Bible, yet *unknown as Israel*. In this case 1923 should see a great awakening to the fact that the Anglo-Saxon race is Ephraim-Israel.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi, 36).

ARYAN.

ISRAEL—IN THE BRITISH.*

BY A. C. GRESHAM.

WE believe that the stone which Daniel saw cut out of the mountain without hands, and which was to fill the whole earth, is the Kingdom of Israel in the Isles, which was set up in Britain. It has been miraculously preserved, and it indeed appears to have been cut out without hands. Since 1795 it has grown in territory, population and power. It has become "a nation and a company of nations," as was foretold of Israel. Where is there another nation that fulfils that prediction? Their sons are upon every sea (Numbers xxiv, 7). Since the coming of the Normans in 1066 this land has not been invaded, and it has not borne the yoke of a foreign oppressor. The Normans have been identified with the tribe of Benjamin. Their emblem is the wolf, which was that of Benjamin. The British established the Christian faith in France, and although Rome had full power in that country for many years, it has never been able to uproot the true faith of the Huguenots. Britain has received persecuted Christians time after time, and it should not be overlooked that in many cases these fugitives were rejoining their brethren of the tribes of Israel.

The Saxons, Danes, Angles, Normans, &c., who came and settled here were of Israel descent.

Since the "American War of Independence," Britain has added colony to colony, possession to possession, and included in the heritage of the Crown is that vast Dependency of India, so that the earth is encircled with our Dominions. We hold the Gate of our enemies.

Men of the British race are to be found in foreign countries also, holding positions of authority and influence in commerce and in missionary enterprise.

This country accepted the Mandate for Palestine, and although the task seems to bristle with racial difficulties, still these will be solved.

The Union Jack stands for freedom, not slavery. We build up and people the waste places of the earth, and, finally, we are a great missionary people. We send out a great number of devoted men and women to spread the light of the Gospel to those who sit in darkness.

Truly our race has a wonderful and peculiar history, and it has a more wonderful future before it. Soon it will realise all the meaning of the promises which God made to Abraham, Isaac, and Jacob, and will turn as one man to serve the True and Living God.

*EDITOR'S NOTE.—Our fathers, in the ancient spirit of adventure, went out to re-people the waste heritages. To-day we are overcrowding in cities and industrial centres, while the sons of the alien are taking possession of our heritage in the lands of the Great Dominions.

BIBLE READINGS.—Series II. No. 3.

BY REV. WM. PASCOE GOARD, F.R.G.S.

THE GREAT PREVISION OF THE COVENANT (Gen. xv).

"AFTER THESE THINGS."

The things of which we have read were the remarkable happenings to a young man adventuring into a new country and pursuing the activities which were incident to the conditions there.

There was the constant pleasure and duty of looking after his own family and affairs. These, as we see, afforded him some opportunity for the exercise of influence and patience, and for the exercise of his authority. They brought to him travel to strange lands and mingling with strange people, of whom he was afraid. They brought to him disturbance within the tribe, and the troubles incident upon divided loyalty and authority, as between himself and his retainers and those of his nephew Lot. They brought battle, and the first taste of war. They brought the terrors of unusual natural phenomena, as in the destruction of the cities of the plain. They brought to him quiet contemplation and worship in the peaceful open, when he walked and talked with God under the stars of the eastern sky.

But now he was becoming old. The active pursuits which had been so full of delight for him were becoming distasteful.

The land in which he was still a nomad and a stranger was becoming full of peoples who were potential enemies to himself and his people. Most serious of all he was becoming old and had never a son to take his place and carry on his name and the headship of his tribe.

These matters evidently were troubling the mind of the Patriarch, and doubtless he had taken them to God in prayer.

Such a prayer, and its marvellous answer, we are now to have placed before us.

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."

The word of the Lord is imperative.

Fear not, Abram.

The effect of this word—I know not whether to call it exhortation or command—is to lay the foundation of a fearless race. How has the history of the race shown the remnants of this foundation and, in fact, how has it demonstrated it wholly whenever it has been in right relationship with its God?

I AM THY SHIELD.

Consider this statement for a moment. The shield is never used but on the field of battle. It is then at the option of the owner of the shield as to whether it shall be used in his defence. Used—it intervenes between the wearer and the enemy. While the shield is thus between, no hurt can come to the person so defended.

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God, therefore, gives the assurance of coming between the enemy and the seed of Abram. The defence is impregnable.

The conditions of fighting behind that shield are clearly laid down in the Covenant of the Constitution entered into between God and Israel. This we shall come to in due order. Unfortunately we have been out from under the provisions of that Covenant for ages now, and have been fighting without our shield and losing terribly in our wars. Of course, I am speaking not of the spiritual conflict, but of that which God spoke to Abram and later to Israel, the national material conflicts.

May God hasten the day when our Israel will get back under the shield again.

AND THY EXCEEDING GREAT REWARD.

How great the reward of Abram's faithfulness who shall tell? The ages have now gone, and there has developed through all the ages the seed, the nation, and the company of nations into which the Israel nations have developed. In addition to this there has been the great company of Gentile nations not of Israel, but of Abrahamic stock, until perhaps one-fourth, or near it, of the earth's populations are descended from him. Moreover, through him there has come the Redeemer of Israel, the Saviour of men, Jesus Christ, who said, "Your father Abraham rejoiced to see My day, and he saw it and was glad."

The great spiritual company of the redeemed as well as the great company of earthly nations are from the father of the faithful, and the whole of the human "planting of the heavens" shall be of him.

And Abram said: "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus."

And Abram said: "Behold, to me Thou hast given no seed; and lo, one born in my house is mine heir."

Thus, in prayer, Abram repeated his plaint to God. How often he repeated this prayer we have no means of knowing. But we may assume that it was by no means a matter which he passed over lightly, nor that the prayer was but once presented. At last the answer came:

"And behold, the word of the Lord came unto him saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir."

HE THAT SHALL COME FORTH.

Take note that this is no haphazard matter. Before he was born, before he was conceived, God knew the coming heir. This was the physical heir from whom should come the physical seed. By-and-by

HE THAT SHOULD COME

who should be the father of the spiritual seed, the second Adam should appear, and these two progenitors of the seed of Abram should enrich him with descendants beyond counting for all eternity. For the spiritual seed shall abide for ever and the physical seed in Christ shall attain through the resurrection to everlasting life.

"And He brought him forth abroad and said, Look now toward heaven, and tell the stars if thou be able to number them; and He said unto him

SO SHALL THY SEED BE."

High in the heavens as to position, numberless as the stars as to number.

And he believed in the Lord and it was counted to him for righteousness.

Here was laid the groundwork of the great evangelical doctrine, and here was the great example of Justification by faith.

It comes with something of a shock to find that the matter of faith had such a material basis as the birth of a son, the multiplication of his descendants, and the inheritance of certain lands.

But God said these things, and Abram believed God.

He believed in God, of course, for he conversed with Him face to face.

He believed on God to the saving of his soul, for we have seen that he partook of the communion in the bread and wine which Melchizedek brought forth, as a priestly act.

But he went farther: He believed God.

"And He said, I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it."

"And he said, Lord God, whereby shall I know that I shall inherit it."

Read now the verses (Chapt. 15) 9–21.

This is the story of a row of sacrifices, divided and set over against each other, thus forming a clear pathway stretching from sunrise to sunset.

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

Then comes the vision of the great future of his race.

"And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces."

Remember that the matter in contemplation was the future of the Abrahamic race. The smoking furnace showed plainly that their progress should be through the furnace of fiery trial to the very end, and the burning lamp the light they should carry through the ages—the lamp of truth and the gospel.

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

This was a most momentous answer to the repeated prayer of Abram, and it gave from that time forward a new outlook to his life.

WITHDRAWING FROM EUROPE.

BY REV. COMMANDER ROBERTS, R.N.

WE are all sorry to hear of the failure of the Conference in Paris at which the two sides of the question as to Reparation projects were submitted, ending by, as M. Poincaré stated, a gulf impassable for France, and only open to England to bridge the chasm, was revealed. Is this to end in the breaking up of the "Entente"? To our mind it seemed that the projects were doomed to failure. Leaving alone for the moment the forecast as we assume revealed to us in Holy Writ, let us approach the question from a moral standpoint. It is not the matter of the last war nor the war before that, probably, which must be taken into consideration. If we understand God's Word aright, this is the "Day of Vengeance" for all the innocent blood shed by the nations composing the Kingdom of the Beast, against the Saints of the Lord. Repentance for

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sins that are past would alone bring forgiveness, but "they repented not." So the Lord stirs up jealousy like a man-of-war. Judging from our own standpoint, we assume that the Franco-Prussian War lies at the back of the present trouble. We need not go further back or recall to mind that France had not repented of her deeds, or of her statement publicly declared, "There is no God." Politically, however, she supported the Papacy, whereas, then, Germany supported a political Protestantism. France was terribly humiliated, her emancipation being redeemed in Paris by, at that time, an immense indemnity. However, everyone knows how bravely and honourably every individual in France and the French Government strained themselves to the uttermost to get rid of the incubus laid upon them. All honour to them for it!

But the spirit of revenge, some day! was stored up in their hearts, and alliances sought, which led to a tripartite division of Europe—Slavonic, Teutonic, and Latin. The Teutonic reckoning at one time three nationalities, another time two. When the war broke out it would have appeared as if these were "three against two," then "two against three." Britain and Turkey were not included in the statement of a foreview at the first.

He that took the sword perished with the sword, but at what a cost to her enemies, France and Belgium, so devastated that reparations from the aggressor were justly demanded. Instead of insisting there and then for a substantial indemnity, a humanitarian device was arrived at, which, as it turns out, Germany has taken advantage of and has shirked her obligations. In fact she has dealt treacherously. Her fate is doubtless forecasted in Isaiah xxxiii, 1: "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, but they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."

Have we not in these words the very character of Germany in the Franco-Prussian war against France, and, by contrast, France's task of retaliation? No doubt influenced very much by Israel, of whom it may truly be said: "We have heard that the Kings of the House of Israel are merciful Kings."

Nevertheless the character of Germany stands out, and that is—all for self. She would ruin her neighbours, if she could better herself. Our action at the Paris Conference is to give Germany a last chance of retrieving her credit and character. As a result of the failure, France is left to her own devices.

But what about ourselves? Although willing to help where we think it to be right, shall we be able to? Look at the position. Ireland chaotic, terribly governed, a danger both to herself and to us. Turkey a menace, and sooner or later to be reckoned with. When this last crisis comes about, can we expect help from France, taken up with the German unfaithfulness and awaiting her opportunity to continue her spoliation and treachery? It is not probable that either Italy or Belgium could help against Turkey. So, "of the people there are none with us."

Are we not then exhorted what to do in Isa. xxvi, 20, 21? To confine ourselves for a short time to our own affairs, and withdraw from the Councils of Europe. Moreover, since we are in this predicament, should we not give ourselves unto prayer. As in Isa. xxxiii, 2: "O Lord, be gracious unto us: we have waited for Thee: be Thou their arm every morning, our salvation also in the time of trouble."

Our help is in the Lord our God.

A CITY THAT HATH FOUNDATIONS.

By Rev. Commander Roberts, R.N.

It is very often laid to our charge by very many earnest Christians that there can be no good in the claim that we are Israel, for is not the Church paramount? That to Israel belong only the material or earthly blessings, but the Church has all the spiritual. "If I am in Christ, that is all I care for."

No doubt to be in Christ is all I want individually, and if God's glory depended only on my personal salvation I should not care whether I were an Israelite or not; but God's glory depends upon the salvation of Israel (Isa. xlii, 8; xliii, 21; xlv, 17, 25). Surely they whom God has formed for Himself to show forth His praise should be the subjects of consideration to all Christian people, especially when we are told "If ye be Christ's, then are ye Abraham's seed and heirs according to promise." This carries us back to the promise, "In thee and in thy seed shall all the nations (or families) of the earth be blessed." This certainly implies that the nations can only be blessed through Abraham and Christ. The New Testament, as well as the Old, both assert that this Abrahamic community is a Nation (Gen. xii, 2, 3; Matt. xxi, 43; 1 Pet. i, 1–5; ii, 9; Heb. xii, 22–24). This is the general assembly of the Church of the Firstborn (James i, 1–18).

Every one of the beautiful pictures setting forth the Glory of Israel in Christ, in the Old Testament, has been wrenched from its God-appointed heir and given to a community composed of individuals out of every nation and kindred and peoples and tongues. Wherever there has been such a community it has always appropriated all these blessings, and looked upon the rightful heirs as if they were the Jews, and for having crucified their Lord are now enduring the wrath of God to the uttermost. There may be some instinct or subconscious idea that "If I am Christ's, then am I perfectly safe." But surely St. Peter made no mistake when he asserted of the "diaspora," Israel *scattered* abroad, that they were kept by the power of God unto a salvation about to be revealed in the last time. That at that time they should possess the inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you (1 Pet. i, 4, 5). St. Paul (Rom. xiii, 11), writing to the Saints at Rome, as to the awakening out of sleep (the Resurrection), says, "for now is our salvation nearer than when we believed." Why this distinction in the two salvations? except that one refers to the individual salvation and the other to the Salvation of the Nation. And this leads us to ask whether in view of God's plan of revelation that Israel must first be fed, Christians are right in their indifference as to Israel's salvation? Christ came to Israel first (Matt. x, 5, 6, 23; xv, 24; Acts iii, 26). "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." "Oh! impossible!" says Churchianity. Israel rejected Him, crucified Him, saying, "We will not have this man to reign over us." But we have learnt from St. Paul that "they are not all Israel that are of Israel." But that the Word of God has taken effect upon Israel's seed in contradistinction to the Jew. "God has not cast away His people whom He foreknew." "The remnant according to the election of grace," though they be as the sand of the sea for multitude, and Churchianity says, "Ye are not God's people," yet universally it shall be admitted that we are the children of the living God, *i.e.*, Christians, called by the new name first at Antioch (Acts xi, 26; Isa. lxii, 2).

Where shall we look for a nation, blessing all the families of the earth, and itself a Christian nation?

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It must be one that does not worship images (Isa. xlii, 8).

It must be a people that will not lie (Isa. lxiii, 8).

It must be a Nation and a Company of Nations (Gen. xxxv, 11).

It must be before wars shall cease (Gen. xlix, 23, 24; Deut. xxxiii, 17; Micah iv, 1–3, 13; v, 7, 8).

It must be before Israel is united with Judah (Deut. xxxiii, 7). See also that Isa. liv describes the security and blessing of restored Israel, whilst opposed by many a foe (verses 11–17).

In this chapter see the symbolical representation of Israel as we see her to-day in her island home, Britain. The words were uttered when Israel was suffering her affliction in the land of Assyria (B.C. 712). "O thou afflicted, tossed with tempest, but not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror, for it shall not come nigh thee. Behold, they shall surely gather together, but not by Me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

Everyone will agree this is pre-millennial, and was not spoken of Judah, but of Israel.

Here we have a city that hath foundations, built upon the Covenant of the Lord, and realised by us to-day.

And yet this was not that city Abraham and all who died in faith, enumerated in Hebrews xi, looked forward to. His city was one of which the Builder and Maker is God. Unto this city all these looked forward to, not having received the promise, but they saw it with the eye of faith. At this time the Revelation of Jesus Christ to St. John the Divine had not been made known. Now, however, in Rev. xxi–xxii, 5, we have this beautiful city as it will be when it descends out of heaven from God. It is this city which every true Israelite to-day is looking forward to. You may call it material if you like, but even the Lord by His servant John put forward its description in language such as mortal sense can only faintly realise its force. "For eye hath not seen nor ear heard, neither hath it entered into the mind of man what God has reserved for them that love Him (Isa. lxiv, 4; 1 Cor. ii, 9), but God hath revealed them unto us by His Spirit" (Rev. xxi). Here we have the inheritance. God is there; the Lamb is the Light thereof. The twelve gates of this city have inscribed upon them the names of the twelve tribes of the children of Israel. Is not this the confirmation of the promise? To enter the city she must needs pass through these gates. It is the hundred and forty and four thousand who stand upon Mount Zion to-day who are preaching the Gospel of this Kingdom through the Blood of the Lamb. It is out of every tribe of Israel and the great multitude of fruitful Ephraim who are the sealed ones. There is no variation nor shadow of turning with God. God's purposes are true. His plans will be seen to be consummated. All who are willing may join the happy band Rahab, Ruth, Naaman, or any other who throws in his lot with the God of Israel (Isa. lvi, 1–8).

THE ABBEY CHOIR.

[Lines written for and recited at the Recital given before the Choir Boys and Clergy of Westminster Abbey by Mr. John Henry Hill (Harrison Hill) on New Year's Day, 1923.]

You boys who sing in the Abbey Choir,
How glad you ought to be,
In this, the centre of our race,
So great, so strong, so free.

The British race, more ancient
Than the founding of old Rome,
Has here the greatest symbol
Of its lineage and its home.

Though ancient be the Abbey,
More ancient is the Throne;
More wondrously ancient still,
The Coronation Stone.

The Stone of Bethel, Jacob's Stone,
Mysterious link and sure;
That binds the ages of the past
To the Throne that shall endure.

God's chosen Kingdom upon earth,
To do His will alway:
This is our great inheritance
That none may take away.

Years hence, when you are older, boys,
They'll ask you this, in truth:
"What was the finest thing you did
In your most splendid youth?"

And thus you will reply to them,
Your hearts with joy afire:
"When I was young, God's praise I sung
In this old Abbey Choir."

J. H. H.

OBITUARY.

OUR Worthing and Horsham Branches have each suffered severe loss by the death of a prominent supporter. Mr. G. T. Anthony, of Worthing, died with tragic suddenness. He had been working lately on diagrams of the Great Pyramid and had discovered some secrets not noticed (the local paper says) by other Pyramidists. He was for many years an ardent British-Israelite, a member of the Worthing Committee, and an active worker at the Book Depot. He was by profession a civil engineer and, before retiring, had reached the highest post in the Indian Civil Service in the United Provinces. He said: "It is impossible to believe otherwise than that the Anglo-Saxons are Israelites."

Mr. W. H. Gentle, of Horsham, was a retired shipbroker, and had lived in Horsham for fifteen years, where he was well known as a local preacher, an active Christian and Y.M.C.A. worker, school manager, and Vice-President of the Horsham Branch of the British-Israel-World Federation. He passed away after an operation, deeply mourned by a wide circle. We offer our respectful sympathy to the families of both of our fellow-workers, and to the members of both Branches.

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CONGRESS MEETINGS.

REV. T. H. WHITEHOUSE.

[FRIDAY AFTERNOON, OCTOBER 13TH, 1922.]

MR. CHAIRMAN, Fellow British-Israelites: It is very kind of the Chairman to say such kind things about my meekness and modesty. The fact of the matter is, there was much more useful work to be done than I could possibly have done had I occupied this platform and your time. Instead of that you had something which was far more valuable than anything I could have hoped possibly to contribute, and something which was infinitely more important to the cause. Therefore, it was not a matter of modesty at all; it was a matter of urgent necessity, and I was very glad indeed to have the opportunity of knuckling under for so important a theme.

I want to give you some impressions of this Congress, and I do not want to take up too much of your time, for there are still many speakers to follow me, so I will not waste words. The first impression that has hammered itself into my mind is the fact that everything seems to have changed since the old days that some of us remember. There are those on the platform with myself who can remember that it would have been quite hopeless to take any larger hall, even in London, to say nothing of the Provinces, that would hold more than one hundred people for one meeting, perhaps, in twelve months. But look at what has been going on this week. I can only explain it in one way. God said, "My people shall be willing in the day of My power." And this is the day of His power, and so there has come the willing mind.

The next impression that I have felt is that this is a wonderful fellowship, this British-Israel-World Federation of ours. Some of us have been like John the Baptist for a long time. In our own little locality we have been like a voice crying in the wilderness, feeling so lonely; but we come here and we meet people we have never seen, or dreamed of, and their faces are all aglow, and their hearts are so warm, and their handclasp is so hearty; and instantly we are at one—though we have not met until five minutes before. We have a very wonderful fellowship in existence, and I think this is going to tell marvellously on the future of our work. Let us develop it for all we are worth. We are brothers and sisters. We are co-workers and co-believers, and we hope, if God pleases to bless our labours, to see very wonderful fruits in the days to come. Unity is strength, and Christ prayed for His disciples "that they all may be one, even as Thou, Father, art in Me, and I in Thee, that they all may be one in us." So that we are fulfilling our dear Lord's prayer by cultivating this spirit of absolute accord and unity.

Another impression that has come to me, and which it may possibly be useful to mention, is the great number of young clergy and ministers of the various denominations who are coming forward as advocates, and who gladly and proudly take their places on the platform day after day, and ardently, intelligently, and whole-heartedly proclaim this glorious truth which is going to revolutionize, not merely the religious beliefs, but the lives of the people. Of course, I am only a very old fossil but I am proud to be a fossil when I can sit on the same platform with such men as Mr. Milner and Commander Roberts and Mr. Marchant, and a number of other glorious old stalwarts who began forty-five to fifty years ago. I am a hopeless mid-Victorian, and what can I say worse than that? It is a glorious thing to have these young men coming along to carry on the work which we have been trying to do. We have been digging the trenches, and they are going "over the top," and they will capture the position undoubtedly, and we will rejoice with them.

The next impression which, perhaps, I had better mention is that I have been rejoicing all this week for so glorious and blessed a change to have come over the advocacy of our great truth. This is the most evangelical platform in London to-day. In all the years of my ministry and my activities I have never attended conferences or meetings—certainly not revival meetings—in which Jesus has been so exalted, the Cross so faithfully preached, the help of the Holy Spirit so ardently implored to be in our midst and to actuate all our motives and plans. I feel that I have come from my distant sphere, and so have many of my brother and sister delegates, as accumulators that have run out, and we are here at the power station being recharged, and we shall go back again filled with new life and vigour, and a new plenty to give forth to the hungry ones whom we are to feed. Let us avail ourselves of this wondrous power with which God will fill us all if we will lay our souls before Him that He may do with us what He wills.

Then, again, Mr. Woodhams Denham reminded us in one of his addresses of the coming glories. Some of those who are on the platform will remember that about forty-five years ago there was a pamphlet circulated by another old mid-Victorian, who has gone to his long rest, Edward Hine, and the pamphlet was called, "The Coming Glories." That was also the title of Mr. Denham's address; and it was the title of one of Mr. Hine's most powerful and useful pamphlets. He was, like myself and some of the other mid-Victorians, an excavator. He dug out for the foundations that other men, thank God, could build upon. Now he published not only that pamphlet, but many others. Not only "Coming Glories," but he wrote another pamphlet, "Flashes of Light." That also had a splendid vogue in its day, and it is as good to-day as it was then. We have had "flashes of light" this week, flashes of inspiration, flashes of Divine knowledge, and flashes of coming glories. And I think one of the flashes of light that suffused my own soul at one of our meetings was this—that we have got that revival that the churches are praying for. It has come; but it is not the revival that the poor, deluded, blinded churches are yearning after and praying God for. The revival along British-Israel lines is not the revival of churches which reject the Creeds, and reject the Bible, and reject the Divinity of our Lord, and reject almost everything that is worth having, and want nothing but whist drives and dances, and the things that are of this world. But we have got the revival that we have in the 37th of Ezekiel, the dry bones being thrown together. Here we are together from all parts of the Empire, knit together in a glorious brotherhood. We are praying for the Spirit of God to come as the breath of the Lord, and we want it to come to the whole nation; and it rests very largely with you and me how soon it is to come. When the breath of God comes and fills the whole nation, then we shall get flashes of light, we shall get floods of glory, and we shall stand upon our feet an exceeding great army. Revival by the Spirit of God. Pray for it, labour for it, and believe that it is coming. It is here, and it is for us to carry the fire into our own localities. God helping us, we may contribute each our little bit to the bringing about of that day when God's own dear Son shall sit upon the throne of His

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Father David, and reign over the House of Jacob for ever, when of Israel it shall be said, "I will take away the stony heart, and will give them a heart of flesh, and will put My Spirit within them. When no man shall say to his neighbour, Know the Lord, for they shall all know Him. All their children shall be taught of the Lord." "Then the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." May God speed this gracious revival with which He is visiting us, because we have come to the turning-point, I am sure of it. I believe that if we were each, here and now, to solemnly consecrate ourselves to God's service, to give ourselves wholly to Him, body, soul, and spirit, to be directed by Him, and to be used by Him just as He will, and to receive our directions from Him, we should soon see England revolutionized in a way that our political parties never dreamed. Oh, that we may have our eyes ever towards Him, looking unto Jesus. When He fed the hungry people they sat in ranks on the grass, and He took the bread and gave it to the disciples, and the disciples to the multitude, and they did all eat, and were filled. We have this week in our Father's house bread enough and to spare, while they perish with hunger. Let us deal our bread to the hungry souls around us.

DR. T. G. WAKELING.

[SATURDAY AFTERNOON, OCTOBER 14TH, 1922.]

WE have listened to some wonderful speeches this week from the theological point of view, and from the historical point of view. I want to place before you this afternoon yet another point of view, the archæological point of view. The Bible evidence of our identity is complete, and I am sure that you will agree with me in that. We are content on that point, and want no more proof. "But they that are whole need not a physician, but they that are sick." And I speak now as a physician. There are a number of people whose faith has been shaken by the Higher Criticism; and there is that great body of ex-service men, many of whom will not go to Church, and who will not accept the Bible as evidence. Their very souls have been seared by the horrors they saw in the war, and they cannot understand why a merciful God should have permitted such awful things to happen. But you must not blame them. Their very souls have been seared by what they went through, and what they saw. I have heard them sobbing out at night; many a groan has gone up, "Oh, God, why?" and from men from whom you would least have expected it. These men are asking for some other proof than the Bible. And what other proof can be given other than that proved by archæological research? There is so much passing us day by day unnoticed, uncatalogued, really important matters. It is the custom to describe our ancestors at the beginning of the Christian era as painted savages, who stained their bodies, and to attribute the coming of Christianity to St. Augustine. Some time ago I was at Deal, and taking up a guide book to the district I read the announcement that there has been a Christian Church at Dover from about the year A.D. 160. And why not? Now the tin highway runs from Cornwall through Hampshire, behind the little village of Bentley, into Kent, where the tin was shipped to the Continent. Dover was probably then, as it is now, the nearest point to the Continent. Is it unreasonable to think that our forefathers would wish to have a Christian Church where they could give thanks to God for a safe journey, and where they could offer up their prayers for a safe crossing? For I do not suppose that they cared for the crossing in those days any more than we do now. Then the Selborne Society, in a ramble in the early part of the year, visited St. Peter-upon-Cornhill, which the Rector explained stood upon the oldest piece of consecrated ground in London, having been built under the Roman occupation by a British chief, Lucius, who established a church there in 179 A.D. This hardly looks as if St. Augustine introduced Christianity into England, and accounts for the Councils of Pisa, 1417 A.D., of Constance in 1419, and of Siena later on, confirming the priority of antiquity to the British Church. When I was at Canterbury I saw a notice about a golden coin—I did not have time to see the coin itself—and it was struck prior to the Roman occupation. When you are told that our ancestors were painted savages, don't you believe a word of it. Archæology will nail that to the ground before many years have gone.

Now, if you take one of the Bartholomew's maps of the London district, and look round the Essex coast, you will see the River Blackwater, and there is an island there called Osea, the place where people coming from the lowlands would put in for Harwich. In those days it was a great seaport. But these people would avoid seaport towns where they might be robbed or murdered, and they would make their way to a little quiet place. There on this little island they could pull themselves together after their voyage and travel, and make up their caravans, and set out again. Between this place and Chelmsford lies the village of Danbury. In Cornwall, where it is agreed that the Phœnicians came for tin, is the town of Marazion (the translation is Bitter Blessing), and on the west coast is Port Isaac, and not far away in a field is a little well called Jesus Well. It was there I was told that a golden trumpet had been found which was supposed to have been used in the ceremony of the Temple. This may not be true, but there is so much evidence that is passing us day by day that needs to be collected, investigated and catalogued, and put in its proper place. In regard to the Jesus Well there is a tradition that you must throw a piece of silver in and wish. All these things cannot have happened by chance. Flinders Petrie has said, "Half of history seems incredible to one who looks at all things through modern spectacles." Archæology will substantiate the truth of the Bible to those who doubt it. You may be quite sure of that. Napoleon, than whom I suppose there was not a more shrewd observer, has placed it on record—you will find it in Molle's "History of Napoleon"—"that he was astonished to observe the perfect exactitude of the Hebrew Scriptures."

Now, if only we could call our ex-service men together; if we could put before them a number of facts, tabulated and indexed, and which could not be refuted—facts that would bring peace to the hearts of our comrades. For, if there was another war (and it was very near a few days ago) you may be quite sure that your men will go again. It is not quite fair that we who know so much should not do our utmost to put, at least, a small amount of archæological evidence before these men, and then, if war came we should know that we had done our best; and if it does not come, so much the better. I would like to draw these men together, and tell them of these things, and discuss with them the movements of the Children of Israel from a military point of view, and prevail upon our chairman, Major Knowles, to discuss it from a staff point of view, the

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movements of this great mass of people, and point out how important it was that they should be split into sections—one north and one south. We know perfectly well that the head of a column living on the country would wax fat, but the tail-end would starve. And then, having got them together, I would like to turn them towards the East, and I would say, "Oh, God of our fathers, God of our island history, the angel that has redeemed us from all evil, these are Thy people, and when Thy people are in trouble and distress and turn and look towards the land which Thou promised to our forefathers, and shall kneel before Thee, and shall speak Thy Holy Name, then hear Thou in Heaven Thy dwelling-place, and succour and forgive." A strong research section will support the theological side, and will bring comfort to those who, for the moment, cannot see the Divine plan.

MARCUS S. BERGMANN.

WE regret to announce the loss of one of the old members of the Council of the Imperial British-Israel Association, who passed away peaceably, in his 76th year, at South Benfleet.

Marcus S. Bergmann, to whom by courtesy we gave the title of Reverend, was born in Silesia in 1846, brought up under the iron rule of a devout Jewish household, but chafing to be free. At the age of 20 he left his Fatherland; arriving in London in 1866, he established a small synagogue. Two years after he was laid aside for six weeks in a German hospital. His conversion has two aspects, both equally true. To the Christian world he would delightfully record how, from Dan. ix, he was led to see that the Messiah would have nothing from His own (be cut off), and, from Isa. liii, the description of His humility. To his British-Israelite friends he told how, as a tutor in a nobleman's family, in teaching Hebrew, his scholar called his attention to the phonetic reading of Isa. xlii, 6 and xlix, 8, saying, "Then Christ *is* given to Britain." His words to the writer of this memo. were: "I was so confounded and surprised that I fell on my knees and asked Jehovah if it was true that the Messiah had forsaken His nation, Judah, and given Himself to a Gentile nation, Britain. The veil fell from my eyes; the only answer that presented itself to my mind was that Britain must be Israel." Words to that effect. The memorialist wrote an article in the *Covenant People*, March, 1912 (pp. 324–327), showing from Dr. Alexander's "Prophecies of Isaiah," Hitzigs and Ewald's rendering of the 42nd chapter of Isaiah, 6th verse, and submitted it to Mr. Bergmann. His answer will be seen in that journal.

"What you have written on the subject is so lucid that it requires very little addition from me.

"We are right in stating that no other people are called, or can be designated 'the covenant people,' but Israel alone. Of course, this includes our brethren of the House of Judah too."

How this dear servant of God worked for the conversion of his brethren of Judah, from 1870, when he became a Missionary to the Jews, and for the reception of the Truth by the House of Israel (Britain) from our platforms and in many public places, we who have lived in close touch with him alone can vouch. In 1898 Bergmann had translated the whole Bible into Yiddish, and to-day it is being circulated broadcast amongst his brethren. We all tend his wife our heartiest sympathy; her comfort is that he is gone to be with Him he loved so dearly.

OUR YOUNG FOLK'S CORNER.

MY DEAR NEPHEWS AND NIECES,—I am quite sure that if your father were a multi-millionaire who had inherited thousands of acres of land—say the whole of the British Isles—from your grandfather, you would think yourself a very lucky youngster. You would look forward to the time when this wealth would all belong to you, and you would make countless plans for the use and the enjoyment of it.

Well, there are two boys mentioned in the Old Testament who were in just that position. Millionaires were unknown in those days, but the father of these boys was very rich in flocks and herds. He was heir to the greatest possessions and the most wonderful fortune in the world.

I daresay he thought that Palestine was a big place to own, but his promised possessions extended far, far beyond that country. Clusters of the fairest islands of the sea—including Britain—were part of his inheritance. He was to have lands in the rich, glowing East, in the cool, green West, in the icy North, and the warm South. Even whole continents were in the title-deeds. Was he not a lucky man? You see, everything in the world belongs to God, and He can give it to whom He likes. He could see that the boys' grandfather and his family were the most suitable people to have charge of such great treasure. As you would expect, the boys took a lively interest in their share of the birthright. As you would expect, also, the younger was rather dissatisfied because his brother had more than he; and when I tell you that the incorrigible younger brother never rested until he had obtained the lordship of the inheritance you will guess at once what his name was.

Will you tell me the names of the boys, their father, and grandfather?

I daresay you will find their names several times in other parts of this paper. (If you are still puzzled, look in my last letter for the grandfather's name.)

The very best thing about the story is that WE are descendants of that younger brother, so that we shall have a share in his privileges, and an interest in his possessions, too.

Are we not fortunate?

Yours sincerely,

UNCLE BEN.

P.S.—If you will tell me the names of some of these lands in the North, South, East, and West, which are peopled with the descendants of the younger brother, I shall think we are getting on famously.

AN ACROSTIC SQUARE.

1. An Old Testament hero.
2. A town in Palestine.
3. A remaining portion.
4. A mountain in Asia Minor.
5. A woman of the Old Testament.
6. A messenger.
7. One of the twelve disciples.

The square is formed by the names of No. 1 and No. 7, the initial letters being the same as No. 1, and the finals the same as No. 7.

ERRATUM.—For the C.B.E. which a typographical error produced on the cover and on page 15, read "Lt.-Gen. Sir Charles Harington, G.B.E., K.C.B., D.S.O."

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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THE SECRETARY-GENERAL'S PAGE

OUR readers are reminded of the meeting on Monday next, January 29th, at 7.30, in the Central Hall, Westminster, for taking leave of Rev. Pascoe Goard, who will give his Farewell Address. Lord Gisborough (President of the British-Israel-World Federation) will preside. A full audience may with confidence be expected.

* * *

The Birmingham series of twelve Special Meetings started with great promise on Monday last. Reports will appear later.

* * *

Six Special Campaign Meetings were held last week in the Central Hall, Westminster. Lord Gisborough presided at the first of the series. Other chairmen were: Colonel Vincent Wright, D.S.O., Major J. Knowles, O.B.E., and Mr. J. J. Morey. Rev. Pascoe Goard gave six of his powerful addresses, full of Biblical exposition. Two excellent addresses were given by both Rev. W. E. Woodhams Denham and Rev. W. H. Stuart-Fox, M.A. Other speakers were: Rev. Philip Young, L.Th., Pastor Oliver Hutchinson, Pastor Hutchinson Dennis, and Messrs. Morey and Garrison. Some of the speeches will be published in due course. Rev. Gregory Bestal, in a brief speech, added his testimony to what B.-I. teaching was doing for him. We hope to hear this gentleman again ere long. The concluding meeting was one of the best we have known, both in respect of attendance and of spiritual influence and power. An encouraging feature, too, was the number of young men who attended each meeting and listened with rapt attention.

* * *

The Bookstall staff were kept busy during the week, and many new subscribers to this Journal were enrolled.

* * *

The Secretary-General visited the Bedford Branch on Thursday, January 18th, and addressed a crowded meeting under the chairmanship of Captain James, the President.

* * *

A British-Israel Dinner was arranged on January 19th by the Ladies' Lyceum Club in Piccadilly, kindly promoted especially by Mrs. Forbes of Rothiemay, and Mrs. Munro Faure, the former presiding. Speeches were delivered by Lord Gisborough, Revs. Pascoe Goard, Merton Smith, and Mr. Herbert Garrison. There was a large company, many of whom listened probably for the first time to British-Israel teaching. "The Harp that once through Tara's Halls," "The Star of Bethlehem," and "England's Glory," were rendered by Henderson White, Esq., and a Quartette.

Nine Special Campaign Meetings will be held next week in St. Mary's Hall, Coventry, commencing on Monday evening, January 29th. Rev. Merton Smith will be the chief speaker, and Rev. J. J. R. Armitage general chairman.

* * *

The Study Circle of the Horsham Branch meets on January 30th, at 7 p.m., in the Town Hall.

* * *

Mr. J. W. Spiller will speak on "Circumstantial Evidence" at the next meeting of the Preston Branch on February 1st, at 7.30, in the Lyric Hall, Avenham Street.

* * *

Rev. John F. Andison, B.D., speaks on "The Jewish Feasts and Their Significance," on February 4th, at 6.30, for the Scottish Israel Identification Association, in the Christian Institute, Bothwell Street, Glasgow.

* * *

The Rev. Canon Hollis, M.A., of Worthing, and Rev. W. H. Stuart-Fox, M.A., of St. Saviour's, Crouch Hill, have been elected Vice-Presidents of the Federation.

* * *

George T. Mills, Esq., F.C.I.I., who has had long experience in the business world, has joined the Board of Directors of The Covenant Publishing Company, Ltd.

* * *

"The British Church," by the late Major John Samuels, is being reprinted by the above Company, and will be ready in a few days.

* * *

We are happy to record a large accession of new members to the roll of the Federation, including clergymen, Army officers and members of the various professions.

* * *

It is gratifying to report also a great number of new subscribers to this Journal, and an ever-increasing sale of our literature.

* * *

Mr. J. J. Morey will speak for the Battersea Association on the evening of February 5th.

* * *

"The National Shakespeare," in three handsome volumes, is on sale at our Book Depôt, 14, Fetter Lane, as a great bargain. Original price, £10 10s. What offers?

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE RETURN OF THE LORD TO RULE.

By Rev. Wm. Pascoe Goard, F.R.G.S.

The Church has long canvassed the return of the Lord as a matter in which she is chiefly concerned. Perhaps she is chiefly concerned. But let it be remembered that the Lord returns

To Reign, and by that reign to Rule the Nations.

It is time that the Governments and people take thought as of a very practical world matter to the fact that the King is about to return and that He will take the throne of His father, David.

This is a matter of national importance above any that has entered into the thought of our national rulers since the nation was first established four thousand years ago.

The fact of His return is insisted upon throughout all the Scriptures. It is told in relation to several distinct departments of life.

It is told from the standpoint of the Church. From this standpoint it has been recognized and discussed by theologians for ages. With that particular this article has nothing to do, for we are not discussing the ecclesiastical side.

It is told from the standpoint of the external nations; and the conditions under which the return is foretold should constitute an important guide to our national leaders. The second coming from the standpoint of the external nations will find "all nations" gathered against Jerusalem to battle against the holders thereof. These latter will be "The tents of Judah," "the House of David," "the Merchants of Tarshish, and all the Young Lions thereof." See Zechariah and Ezekiel.

The leader of the great Combination will be Russia, and with her will be approximately half the world in arms.

Thus the present Russian activity in propaganda and organisation takes on a significance of a very ominous nature, and the nation should prepare itself for the day. The succession of the Babylon Empire nations have already passed away. The last great act in that two thousand five hundred years of dramatic history was the sinking of the German fleet in Scapa Flow. Any talk, therefore, of the Roman Empire and of the Babylon Image of Daniel's dream as a present factor, is behind the times. The Babylon Image organisation was as to its beginning and end Hamitic. The coming struggle will be Japhetic. Do not be confused with the ethnology which makes us, the descendants of Abraham, Japhetic. We are most certainly not so. The late historic dispensation, for there is a national dispensation as well as an ecclesiastical dispensation; the late historic or national dispensation, I say, has been taken up chiefly with the activities and the conflict between the Shemitic and the Hamitic branches of the race. Again let the warning be given, not to be confused with the foolish idea that all the children of Ham were black.

Now for the first time during modern history the Japhetic Russian assumes the leading part, and he will set the world in flames to some purpose. The time for that development is rapidly approaching, and Russia is being organised by the Jewish leaders now in power in that nation for the great day.

It is told, also, from the standpoint of the Israel nations, including the "Great People," for in that last great day Britain and America will stand together.

The story of the Personal coming leads to the same great point of history. As all nations will be gathered against Jerusalem to battle, so will "the Merchants of Tarshish and all the Young Lions thereof," with Sheba and Dedan, be gathered to defend it. But the odds will be too great for us, and it will appear that there is no human possibility of our making good the defence of the Holy Land and the Holy City. Steadily will our forces be pressed back by overwhelming numbers, until half of the city is taken and the enemy have reached the valley of Jehoshaphat on the south-east, progressing in an enveloping movement.

At that point, when it seems as though all that were left are to die, the prophets declare that the Lord will appear, accompanied by the armies of heaven, and before the glory of His presence the enemy shall break and fall.

It is told from the standpoint of the Throne of David. Read the wonderful chapters of Zechariah as he depicts that day. Before the returned Lord

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the House of David and the inhabitants of Jerusalem will bow, and will mourn because of their failure to live up to their high spiritual privilege as the earthly representative of the Lord. In that day there shall be a fountain opened in the House of David for sin and for uncleanness, and the purification shall be most gracious and complete.

To the Lion of the Tribe of Judah, the Root and Offspring of David, shall the throne be rendered, and He shall "reign before His ancients gloriously." Thereafter shall the House of David be the Prince of the more glorious kingdom.

It is told from the standpoint of the city of Jerusalem, which shall be rebuilt in splendour, and shall be at once the centre of the nations' Government and the nations' worship, with the Shechinah Glory once more returned to the Temple of the Lord.

It is told from the standpoint of Jesus Christ, Who gave us the agenda of His progress and action upon His return.

First He declares He will reckon with those of His servants who declare "My Lord delayeth His coming, and begin to smite their fellow servants and to eat and drink with the drunken." Take warning, men of the administrative branches of the Government, and you who have taken the responsibility of legislation. It is to you that this word is spoken. It is to demand an accounting of you, and an audit of His affairs in your hands that the Lord returns. There may be also an ecclesiastical meaning perhaps. But it is of the kingdom that the Lord is speaking, and the reckoning will be serious, and will not now be long delayed.

All kinds of liberties have been taken in the administration of the affairs of His Kingdom, but now the accounting time is at the door.

"He shall cut them in sunder and appoint them their position with the hypocrites."

Next He declares He will call "His ten," "His own servants," to whom He entrusted His wealth and His Kingdom, saying to them, "Occupy till I come," and will reckon with them.

Then He will call those who once were His citizens, but who became His enemies before Him. "But those Mine enemies which would not that I should reign over them, bring hither, and slay them before Me."

Lastly, He shall summon the nations.

With what majesty of diction does the Lord reveal this great act on the agenda of His return.

"When the Son of Man shall come in His glory, and all the Holy Angels with Him, then shall He sit upon the throne of His glory:

"And before Him shall be gathered all nations and He shall separate them as a shepherd divideth his sheep from the goats.

"Those who have served the nations and people, have fed the hungry, clothed the naked, healed the sick and visited the prisoners, enter the Kingdom.

"Those who have served themselves of humanity and have ministered to none shall go away.

"And those who enter the Kingdom shall find that they have entered life eternal."

Yes, the testimony to the Lord's return, from the Kingdom standpoint, is manifold.

Are the Governments reckoning on His return to rule? What could the Governments do? Is it practical politics to consider the matter?

Yes; His expressed wishes are before us as to the principles on which He desires this Kingdom to be governed, and the declared policy of the Lord regarding foreign affairs is before us.

What are the former?

Keep His Sabbaths, release the debtor according to His law, instruct the children in His Word and the facts and purposes of His Kingdom, cleanse the land of abuses and idolatry, feed the hungry, and so arrange matters according to the instructions of Holy Writ that there shall be no poverty. The latter, in the wealthy company of nations to which we belong, shows failure to grasp the principles of His government which we should apply.

Above all, honour Him in your heart, in your office, in your commerce, in your administration of justice, as your Saviour, as your nation's Redeemer, and as your King.

Then may you and the nation you love, face the great testing that is coming with confidence, and await the coming of your King with joyful hope.

This is the gospel for the national life of the race and nation to which we belong.

EGYPT.

By Rev. W. E. Woodhams Denham, F.R.G.S.

This remarkable and unique land is much before the public mind by reason of the wonderful discoveries that have lately been made in the Valley of the Kings in Upper Egypt by our painstaking and persevering excavators in that barren yet fascinating district. The eyes of the archæological world are once again fastened on that land with great expectations. The coming weeks may produce even greater surprises than have yet been experienced; should funds enable our gallant Egyptologists to unearth the ruins at Tel el Amarna, great light may be thrown on the life of the early dynastic periods of which we have comparatively faint gleams at present.

It is well for us who love to know what the prophetic Scriptures have to record concerning the land contiguous with Bible lands to survey briefly the position of our race therein. It is just within a generation—roughly thirty-five years—that there was fulfilled Isaiah's prophecy with regard to our race in that country. Note this verse: "And it (the altar-pyramid) shall be for a sign and for a witness unto

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Jehovah, God of Hosts, in the land of Egypt. For when they cried unto Jehovah because of oppressors, Then He sent unto them a Saviour and Vindicator, and He delivered them" (ch. xix, 20). A cry is raised to Jehovah by an oppressed people. Birks, commenting on this passage, writes: "The oppressors are the Persian rulers of Egypt, especially Ochus and his satraps. The 'saviour' is Alexander the Great, the horn of the he-goat in Daniel whom the Egyptians hailed as their deliverer from a hated yoke with excessive joy. The first Ptolemy, who succeeded him, bore this name, Soter or Saviour. Under him Egypt entered on a new era of prosperity. The mild and wise reign of the Ptolemies led to large Jewish (!) immigrants, and a growing respect for their worship, and this paved the way for the accession of many proselytes to the purer faith."

Others again attribute "the altar to the Lord" to the Temple built at Heliopolis by Onias in 160 B.C. for the benefit of the Jews resident in Egypt under the Ptolemies, but this was destroyed about the time of the destruction of the Temple at Jerusalem by command of Vespasian about 224 years after it had been first built.

Bishop Wordsworth considers that this verse and the context referred to the flourishing Christian Church founded by St. Mark at Alexandria, and which produced many celebrated teachers, such as Athenagoras, Clement, Origen, St. Athanasius, St. Cyril, and that Christ Himself, Who came in person as an infant to Egypt, should be "the Saviour" here foretold.

We must beg leave to differ from these learned expositors, since further events have happened and are happening in this land. The cry of the fallehîn has been going up for ages against the oppression by "tyrants," as Ferrar Fenton translates "oppressors," and the set time to deliver them came in 1882, when the British gained the victory of Tel-el-Kebir, which led to the British occupation of Cairo, the disbandment of the Egyptian Army, and the actual administration by High Commissioners, who have been "saviours" to the oppressed. General Gordon, who was instrumental in delivering the Sudan from the tyrannical power of the Mahdi, once said, in connection with this passage, "I sometimes think I am the man." God has sent this ancient and oppressed people a "saviour," and they will become God's people with Israel. "The Lord shall smite Egypt, He shall smite and heal it." How literally these words have been fulfilled. Egypt became entirely subject to the Persians 350 years previous to the Christian era; it was afterwards subdued by the Macedonians and governed by the Ptolemies for 294 years. Thirty years before Jesus Christ it became a Roman Province. It was transferred to the Saracens in 641 A.D., and in 1250 the Mamelukes deposed their rulers, and ruled till it became tributary to Turkey in 1517. Note further the words of the prophet Ezekiel, "I will lay the land waste, and all that is therein, by the hand of strangers. They shall be a base kingdom; it shall be the basest of kingdoms" (Ezek. xxix, 12, 15). Our administrators, by their unrivalled capacity for organisation, are being used by God to "heal it." The irrigation work alone has been a blessing to the fallehîn, as the greatest problem of Egypt is the distribution of the fertilising waters of the Nile. Opposition has been encountered and overcome, and the land is improving all round. (See verses 24, 25 of Isaiah xix, in which it is foretold that we should be third with Egypt and Assyria.) Our hold on Egypt is tightening. We are being used by God, in spite of our own shortcomings, to restore to her prosperity and wealth, and another proof to the world that wherever our race goes blessing follows. Our occupation of this land is mysterious and providential, yet we British-Israelites believe that it is God-ordained, that we have been chosen of God for that purpose, and that we are being rewarded, as already manifested to an astonished world, by unearthing some of the vast treasures of this wonderful land of Ham.

ARCHÆOLOGICAL SECTION.

By Dr. T. G. Wakeling, O.B.E.

In determining the origin of races, considerable importance is attached to the types and measurements of skulls. The few ancient Hebrew skulls that have at present been found and those of the ancient Egyptians are practically the same, and these, when compared with the British skull, show a resemblance both as to type and measurement that can hardly have been accidental.

Now that the site of the City of David is being excavated, it is hoped that there will be an opportunity of gaining much more information and of coming to a definite conclusion. The German skull is of a different type, and has much greater measurements. This fact tends to dispose of the statement of German relationship to the British, and the psychology of the two races is so different that any claim to kinship may be dismissed.

"We must rearrange our ideas as to the extent, both East and West, of the Aryan Migration," says one of our most learned archæologists. The word Aryan suggests a people of quality; in Sanscrit it means excellent, and it is most probably allied to the Greek *aristos*, meaning the best.

Again, we must rearrange our ideas as to the extent the ancient races moved about the world.

We think of the people without railways or steamboats, living their lives in circumscribed areas; but this was not so. There was free travelling, and vast armies moved to and fro far from their bases. Zerakh, the Ethiopian, had an army of a million men and three hundred chariots (p. 74).* There is no reason to doubt these figures. The Roman armies were made up of many thousands of men.

In 609 B.C., Pharaoh Necho, King of Egypt, came up to fight the King of Assyria at Carchemish, by the Euphrates. Josiah, King of Judah, went out against him and was killed. Necho went on, took Kadesh, and advanced to the Euphrates, "but," says Flinders Petrie, "this was only a raid; in three months he was back again in Northern Palestine" (p. 79). A great deal of the marching must have been over burning wastes of sand. The work of the transport and commissariat must have been brought to a high pitch of excellence to have kept up supplies. Wheeled wagons we know they had, but what other means of keeping the army supplied we do not know.

Slowly the veil is being lifted; bit by bit we are understanding more of the great plan in the evolution of a people; but we must do our part. We must not let vital points pass unheeded. It may be years before an opportunity occurs of again filling in a particular piece of evidence.

We may be only labourers in the great work of building up the edifice, and it may be left to others to lay the bricks and the stones. Yet, if the building stands, it must be to the honour of those who laid the foundations.

* "Egypt and Israel," by Flinders Petrie.

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BIBLE READINGS.—Series II. No. 4.

By Rev. Wm. Pascoe Goard, F.R.G.S.

The Great National Covenant.

(Genesis xvii.)

THIS chapter is the foundation of Israel and, therefore, of British history.

This chapter is also the Royal Charter as to the nation and nations which should be developed from Abraham's seed, and the territories they should occupy in the earth. All that the Abrahamic nations hold to-day, they hold by virtue of this original grant from the Lord. All other title deeds of inheritance, possessed by the British in all the British lands, spring originally from this foundation deed. It is, therefore, from the standpoint of inheritance the most valuable of all documents now in existence and active.

"And when Abram was ninety years old and nine," thus the date of the document is recorded. In documents to this day, the formula is usually, "This indenture made this day of , in the year of our Lord," &c. But our Lord had not then come; therefore, the document is dated from the birthday of Abram, the founder of the chosen race.

"The Lord appeared unto Abram, and said unto him"—(note that, for the purposes of this Covenant, there is an especial and formal appearance of the Lord)—"I AM EL SHADDAI."

Take particular note of this name. It has not appeared in the Bible before, and the solemn revelation of it now has a distinct reference to the Covenant now about to be executed and put for ever into operation.

"Walk before Me, and be thou perfect."

This is a privilege, the greatest privilege. It also is an injunction. It is also a promise and guarantee. To command on the part of God is also to enable, and at last, as far as this command is concerned, is to raise the man and his seed to that great attainment. The doctrine of Christian perfection was long antedated in Abrahamic perfection.

In commencing a new family line, the purpose of God in relation to the personnel of that line is thus made clear. He intended nothing short of perfection, and He will never rest until He has made that race perfect through the atonement of the Lord. The ages to come and the life to come will show that great achievement accomplished in Abram and his seed.

"And I will make My Covenant between Me and thee."

"And thou shalt be a father of many nations."

British, Arab, Edomite, Jew, Moab, Ammon, the Sons of Keturah—these, and perhaps others, are from the loins of Abraham.

But the seed was restricted officially to the sons of Isaac. This includes the two main branches, perhaps not in numbers but in historical importance, of the descendants of Abraham, namely, the Sons of Israel and the sons of Esau. Many nations, indeed, have been and are of these branches of the Abrahamic race.

But again, officially, the seed was restricted to the seed of Israel. This takes in the British-Israel peoples, including America, and the House of Judah, and all that have descended from it. To-day, Abraham's official seed forms "many nations," and the prophecy is fully and officially fulfilled to this date.

The Two Covenants.

I want to call your attention to what seems to me to be a very important point. Verse 2 says, "I will make My covenant with thee." Verse 4 says, "As for Me, behold, My covenant is with thee." Is there not a distinction here? A covenant now made between El Shaddai and Abram; and also a Covenant of God which is "with" or entrusted to Abram. As a matter of fact, there were two Covenants. The first mentioned, a new Covenant, newly made; the second, an existing Covenant, which is now at the point in question "with" Abram.

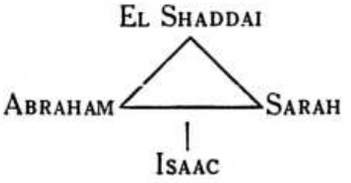
The last mentioned is the Covenant made in the Garden; it was first the heritage of Cain, who defected, and lost the custody of it. Then it was committed to Seth, then to Noah, and now to Abram.

This Covenant, made in the Garden, now "with" Abram, concerns the Redeemer and the redemption: "The seed of the woman shall bruise thy head. . . ." The Covenant made with Abram concerns the seed of Abram, with whom shall be the carrying out of the Redemption. Jesus Christ pre-eminently "the seed" redeeming; and the "company of nations" carrying the news, and with it, as the source of power, "working out" the redemption among all the families of the world, by the preaching of Jesus Christ, and by establishing the Kingdom in the earth.

Now, for the purposes of this Covenant, new names are taken:—

The LORD (Jehovah) reveals Himself as EL SHADDAI.
To Abram He gives the new name of *Abraham*.
To Sarai He gives the new name of *Sarah*.

Read the chapter carefully. Read it with the thought that it is the foundation Covenant on which our nation and all Christendom rests. This is the form of it—



From the triangle of persons above is now to come the seed—Isaac. These three are to produce for the world the "Seed" royal of mankind.

Abraham is the Royal Father of the new "seed," or "chosen generation."

Sarah is the Queen Mother of the new "seed," or "chosen generation."

But what of the newly self-revealed EL SHADDAI? The name is translated, God Almighty. But an analysis of the word gives a significant view of the meaning of the new name. "Shad," the root of the word, is that which signifies the nourishing breast of the mother, which sustains her infant child. Thus for the new race which shall be born under the Covenant the Lord reveals Himself as the "nursing mother," the life-sustainer of the race.

From this father and this mother, who had long passed the age of child-bearing, by the life-giving touch of El Shaddai's hand and under the perpetual guarantee of His newly revealed name, was born Isaac, the father of the Israel race.

From Isaac, through a most carefully guarded descent, came the chosen seed. And that seed has inherited the blessings included in the EL SHADDAI name until the present day.

As a rule that name is not used except in relation to the great national and racial Covenant to which we are now introduced.

The specific inclusion of Sarah in the Covenant as an equal covenanting party is very interesting and important.

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All advocating of female inferiority as regards right and privilege in Israel is for ever set at naught. " . . . yea, I will bless her, and she shall be a mother of nations ; kings of people shall be of her."

Circumcision is given as the token of this Covenant, replaced by circumcision of the heart, with baptism as its symbol under the New Testament, or Covenant.

BIBLE LIGHT ON THE MYSTERY OF ISRAEL FROM EGYPT.

By Rev. Commander Roberts, R.N.

An intimate study of the Word of God reveals to us that the whole of the descendants of Jacob did not remain in Egypt until the Exodus took place under Moses. That many left Egypt before " the King who knew not Joseph " came to the throne, and whilst they were free to move where they pleased is evident from 1 Chron. vii, 20–25. That the building of these towns, Beth-horon the nether and the upper, and Uzzen-Sherah, was before the conquests of Palestine by Thothmes III seems plausible, as two places are named Jacob-el and Joseph-el amongst his prizes (see Tomkins in " Records of the Past," N.S., Volume V).

Egypt, about the year 1636 B.C., seems to have been the cradle of the Western nations. Before this, during the life of Jacob probably, Erin (Num. xxvi, 36) came into Ireland (Camden's " History of Britain," p. 963).

The leaders of the Grecian colonies, Danaus, Cecrops, Cadmus, and Phœnix, all came from Egypt between three years before and three years after the death of Joseph (Sir Walter Raleigh and Petavius).

This migration was caused by a war raging between Upper and Lower Egypt as to the possession of a valuable spring. This led to the unification of Egypt under one monarch. Then suspicions were engendered concerning the Hebrew race. The Hebrews were akin to the Hyksos, the Shepherd kings who formerly had held Egypt in subjection for 511 years. Many followed these Hyksos into Syria, as can be gathered from " Josephus contra Apion." The main body of Hebrews remained and formed an embankment between the Egyptians and their former rulers. In a very short time after the expulsion of the Hyksos, Pharaoh's counsel was to " deal wisely " with the Hebrews, and he set task-masters over them and brought them into slavery.

[It has been suggested that these four—Danaus, Cecrops, Cadmus, and Phœnix—are alluded to in 1 Kings iv, 31, under the names of Ethan and Heman and Chalcol and Darda (1 Chron. ii, 6), but these latter are all sons of Zarah from Judah. Danaus, as his name implies, and as we read of him in Æschylus' " Supplicants," as ninth in descent from Peleg, and the son of Bela (Bilhah), appears to be " Dan the Pioneer " (Gen. xlix, 17). The others, the sons of Zarah (the Seed) (Gen. xxxviii, 30), may have gone with Dan ; other sons of Judah we find having dominion in Moab (1 Chron. iv, 22) ; but Judah had a very large posterity.]

Dardanus is said to have built Troy, and the name appears on the coast of Asia—Dardania—and also as the Dardanelles. Danaus describes himself as of the Seed Divine, fleeing from Egypt to escape slavery, passing through Syria and Sidon. Then we have some of Ephraim escaping out of Egypt. If we compare the posterity of Ephraim, in Num. xxvi, with that of Manasseh, we see how many may have got away with Eran and otherwise. Here we have the first migration from Egypt.

Enough is said in Scripture as to the scattering of Israel among the nations long before the Captivity of the ten tribes (Ezek. xx, 23 ; Ps. cvi, 26, 27 ; Num. xiv, 4, with Neh. ix, 17) to confirm the traditional history told us by Diodorus Siculus from Hecatæus of Abdera, that " the worship of the gods of Egypt having been neglected on account of the number of foreigners in Egypt, the Egyptians warned by a pestilence, drove away the pollution, the most distinguished of the expelled foreigners followed Danaus and Cadmus into Greece, but the greater number were led by Moses into Judæa." This is supported by Moses in his address to the Israelites in Deut. xxix, 14, 15, where he asserts that God's covenant and His oath concerned those who had left them, as well as those who were with them that day. This records the second migration from the Wilderness (consult " Ancient History," by Philip Smith, Volume I, p. 154). Yet another migration takes place at the time when Jabin, King of Canaan, ruled oppressively over Israel, recorded in Judges iv and v, 17. " Why did Dan remain in ships and Asher in his creeks ? " Sir Walter Raleigh gives this as the third migration of the Danai.

Our next reference is in Ezek. xxvii, 19, where Dan and Javan (Greece) traded to and fro in the fairs of Tyre. The Company of the Ashurites are employed building the benches of the Tyrian ships. It will be remembered that very early Dan, dissatisfied with his lot, ventured northward and seized Laish, over against Zidon, the tribes of Asher and Naphtali between this and the sea. Josephus, in *Ant.* viii, 3, 4, compared with 1 Kings vii, 13, 14, 2 Chron. ii, 14, shows us the intimacy of these tribes with the men of Tyre. Such was the friendship, that David contracted with Tyre a brotherly covenant (Amos i, 9), which led to the Tyrian sailors working in Solomon's ships of Tarshish (1 Kings x, 26, 27, also 22, and 2 Chron. ix, 21).

The colonisation of Spain in the time of Solomon is proved by the Hebrew inscriptions found at Murviedro (Sagentium), which name Seguntum is passed into the south of Britain and Wales, the Segontiaci, and Segontum. Then again, in the time of Nebuchadnezzar, portions of four tribes are regarded as having built cities in Spain, the names of which remain to this day. (*A New Key for the Recovery of the Lost Ten Tribes.* Forster's " Monuments of Assyria, Babylonia and Persia.")

The early colonisation of Greece by the Danae is borne out by most mythological works. The siege of Troy, as Mr. Gladstone remarks, was a war between Danai and Dardanai, or a family feud. The Dorians, " the Return of the Heraclidæ," the resettlements after the fray. The Hellenes taking their name from their favourite Princess.

Herodotus tells us the Lacedæmonians were, in his time, the most famous branch of the Danai. Latham (" Ethnology of Europe," p. 157) says, " I think the eponymus of the Argive Danai was no other than that of the Israelite tribe of Dan." We are thus prepared for 1 Macc. xii, 5–21, and Josephus *Ant.* xii, 5–10, and xiii, 6–8, that the Lacedæmonians claimed affinity with the Jews, as being themselves of the stock of Abraham (*cir.* 180 B.C.). This claim was admitted by the Jewish High Priest. Taken with Acts xiii, 26, where St. Paul addresses the audience at Antioch in Pisidia as " children of the stock of Abraham," we arrive at the fact that the Epistles of the New Testament were all addressed mainly to the saints who were

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Israel in dispersion. From Greece into Italy is a small step. Strabo and others tell us that the Danai compelled all the Pelasgoitæ to assume the name of Danai. These colonised Italy, called Græcia Magna. The Etruscans and Umbrii, though apparently similar in language, are, however, the former Hebrews, the latter Shemites of Peleg. Here, in the south, we come across, according to Ritson's "Celts," the first kingdom of the Brettani, linked by their coinage to our British race. On the departure of the Goths from Italy, when these mingled with their Saxon brethren, we lose sight of them on the Continent of Europe. Between 700 B.C. and 400 B.C., these Etrurians had left Italy for Spain and Ireland.

For the Hebrew original of the Etrurians consult Mrs. Hamilton Gray's "History of Etruria," though she thinks they must be Edomites. For the colonisation of Ireland see Sir William Betham's "Etruria-Celtica"; also "Britain in History," by Mrs. A. Rogers. The religion of the ancient Druids, if carefully analysed by an unprejudiced reader, as told us in "The History of the Scottish Nation," by the Rev. J. A. Wylie, LL.D., Volume 1, ch. ix, should make one realise that their worship was entirely derived from the Old Testament itself, being patriarchal and early Israelitish.

We would also record our impression that the 88th and 89th Psalms, attributed to Heman the Ezrathite (Zerahite), and a Psalm for Ethan the Ezrahite, "to give instruction," refer to the two in 1 Kings iv, 31. Calchis and Darda were founders of Colchia and Dardania; and if the Argonautic expedition carries with it any clue, the Argonautic expedition brought about the colonisation of Albania and Iberia and probably of Media.

"Israel shall colonize, his seed shall be in many waters" (Num. xxiii, 9, 10; xxiv, 7).

CONGRESS MEETINGS.

REV. WM. PASCOE GOARD, F.R.G.S.

[FRIDAY MORNING, OCTOBER 13TH, 1922.]

I WANT to speak this morning about the difference between the House of Judah and the Jew. Now there has been a little discussion during the past year in connection with this matter. But that is nothing new to me. An old campaigner of British-Israel Truth is always in hot water, and I made up my mind many years ago that, by God's grace, I would be simply a voice without a personality attached to it; and if anyone wants to attack a voice without a personality attached to it, all right, I do not believe I have very much objection. I think, however, I might be permitted to say just this—that, in the beginning of that particular discussion, there was a precipitation from without our ranks, and I am not ignorant of the point or the person who precipitated the beginning of that discussion; and there were some within our ranks who took it up and innocently discussed the matter with, perhaps, not full information.

Now I intend this morning to follow along exactly the same lines. You will find it in my article on this subject written in THE NATIONAL MESSAGE some months ago—and if you will look up that MESSAGE you will get what I intend to say to-day.

Let me say, first of all, that in learning the difference between Judah and Israel, we British-Israelites learn the letter "A" of the alphabet of the ethnological studies which belong to this great theme of ours. We have not gone further than that in that one particular step. I make no claim whatsoever to have mastered the alphabet, but I can say that I have learned two or three of the next letters of the alphabet.

When this matter came up and was discussed on this side of the line, we called our triangle together as soon as Capt. Merton Smith got home, and, as we always do, we said, We know nothing whatsoever about this subject; let us begin to know, and let us see what there is in it; and the three of us went to work again in connection with this matter to check up and verify with the Book everything we had done in the past. Having reached our own conclusions, we laid them aside; and took the opportunity of Bishop Allen's visit; and a number of our stalwart, keen Bible students being present there, we met together as the Executive of the British-Israel Association of Canada, and took all the time that was necessary to go over point by point this matter, not with the object of defending a single statement or the whole outline, but of beginning from the foundation, and learning what there is in the Book, in history, and in present events to answer to this call that has been made upon us. Proposed by Professor Odlum, and seconded by Bishop Allen, there was a resolution passed, and that resolution was along the foundation of the article of last year.

Let us approach the subject from the standpoints of the organisations within the Israel people; just as though we were a class taking up any plain study in a College, so let us approach this subject this morning. Now, nebularly in our minds there are two outstanding organisations—Israel and Judah—in the Bible. There are other organisations which are just as clear cut and well marked. I will begin with the first, which was the parent nation organised at Horeb in the presence of God including the Twelve Tribes, plus Levi. Now have you got that particular expression? We cannot say Thirteen Tribes because the Bible does not count Thirteen Tribes. So I say Twelve Tribes, plus Levi, which was not counted among the tribes, but was mingled as ministers throughout all the tribes. There stood the parent race from the time it was organised by Moses. For the moment eliminating that period as not being important to the time that Israel, the Ten-Tribe House, separated from the House of David, and there became two national houses—the House of Israel and the House of Judah. We see then, to begin, one united nation, Twelve Tribes, plus Levi. In that nation, as you know historically, there was established the House of David, a complete organisation within Israel, founded upon its own charter, framed with its own authority, endued with its own inheritance, enduring because of its own covenants, destined by the fiat of God to become numerous as the stars of the heaven for multitude. Within Israel, the House of David, a distinct organisation. Now, am I understood? Are we agreed so far?

Very well, then, I can pass on. The parent nation—the House of David—two distinct organisations. Now the parent nation ceases, and in its place two nations appear—the House of Israel and the House of Judah. Are we agreed on that? Now, then, the House of Israel passes out from under the House of David and, by Divine appointment, there is temporarily erected over it the House of Jeroboam; but we need not take that into consideration. The House of Israel moved out from under the House of David, and separated itself from the House of Judah. That is clear historically. Now, then, what have we? The House of Judah with the House of David running over it. Then there came a time when the House of Judah was about to be removed. Now, here is a difficult point. The House of Judah was to be removed and scattered. Is

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that agreed? Now, then, the next step, and see whether you can agree. As the House of Judah, an organised nation, it was never to reappear, but when it did come back it would come back as a part of the House of Israel under the House of David, sharing to the full in all the Covenant privileges. Now the way is clear, so far. Now the House of David—I need not speak of that, for that is taken care of. It is indicated in I Sam. vii. Israel in the appointed place. That is taken care of. We understand that fully. Now, then, there comes back from the captivity—and we must walk carefully just here, for this is the crux of the whole situation—not the House of Judah. There is the point. Are we agreed on that? The name in the Scripture is changed right here from the House of Judah to men of Judah or, as we have it in the translation, the Jews. Now the Scripture does not make a mistake when it makes a major change in its vocabulary. I am not arguing for a theory at all; I am simply trying to lay before you the clear Word of God, for I am a Bible expositor or I am nothing. I have not a single theory which I would take five minutes over, and any opinion I have goes down instantly before the Written Word. I think perhaps there are some who do not understand me. The House of Judah had gone out, and you must think, not of the House of Judah, but of the people that had constituted it when it was in existence. Now the organised nation did not return. I am not talking of the people who returned; I am talking of the Covenant organisation. You know the Bible is clear on that—Ezra and Nehemiah—as clear as daylight. Some 45,000 of the people of the tribes which constituted the House of Judah came back. Take one of the cities on the South Coast here. Where is there a city that has 45,000 inhabitants? (Eastbourne.) Lift this 45,000 people out of the millions which had constituted the House of Judah, and bring them back, and let them form an improvised nation—are they the nation? Lift Eastbourne, and plant it somewhere—are the people Britain? There was the migration then of some 45,000 people, and organised under the leadership of Ezra—the improvised nation of the Jews. This, then, is an additional organisation within Israel. I wonder if I am clear? The House of David, the Ten-Tribe House of Israel, the Two-Tribe House of Judah with the Levites—all these four had disappeared. There came back organised a nation of the Jews. It had not a king, had it? There was no ecclesiastical administration except under Maccabæus, which developed after the Sanhedrin, with the High Priest at its head, governed in that improvised nation. Daniel gave to it a period of seventy weeks. Now, then, are we clear so far?

A VOICE: How do you arrive at the number of the people of the House of Judah who went out of captivity?

MR. GOARD: Well, in Solomon's time the armed men of Judah were 450,000. Now where a people can put up an army of that number it is a people of millions. While Nebuchadnezzar only found 10,000 armed men, there is no reason to suppose that the people scattered were any less in number.

Continuing with his lecture, MR. GOARD said: This nation of the Jews lasted until 70 A.D., and then it disappeared, and has not been a nation since. It has kept together a nucleus for the handling of its own affairs among its own people. That is a matter of continuous history. But as a nation it then disappeared. That side of it I may leave there. Let us come to the Scriptures and the prophecies. The prophecies that concern the House of Judah clearly are not prophecies that concern the nation of the Jews. Are we agreed there? Because the House of Judah will be continued until, as a part of Israel, it enters into the full share of all the Covenant blessings in the Millennium period which will come to Israel.

There are glorious promises in the latter days for the House of Judah. Now we will come to the nation of the Jews. There is a very large volume of the Scriptures which deals with the nation of the Jews. It begins with Ezra, continues in Nehemiah, threads itself through the Gospels, and in one or two of the later books of the Old Testament. It appears again and again in the Acts, in the Epistles, and in the Revelation. It is just a matter of comparison. You can do it for yourself. If in my comparison I have made a mistake, I will heartily thank anyone who points out to me my mistake, and gives me new information. I am absolutely open-minded there. But I have gone to the trouble of reading every single verse that has been written in connection with this improvised seventy-week nation of the Jew, and this is the impression that has been made on my mind. It is a most tremendous record of—what word shall I use?—lawlessness, culminating in the subpœning of witnesses to procure the crucifixion of the Lord, and in the national consideration of the claims of the Gospel, its absolute rejection, and the falling away of national authority expressed against its teaching. Bishop Allen tells me that he is intending shortly to write an article showing historical evidence that Ezra left the people and joined later the Ten Tribes in their exile, and Nehemiah wrote against these people at the very beginning a catalogue, I won't say of crimes, because it goes deeper than that, but of lawlessness such as has not been written against any other nation in all human history. You will read that he declares that they did after the manner of the seven nations that were destroyed out of the land because of their abominations, plus the abominations of Ammon. If you read the first and second chapters of the Epistle to the Romans you will find it balanced there. I do not think that I have found in regard to that people as a people in the Bible one single relieving ray of light. There were glorious individualities among them. They were not all bad, not by any means. So that when we take the Scriptures that are written regarding that returned nation, and the Scriptures that are written regarding the House of Judah we find them as distinct as possible. And in regard to that particular section, that nation, that generation, as Jesus called it, I am sorry to say that I see there not a ray of light. From the fifth to the eighth chapters of St. John's Gospel there are terrible things written exposing the heart of the terrible conflict between Jesus Christ and that people. At the heart of that conflict there were two questions—the keeping of the Sabbath, and the Virgin Birth of our Lord. I have not one single grain of pleasure in speaking of things which are dark in regard to either an individual or a nation, but I say to you that the conflict which Jesus Christ began—or, rather, which they began with Him, for He never begins a conflict—has never ended. The Sabbath and the question of the Deity of the Lord are being attacked by people of that name to-day as viciously as it was in our Lord's day. Will you let me say another thing? The House of Judah was a Christian house. It is said that there were no Christians before Christ came. There were. Do you remember my calling your attention to the fact that when our father Abraham came back from the first of the Hebrew campaigns—I cannot say Israel campaigns, because Israel was not then born—that priestly figure met him, Melchizedek, the priest of the Most High, and ministered to him bread and wine? You clergymen minister to your people at the altar bread and wine. The significance in the

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ministry to Abraham, in the ministry to the disciples, in the ministry at your altar, is exactly the same. Are we agreed on that? There were Christians then before Christ came. "Your father Abraham rejoiced to see My day," said Jesus, "and he saw it and was glad." The nation that produced the man who wrote, and the nation who gloried in the 53rd of Isaiah, was a Christian nation. The nation of the Jews, from its inception to its end, down to the present day they are not a nation, but a people, and anti-Christian. Is that true?

Now, how to apply that to the people of the present day I do not know. The disciples asked Jesus that, and He said: "By their fruits ye shall know them. Do men gather figs of thorns, or grapes of thistles?" Now, figs and grapes were the symbols of Israel and Judah, just as the oak here and the maple leaf over yonder are our symbols. When He says that "every man shall sit under his own vine and under his fig tree," it is Israel and Judah at home. But the fig tree and the grape vine bear fruit, and he simply reaches up and refreshes himself under his own arbour. But these are thorns and thistles, and the prophet declares that the end of thorns and thistles is to be burned. Now, men of Judah, or Jews, put the rule that God gave you; and if that rule is applied to-day to the organised people, for they are organised in these latter days as they have never been since Christ was upon earth, then we have thorns and thistles with a vengeance. I do not know whether your neighbour is a man of Judah, or simply a Jew. But I can tell by his fruits. That is all.

Now, I have tried to explain to you the Scriptures. I am not making the application. I have not made the application. The Lord did not send me out as a judge, and I am not going to assume that rôle, but you can take the rule that He gave. But if you are going to read your Bible, then do not mix those Scriptures which deal with the reconstructed nation with those Scriptures which deal with the House of Judah, otherwise you will get into as bad a muddle as if you mixed the Scriptures that deal with the House of Judah with the Scriptures that deal with the House of Israel.

MR. J. J. MOREY.

[SATURDAY EVENING, OCTOBER 14TH, 1922.]

MR. CHAIRMAN,—The bells have been ringing a long time for us. They began ringing a long time ago, and the sound of the chimes have come down the ages for us. They began to ring about the Prince, the King of kings, before we knew about it, and before we thought about it. And the bells have to ring to-day. You and I have to ring the bells, and we can ring a clearer note, and make a more beautiful chime to ring in the new Age, and the new King, and the new Kingdom. And the bells will never cease to ring, and will become more beautiful, and more charming, and more clear until the King comes, and we shall greet Him with a great shout of welcome and a great election to His Kingdom.

Now, I have not much time, but I want to say to you, first of all, a word about the chapter which was read as our lesson. It was said to me a few minutes ago that that chapter has a great meaning for us as British-Israelites. A friend suggested this to me that we could not do better than print the first part of that chapter as a leaflet, printed in blue, with the refrain in red, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." That is a suggestion, and it is a wise one. We may, perhaps, take it up. One of the speakers said something about our standing immovable. Yes, we must be steadfast and immovable. There are some things that does not mean. There are some people who are immovable, who are not prepared for any new thought. They are settled down in their outlook, and in their ideas of religion and life and duty, and you cannot shift them. It does not mean that. Keep an open mind. Do not think that the last word has been said upon all these great things. I believe in an up-to-date inspiration. St. John and St. Paul were inspired to read these things. We forget that we can be inspired. We can have a message. There are some things I have to do. I would not dare to stand before a congregation and preach the same truth if I did not feel I had a message. There is an interpretation of the Bible that you have to-day. You have to keep an open mind. There are some people who are immovable, especially in regard to Christian service. Many of our ministers would confess that the greatest difficulty they have is with the man who is immovable. You cannot stir him or shake him up at all. If you and I are to do anything in this great movement we must not be stodgy. We must be alert; we must be alive. We have to see the truth, and we have to hand it on. We must be ready to serve. We must be ready to hand on the truth to other folk. Nearly everything that God has made is progressive. I suppose you know that all the beautiful flowers of your garden have come from the wild flowers. You know that the fruits of the harvest which we enjoy so much have come from the same source—the apples from the crab apple, the plums from the bitter sloe, and hundreds of flowers from the common daisy. There is progress in all God's realm. I believe that must be true also in many other phases of life. I can imagine someone objecting to the thought that we belong to the ancient Israelite, and they would point out and say that they were such primitive men. Surely the cultured Englishman was not akin to the men who lived in that day with their deficient morality. Of course, they had been lifted up to the standard of the Commandments and the law. There are plenty of people who would rather not think they are akin to the early Israelites. But you must believe in the law of progress. You must believe that God has taken the human race, as the clever gardener took the wild flower and fruit, and under the cultivation of the mind and hand of God the human race is progressing. You ought to be ever so much further on than the ancient Israelites. You ought to be a much higher type of man and woman. You ought to be ever so much more intelligent, and sensitive, and with a higher developed nature. God can do a greater work with us than He could with the early Israelites. The human race is growing and advancing and making progress.

One more thought. If you will study nature and life you will find that in nearly every case there was in everything natural an element of the spiritual. In it and through it there comes the spiritual. If you were a class of children I would talk to you in this way. I would say: You look at me, but you cannot see me. This head, and these hands, and this body—they are not me. I am spirit, and I am looking through these windows, and I am listening with these ears. It is not my tongue that talks to you. I am talking to someone I cannot see. And if you look at the Christ of God who came to dwell in human flesh. There was a human basis, a human element. We have been accustomed to think, many of us, that the Kingdom of God is a purely spiritual thing. I suppose it is: but there is the human element, there is the

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physical element. "The Kingdom of God is within you." The great Kingdom of God, the Kingdom of our Lord Jesus Christ will have the basis of the natural, just as the soul is tied up with the human body.

These are just a few rambling thoughts that have come to one. How delighted I have been to come into this Congress. It has been a great experience to me. I have been feasting upon it all the week, and I can speak thankfully of the illuminating, the inspiring and the wonderfully clear addresses of our brother, Mr. Pascoe Goard, and I feel that we have all gathered inspiration, as well as insight, and that we shall go out with bigger thoughts and bigger resolves to do bigger and greater work for Jesus Christ our King.

EPHRAIM AS ISRAEL.

AMONGST the predictions contained in the remarkable Prophecy concerning Ephraim and Manasseh, uttered in Egypt by the inspired Jacob and recorded in Gen. xlviii, is the following :—

"AND LET MY NAME BE NAMED ON THEM."

The Patriarch had two names, Jacob and Israel, but it is evident the godly Prophet could not mean the first or natural birth name, but must refer to the second or the name of his regenerated nature, given, not by his earthly father, but by the Messenger of the Covenant (Gen. xxxii, 28).

Jacob therefore declares, that in the Latter Day (xlix, 1) the descendants of Ephraim shall be designated as Israel.

In the *British Israelite*, 1889–1893, is a series of 153 extracts from various writers, from 665 to 1838, in which England is denominated Israel; thus proving the exact fulfilment of Jacob's prophecy. But another example of England being named Israel, perhaps more remarkable than any of the above, is not there included, so it may be well to add it.

The celebrated poet, John Dryden, wrote a political and historical poem, entitled *Absolom and Achitophel*, 1681, and in it he designates England by the name of Israel, as the following quotations from it will show.

The subject of the poem is the endeavour of the Duke of Monmouth to supplant James II.

"Then Israel's monarch [Charles II] after heaven's own heart
His vigorous warmth did variously impart.
The sober part of Israel, free from stain,
Well knew the value of a peaceful reign.
The pillars of the public safety shook;
And fitted Israel for a foreign yoke.
In Israel's courts ne'er sat an Abbethdin [Lord Chancellor]
With more discerning eyes, or hands more clean.
What may not Israel hope, and what applause
Might such a general gain by such a cause?
If mildness ill with stubborn Israel suit,
His crime is God's beloved attribute.
It surely showed he loved the shepherd well,
Who gave so fair a flock as Israel.
To further this, Achitophel unites
The malcontents of all the Israelites.
Let Israel's foes suspect his heavenly call,
And rashly judge his writ apocryphal.
And 'tis my wish, the next successor's reign
May make no other Israelite complain.
Oh, foolish Israel! never warned by ill!
Still the same bait, and circumvented still!
But Israel was unworthy of thy name,
Short is the date of all immoderate fame.
That, as their band was Israel's tribes in small,
So fit was he to represent them all."

Such is the unconscious witness of one Writer, in one Poem, to the fulfilment of Jacob's prediction, that Ephraim should be called Israel in the Latter Day, for England is here named Israel fourteen times.

CULLINGS FROM "THE LANDMARK."

THE MONTHLY MAGAZINE OF THE ENGLISH-SPEAKING UNION. DECEMBER, 1922.

ON the return of the SULGRAVE MISSION, whose object in visiting the United States was the cementing of the friendship of the American and British peoples, we are told :—"Wherever the Mission went it received the most cordial welcome. It was greeted by the President at the White House. At Cleveland, Mr. Newton Baker, the former Secretary of War, took the chair at a lunch given in its honour, and in a speech, which was listened to by 1,600 business men, declared that the community of interest between England and America was complete, and that the world would be better for their co-operation."

THE ENGLISH LANGUAGE THE MEDIUM OF EXCHANGE.

"Though we Indians are different in race from the people of America and Great Britain," said Mr. Sastri, in substance, "we are gradually and surely becoming an English-speaking people. By force of circumstances English is coming to be the only practicable medium for the exchange of information and ideas between educated people in India. The native languages are many and so different in character that, in general, it is impossible for people speaking one of these tongues to understand those who speak any of the others. For example, Mr. Bajpai and I are unable to converse with each other except in English. Not only do the Government and the Legislature find it necessary for these practical reasons to conduct their publications and proceedings in English, but even native movements which aim at any widespread effort are compelled to follow the same course. Inasmuch as the educated element is steadily increasing in numbers and proportion, the use of English is constantly expanding. As a result, the Indian people are gradually being brought within the same sphere of ideas and culture as that of the other English-speaking peoples of the world."

COMING EVENTS AS TO UNION OF MANASSEH WITH EPHRAIM.

"At a luncheon given in honour of Sir William Berry at the Hotel Astor, New York, amongst other things Sir William said :—'I have no doubt myself that the object of closer co-operation between this country and Great Britain is to be the dominant note of the history of the world in the future. I think it is only through some plan of working together that we are going to save our present civilisation and bring peace to this troubled world. At the present time we are living in a state of political trouble all round the world—all the fruits and products of the Great War. It is inconceivable to one

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that if in 1914 there had been any sort of understanding between the United States of America and the British Empire the war would have taken place. I am convinced that if there had been such an understanding there would have been no war, and I am convinced that if we are to prevent wars in the future there will have to be some such understanding.'"

MY AMERICAN IMPRESSIONS. BY ARTHUR CHADWICK, P.P. OF THE ROTARY CLUB.

"The lessons learnt during this trip are many. The great work Rotary is doing astonished me, though naturally I knew a good deal about it before leaving England. Still, the first and greatest impression will always remain, *i.e.*, the strong desire—almost a yearning—for real, close friendship with Great Britain expressed by every thinking American I came in contact with, and the pre-eminent need for each one of us on both sides of the water to abandon hasty judgment, unfriendly feeling and jealousy in a sincere attempt to understand 'the other fellow' better. Thus in our day and generation we may do something towards causing wars to cease, and goodwill, amity, and brotherly friendship to exist between all nations on earth."

AFFINITY BETWEEN HEBREW AND ENGLISH LITERATURE.

BY REV. A. B. GRIMALDI, M.A.

A NATIONAL literature is the expression of the mind and fundamental character of the people whose literature it is. Is there, then, a deep though sacred affinity between the Hebrew and the English minds, as shewn in their respective literatures, when closely examined?

The following unbiassed testimonies by most competent judges convincingly tend to demonstrate such a unity of essential sentiment between the two peoples as can only point to the one logical conclusion, namely, a unity of racial origin. We cannot do better than commence with Jewish testimony.

Rabbi Calisch, of Richmond, U.S.A., says: "The people who have created an Empire on whose flag the sun never sets, have produced a literature whose wealth in worth and size is second to none. An examination of Jewish influence on English as given through the Bible would mean an exhaustive study of the whole range of literary effort in England. There is no writer who does not give evidence of his debt to the Bible, even though he may have but the most modest acquaintance with its contents. There is a psychological background of which the kinship of phrase is but an outward expression. The thoughts and sentiments of the Bible were translated as well into the heart and soul of the English people. The prevalence of this influence is the more remarkable when we recall that England was behind the Continent in the study of the Hebrew language. The modern literary world is beginning to recognise this indebtedness to the Bible, not merely to the form and phrase that are reproduced, but to the deeper and more effective spirit that permeates the range of English thought. Kipling's 'Recessional' was perhaps the most popular poem of the latter end of the century because it is so thoroughly Hebraic in tone. There is more than a touch of the old prophetic spirit in the simple dignity of the lines in the vision that sees 'the captains and the kings depart,' in the prayer that asks that reverence and humility

'Be with us yet,
Lest we forget; lest we forget.'

The influence of the Bible on English literature is simply incalculable. The word Bible includes both the Old and the New Testaments, as is also the phrase, 'Hebraic Spirit,' intended to be connected with the writers of both books. For the authors of the New Testament were Hebrews, and the Gospels in their native simplicity are Hebraic in spirit, ethics, and form. In addition to this there is that intangible yet ever-present spiritual influence. English national ideals are so permeated with the Jewish spirit that one sometimes hesitates to deny the Anglo-Israel claim that after all the English are the Lost Ten Tribes" ("The Jew in English Literature").

This Jewish testimony is valuable and conclusive, and so much so that it actually leads the learned Rabbi to the verge of openly accepting our Israelitish origin!

Dr. William Rosenau remarks: "The English mind was quick to appreciate the beauty of Hebrew thought and speech, and hence, almost from the very beginning, adopted these as models. This is certainly noticeable to a marked degree in some of our early literary monuments still in existence, which were naught but paraphrases of events and characters described in the Bible. The retention of Biblical speech was in every instance believed to lend dignity to the subject under consideration. And Biblical sentiments were incorporated in great numbers in almost every work produced" ("Hebraisms in the Authorized Version of the Bible," 1903, p. 47).

Addison gives testimony (as Calisch remarks) to the fluent ease with which Hebrew thought and phraseology are caught up in the English, saying: "There is a certain coldness and indifference in the phrases of our European languages, when they are compared with Oriental forms of speech; and it happens very luckily that the Hebrew idiom runs into the English tongue with a particular grace and beauty. Our language has received innumerable elegancies and improvements from that infusion of Hebraisms which are derived to it out of the poetical passages of Holy Writ. They give a force and energy to our expressions, warm and animate our language, and convey our thoughts in more ardent and intense phrases than any that are to be met with in our own tongue" (*The Spectator*, No. 405).

Dr. Tucker goes deeper, for "there is a psychological background of which the kinship of phrase is but an outward expression." The Bible thoughts and sentiments were translated as well into the heart and soul of the English people. "The Hebrews have determined our literature more than all other influences combined. The English heart and mind are now partly made of Hebrew thought and ideals. To the Biblical literature we have looked for a transfusion of all our thinking. Who can estimate the immense extent to which Biblical imagery and Biblical phrase—what we may call Biblical style and Hebrew style—have determined the style of English writers? The diction of every English writer has been determined by Hebrew phrases and figures of speech which mix themselves with his thoughts as he shapes the words and images of his English prose or verse" ("The Foreign Debt of English Literature," 1907).

Roger Bacon was the first scholar of eminence to undertake the study of Hebrew literature. These testimonies from literary authorities who did not acknowledge our Israelitish origin are of great value as showing the close affinity existing between the Hebrew and the English mind and sentiment

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ENQUIRERS ANSWERED.

BY REV COMMANDER ROBERTS, R.N.

A CRITICISM OF "ROADMAKER'S" BOOK.

(*Continued from p. 12.*)

Major Gerrard says:—

(5) "Also he ('Roadmaker') asserts that the Turks, a Mongolian race, are Arabs, since he states (p. 36) that they are descended from Esau, Jacob's brother."

(6) "His knowledge of languages is ————! *e.g.*, he asserts that 40 per cent. of the English language is based on Hebrew. That is false, and shows great ignorance of the genius of the two languages. We have a good many Hebrew words—chiefly in connection with religious matters, which have come in through the Bible and theology; but when you say one language is based on another, you must mean it has sprung from it, as Spanish has from Latin; moreover, nothing like 40 per cent. of our words have a Hebrew origin."

Answers.—(5) There is no doubt but what the Turk apparently is a Tartar or Mongolian race; and that he emanated at one time from the regions bordering on Central Asia and China. The name was not known until the sixth century, as far as Europe is concerned. In the seventh century the Saracens conquered Persia and pushed on to the Oxus and beyond, and then forced the Mohammedan religion into Turkistan. So the Japhetic Turki race became ruled over by a Shemitic race. On the return of the Sacacenic power, after their 150 years' westward progress as far as Tours and Poictiers in France, they retreated on Bagdad, called by them the "City of Peace." In this region arose the future power, which "had been bound," and formed the Turkish Woe—really under a Seljukian leader. There is great confusion as regards the Osmanli, who were Shemitic Arabs and the Turks, principally because the Turkish tribes pressed into the Saracenic Empire, embracing Islam, and nominally were ruled over by the Caliph of Bagdad.

The question then arises, who were these Osmanli, or Ottomans? They had Caucasian features, and succeeded both the Turkish Sultan and the Arabian Caliphs. Elsewhere we have shown these to be Teman of Esau (Obadiah ix; Gen. xxxvi, 11, with Omar; 1 Chron. i, 45, 53; Jer. xlix, 7), who, after the overthrow of Jerusalem under Titus, settled in Arabia.

Answers.—(6) Our critic's remarks upon language is based on English, whereas it would be more correct to go back to the British, Welsh, Celtic, or Gaelic. The Irish has been clearly traced to the Punic, Phœnician, and Hebrew (*Vallancey*). See, again, "Etruria-Celtica," by Sir William Betham, Ulster King-of-Arms; also "Jews in Britain," by Rev. Moses Margoliouth. Then Taliesen, the British bard of the sixth century, says:—

"My lore has been declared in Hebrew—in Hebraic."

(Davies' "Mythology of the British Druids," p. 573.)

It is not to be supposed that, during three thousand years, a people passing through Phrygia, Greece, Italy, Spain, or France, would have maintained a pure language through all time. The English to-day is very different, even to the Anglo-Saxon. But those who desire to work out this matter may do so in Sir Wm. Betham's first vol., pp. 43-87, or Margoliouth's, p. 33, &c. Poste, in his "British and Gaulish Coins," states that there are 6,000 *English* words derived from the Hebrew; and Canon Lysons, in "Our British Ancestors," gives a list of 5,000; nor are these Biblical or theological, but general and agricultural and mechanical. Perhaps our critic will understand that the idiomatic structure of the English is simply Hebrew, not Teutonic, nor Latin. Take our Hebrew Bible, and write under each word its English meaning, and then read it. It is sense, and nominative and verb come together; now try any other non-Celtic tongue—German, Latin, or Assyrian—this is not the case. Tyndale, in translating from the Hebrew, says, "The English agreeth one thousand times more with the Hebrew than the Greek or the Latin."

As to his further remarks, his criticism of the name Sakai and such-like we can leave, for it is clearly seen on the Behistun rock that the Sakai is the Persian name of the Assyrian Khumri or Kimmerie; also on the Assyrian tablets that the Khumri are the House of Israel. Perhaps our friend, if he really desires to know our views, will favour us with some well-thought-out objections, and, if possible, we shall be glad to answer them.

OUR YOUNG FOLK'S CORNER.

MY DEAR NEPHEWS AND NIECES,—Have you ever slept in the open air on a beautiful summer night with the stars shining overhead and the warm summer breezes playing upon you?

Fancy yourself taking a long walk through beautiful country, and at nightfall, tired and far from any shelter, you decide to rest for the night under the open sky or beneath some spreading forest tree.

If ever you have such an experience, I can promise you "sweet sleep and pleasant dreams," even if you have a hard stone for a pillow, as Jacob had long, long ago.

Will you read for yourselves the story of that wonderful event in Jacob's life? You can find it in the 28th chapter of Genesis, beginning at the 10th verse.

Now, you and I dream all sorts of queer things. Sometimes we fancy we are living in a beautiful castle, with grand knights and ladies to attend us; with fine clothing and lots of money, and great estates; but when we wake we are suddenly disappointed, for things are just the same as they were yesterday. Jacob dreamt about a golden ladder reaching up to heaven, and in his dream he saw beautiful angels going up and down, bringing messages and gifts to him, of course; and at the top he saw the Lord God of heaven Himself, and fancied he heard Him speak.

I believe God did really speak to Jacob in that wonderful dream, and Jacob thought so, too. Verses 13, 14 and 15 will tell you what God told Jacob in his dream, and the wonderful thing is that all the dream-story has come true. I think that was one of the most remarkable dreams in all the world's history, for God really meant to bring to pass all the great promises He made to Jacob that starry night. Who are the people who have become "as the dust of the earth"?

Which is the race that has "spread abroad to the west, and to the east, and to the north, and to the south"?

And which is the nation that is being made "a blessing to all the families of the earth"?

God was thinking about you and me when He spoke to Jacob that night, and the angels were bringing blessings to us as well as to him, and I am not sure that the ladder has been taken away. Some of us are dreaming about it still. Next week I hope to write to you about the hard stone which Jacob used for a pillow, and I am sure you wouldn't mind resting your head on a stone if you could have such a beautiful dream.

I must now remain, with best wishes to you all,

UNCLE BEN.

P.S.—Any letters you may send to me should be addressed to Uncle Ben, 14, Fetter Lane, E.C.4, and they will be answered in this column a fortnight later.

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THE
NATIONAL MESSAGE
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THE SECRETARY-GENERAL'S PAGE

LAST week's great British-Israel Mission in Birmingham was a most gratifying success. It will stand out in the annals of our Movement as a record week in the Midlands. Nothing like it was ever known to the oldest adherent. People came from Dudley, Coventry, Stourbridge, Walsall, Wolverhampton, Worcester, Buxton, Leamington, Lichfield, Warwick, Nottingham, and other parts, even so far as Preston. The total attendance ran into thousands. The fixed attention, the earnest spirit of enquiry, the keen appreciation and ready response of the audiences, were remarked by the speakers. All were sorry when the series of meetings were over. It was said that could the Mission have continued, the largest hall in the city would hardly have been large enough. The speakers were Revs. Pascoe Goard, Merton Smith, T. H. Whitehouse, W. Ward, W. E. Woodhams Denham, J. J. R. Armitage, Messrs. Herbert Garrison, Henry G. Houghton, J. Griffin, F. G. Whittall, and others. The closing meeting took the form of a thanksgiving service. The various aspects of Israel Truth were forcibly presented and eagerly received. To the many who had never before understood it, it came as a wonderful revelation, making the Bible, they said, a new book. A dear old lady of eighty-three told us she had prayed earnestly for fifteen years for a week's B.-I. Mission in Birmingham, and she praised God for having answered her prayer while she lived. To Rev. T. H. Whitehouse, for his devoted labours in organisation; to Mr. F. G. Whittall and others, for generous financial aid; to all the workers, stewards, bookstall staff, and to Mrs. W. H. Phillips and the gentlemen who presided at the organ, the best thanks of all of us are due and are hereby most sincerely tendered. They and the speakers have the satisfaction of knowing that they have rendered yeoman service to our Cause, and have set in motion a force that will reach far and wide. Hundreds of books and NATIONAL MESSAGES were eagerly purchased.

* * *

The extensive advertising by our enterprising Birmingham friends called wide public attention to Br.tish-Israel Truth, one result of which was a specially interesting meeting of business men, addressed by Rev. J. J. R. Armitage and Mr. Herbert Garrison, during the luncheon hour. A valuable discussion was keenly followed by all present. Mr. Garrison has promised to address a second meeting. The Birmingham Press published several notices and reports of the week's Mission, and an article a column in length.

* * *

The Secretary-General has a busy week in the North, commencing on Monday. On February 11th he speaks again for the Beckenham Brotherhood by invitation of Sir Murray Hyslop. He is also booked for two other Brotherhoods later on.

Mr. H. A. Marchant will address the Horsham Branch on February 13th, at 7 p.m., in the Town Hall, on "The Mystery hidden for Ages."

* * *

Mr. Stedmond will address the Preston Branch on February 8th, at 7.30, in the Lyric Hall, Avenham Street, on "The Stone the Builders rejected."

* * *

Rev. John F. Andison, B.D., will address the Scottish Israel Identification Association to-morrow (Sunday) at 6.30, in the Christian Institute, Bothwell Street, Glasgow.

* * *

Mr. John J. Morey speaks for the Battersea Association on Monday evening next.

* * *

A British-Israel Mission has been conducted this week at Coventry by Revs. Merton Smith and J. J. R. Armitage.

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The Farewell Meeting to Rev. Pascoe Goard on Monday last was attended by a crowded audience. A report shall appear later.

* * *

Special Campaign meetings are being arranged in various centres. Particulars in future issues.

* * *

We crave the forbearance of correspondents who may not yet have received replies. The staff is working all the time at high pressure in the endeavour to cope with the rapidly increasing claims upon us.

* * *

Hundreds of letters are coming to hand expressing gratitude for the teaching and inspiration the readers of this Journal are receiving week by week. We thank most warmly all those who are doing such excellent work by making THE NATIONAL MESSAGE known among their friends.

* * *

On all sides wonderful progress is being made. Our book sales are rising rapidly. We gratefully record several new shareholders in the Covenant Publishing Company, Ltd.

* * *

Can any of our readers offer employment to one of our members as a caretaker or some similar light work, and to another member as a traveller or clerk, &c.? Both can be thoroughly recommended. We shall be grateful if we can help these worthy men to find suitable employment. Please address, in first instance, Mr. Wm. Sleeman, 14, Fetter Lane, E.C. 4.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE CHURCH'S MESSAGE TO THE KINGDOM. THE LAW OF THE KINGDOM.

BY REV. WM. PASCOE GOARD, F.R.G.S.

UNLESS under a despotism, there cannot be a kingdom without a law according to which its administration shall be carried on, especially if the kingdom is to be administered in part by Vicegerents in the absence of the king, or with the king present but otherwise engaged.

There is a law for the earthly kingdom of the Lord.

It is not a law made by the citizens of the kingdom. No good system of laws has ever thus come. They have been the products of a master mind. Perhaps such master mind has not originated the laws, but has codified them and given them expression.

The Law of the Kingdom proceeded from the mind of God, and the processes of expression of the law are recorded in the books of the Pentateuch. The inauguration of the giving of the law took place at Sinai, when Jehovah came to His people amid the smoke and fire of the earthquake and the thunder and lightning of the storm.

He did not come on this occasion to visit His people, give expression to His law, and then to withdraw. He came to establish His throne and kingdom amongst them for ever. And He has never changed His purpose to this day.

But Israel fell away from His worship, the law governing which was spoken to them in ORDINANCES; and they fell away from His national law, which He expressed to them in "COMMANDMENTS, STATUTES, and JUDGMENTS."

The *ordinances* regulated the worship of the people until the coming of the Lord at the Incarnation. They were then replaced by the Christian ordinances, the official record being that contained in the Epistle to the Hebrews. The authority which noted and authorised the change in the ordinances is the Lord. "He took away the first that He might establish the second." The Great Ordinance of Calvary, the supreme Antitype, of which the various sacrifices and so forth of the Temple worship were the types, has embraced in itself all that went before in the Mosaic ordinances of worship, and replaced that worship.

The Statutes remain, ratified as they were by the Lord in the Sermon on the Mount, subject to such amendments as He saw fit to make on that occasion.

Let us then for a moment look at the system of national law which forms the law of the Kingdom.

First we will note the Lord's analysis of them.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength—this is the first and great Commandment. The second is like unto it: Thou shalt love thy neighbour as thyself. On these two hang all the law and the prophets."

Supreme love to God.

Equal love to thy neighbour.

But such laws require to be stated as to application to the various departments of life.

This statement is made progressively.

First, there are laid down the Ten Commandments. These embody the expression of the principles which underlie all right life and right action.

Secondly, there are illustrative statutes, covering each of the phases of life covered by the Commandments, and illustrating the application of the law in each such phase of life.

Thirdly, there are the judgments which are the application of the principles laid down in the Commandments in line with the illustrative statutes.

The Commandments and the statutes are in their form unchangeable. They are designedly so, as the basic expression and illustration of principles of law.

The judgments are changeless in principle, but vary in form according to the age and circumstances of their being rendered. Thus are the principles of law, laid down in the Commandments and statutes, adjusted constantly to new cases and conditions as they arise and develop.

The Commandments are the expression of the underlying principles of law. They do not make the law, nor express a newly-made law. They are the

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expression of law as old as human society. God wrought the principles of law into the formation of the world, and into the texture of human life. The Commandments express these laws. That is all. The statutes illustrate the application of these laws. That is all, and is all sufficient. The judgments apply the law to meet conditions of life as it develops throughout all the ages of human life.

But, it is objected, the statutes are cruel and barbarous. For instance, "An eye for an eye, a tooth for a tooth, wound for wound, burning for burning." Is this the law we should advocate? Yes, rightly understood. But it is most certain that the person who thus quotes and comments does not rightly understand the law quoted. It is not a law of revenge. It is a law of LIMITATION OF PUNISHMENT.

Because a man knocks out his master's tooth, or that of any other person, he may not, therefore, be punished by the loss of an eye. Neither may a man be put to death for the putting out another's eye. THE EXTENT OF THE INJURY DONE SHALL BE THE MEASURE OF THE PUNISHMENT. It is humane. Provision is made for the imposition of lesser penalties. It is so in our administration of justice. The penalty for an offence is stated to be "NOT EXCEEDING A HUNDRED POUNDS FINE OR IMPRISONMENT FOR ONE YEAR," but very rarely indeed is the full measure of the sentence imposed.

Again, it is said, "It is a small thing." For instance, "If thou shalt see the ass of him that is thine enemy fallen beneath his load . . . thou shalt in any case help with him."

It was said by a barrister friend of mine to me, "But we have passed beyond the days of pack donkeys." True, we have. But we have not got beyond the principle thus illustrated. For instance, strike out the word "ass" and put in the synonym "transportation system," for that is the modern equivalent of the pack donkey. And thus we have an illustrative statute to guide the judge or the Privy Council in a case involving great railroad or steamship corporations.

Nay, the statement of law principles, and the illustrations of them, constitute the only perfect system of justice or law the world has ever seen, and it is as universally applicable as are all Divine laws, physical and moral—for instance, the law of gravitation.

It would be difficult for a layman to say just how the present statement of law in detail would stand; this is the function of trained judges, but we may confidently affirm that the great uncoded body of common law which obtains in Britain and throughout Anglo-Saxondom is based upon these principles, and consciously or unconsciously applied according to the illustrative statutes contained in the Bible.

Man-made statutes have interfered to a certain degree, and wrought confusion, but the great body of the law stands.

The law thus expressed in the Bible is the law of the Kingdom; this law, and this only, our Lord the King will administer. If we understand the Saviour's words aright, spoken to the disciples regarding Elias on the descent from the Transfiguration, this law will be re-established, purged from human interferences before our Lord's return. And as that great event seems to be nearly approaching, we may look for a great reformer "in the spirit and power of Elias," who shall call the nation back to the law of its God.

CORRESPONDENCE.

DEAR SIR,—In your November number you have a paragraph about "The Lion and the Unicorn." These are to be found in the ruins of the Jewish synagogue at Kaifeng-fu, in China, which place was colonised by Jews as far back as A.D.34.

These are found in the Yun-Kang cave-temples 200 miles west of Peking. and they stand before every Shinto shrine in Japan, the Sunrise Land; and they support that most ancient throne in the world, namely, the Imperial Seat of the Japanese Emperor (Mikado) at Kyoto, whereon there appears the Kiku no mon, *i.e.*, sunflower, which, amongst the Jews, was the "Crest of David," King of Israel, and found in the ruins of Solomon's Temple.

This is the Imperial crest of Dai Nippon, Great Japan. (Note the postage stamp on my envelope!) It also appears without number in the above Yun-Kang caves, which (from an inscription found therein last year by the Japanese Imperial Art Commissioners) date from, or before, A.D. 483.

THE "SCYTHIANS"

(whom St. Paul mentioned in his letter to the Colossians) are those to whom all these symbols are traceable, in the Indo-Scythic Empire of the Great Yüetchi tribes, who preferred to call themselves "Yuzufsaia," *i.e.*, Sons of Joseph.

I may mention that I have only seen your magazine this autumn, but have for the last sixteen years been working out this theme in Japan, because a Jewish doctor in London, on hearing that I was going to Japan, sent me a message, saying, "They are part of the tribes! They are part of the tribes!"

May I offer you a copy of one of my books, "The Lotus Gospel," in which I am inserting a postcard of

THE ISRAEL WELL NEAR KYOTO,

and also, may I add that during the days of Herzl I was, and still am, an ardent Zionist, for in the new Hebrew University at Jerusalem the Japanese are taking the deepest and most lively interest.

I am, dear Sir, yours truly,

E. A. GORDON.

Address: C.o. The Manager,
Kyoto Hotel, Japan.

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JOSEPH DEIFIED AS OSIRIS.

By Rev. A. B. Grimaldi, M.A.

Gerard John Vossius was admitted to be the most learned man in Europe of his day. He thoroughly believed that the Egyptians deified Joseph, after his death, under the names of Osiris and Serapis, the greatest god of Egypt. His learned and valuable works have not, unfortunately, been translated from the original Latin into English, but the following is part of what he says upon Joseph, translated from the Latin in his "Origin and Progress of Idolatry," Amsterdam, 1701.

"Pharaoh ordered Joseph to be proclaimed by a herald 'Abrech,' which the *LXX*, leaving out the Egyptian word, retains as 'Symmachus'; others change it. Finally he gave him to wife Asenath the daughter of Cohen, that is the priest or prince or prefect of On, that is Heliopolis, who had the name Potiphera."

What can be plainer than that there was no honour with which the king would not adorn Joseph? But it was a custom with the Egyptians to preserve to posterity the memory of those who had acted meritoriously, by means of symbols. Now we see that no symbol was more suited to the services conferred by Joseph than a Bull. But you will say, This honour would not have been tolerated by Joseph, the worshipper of one God. Why not, indeed, when this honour from the commencement was largely a civil honour? Who would say it was a Divine honour, that in memory of Joseph, who had preserved the land of Egypt from hunger, a Bull was fed by the priests and shown to the people, in memory of the benefits he had conferred? I do not deny that this ultimately degenerated into worship. But if this occurred in the case of Joseph, in what way was he to blame? If to him as saviour of Egypt such honour was paid after his death as Rufinus and Snidas insist? But you will say that only the king or priests were worthy of this honour. I, on the other hand, think that he far exceeded the king in meriting the honours, as Egypt had no one to show who, either in merit or gifts, could compare with him or even approach him.

As regards the priests and people, I consider that the rule of Joseph was so easy and benign that on his death there was the greatest lamentation throughout the whole of Egypt, and all classes heaped honour upon him. I believe that this was even increased by his having the daughter of the priest of Heliopolis as wife, as this functionary possessed very great authority in Egypt.

When the father-in-law died, children were living who recognised the wife of Joseph as their mother, namely, Ephraim and Manasseh, and the same would be true if Asenath were the daughter, not of a priest of On but of a prince.

It is possible also that the Heliopolitan gave one of the daughters to the priest or prince of Memphis, and perhaps the family with which Joseph had become connected was sufficiently large for this to have been possible, as they had authority in a number of different places. And what if Joseph attained to many of his honours by this influence? For he lived (greatly increased in dignity) till eighty. Wherefore, in addition to the fact that he had deserved well of the whole of Egypt, he was connected by ties of blood with many, both priests and nobles.

Finally, the inhabitants of Memphis, out of emulation, requested to be allowed a part in the honours done to Joseph, desiring not to appear inferior to Heliopolis. Hence there were two sacred Bulls, of which that at Heliopolis was called Mnevis, that at Memphis being Apis, by which names also Strabo discriminates them (Book xvii).

Tibullus calls Apis (Osiris) the Memphitic Bull. While Heliopolis dedicated their Bull to the sun, Memphis dedicated theirs to the moon, as Aelian states (*History of Animals*, ch. xi, bk. xi). And Diodorus in the first book says both were dedicated to Osiris. And Plutarch, in his work about *Isis and Osiris*, states that he heard from the Egyptian priests that Osiris and Apis were the same, and is of opinion that Apis was the soul of Osiris. These views may easily be reconciled, for Mnevis is Osiris the more ancient, who together with Isis taught the Egyptians agriculture. Apis is the more honoured of them because the benefit conferred by Joseph was more recent than that of Menes. Seeing the greater glory of the Memphis Bull the people of Heliopolis made out that Mnevis was the father of Apis, for instance, because the example of Apis had been carried over to Mnevis. This is what Plutarch tells us in *De Iside et Osiris*; if we alter Mvuein (as it is in the Aldine, Stephanie, and Paris MSS.) by a single letter. "The Bull which is kept (fed) at Heliopolis is called Mnevis.—It is sacred to Osiris and is often thought to be the father of Apis.—It is black and receives the next honours to Apis." R.V.L.

Aikin mentions that "Kelston, who dedicated a versified *Chronicle of the Brutes* to Edward VI, went further still, and traced up the Pedigree of His Majesty through two and thirty generations to Osiris, King of Egypt." *Memoirs of the Court of Queen Elizabeth*. 1826, vol. I, p. 207.

As Osiris was Joseph (deified), and the tribe of Ephraim settled in England, Kelston is correct in tracing Edward to Osiris.

MISCELLANEA.

The *Morning Post* of January 17th, 1923, asks "Is English going to step in where Esperanto has failed and become the universal Language?"

A letter appears in the *Morning Post* of same date under "German Reparations," which asserts that a large amount of the vast gold reserves held by American bankers belongs to Germany. "Professor L. V. Birk, of the University of Copenhagen, claims that Germany has from 1,000,000,000 dols. to 2,500,000,000 dols. invested in call loans in other markets."

France appears determined to drive a wedge between North and South Germany. Is this what we must expect to bring about the disintegration of the German States preparatory to "Gomer and all his bands" being dislocated from Prussia. There is very little doubt but what Prussian energy is being spent in Russia to discipline, arm, and prepare the Great Northern Confederacy. The leader of this Confederacy is Gog, of the land of Magog, and becomes the Chief Prince over Meshech and Tubal (all Muscovite Russia and Tobolsk or Siberia). In analysing names let us remember Prussia was Bo-Russia. (See a painting, by Schröder, of Fredericus Wilhelmus II. Bo-Russorum Rex. 1786.) Again, Russia spelt backwards is Assur, the future great enemy of Israel, in Hebrew. It is stated, however, as early as Num. xxiv, 7, "his (Israel's) King shall be higher than Gog (LXX) and his kingdom shall be exalted." See also Num. xxiv, 23, 24.

L. G. A. R.

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BIBLE READINGS.—Series II. No. 5.

By Rev. Wm. Pascoe Goard, F.R.G.S.

The Birth and Offering of Isaac.

Gen. xix, xx and xxii.

The called and chosen man, Abraham, has now received the first important fulfilment of the age-long Covenant.

Again and again the Covenant of the Lord had been condensed into the life of one person. It was vested in Adam alone. It was vested in Seth alone, the "appointed" seed. It was established with and in Noah. It was again restricted to Abraham. And now that Abraham is old, it is vested entirely in Isaac, for "In Isaac shall thy seed be called."

Isaac.

From this single person is to develop all the multitudinous seed of the Covenant. From this one person is to come all that race and nation which is to become the Kingdom of the Lord. From this one person is to proceed the human agency through which all the families of the earth shall be blessed.

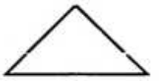
Isaac is the keystone of Old Testament history. Isaac is the chosen illustration of the fulfilment of the faith that justifies. For it was in connection with the birth of Isaac that it is written, "Abraham believed God, and it was counted unto him for righteousness."

Now let us for a moment consider this strange birth, upon which depended the fulfilment of the Covenant.

Abraham was a hundred years old. His aged wife was ninety years old, and, as the Apostle Paul says regarding them in this matter: "He considered not his own body now dead . . ." Functionally, the aged couple were "dead." Yet to these people now "dead" God promised a son.

In the last study we saw that there were three persons to the Covenant under which Isaac was born:—

El Shaddai (God Almighty)



Abraham Sarah

Manifestly, a birth contrary to the established natural law of biology required the touch of the Divine hand.

Abraham and Sarah were quickened into newness of physiological life.

From that new quickening Isaac was born.

Was this just a happening, or was there a Divine purpose in the matter? Undoubtedly there was the latter.

God had taken various measures for the purification of the race. Now, at the beginning of the new race: In the first place God had called and separated the parents of Isaac ("the seed") in their youth, and had kept them separate from either of the great human centres at that time in Assyria and Egypt, and had kept them moving about the open spaces of Haran and Canaan during a long lifetime of activity. The result attained was the breaking of the force of environment from which, in his youth, Abraham was separated, and to develop that intimate communion with God which led to his talking with God face to face as friend with friend.

The second result, as I have pointed out in my book, "New Light on the Old Paths," was to break the force of heredity. To my astonishment some read into this statement the idea that I had made a statement that by this means Isaac had escaped the consequences of Adam's fall. Needless to say, there is no such statement or thought in connection with this matter.

The terms "environment" and "heredity" are not theological terms, and as far as I know have never been used in connection with the consequences of the fall in Adam, but have reference to the immediate surroundings of the present life, and the immediate transmission of physical and mental conditions from our immediate forefathers and mothers which have a profound effect upon the individual life. Statistics in moral character and criminology show this clearly.

To meet these conditions, the birth of Isaac was delayed until, with functional death, the immediate chain of heredity (having no reference to the Adamic fall) was broken.

Thus, into the most Eden-like surroundings the earth could produce, the offspring of Divinely-quickened aged life, was born Isaac, the progenitor of the Saxon Race.

The Covenants.

In Isaac were now centred:—

1. The redemptive covenant, that the seed of the woman should bruise the serpent's head, which was made in the Garden of Eden.

2. The Noachic covenant made with Noah, his family, and all the living creatures that were with him in the Ark, and their descendants for ever.

3. With him was the covenant made with Abraham and his seed for ever.

There is nothing spectacular in the life of Isaac; whether consciously or otherwise he lived in his descending race. Doubtless he had heard from his father Abraham, from childhood, the details and importance of the covenant and the prevision of the destiny of his descendants sweeping on through the ages until, in the fulness of time, of his seed the Christ should be born, Who, in a spiritual sense, should pre-eminently become "The Seed," and sweeping onward still as his descendants marched across the continents, and swept over the seas, until finally the Nation, the Company of Nations, and the Great People—as we find the sons of Isaac, the Celto-Saxons, holding a predominant place among the nations of the world to-day—and onward still, until, returning in glory, the Son of Man shall sit upon the throne of His father David, and the kingdom of all the earth shall be the Lord's.

Probably it was with open consciousness of all those Divine matters that Isaac willingly submitted to be bound and offered upon the altar on Mount Moriah. At all events, it is certain that in offering his son Isaac, in accordance with Divine intimation, Abraham, the father, knew that inasmuch as the Covenants were bound up in the life of Isaac, if slain in accordance with the Divine order, God must, for His Word's sake, raise him from the dead. St. Paul says he thus received him from the dead "in a figure."

Let us look at that most interesting transaction for a moment (See Genesis, ch. 22). In the person of Isaac alone was vested the Covenants.

In the person of Isaac alone were vested all the succeeding generations of the chosen seed, the future nations of Israel. Not only was the child Isaac bound and offered, or "devoted," here, but all the succeeding generations, every succeeding person of the Israel race, were here collectively and individually offered. Here Israel, including our Britain, became a holy, that is to say, a "devoted" race. Every Celto-Saxon was offered there, as it is written, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people. . . ."

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Because the Adamic curse still prevailed in Isaac and his seed, in spite of all possible measures taken to secure the highest possible degree of purity, under the law the race was condemned to death, and in Isaac the race lay bound upon the altar, apparently about to die.

At the moment of extremity the ram caught in the thicket was provided and substituted for Isaac in the atonement which was then made for the race at its inception, which should, in fact, be later worked out, and which was worked out, when the Lamb of God was slain, "which taketh away the sin of the world."

The Gospels uphold Calvary, where the great offering was made "for every man," and the 53rd chapter of Isaiah upholds the same great ordinance, where Jesus Christ worked out the redemption of Israel. Moreover, in Isaac, the alone progenitor of the Israel race, the race was willingly bound and laid upon the altar an accepted offering unto God, not to die, but to live in His service, "a kingdom of priests for ever," destined to serve God and humanity through all their generations. In this action, which devoted them to that service, they became a holy—that is to say—a devoted nation in whom all the families of the earth should be blessed.

THE PALESTINIAN DIFFICULTY AND ITS SOLUTION.

BY J. S.

THIS difficulty that man has made for himself is simple of solution when looked at in *the Word of God* from the standpoint of British-Israel Truth. Our Redeemer in all solemnity said "*If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*" Jesus Christ rose from the dead. They have *not* listened to Moses and the Prophets, hence the difficulty; but only turn thereto, follow its teaching, and the difficulty disappears.

Listen to the Prophet Hosea (i, 10, 11): "The number of the children of Israel shall be as the sand of the sea . . . it shall be said unto them, Ye are the sons of the living God.

"*Then* shall the children of Judah and the children of Israel be gathered together *and appoint themselves one head* . . . for great shall be the day of Jezreel."

Therein, as the writer looks at it, lies the solution. God has so willed it, and His counsel *shall stand*: the counsel of man, if not in accordance therewith, will fail.

Read carefully and thoughtfully the 11th verse. *There* we find two events (at the least) foretold by the Prophet, one relating to time, the other to appointment. As to time, then, how can we ascertain as to *that time* but by following our Lord's command to search the Scriptures? Jeremiah the Prophet (iii, 18) says: "In *those days* the House of Judah shall walk with (or TO) the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers."

Ezekiel (chapter xxxvii) glows with a description of *that time* (and appointment—but of that later). The beautiful Book of Isaiah teems with the same theme, but to narrow *that time* down to a definite limit we must come to our Saviour's own descriptions and conclusions, which we find fully recorded in St. Luke, chapter xxi. In verse 21 he says, "these be the days of vengeance, that *all things* written may be fulfilled." In that chapter is a full and definite answer from our Lord's own mouth as to the times of which the Prophets spoke. His disciples had asked Him to tell them what should happen from the time He was then speaking right on down to the time when He should come again. For brevity's sake we can only say these things have been fulfilled down to our own day, and verse 24, when Jerusalem's time of treading down ceased, it being delivered from the Gentiles in 1917. We are now, and have been, going through the times spoken of in verses 25 and 26, leaving the limit of time very distinct and perceptible, for these things have not only *begun* to come to pass, but are almost all fulfilled, and the Kingdom and King so nigh as to be in *this generation* (verse 32). "Verily, I say unto you, this generation shall *not* pass away till *all be fulfilled*."

So this is *the time*, and though heaven and earth pass away, Christ's words cannot pass away.

In this time we come to our second event—the Appointment.

When Judah and Israel are gathered together they are to appoint themselves one head, that appointment *must* fall on the *rightful heir*; they have not to choose, only appoint, for the choice is the prerogative of the Almighty God, for He says, "I have chosen David My servant, *his seed* shall endure *for ever*, and his throne as the sun before Me"; therefore, from King David and his descendants *must come* the Head to be appointed by Judah and Israel. They will not then entertain for one moment the idea of appointing any other than one of the House of David as their head.

So the appointment is narrowed down to the seed of the House of David. When that appointment is made, THEN will the difficulty be solved and all be satisfied—Judah, Israel, the Arabs, and all others willing to arrange themselves on the side of Israel, but those nations who *will not* shall perish.

Now a word as to the Chosen.

Again, we turn to the Scriptures. Where is that great and mighty nation and company of nations promised by God throughout the Scriptures, the *Head* nation, having one of the House of David as its king, one who must have a son worthy to be appointed by Judah and Israel as their head? These must be in existence *now*; there is no time for another such nation to arise, neither could any other answer to Israel's *rôle* so accurately as the one now in existence, for *Britain is Israel*, called by another name, yet, with our brethren in America, all of the Celto-Saxon race, so called as foreordained by the Almighty, "In Isaac shall thy seed be called." So we are Isaac's sons.

Away back in the Great War, when so many of our gallant young officers with their men were giving their lives for God, King and Country, their Majesties our King and Queen were continually sending words of sympathy to the bereaved parents. At that time intimate friends of mine lost their only son, and the answer to their Majesties' kindly words of condolence contained these words: "We are looking forward to the time when one of your loved house shall sit on the throne of the Lord in Jerusalem in the place of his forefather David." I mention this as illustrative of the thoughts of British-Israelites who take for their guide the Infallible Word of God. For thus saith the Lord, "*I will not fail* David; *his seed* shall endure *for ever*"; and against that word the councils of man or the gates of hell *cannot* prevail. Therefore hasten, Judah and Israel, to appoint the Chosen Head and so solve the difficulty. "*Arise, Shine, for thy light is come, and the Glory of the Lord is risen upon thee.*" *Thus* great shall be THE DAY OF JEZREEL.

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CONGRESS MEETINGS.

ADDRESS BY THE REV. JOSEPH B. GRATTON.

[FRIDAY EVENING, OCTOBER 13TH.]

MR. CHAIRMAN AND FRIENDS,—It is a privilege to give one of the last addresses of the session, but it is also a great responsibility. It means a right impression, or a wrong impression, and I have been feeling somewhat anxious about it because it is rather difficult to condense an address of forty minutes into fourteen minutes.

We are living in striking times, and the basis of my remarks is the question of Jesus in Luke xviii, 8: "When the Son of Man cometh shall He find faith on the earth?" I do not think it is wise to tamper with translations in public utterances, but the literal rendering of that question is this, "When the Son of Man cometh will He find *the* faith on the earth?" There will be plenty of faiths, all sorts of "isms," and doctrines and creeds will be abroad, but when He comes will "He find *the* faith on the earth?" You can see at once that this question is not, will He find men believing unto salvation? There are many who are believers on the Lord Jesus Christ, but all believers who know Christ, and are saved in Him, have not got a grip of the revelation of God in the Bible, and I take it, that Christ's word, "the faith" practically means this, "When the Son of Man cometh will He find men understanding the revelation of God?" Well, now, I am going to take a strange line, perhaps. There are gentlemen here who are exegetes and they will, perhaps, laugh at my methods. But I believe that the Holy Spirit has just led me to it, and I hope to be able to show you what Jesus Christ meant by "the faith." We go back to the beginning of the 15th chapter of Luke; and I will put the question in order to help our thoughts in this way, "When the Son of Man cometh will He find the true evangelism on the earth?" Let me emphasise there the word "true." That chapter begins with the story of the man who had a hundred sheep, and lost one of them, and who left the ninety-nine to seek the one lost sheep, and found it and rejoiced over it. Christ said, "I am not sent but unto the lost sheep of the House of Israel." Among all the nations of the world, ninety-nine, or more, or less, there is one nation upon whom God's eye is set, and that nation was lost, and the Son of Man has come to find that lost sheep. The next part of the chapter contains the story of the woman who lost her silver coin. That silver coin was to that woman what your wedding ring is to you, my sister. If you lost your wedding ring you would be in terrible distress. It is a sign that you have entered into a happy bondage, and you would not like to lose that ring. This woman had lost the coin which marked her out as a married woman. There you have got Israel again divorced from the Lord. Do you doubt it? Read the first chapter of Hosea. And the woman is seeking her lost coin. What a mercy that God has not taken away His Spirit from His rebellious people! He has put that Spirit within His people which makes them again seek after God. Wonderful things are said of the seeking Israel in the Book of Micah. I believe the true evangelism of the day is just this, that God not only has sent a Gospel of grace to bring the individual to Himself, but He has sent this glorious Gospel of the Kingdom, and He is lifting the veil from the eyes of His people, and He is helping us to recognise ourselves. We are looking into the perfect law of liberty to see what manner of men we are. If we get a vision there we shall not be like James speaks of; we shall recognise the great things that God has done for us, and what He intends to do for us.

Then, again, we pass on, and we put the question thus:—When the Son of Man cometh will He find men recognising Israel and the Jews? It is the parable of the Prodigal Son, or, as I have often preferred to call it, the Parable of the Elder Brother. What have you there? You have the prodigal who has gone from his father. He wastes his substance and then comes again to repentance, and is welcomed back by the father. I believe that is Israel coming back into the blessing of God. But the elder brother in the parable would have no part in the rejoicing. Pride, resentment, self-righteousness, would not allow him to have any share in the happiness of his father. Have you not got a picture there of the Jew who still, in all the hardness of his heart, curses the Lord Jesus Christ, and resists Him. He blames God for all the trouble that has come upon him, and he does not see all the time God wanted him to be in the blessing. "All that I have is thine." What a rich inheritance he had if his heart had only seen it, if he had only gone in the right spirit to receive it! I believe God is working mightily to-day to bring people to a knowledge of this great truth, that the promise given to the fathers is now being fulfilled, and blessing is coming to the world through God's own chosen instrument.

Turn now to chapter 16th, and we may put the question in this way, When the Son of Man cometh will He find business honesty? It is the story of the unjust steward, the man who was turned out because he was not honest in his business. And he said to himself, What shall I do? I cannot dig; to beg I am ashamed? And so he began to falsify the accounts; and he got his master's creditors together and he reduced their liabilities, so that when he was out of his job they might take him in and provide for him. It was a worldly-wise business. There is a lot of worldly wisdom to-day. There is a great deal of injustice in the commercial world to-day. I have heard it said that the standard of commerce was never higher than it is to-day. But, dear friends, if there is honesty in the world it is not always because it is a righteous thing to be honest. It is a policy, and the world acts up to its policy very often. Jesus Christ is said to have commended the unjust steward. But He did not do so in the sense of saying that he did the right thing. He saw that that man had the worldly wisdom to care for himself. "The children of this world are in their generation wiser than the children of light."

When the Son of Man cometh will He find those whom He has blessed being true to Him, and so living, and so acting that when they stand before Him they will be able to render their account with joy? Is that the state to-day? Then you come along to that passage where Christ speaks of those who justify themselves before God. We may put the question in this way, When the Son of Man cometh will He find the saving truth on the earth? Men are trying to save themselves by their own good works. They do not realise that they are unprofitable servants. There are many who are turning away from the Gospel of God's grace to-day, though He has so clearly said, "He that believeth on Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life. He that believeth not is condemned already." Yet they are putting that away, and they are trying to establish their own righteousness before God, in their own way, and by their own works; and we know very well that they will not manage to do that.

Then we come to a strange passage in the eighteenth verse of the sixteenth chapter. I have often wondered why that verse was in there; I puzzled about it very much. It seemed

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like an interloper, having no connection with what had gone before, or with what came after it. But when I viewed it in the light of this question of Christ's I saw the reason for it. When the Son of Man cometh will He find social purity on the earth? Will He find us believing in the reality of God's law. Well we know the revelations of the Law Courts. We know what terrible things have been published recently from the Divorce Courts. We know that thousands of divorces have been given this last year or two. What a disgrace, what a reflection it is on our nation that we should so far have lapsed that we have become an impure and corrupt nation, to a large extent, through breaking the law of chastity! Men are seeking divorces to-day. Hear what Jesus says about it: "Whosoever putteth away his wife, and marrieth another, committeth adultery." There is the absence of the faith out of which true purity grows.

Let us pass on. When the Son of Man cometh will He find people believing in the Gospel, or believing in Spiritualism? It is the story of Dives and Lazarus. Many a sermon has been preached from that parable, and terrible visions of the coming world have been adduced from it. I do not think Jesus Christ spoke that parable simply to draw away the veil from futurity, and to direct our thoughts to the pain of Dives in the flame of Gehenna. Christ spoke that parable to show us the importance of faith in Moses. Dives says to Abraham, "Send to my brethren that they may not come into this place." And Abraham tells him that they have Moses and the prophets, let them hear them. "No," says Dives, "if one went unto them from the dead, they will repent." And we have in our midst to-day thousands of people who are putting away the Bible, calling it out of date, and who are going into the séances in order to try and get into touch with their departed. It is a token that the Son of Man's coming is very near.

We put the question beginning with the 17th chapter in this way, When the Son of Man cometh will He find practical Christianity in the world? Now, I do not know whether you have ever looked at the wonderful statement of the Gospel by the apostle Paul to the Corinthians. He said, "We are ambassadors for Christ, as though God did beseech you by us, we pray you, Be ye reconciled to God." I do not think there is one man in a hundred who grasps the meaning of that word. To me it says this: Human sin is forgiven in Jesus Christ, and if men would only believe it they would become happy, changed men. But they are looking for some strange thing to be done, instead of simply accepting the truth which God has declared. When the Son of Man cometh will He find practical Christianity in the world? If we cannot believe in God's forgiving love we are not likely to exercise forgiving love to our fellows. We are hearing much to-day about international debts. Shall these debts be forgiven? Oh, friends, it would be a changed world to-morrow if every man and woman in this world exercised the spirit of forgiveness, forgiving the wrongs, forgiving the injuries, forgiving the insults that they have suffered. If we only had that spirit of forgiveness it would renew our own hearts, and the world in a very short time. And, remember, if you forgive not men their trespasses, your heavenly Father will not forgive you. We may talk about belief in the Lord Jesus Christ, but what is the use of talking of that if we do not do what He says by forgiving one another's wrongs and sins. If we want to stand before Him in that day justified through faith in Him, we must have a clean sheet. "Forgive us our sins, as we also forgive those who sin against us." How, then, shall we forgive—until seven times? No, until seventy times seven. That is just the Divine nature within us that we shall be ready to forgive, for that is the very essence of practical Christianity.

Now going on to the next few verses we have that wonderful passage about faith. The lesson from that is this. When the Son of Man cometh, will the people have such faith that they shall overcome their difficulties? We have plenty of difficulties in the world in trying to do the Lord's work. There are mountains of difficulties in the way, and there are errors in the minds and hearts of the people that must be uprooted. Have we got faith in the Son of Man? Do we dare to stand by the old, old Book, and seek through the Spirit's help to bring forth from it treasures new and old?

Again, when the Son of Man cometh, will He find the right estimate of Christian service? You have got the story of the servant. You remember the words of Jesus, When you have done all, you are unprofitable servants. God can do much for us, but He gives us the honour of working for Him. We are in the last hour of the day, and there is work to do, and the work we have got to do is to serve our Master faithfully, and then we shall get our reward.

When the Son of Man cometh, shall He find men acknowledging the blessings of God in the right spirit, and, above all, the gift of salvation? You have a very unique passage here. Jesus Christ passes through into Samaria, and ten lepers come to Him, symbolizing the Ten Tribes. He tells them what to do, and they obey Him; and they go to show themselves to the priest; they are all cleansed from their leprosy. Surely that is a picture of the mighty regenerating work that God is going to do in Israel! It is an illustration of what we have promised in the thirty-sixth of Ezekiel. The Lord is going to take away the stony heart and give us a heart of flesh. He is going to make us His sons and daughters. There were ten cleansed but only one returned to give glory to God, and he was a Samaritan. Now, Samaria was where Ephraim lived. There may be many tribes in England to-day, but what if it should happen in this way that we English people, we Saxons, are the ones through whom God is especially working to-day. I thank God I ever saw this truth of British-Israelism. It has transformed my ministry, and I do praise Him, and you are thanking Him, too. We of Samaria, we of Ephraim, we think of that land through which Jesus went, and we think of the Lord as passing by now. He is doing great things for us, and we give Him the glory.

When the Son of Man cometh will He find a real genuine enquiry in the world? The Pharisees came to Him, and they said, When will the Kingdom of God come? Men are scoffing at us to-day. They are wondering what we are going to say next. The restoration of the Kingdom? When is it going to be? The Kingdom of God is in the midst of you. It was true in His day, and it is true to-day. Do men want to understand our British-Israel truth because they want to enter into its blessing? I am afraid they do not want to. But if you are a genuine inquirer, you will take the trouble to find out things for yourself. If you really want to know you will have to have the real Spirit in you, and you will have to go home and search your Bible to know whether these things are so. God made promises to Abraham that could never fail, and Israel and Judah were distinct nations when the light came to him. If you are an inquirer about British-Israel truth be honest and be thorough about it, and do not give up because some little trouble comes in your way. Go right through.

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In Chapter xviii we have the widow pleading with the unjust judge to avenge her of the man who had wronged her. And the unjust judge at first said, "No, I will not." But she is persistent, and at last he does her justice. And the Lord says, "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?" We are asking God to establish His own righteousness in the earth, and God hears the cry. We cannot get justice from the world. We cannot get justice scarcely from the Church, but, oh, our God will vindicate us, our God will do justly, and His Kingdom will be set up, and it will be a kingdom of righteousness, and faith, and blessing.

BY REV. W. E. WOODHAMS DENHAM, F.R.G.S.

AMID the varied addresses that you have had during this inspiring week, I do not hesitate to bring forward a subject that I hope may induce a spirit of optimism, and may inspire you all to go on to extend that Kingdom which must develop into the glorious Kingdom of our Lord and Saviour Jesus Christ; the Kingdom that the saints of God are looking for, praying for, hoping for; the Kingdom that is going to absolutely transform this earth from its sadness and sorrow into glory and joy. Therefore my subject this afternoon is "The Coming Glory, or Millennial Blessings." It is a theme of which I am intensely fond, because amidst all the darkness and depression that abounds, to think of this coming Kingdom does indeed give that hope, does drive away the clouds of pessimism and the fogs of depression; and in the place thereof our minds are lifted up to a vision of the King's reign; and when the King reigns, then all will be well.

At the moment, when we take up our papers, we are naturally depressed with the state of the world. All around there seem to be darkness, distraction and distress; the nations seem to be reeling as a drunken man; they are utterly at their wits' end; they do not know what to do next. And when we think of all the sorrow that is everywhere abounding; of the million refugees flying from the sword of Islam; surely such a picture must literally make the angels weep. As they look down from their celestial heights, they must indeed feel grief at earth's distresses, earth's tribulation. Catastrophes and cataclysms, wars, revolutions and upheavals—and all these things are but the beginning of sorrows. These things oppress men all the world over; there is in their hearts an inquiry and a longing—"What shall be the end of these things? what is the meaning of it all? what is going to be the outcome of all that is so chaotic, so puzzling?"

British-Israelites, we too should be depressed, we too should feel the weight of the world upon ourselves, if we had not two things, the Light of the World and the Light of the Word. The Light of the World comes first, our blessed Lord and Master. He seems so silent; we do not seem to feel His presence with His Church, with each one of us; the darkness of the world's fog seems at times to be between us and Him. But when we turn to this blessed and holy Word of God, these inspired Scriptures that, as we have heard this week, the critics are endeavouring to destroy and to make mere "scraps of paper"—when we turn to this holy Word, then our hearts are lifted up, and we are comforted by the assurance that He is coming, attended by myriads of angels; that He will take Israel and His Church and will bring in that reign of glory which the holy men of old have prophesied and looked for.

In the meantime it is interesting to compare the policy of heaven with the policy of earth. We are probably just about to have new policies launched upon the country. There is no doubt going to be a great deal heard in the coming months of the reconstruction of political parties; shibboleths will be uttered, party cries will be heard, and the country will be stirred to its depths. Such things are not for us to interfere with in any way. But when we think what the Lord's policy is, then we realise why He so often frustrates the policies of men. "For My thoughts are not as your thoughts, neither are My ways your ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts. For as the rain cometh down and the dew from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, giving seed to the sower and bread to the eater, so shall My word be that goeth forth out of My mouth. It shall not return unto Me empty, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." What is the policy of heaven? The policy of heaven, as we understand it and try to think of it from God's point of view, is that incoming of the Kingdom, that gathering together of the dispersed of Judah and Israel, that glorious marriage of the Church with Christ, and then the victorious reign of Jesus. There are, however, two striking facts outstanding to-day, leading up to these great events. One fact is this (and this is where our enemies sometimes try to catch us, saying that we make the Biblical prophecies materialistic; yet, nevertheless, the fact remains), that the outstanding feature in the world to-day is the striking advancement of the British Empire. Wherever you go in the wide world, as I have said so often and as I love to repeat, this Empire is advancing by leaps and bounds. In spite of the work of enemies within and without, in spite of bitterness intense and deep in the hearts of those who do not see eye to eye with us, this Empire is growing by the grace and power of God. She has her weaknesses and her defects; there are many things that ought not to be, but unfortunately are; there is need of a universal reformation and repentance; there is a need to cleanse all along the line both in Church and in State; and yet you find that in the remotest corners of the world that glorious flag is being upheld, that flag which has upon it the two glorious symbols that always thrill you, the symbol of the lion signifying courage and the symbol of the unicorn signifying conquest.

In my own parish I have discovered a *man*—a fine man—and I will tell you why I call him so. He was one of the men marooned on Elephant Island when Shackleton went South. If you want to meet a splendid British sailor, here is your man. Marooned on a patch of ice for four and a-half months, and now telling in homely and simple language a story which makes your blood turn as cold as the Arctic ice. I am sure there are hundreds and thousands such men in other parishes, men who have upheld the courage and, I may say, the conquest of the British Empire, who have gone to the remotest corners of the earth in its service. They have, indeed, been unicorns, and they have also had the strength and the courage of lions. Yes, in spite of the terrible cry which we hear from India and even from Ireland, this Empire, by God's Divine blessing, is advancing. But that is only secondary. There is something else advancing, too, and that is the Kingdom of our Lord and Saviour, Jesus Christ. That Kingdom is growing, in spite of all that we read in the papers

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deprecating the work of the Church of God, in spite of what the world says as to the inefficacy of foreign missions. What about the great mass movements of India? What about the mighty movements even in distracted China? All parts of the mission field are throbbing with life and interest—all significant signs of the times.

Yet with the advancement of these two great factors, the Empire and the Kingdom, there is a conflict going on sterner and more subtle than has ever been waged before. We feel it, we know it, and at times we see it. We see the forces getting ready, heading up to the great final conflict. We only have to read Chapters xxxvii, xxxviii, and xxxix of Ezekiel—so familiar to all of us British-Israelites—to know that the forces of evil all around us are heading up to the great and awful conflict that must finally be fought between Christ and His saints and the Devil and his legions. We see it coming, coming; we hear the howl of the wild beasts; we hear the screech of the eagle; we listen to the barking, the horrible barking, of the hyena. We see these wild beasts all around the lion; they would tear him to pieces—and then they talk of a League of Nations! How can you bring the eagle, the hyena, the bear, and the lion together? Why, their instincts would be so aroused that instead of a League of Nations they would be tearing one another to pieces (loud applause). Oh, it is a solemn criticism that I make, and it is true, it is true! But when the lion and the whelps get together, they may have a little trouble, they may have a little snarl here and there, but they are one family, and that is what is making them so powerful in the world to-day. And, thank God, these wild beasts have not been able to bring the lion's head down; and, thank God, they never will!

But the critics will say I am getting to the material side of things. Yet surely we read of the beasts in Scripture. They signify Gentile power, and that power must run its course for one unholy, awful week, a week of 2,520 days—that week which commenced, as we understand it, with the destruction of Jerusalem in 587. And when that week ends we come to the momentous number of 1934. One dare not speculate as to what will happen between 1922 and 1934.

We read that a pact has been signed; and the very next day we read that the Turks are breaking it, that they are warned with a solemn warning not to tread on neutral territory. What does it mean? Why, that this deceit must go on, and on, and on; that this network must be carried on, because it is of the devil, fighting hard to destroy any vestige of righteousness. Oh! if the Turk succeeded, as he has unfortunately succeeded in Anatolia; if he got near to us he would show no mercy, no pity, no honour; he would simply rip and rend, as he will now try to do, with all the hordes gathered with him. And, bear in mind, the alliance—China, Germany, Russia, Turkey—it was in the *Daily Telegraph* only a few weeks ago. We have only to read the papers to see that, outside Turkey, there is a frightful plague in Russia, pushing Kemal that he may throttle the lion. And so they are working up, and I would not dare to stand on this platform and be one of those men who try to show you that everything is coming to an end in 1934; but it is undoubtedly to be a year of crisis, a time when something tremendous must happen. May I, however, express this further hope that it will be the beginning of the coming glory, and the commencement of the rule of the true Golden Age? Never mind the details; they will all be worked out in God's own way. The fact is that it is a point in the Divine plan, as we understand it, that there will be a real peace. Democracy will have exhausted itself, because, I believe, that democracy represents more or less the wranglings and fightings of the wild animals; I believe that though democracy may solve many problems and be a splendid thing for giving man a chance, yet eventually democracy will have to give way to the coming of Him whose right it is to reign.

In conclusion, the Lord Jesus Christ will come. I cannot understand the Church; it absolutely bewilders me to think how little this glorious Advent is preached (applause). It seems to me that the whole of the New Testament is full of this thing; that it is the one thing, that it is the main thing, that we were to wait in expectant hope for its coming; and we never hear of it! I try to give it to my people, and they look at me in astonishment, and think I have taken leave of my senses. Yet it is the theme that now especially should be uppermost—the Coming of our King. As Bishop Malone put it, it is the unveiling of the Son of God; as if we have got a great curtain between earth and heaven, and at the appointed moment the angel will roll the curtain back and will show us Him, our Lord and Master, Who will come to destroy those who destroy the earth.

This question of destroying the earth—look at it! Look at Smyrna! He will come to destroy those who destroy the earth and bring to it ruin and misery.

That, dear British-Israelites, is to be the great thing that we are to look forward to. Read Chapters lx, l, and xlii of Isaiah in this connection, and they will be a better commentary upon the few simple words I have said than anything else that you can read. The coming glory! When He comes whose right it is to reign! And, mark you, the hour-glass of time is running out. Not many years longer must we have to fight in the turmoil that is at present around us. Let us pray that He may come soon to gather up all things in Himself, to be our great and glorious King, when we shall have our part and share in the coming Millennial Glory.

SUNDAY OBSERVANCE.

EDITOR *Star*—

I have read with interest the opinions of your various correspondents on this subject. The laws of our British Commonwealth of Nations and the United States are all based upon the early British laws, which are founded on the Laws of God.

Alfred the Great said that Moses was given the Laws of God on Mount Sinai, and at that time they were sent to the Colony of Brith-ish (Covenant People) in Britain (Covenant Land).

King Alfred put God's Ten Commandments at the head of the laws of Britain in his day and added forty-six laws taken from the Bible, which he called Dooms.

King Alfred knew that the British were the inheritors of all Israel's covenants, among which was the Covenant of the Sea—BRITH = Covenant and ANNIA = the Sea, so he built the first British Navy and took command of the sea, since which time the British People have ruled the waves.

The Law of God, that "Six days shalt thou labour and do all thy work," is as immutable as the laws of Nature, by the same Author, and much of the present world unrest is due to the breaking of this and other laws laid down for our guidance.

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In the late war the British Armies paid no attention to this law, and unless we heard a band playing sacred tunes, &c., we hardly knew when it was Sunday. What was the result?—the most fed-up body of men alive. I had tried in the winter of 1916 to get my chief to shut down on Sunday work on Army roads, stating that my men would do more work in six days than in seven, but as most of the Army roads were foundered at that time, it was not agreed to, and it was not until July, 1918, that I was able to get Sunday work on our roads in France eliminated, except the unloading of railway trains of stone.

France, during the Revolution, cut out Sunday as a day of rest and tried retiring every tenth day, but they found neither man nor beast could stand without the one day's rest in seven, and during this war they observed Sunday.

Britain has flourished under the Laws of God—not always observed, it is true, because we are backsliding people, but we have purchased our freedom in the past and in this last war at a great price.

Let us do what we can to uphold law and order in our glorious land, that we may set a good example to newcomers, and that we may pass on to our children the freedom with which we have been made free.

In a time when the whole world is reeling, with nation's hand against nation, with the red hand in every Anglo-Saxon country barely hidden, let us not look lightly on the immutable Laws of God, among which "Six days shalt thou labour, but the seventh is the day of the Lord thy God," is fundamental.

Toronto, July 3rd, 1922. THE ROADBUILDER.

THE SON OF THE STRANGER AND THE EUNUCH.

(ISA. LVI, 1–8.)

BY REV. COMMANDER ROBERTS, R.N.

IT is very hard to understand how some people read their Bibles. The sequence in which this passage comes should be very plain to any unprejudiced mind. If we go back to Isa. xlix, which begins the argument, we see it is the "Isles afar off" which are the objective in the first place. Chapter xlviii addresses "The House of Jacob, called by the name of Israel, and come forth out of the waters of Judah," *i.e.*, Benjamin (Jer. vi, 1). These Galilean disciples were spared; not cut off for God's name's sake, but refined, chosen in the furnace of affliction, and led to know that Christ is "the first and the last" (Isa. xlviii, 9–12); bidden to come near to Him and know that the Lord God and His Spirit has sent Him (verse 16). It is given to them to carry forward the Truth even from Babylon, that "the Lord hath redeemed His servant Jacob" (verse 20). These "ideal Israel" sent to the islands and taught that Christ's work was not thrown away because of the unbelief of Judah, for their mission is to show that Christ came not only for Judah, but also to raise up the tribes of Jacob and to restore the preserved of Israel. This is the first work of the Benjamites, as in Deut. xxxiii, 12, of whom St. Paul was one (Acts xiii, 26, 47; Rom. xi, 1; Rom. ix, 6–8) They are also to become "a light to lighten the Gentiles."

The next chapters show their training, education, and usefulness—to establish the earth, to restore the desolate heritages: and all this means of blessing, and others, imparted through the self-sacrifice of the Messiah. In the 54th chapter we have the most perfect assurance of the love of God to His self-divorced wife and her glorious restoration to favour. No language can beat this wonderful effusion of forgiveness and promise of care and protection. Israel, the Jerusalem which is from above and is free (Gal. iv, 26), and is our mother, is first redeemed and saved. Then Israel proclaims salvation to all who hunger and thirst after righteousness. As a result, the covenant mercies of David are extended to all who come under Israel's nationality, and nations that knew her not shall run unto her because of the Lord their God.

So great is God's favour, protection and blessing seen upon Israel that the Son of the Stranger and the Eunuch, who have no promise to their children nationally, outside of Israel's confederacy of nations (many nations and strong peoples, however, are to be joined to her), shall be led to imagine that God has cut them off and utterly separated them. But here in Isa. lvi they are told that if they keep God's Sabbath and take hold of His Covenant, God will give to them a place better than that of sons and daughters. This evidently means originally that their impotency of bearing children of promise, since they are not Abraham's seed, shall be compensated to them in such a measure that they themselves will be admitted into God's House. For His purposes are that His House is to be the House of prayers for all nations. Eventually all barriers will be broken down and all nations shall walk in the light of God's people (Isa. ii, 1–4; Micah iv, 1–2, will expand to Rev. xxi, 24). This last after the Lord has come.

REV. PASCOE GOARD'S FAREWELL LETTER.

TO MY MANY FRIENDS IN GREAT BRITAIN AND ELSEWHERE.

ON the eve of my sailing for the Western Gate of Greater Britain, I take the opportunity to answer collectively the host of letters which lie unanswered because of physical impossibility of catching up with them.

The months which I have been privileged to spend in Britain again have been filled with delightful activities accompanied by warmest comradeship on the part of a host of friends. The many invitations to enjoy hospitality and entertainment, although of necessity not all accepted, have been very pleasant to receive, but chiefly the hearty sharing of labour and the steady support afforded on every occasion have been most prized of all. And for all these I wish to express my heartfelt thanks.

Several distinct lines of endeavour have claimed my activity while here. First of all has been THE NATIONAL MESSAGE, which day by day has made its demands, and we have had to meet them at odd moments and under odd circumstances frequently after the rest of the world had sought repose. This field alone offers full employment for one man's activity under normal circumstances, and such lack of perfection as has been manifest may so be accounted for.

The Publishing Department has also taken its share of time, but it has been repaid well by the pleasant association connected with it.

A constant succession of interviews, and the thrashing out of many phases of Truth with clergy and laity, have been delightful, and tended to the clearing of our vision mutually on many points.

The ministration in the pulpits of the brethren has also been delightful. It has been my privilege to be the guest

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in the pulpit or on the platform of all the outstanding Protestant Churches, and the readiness with which the Israel message has been received, and the good fellowship extended has been an experience which has made a very deep impression upon me: it has fixed in my mind, for all time, the essential unity in the Spirit of the various branches of the Christian Church.

The platform of our meetings, and the fellowship associated with it, is an unique development in Christian activities. On the platform and in the closest fellowship in the intervals of meetings have met the clergy and laity in our Movement of all the Denominations. In hearty accord upon the fundamentals of Israel Truth, not one has asked the other to what communion he belongs. It has been demonstrated beyond question that the platform of the national message of the Bible to our race and nation is one upon which all branches of our Protestant faith can meet in complete accord. In this way our Movement is making a marvellous contribution toward Christian unity in our land.

The lectures and expositions we have endeavoured to give have been received with far greater appreciation than was anticipated, and we have felt truly more than repaid for any efforts made, or sacrifice.

The articles contributed in the MESSAGE and the books and pamphlets we have thus far contributed have received, both by verbal expression and correspondence, the same kindly welcome in spite of their imperfections.

The faces of the many congregations of friends, for they have shown themselves to be such, come before me as I write, and I wish to convey to you all my great sense of the wonderful kindness with which you have received both messenger and message.

Cables are now reaching me from the cities of Canada indicating arrangements for missions in New York, Toronto, Detroit, Winnipeg and Calgary before I can reach my home, and still wider fields are insistently calling for service. I well know there is nothing personal in this, but that the call is for the simple Bible message of Israel Truth.

The accession to our ranks of clergymen and ministers, the raising up of a constantly increasing army of exponents of Israel Truth, the changing attitude of the Churches, the acceptance of this Truth as the basis of the teaching of many professors in Theological Colleges with University affiliation, the coming into line of at least one complete College and of at least one entire Church organisation, marks the progress of this year.

It requires only patience, devotion, liberality and charity with each other's foibles, to bring the victory for which we are striving to pass, namely, to bring our nation back to its fathers' Bible, its fathers' faith, and its fathers' God: to have a humble share in this with you all is a matter of great thankfulness to me.

Yours in the great effort,

WM. PASCOE GOARD.

SOME BRANCH SECRETARIES.

BATH: Mr. J. H. Floor, 17, Calton Road.
BRISTOL: Mr. C. F. Waddington, 29, Harcourt Road, Redland.
DONCASTER: Mr. J. W. Heinosall. 67, Wellington Street.
EALING: Miss G. Haig, 2, Helena Road, Ealing, W. 5. Meetings, 2nd Tuesdays, 8.15 p.m. Ealing Wesleyan Church Room.
LIVERPOOL: President, Rev. E. W Dicks: Sec., Mr. S. E Steele, 380, Edge Lane. Meetings 2nd and 4th Thursdays, 8 p m, Common Hall, Hackins Hey.
NOTTINGHAM: Mr. F C. Dann, 33 Rutland Road, West Bridgford.
PORTSMOUTH: Mr. W. G Riches 68 Berresford Road, North End
WORTHING: Hon. Secretary, Mrs. Rowlett. 3 Belsize Road Depot, Library and Reading Room: 71, Rowlands Road Meetings are held 2nd and 4th Wednesdays at 3 o'clock New Members welcome

OUR YOUNG FOLK'S CORNER.

I TOLD you last week of Jacob's wonderful dream, and of the stone used by him for a pillow.

When he awoke, and realised what a great thing had happened to him, he looked about for a suitable memorial to mark the spot, and, naturally, fixed at once upon the stone on which his head had rested.

The spot was sacred, and the stone became sacred too, for he anointed it with oil, and set it up there as a monument, that this place may never be forgotten.

Jacob named the place Bethel, a name which means the House of God, and in the last verse of Genesis xxviii we are told that Jacob said: "And this stone, which I have set for a pillar, shall be God's House." You see, from that day this wonderful stone was to be connected in some way or other with God's House, and God's work, and it has really been so ever since. Jacob prized it greatly, and so did his sons, for it was decided later that it should be taken care of, and Joseph was appointed to have charge of it. We believe that this stone was carried about from place to place by the Israelites in their wanderings, and was looked upon as a sign that God was with them. Was it not the stone upon which the heavenly ladder had rested? And was it not the House of God? Surely, then, wherever the stone was, there the Divine presence might be relied upon. Consequently, the Israelites believed that some wonderful virtue rested upon the stone, so they fixed an iron ring into it at each end, through which a pole could be placed, and by this means it was carried into Egypt, and later from Egypt through forty years of wanderings to the land of Canaan, where it was taken care of by the tribe of Ephraim, the heir of Joseph's inheritance. You will remember that at a place called Meribah Moses brought forth water from a rock to quench the thirst of the people, and you will be interested to know that many learned Bible students believe that the rock from which the water came was Jacob's wonderful stone, upon which God's blessing was believed to rest.

When, many years afterwards, kings were chosen to govern the kingdom of Israel they were crowned while standing upon this sacred stone, and when the Israel peoples had all gone into captivity it is believed the prophet Jeremiah took care of the stone and preserved it from loss. What has been its history since that time? It is believed that Jeremiah brought it to Ireland about 587 B.C., and the ancient Irish kings used it at their coronation ceremonies; then later it was taken to Scotland, where it had the same honourable place, and performed similar important duties, until in the year 1300 it was brought to England by King Edward I and placed in the British Coronation Chair which stands to-day in Westminster Abbey. If you could persuade the guides in the Abbey to show you the stone you would find the ancient rings still fixed to it, but they are almost worn through, proving that they have been much used in conveying the stone from place to place.

The wonderful thing is that the stone is still a part of God's House, and that it has come to us, for we claim to be descended from Ephraim, the heir of Joseph, who was to be the Guardian of the stone.

We believe, too, that God's blessing has come with it, and I am sure Britain would not part with it for any price that may be offered for it.

Yours sincerely,

UNCLE BEN.

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

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THE SECRETARY-GENERAL'S PAGE

THE next London meeting is fixed for Thursday, February 22nd, at 4 p.m., in Central Hall, Westminster. This date should be reserved by all who can attend, as we hope to be able to make an interesting announcement in our next issue.

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Specially important articles will appear in THE NATIONAL MESSAGE next week, including one by Rev. J. Anderson Watt, M.A., F.R.G.S., on "No More War," one by Rev. J. Vavasour Hammond, on "The Unique and Striking Witness of the British-Israel Platform to the Practical Value of Prophecy," and one by Percy Blanchard, Esq., of U.S.A., on "Pyramid Chronology." * * *

Rev. Merton Smith gave an interesting address at St. Peter's, Bayswater, on Sunday afternoon, January 21st, by invitation of the Vicar, Rev. Dr. Swinstead.

* * *

Rev. Pascoe Goard sailed by the *Olympic* on January 31st. Nine of us saw him off at Southampton, and assembled with him in his cabin for prayer, commending him to the safe keeping of the God of Israel. A party of our Bournemouth friends motored over to join in the farewell, led by Pastor Hutchinson. Through the good offices of Captain Young, an introduction was secured to the captain of the ship just before she sailed, which Mr. Goard much appreciated. As General Secretary for Canada, our friend has a score or so of meetings to address ere he reaches his home. Colonel Mackendrick, D.S.O., is expected to meet him in New York. We have a letter from him, posted at Cherbourg, sending good wishes to all friends and best thanks for all kindnesses he has received.

* * *

Mr. J. J. Morey is busy proclaiming B.-I. Truth, and making a host of friends by his cheery manner and his enthusiasm. Battersea, Enfield, Edmonton, and other places, have been visited by him. * * *

We have been favoured by a visit from Rev. Arthur Pritchard, M.A., with whom converse is always delightful and most helpful. * * *

Rev. J. T. Wilson, President of the St. Albans Branch, will give a public lecture for the Ealing Branch on Monday next, February 12th, at 8.15 p.m., in the Wesleyan Church Room, Ealing Broadway. All are invited.

* * *

Mr. S. E. Steele has been busy visiting many of the Associations in the North. He will address the Preston Branch on February 15th, at 7.30 p.m.

* * *

The next meeting of the Bristol Branch takes place on February 15th, at 7.30, in the C.M.S. Hall, Park Street.

The Scottish Israel Identification Association will meet to-morrow, at 6.30, in the Christian Institute, Bothwell Street, Glasgow, when Mrs. Rankin will speak on "Our Heritage of Promises Fulfilled." * * *

Nine most successful meetings for the teaching of Israel Truth were held last week in Coventry. They exceeded the greatest expectations of the promoters. Two lectures per day were given by Rev. Merton Smith, and short addresses by Rev. J. J. R. Armitage. Nothing of the kind had previously been attempted in the town. Success was assured, we are informed, after the first lecture by Mr. Smith, which at once gripped his audience. A noticeable feature was the repeated attendance of those who were present on the Monday evening, and who brought others with them to subsequent meetings. St. Mary's Hall is some six centuries old. In its time many epoch-marking meetings have been held there, but it is safe to say that more intense interest had never been shown than that centring upon what many said was "the surprising good news" they heard. Many were changed from pessimism, begotten of the chaotic tendencies of the time, into assured optimists that "God will win through." British-Israel Truth, they said, is the gospel of cheerfulness which Great Britain needs to-day. * * *

In an interesting letter from a clergyman just to hand there is the following paragraph: "As one talks about British-Israel Truth, there comes over one a sense of freedom and of exaltation which shows it must be of God. We get away from the feeling of stultification and of narrowness which is associated with the Churchianity of the day. There is a great psychological fact here to be carefully analysed."

* * *

The Secretary-General has lectured at Wealdstone on "The Australian Commonwealth," and at Hertford on "Constantinople." To-morrow he speaks for the Brotherhood at Beckenham. On Tuesday next he lectures at Wimbledon on "Egypt and the Great Pyramid."

* * *

Rev. W. E. Woodhams Denham, F.R.G.S., after speaking at Birmingham, went to Guernsey and lectured on "Egypt" to a large audience. * * *

Many British-Israelites are deeply interested in the Garden Tomb at Jerusalem, and several are on the Committee for its maintenance. Mrs. Theodore Bent is the Hon. Secretary of the Committee, and she visits Jerusalem annually. Rev. T. Selby Henrey is the President. Rev. C. C. Dobson, M.A., Assistant Secretary, who is the author of several interesting books, has written one on "The Story of the Empty Tomb, as if told by Joseph of Arimathæa." This book and others on the subject may be obtained at our Book Depôt, 14, Fetter Lane, E.C.4.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE CHURCH'S MESSAGE TO THE KINGDOM.

By Rev. Wm. Pascoe Goard, F.R.G.S.

"If He were on earth, He should not be a priest" (Heb. viii). In several leaders we have discussed the policy of the Kingdom, both foreign and domestic. We now take up the question of the Church in its relationship to the Kingdom.

The Kingdom is Not the Church.

This fact will become clear to the diligent student of the Bible.

The Kingdom or "Dominion" is, as always, primarily the *Nation of Israel*. "Judah was His sanctuary, and Israel His Dominion." In the Old Testament and the New Testament, under the Old Covenant and under the New Covenant, the Kingdom is referred to as a *nation*. "The Kingdom is taken from you and given to *a nation* bringing forth the fruits thereof."

The Mission of the Kingdom is different to the Mission of the Church.

The Mission of the Kingdom is: First, the establishment and administration of government and law within itself; secondly, the checking at every point of unwarranted extension of the power of other nations which would tend to bondage for subject peoples; the liberating of captives; the *carrying of light* to those who sit in darkness; the peopling again of waste heritages, and colonizing the "uttermost parts of the earth."

The Endowment of the Kingdom is different from that of the Church. The Kingdom is endowed with lands the boundaries of which are constantly "set . . . according to the number of the children of Israel." The Kingdom is endowed with the dominion of the sea and the riches thereof. To the Kingdom belong the treasures of mine, of forest, and of field.

To the Kingdom is granted the inheritance of the heathen: races, nations, inhabitants of several continents, and of the Islands of the seas.

To the Kingdom is granted for ever "the gates of His enemies," and to that is added invincible defence thus expressed: "No weapon that is formed against thee shall prosper, every tongue that riseth against thee in judgment thou shalt condemn. This is the heritage of the people of the Lord, and their righteousness is of Me, saith the Lord."

On the other hand, the endowments of the Church are spiritual. Baptized with the Holy Ghost, she possesses spiritual graces and powers, and her Mission is to preach Salvation through Jesus Christ, our Saviour, to the individual, and obedience to Jesus Christ, the King, to the nation.

The Law of the Kingdom is different from that of the Church.

The Law of the Kingdom finds expression in the

Commandments, Statutes and Judgments

which make up the national constitution. These were ratified by the Saviour at the commencement of His Kingdom teaching in the Sermon on the Mount.

These Commandments, Statutes and Judgments are not enforced by the authority of the Church, but by the King, through his judges and magistrates. They constitute the law of the nation.

The Law of the Church is "the law of the Spirit of life in Christ Jesus," which "hath made me free from the law of sin and death." It is the law of Faith, which brings me into communion with God through Jesus Christ our Lord. This law makes me free from condemnation before the Judgment-seat of Christ. But it does not, nor is it intended to free the transgressor from responsibility to, nor condemnation by, the national administration. The condemned murderer dies under the Commandments, Statutes and Judgments of national law; but under the law of Grace he hears his Saviour say to him, if he accept of his Saviour, "This day shalt thou be with Me in Paradise."

The Law of the Kingdom and the Law of the Church are not contradictory; they are complementary to each other. That of the Kingdom pertains to the life which now is; that of the Church, to that which is to come. Neither are they entirely separated, for many deliberate and flagrant habits of sin debar from the Kingdom of God in Heaven, as others do regarding the Kingdom of the Lord on earth.

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Sufficient has been said to show that there is a clear-cut distinction between the Kingdom and the Church.

It is of the utmost importance to realize that

THE SCRIPTURES RELATING TO THE KINGDOM

are different to the Scriptures relating to the Church, although, of necessity, they are much interwoven.

Take, as an instance of this, Leviticus, the manual of organized worship, and Numbers, the manual of national organization. The Book of Deuteronomy is a digest of National Law—and so on. Classifying the Scriptures thus, it will be seen that much more than fifty per cent. of the Bible is made up of national messages and literature.

Through it all is seen the overmastering effect of spiritual teaching and moral character, but the literature deals with national affairs, a national law and a national Gospel.

These things are written for the "instruction in righteousness" of the people, for the guidance of magistrates, judges and rulers, and for the right ordering of the national life of the Kingdom.

Its policy as a nation should be shaped according to pre-written history in the prophets, and its course should be essentially honourable and just, remembering that the glory of the administration of Jesus Christ, our King, is at stake.

The Gospel of the Kingdom is as sweet and appealing as is the Gospel of the Church. At the very centre of it stands the presentation of the great Atonement offered on Calvary, found in the 53rd chapter of Isaiah. A close study of the Scriptures will show that while the Gospels point out the great sacrificial ordinance of Calvary as offered for individual salvation for all who call upon Him, the 53rd chapter of Isaiah shows the great national redemption of Israel. Read the full story of the Israel message of Isaiah from chapter 40 to the end of the book, and it will be seen that this is the case.

In the National Message to Israel will be found these words, addressed not to the Church, but to the nation, "Can a mother forget her sucking child that she should not have compassion on the son of her womb; yea, she may forget, yet will I not forget thee; I have graven thee upon the palms of My hands; thy walls are ever before Me."

God's love for His nation is surpassed only by His love for His Church. It is the greatest tragedy of the ages that the Church has withheld the message of that love from the nation chosen, redeemed, and beloved of its Lord.

My brethren of the Clergy and Ministry, our Lord is moving to have this message proclaimed anew in the ears of His nation. Shall your voice be among those who proclaim the glad tidings?

BIBLE READINGS.—Series II. No. 6.

BY REV. WM. PASCOE GOARD, F.R.G.S.

ESAU AND JACOB.

Genesis xxv, 19-34; Genesis xxviii; Genesis xxxii; Genesis xxxiii.

LET us keep our mind on the person in whom is vested the Covenant. Up to the present time the Covenant is vested in one person. The line hitherto has been Seth, the "appointed" seed; Noah; Abraham; Isaac; and now, at the birth simultaneously of two sons, the question arises in which of the twain shall the Covenant be vested? Esau, as the first-born, would naturally become the custodian of the Covenants, granting that the matter rested upon the law of primogeniture. It is quite evident, however, that in all the long succession of Covenant-bearers, with whom also goes the Dominion, a higher law than that of primogeniture prevails; thus not to Esau, the elder, but to Jacob, the younger, passed the Covenants and the Dominion.

This is a very familiar, but little understood story.

The apostle Paul declares that before the birth of the boys, and when neither had done good nor evil, Jacob was "beloved" of God, and Esau "hated." At first sight this seems to be very drastic and unequal treatment. Judged from *our* standpoint, who lack prevision, it would seem to be so; but with God, knowing the end from the beginning, the entire pathway of the life experience of the two boys, and of the historical experience of their descendants, the constructive activities of Jacob and his descendants, the Israel peoples, appeared to the very end; and, on the contrary, the pathway of rapine, lust and blood of Esau and his descendants through all the succeeding ages was also clearly manifest. Looking back over the history of the two branches of the race, we are constrained in judgment to love the descendants of Jacob-Israel and their constructive beneficent progress through historic ages, and to hate and loathe with all our souls the Esau character, which has left a continuous trail behind through all the ages of cruelty, oppression, treachery and bloodshed, their path being marked with smouldering towns and cities, heaped-up carcasses of the slain, enslaved and degraded womanhood, and lands crying to the heavens under the oppression of the "abomination which maketh desolate." That attitude in the mind of God, expressed in the love to Jacob and the hatred of Esau, is the attitude and judgment of civilisation before whose eyes history has unrolled their pathway.

As to the tribal Dominion: "The birthright." By the law of primogeniture it belonged to Esau, but this birthright he despised and sold for "a mess of pottage," as though this were an unworthy foundation upon which to build the claims to dominion. After an all-night wrestling with the angel at the Brook Jabbok, Jacob specifically restored the lordship to Esau; sending forward certain presents, he instructed his servants thus: "When Esau shall say unto thee, what meanest thou by these presents, thou shalt say, 'These be to find grace in the sight of MY LORD.'"

When Esau approached at the head of his band of armed retainers, Jacob moved towards him, and bowed himself to the ground seven times, as to his superior; on meeting, Esau was not interested in the possession of the presents sent forward,

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but he was extremely interested in their meaning, demanding of Jacob, "What meanest thou?" and to which Jacob replied:

"Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee: because God hath dealt graciously with me, and because I have enough."

In their further progress, Jacob took his leisurely way by permission, Esau being satisfied, apparently, by the homage he had received.

In due time Isaac died, and the two brothers met to bury him with due honour. Immediately thereafter Esau gathered all his possessions together and finally departed from Jacob, his brother, establishing his branch of the people and his own lordship in Mount Seir. (See chapter xxxiii.)

This left Jacob the undoubted lordship in Israel.

It is well to note at this point that while the birthright, which carried the Dominion and the Covenants with it, was denied to Esau and assigned to Jacob, Esau was by no means debarred from sharing in the full blessings of the Covenant. Others were denied the birthright. For instance, Reuben was the first-born of Jacob, but the birthright passed to Joseph, yet Reuben remained subordinate to the House of Joseph indeed, but fully sharing in all the blessings of the Covenant.

Of the House of Joseph Manasseh was the first-born. To him was denied the birthright, which was placed upon the head of Ephraim, the younger, yet Manasseh remained—and does so still remain—a full sharer in the blessings of the Covenant.

Esau, however, seems to have determined in himself to choose rather rulership outside of the Covenant to a subordinate place within; therefore he withdrew, and has remained separate unto the present day.

The blessings of the Covenant, and the administration of the Covenant, were a different matter. These had been laid upon the head of Jacob in ordination by imposition of the hands of Isaac, his father; no law of primogeniture has ever affected the carrying on of the "blessing," but God has chosen the most fitted person in whom to vest it; unquestionably, of the two, Jacob was fitted to become Israel (ruling with God), and Esau was utterly unfitted, by disposition and character, for that exalted honour.

And now began an age-long struggle, founded upon an age-long jealousy between Esau and Jacob, Edom and Israel, Turkey and Britain; a change of name, but a continuation of race, the final and predicted consummation of which is approaching in fulfilment of the prediction, "I will lay My vengeance upon Edom by the hand of My people Israel."

The single chapter of Obadiah tells the story of the final consummation of that struggle by the extinction of Edom utterly from among the families and nations of mankind.

On the contrary, the consummation of Israel development, which became the Kingdom of the Lord on earth, is finding its full development, and shall reach its ultimate triumph in the Nation and Company of Nations, and the Great People into which the Celto-Saxon, or Israel race is divided; in other words, it is finding its full consummation, and shall reach its ultimate triumph in British and American development, when the Lord shall take to Himself the throne of His Father David and "reign in Mount Zion and in Jerusalem and before His ancients gloriously."

FAREWELL TO THE REV. PASCOE GOARD.

A MEETING of a deeply interesting character was held in the Central Hall, Westminster, on Monday evening, January 29th, presided over by Right Hon. Lord Gisborough, President of the British-Israel-World Federation. The Hall was crowded in every part by the friends who gathered to wish God-speed to the Rev. Pascoe Goard on the eve of his return to Canada.

The Secretary-General, Mr. Herbert Garrison, said that it was impossible to read the hundreds of letters which had been received from friends who recognised the great services which had been rendered to the Federation by their beloved brother in whose honour they had met. These messages had come from all parts of the country. Many letters had been received from people who had never heard Mr. Goard speak, but who had been helped by his wonderful teaching in THE NATIONAL MESSAGE. He wished, however, to read two letters and a telegram:—

REV. DINSDALE T. YOUNG *wrote*:—

"MY DEAR MR. GARRISON,—It is a matter of real regret to me that a public engagement prevents my attending the farewell meeting to our valued friend, Mr. Goard, this evening.

"Will you kindly express my warm appreciation of Mr. Goard and his very effective work? Mr. Goard is a specially gifted expositor, and a public speaker of great charm and force. Such men were never more needed than to-day.

"Mr. Goard has accomplished a most helpful ministry in this country, and I pray him abounding blessing wherever he goes.

"I trust that his way may soon be directed back to us. England, and the Churches of England, greatly need his message.

"He is a skilled defender of the Bible, and such men are precious as the gold of Ophir.

"With kindest wishes for Mr. Goard and the meeting,

"Heartily yours,

"DINSDALE T. YOUNG."

REV. W. H. STUART-FOX, M.A., *wrote*:—

"I am sending just a line to wish our dear brother, Mr. Goard, God-speed on his homeward journey, though I hope this Old Country is as much home—if not more so—to him, and that we shall presently welcome him here not as 'a wayfaring man who tarrieth for a night,' but as one of the home-born abiding in the home as a son for ever. His visit has been an inspiration to very many, and his messages have sunk deep. We shall not soon forget his visit to St. Saviour's, and shall look forward to the next one.

"I do thank him, and pray for God's richest blessing on all his work."

TELEGRAM.

"Treasurer, Arthur Jutsum, sends greetings from New Forest, with best wishes and *au revoir* to our distinguished brother and leader, Pascoe Goard."

Among many letters received, special mention was made of those from Rev. Commander Roberts, Rev. Arthur Pritchard, Rev. Arthur C. Chambers, General and Mrs. Coventry Williams, Mrs. Cowan, Mrs. Logan Wright, and Messrs. Harrison Hill and S. E. Steele.

Mr. Garrison referred to the splendid epoch-marking meetings they had just concluded in Birmingham, which were

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characterized by a spirit of earnest enquiry; and there was an eager readiness to receive the messages that were given.

LORD GISBOROUGH *said*:—

LADIES AND GENTLEMEN—Since I last addressed you in this building, it seems to me that the need for this Federation has been emphasised. You have only to read the report in this morning's paper of the Labour Party with regard to the Ruhr districts. As I read that account I realised what most of us have realised, that we have not seen the last of war. Awful as that last war was—and those of us who, like myself, lost their nearest and dearest, know what it meant—still more awful would it be if it were repeated. God grant that somehow or another it may be averted. I am confident if the will, not only of the people of this country, but the people of France and of the other countries as well, would only be directed to the great principles at stake, and to the awful disastrous results which they have learned of war, that somehow or other a way out might be found. Evidently the Labour Party realise the danger of the present position. They maintained that our position to-day was identical, and just as critical, as it was in 1914. If that is the opinion of the Labour Party of this country, you may depend upon it that they have good reason for expressing it.

Well, I think that is where we come in. I think that this Federation can have an enormous influence for good, not only in this country, but all over the world where English-speaking races are to be found. There is no part of the world which will not be affected by the English-speaking races. We are spread all over the known globe, and we possess territory in almost every part of it. Naturally our influence is enormous, if only it is rightly directed. What we have to do is to band ourselves together with stronger bonds than ever, determined that every effort shall be put forward to make known the Truth which we represent, in the hope that by its means the great message may go throughout the whole world, and which will lead, not only to peace to-day, but to everlasting peace under the conditions which I need not go into now, but which are to be found by those who choose to read our literature on the subject. This should emphasise the need for our meetings on every possible occasion.

We are met to-night for a special purpose. We are met to say farewell—I hope only for a short time—to one who has worked very hard indeed, not only here, but away in our far-flung Dominions, for the cause of British-Israel Truth. Mr. Goard is one who is specially gifted with the power of expressing himself in a way that not only carries conviction, but pleases his audience also. And that is a great thing. If you can get your audience in a happy mood you have won half the battle you set out to win. Mr. Goard wins a good many converts in that way. He never rubs anybody up the wrong way. He pleases as well as interests people, and hence his great success. We feel much regret at the thought of his leaving us. We wish him every possible happiness wherever he goes, and we hope that before long he will turn his face again toward the Mother Country, and that we may soon have a meeting to welcome him back instead of to say farewell.

REV. W. E. WOODHAMS DENHAM *said*:—

To-night we have met at a familiar spot, and we are looking upon familiar faces, and we believe that there is going to be a double blessing. And not only is there going to be a double blessing upon us, but there is going to be a double blessing upon our friend, Mr. Goard. I suppose most of you have been to Windsor Castle, and you have been taken round those gorgeous rooms by a skilled guide. When I was travelling back from Guernsey the other day we passed the Union Castle liner, *The Windsor Castle*, and we were all agreed that it was one of the most beautiful liners that had ever been seen upon the water. Her lines were perfect; her beauty was indisputable. So with the "Windsor Castle" of the great ship, and the Windsor Castle I have just referred to, I just want to say that that is what our friend has been to us. He has taken us to the palace of the King. That palace may be likened to a book. He has been a skilled guide. He has taken us into the corridors, and then he has opened the door, and has taken us into a beautiful room. We may have been in that room before, but he has had the privilege of pulling on one side the curtains which have hung over the beautiful pictures in that room. He has put a new light on those pictures. He has shown us the treasures in the room. Some of our clergy and ministers do not often do that sort of thing. They leave us in the dark very often when we enter the palace of the King. But, thank God, and I take this opportunity of adding my testimony to that of many others, our friend has been sent to us to take us through the palace of the King, to reveal to us, particularly in the prophetical chamber amidst the exquisite imagery of these Scriptures, something of the glory that belongs to our God and to His Israel.

It was my great privilege this afternoon to take the chair at the meeting of the Executive Committee. It was a unique meeting for this reason: there was passed a Resolution by the Executive Committee, and which echoes the feelings of the Council and of the Federation as a whole, that a most hearty vote of thanks be extended to our dear friend, the Rev. Pascoe Goard, for the services he has rendered to the British-Israel Cause. I have very much pleasure in conveying this Resolution to Mr. Goard, and in requesting the President of our Federation, Lord Gisborough, to hand to him our gift which carries with it our deep feeling of gratitude for all that he has done for our holy Cause.

LORD GISBOROUGH *said*:—

MR. GOARD,—On behalf of the Federation as a whole, I ask you kindly to accept the cheque enclosed in this envelope, not with a view to gauging the depth of our gratitude by the amount represented, but rather that you may realise it is only just a small token of the feeling that we hold for you, and of the way in which we appreciate the splendid work which you have done on behalf of the Cause.

I cannot say how heartily we hope that you will have a pleasant voyage back to Canada, and that your work there may be blessed; and that, before long, you may come back to be amongst us again to carry on the work here at home which you have begun so well.

I now ask you to accept this cheque, representing the free-will offering of many donors, and we hope that you will spend it in such a way as to bring the greatest happiness to yourself; it is just a token of the kindly feeling which you have left behind in England. (Long continued applause.)

REV. W. PASCOE GOARD (who was received by the whole audience standing) *said*:—

MY LORD PRESIDENT, AND FRIENDS,—I am taken utterly by surprise at the token you have just given. I will, however,

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promise you one thing—that the whole of this amount shall be spent in disseminating British-Israel Truth.

I thank you from the bottom of my heart for the altogether too gracious expressions of gratitude in regard to any effort that I have been able to make. I feel, however, in regard to that matter some comfort, because I do not take it to myself personally at all, but as an expression of your pleasure in the presentation of the simple Truths of this old Book, which our fathers loved so dearly, and of the Lord Jesus Christ, in Whose service we have all enlisted. May I say, further, that this matter brings to me a very deep feeling of happiness because it marks a step in advance.

May I relate just a little personal experience in connection with British-Israel work? I was convinced many years ago that this was the Truth, and on the lecture platform for nearly forty years now I have, as I have been able, presented the British-Israel Truth. Then we reached the date of August 4th, 1914, and I tried my level best to get to the Front. At last it came to a choice between Capt. Merton Smith and myself—one of us could go, but not both. Well, although my senior by a little, he was a stronger man than myself, and I felt that probably he could do better work. But I made a vow on that occasion, and that vow was this—that if I could not get to the Front, and take a soldier's pay, and a soldier's fare, at least I would do a soldier's work for a soldier's pay at home. The second night after the Declaration of War I took the platform on these lines, believing that if ever our Britain overseas, or our Britain at home needed this particular message in the pulpit and on every kind of platform, anywhere and everywhere, it was then. I found that the people were hungry for the Truth. Then it came to going further afield; first to the neighbouring cities, then to the neighbouring provinces. It meant paying our own way, meeting our own expenses, and finding a small remnant of the people ready to hear. Antagonism at this time was exceedingly bitter in many quarters. Then there came a time when the work paid the expenses of travelling and advertising; and we thought we were doing wonders when we had the people in the mood to hear, and to meet expenses. But I think we have now gone a step higher in that having heard, and having been satisfied, the people are now ready to get behind the message.

God helping me, the presentation of this Truth shall never be to me a matter of personal gain. Anything that is contributed along these lines shall be spent for the furtherance of this work. I am leaving Britain, but I am not leaving the work. By cable I find that there is set for me, and awaiting me, missions in New York, Toronto, Winnipeg, and Calgary, before I can reach my home; and then Vancouver, and the neighbouring cities; and by the time I have gone all over, and back again, possibly it may be time to turn eastward again.

My Lord President, Ladies and Gentlemen,—I thank you very heartily for this assistance and encouragement in the work, which, though hard, is filled with joy from one year's end to the other.

Lord Gisborough then called upon Mrs. Craven Jones to make another presentation from herself to Mr. Goard. It took the form of the first edition *de luxe* of the first year's NATIONAL MESSAGE.

Mr. Goard, in acknowledging the gift, said: I return very hearty thanks indeed for this beautiful bound copy of THE NATIONAL MESSAGE. I know something of what is within these covers, and I think that with all modesty I can say that there are a lot of good things in it. I sincerely hope that the second year's edition will surpass in excellence and usefulness this first volume. I thank you very much.

A further presentation was then made to Mr. Goard, on behalf of the Apostolic Faith Church, Bournemouth, by the Rev. H. Roughton. He said: I look upon it as a great privilege to be allowed to make this presentation. We, as a Church, have been profoundly moved by Mr. Goard's articles and addresses, and we thought we would like to give him some little token of our affection and regard. Our Pastor came here last week, and when he came back he gave us such a glowing account of the sweet fellowship you had here, that we at once determined to do something to show our gratitude for Mr. Goard's services. So we got one of our members to make this illuminated scroll. The work is by a sergeant who was in the Mons fighting. I would, therefore, as a representative of the Church to which I belong, ask Mr. Goard's kind acceptance of this scroll.

In thanking Mr. Roughton, Mr. Goard said: I feel almost like quoting a passage of Scripture: "What shall I more say?" My dear friend, to you, and to the Church which you represent, I wish to return my sincere and hearty thanks; and again I say that I do not at all take this to myself as an individual, but to this great movement, of which you and yours and we are a part. I think it is singularly significant that such a Church, which may be found doing its excellent work in different parts of Anglo-Saxondom, and in mission work among the heathen, should find it in their heart to approach the Federation, through one of its members, with a greeting such as this. Therefore, on behalf of the fellowship, the interdenominational fellowship which meets on this platform as upon no other, I return my most hearty thanks.

THE BARONESS DE KNOOP *said*:—

MY LORD PRESIDENT AND FRIENDS OF BRITISH-ISRAEL TRUTH,—I come with a heart full of gratitude, and I would like to offer Mr. Goard that, in company with all the others who feel united in this one object. We want to say all we can to our beloved Mr. Goard, our friend, our teacher, our authority. We are gathered here to-night as a united body. Let us give God praise and thanks for this inestimable gift. We thank our Heavenly Father for this man whom He has raised up in these latter days. We are indeed favoured *im*mortals to be living to-day in these momentous times. Friends, we must have eyes to see and ears to hear; we must get into touch with the essentials of life here as well as beyond. I know I am voicing the opinion of each one separately here when I say that it is with the deepest gratitude filling our hearts, a gratitude which can never be adequately expressed, that we think of our beloved friend who is so soon to leave our shores. We who have followed him round owe to him a much fuller knowledge of what we consider to be our most priceless possession—the Bible. He has taken us from Genesis to Revelation in its continuity, so that the Bible has become an open Book to us, and it has become to us intelligible in a way undreamed of before he initiated us into all its sublime truths. As an example, not only of the greatest humility, but as the possessor of a consummate knowledge of the Bible, Mr. Goard stands out as an illuminating expositor of God's inspired Book. He has been placed in a position of high degree, and he has caught the Spirit of God Himself. As Mr. Goard has swept in his majestic teaching through the passages of this Book of books, he has brought us into touch with the

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Infinite, with God's wonderful scheme contained in His revealed and inspired Word for the salvation of His creatures; these things have been brought within our reach in a way hitherto unthought of. He has brought before our vision those Old Testament figures, and we have seen them, not as far-away nebulous people with whom we have nothing in common, but these people we now look upon as our very ancestors. Think of it. They acknowledge the same King; they were under the same Constitution; and we are citizens of the same Kingdom; and we ought to be Israelites indeed in whom there is no guile because God expects us to be a holy nation unto Himself.

We have listened to Mr. Goard's beautiful expositions. We have heard him speak of the Creation story; we have heard him speak of the sacrifice in regard to the nation; we have heard his Kingdom teaching. We have heard his explanation of Isaiah's message to the daughter nation. We have heard him speak of Ruth, the ancestress of Christ; and then of the Coronation in the Revelation. That is only to mention some of the gems in the diary of Mr. Goard's addresses. You will all agree that we have in Mr. Goard a unique teacher, a leader of men, one upon whom rests God's Holy Spirit. Mr. Goard rings true each time, and we confidently believe that this Truth will take hold of our people, and set them aflame with burning zeal to fight against the powers of evil and of darkness, and to take possession of God's Kingdom of light and love. May God reward Mr. Goard, because we never can. We place him in our Heavenly Father's gracious keeping, and we know that there he is safe. May he have a good passage across the Atlantic, and find his dear ones waiting for him in good health.

As we bid him God-speed there is one thing we can do, something which I know he will appreciate as a proof of our gratitude for all he has done for us in thus sacrificing himself on our behalf—let us look upon this as a solemn occasion in which to unite with him in prayer that we may re-dedicate ourselves to God's service, and to this sacred Truth, to do all in our power to live our own lives according to God's ordinances, and to rope in our fellow-citizens into God's Kingdom on earth. Let us pray to God for guidance and strength. Let us plead with God to make us worthy of such teaching as we have enjoyed at his hands, worthy of God's own benefits bestowed upon us. We are heirs of His covenant to Israel of old, never broken, never changed. We bear a heavy responsibility. We can never plead ignorance. Mr. Goard has sent forth his clarion call to all who have heard him. He has proclaimed the Saviour first and foremost, the King of kings. We must believe in God, and we must believe God.

And now we bid our friend, not "good-bye, but au revoir." He has been thanking us this evening. We would say to him, "We thank you."

MAJOR KNOWLES *said*:—

MY LORD PRESIDENT, LADIES AND GENTLEMEN,—After that beautiful address from the Baroness, I am afraid that my effort will seem very feeble. But I have been extremely busy, and have not had five minutes in which to think what I should say this evening. I am delighted to have this opportunity of telling Mr. Goard how deeply grateful I personally am to him for the work he has done since he has been in this country. For the last four months I have had the privilege of listening to most of his addresses and, in addition to that, I have had the privilege, which you have had also, of reading his writings in THE NATIONAL MESSAGE. I look forward to every Thursday morning more than any other morning in the week; and I expect that most of you do too.

Mr. Goard has worked practically night and day giving addresses, and writing articles. And in the last few weeks he has had to write a large number of articles in order to keep THE NATIONAL MESSAGE supplied during his journey to Vancouver. The great thing is that our Cause has made tremendous advance. Look at our meeting this evening! Is not this an advance of anything we have had? Mr. Goard has evoked the greatest enthusiasm wherever he has gone.

I am sure I, with you all, wish Mr. Goard a safe journey, and a speedy return.

REV. P. H. DAVIES *said*:—

MY LORD PRESIDENT, LADIES AND GENTLEMEN,—I deem it a very great honour and privilege to be called upon to say a few words on this occasion. After all that has been said it is very difficult to say anything that would be a real addition. I suppose here the element of personality, and the value of spirit and heart would come in. We all admit, we have admitted it gladly, that in the Rev. Pascoe Goard we have a man of unusual and outstanding power. There is nothing conventional in that description at all. He is a man with a mind that is penetrating and powerful, and illumined with a light that never was on sea or on land; and yet withal a man of profound devotion, a man of perception. You notice that the prophet of old was called, first of all, a gazer, and then a seer, and then a forth-teller. Many prophets that we could mention do little of the former, and still less of the latter. Pascoe Goard has devotion and clarity, and also a wonderful power of exposition. My memory goes back over a period of fifty years, and I do not know of a single case of a man in a professor's chair or in the pulpit who has to such a marked degree these qualities—vision, penetrating power, the realization faculty, and the faculty of exposition and expression. He is a master of assemblies, and yet at other times he can write with as great a clarity and condensation as he can speak. I have listened with rapt attention to a good many of his speeches, and I have found the echoes of them—pieces, shall I say? of the souls of them—in THE NATIONAL MESSAGE, and there they are as clear and as eloquent and as precise as are his uttered speeches. Again, I repeat, God has given to him wonderful gifts, and they have been multiplied and increased and intensified by use. He has the power to inspire. As the Baroness very eloquently and beautifully expressed it, he has literally opened that great Book for us; and as I have tried limply to follow him, I have had to say to myself in this and in other places, "Ye have not passed this way heretofore." I may have passed that way, but I had never seen the Truth. He has opened this great Book for us. And I feel this—that the measure of our privilege has been the measure of our responsibility. Who can measure our indebtedness to our great, good friend? Who can measure adequately the measure of our responsibility? God has given to us great gifts.

There is a word translated into English from the Greek that comes to my mind just now: "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's; and Christ is God's." Do you notice? First, the man given. God has given to us Paul, Cephas, and Apollos. And then all things are ours. The measure of our privilege is the measure of our responsibility. I do hope that we shall

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try to express in an adequate way this great fact in our lives, by doing what you, my lord, asked us to do—to talk about this subject, asking people questions about it, speaking to our neighbours about it.

How is this great revival that people are talking about, and that all of us are desiring and longing for, to come? I have tried to show that every great revival in the history of the Church has turned on the preaching of some definite, clear, evangel truth, every revival, from the sixteenth century and right on. And I believe that the great revival which some of us feel is at the door will turn on the preaching of this great Truth —the Kingship of Christ, as well as His Saviourhood and Lordship, and the power of the Kingdom, and our place therein. I believe that there will come such a quickening and such an awakening that it will surprise those who have been saying there is nothing in it.

Will you allow me to suggest that we all, every morning and every night, should include in our prayers our beloved brother and his confrères on the other side of the water? And though we have not the power of Mr. Goard, with his philosophy and reasoning and poetic genius, and the pen of a ready writer, but in such measure as we can, let us speak about the Gospel of the Kingdom and tell it to our neighbours.

REV. GREGORY BESTALL *said*:—

MY LORD PRESIDENT, LADIES AND GENTLEMEN,—It will ill-become me to stand before you for more than a minute or two, in that we are getting nearer to the sun every moment. I am not an astronomer, but I do love the stars: and the nearer the stars get to the sun, well, the less they are seen. You have to get up very early in the morning to see Venus. I have seen Venus five or six times; but I have had to get up at 3.30, at 4 and at 4.30 in order to see her. As for Mercury—in the book he is the principal speaker, but in the heavens you see very little of him, because his orbit is too close to the sun. And that is my position.

Well, I am not a profound pundit of this wonderful Truth. I have studied it to a certain extent, but lately I have studied it a great deal more than I have ever studied it before. Mr. Arthur Jutsum is the dearest friend I have at the present time; I have done business with him for over twenty years. I am very sorry to say that he is very ill. I hope that God is going to spare his life. I wrote and tried to cheer him up with a little bit of British-Israel; I told him about the meetings, and I got a delightful letter back from him two days ago, and he said how much he was enjoying a new book on British-Israel Truth. That is the best tonic he can have, after all. He is seriously ill, and I want to bespeak the prayers of everyone here for one of the most charming men I have ever met.

Now, I owe a great deal to Mr. Goard, and I want to say a word before he speaks, on the effect that he has had upon myself with regard to the Bible. I have been preaching a great deal lately from the Old Testament; and this is due to the study of British-Israel Truth, and I have come to the conclusion in my other reading that the higher critics are rather poorly just now. I deny, as a minister of the Gospel, that the higher critics have any right to rob the religious conscience of the common people of a whole Bible—those who have always all through the ages had a firm faith in the inspiration of the whole of the Scriptures. I understand that at some future time I shall be privileged to speak from your platform. Meanwhile, there is no heartier good-wisher than myself. I am very grateful to have been with you a fellow student and a fellow admirer of our friend, Mr. Goard, and I trust that he will have a safe voyage, and a very speedy return.

CAPTAIN ALFRED H. F. YOUNG *said*:—

MY LORD, LADIES AND GENTLEMEN,—I want, first of all, to wish our friend, Mr. Goard, God-speed across the seas. In the second place, I want to take a little exception to what he has said about himself, because I have begun to understand him—I know the man, and I can see something below the surface. I knew perfectly well the gist of what he would say.

Now we need not maintain that Mr. Goard is a modest man, because we know it. At the same time, we must not allow him to hide his light under a bushel. A man may be a fine expositor of the Bible, but he may expound his views in such a fashion to his audience that they will not quite appreciate either the points that he makes or the man himself. Mr. Goard speaks in such a genial manner that he generally succeeds in getting hold of people. His courtesy, his affability, his peacefulness, tell. You cannot ruffle Mr. Goard by any arguments, or by anything you may say. But if you, or anyone else, were to belittle that great Book, the Bible—the Bible of our fathers, and our Bible—then he would be ruffled. Mr. Goard is not only a pastor, he is a militant pastor, a great political force, and he also plays the part of a soldier. He said a little while ago that he would have liked to have gone to the Front. He has got to the Front. He is carrying the war into the enemies' camp. He is carrying on a warfare against the enemies of the Bible. He is spreading certain Truths in this country which are going to sink very deeply into the hearts of the people. The working-classes of this country are a rising force, and they will eventually come up to this Truth. They are becoming enlightened. But they must, first of all, learn something which is contained in this great Book. They must know something of history, and they must know something of geography, which they do not sufficiently study. When they study history and geography it will help them to understand the Bible, because then they will realize that there is a reason for their living in this beautiful little island of ours in absolute safety. You may have your troubles over on the Continent. We may have war again, but we may be perfectly sure that this country will not be invaded. That is our heritage. We are told it is to be so. We believe that it is so because we believe the Bible.

We have already had a little astronomy. I would like to refer to astronomy as explaining what I would like to say to you. When a star, whether it is Venus or Mercury, approaches the meridian, the more nearly it approaches the meridian the quicker apparently it goes—the rate at which it travels is very much accelerated as it approaches the meridian. Very well, events in these days are culminating at such an abnormally rapid rate that it can only point to one thing, and that is, that we are at the end of the dispensation, and, consequently, it behoves us in this country to be alive to it, and not only to work calmly, but to work manfully. We are going to spread the Truth, and it is just such a man as Mr. Goard who is showing us how to do it. It is one of the greatest privileges that a man or woman can have to sit at the feet of Mr. Goard, and to be taught by him the wonderful Truths contained in the Scriptures.

I wish Mr. Goard God-speed.

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MR. J. J. MOREY *said*:—

MY LORD, LADIES AND GENTLEMEN,—We are getting still nearer the sun, but I do feel that I may be able to say something that no one else can say.

I came into your Federation about September. I have been trying to preach the Gospel for the past forty years. You can, I think, imagine what Mr. Goard has meant to me since I began to study this Truth. I have heard, I think, nearly all his addresses, and have been charmed. One of the prophets tells about a young man who came with a measuring line, and the prophet asked him what he was going to do, and he said that he was going to measure Jerusalem, and the prophet said to him, "See that you do it not." There are some things that you cannot measure. You cannot, for instance, measure Mr. Goard's work; you cannot put it in any order; you cannot tabulate it. There are some things you have to face, and you feel that language is all too poor; you find that you have not got sufficient means of expression to put into words what you feel. When the young ruler came to Christ, and said, "Master," he did not know what Christ would have to say to him, but he knew that he was in the presence of a Master. You have all felt that. There is something about Mr. Goard which is greater than what he says. You feel that God is behind him. You feel that he knows something about the greater incarnation that we have been talking about. You feel that he is in touch with the Spirit. Oh! you must believe in up-to-date inspiration, and in an inspired Word of God, when you have sat at the feet of a man who knows and who speaks to you with power from on high. There are times, I know, when the influences from the pew are stronger than the influences from the pulpit; but it is a bad sign. There are cases where the stronger will is down there, and the master-mind is below; then it is hard work in the pulpit. But that is never so when you are listening to a man who is with God, and through whom God speaks, and in whose words there is light, and knowledge, and convincing power. Our friend, Mr. Denham, spoke about the art gallery; but, of course, it all depends upon who is the guide. You can go into the Royal Academy with a friend who does not know much about pictures; and he says a few small things about them. But the man who understands art, he can talk to you about them, and make them bigger and finer things than they would have been otherwise. It all depends upon who opens the Book, and who explains the prophecy, and who draws aside the curtain and shows you the beauty and the richness and the colouring of the picture. We have been with Interpreter. Interpreter, in the great book written by Bunyan, did a great work. Our interpreter has come, and he has been taking us through the picture galleries of the past, and he has shown us the Word in the light of Divine revelation.

What are we to do? What is the aim of all this teaching? Is it to please the student? Is it merely to educate the scholar? Is it that we may enjoy the pleasure that comes from knowing these things? Surely not. It is to qualify us. It is that we may be able to serve. It is that, having sat at the feet of a master, we may speak, and do, and live, and show in our lives and characters the greatness of the Love that has been portrayed to us, that we, with him, may have vision; that we, with him, may travel along that pathway.

I want to express my gratitude to Mr. Goard for the great things he has done for us, and I want to ask God that he may be guided on his way home. I feel, for one, quite sure that Mr. Goard will come back again. I feel that England has a place for him, that he may be the leader in this age of this great movement, to enlighten the minds of the people, and to prepare them for the coming of the King.

MR. HERBERT GARRISON (Secretary-General) *said*:—

MY LORD PRESIDENT, LADIES AND GENTLEMEN,—I might say a good deal, but I forbear, because I do not want to steal any moments of Mr. Goard's time. But there are one or two things that I claim the privilege of saying. It is the simple truth to say that you all owe something to your humble servant in getting Mr. Goard here in the first instance. I thank God with all my heart that I was able to prevail upon him to come, because of the great good that he has done for the whole of the British-Israel Cause, also because my wife and I have enjoyed his fellowship for all the months during these three visits that he has been our guest. He has been a beloved guest, for we have, indeed, entertained a prophet of God. My beloved friend, Mrs. Cowan, of Clevedon, says, in her letter, "Mr. Goard speaks with authority, as if he were commissioned by God Himself—which I am sure he is." How our hearts have burned within us as we have heard him speak, and as we have read his messages in our Journal. His addresses are, indeed, wonderful. How many of you realise that there are scores, possibly hundreds, of the clergy and ministers of the different denominations to-day who are getting their material for their sermons, by their own confession, out of Mr. Goard's writings in THE NATIONAL MESSAGE? As I have already said, I had not time to read all the letters that have come to me. Vicars and ministers, writing me, positively state that they are basing their sermons on Mr. Goard's articles.

We have discovered to-day that on account of the great increase in the circulation of our paper we have been obliged to order our printers to issue more copies each week to meet the demand.

May I say this: Some of us have made up our minds, if it be God's will that what we desire shall come to pass, we will do our level best to see to it that Mr. Goard shall not only come back on a visit, but that he shall come back to stay in this land. (Applause.) When I said this at Birmingham the other night there was thunderous applause from the whole audience. They had only heard him for four days, while you have heard him for weeks and months. I know that you endorse the sentiment of Birmingham. We must insist on his coming back to stay. We promise that, while he shall be located in London, he shall visit the provinces whenever possible; but London is the pivot of Israel's unparalleled Empire; and London is the place for Pascoe Goard.

REV. PASCOE GOARD *said*:—

MY LORD, LADIES AND GENTLEMEN,—I feel exceedingly humiliated. I thank you with all my heart and soul for the kind words you have expressed. Let me say one or two things in regard to what has been said. First of all, I am as one in the ranks. I say this sincerely. I consider that our Lord President, in the position in which God has placed him, is doing a big thing in leading this movement in this country. Let me say another thing. That without the Secretary-General there would not have been possible these things. I have been his guest, and I have never had such royal hospitality extended to me in my life before. And I have been able to see things that go on in that home; and, well, the work that he has been doing since I have known him would have killed me, if it were

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possible, three times over. He is all gold, and he has a wonderful helpmeet. I bespeak for them both your most loyal and hearty support. (Applause.)

God has placed in our hands a very great trust, I think the greatest of all trusts, for He said: "This Gospel of the Kingdom shall first be preached as a witness unto all nations, and then shall the end come." It is the last consummation prior to the end. The end of the ecclesiastical dispensation, it is true; but what is, perhaps, more important than that, the end of the national dispensation. For those of you who study the Bible and the NATIONAL MESSAGE will have discovered that not only are there ecclesiastical dispensations, but there are also national dispensations. They have not run consecutively, but they will end consecutively; and we are nearing the end of both. God has entrusted to us the proclamation of this Gospel of the Kingdom.

Now as to progress. Our brother has given his testimony that at least one complete organisation has allied itself on the side of this Truth. That, to me, is a very marvellous thing, though we may not apparently or possibly grasp the full significance of it. Other Churches have been open. It would have been unique a little while ago to have been the welcome guest in the pulpit and on the platform of everyone of the outstanding denominations—the Church of England in its various branches, the Presbyterian Church, the Methodist Church, the Congregational Church, the Baptist Church, and others. I do not know any Protestant denomination that has not welcomed this message in its pulpit and on its platform. I say to you that this is a very wonderful thing. You know from experience that in this very building, and on this platform, the clergy and ministers from the different denominations mingle together as brothers, and never think to ask one another about the communion they may represent. Here is displayed the spirit of Christian unity in a most marvellous degree. One Church has allied itself to us: but others will follow. I believe that within a few years the Evangelical Church in all its branches will have taken the responsibility of teaching the nation this wonderful message of the Bible.

When I was in Toronto we had a Mission in Canon Cody's Church. You will remember that when the Bishops were ordained in Westminster Abbey he preached a wonderful sermon, and afterwards preached before the King. We moved for the Sabbath to the largest church in Toronto, holding about 3,000. And there was an overflow meeting of 1,200, which Capt. Merton Smith conducted. The people gathered together to hear this wonderful message of the Bible. The outcome of that was, that these addresses were taken down verbatim, and for weeks these reports appeared in a very important paper, with a circulation of something like 300,000. That paper printed the message that is going out from this platform. That, again, is a breakaway on the part of the public; the rest are not going to be long in following suit. On every hand there are evidences of such development, and such a spirit of inquiry for the Scriptural truths along these lines that, in my judgment, it bears evidence of making more rapid progress than did the revival of the eighteenth century led by Wesley, or, in the latter days, by William Booth. I believe that we are approaching the greatest revival of the Christian age, and that day will be upon us with overwhelming force unless we are organised to cope with it. People are hungry for it. I shall meet the "Roadbuilder" at New York. The Lord has laid hold of him, and has brought him to the altar, and has touched him with the fire, and has sent him out as His messenger; and to-day he is in the pulpits and on the platforms, teaching this wonderful Truth. It is amazing the way these developments are going on.

Let me bring before you a verse in the Second Epistle of John. I wonder if you have caught the significance of it? "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it" (2 John 5, 6). If you read it you will find that it is a new heading written in the New Testament for the Pentateuch. So that we have the commandment in this way: First written at length in the Pentateuch; then adopted and ratified by the Lord Jesus Christ in the Sermon on the Mount; and then given this new heading in this short Epistle of only thirteen verses. But there is this difference: in the Old Testament it was an external law written upon tables of stone, and the incentive to the keeping of it was fear. "Do this, or suffer the consequences." In the New Testament it is the same law, but the incentive to keep it is love. This is the law that we should keep His commandments.

Now, will you turn with me to the 19th chapter of Exodus. It presents to you Israel marching out of Egypt, and being borne on eagle's wings to the foot of Sinai. It is a marvellous thing; we have preached this nation as being the chosen people of God, and the Evangelical Church has taught that Jesus Christ is the King. Both of them are right. What constitutes a kingdom? First of all there must be a king, and then there must be a nation over whom he shall rule; and then there must be a code of laws by which he shall govern; otherwise it is hypocrisy and not a kingdom. There must be those three things. In this 19th chapter of Exodus we find that there is the ringing out of the trumpet, yet waxing louder and louder. Never before and never since were the ears of men and the hearts of men so thrilled and stirred with the trumpet of God. They will be again, for He shall descend from Heaven with the voice of the archangel and the trump of God. It rang out then, and when the trumpet sounded Moses spoke, and God answered him; and at that moment His feet touched the top of Horeb; and He said to the nation: "Ye shall be to Me a kingdom. Ye shall be to Me a kingdom of priests." Now, did He come to visit them and then pass away? Not so. He came to establish His throne in His nation, and thus constituted His Kingdom for ever. And although there have been sections of the nation divorced from Him, never has that connection been wholly broken for a single hour. If you preach the nation without a King you are not preaching the kingdom; and if you preach the King without the nation you are not preaching the kingdom. It requires the two together. In that wonderful passage, the most graphic in all the Scriptures along these lines, he brings the nation up out of Egypt, and he shows the descent of Jehovah to meet with and to establish Himself with His nation for ever. And then instantly the voice of God rings out. God states in the Ten Commandments the principles of His laws, so that in one short passage of Scripture we have three elements—the Nation, the Law, and the King; and there you have completely the kingdom. We offer to our brethren of the Evangelical ministry that element which they have not, the nation over whom the King should rule; and we accept with them, by the grace of God, Jesus Christ the Incarnate manifestation, as both the Saviour and the King.

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Then we remember that in response to the appeal of His nation, God appointed from among them a king, and of him it is written: "Then Solomon sat upon the throne of Jehovah as king, and all Israel obeyed him." He stood behind, and stands behind, David's throne. Then we believe that shortly now the heavens will lighten with the approach of the Lion of the tribe of Judah, the root and offspring of David, to Whom God shall give the throne of His father David, and He shall reign in Zion before His ancients gloriously.

British-Israelites, let us not only preach this nation—the Chosen People, that God has made unto Him a kingdom, but let us preach all the elements, the nation, the King, the law, not now administered by fear and chastisement, but by the love of God within, producing all the works of the law through righteous and holy lives. I pray you to take careful thought in regard to the presenting of this message. For this nation has need of it; the Church of God has need of it; and God has blessed you with the knowledge of it. Wherever He leads I shall take my orders from headquarters by the grace of God. It is your privilege to proclaim here near the centre of worship, and near the centre of government, and near the place of the throne in this, God's Israel, the Gospel of the Kingdom.

Again, with all my heart, my lord, ladies and gentlemen, I thank you for your kind expressions this evening.

The singing of the Doxology, the pronouncement of the Benediction by the Rev. Pascoe Goard, and the National Anthem, concluded a memorable meeting.

BIRMINGHAM FORWARD MOVEMENT.

THIS city has been stirred from centre to circumference by the "Great Week" of British-Israel propaganda. Alas that the week is over! It has been a glorious and blessed experience. Many hundreds of people have been fascinated, enthralled, and profoundly moved by the wonderful unfolding of literal Bible Truth in the glad Evangel of the Kingdom. But though the Mission is over, it is by no means done with, for who shall set limits to its consequences for time and eternity? From all quarters one is receiving insistent demands for "More! more!" A vast field has opened up, and if it pleases God to fire His people in this Midland metropolis with the spirit of holy adventure, there is much land to be occupied and glorious achievements to be won.

The Ebenezer Church having, with a gracious and broad-minded liberality on the part of the Church authorities, been placed at our disposal, we had an ideal meeting-place, centrally situated, and with every facility for a Mission on a big scale. And all the way along the Ebenezer Church officers have delighted to show us kindness and generosity.

The frequent announcement in the local daily papers of a British-Israel Mission for proclaiming the Gospel of the Kingdom doubtless attracted attention as something unique in the way of Missions. An "Instructional Mission," with a purely Biblical, mental and quite unemotional appeal, seemed a new thing, and drew the thoughtful, level-headed type of audience. The response of the higher spiritual faculties was sought rather by way of intellectual approach—the way of reasoned conviction based on assured evidence—an excellent foundation for the Holy Spirit to build on, as it proved. Great audiences, composed of the most stable and valuable elements in the community, gathered every day, even in the afternoons, when the number of business men present was quite remarkable.

One sadly feels how inadequate is the power of words to describe the tense feeling—at times almost painful; the strained interest in the speakers' messages; the spell of their oratory and the masterly unfolding of inspired prediction, history, implication, argument, leading up to the consummation of the Divine purposes for and by His people—Israel-Britain.

Who could resist the conviction of the presence and power of the Holy Spirit? A breath of the New Revival. A foretaste of Ezekiel's vision in fulfilment. The resurrected, revived, and Spirit-filled whole House of Israel.

Many saw a providential hand in the perfect weather during the whole week, so that none were hindered from attending on that account. Even the ancients could come, and not a few did; some who had bravely held the fort away back in times of hostility and abuse, now rejoicing in the advent of a better day. One dear old stalwart of nearly ninety, bubbling over with happiness and keenly planning his scheme of propaganda among Sunday School teachers, so as to capture the new generation for British-Israel Truth! And there were others—but space fails.

What a magnificent array of orators the B.I.W.F. puts up! The speakers were a study in individual types, and every speaker a striking example of how God works through inspired personality. Contrasts of temperaments; diversities of gifts; differences of method; varying fields of research, ranges of argument and manner of presentation kept interest alive for all the eleven meetings, and left the people still craving.

For three evenings "that live wire from Coventry," the Rev. J. J. R. Armitage, swept the people along with him by his fiery exposure of the machinations of the Bolshevik, atheistic Jews, and by his passionate love for England and all she stands for. Seven addresses were delivered by the Rev. Pascoe Goard, every one memorable as a perfect gem of exposition, deep insight into the spirit of inspired Scripture, and grasp of human understanding and emotion. The Rev. Merton Smith spoke twice every day for five days, captivating the audiences by his cheery, breezy and original Biblical interpretations and the force of his teaching, so humanly expressed. The Rev. Woodhams Denham was with us but one day, but his bright, happy manner of putting our Truth excited keen interest, and regret at the shortness of his stay with us. Mr. Herbert Garrison spoke several times during his stay. He carried all before him by his intense conviction, enthusiasm, and amazing oratorical vigour, as well as the radiant optimism which fills him to overflowing and so happily infects everybody. A most welcome speaker was the Rev. C. M. Stuart-King, Vicar of Lye, Stourbridge, who, in a very delightful address, gave the results of his original and independent researches into the history of the Anglo-Saxon race from 721 B.C., which has excited deep interest.

Time and space will not permit further description; but one really must write a word about the workers. Splendid people! Their wonderful response to the call, and the loyalty and zeal with which they fitted themselves, without any selfish consideration, into the scheme of organisation are beyond all praise. Verily they have their reward; such resolution, self-sacrifice, harmony and Christian love strongly commend our Cause and bring the desired blessing.

The lady workers had fitted up a tea-room on the premises, which every day became the happy social gathering place of kindred spirits, where many earnest conversations were held, and friendships formed and cemented.

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A fitting close to the Mission was a Devotional and Thanksgiving meeting on the Saturday evening, with a large attendance. Many earnest and moving testimonies were given of blessing received, and praises offered to God Who had so honoured our faith and labours.

Though British-Israel from beginning to end, the Mission was throughout absolutely Evangelistic—Christ was faithfully preached, and the way of Salvation pointed out to all. Indeed, one cannot but feel that the B.I.W.F. has the most truly Evangelical platform to-day.

A gratifying feature of the Mission was the altogether friendly and helpful attitude of the Birmingham daily press. The *Post* a few days before the Mission printed a whole-column article by an anonymous writer calling attention to the B.-I. Movement and favourably reviewing its aims; the *Mail* also printed a similar but shorter article, while these two papers and the *Gazette* gave reports of the meetings. Not one hostile word appeared.

We feel that this work must continue; that we cannot ignore the Divine Call to go on and prosper. But huge tasks lie before us and mighty labours have to be undertaken if the National Evangel is to be given to the teeming populations of the Midlands. To this end every B.-I. believer, in Birmingham and for miles around, should send name and address to the Rev. T. H. Whitehouse, Holland House, 132, Gravelly Hill North, Birmingham, in readiness for the next great effort, as we may be led to make it. Also all who are able to contribute money for the Movement are urged to do so. If any of the Lord's purse-bearers feel moved to offer us financial aid in our work of preparing for the Kingdom and Coming of our Lord Jesus Christ, will they kindly send whatever they can to the Treasurer of the Birmingham and Midlands Forward Movement, Mr. F. G. Whittall, 132, Lancaster Street, Birmingham?

T. H. W.

CARAVAN MISSION.

QUESTIONS were being asked the Federation regarding the standing of this Mission. To meet these questions a notice was given in THE NATIONAL MESSAGE of January 13th.

Questions are now being asked as to why the Council inserted that notice. The answer is: Mr. Hunt attended a meeting of the Council, and then and there promised to have all monies passed through the funds of the Federation. He broke his promise, separated his Mission from the Federation, and set up an entirely independent movement. He has established his own fund, made his own appeal, and refused to supply to the auditors of the Federation any account of monies received or expended, notwithstanding considerable payments had been made to him by the Council from time to time.

The Council regret his action; they have exhausted every effort to get him to reconsider his position and without result. They have made it very clear to him that it was their desire that the Caravan Mission should be a Department of the Federation's work, but, of course, this could not be without the appeals and accounts being regularly submitted, audited, and appearing in the balance sheet.

A large meeting of the members of the Federation, presided over by the President, Lord Gisborough—when Mr. Hunt was given an opportunity to make his statement—supported the view and endorsed the action of the Council.

EDITOR.

OUR YOUNG FOLK'S CORNER.

MY DEAR NEPHEWS AND NIECES,—

How would you like someone to write a book about *you*? Would it not be funny to read a story telling about your playmates and yourself? About your games, and your school. If you knew just when it was being written and who was writing it you would, of course, be very careful how you behaved, so as not to spoil the story. But suppose you did not know anything about the book being written, what a surprise you would have when it was given you to read for the first time. If you were able to pose for it, like posing for a photograph, it would not be half so real and life-like as it would if taken without your knowing.

When you read the stories of the Bible, about Abraham, and Isaac, and Jacob, and Joseph, and David, and all the rest, you must remember that they had no idea they were going to appear as the characters of the greatest Book in the world.

They did not pose or sit for their photographs, so they play their parts quite naturally, and we see them in all sorts of moods, doing all sorts of strange things, and making queer mistakes. We are told about their dreams, their work and their play, their friendships and their quarrels, and it is all so very real and life-like because they had no idea the story would ever be told.

Have you really thought which people the Bible story is about?

It tells about a race which was to become the greatest race in the world. It tells us how the race began long ago, and shows how God guided and protected the people who were the ancestors of the mighty nation which was to be.

Would you be surprised to know that the Bible story is about the British people, and that the early history of the British nation is found in the Book we love so well? You see, the Israel people were the "Covenant" people, and the Hebrew word for covenant is Brith, and the Hebrew word for people is "ish," so when the Bible speaks about the "Covenant people" it means Israel, to-day the "Brithish" or "British." In the same way the word "Britain" means the "Covenant land," and "Britannia" means the "Covenant-ships."

The Bible contains the history of the British race, and it is in a very real sense a British book.

I have a little niece named Joyce, who lives at Wallasey, and who is not quite eight years of age. Joyce has sent me a very nice little letter, for which I now say "Thank you." You are quite right, Joyce, in your answers, and I am glad to hear that my letters interest you.

Very sincerely yours,

UNCLE BEN.

"BEYOND the varying fortunes of Israel and her national decadence, the prophets foresaw, as a development of God's covenant with their race, an era of infinite blessing, and a kingdom of peace and glory to abide for ever."—REV. J. AGAR BEET, D.D.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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THE SECRETARY-GENERAL'S PAGE

WE have the pleasure to announce that on Thursday, February 22nd, we are to have an important address by a distinguished Professor of Science in the University of Brussels—Professor M. C. Schuyten, D.Sc., who has made a most interesting discovery, establishing, he claims, our British-Israel Truth on scientific lines. He comes at the invitation of the Council of the British-Israel-World Federation, and he may be assured of a very cordial welcome. This will be, so far as we know, the first time a Belgian Professor comes to England on purpose to support the British-Israel position. He will deal with Historical and Biblical Laws; the Great Pyramid; Geometrical Facts as Fundamentals of History; Mathematics of the Great War, &c., &c. Lord Gisborough—our President—will preside. The meeting will be held in the Central Hall, Westminster, at 3 p.m., and this will be followed by another meeting in the asme Hall at 7.30 p.m.

* * *

A special meeting of members, held to consider the proposal for a great Bazaar in May, decided, after careful and prolonged discussion, to abandon the idea, and to raise the funds required by direct gifts of money. As Bazaars on a large scale are rather costly affairs and involve much organisation extending over a long period, it was thought wiser and, in the end, more economical to contribute money instead. Those present pledged themselves to do this and to invite their friends to do likewise. They also requested us to invite all our readers to join in a great effort to raise £5,000 this year, to enable us to secure adequate premises to carry on our work, and establish a Teaching College, in addition to prosecuting with the utmost vigour our Special Campaign for propaganda. Colonel Vincent Wright, D.S.O., Financial Secretary, will be glad to receive all contributions at 14, Fetter Lane, E.C.4.

* * *

Rev. Robert C. Anderson, M.A., will address the Glasgow South Suburban British-Israel Association on Thursday, February 22nd, at 8 p.m., in the Mission Hall, Shawlands Cross, Glasgow, on "Israel as the Nation Destined and Fittest to Survive."

* * *

The next meeting of the Horsham Branch takes place on February 27th, at 7 p.m., in the Town Hall, when the subject to be dealt with is "The Davidic Covenant."

* * *

Professor Odlum is the speaker for the North Vancouver Branch, on March 1st; Mr. T. J. McGill, for the Grandview (Vancouver) Branch, on March 6th; and Mr. Wilford Jones, for the Kerrisdale Branch, on March 8th.

The Great Yarmouth Study Circle will meet on Friday, February 23rd, at 7.30 p.m., at "Tregarron," 31, Wellesley Road.

* * *

The Worthing Branch meets on Wednesday, February 28th, at 3 p.m., at 71, Rowlands Road.

* * *

As the result of the special meetings held in St. Saviour's Church, Crouch Hill, the Vicar (Rev. W. H. Stuart-Fox, M.A.) has started a Study Circle. The meeting last week was a crowded one, and the keenest interest was manifested.

* * *

In an interesting letter received from a clergyman in the North, he says: "I am exceedingly grateful for such a bold and lucid publication as THE NATIONAL MESSAGE."

* * *

Colonel W. G. MacKendrick, D.S.O., lectured in Toronto on January 20th, on "General Allenby's Campaign as Laid Down in the Bible," following lectures on the same subject for the Stratford Board of Trade, the Empire Club, and the Belleville Anglican Church. On Sunday evening, January 21st, he preached in a Methodist Church on "The Benedictus."

* * *

Rev. J. Oliver Vince is busy lecturing in the North and the Midlands.

* * *

All British-Israelites should read "Truth Vindicated," or "Objectors Silenced," as it might be termed—a remarkable book written by request of the Council of the B.I.W.F. Although the author—the Rev. Arthur Pritchard, M.A.—has given, as the chief Lichfield newspaper worded it, "a severe castigation" to the author of the so-called "British-Israel Fallacy," the book is in itself invaluable to all who wish to be ready to give reasonable rejoinders to their opponents' objections. Many of these are successfully dealt with, and particularly the contention that the British are a mixed race, against which the testimonies of many historians quoted are overwhelming. Wherever it is discovered that the poisonous matter has been taken, the antidote book should be loaned or given. The attack on the higher critic and the higher criticism at the end of the book has been declared, by a clergyman, to be the smartest thing he has ever read; sceptic subtlety and simple faith have not elsewhere ever been so effectively contrasted. It is a parallel "study" that is most striking; in fact, it is a mental tonic, as indeed is the whole of the book.

It may be obtained at our Book Depôt, 14, Fetter Lane, E.C.4, price 1s. 6d. post free.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE CHURCH'S MESSAGE TO THE KINGDOM. THE ESTABLISHED KINGDOM.

By Rev. Wm. Pascoe Goard, F.R.G.S.

It is to be feared that so fully has the Kingdom teaching of the Lord and the Bible been lost sight of that many who read these words will at first wonder what the Kingdom is, when it was established, and whether it still endures. Others will naturally believe that the Kingdom has been translated into the Church. Naturally, not because of its being true, but because it has been so generally taught. Such wonder will be all to the good provided it causes the questioner to go into the matter.

Let it be said at the commencement that there are dispensations following in orderly sequence in God's dealings with men.

Now for an item of new ground to many. The dispensations of God are twofold, moving along parallel lines. The first may be termed ecclesiastical, the second national dispensations.

The national dispensations commenced at Sinai.

The second dispensation may be said to have commenced at the erection of the House of David, and the establishment of the David Throne (2 Sam. vii).

The third may be said to have commenced at the dividing of Israel from Judah and the House of David, with the removal of the nations into Captivity, and the Throne and House of David from Jerusalem. This period saw the full establishment of Israel in the Islands by the establishment of the Throne of David over it.

The Israel in the Islands' dispensation is still running.

The succeeding dispensation will see Israel fully re-established in the motherland, not in two nations, but in a nation containing all the twelve tribes. Not that all the twelve tribes will be restored to Palestine, but of the twelve tribes there will be sufficient to re-establish the original Palestinian nation of Israel; meanwhile, Britain-Israel and all its company of nations will still remain, carrying on in their "appointed place."

The succeeding national dispensation will be made glorious by the personal presence and reign of the Son of Man.

Seeing that there are national dispensations as well as ecclesiastical ones, it will be seen that the passing of the ecclesiastical does not affect the continuance of the national dispensations, although it does profoundly affect the conditions obtaining in the nations at the succeeding periods of the various dispensations.

The Kingdom and the nation on which it is founded were not changed when the Mosaic dispensation gave place to the Christian dispensation. At that time the Ordinances of Worship were profoundly changed; but at that time in the Sermon on the Mount *the Lord ratified the law of the nation.*

Neither did the Church at that time, nor since, succeed to the place of the nation, nor of the Kingdom.

The Establishment of the Kingdom.

Let us approach this matter constructively, and look at the establishment and continuance of the Kingdom.

The Kingdom was established at Sinai. Mark that it was and is essentially an earthly kingdom. Its laws deal with matters of life. It deals with hygiene, sanitation, food supplies, labour, capital, and so forth. It deals with property rights and taxation. It regulates commerce and deals with agriculture. It directs the conduct in every relationship, and provides for the trial and punishment of criminals.

The individual, the community, and the nation find in these laws their guidance. And for international relationships fundamental rules are laid down, and predictive information is given.

Let us now turn to the record of the establishment of the Kingdom.

Exodus 19, and following chapters, from which we make quotations.

V. 3: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel. . . .

"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.

"And ye shall be unto me a Kingdom. . . ."

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Here we have the supreme function of the nation. It is to furnish the "Dominion" over which the King shall rule. It is to furnish the basis of the throne. What is a kingdom without a nation over which to exercise rule, and through which to carry out its policy?

Let those who deny the existence of Israel and ask the question, "Cui Bono?" if the existence of that nation be established, come to Sinai and hear the solemn declaration of the Lord, "Ye shall be unto me a Kingdom."

And this not a kingdom in the usual sense, such as might be furnished by the nations of the earth, but YE SHALL BE UNTO ME A KINGDOM OF PRIESTS.

At first sight this might seem to be the assertion of an ecclesiastical nature, but further thought will correct that view. A nation of priests. Is there any illustration of such a nation?

The best illustration is not that of a nation but of a tribe—the tribe of Levi. This was a tribe of priests.

But not all, nor even a majority of the tribe of Levi, ministered at the altar. Only one family of the tribe were ecclesiastical priests. The remainder of the tribe were charged with the care of the material things of the tabernacle and temple; they were, so to speak, the churchwardens. In addition to this they had the charge of all the congregation; that is to say they had the charge of all the nation of Israel.

The learned professions were theirs. Theirs was the administration of the law. They were the medical men of the nation. They were the teachers and educationists, and theirs was the duty of publicists. In addition to this they filled the clerical offices of the State.

These services they rendered without fee or reward. For their sustenance the nation paid the tithe. Only one-tenth of this tithe was contributed by the Levite for the maintenance of the Aaronic priesthood, who were in "Holy Orders."

Administrators of justice, medical practitioners healing the nation and practising preventive medicine, educationists, publicists, withal ministering in holy things through the family of Aaron. This it was to be, —a tribe of priests.

Is it not the case that God has made this nation a "nation of priests" in this wider sense among the nations of the earth? "Ye shall be to me a kingdom of priests," "and an holy nation."

"AN HOLY NATION."

The first thought which comes to us when the word "holy" is mentioned is that of absolute purity. And surely this nation is not pure.

But there is another side to that word. It means "devoted, set apart," and I take it that it is in this sense chiefly that the Lord uses the term here. And yet there is promise of the achievement for us of absolute purity when God's Great Work is finished. Indeed, there is promise for the future, in the regeneration, "when the Son of Man shall sit upon the throne of His glory," of purity for Israel.

We are to see Israel as a devoted nation, set apart for ever for the work of the Kingdom, an holy nation unto the Lord.

This is met by the astonishing assertion of the Holy God. Again, at first we are inclined to think of God without sin, absolutely pure. But in this sense the word HOLY, HOLY, HOLY, seems to be unnecessary. For the thought of sin and God have never been coupled together. To what then does it refer? To the fact that in His Jehovah manifestation it has pleased the Lord to restrict His activities to the great work of the Kingdom and the Church in the redemption of Israel and the Saviourship of men. In the manifestation of God represented by His other names, He reveals Himself as active in the natural fields of the Universe; but not in the Jehovah relationship is He so presented. For instance, in Psalm xix the natural activities are under the manifestation by the name EL. But immediately the Psalmist swings into the Israel activities, and then discusses the virtues of the law, he changes the name to Jehovah. For then he is in the field to which Jehovah has restricted the activities of that name.

We have, then, a kingdom of priests, an holy nation, serving with the Holy Lord God Almighty.

It is in line with this that the Lord in the days of His flesh declared "for this cause I sanctify Myself." That he did not mean "I free Myself from sin" we know, for "in Him is no sin." It is clear, therefore, that He meant "I set Myself apart to this one work of the Church and the Kingdom, that with you I may work out to the end the Redemption and Salvation to which I have put My hand."

"These are the words which thou shalt speak unto the children of Israel." And they are as important to the nation to-day as they were then.

"The idea of a nation-servant of the most high God is writ large in that Book which has given us our ideals. Embedded in fifteen chapters of Isaiah is a tract whose ideals are so lofty, and whose language is so superb, that it almost takes one's breath away to read it. In its burning words shines forth the Divine philosophy of true Imperialism. 'This people I have formed for Myself, that they may shew forth My praise.' It is a superb conception. The nation, itself the product of God's workmanship, is selected for special service."—*The Lord Bishop of Peterborough.*

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BIBLE READINGS.—Series II. No. 7.

By Rev. Wm. Pascoe Goard.

THE COVENANTS AND DOMINION VESTED IN JACOB.

GENESIS XXVIII, 1-5.—The solemn transaction of the investment of Jacob with the Abrahamic Covenant is recorded in the twenty-eighth chapter of Genesis and the first five verses, thus :—

"And Isaac called Jacob and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel, thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people. And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother."

Thus Isaac, the Brith or Covenant-holder—which, by the way, constituted him the only Brith-ish or Covenant-man of his day, having reference to the Abrahamic Covenant—Thus Isaac, we say, the Covenant-holder, passed on to Jacob, his successor, the mighty trust which included in it the Covenant made in the Garden, also the Covenant made with Noah and his associates, and the Covenant made with Abraham, which was confirmed to Isaac his father, and now passed on to Jacob.

The purpose of the sending of Jacob unto Laban, the descendant of Nahor, was that there he might ally himself by marriage with the female line of Terah's stock and so preserve inviolate the line of descent chosen of God for the establishment of his race and nation. The haste of his departure, amounting to a flight, was that he might escape the wrath of his brother Esau, whose disappointment at the loss of the Covenant-holdership, with which must inevitably go the Dominion, was so intense as to provoke danger to Jacob's life.

Read carefully verses 6 to 9, which deal with the wilful alliance by marriage on the part of Esau, first with Canaanitish women, and then in an endeavour to mend matters with an additional alliance, by marriage, with Ishmaelitish women, thus establishing from the beginning such a mixture of seed as must absolutely debar and disqualify his descendants for ever from the Divine plan. From this time forth the descendants of Esau have a continuous family and national existence, but have not, and never had, a pure line of descent.

Esau desired exceedingly, and still desires, to possess the material inheritance and the religious glory (not to say spiritual) of the Covenants, but has never been prepared from the beginning to pay the price of self-conquest, pure living, and obedience to the law of the Covenant. This is characteristic not only of Esau and his descendants, but in Israel there are multitudes eager to claim all the blessings and all the glory, but who are not prepared for the sacrifice, service and holy living which the Covenants require.

Chapter xxviii, verses 10-22.—We have seen the passing on of the Covenants with their blessing and responsibility to Jacob by Isaac, his father; in these verses we see their immediate ratification by the God of Abraham and Isaac.

These verses contain a story well worth reading.

First, regarding the stone :—

"And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep."

Verse 18: "And Jacob rose up early in the morning and took the stone that he had put for his pillows, and set it up for a pillar and poured oil upon the top of it. And he called the name of that place Beth-el: But the name of that city was called Luz at the first. And Jacob vowed a vow saying. . . . And this stone which I have set for a pillar shall be God's house."

We have here the consecration of a stone which should thereafter become "God's house," or the centre of the nation's worship.

Perhaps there is still a deeper meaning to the term "God's house," namely, "The dwelling-place of God."

It seems incongruous at first sight to us, who are house-dwellers, that a single stone, solid throughout, should be God's house or dwelling-place, but when we remember that the heaven and the heaven of heavens cannot contain him, "much less this house which I have builded," as Solomon prayed, is there anything more incongruous to the infinite idea in a stone being God's house than in a building being God's house?

Twenty years later Jacob visited and worshipped at the stone. Some centuries later it became the concrete emblem of the "spiritual Rock which followed them," Jacob's descendants, in the wilderness, which Rock is Christ.

In the temple at Jerusalem the pillar rested, "God's house" set up within "the house of God," as the temple at Jerusalem was called, and by it, or on it, "the manner was" to anoint the kings of Israel.

There is good evidence, and from a scriptural standpoint well-established deduction, that the stone accompanied the house of David in its progress to Ireland, Scotland, England, and to-day the stone "God's house" rests in Westminster Abbey, the central House of God of the Nation, and in the Abbey forms the basis of the Coronation Chair.

Here also is the beginning of that racial habit of setting up stones for pillars wherever the race turned its footsteps over all the earth. It is quite reasonable to believe that Jacob, who first set a stone for a pillar and anointed it, was the first of the

MEGALITHIC MEN.—Science has lately discovered that it was the habit of a certain race to set up stones wherever they went, and they have named the race the Megalithic men. These erected pillars are found on all the Continents and the Islands of the Seas, and we now know them to be the waymarks of the Israel people indicating that their feet have passed by where such stones are erected. The object for such waymarks is this: That God has promised to that race that the land upon which their feet have trod all over the earth shall be theirs to inherit. The boundaries of their possessions is less than the boundaries of their inheritance, for while their inheritance is all the earth, the boundaries of their possession are set "according to the number of the children of Israel."

Sooner or later the expanding number will extend the boundaries of possession equal to the boundaries of their inheritance, and when that is the case they will have fulfilled the promise to Abraham that his seed should be "the heirs of the world."

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ADDRESS FOR THE CONGRESS.

"NO MORE WAR."

By REV. J. ANDERSON WATT. M.A., F.R.G.S.

IN the *British Weekly* of September 7th there was published an article from the pen of Dr. Jowett, entitled "What has the Church of Christ to say?" The reference of the question is to "THE NEXT WAR," and the Manifesto is a challenge to the Churches to let it be known what they have to say on so serious a prospect. Opinions were solicited by the Editor, and scores upon scores of the written opinions of leaders of all the Churches have been put in print, and the whole matter has created quite a furore all over Christendom. This Manifesto contains a proposal with a view to prevent WAR from ever occurring again, and the proposal is submitted to the Churches in all parts of the World.

It is to this effect: "On some appointed day let the believers in Jesus Christ go to their Churches, as they went in the early days of the WAR, and in some simultaneous act of dedication and audible declaration let them proclaim their desire and purpose for a sacred peace, and their belief in the common brotherhood of mankind. . . . Let it be an act, not merely of Priests and Ministers, but of the whole Congregation. Let them rise in their Sanctuaries, standing before GOD and Man, and in some simple form of words let them assert their witness to the ethical ideals of their faith, and their determination to have peace on earth and goodwill among men. Let this be done in every Christian Church throughout the World, whether it be Protestant, Roman, or Greek."

Then it is further proposed to hold a Council of Peace in London composed of Church Delegates from all the Nations of the World—a three days' Council at the heart of the Empire—to express in one big resolution and determination, as the wish and hope of Christendom, that WAR shall be no more, and peace, fraternity and brotherhood shall from henceforth be the universal condition of mankind on earth. The idea is to enforce this pacific course of things on the Nation.

It is a magnificent ideal, a most benignant sentiment! Nearly all the expressed opinions are vociferously in favour of it, and the man who has propounded it is one held in the most admirable and loving esteem by the whole Christian World. Nobody can do otherwise than applaud to the utmost the spirit and motive of the suggestion, and should the proposition be carried into practice, I feel sure that we here would meet in our various Sanctuaries and join the mighty host in proclaiming a universal peace and a bold defiance against all the WARS and rumours of WARS. Because GOD hates WAR, we also hate it, as do all Christian people, and because the GOD of LOVE does all He morally can to avert it, so will His people do.

But one WAR more at least is inevitable. The WORLD POWERS have to be overthrown, and apparently only WAR can do this. Who can read Ezekiel xxxviii and xxxix, and Zechariah xii to xiv, and Revelation xvi, not to mention many other Scriptures, without seeing that, if GOD'S WORD is to be understood literally, the world cannot escape the final WAR that is to vanquish for ever the enemies of the KINGDOM of GOD on earth? How are Islamism and Romanism and Bolshevism and all the "Internationals" to be overthrown except by the power of the sword? and who are to accomplish this, under GOD, but the Nations and the Kingdoms that are on the side of GOD and Christianity and Righteousness?

It is difficult, when once you know that another WAR occurs in the purpose of GOD and in the nature of things, to assume the mood and join in the efforts of those who are seeking to avert it. By so doing, you seem to be working against what would appear to be the will of GOD, and, therefore, a necessity. But it is a question simmering in the minds of some of us whether, WAR being such a deplorable thing even to the Almighty, we should not act along the line of our best instincts and, until WAR actually becomes inevitable, join with our peace-loving neighbours and fight to the teeth in order to bring peace to the World without the alternative of WAR. On the other hand, will any amount of dramatic attitudinising on the part of the Churches accomplish anything? We can rest assured that our Father-GOD will save the World with as little WAR as possible; but such is the depth of degradation to which man has fallen that, except when the judgments of GOD are on the earth, the people will not learn righteousness. We may and ought to join in this proposed Council of Peace, but we know, all the same, that, if successful, it can be but a temporary arrangement, an interregnum. Armageddon looms high on the horizon of the NEAR EAST!

Now this Manifesto, which is undoubtedly the most impressive and moving appeal that has ever been made to the Churches, contains a number of OVERSIGHTS which it is the present intention of the writer to point out, with all due respect to the able and beloved author who has so wondrously aroused the enthusiasm of Christendom.

OVERSIGHT No. 1.

In that stimulating and most eloquent article, Dr. Jowett says:—

"Some of us were cherishing the *fine illusion* that WAR had banished WAR from the face of the earth for at least a generation. If the time has not arrived when we 'Hang the trumpet in the hall, and learn of WAR no more,' we confidently thought that there would be a quiet season for the ploughshare and the pruning-hook, and that in the *interlude* the forces of sanity and goodwill would gather strength."

(1) But an incontrovertible answer to this frank assertion of Dr. Jowett is that the "fine illusion" is experienced by those only whose reading of prophecy is by the unauthorised method of *spiritualising* what is intended to be interpreted literally. There would be no "illusion" about the recent GREAT WAR being the War that was to end War if readers of GOD'S Word believed that it means what it says and says what it means. To spiritualise the predictions of the prophets in the manner of the Modernists, and to teach men so, is to fill Christendom with such "fine illusions" regarding the Divine Purpose among the Nations as render quite nugatory what the Scriptures declare will happen among them in these latter days. The *literal* interpreters know nothing of these "illusions" and have perceived all along that the WAR that is to end WAR is, when it comes, one with a totally different *casus belli*, and with totally different characteristics from those of the WAR of 1914 to 1918.

(2) And what is more: to take the only reasonable and intelligible understanding of the Bible, as speaking in plain, literal language of coming events, and especially with a knowledge of the time cycles referred to in it, is to observe that if there is any "interlude" between the FINAL WAR OF ARMAGEDDON and its penultimate ending four years ago, it must in the circumstances be a short one in which, as we are now seeing, the Nations are beating their ploughshares into

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swords, and their pruning-hooks into spears, and the heathen being awakened for the last great tussle (Joel iii, 10–17).

OVERSIGHT No. 2.

The Manifesto further declares that :—

"The affairs of the World are now in the hands of politicians. . . . The politicians have failed in establishing a righteous peace, and men everywhere are feeling the need of some power which shall lift all political relationships out of the rut and mire in which they are fallen, and create the possibility of national and international fraternity. . . . It is the high necessity of establishing the will of GOD, as revealed in Jesus Christ, in all the relationships of mankind. . . . It is the transformation of the kingdoms of this World into the Kingdom of GOD. And what is the power which is to do this except the power of religion? . . . And what is to be the organ of both power and ideal *except the Church of the Living GOD*?"

(1) The answer to which is: But the transformation of the kingdoms of the World into the Kingdom of our GOD and HIS CHRIST, we are informed in the Holy Book, is to be effected, not by the Churches or the Church, but by *a special race* consolidated in a nation, having a company of daughter nations born of herself belting the earth. This nation, including all its other offshoots, some of them being presently quite outwith the Mother nation in government, independence, or other relationship, has for its inheritance and destiny the gradual absorption of the whole round World by the literal promise of GOD. This specially chosen and appointed race which, as a matter of fact, is *the Israel of the former days projected in lineal descent into the Israel of these latter days*, already embodies the Kingdom of GOD so far as it has yet gone; much of its territory has, in the purpose of GOD, been obtained by WAR in the past, and its final manifestation, however deplorable and abhorrent it may be, and doubtless is, to all peace-loving people, lies on the other side of another bloody WAR.

(2) The Church's function is diametrically different from that of the Kingdom. It is no part of the Church's mission and commission in the World to reconstruct and build up the Nations in truth and righteousness. Nor is it hers to transform the Kingdoms of the World into the Kingdom of GOD. It is no business of the Church on earth to establish or manifest GOD'S Kingdom. That function belongs to the Kingdom itself and in an age immediately subsequent to the Church's departure from this sublunary scene—an age already waiting at the door to be admitted in succession to the one now hard dying out. Till the bitter end let the Church stand rigidly and loyally by its Divine mandate—to preach the Gospel for a witness throughout all the World. The Church may be induced to lift up her voice, as is proposed, and declare that WAR shall be no more, and her utterance may be very impressive, but in the long run it must prove utterly ineffective. The ending of WAR must be left *to another and more suitable instrument* than the Churches for its accomplishment.

OVERSIGHT No. 3.

Dr. Jowett then proceeds in these words :—

"Am I to be confronted with the retort that all this is impossible? Very well; the Church exists to do the impossible. Institutions which have no confessed relationship with the Lord Jesus Christ can do the possible things. *His Church is called to do the impossible.* That is to be her distinctive mark, and behind her are all the Spiritual resources by which the wonder is and can be wrought."

(1) Our answer to that is that all things are possible to GOD, and therefore to the Church if GOD so wills it. But what if He has willed otherwise in the matter of ending WAR? And He *has* willed otherwise. The *distinctive mark* of the Church is not that of making the nations of the earth ready as the paradise of righteousness, but rather of making *herself* ready for the return of the Bridegroom. Everything in its own order and first things first. It is not, and cannot be, possible for the Churches, be they ever so united and agreed upon a certain policy in order to bring peace universally over the earth, to carry into effect this happy state among the nations—a state for which all true-thinking people in the world, whether Christians or otherwise, long and plead and pray—if the eternal purpose of the Almighty has, in His Wisdom and even in His Love, decreed along another line of procedure and national experience. Can we outwit the Almighty? Can we thwart the manner of His working? As Dr. Jowett says: "It is not soft sentiment we need . . . it is the high necessity of establishing the Will of GOD." Just so. And as it is the Will of GOD that the World Powers shall be overpowered and vanquished by military force, and we all defer to His wisdom, it comes to be an utter impossibility for the Churches through a Council of Peace and World-wide Conferences or any form of united utterance to override the Divine Policy and bring in the Millennium without the Final WAR.

(2) Therefore the Scriptural retort to this item in the Manifesto is that the thing desiderated as a quite feasible and possible creation by the fiat of the Churches, and as dreamed and visualised by many of our Church leaders, is, in the order and fitness of things as they have been Divinely decreed and revealed in the Scriptures, an inexorable and most hopeless and unachievable impossibility.

(To be continued.)

ADDRESS FOR THE CONGRESS.

THE UNIQUE AND STRIKING WITNESS

OF THE

BRITISH-ISRAEL PLATFORM

TO THE

PRACTICAL VALUE OF PROPHECY.

By REV. J. VAVASOUR HAMMOND,
Rector of Holy Trinity Church, Ayr.

I.

"*And now I have told you, before it come to pass, that when it is come to pass, ye may believe.*" (ST. JOHN XIV, 29.)

OUR Lord never laid too great a strain upon His disciples. He never expected from them extraordinary insight or foresight. Evidently He sought, first, to draw out their confidence *in Himself*, to establish in them the conviction that His words were true; but He would also have them alert to "the signs of the times," as He pointed them to the Scriptures in confirmation of His teaching. He was then content to leave them to find out by experience, *as time went on*, that His promises and His warnings were sure.

After His Resurrection, when on the road to Emmaus, He joined two disciples whose hearts were heavy concerning

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the recent fate of The One Whom they had trusted "should have redeemed Israel." What does He say to them? "*Ought not* Christ to have suffered these things?" He refers them to the Scriptures, "beginning at Moses and all the Prophets." How dull is our belief when the prophetic Scriptures have clearly indicated to you the things that should come to pass while they are yet in the future. But *when events came true to His words*, then He expects us to see the fulfilment of Prophecy in all that had transpired.

It is clear from the Gospels that the Master, by foretelling to His disciples just those things which they needed to know, prepared them for future experiences of trial and persecution through which they would pass in their witness to Him, whilst promising them the gift of the Holy Spirit to guide them into all truth, and to comfort and support them through all. And further, at the same time, He also uttered forecasts which far outspanned the earthly lives of His immediate followers, obviously in order to give to *all*, who in their turn should follow Him in sincerity and truth right down to the end of the Christian Dispensation, similar aid and light that they might not fail, amid trials and perplexities, to discern the signs of the times as they looked onwards and upwards for His glorious Appearing. "These things have I told you, that when the time shall come ye may remember that I told you of them" (John xvi, 4). I have given you Prophecy, foreshadowing history to be unfolded in due time so that when you see these historical events happening you won't say, "Alas! how different it all is from what we expected"; in other words, precisely to prevent that very condition of mystified and gloomy pessimism in which the two disciples were found on their way to Emmaus, and in which, unfortunately, so many Christians find themselves in these days of crisis on crisis, confusion and perplexity, because they largely leave out of account the wonderful prophetic forecasts given in God's Word for *the express purpose of confirming and establishing their faith.*

That the whole plan of the Bible, from Genesis to Revelation, discloses this same method, which Christ pursued on earth in the training of His disciples, is surely an indication that here we have a fundamental principle of Divine working. In the twentieth century before Christ, Abraham faithfully obeys God's call and receives promises, including a defined and vast tract of land, of which the potential Birthright is carefully entailed through a definite line of the patriarch's descendants. In the twentieth century after Christ momentous events occur, and this promise can be seen at last in fulfilment, together with interesting national ramifications, all prefigured in the Bible.

God finds Daniel faithful, and through him communicates a wonderful foreview of twenty-five centuries of Hebrew and Gentile history, even fixing the chronology of various episodes of the then unknown future. Daniel is bewildered, and he is told that certain of these prophecies will not reach a final and complete fulfilment until "the time of the end." We to-day can review these prophecies in the light of history and see the literal fulfilment of the major portion of them and the tremendous significance of events now transpiring around us. Likewise in the Book of Revelation much of the past and present history of Christendom can be read, throwing enlightenment, among other blessings, upon the meaning and upshot of the chaotic and puzzled state of the ecclesiastical world to-day. As all these prophecies, whether in the Old or New Testaments are seen by Bible students to agree and synchronise in their forecasts, what is the natural inference but that they have been vouchsafed in order that, *as these things come to pass*, men may believe—believe in God, believe in His Word, and believe in the Gospel of Jesus Christ, and to-day, particularly in the imminence of His Return as King, to rule the world in righteousness. In this respect prophecy has a very practical value, and especially so to-day; for we know quite well that the purpose of prophecy is not to satisfy mere curiosity, It is not like seeking to familiar spirits and wizards, prying into the future. God has forbidden that, but it is another matter altogether if the use of prophecy is to foreshadow great events that are to happen, that when they happen His servants may be strengthened in their faith and in their witness to His Truth.

It is, of course, only of late years that the great sweep of prophecy has entered into such scopeful human purview; but we do not hold that these wonderful prophecies have been preserved solely for the sake of those upon whom the end of the age is come. In every generation the God-fearing must have found heavenly wisdom, light and comfort in their reverent perusal, and witnessed, to their edification, the fulfilment of prophecy on a relatively smaller scale. St. Mark, for example, records as the first utterance of our Lord in His ministry: "The time is fulfilled and the Kingdom of God is at hand; repent ye and believe the Gospel." What time was fulfilled? To what did our Lord refer? Clearly He referred to Dan. ix, the famous prophecy of the "Seventy weeks," and who can doubt but that this prophecy had prepared many a pious Hebrew, looking for redemption in Israel, to believe in Christ when He came. At all events, our Lord's words, "the time is fulfilled," show that He recognised these prophecies as having a literal and time-destined fulfilment, with a practical bearing upon the providential course of human history. Consequently, for the edification of His followers in these last days, He announced certain signs which would attend the close of this Dispensation and herald His Return.

Now, if Matt. xxiv and Luke xxi be read, as embodying together a prophetic perspective of the entire Christian Dispensation, men can hardly fail to realise that we to-day are living in the time of the end of the age. The liberation of Jerusalem from the Turk, the downfall of Gentile Powers as their time is fulfilled, the "budding" of the Jews under their prophetic symbol of the fig-tree, the distress of nations all over the earth, are significant signs surely (if this line of interpretation be correct) to "this generation, which shall not pass till all things be accomplished."

(*To be continued.*)

THE PROBLEM OF PALESTINE.

By Rev. Commander Roberts, R.N.

EVIDENTLY the promises made by our former Government with the Arabs first, that the vast area of country including Palestine should be given over to them as a token of our appreciation of their support in the last war, must be acted out to the letter; there is, however, the understanding, arrived at when the Jewish deputation attended on Mr. Balfour and desired a national home in Palestine, to be considered. The only question is whether these two promises should be allowed to clash. Did Mr. Balfour pledge our nation that we should turn the Arabs out of their own acquired residences and possessions? Or did

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it imply that we should encourage the Jews to obtain by right of purchase a home for themselves in their much-beloved land? Surely the story of Naboth's vineyard should guide us in decision. By our conquest of the land we do not seize from the Arab what he formerly possessed under Turkish rule providing he had shown himself to be himself against the Turk. The only land we can wield governmental possession of, free, without compensation, is that belonging before the war and up to the time of conquest to the Turk or his Government. If the Jew requires more than this (and for this he should be made to pay) he must purchase it at his own leisure at the market value, from its post-Armistice or post-Conquest possessor.

But now we arrive at the debatable question: Who is to be the judge? Is it fair to either party or to both that the arbitrator or judge be one of the belligerents in the case. Even if there are more Arabs than there are Jews in the enclosure of so-called Palestine or within its limits, is it right to allow the decision to go by the majority in the Council of the Nation of such heterogeneous subjects? Surely it is wisest that the settlement of all disputes as to possession, purchase or acquisition, should be in the hands of an impartial judge.

Could the Jew claim the land by proof of former long residential possession? Even then he would have to admit that he is only a very small portion of the heirs to the land. He allows that Israel is to be found. Then let him freely admit that, until they have found Israel, ten-twelfths of the land they wish to obtain remain under the trust of the conquerors until Israel is forthcoming.

Above all, let them trust their own sacred writings, that the land shall not be sold for ever. It is God's land, and when God's time has come they will most assuredly have their portion. "And the Lord shall inherit Judah his portion, in the holy land, and shall choose Jerusalem again" (Zech. ii, 12).

PYRAMID CHRONOLOGY—THE QUEEN'S CHAMBER.

By H. Percy Blanchard, of U.S.A.

One of the apparent offices of the Pyramid is to prove its inspired origin, or rather, the Divine origin of its inspiration, by recording in stone great coming events of history pertaining to Israel; and especially, the events of "the last days." In these present days of Daniel, when "the wise shall understand," and when History crowds her actors on the stage, such detail and minuteness as would leave no room for the excuse of accident or coincidence would be of the utmost value as convincing evidence of this super-human origin.

Note that the Pyramid may be viewed in halves, the north side and the south side. The perpendicular line of division from the apex passes the lip of the Great Step, and cuts off to the south what may be viewed as a separate unit of drawing or design. This drawing has the south page to itself. It is the Masterpiece of Prophecy of the Great Architect; and, like other special parts of any great building, the Architect has elaborated his message on an enlarged scale, in this case, an inch to the calendar month. But the time scale or chronology must have a datal point from which time is to be measured, a positive starting point. This has been ensured by the assumed superimposing of one plan upon the other in such manner that the time line of the one may intersect the time line of the other, and permit the time moment at the point of intersection to dominate both designs. So we find, on the north page of this vast stone plan, long galleries dating from over four thousand years ago, along which Time takes great chronological strides on the scale of an inch to the year, passing from one epochal event to another, up the Grand Gallery to the foot of the Great Step, pausing there to dovetail its date into and check it with astronomical evidence, to certify its accuracy; and then on to the end of the Grand Gallery, where the terminus of the Gallery hands over its date to the entry of the Low Passage, and at this point fixes a date for the deciphering of the "detail plan," and there pass on the inches of time on a shorter measure of an inch to a month. This is the story of "the new theory" so far as it relates to the continuation of the time chart southward after leaving the Grand Gallery.

I have just been re-reading D. Davidson's article on the Pyramid in the *Covenant People* of July 15th, 1921; and on plan (Fig. 4, page 48) a dotted line of the Queen's Chamber is shown. Note that the apex line falls on the centre or ridge-pole of this room. That surely has some significance. Possibly the Queen's Chamber is also on a "detail." Its association of sevens suggests the Queen's Chamber as symbolical of the Jews; as if the Wanderers, blind to the upward way opened beyond the Crucifixion, had chosen the long level path, and that indeed with one downward step, until they reached this room of sevens. But, on reaching this Chamber, does it suggest that "enlargement and deliverance had arisen to the Jews" (Es. iv, 14), that they had now visioned a "New Hope"? The same apex line centring on this Queen's Chamber would naturally communicate the detail date of the lip of the Great Step to the centre of the room. But it is Jewish, and consequently the Jewish lunar month would suggest itself as the scale. The date of this apex line would be August 2nd, 1909, according to Mr. Davidson. Now measure onward to the south wall of this Chamber 103.033 inches resolved into lunar months, and it should perhaps reach to about the date of the Capture of Jerusalem. Measure back the same number of months to the north wall of this Chamber, and one might light upon some event that marks a beginning of this Day of Hope, when Judah began to lift up his head. I have no dates available with which to test this theory, but that first date of the north wall would be about January 1st, 1901. This would be about the time when Zionism had attained sufficient importance to demand attention and confidence, and put new courage into the heart of Judah. However, let me repeat, this is merely a suggestion, an untested theory. Before leaving the Queen's Chamber, if its terminus as a chronological measure is that of the Capture of Jerusalem, it is evident that a new world and hope and vision had opened up to the Jews. They are lifted up at once to the relative date on the upper roadway, the road that leads to the King's Chamber.

But after the Capture of Jerusalem, things were in suspense for them until their Homeland was given by the Mandate to Israel, and to them by implication also. The date of the Mandate (the intervening time being a sort of hiatus to Judah) brings us to the very beginning of the Granite flooring. Here Judah and Israel walk together the rest of the journey. But it is significant, as a binding cord, that this Granite floor for the balance of the Antechamber is just 103.033 inches, the identical half-measure of the Jewish Queen's Chamber.

Now, this apex line not only centres the Queen's Chamber, but it also (if Piazzi Smyth is wrong and Garnier is right), centres the Bottomless Pit or subterranean Chamber. We

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were at one time content to say of this Pit that it typified the period of wars and death, when "Hell hath enlarged her borders." This, without being exclusive, may also be so. But that finger-pointing apex line is also suggestive. Is the Pit also a "detail drawing"? More than that, the Queen's Chamber and the Pit are co-related in that they both are centred on this apex line—the one immediately below the other. Have these two chambers any further relationship; in fact, is this subterranean chamber the "Synagogue of Satan"?

It is evident that the Pit is reached by two passages, one primarily the downward course of the descending passage, the pathway of the present evil world; and second, a desperate drop at the junction of the Grand Passage with the Horizontal Passage. Here, in view of Christ crucified, were three roads open to the Jew—onward and upward by the Grand Gallery; to follow the types and ritual of Moses and rise no higher; or a swift and perilous descent by an unpaved road, as an outcast among the heathen and with the same end in the Abyss. This was history as it culminated with the destruction of Jerusalem by Titus. And, similarly, the last twenty-five years have witnessed a like falling-away in Judah. Doubt, despair, and a mania for destruction have cankered and gangrened the mind of a large section of the Jews, and Moloch has displaced Moses. The atheistic Jew has visibly been at the bottom, has been the efficient instigator of practically all our modern communism, revolution, and Bolshevism. He has almost succeeded in wrecking civilisation, and the end is not yet apparent. Surely he is getting his revenge upon Christendom. Does this Nether Chamber represent the International Jew?

Now, returning to the measurements of the Pit: from the centre line date (say August 2nd, 1909) the onward southward continuance to the south wall of the Pit is about 162.5 inches, which by calendar months, 13 years and 6½ months, brings one to February 16th, 1923, that is, to the south wall of the Pit. This is not the end, however; as a small blind tunnel leads out from the south wall and continues some 633 inches further, or 52 plus years on detail scale, or for as many years in fact as the first low passage gives in months. At the same time, this blind tunnel has no finished terminus, and its irregular ending may indicate merely an indefinite period, with no wish to mark it. Now, working backward, as with the Queen's Chamber, from the central date line, the north wall of the Pit is the same 13 years and 6½ months antecedent to this August 2nd, 1909, to January 17th, 1896. What does this date signify? It is the year certainly when Zionism first found expression in a pamphlet written by Dr. Theodore Herzl. There are things that may be at the same time to one a blessing and to another a curse. Was this the parting point for the Jew? Was this the test, either Zion or Zero? At the same time, I don't want to stress the measurements of the Queen's Chamber or the Pit, so far as they refer to what is NORTH of this apex line. It is the south side that is significant or ominous. The Queen's Chamber of Hope has ended in a Reality in being exalted to a higher plane. The Pit has also its ending, and possibly in a short time we may see some overturning that may bring the plans of Trotsky and Lenin shortly to a disastrous end—that is, disastrous for recalcitrant Judah.

The foregoing, as has been repeated, is largely speculation. It will be a favour if others better qualified will take up the subject, and give to it fair examination and extension.

DAN IN IRELAND.—I.

By Rev. A. B. Grimaldi, M.A.

THE subject of the settlement, at a very early period, of a portion of the tribe of Dan in Ireland, under the name of the Tuatha de Danaan (tribe of Dan), has naturally attracted much attention. But the whole question of this Irish contingent of the great roving tribe of the serpent and eagle has not yet received that minute and exhaustive examination which its importance seems to demand. Every additional piece of information therefore becomes valuable, and especially that derived from the older and less known authors, of which the following are some.

The Harp of Ireland.

The Harp has long been nationally connected with Ireland. Dr. Moore finds "The Harp that Once in Tara's Halls" to be a national object, and it is still found on the Imperial Arms and coinage. Mr. Glover held it to be David's harp, coming through Egypt; a conclusion singularly confirmed by Bunting in the following extract from his "Ancient Music of Ireland," pp. 47, 48:—

"The instrument submitted to the reader from the other monument referred to is evidently of a much older date. The musical inquirer and general antiquary cannot fail to regard it with interest, for it is the first specimen of the harp without a fore pillar that has hitherto been discovered out of Egypt, and but for the recent confirmation of Bruce's testimony with regard to its Egyptian prototype, might perhaps be received with equal incredulity; for to the original difficulty of supposing such an instrument capable of supporting the tension of its strings is now added the startling presumption that the Irish had their Harp out of Egypt.

"Should these grounds appear sufficient for the surmise that the Harp is really a variety of the cithara or testudo, derived through an Egyptian channel, the importance of our Bardic tradition of the progress of the early colonists of Ireland from Egypt, through Scythia, will at once be apparent (p. 50). There can be no question of the fact that, at a very early period, a strong tide of civilisation flowed into the East of Europe from the Nile, and thence spread north-west and westward, and there are many grounds intrinsic to this enquiry, on which it appears that a strong argument may be raised for intimate international relations between the original inhabitants of these islands and the ancient occupants of the East of Europe."

The Round Towers.

Marcus Keane, in his "Towers and Temples of Ancient Ireland," 1867, has these valuable observations: "Gobhan Saer, the reputed builder of the Round Towers of Ireland, is not the proper name of any individual, but the name of a class, or perhaps the title of some officer, such as High Priest or Grand Master, among the Tuath de Danaans; but in course of time the traditions of the class became ascribed to the individual.

"The first name ever given to this Ecdy (Freemasons) was Saer, which has three significations: firstly, free; secondly, mason; and thirdly, son of God. In no language could those several imports be united but in the original one, viz., the Irish. The Hebrews express only one branch of it by *aliben*; while the English join together the other two."

"These authorities seem to me to afford conclusive evidence that the Round Towers were built by the 'Gobhan Saer' of

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the Tuath de Danaans, during the time of Tuath de Danaan dominion."

There is ample evidence that the name, Gobhan Saer, was connected with the Tuath de Danaans, or Cuthite inhabitants of Ireland. It is suggested in the "Book of Ballymote" that he was of the "dark race" who left Tara with Lugh, the Tuath de Danaan king; from which Dr. Petrie assumes that "he was probably of Tuath de Danaan descent."

The Round Towers, sculptured crosses, stone-roofed churches in Ireland were the work of heathen Tuath de Danaans before the Christian era.

The tabernacle and temple work was partly by Danites.

The Danaans were celebrated for their skill in the arts, especially those of architecture. Most of the celebrated Irish saints, the reputed founders of their buildings are identical with the heathen divinities of Canaan.

Cashel temple is decorated with fleur de lis, or lilies (p. 33). The winged lion with lily tail is found (p. 32).

An idol was found at the base of the Cashel Round Tower, which was emblematic of female nature or the grove of the *Scriptures*, and the Fiedh Nemadh of the Irish (p. 33).

At Cashel temple are found on sculptured panels, the rose, shamrock, dove, eagle, cord, and oak (p. 34).

The Danaans succeeded the Formœrians and Nemedians. They were well skilled in science and magic. This is recorded by all the historians of the Celtic race (p. 36).

Phallic worship was the origin of the Round Towers, which are Phallic towers (Numbers xxv, 2, 3; Psalm cvi, 28), p. 172.

The most prominent of these features is the Cyclopœan, connected with sloping jamps of doorways. See such doorways at Kilmacdwagh, Co. Galway; at Banagher, Co. Londonderry; at St. Fechins Fore, Co. Westmeath; at Rattas, Co. Kerry; at Lady's Church, Glendalough, Co. Wicklow. Similar doorways are found in Bashan, east of the Jordan (p. 181).

IRISH BUILDINGS.

Keating says the Irish Celts were not builders in stone before the twelfth century. Parker (*Gentleman's Magazine*, 1864) says: "The Irish were not accustomed to the use of cut stone even at the end of the twelfth century." Dr. Ledwick ("Coll.," vol. ii, p. 124) says: "Turgesius, the Danish chief, in the year 840, subdued this Island, examined it round, and at proper stations erected castles and fortresses throughout it" (p. 8). Giraldus Lombrensis says: "The Irish build no castles; woods serve them for fortifications, and morasses for entrenchments" (p. 9). Sir John Davis says: "Though the Irishry be a nation of great antiquity . . . they did never build any houses of brick or stone, some few poor religious houses excepted, before the reign of Henry II" (Ledwick, "Historical Researches"). Sir William Petty ("Political Anatomy of Ireland") says: "There is at this day no monument or real argument, that when the Irish were first invaded by Henry II they had any stone housing at all" (p. 10).

Bangor Church, Down, twelfth century, was the first Christian stone church in Ireland (p. 11). Cormac's Chapel is the only specimen at all complete of a Celtic structure of the temple class. The identity of Round Towers, Cormac's temple, stone crosses, is proved by Dr. Petrie in his "Round Towers of Ireland," 1845. The general character of the ornamentation is alike in all. No arrangement for glass or window frames is in them (p. 12).

A mission or journey of certain Tuath de Danaans from Ireland to Greece is a fact mentioned in the most ancient Records of Ireland, and adds to the reputation of these Tuath de Danaans. In the "Book of Invasions" it is said that these Tuath de Danaans, after leaving Ireland, went to the Northern Island of Greece. This Tuath de Danaan mission from Ireland to Greece is also referred to in the "Book of Lecon," fol. 278, and in the "Book of Ballymote," fol. 146.

THE NEW WINE IN THE CLUSTER.

By Rev. Commander Roberts, R.N.

EVERYONE who follows the Lectionary of the Church of England, with its Collects, Epistles, Gospels, and Liturgy, cannot but be struck with the appropriateness of its apportionment of expression adapted to an Israelitish community worshipping the God of Abraham, Isaac and Jacob. But it is not all who love her order who critically analyse the tables of lessons from the Old Testament. In saying this, we include very many denominations who are very much guided, if they read the Old Testament regularly, by the Church of England lessons in the appointed season. To these we would especially call attention to the portions appointed to be read between Advent and the third Sunday after the Epiphany. These lessons are all from the book of the Prophet Isaiah. Even the second lessons are mainly from the Book of Revelation; whereas, the lessons for Septuagesima Sunday give us the beginning and the end of our creation—the Alpha and the Omega. Surely, here is design, inspired we fully believe. All through Advent we have Epistle and Gospel generally dwelling upon the first Advent. The portions of Isaiah are taken from the earlier chapters relating to both Advents until the birth of Christ.

After Advent, we have the Epiphany, or manifestation of Christ to the then called "nations." All these are taken from what has been termed "the Gospel prophet"—the same who wrote the former portion, but dealing especially with "the ransomed of the Lord." The continuity of the two portions is easily seen by the unprejudiced mind. The consistency throughout is seen when we grasp such a passage as "Israel doth not know, My people doth not consider," and its explanation, "the ox knoweth his owner and the ass his master's crib." Israel is to build up the mountain of the House of the Lord; Judah provokes the Lord to jealousy. Israel is purged, purified, and her filth taken away; Judah is judged or condemned to have the vineyard taken away from her, whereas the vineyard of the Lord of Hosts is given to the House of Israel, though the MAN (sing.) of Judah is His pleasant plant. Isaiah foresees the rejection of Judah, for they refused the waters of Shiloah, which went softly; from Israel came the disciples of Jesus, who bind up His testimony and speak according to His Word.

Chap. ix tells us it is the Northern Kingdom who can say in truth, UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN. He that was thus born to them is none other than the Mighty God, the Everlasting Father, the Prince of Peace. It is He Who in ascending watches over and prepared for Himself the Kingdom, and He it is that sent this Word unto Jacob and it lighted upon Israel (the increased nation), and all the people shall know, even Ephraim! This "remnant, according to the election of Grace," is to be consummated in Righteousness. We see this in xxv, xxvi, xxvii, 6, xxxii, xxxiii, and as a result xxxv.

Now we come to the means whereby and the region whereabouts all this is to be accomplished.

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These chapters deal with the manifestation of Israel. The Servant of the Lord is both their Head, the Christ; and His ideal people, sometimes very intimately united.

The Comfort to Israel is primarily through the announcement of John the Baptist. Its happy realisation is to continue until the Gospel Message has so taken hold of "Zion" and "Jerusalem" (now seen to be Israel, chap. lii), that she proclaims with a loud voice to the cities of Judah, "Behold your God." And this is the time when the railroad, the telegraph, the telephone and other instrumentalities, shall be able to let all the world "see together the Salvation of our God."

The succeeding chapters give the prophetical forecast of Israel's progressive advance in the Isles of the West, as previously foretold in Isa. xxiv, 13–16. "The islands," "Brith-am," "the isles of the sea," "the isles afar off," "Brith-am" in "the North and the West." Then "ye that seek after righteousness," "ye that know the Lord," "My nation," "My people"; "Jerusalem," "Zion," redeemed by the Lamb of God. In consequence the self-divorced is brought back into a covenant of peace, never again to be under the wrath of God. Extending her curtains, spreading out her tents, all her children taught of the Lord. Saved in the Lord with an everlasting Salvation, they become a Missionary nation, and impart to others "the sure mercies of David"; yet needing reproof, correction and exhortation, given the privilege of breaking up the slave trade and becoming the refuge and help of all in want; brought into a more diligent method of realising the Sabbath a delight; God's Word, which they alone have nationally, never to be taken from them. They now are seen to reflect the Glory of God. Their return to Palestine is anticipated.

Not known even yet by their old name, but called by another; and yet standing forth as the Bride of Jehovah. God's vengeance on Edom, the desolator of their land, at last brings them to thank God for His great goodness towards the House of Israel; they acknowledge that God had hidden His face from them because of their sins, and entreat Him to "return for His servants' sake, the tribes of His inheritance." They implore Him to come down and become truly their God. The contrast is now drawn between Israel and Judah, a people who tremble at God's Word and the other who forsake the Lord. God's gracious discernment of the contrast and His reward to His faithful servants.

Then we have the wonderful picture of God's loving kindness towards the New Cluster, which He alone sees from the beginning, declaring the fact that He would bring out of Jacob a seed, and out of Judah an inheritor of my mountain, and mine elect shall inherit it and my servants shall dwell there.

"Jerusalem shall be created a rejoicing and her people a joy."

Fittingly the season of this manifestation of Christ, their Messiah to His people, and of His people to themselves, is followed by a season of repentance, fasting and mourning. This fast also has been alluded to before in Isa. lviii, and is exemplified by teaching Jacob their transgression and Israel their sin, but leading them to that high office of being the dispenser of the birth-right blessings to all mankind. Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. But, thank God, there has always been found the new wine in the cluster, for God had said, "I will never take My Spirit from you"; therefore, "Destroy it not for a blessing is in it; so will I do for My servants' sake that I may not destroy them all."

ENQUIRERS ANSWERED.

By Rev. Commander Roberts, R.N.

In Part III, page 15, of "From Troy to Britain," Mr. Wm. James says: "The Italian Kymry had been suffering from the autocracy of the Etruscans, and their joy can be well imagined when they saw the *Red Dragon on a black ground*, flying from the passes of the abyss. *This was the standard of the Kymry, and is also the flag of the modern Welsh.* They rose in arms and greeted *their British cousins.*"

If Mr. James is correct that the Kymry are descended from Japhet's son, Gomer (see Part I, pp. 5–6), then what becomes of the British-Israel assertion that the Kymry were Semitic, and of Israel stock?

Bishop Allen says ("Congress Report," 1920, p. 61) that the four standards under which Israel marched four-square in the wilderness were the Lion, the Man, the Ox, and the Eagle. Can the Kymric flag—a Red Dragon on black ground—be traced anywhere as one of the standards of the subordinate tribes, or anywhere else in Israelitish heraldry? If so, Mr. James could be proved incorrect in his assertion that the Kymry are Japhetic; and perhaps he would become completely convinced of B.-I. Truth.

Where does the difficulty lie in proving the Kymry to be indisputably Semitic? for if they are not, then B.-I. falls to the ground altogether—which is impossible.

Can someone answer this question for me in the N.M. Enquirer's Column, please?

Also: Is the Cairo-Baghdad Railway, and the Cairo-Baghdad Mail Air Route not a fulfilment of Isa. xix, 23–25? (see also Isa. xiv, 1–2), since the land of Assyria is the same as Mesopotamia (now called) (see Micah).

Answer.—The fact that the Red Dragon on a black ground was the standard of the Kymry, and is to-day exhibited as the flag of the modern Welsh need not surprise us. There were always amongst the Kymry two parties—the one given to gross superstition and the other to a purer form of worship. In Davies' "Druidism" it is seen that the story of the flood is attributed to the impurity of the race. The Great Red Serpent is represented as having caused the cleavage of the Earth (p. 226). In Italy or Grecia Major, the two diverse bodies of Kymry are Umbri and Etrurii. So one can understand serpent worship with the one, and pure Druidism with the other. It is, however, later and after Christ that the devil, that old serpent, the Red Dragon, is overcome. We possess the symbol on every British sovereign we used to have in our pockets—St. George and the Dragon.

As to Mr. James' argument in "Troy to Britain," we must remember that Israel, the northern kingdom in Hosea, is seen to have mixed himself with Gomer, and therefore, losing his name, his religion, his language, his sabbaths, and, having lost his way so that he could not find his paths to return, became known as Japhetic.

(2) The Cairo to Baghdad Railway, when completed, may well be the Way (or highway) out of Egypt to Assyria, spoken of in Isa. xix, 23. To us it seems it is the land first regenerated; and then finally the people shall return, and be a blessing. They were a curse to Israel formerly, and Israel was a curse (in that she knew not her calling); now, however, all three shall be a blessing serving the One True God.

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A. E. wishes to know how best to answer two friends: (1) Who do not believe in the Deity of the Lord Jesus, though they believe Him to be a good man. (2) Do not believe the story of Adam and Eve, or that their sin involves our condemnation also. (3) Could Peter have denied Christ if he knew that He was God?

Answers.—(1) Any one who disbelieves that Jesus is God makes Him a liar. He must either be God or else an impostor! If the latter, how can He be a good man? Isa. ix, 6, Ps. xlv, 6, 7, with Hebrews i, 3, 8, 10, prove that Jesus is God. If He is not God, we perish in our sins. For no mere man can redeem his brother's soul; or give God a ransom for him (Ps. xlix, 7). But in verse 15 we are told *it is* GOD Who redeems us (see Acts xx, 28). Could a mere man have brought back Lazarus from death, after being four days in the grave already? Could a mere man have foretold all that is transpiring to-day as Jesus did? The spirit of prophecy is the testimony of Jesus. For He Himself is the Word. This Word witnesses to Christ and to Israel. Eventually they stand together.

(2) The story of Adam and Eve is not dependent only upon Genesis, but it is handed down through every race of man upon earth to-day. It is recorded on coins and in tablets. The fact that the human race is suffering for the sins of its parents is so self-evident that a little clear thinking will tell us. The Bible is God's revelation. We believe history written by man. But God is greater. Science has never yet disproved the assertions of God's Word. False science attempts to, but fails.

(3) Peter was too confident. Like some of our best intellectual moral men, they think they can stand upright by themselves. He had to learn: "Without Me ye can do nothing." We are glad Peter fell. Consider the circumstances. He was not "looking to Jesus." But, fortunately for Peter, Jesus was looking at him. "All things are open to the eyes of Him with Whom we have to do." Although midst all that cruel spitting upon, plucking out His hair, striking and mocking, Jesus did think of and pray for Peter. That look brought Peter to his senses. "He that hath seen Me hath seen the Father." "I and My Father are One." "Ye have heard it said of old time" . . . "but verily I say unto you." Could these be man's words? Yes, Jesus is God. The greatest testimony to Jesus Christ, next to the witness within, is the literal fulfilment of all Scripture foretold of Him. The next greatest testimony to Christ is that He came to the Lost Sheep of the House of Israel, and everything spoken of Israel is confirmed through Him upon Israel now, and will be yet more. Search the Scriptures, praying God to open our hearts, is the best antidote to unbelief.

SOME BRANCH SECRETARIES.

BATH: Mr. J. H. Floor, 17, Calton Road.

BRISTOL: Mr. C. F. Waddington, 29, Harcourt Road, Redland.

DONCASTER: Mr. J. W. Hempsall, 67, Wellington Street.

EALING: Miss G. Haig, 2, Helena Road, Ealing, W. 5. Meetings, 2nd Tuesdays, 8.15 p.m. Ealing Wesleyan Church Room.

LIVERPOOL: President, Rev. E. W. Dicks: Sec., Mr. S. E. Steele, 380, Edge Lane. Meetings 2nd and 4th Thursdays, 8 p.m., Common Hall, Hackins Hey.

NOTTINGHAM: Mr. F. C. Dann, 33, Rutland Road, West Bridgford.

PORTSMOUTH: Mr. W. G. Riches, 68, Beresford Road, North End.

WORTHING: Hon. Secretary, Mrs. Rowlett, 3, Belsize Road. Depôt, Library and Reading Room: 71, Rowland's Road. Meetings are held 2nd and 4th Wednesdays at 3 o'clock. New Members welcome.

OUR YOUNG FOLK'S CORNER.

MY DEAR NEPHEWS AND NIECES,—My young friend, Dick Harper, came home from school the other evening full of excitement and glee. He is a well-set-up lad of fourteen, with a straight look and an honest face, and he can kick a football farther and better than any other lad in the school. Dick is a favourite with all the fellows who are worth anything, and a hero to the younger ones. You see, he means business, whether at work or play, and if there is a bit of hard work to be done, whether at cricket, football, boating or lessons, Dick is the one to tackle it, and he generally wins through.

"Well, Dad, our team is to enter for the County Cup, and I'm to be Captain. It's jolly fun, for we'll have a chance to show those Branston chaps how to play football, and we will, if I know anything. The Head is rather pleased, I think, and wants us to shine. He's going to give us all the extra time he can for practice, but he's drawn up some rather stiff rules."

"I'm glad to hear all this, Dick," said Dad, "and I expect the rules are quite necessary, too. You are like a lot of young colts, and need someone to hold you in a bit sometimes. But what are the rules you speak of?"

"Oh, just the usual things, you know, only a bit extra keen. Mustn't swear, mustn't 'foul,' or stoop to any of the old tricks, and so on, and if any player is caught breaking the rules he is to be disqualified for the rest of the season and lose a heap of marks. But if we play straight and win, we're to have a jolly fine holiday, and I don't know how many nice things. And that's the bargain; the Head has put us on our honour, and says that if we will keep our part of the agreement he will keep his."

"That's first-rate, Dick I hope you'll win and get the prizes. You ought to, and I rather think you will."

"I say, Dad, you remember Uncle Ben said last week that the name Britain means 'Covenant land,' and British 'Covenant people.' Please tell me just what he meant by the word 'covenant,' will you?"

"Well, Dick, you have been telling us about a covenant yourselt ever since you came home to-day, and got fairly excited about it, too. That bargain which the Head has fixed up with you about the way in which you are to compete for the Cup is just a covenant between him and you. He has given you some rules. or laws, to keep, and if you keep them he will give you certain rewards, but if you break them he will inflict certain punishments. He has made a covenant with you, and you have made one with him. Do you see?"

"Thanks, Dad, that's as plain as daylight. So the people called British are those who had an agreement with God, I suppose, and because they broke the rules of the agreement were punished in many ways."

"Quite right, my boy, that's just what has really happened. But God has not forgotten His part of the agreement, and says He will not punish them for ever, but will restore them and forgive them, and bring them back again to His favour. He sent Jesus Christ to tell us about that, and we believe we are still the covenant people and enjoying again the favour of God."

"I wonder what sort of punishments the Head will hand out to us, Dad, if we break his rules?"

"Well, Dick, I guess he will have to pull you up somehow. You said he would disqualify you from further play in the team and would fine you so many marks. If it's a very bad case, I guess he might go further and do something else."

Dick opened his book and wondered what Dad meant by that.

Your sincere UNCLE BEN.

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THE
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THE SECRETARY-GENERAL'S PAGE

WILL our readers all over Anglo-Saxondom please note that the Fourth Congress of the British-Israel-World Federation will open on Monday, October 8th next (D.V.), in the Central Hall, Westminster. Our Branches Overseas are invited to proceed to elect their delegates, and to advise the Secretary-General in due course.

* * *

Special attention is directed to the fact that our next London meetings are to be held on Friday, March 2nd (afternoon at 3, and evening at 7.30), in the CAXTON HALL, near St. James's Park Station, the Central Hall not being available.

* * *

Special Campaign meetings are fixed for Croydon on March 13th and 20th.

* * *

The monthly Bible Study Circle of the Kingston and Surbiton District Branch will be held on Wednesday, February 28th, at 3 p.m., at Littleworth Lodge, Portsmouth Road, Esher, led by the President, who will give an address on "The Early Christian Church," followed by discussion.

* * *

Mr. Thomas Dykes will address the Scottish Israel Association on March 4th, at 6.30 p.m., in the Christian Institute, Bothwell Street, Glasgow, on "The Consummation of the Age."

* * *

Mr. E. S. Jacques will speak for the Preston Branch on March 8th, at 7.30, in the Lyric Hall, Avenham Street.

* * *

Rev. J. Victor Logan will address the Glasgow South-Suburban B.-I. Association on March 8th, at 8 p.m., on "Ezekiel's Temple and its Significance," in the Mission Hall, Shawlands Cross.

* * *

Mr. H. A. Marchant is to speak for the Horsham Branch on March 13th, at 7 p.m., in the Town Hall, on "How British History confirms the Scriptures."

* * *

Our Southampton Branch meets on the second Wednesday in each month, in the Lamb Memorial Hall, Dorset Street.

* * *

A series of Bible Studies on "The Story of the Resurrection," illustrated by diagrams of ancient Jerusalem and "The Garden Tomb," will be given on Friday afternoons at 3 during Lent, in St. Peter's Church, Elgin Avenue, Paddington, by the Rev. C. C. Dobson, M.A., who has made a close investigation of the subject and will bring out many new ideas, particularly regarding the movements of the disciples, the rolling away of the stone, the presence of the angels, &c. Some most interesting books on the subject of "The Garden Tomb" may be obtained at our Book Depot.

* * *

The Secretary-General has lectured at Wakefield, Tynemouth, Shepperton, Wimbledon and Beckenham—at the last-named on "The Great Pyramid" to a large audience of men in connection with the Brotherhood, presided over by Sir Murray Hyslop. Mr. Garrison has visited Hull and addressed our members there. He has also given seven lectures on "Our Empire" at the Barnardo Homes to several hundreds of eager juveniles.

* * *

Particular attention is called to an unfortunate mistake in the second paragraph on this page in our last issue:—£5,000 should read £25,000.

* * *

We are most grateful to learn of a legacy left by one of our members to the funds of the Federation. An Englishman, not worthy of the name, recently left £10,000 for atheistic and Bolshevic propaganda! Several others left smaller amounts. British-Israelites won't fail to make a note of this and act accordingly.

* * *

A certain clergyman is making it his business to go where he can get a hearing and attack British-Israel teaching. He has very small audiences, and can hardly find much satisfaction of soul in his efforts. One wonders whether it has occurred to him that he might be more profitably employed in some constructive work, or, if attacking is his line, turn his attention to some of the glaring evils of the day. There is plenty to do along this line. If he thinks he is going to destroy our case he is sadly mistaken. He might as well attempt to demolish the Great Pyramid with a tack hammer. *Adversus solem ne loquitor.*

* * *

What is of God and has His blessing must stand whatever men may do. We have a sure foundation in Holy Writ. That we have the Divine blessing is abundantly proved. Men and women are turning to Israel Truth in ever-increasing numbers, and finding a new life under the guidance of the Holy Spirit. Hundreds of books and pamphlets on our subject are going far and wide, while this Journal is being eagerly read by thousands every week. Some half-dozen small booklets have been issued by our opponents, all based on misconception. Not any of them have attained the object of their authors. On the contrary, those readers who have been able to discriminate have detected the errors, sought our literature, and accepted our teaching.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE CHURCH'S MESSAGE TO THE KINGDOM. THE INAUGURATION OF THE KINGDOM.

By Rev. Wm. Pascoe Goard, F.R.G.S.

Exodus xix, 9: "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord."

It will be seen by this statement that the purpose of the personal appearance of the Lord to Moses, and of His speaking to him in the sight of the people, was to furnish Moses with such credentials that there should never be any question of his authority again.

It was manifestly the purpose that such credentials should be equally valid to the present day. To this end the most vivid description of the great event inaugurating the Kingdom is preserved to us. Distance might have weakened the force of this credential but for the fact of its ratification by the Lord. In His review of the law in the Sermon on the Mount and in His constant appeal to Moses and the prophets, He gave His solemn ratification to the historicity of the documents carrying this credential forward.

The Christian dispensation is blessed with the added credentials of the Incarnate Word and the Apostolic witnesses to Him.

But not only did the Lord speak with Moses in the hearing of the people, He also spake in the hearing of all the people the words of the Decalogue which are the basis of the nation's law.

The occasion of the appearance was the inauguration of the Kingdom.

The nation had been long developing under a system of intensive culture from a family to a tribe; the tribe multiplied by twelve, each under its own patriarch; and the twelve tribes now welded into one nation had emerged from the bondage of Egypt into the wilderness.

They had now reached a stage of development which made them a suitable basis for the Kingdom of the Lord. Thus the Psalmist sang:—

"When Israel went out of Egypt, the House of Jacob from a people of strange language; Judah was His sanctuary, and Israel His dominion."

Most of our modern commentators have followed the line of the sanctuary, and neglected that of the dominion. We do not wish to fall into the opposite error, therefore to the line of the sanctuary we are adding a study of the line of the dominion.

Let us now approach the written story of the event:—

Exodus xix, 10, 11: "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai."

Thus was the appointment made when Israel, the nation, should be brought into living contact with Jehovah, Israel's God and Israel's King; and this conjunction of the Nation and the King completed the establishment of the Kingdom of God on earth, which should remain unbroken for evermore.

Exodus xix, 16–20.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses *up* to the top of the mount; and Moses went up.

Exodus xx, 1–19.

And God spake all these words, saying,

I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before Me.

Thou shalt not make unto thee any graven image, or any

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likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth :

Thou shalt not bow down thyself to them, nor serve them : for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate Me ;

And shewing mercy unto thousands of them that love Me, and keep My commandments.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work :

But the seventh day *is* the sabbath of the LORD thy God : *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates :

For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day : wherefore the LORD blessed the sabbath day, and hallowed it.

Honour thy father and thy mother : that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking : and when the people saw *it*, they removed, and stood afar off.

And they said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die.

With the exception of the great ordinance of Calvary, no other event has so profoundly affected the ages as that recorded in the foregoing Scripture which included the personal manifestation—from the human standpoint we might say *arrival*—of the Lord, and His annunciation of the Commandments which formed the basis of His law.

So profound and, as far as the descendants of Abraham (which number perhaps one-fourth) are concerned, so continuous and universal has been the effect, that it is sheer blindness to self-evident facts of history to deny the historicity of the event—of the population of the globe.

So fully are the effects—in national and racial consciousness, in national and racial literature, in national and racial religion—manifest in every direction as to demand precisely such a cause as is related here. To deny this cause, and supply no other, seems to be a very sorry and unscholarly business.

Let us carefully choose our direction here and follow the path of the Kingdom established in the nation of Israel. It is a forgotten path, very largely, but it will be found to be well trodden by the feet of the prophets and historians of the chosen nation, by the Lord Himself, and by the marching hosts of the generations of national Israel throughout the intervening ages.

Let it be carefully marked and considered that in this Nation and Company of Nations of Britain, plus the Great People of America, being the modern continuance of Israel, God's Nation, which is still the basis of His earthly Kingdom, we have the inauguration of our own National Kingdom—and it should be taught in our schools as early British history—the opening chapter of which is the Call of Abraham from Ur of the Chaldees. Thus was the Kingdom inaugurated.

BIBLE READINGS.—Series II. No. 8.

BY REV. WM. PASCOE GOARD, F.R.G.S.

JACOB'S LADDER.

GENESIS XXVIII, 12–22. To Abraham, in Genesis, the fifteenth chapter, was granted a prevision of the history of his seed right down to the "Day of the Lord."

It was a dream which travelled through the ages on the earthly plane ; in it he saw the multiplication of his seed as the "dust of the earth, and as the sand of the seashore."

To Jacob was given also a vision, but it was of a more exalted character : "Behold a ladder set up on the earth, and the top of it reached to heaven ; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it and said : I am the Lord God of Abraham thy father, and the God of Isaac ; the land whereon thou liest, to thee will I give it, and to thy seed ; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south ; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land ; for I will not leave thee until I have done that which I have spoken to thee of.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place ; and I knew it not. And he was afraid, and said, How dreadful is this place ! this is none other but the House of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el ; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace ; then shall the Lord be my God : and this stone, which I have set for a pillar, shall be God's House ; and

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of all that Thou shalt give me I will surely give the tenth unto Thee."

The ladder formed a vista through the ages, ascending step after step until it reached the very Throne of God.

This phase was also included in the Abrahamic Covenant in the promise, "Thy seed shall be as the stars of heaven," exalted, spiritual, numberless.

The vision of Jacob indicated that the seed of Israel was marching onwards, marching upwards, and the goal to be finally reached—the footstool of the Throne in heaven. In line with this is the promise of the Saviour: "To him that overcometh will I grant to sit with Me in My Throne, even as I have overcome, and am sat down with My Father in His Throne."

"And, behold, the Lord stood above it, and said: I am the Lord God of Abraham thy father, and the God of Isaac."

To Abraham, to Isaac, to Jacob, to Moses, God revealed Himself face to face; each had been instructed in the knowledge of the Lord by others, but this was not sufficient for the responsible positions they occupied as the covenant-holders, and in their relationship to future generations, therefore directly to each God revealed Himself face to face that their knowledge should not stand upon the testimony of others, but that they might be able to say, "That which we have seen and heard, declare we unto you." Thus, in the person of Jesus Christ, Who is Jehovah Incarnate, He reveals Himself to every one of us who calls upon Him.

Jehovah announced Himself to Jacob as the owner of the earth, and, as such, He says to Jacob: "The land whereon thou liest, to thee will I give it, and to thy seed." In other words, this statement is elsewhere made to the effect that upon whatsoever land Israel's foot shall tread, that land shall become theirs in inheritance, and ultimately as a possession.

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

We have now dropped the other branches of the Abraham seed, and Esau is excluded from this statement, for this promise is centred in Jacob alone. "And thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed."

This is God's great colonisation plan, and this is God's great missionary plan, and from neither of these has He changed, nor will He change until His great purpose is fulfilled. This is solemnly declared in verse 15, which has an immediate and a long fulfilment:

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: FOR I WILL NOT LEAVE THEE UNTIL I HAVE DONE THAT WHICH I HAVE SPOKEN TO THEE OF."

Along the progress of this great scheme God is working still, and if the Christian Church really desires the fulfilment of His purpose, and to share in the bringing of it about, it must of necessity get into step with God as He moves forward in Israel to the completion of the great work to which He has, as the Saviour declared, "sanctified Himself."

When we sing "Holy, Holy, Holy, Lord God Almighty," we are recognising the fact, not so much that God is pure and sinless—for He could not be otherwise—but that He had "devoted" Himself, and has devoted Israel, His Nation, which thus has become "an holy nation," and Jesus Christ, His only begotten Son, to the great redemptive work which shall carry blessing to every family of mankind.

ADDRESS FOR THE CONGRESS.

"NO MORE WAR."

By REV. J. ANDERSON WATT, M.A., F.R.G.S.

(*Continued from page* 78.)

OVERSIGHT No. 4.

Then the Prophet of the Manifesto prepares to make the proposal practicable, and says:—

> "Are we ready *to drop our grave clothes?* That is the question. Are we ready to exercise *the fulness of our freedom* in the emancipation of mankind from the menace and ravage of WAR? Are the Free Churches ready? Is the Anglican Episcopal Church ready? Is the Roman Church ready?
>
> In reply, let us take up the points:—

(1) "*The fulness of our freedom in the emancipation from the menace and ravage of WAR!*" But in the face of Scriptural prediction we are *not free* to do anything of the kind. That is kept meantime in the Father's hand. It is, therefore, *ultra vires* on the part of the Churches to presume to encroach upon an authority and policy and power that do not belong to them, and to pursue a line of action which is utterly alien to their *raison d'être* in this world. The Churches have freedom from Heaven to do nothing but mind their own business, and if they study to do that in all humility and whole-heartedness, without interfering in what does not pertain either to their temporal or eternal well-being, they will conduce to the smoother and less interrupted development of the design of GOD in the world.

(2) "*The dropping of our grave clothes*" is a timely and opportune suggestion; but the freedom of service afforded by so doing will take a very different form from that of entering into international politics even if it is for the sake of bringing in a universal peace. Notwithstanding the nobility and grandeur of the thought of the Churches united and declaring in a universal Council of Peace that WAR shall be no more, and the thinkableness of communicating to and enforcing its dictum and authority among all the nations of the world, our leaders would offer a better advice to the rank and file of their followers if they suggested a dropping of the grave clothes of the old dead self, so as to be free for the new resurrection life of consecration and holiness, and attain to the better resurrection of the Bridal Company at the rapture at the consummation of the age—our leaders had better advise along such lines than issue an order for the dropping of our grave clothes only to enter another of those "*fine illusions*" and follow—

> "Wandering fires lost in the quagmire."

OVERSIGHT No. 5.

Following upon the general challenge, the doughty Challenger then puts the question:—

> "*Is the Church of Rome ready?* If the national leaders of the Roman Church regard the proposed steps as a serious departure from traditional ways, and if they lack authority for this kind of Co-operative Service, let them seek the needful authority from the Vatican."

(1) A very sensible suggestion. But if the Church is *one* —"One in hope, in doctrine, one in charity"—and under the government of the Great King and Head of the Church, who is the Prince of Peace, why should one section of it, in so momen-

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tous a movement as the transformation of the world's kingdoms into that of Jesus Christ, be helpless to move until it is endued with an altogether subordinate authority? Because the section referred to owns no authority either above or beneath the Pope of Rome.

The probability is that the Church of Rome is not ready. She has too many irons in the fire, in the sense of nations to placate, to quietly take up any definite position. Quite probably she would prefer a WAR to a time of Peace. Peace spreads Protestantism too rapidly. WAR at no distant date, with the anti-Christian powers ranged on one side, might smite the Protestant Cause and thereby advance the interests of Romanism, perhaps bringing back the temporal power to it again. A policy, therefore, of holding off might suit Rome's ambitions better. The Church of Rome is ready only for such a policy as will further her own prestige, cost what it may to the world; and, as *living* Christianity comes into the ascendancy under Great Britain and America, the Church of Rome, as its age-long rival and destroyer, will be sure to be found in the opposing camp.

Alliance with the Church of Rome! Has Dr. Jowett forgotten his history? Is Rome at all friendly to the otherwise organised Church to-day? Has she ever been friendly? We know that since her very creation she has been her bitterest foe, and she is *semper eadem*. What about the 7th chapter of Daniel and the prophecy there of the Little Horn of Papal Rome? Does that story permit of Rome belonging to the Church of Christ at all? If so, why does that chapter point out and predict her awful doom when "the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end"?

OVERSIGHT NO. 6.

Dr. Jowett then goes on to speak at some length on the League of Nations:—

> "By the courtesy of the Editor" (of *British Weekly*), he says, "I have been permitted to read a full report of the sermon which the Archbishop of Canterbury has preached before the League of Nations at Geneva. I think I agree with every word of it.
>
> "*The League of Nations is the depository of all our international hopes and ideals. There is nothing else on the field.* If the League of Nations has the requisite power it can save the cause of civilisation."

(1) But there is a question we here would like to put to the learned believers whose hope is anchored to the League of Nations. Has this League of Nations, so-called, a Scriptural constitution? To the law and the testimony! The natural presumption would be that GOD'S instrument for the reconstruction of the nations of the world should be a League of those Nations and Kingdoms and Peoples to whom have been given the custody of His oracles and promises, as well as His commission to bless the whole earth with the light of Heaven. Does the present League of Nations answer to this description? France is in the League of Nations. Is France characteristically Christian? Italy is in the League of Nations. Italy is a Gentile people; no shame in that, but a disadvantage; for GOD is obviously making use of a non-Gentile instrument. Belgium is in the League of Nations. But she, too, is preponderatingly Roman in religion, and Romanism everywhere has destruction and not reconstruction as its essential genius and at the same time its doom. A League of Nations composed like the present existing one, containing Gentile and idolatrous nations, is not an amalgamation of those moral forces by which the world can reasonably hope for righteous and permanent deliverance; so that, if it is really the depository of all our international hopes and ideals, the very constitution of this League foredooms their frustration and their failure.

(2) "The League of Nations is the depository of all our national hopes and ideals. *There is nothing else on the field.*"

Nothing else on the field! OH, YES. The Nations will not be left to themselves, and GOD will not remain without witness. The Kingdom of GOD will still be on the field. It has been on it for centuries, is there still, and will hold it world without end. The League of Nations does not compose the Kingdom of GOD on earth; some of her constituent parts are palpably opposed to the Kingdom of GOD. How, then, can the League usher that Kingdom in? It cannot do it. It is not the Divine instrument prepared for the purpose. There is something else on the field. The Kingdom of Heaven on earth in the nations that are *purely* Christian, and not this miscellaneous and heterogeneous League of Nations, is on the field and is the depository of all our international hopes and ideals. And to locate the Kingdom among the Nations of the World we have to look to Christian Great Britain and America and the Chosen Race in other parts of the globe.

OVERSIGHT NO. 7.

And, lastly, Dr. Jowett reverts to the interrogation constituting the title of his Manifesto:—

> "*What has the Church of Christ to say, what is she to do?* Is all this a vision and a dream? . . . The occasion is ripe. The hour is at hand. The World is drifting again to WAR! *What has the Church of Christ to say, what is she to do?*

(1) Well, what has she to say and do? Beat the big drum of Christendom and call the World's WAR alarms to a halt, commanding their immediate dismissal! Not that. She has no *locus standi* either for speech or action of that kind. From what Scripture declares concerning the destiny of the Christian Church and the close of her earthly mission, in view of her translation and rapture to the heavens as the Bride of her Lord, she has nothing authoritative to say concerning the emergence and manifestation of the Kingdom of GOD, and nothing immediately to do with it. From her exalted position as a glorified spiritual power she may in the future have a great deal to do with it; but, meantime, she is only a *separate* though intimately related institution. Not being a permanent earthly organisation she remains in the World under time limitations. With the reconstruction of the Nations and the bringing in of the new heaven and the new earth she has practically neither nothing to say nor nothing to do. To distinctive organisms belong their distinctive functions and duties, and to confound the functions and duties of the Church with those of the Kingdom is not only to mix up things that differ, but also to indicate an erroneous interpretation of the predictive writings of the Bible.

(2) "*The World is drifting again to WAR!*" YES, but GOD'S in His Heaven, all's right with the World. The World and the WAR, when it comes, can safely be left to the Kingdom of GOD on earth. "*GOD is in the midst of her, she shall not be moved. GOD shall help her, and that right early.*" That Kingdom is already composed of a League of Nations which, when the hybrid one now functioning proves its futility and crumbles to pieces through its inability to communicate either its own or the combined Churches' dynamic to the

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political World, may be expected, under renewed Pentecostal power, to assert itself and, taking the reins in hand, drive things to their predicted destination. *That destination necessarily lies through another WAR.* We are walking on the brim of an active, burning volcano, the internal rumblings of which and the premonitory explosions are alarmingly vivid and realistic. The final and overwhelming eruption cannot be long delayed. And the sign of it? The Nations are out for WAR again. It is inevitable; the World is drifting towards it; it is at the very door. It will be the last final concussion and combat between the powers of Good and Evil for a thousand years—the Battle of Armageddon. The Evil then is overcome and vanquished; it disappears from the earth; the millennial peace falls like the breath of a heavenly summer upon the earth and there is *WAR no more!*

How does all this look from the British-Israel point of view? The whole controversy turns upon the failure to observe in the Scriptures the distinction between the character and destiny of the Church and the Kingdom respectively. Even among the believers in British-Israel Truth there is the lack on the part of many of this distinction. As a matter of fact there are two schools of us, which is a pity, divided on this very point. Many identify Church and Kingdom, making them co-extensive and co-terminous, indeed, practically convertible terms; and the Kingdom being Anglo-Saxon, they necessarily exclude from the Church and it all other so-called Churches. And this latter is quite right and quite consistent. They merge the Church in the Kingdom and the Kingdom in the Church.

How will they respond to the challenge of this Manifesto to the Churches? It will be interesting to observe how they do it, for they belong to a Church. But their Church is also the temporal, literal Kingdom of Heaven on earth. As a Church they have the option of joining the proposed Council of Peace, as the Kingdom they do not possess such an option, for it is the Kingdom that makes WAR on the anti-Christian powers.

The Churches which Dr. Jowett addresses, and, with his clarion call, invites to a spectacular Conference and Demonstration that they may wield their magic wand and issue their fiat of WAR defiance to the World and wave in the millennia, peace, are Churches composed of Christians who have no such interpretation of the Bible and no such notion of the racial Kingdom of Heaven on earth as we British-Israelites have. Interpreting the Church as equivalent to the Kingdom they claim to be a *Spiritual* institution; they have, therefore, no idea of such an *earthly* Kingdom as we cherish. How, then, can the Churches, that are spiritual only, hope to communicate and transmute the authority and power of their Council of Peace to the material and non-spiritual Kingdoms of the World? Certainly any influence they could exert and any authority they could impose upon non-Christian peoples and their politics would be, at the most, *external*; whereas the Christian force is characteristically an internal power—*a new life*. The result, even if possible, can only be temporary, because artificial and superficial.

We believe WAR once more at least to be inevitable. It does not follow that, as British-Israelites, foreseeing this, we should not join the ranks of those who believe otherwise, and unitedly help in such a praiseworthy project as that of acclaiming the desire of our souls that peace should reign, and seek to establish it on the earth. It is an admirable and most laudable cause, although from our point of view a comparatively useless one except for what the struggle for it brings. Still, as we are in the rank-and-file of the universal Christian community, fighting together against the principalities and powers of evil, why should we be separate in the search for peace? Can't we contend for it now as hitherto, although we know what we know? And can't we be quite consistent in this? Surely we should not isolate ourselves from other Christians in the desire for such a good thing!

We cannot, of course, blind ourselves to the fact, announced in prophecy and already brewing in its fulfilment, that the prevailing dissatisfaction with the present rule in Palestine, where Jews, Armenians, Greeks, British, Syrians, Arabs, and Turks compose the inhabitants, with the Arabs, who are Mohammedans, far outnumbering all the others, must sooner or later burst into flame and conflagration, ending probably most disastrously for those Jews who shall have gone there seeking a "National Home" under their misguided Zionist propaganda, and contrary to the purpose of GOD. We cannot join this Council of Peace without a measure of reserve of conscience, with the knowledge that we have from Scripture that the villainous Empire of Turkey is to meet its final and deserved doom at the hand of Israel. Whether this wiping-out of a people who have long ago forfeited their right to a place in a world with decent people is synchronous with the Armageddon drama, or an event of prior and separate occurrence, I am not aware that Scripture definitely foretells, although the references to it in Jeremiah, Ezekiel, and Obadiah treat it in a manner suggesting WAR direct between Israel and Esau. And who can fail to see how the demand for a world peace, as desiderated so naturally by the Churches, is discounted in our minds when we remember the vast host of Bible predictions leading up to the cataclysm of Armageddon on the mountains of Israel at the end of the Bible's time cycles, which are due to run out now within such a brief period as a dozen short years?

And yet the great bulk of Christendom, with its erudition, its scholarship and its learning, is strenuously up against us in the interpretations of Scripture that bring those things before us and make them so plain, intelligible, and incontrovertible. We are, unfortunately, as yet in a minority, and probably will remain so until the final catastrophe itself opens the eyes of Israel and the world. And the only present purpose that our British-Israel propaganda can serve is, while humbly enjoying the light that illumines us and spreading its radiance, to do what we can to remove the blindness that so prevails, with all its arrogant claims to superior vision. I cannot but think that GOD has opened our eyes that we might be His unconscious witness to the fact of the Apostasy of the Nominal Church of these latter days, in her understanding or misunderstanding of the Word of GOD which she has so egregiously confused and confounded by reason of her appallingly erroneous exegesis of the text, "*The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.*" Alas! the Word of GOD, as the pure meal for the feeding of the Saints of GOD, has become in these days, and in the hands of the theologians, a leavened and corrupted lump of doctrine, poisoning the mind and leading only to "fine illusions" and cries of "*Peace, peace,*" when there is no peace.

What is our power as a World Federation? Not at present the bringing of peace. The bell has not struck for that yet. Not the union, corporate or vital, of the Churches, but the permeation and irradiation of them all with light. As Goëthe said in dying, so say we all:—

MORE LIGHT! MORE LIGHT!

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ADDRESS FOR THE CONGRESS.

THE UNIQUE AND STRIKING WITNESS OF THE BRITISH-ISRAEL PLATFORM TO THE PRACTICAL VALUE OF PROPHECY.

By REV. J. VAVASOUR HAMMOND,
Rector of Holy Trinity Church, Ayr.

(*Continued from page* 78.)

II.

WE rejoice to know that there are numerous Christians who, through their study of the Bible, can see eye to eye with us in their interpretation of the "Signs" above mentioned. We rejoice that they can "lift up their heads" in these dark days in anticipation of that "redemption" to which our Lord alludes in Luke xxi, 28, but we ask them first to lay aside traditional prejudice and bias, and to look once again, and rather more minutely and steadily, into the Prophecies of the Bible. *To whose redemption*, e.g., *did our Lord here refer? That alone can be redeemed which aforetime has been lost.* Have Christians as Christians, or has the Christian Church as a collective community ever been lost? Added to which, the Church at the time our Lord spoke these words to His disciples had not, in its popular sense as an organic institution, ever been founded or come into being. Have the Jews ever been lost? On the contrary, they have been very much in evidence during the past two millennia. Besides that, in the context our Lord had surely dealt otherwise with the Jews' present-day position under the figure of the budding fig-tree. What we humbly submit is that our Lord was here referring to the *House of Israel*, the one people to whom the Bible *does* apply the adjective "lost"; the one people with whom the Bible *does* connect the verb "redeem." Said the Saviour: "I am not sent but unto the lost sheep of the House of Israel." These words are quite explicit, and obviously refer to a definite and literal people, even the ten-tribed Kingdom or House of Israel of the Old Testament days. Centuries before the Saviour's birth, and more than a century before the House of Judah was deported to Babylon, this House of Israel had been suffered to go into captivity to Assyria for their persistent and immoral apostasy until, lost as to their antecedents and pure knowledge of Jehovah, they had become as heathen Gentiles. The descendants of this House of Israel did verily require redemption, and later the Master commissioned His disciples, as their first duty, to make known to them the glad tidings that He had redeemed them by His Blood. That they were actually in existence at that time is shown by Paul's speech before Agrippa (Acts xxvi, 7), and by the opening words of the Epistle of James, whilst the whereabouts of some of them is disclosed in Pet. i, 1.

The small band of disciples to whom our Lord was speaking could hardly imagine that so wonderful a prediction of redemption was confined exclusively to them, but if they were, as seems almost certain, with one exception, Galilean Benjamites, then they belonged to the *House of Israel* and would represent the earliest of those Israelites whose universal redemption in process of time would be completely accomplished and consummated.

But is this too great an assumption? or does the Bible really uphold it?

When the tribes were divided into the two Houses or Kingdoms of Judah and Israel we are told (1 Kings xi, 32) that one tribe of Israel was lent to the House of Judah as *Light-bearers*. We are shown in the very next chapter that Benjamin was that tribe, and that such division and arrangement was *in the Divine Counsels* (1 Kings xii, 21–24). We are shown next that Benjamin went into captivity to Babylon with Judah, and when the decree went forth for restoration we find from Ezra and Nehemiah that the returning captives comprised, if not solely, at any rate mainly, members of the tribes of Judah, Benjamin and Levi. When our Lord came unto His own (Judah), His own received Him not, but we are told that the Galileans received Him (John iv, 45). Centuries before this Moses had foretold that "the Beloved of the Lord" would dwell in safety by Benjamin, and repeatedly in the New Testament Christ's disciples are called Galileans. The Gospel shows that Christ *did* dwell safely in Galilee, but that Jewry was ever hostile to Him, so much so that when He was purposing to visit Judæa, His disciples remonstrated with Him, and referred to the "*Jews*" as His enemies (John xi, 8). Would they have spoken thus had they themselves been Jews? The New Testament marks, as the disciples convict, the Jews and Chief Priests (Levi) as procuring the Saviour's death at the hands of the Gentiles. The tribe of Benjamin then evidently acted as Light-bearers to Judah from the division of the tribes until "*the Brotherhood between Judah and Israel*" was broken when Judas, the Jew, sold his Master for "thirty pieces of silver" (Zech. xi, 12–14; St. Matt. xxvi, 15). Thereafter they still witnessed for Christ to Judah and Levi in Judæa and with some undoubted success (Acts vi, 7), yet their Light-bearing duties were now to be transferred to the long-lost House of Israel. The Master had warned His followers to flee when they saw the Roman Army approaching Jerusalem, and we believe that the whole tribe of Benjamin escaped.

Had not our Lord told this "little flock" of Galilean Benjamites that it was the Father's good pleasure to give them the custody of the Kingdom? Had He not told the Jews that the Kingdom would be transferred from them to another nation? Had He not connected this nation with a stone, at once suggesting the Stone Kingdom of Daniel, destined in the latter days to replace the rule of the great Gentile Powers and to become paramount on earth.

And we contend, in order to be consistent with other passages of Scripture, that the nation to which our Lord referred was the nation of Israel, whose destiny and final supremacy is a constant theme of the Prophets, and whose lineal descendants, we hold on Scriptural and historical grounds, to be represented, at all events chiefly, on the earth to-day by the *Anglo-Saxon-Celtic race as found in the British Empire and America*.

Certainly it is clear that, according to the Prophetic Scriptures, the two Houses of Israel and Judah, after centuries of separation, are to be re-united and come into possession of the Promised Land at the end of this Age, which is to mark not only the emergence of the Jews from their long period of dispersion and persecution, but also the full and complete redemption of scattered and hidden Israel.

If, as British-Israelites, we hold, on the strict reading of Scripture, that Christ's great Redemptive work is confined to Israel, yet we never lose sight of the larger truth that He is also revealed as the Saviour of the world, and salvation is

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personal and individual. Whether Israelite or non-Israelite, each and all require salvation through Christ. And if the main theme of the Bible is the redemption of Israel as a racial people, it must be because *that redemption is so vital and mighty a factor in God's Plan for setting forward the salvation of all men.*

If on such grounds alone we request consideration for our British-Israel expositions, in so far as we give "heed to the more sure word of Prophecy," are we not in these perilous and testing times, when seducing spirits abound all around, doing something at least to *confirm men's faith* as we point to Prophecy fulfilled in history (and not least in our own national history) under their very eyes?

Are we not, after all, acting on a principle sanctioned and employed by the Master Himself, Who constantly referred to the Prophetic Scriptures in support of the Truth and for the confirmation of Faith?

CONGRESS ADDRESS.

MAJOR KNOWLES (*Chairman*).

[SATURDAY AFTERNOON.]

I THINK we are all agreed that "The Times of the Gentiles" came to an end with the capture of Jerusalem and the defeat of Germany. I think we are also all agreed that the four great empires symbolised by the image with the feet of clay in Nebuchadnezzar's dream were the Babylonian, Medo-Persian, Greek and Roman Empires. Now I, for one, have always been puzzled to know what the connection was between the Roman and the German Empires, and I have only recently discovered that the one is the direct descendant of the other.

It appears that the Roman Empire became split into what was known as the Eastern and the Western Empires in the year A.D. 364, in the reign of Valentinian I, and the final division of the Empire between Arcadius (who took the Eastern) and Honorius (who took the Western Provinces) took place in A.D. 395. The capital of the Eastern half was Constantinople, and that of the Western was, of course, Rome. In A.D. 476 the Western Empire was broken up, and henceforth all the Roman Emperors reigned at Constantinople until A.D. 1453. In A.D. 800 Charlemagne was crowned at Rome. He was followed by a long line of Emperors, some of whom were French and others Italian, until the German Otto I was crowned at Rome in A.D. 962, from which date all the succeeding Emperors of the Western Empire were either Germans or Austrians. In A.D. 1806 Francis II abdicated and, what had by that time become known as the Holy Roman Empire, ceased to exist. At the death of Charlemagne in A.D. 814 the Roman Empire in the West had included all France, all Austria, the northern half of Italy and the western half of Germany. By 1189 the Empire had lost nearly all France, but had acquired more of Germany, and both Poland and Hungary had become dependent on it, and by 1519 it had lost its hold on Northern Italy, Poland and Hungary, and consisted of only Austria and Germany.

After the crushing defeats of Austria and Germany by Napoleon at the beginning of the last century, the Holy Roman Empire was destroyed, and on its ruins were built the two separate Empires of Austria and of Germany, of which the latter became predominant after the battle of Königgrätz in 1866.

We thus see that Germany literally represented the Imperial Roman Empire in its final form at the termination of the Great War, and we know that the great succession of world empires represented by the great image of Nebuchadnezzar's dream was finally and for ever destroyed when Germany was defeated by the Stone Kingdom, now called the British Empire, with her Allies, in 1918.

THE COVENANT TRIBE AND ARMAGEDDON.

BY J. R. STEVENSON.

THE colours of the tribe of Benjamin are red, white, and blue—colours of the British Ensign; while red and blue are the national colours of Great Britain, and of Great Britain alone among the nations—see No. 18—also the first royal colours of England, and the colours of the Standard of the Scottish Covenanters.

Brith-annia, *i.e.*, land of the covenants or equinoxes.

Red, the colour of the planet Mars (otherwise Bel, or Tiu)—the heavenly colour sacred and secret to the wise—of the spring covenant; blue—Mercury, Nebo or Wodin—that of autumn.

The Noachic covenant is that of day and night (Genesis viii, 12; read also Jeremiah xxxiii, 19–26). This is also the covenant of "seedtime and harvest" never failing while the earth remaineth. For His mercy endureth for ever.

The centre and stronghold of the Covenanting movement in Scotland was, and is, the west country—the Strathclyde of the Britons. It is noteworthy that the poetry and mythology of the Welsh were developed prior to the sixth century, when the race of Kymri dwelt in southern Scotland. The names of the hills and rivers throughout this region are nearly all of Kymric origin. Tweed, Teviot, Cheviot, Clyde, and surely "Bonnie Doon" is the river of *Adon*, which word in Welsh, as in Hebrew, means a sovereign lord—the Anglo-Saxon *Wodin* and the Norse *Odin*.

Let the old prophecy bear witness: "When Tweed and Powsail meet at Merlin's grave, England and Scotland shall one monarch have."

Compare Cumber (Kymri) land, also the Great Cumbrae and the Lesser Cumbrae islands in the Firth of Clyde, Cumbernauld in Lanarkshire. The Rev. Pascoe Goard (No. 18) states that when the Welsh arrived in Britain they called themselves *Bryth y Brython*, *i.e.*, Covenanters of the Land of the Covenant. In Scotland they ceased to exist as an ethnological entity in the thirteenth century, when the Scottish Parliament abolished all laws and customs peculiar to the Britts, or Bretts.

According to Esther i, 6, the pavement of the palace of Shusan was formed of red, blue, and black and white marble; the two last are the colours of Prussia. Is Prussia but a modern way of spelling Persia, *i.e.*, the land of the divisions (Deut. xxxiv, 6)?

The divisions are the solstitial points of winter and summer. May we not regard these as the four sacred colours of the solar mythos, symbolising the four stations of the Soul of the Universe above and the four seasons below: "As above, so below," being the first axiom by which the sacred philosophy was interpreted?

The land wherein the captive tribes were placed was the province of Azerbaijan, of modern Persia, and part of the Assyrian Empire.

"The handmaiden of history," heraldry (Daniel iii, 4), teaches what the wise shall understand, that Israel is Britain and Assyria Prussia.

Is it not written that Gog, when he sets forth against the mountains of Israel, is accompanied by Persia (Ezek. xxxviii, 5)?

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ISRAEL'S TWO COVENANTS.

BY HENRY D. HOUGHTON.

THE two Covenants are in perfect harmony, *and were made with the same people*. The idea that Israel, having unexpectedly failed, and so forfeited the Old Covenant, and for ever the favour of God, there was thrust upon God the necessity of providing for a surprise development, and that the New Covenant, the New Testament, was God's hurried device to meet this new demand, is contrary to the Scriptures.

"*Think not that I am come to destroy the law, or the prophets: I came not to destroy, but to fulfil*" (Matt. v, 17).

God is the All-Wise as well as All-Mighty; having all wisdom as well as all power, He knew and predicted hundreds of years before the utter failure of Israel in her hour of trial; further, mark the kindness and graciousness of God *fully and amply provided for it*.

The sending of our Saviour to redeem Israel and atone for the sins of the world was not a hurried afterthought, a stop-gap, an extraordinary device to stave off disaster; it was the great Eternal purpose of the All-Wise. So we read of the Lamb slain before the foundation of the world.

All the great predictions concerning our Saviour in the Old Testament, marking Him out so clearly and so literally, *prove His pre-ordaining, and His appearing as the Messenger of the Covenant*.

"He was wounded for *our* transgressions, He was bruised for *our* iniquities: the chastisement of *our* peace was upon Him, and with His stripes *we* are healed" (Isa. liii, 5).

And just as this great prophecy looked *forward* to the Coming One, so St. Paul looking *backward* to Him, cries out: "When the fulness of the time was come" (What time? The set time, the pre-arranged time) "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" (Gal. iv, 4–5).

The object of our Saviour's coming is here declared most specifically to be "*To redeem them that were under the law.*" This is exactly what Isaiah had said about 700 years before: "For the transgression *of My people* was He stricken."

And the angel announcing the birth of our Lord Jesus Christ to Joseph said: "Thou shalt call His name Jesus, for He shall save (who?) *His people* from their sins."

And Zachariah, filled with the Holy Ghost, prophesied saying: "Blessed be the Lord God of Israel, *for He hath visited and redeemed* (who?) *His people; . . . as He spake by the mouth of His holy prophets, . . . since the world began!*"

Here is the Eternal purpose towards *His people, going back to the beginning of the world*, and Christ shown as the fulfilling of it all to "*His people.*" So that it was not an afterthought. God knew, planned, schemed, purposed, and this was the fulfilment *and to the very same people!*"

But even those clear words, "*His people*," in these passages are perverted and taken to read "*The Gentile Church*"! Most emphatically "*His people*" are "*Israel*," as He tells us scores of times. Even in the New Testament, Simeon, filled with the Holy Ghost, calls Israel, "*Thy people Israel*" (Luke ii, 32).

We love to emphasise that word "our" in Isa. liii, 5; and it is peculiarly applicable to us if we are Israel, for there is no mistaking the prophet's meaning. Four times in this passage does he use the personal pronoun "our" and "we." "*Our* transgressions"; "*Our* iniquities"; "*Our* peace"; "*We* are healed." And only as this is actually and literally true is Israel fitted to undertake her work to carry the Gospel to the heathen nations, to which work she was specially appointed.

When Christ was about to leave the disciples, they asked Him, "Lord, wilt Thou *at this time* restore again the Kingdom to Israel?" Mark His answer. "It is not for you to know . . . but *ye* shall receive power . . . and *ye* shall be witnesses unto Me, both in Jerusalem . . . and unto the uttermost part of the earth" (Acts i, 6-8). As though He had said, "The Kingdom is not your business, it is *Mine*; *yours* is to go and be witnesses unto the uttermost part of the earth; or, as Mark says, "Go *ye* into all the world and preach the Gospel to every creature." "*You* do the preaching; *I will bring in the Kingdom and at the set time.*" Let us never forget that the great purpose that Christ had in coming into the world was "*To Redeem Israel.*" It may not fit in with our theories, or suit our sect or our party, but it is emphatically the declaration of God's word, repeated many times. Nor is it hidden under a cloud of words, or metaphor; it is declared in the plainest language. Mary's great song of thanksgiving ends: "He hath holpen *His servant Israel*, in remembrance of His mercy; as He spake to our fathers, to Abraham, *and to his seed for ever.*"

Those neglected words of our Lord proclaim very loudly Christ's purpose in the world: "*I was not sent to other than the lost sheep of Israel's house*" (Matt. xv, 24), F. Fenton. Surely our Lord would know His own mission; and this declaration is definite enough for those who really desire to know.

And the forbidding the disciples to go into the way of the Gentiles, and even the cities of the Samaritans, is sufficient to open the eyes of all. "*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not*; but go rather to the lost sheep of the house of Israel" (Matt. x, 5–6). And this work is so vast, and the cities of Israel so remote and so immense, that our Lord says this work shall not be completed before He comes again. "*Verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come*" (Matt. x, 23).

So, then, the redemption of Israel was His great personal work; but through them, and by them, the salvation of the world: "*The Gospel to every creature.*" Israel, first; but following her and through her, *the Gospel to the world!*

But now a word or two as to the New Covenant itself. This New Covenant, in contradistinction to the Mosaic covenant, *never comes to an end*. St Paul speaks of "*The* blood of *the Everlasting Covenant.*" The Mosaic covenant lasted till Christ came; till the advent of a greater and better covenant, and the latter, as has been shown, was made with Israel.

Hebrews ix confirms this, and quotes the identical words from Jeremiah xxxi, where it is promised; and St. Paul there shows that it was brought in at Christ's death, and thus the covenant was sealed by His blood.

Men write their names to attest an agreement or covenant; Christ did not do this. He had to make the atonement; and the atonement, the covenant, the sealing, the bringing into force of the covenant, *were all accomplished by the one act, Christ's death on the cross.*

And so Christ said, as He gave the disciples the emblem, "*This is My blood which is to be poured out on behalf of many—the blood which makes sure the covenant*" (Mark xiv, 24), Weymouth; or taking St. Matthew (xxvi, 28), "*The blood which ratifies the covenant*" (Weymouth); or, taking St. Luke

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(xxii, 20), Weymouth, "*This cup is the New Covenant, ratified by My blood, which is poured out on your behalf.*"

The very words used by our Lord show that He referred to some Covenant previously announced. "*Makes sure the Covenant?*" What Covenant? *There was only the one, and that is promised and detailed in Jeremiah xxxi, and is there said to be with "Israel." That is the Everlasting Covenant; Christ was its glorious Messenger; and His sacrificial death brought it in; and from henceforth and for evermore Israel was under it.*

So, then, this covenant was not an afterthought to meet a sudden and unlooked-for emergency, *for God would not be God at all if He could be taken by surprise like men*; but it was the great covenant promised of old, now inaugurated, the fulfilment of the age-long prediction. How very fitting, then, is it that our Lord should be spoken of as "the Lamb slain before the foundation of the world!"

Nor is the New Covenant a device to displace Israel and supersede her with Gentiles. *Both Covenants are emphatically with the one people "Israel,"* and theirs is the great mission to take the knowledge of the Gospel and of the love of God to the outside heathen world, that they too may know of and share in the great benefits of the wondrous plan of salvation through Jesus Christ our Lord.

ADDRESS FOR THE CONGRESS.

BY REV. A. B. GRIMALDI, M.A.

IN the carrying out of any great work it is well, occasionally, to pause for a moment, so as to look back over the past endeavours, and, by comparing the former and the present state of the subject, obtain some idea and understanding of the amount of advance that has been made, of the progress achieved, and the amount of ground we have covered and possessed; and thus to draw the balance between the past and the present, and so ascertain whether we have cause for satisfaction as to progress, and encouragement as to the future.

I first heard of this subject in 1871, and in 1874 became convinced of the truth of our Israelitish Origin, and that it was founded both upon Scripture and upon History.

Since then I have pursued the subject in every available way, by the perusal of all Mr. Wilson's books, and many others, up to the present time, by study, reflection and consideration, and am more than ever convinced that the re-discovery of Israel has taken place, and that the inhabitants of the British are literally descended from the lost House of Israel.

The present time and the present meeting seem both suitable for some retrospective glance and reflective consideration.

In connection with such a great and successful meeting as this present one, it is natural to think of former meetings and constitute a comparison.

I remember, for instance, one such many years ago. It may have been in 1874. I received a letter from Mr. Green, who was endeavouring to form an Anglo-Israel Association in London. He invited me to a meeting to be held in North London, where an address would be given by Edward Hine upon the English being the Lost Tribes of Israel. Not then knowing that part of London, with some difficulty I found the Holloway Road, and a small street leading out of the north side of the road. In it was a small local schoolroom, which had been lent for the evening. Edward Hine was the chief speaker, the others making what remarks they cared to. In all we did not number more than a dozen.

I understood that was Edward Hine's first London Israelite meeting. The local vicar did not, of course, patronise us. Perhaps he did not even know of the meeting. The curate could not spare five minutes to welcome us. And no lady graced with her fair presence, or brightened with her favouring smile of approval, our small and dingy meeting.

As the meeting progressed I perfectly remember the conclusion I came to, viz.: This meeting is small in numbers, and insignificant in every way except one; that is, its Scriptural subject. Yet most assuredly, before very long, when Israel meetings are held, we shall have to employ one of the large London halls.

That forecast in the little Holloway schoolroom has been more than amply fulfilled, as this present meeting proves. As with meetings, so with other endeavours. Mr. Wilson's excellent magazine, *The Watchman of Ephraim*, had died with his death. Edward Hine's magazine of *Life from the Dead* had commenced, but there was no other.

In contrast to that, there have been since then some 20 Israel periodicals in England and America, culminating with our excellent official Federation Journal, THE NATIONAL MESSAGE.

As to numbers, the change and advance is equally great and striking.

A *Cyclopædia*, in an article some years ago, estimated the numbers of what it called "Anglo-Israelites" at some two millions. What must the numbers be now?

At that time there were the excellent writings of John Wilson, but they were little known, though valued by those who possessed them. It is not an exaggeration to say that there is now a Library of Israelite Literature in books, booklets, pamphlets, leaflets, and writings of all kinds.

At that time the only Israel Association was the Anglo-Ephraim one, and that soon after expired. The Israel Associations now one can hardly count.

Then, among the clergy were such honoured names as Waddilove, Newton, Alexander, Gobat, Tipper, Wright, Polwhele, Titcomb, and a few others. Long lists would now have to be prepared to contain all the clerical names that might be collected of those who accept this Truth.

As before mentioned, not a single lady graced that early meeting. And now, when at the Inaugural Meeting in the large Caxton Hall, I noticed two large galleries apparently filled with ladies in addition to those in the body of the hall, while their enthusiastic help, unfailing energy and graceful accomplishments are the stay and support of numbers of the Associations throughout the country.

Equally striking is the financial support accorded to the whole work, and probably where there were then pounds, there are now hundreds. The classes of acceptors of Israel Truth are also now increased. We have only to look over the valuable and reliable lists of Israel believers, carefully prepared by the indefatigable zeal of the Secretary-General, to see that all classes, all professions, all occupations, are now worthily represented upon the "Roll of Israel," mounting upwards, through all grades, all titles, till the very steps of the Throne itself are reached! And as this result has been reached without the factitious aid of being either a Church, a Sect, a Society, or Secret Association, surely we may, without exaggeration, exclaim "Magna est *Veritas* et Prevalebit"; and humbly add from the Christian point of view: "What hath God wrought?"

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YE ARE MY WITNESSES.

BY MISS MODIN.

"I AM THE LORD, I change not; therefore ye sons of Jacob are not consumed" (Mal. iii. 6).

The infidel claims that to-day they are consumed, and therefore God is not God. But compare this statement with another equally definite one:—

"*Ye* (*Israel*) *are My witnesses*, saith the Lord, that *I am God*" (Isa. xliii, 12). If Israel does not exist, how can she witness?

Some of our critics accuse us of divorcing texts from their context, so let us, before we go further, make sure that these two statements are in very truth addressed to Israel; and, further, to Israel in the Islands—Israel-Britain.

The first raises no difficulty, since the name of the people addressed is plainly stated: "Ye sons of Jacob"—that is, Israel. But, as an additional proof, the first verse of the Book of Malachi shows to whom this message was sent—"The burden of the Word of the Lord *to Israel* by Malachi."

The second statement, however, is not so easily disposed of. The heading to the chapter in the authorised version says "The Lord comforteth *the Church* with His promises." Since the headings are man's words, let us cut them out, and see what the chapter in question—God's Word—says. 1st verse: "Thus saith the Lord—note the Divine signature—which created thee, *O Jacob*, and He that formed thee, *O Israel*, fear not; for I have redeemed *thee*, I have called *thee* by thy name; *thou* art Mine." The Lord is addressing Israel, not the Church!

Further proof is obtainable by noticing that in both statements God uses His special name, by which He addresses Himself alone to His servant Israel, *i.e.*, Jehovah (translated LORD in the A.V.) (See "Names of God," by Rev. W. Pascoe Goard, Intro. and ch. 7).

Thus: "*I am Jehovah*—I change not, therefore ye sons of Jacob are not consumed." And "Ye are My witnesses, *saith Jehovah*, that I am God." This is the name by which the Lord addressed Himself to Israel.

It is clear; therefore, that *to Israel* God declared and manifested His Godhead; and *to Israel*, not the Church, He gave the commission to witness to an unbelieving world.

The next difficulty lies in the fact that at the time of writing these messages (Malachi, approx. 397 B.C., and Isaiah, approx. 712 B.C.), Israel had vanished, was defeated, a captive people in a strange land; particularly in the time of Malachi, at whose late date of writing Israel in Palestine had ceased to exist, but the Israel colony in Britain was growing apace.

To Israel in the Islands both must therefore have been speaking, for to them Isaiah (chap. xl. onwards) addressed his message, and not to Israel in Palestine, for they were not there! "Keep silence before Me, O Islands, and let the people renew their strength" (chap. xli, 6). A careful reading of Isaiah xl–end will immediately establish this fact.

Malachi's message seems to have also been addressed to this wandering nation, afar off, calling them back to God; telling them of God's unchanging faithfulness to His promises; calling them back to the Law of Moses; the Commandments, Statutes and Judgments which He gave to them in Horeb, but which they cast aside and had forgotten; calling them back to repentance, with the hope of restoration; preparing them for the reception of the Gospel which it was to be their work to send out to the uttermost parts of the earth.

To Israel-Britain (Israel in the Islands), then, God proclaimed "I am Jehovah, I change not, therefore *ye* sons of Jacob are not consumed." And to Israel-Britain He sent out the declaration, "*Ye* are my witnesses, saith Jehovah, and My Servant whom I have chosen; that ye may know and believe Me, that I am He; before Me there was no God formed, neither shall there be after Me. I, even I, am Jehovah; and beside Me there is no Saviour. I have declared, and have saved, and I have shewed, when there was no strange God among you: therefore, *ye are My witnesses*, saith Jehovah, *that I am God*." (Isa. xliii, 10–12.)

Has Britain witnessed faithfully? Let God reply. "Who is blind, but My servant? or deaf, as my messenger that I sent?" (Isa. xlii, 19). Will the coming King lay the infidelity, the "doubt" of the world at Israel-Britain's feet? for it is with unfaithfulness to His promises that the atheist charges our God.

British-Israelites! To you has God given the key to unlock the Door of the Fold to the infidel. See that your light is not "hid under a bushel"! "Declare *ye*, tell this, utter it even to the ends of the earth: say ye, the Lord *hath* redeemed His servant Jacob" (Isa. xlix, 20). "Therefore He *is* the Lord, and beside Him there is none else."

Thus will the blind infidel get back his sight, the doubting Christian have his faith restored, and yours indeed will be the Saviour's gracious commendation—"Well done, good and faithful servant!"

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

"M. W." asks: "What authority have we from Scripture for the dogma of the Trinity, or elsewhere?"

Answer.—It has always appeared to us that besides the usual acknowledgment, based upon the word Elohim being plural, that is, neither singular nor dual, therefore there must be three undefined, essential and equal consistencies or persons in GOD as revealed from the very first of Genesis. This word Elohim is used about 2,500 times in the Old Testament. The Holy Spirit is in the second verse. The third person is revealed in the twenty-sixth verse and is the ONE He is speaking to, JEHOVAH, mentioned in Gen. ii, iii, iv as the LORD God. Notice it is He with whom we have to do. This ONE became the manifested GOD-MAN. "Let us make man in our own image, after our likeness."

Added to this, we have in Isa. xlviii, 16—the Servant of Jehovah, who is here the Lord Jesus, says: "The Lord God, and His Spirit, hath sent ME."

In pointing out this verse to a Jewish Rabbi many years ago, he said, "Israel is three, and this speaks of Israel." I looked more attentively to the context (Isa. xlviii, 1), and called his attention to Benjamin coming out from Judah, because he really belonged to Israel, confirming Mic. v, 1–3; also Jer. vi, 1; Zech. xi, 12, 14. He was satisfied with this explanation, but could not receive the proof that Isa. xlviii, 16, referred to the Lord Jesus. Then I drew his attention to the twelfth verse—the same speaker says, "I am the first, and I am the last." Surely this is the same speaker in both cases. Again, in Zech. ii, 8, Jehovah is speaking, "After the glory hath He sent ME unto the nations which spoiled you." Lastly, in Zech. xii, 10, "They shall look upon ME whom they have pierced"—where the two letters, "aleph" and "tau," the Alpha and Omega of the Hebrew, stand prominently revealed. My Rabbi friend

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(who was very friendly up to this point) suddenly got up and said when I knew Hebrew as well as he did I might argue with him on the matter. I never saw him again; the last I heard of him was that he left shortly for Australia. This was nearly thirty-five years ago. It is true that Israel is three. Israel, Judah, and Jerusalem (Zech. i, 19); and in all God's plans and purposes a tri-unity exists, as my Rabbi friend was ready to admit. We have seen it asserted that the Jews before the Crucifixion admitted the doctrine of the Tri-Unity.

"C. A. H.": (1) A writer says that 2,520 years after the destruction of Jerusalem comes Armageddon: what was the date? (2) 2,520 years after the date of setting up of the ecclesiastical image on the plains of Dura, Rome (Papacy) falls.

Answers.—(1) The burning of the Temple and destruction of Jerusalem took place 588 B.C., according to our Bible chronology, and allowing two years' margin, we have 586 as the probable date; 2,520 years added on to this brings us to 1933–4.

(2) The setting up of the image on the plains of Dura may have been, say, twenty years after the appointment of Daniel, 603 B.C., say, 601 as above. If Dr. R. Payne Smith is right in his surmise ("Daniel, an Exposition," p. 103), this would be, allowing two years as before, 578 B.C., making 1941 A.D.

But evidently Babylon (Rome) falls before Armageddon, for see Rev. xvi, 19; xviii; and xix, 7: "The wife hath made herself ready," *the marriage supper* is before Armageddon; which battle takes place immediately after the translation.

The sequence of events, as in Rev. xvi, 14, &c., seems to be: The three unclean spirits stirring up the nations against the return of Israel; putting it into present-day language, against the British Empire, in preparation for that great day. Then a great earthquake in which the great city—now in three parts, Latin, Teuton, Sclav—is so convulsed that the cities of the nations fall, and Great Babylon, the instigator of all opposition to the Lamb (Rev. xvii, 14). These have done so, but lastly shall make war on the woman (verse 16), and Great Babylon comes into remembrance before God headed by the beast in his last form—Russo-Bolshevist.

So, apparently, this last beast has to come down upon Europe first (Isa. xxxii, 15–20), causing the great earthquake such as never was.

Britain will, at this time, have her hands full with the Turk or Edom; then the fight for liberty, purity, and holiness at Jerusalem, when our Lord will come and deliver His People.

The Financial Secretary, Colonel Vincent Wright, desires to acknowledge and express thanks for the following amounts for the Special Campaign Fund:—

A. Steward, Glasgow (no other address) ..	£5	0	0
Miss Ellin (no address)	0	5	0
Anonymous, Gt. Yarmouth	0	10	0
Anonymous, Hastings	0	10	0
Reader of NATIONAL MESSAGE, York ..	0	10	0

"In the Renaissance, which is close at hand, I can see men, women, and children delighting in the Bible as literature, not in the spiritual sense only, but in its comprehensive presentation of the drama of life. So-called 'dead stuff' in the Bible will come to life. Men and women are disquieted in spirit, but they will soon awaken to search for the truth which lies behind the veil."—*Dr. Jowett.*

OUR YOUNG FOLK'S CORNER.

MY DEAR NEPHEWS AND NIECES,—My young friend, Dick Harper, had been reading the story of Joseph and his dreams, of his many-coloured coat, and of the way in which his big brothers sold him as a slave to the Ishmaelites—a kind of gipsy people who were travelling down to Egypt.

When his Dad was at liberty, Dick was ready with his questions as usual.

"I say, Dad, can you tell me why Joseph had such strange dreams? I never dream anything that's worth talking about. Don't you think he must have had some high notions of himself to have dreamt that his father and mother and all his brethren would bow down to him?"

"Well, Dick, it does look as if his father or mother had given him some ideas which made him a bit conceited; but isn't it likely that old Jacob knew that Joseph was quite a different sort of lad than the others, and that he was marked out for a great career?"

"How is it some lads seem to get on without any difficulty, and simply jump into high positions, while others stay at the bottom of the list all the time? It looks as if God meant to push Joseph to the front. He couldn't miss it."

"Wait a bit, my boy. Joseph didn't get there without difficulty; in fact, the way upward was a very hard one, and if he had not been true and clean and noble he wouldn't have reached the top; you may be quite sure of that."

"But, really, Dad, God did mean Joseph to rise to a great position, didn't He?"

"Yes, I believe He did, because He knew that Joseph was just the one for the post. So God gave him his chance, and helped him to do right, and to play a right noble part in the life of the great Israel nation. You see, God chooses His men, and He always knows where to find them. He often passes by men whom others would have chosen, and takes very little notice of such things as money, learning, high family position, and so on. He chooses His men entirely by the value of their characters and the purity of their hearts, and that is why Joseph was chosen before the rest of his brethren. It was really quite right that they should bow down to him, for he was head and shoulders above the lot of them in everything that counts."

"I do think it was mean of his brother Judah to sell him into slavery as he did. He was a poor sort of brother."

"Yes, Dick; they were all jealous of him, and were selfish and cruel in the way they treated him. I suppose you know that the Jews are descended from the same Judah who sold Joseph as a slave? The name Jew is a short way of saying Judah, and it is very remarkable that Judas, who sold our Lord for thirty pieces of silver, was also a Jew, and not any better than was Judah hundreds of years before."

"Dad, I would much rather belong to the tribe of Joseph than to the tribe of Judah. I do hate mean people, and all sorts of bullies and heartless fellows. I simply couldn't have treated Joseph as Judah and the others treated him."

"That's right, Dick; I'm glad to hear you say that. And I think I can safely tell you that you do belong to Joseph's family. You will read in Genesis, chap. xlviii, how Jacob blessed Joseph's sons, Ephraim and Manasseh, and wise men believe that the British people are mostly descended from them. At any rate, Ephraim's birthright blessing has come to us, so that in a very real sense we belong to Joseph."

Very sincerely yours,

UNCLE BEN.

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THE SECRETARY-GENERAL'S PAGE

OUR meetings this week are on Friday, March 2nd, at 3 and 7.30, in the Caxton Hall, near St. James's Park Station.

* * *

A notice *in re* Professor Schuyten's remarkable lecture appears on page 108. So great is the interest aroused we are receiving requests for its publication in pamphlet form. This can be done provided the demand is sufficient to warrant the expense. Most certainly it ought to be published. Will those who are prepared to take copies kindly communicate with the Secretary of the Covenant Publishing Co., Ltd., 14, Fetter Lane, E.C.4? The price cannot be named at present, but it should not be more than, say, 1s. 6d.

* * *

An interesting letter is to hand from Rev. Pascoe Goard as we go to press, points from which shall appear in our next issue. He had a comfortable voyage on the whole. A wireless message to the ship called him to Plainfield, New Jersey, whence he wrote us while the guest of the Editor of the *Marine Journal*, who has taken up our subject with enthusiasm. Mr. Goard expected to reach Vancouver early in March.

* * *

A crowded and successful meeting of the Liscard (Cheshire) Branch was held on February 15th, when Mr. D. S. Hutchinson lectured on "Lord Carnarvon's Discoveries in Egypt." Keen interest was evinced. Mr. Renton Gibbs presided.

* * *

Rev. J. Oliver Vince, B.A., B.D., is devoting much time and energy to our Cause. He has lectured at Newton Heath, Wigan, Southport, Scarborough, Hull, and Liverpool (twice). His bookings include Manchester, Preston and Doncaster. The zeal and activities of our friend are warmly appreciated by all who know him.

* * *

The *Bournemouth Times* gives a brief report of a most interesting lecture delivered before our Bournemouth Branch by Rev. G. C. R. Read, M.A., Vicar of St. John's, Branksome, who said he had studied the subject of British-Israel for fifty years, and was convinced of its truth. Landseer Mackenzie, Esq., presided. He remarked on the great advance in recent years, and expressed the opinion that the religious revival so eagerly looked for would come through B.I. teaching.

* * *

The same paper publishes a well-reasoned article by our good friend Mr. H. Beckwith, Secretary of the Bournemouth Branch, on the Egyptian discoveries, contending for the verity of the Biblical account of the Exodus from Egypt.

Mr. A. W. Marris, Vice-Chairman of the South African B.I. Association, and a Vice-President of our Federation, sends us a copy of an Open Letter which he and Rev. A. A. Devonshire, M.A., addressed to the Methodist Church Synod in Pretoria. It is a most admirable statement of Israel truth. We hope to publish important extracts therefrom in an early issue of this Journal.

* * *

A member writes: "I am still almost dazed by the stupendous revelations made by Professor Schuyten," and in the same letter suggests that in connection with the appeal for £25,000, our readers and members should send donations as an Easter Thankoffering. Many we know will do this, and our gratitude will be great.

* * *

At one of our recent crowded meetings in Central Hall, presided over by Lord Gisborough, a resolution was unanimously adopted protesting against any mutilation of the Prayer Book.

* * *

Colonel W. G. MacKendrick, D.S.O., preached on February 11th, in St. Nicholas Avenue Presbyterian Church, New York, on "Proving the Prophecies in the taking of Jerusalem."

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The Secretary-General has lectured at Ilford and Chiswick. On Sunday last, he addressed the P.S.A. at Catford, by request of Mr. Edward Pritchard, on "The Whole Counsel of God." He also spoke to an interested company of young men at Stoke Newington ast week, one of whom writes: "Although I have attended my church since childhood, I never listened to such an address, and never before with so much attention to *any* address." We were glad to note that some of that company accepted our invitation and attended the lecture by Dr. Schuyten.

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Rev. Commander Roberts has been much occupied with sermons and addresses at Herne Bay. Our noble veteran is never so happy as when proclaiming British-Israel Truth. We pray for God's blessing on him and his devoted wife.

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Rev. Merton Smith lectured for our Worthing Branch on February 21st, on "The Coming of the King." He has been giving a series of addresses there daily during this week.

* * *

Rev. J. J. R. Armitage gave, on a recent Sunday, a very remarkable address at Coventry.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE CHURCH'S MESSAGE TO THE KINGDOM. THE PROMULGATION OF THE LAW.

By Rev. Wm. Pascoe Goard, F.R.G.S.

In the last leader we saw the inauguration of the Kingdom.

For four hundred years the nation had been in process of development and training for its chief function.

Now at long last the LORD had come to establish His throne over His nation, and had said to them :—

"YE SHALL BE TO ME A KINGDOM."

The union of the Lord and the nation, at the inauguration of the Kingdom, had taken place at Sinai.

The Kingdom having been established for ever, it became instantly necessary that the law by which it should be governed, and before which it should be held responsible, should be instantly declared.

That there should be no question as to the authority back of the law the LORD spake all the words of the Decalogue in the hearing of the people.

He did not introduce a new law.

The law given at Sinai was first given to Cain, and upon his defection to Seth. It passed through the generations to Noah, to Abraham, and last of all it was declared to Israel. How is this to be assumed? By the fact that "He is the same yesterday, and to-day, and for ever." Therefore the law that He promulgated late in the history of the former days, and ratified at the beginning of the latter days, is, and has been, the law of His Kingdom from the beginning.

The annunciation of the law, as condensed in the "ten words" of the Decalogue, embraces a perfect statement of principles from which, as from a fountain-head, flow all the statutes and judgments of the Kingdom.

They contain in embryo all the law, and cover every department "of life and conduct."

Let us examine these statements of principle.

The first deals with man's apprehension of the Godhead. It insists upon monotheism—"Thou shalt have no other gods before Me."

The second covers the field of worship—"Thou shalt not make to thyself any graven image . . . thou shalt not bow down to them, nor worship them." This is the negative side of the command, and is followed by the presentation of Himself as the alone object of worship thus :—

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My Commandments."

The "jealousy" of God is not for Himself but for His people, lest they be led astray into idolatrous worship and practices, and miserably perish; not by the fiat of God, but by the consequences of their own sin. The sentence should be a balanced one, but our translators have seriously disturbed the balance; they have made the "visiting of iniquities" reach further in time than "His showing mercy" by the adding of the word "generation" in the one place and leaving it out in the other. Supplying the word "generation" in both places, it would read :—

"Visiting the iniquity of the fathers . . . unto the third and fourth generation of them that hate Me; and showing mercy unto thousands (of generations) of them that love Me, and keep My Commandments."

The visiting of iniquities is limited; the showing of mercy is unlimited.

The next command has reference to the JEHOVAH name*—"Thou shalt not take the name of JEHOVAH thy God in vain; for JEHOVAH will not hold him guiltless that taketh His name in vain."

This is God's executive name in all things pertaining to His Kingdom. Up to the time of the establishment of the Kingdom, although the name had been known and venerated from the beginning, and had been occasionally referred to with awe by the patriarchs, God had restricted its use to Himself.

Now, however, He made it the official name of His administration, and appointed His chosen nation His duly qualified attorneys to use this His executive name. In regard to it Israel became what the duly qualified attorney of a person or Corporation is who is appointed to sign that person's or Corporation's name. Most serious powers are committed to such

* For a full discussion of this theme, see "The Names of God," by the writer. Covenant Publishing Co., Ltd., 14, Fetter Lane, E.C.4. Price 1s. 6d.

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an attorney, and most serious consequences follow upon his signature of the name.

What the Shekinah, which shone over the Mercy Seat in the Temple, is to the eye, manifesting visibly the presence of God, that the name or sound Jehovah is to the ear, carrying with it the presence, activity, authority, and power of God. It was the greatest trust that could possibly be committed to a nation; it might not be used for unworthy purposes such as personal or national aggrandisement, or gain. It might be used only on such occasions, and for such purposes, as carried with it the very Person of God. Therefore it is written:—"Thou shalt not take the name of Jehovah thy God in vain." While this would cover blasphemy, it has still stronger reference to using the Divinely-given authority for unworthy purposes.

The next Commandment takes account of the law of the Sabbath. How great a law this is, and how it sweeps on in ever-increasing measure through the ages—perhaps through the eternities—we have, probably, scarcely suspected. First, we have a Sabbath Day; then a Sabbath Year; then a Sabbath marking the seven times seven years; and now the multiplication of the Sabbath period goes out on cycles beyond the human life until we meet it again in the millennial Sabbath, the last of seven, which shall constitute "the rest unto the people of God."

The Sabbath command in this first Decalogue is: "Remember the Sabbath day, to keep it holy." This is balanced by setting the weekly tasks: "Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord Thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

As in the giving of authority to use His name, so in bringing the nation which should be His dominion henceforth to share in the Sabbath of God, commemorating His rest from creative activity, He placed upon Israel a second peculiar honour.

But, alas! Israel did not maintain its position in regard to the Sabbath, for the Lord declared, "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known My ways: Therefore I sware in My wrath, that they should not enter into my Sabbath."

Accordingly, in Deuteronomy, an inferior Sabbath was ordained for Israel, not attached to the week, but changed to and attached to the day of the year which was the anniversary of their delivery from Egypt, and the succeeding Sabbaths of each year were arranged by statute to succeed it in due order. This arrangement, unalterably attached to the anniversary of the Exodus, progressed through the days of the week in turn, as does our Christmas Day, which is a fixture attached to December 25th. It is clear, therefore, that the seventh day of the week was changed to a succession of days attached to the calendar year by the Lord Himself through Moses His servant.

The four Commandments we have referred to state the principles of our relationship with God: the others we shall consider in our next leader.

BIBLE READINGS.—Series II. No. 9.

BY REV. WM. PASCOE GOARD, F.R.G.S.

JACOB'S RETURN.

TWENTY years have now passed away, during which time Jacob has been dwelling in the heart of the family of Nahor, the brother of Abraham, the head of which at this time was Laban.

In that family he had established his family according to the Divine purpose in Israel.

Now comes the time when he must take his journey to establish his dominion as the Brith-ish, or Covenant-man, in the Brith-ain, or Covenant land of that early day.

The progress of his return is marked by such an amazing series of events as can scarcely be duplicated in the annals of any one man, much less in the record of any one journey.

Genesis, 31st chapter.—So firmly intertwined had the interests of Laban and Jacob become that it was necessary for Jacob to steal away.

It was three days after his departure that information came to Laban that Jacob was fled: "And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the Mount Gilead." (v. 25): "Then Laban overtook Jacob. Now Jacob had pitched his tent in the Mount: and Laban with his brethren pitched in the Mount of Gilead." Note that there are now two separate camps denoting two peoples which from this time forward should be separate, and which later developed into the nations Syria and Israel. "And Laban said to Jacob, What hast thou done . . . ?" (v. 31): "And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me."

This latter would be a more important matter than at first sight appears, for not only would it take from Jacob his wives and children, but it would sweep at one stroke all the Covenant seed into subjugation and control of the Syrian.

Verse 42.—"Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty." From the last clause it is clear that the Hebrew tribe under the patriarch Isaac, the marshal forces of which were led by Esau, were a power to be reckoned with, and the fear of Isaac as well as of God restrained the hand of Laban.

Verse 43.—"And Laban answered . . . These daughters are my daughters, and these children are my children . . . and what can I do this day unto these my daughters, or unto their children which they have born?"

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This was the crux of the whole situation; should these daughters and children be merged with the Syrian people, and thus the purpose of God thwarted; or should they become in very deed—or rather continue to be—the founders of the Israel of God?

Under the fear of God, the God of Abraham and Nahor, and the fear of Isaac, Laban decided to let the mothers of Israel go, with their children. Therefore he said:—

Verse 44.—"Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

"And Jacob took a stone, and set it up for a pillar . . .

"And Laban called it Jegar-sahadutha; but Jacob called it Galeed.

"And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed;

"And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

"If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee."

Verse 51. "And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;

"This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

"The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

"THEN JACOB OFFERED SACRIFICE UPON THE MOUNT, and called his brethren to eat bread: and they did eat bread, and tarried all night in the Mount.

"And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place."

This significant meeting marks several things. Up to this time the family of Abraham had been too small for self-maintenance, and the family of Nahor, Abraham's brother, had supplied the female line of the chosen seed.

From this time Israel becomes self-supporting, self-maintaining, and this meeting and separation marks the final division of the Nahor branch from the Israel stock. It is pathetic to see Laban march away to his place thereafter excluded for ever from sharing in the Covenant blessings except through the ministration of Israel.

This is the first important national treaty (although other minor ones had preceded) entered into by the Israel people, and the first assumption of treaty-making power by Jacob the Covenant-holder.

This is the first organisation of worship on the part of Jacob, who followed the making of the treaty, marking his freedom from obligation to Laban, the Syrian, by the establishment of public worship as the head of his own people.

We must now pass on.

Two verses now strike us with startling force. They read as follows:—Chapter xxxii, 1 and 2: "And Jacob went on his way, and the angels of God met him.

"And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim" ("two hosts") (having reference evidently to his own force, or encampment, and to the hosts of God). The pillar of witness was the margin of the territory established between Laban and Jacob, and immediately he entered upon what might be termed his own domain the attendant hosts of God met him.

Wherever, in succeeding ages, the Covenant-holder (or the Brith-ish in whom is vested, or in whom are vested, the Covenants of God) has been, there the invisible hosts of God have been present to guard the Covenant-holder from the assaults of the enemy. This is true of the individual and of the later nation.

Jacob's mind now runs forward to the inevitable meeting with Esau, his brother, who was already established in the land of Seir, in the country of Edom.

Read the messages Jacob despatched, and the prayer he offered to God reminding him of the Covenant in chapter xxxii.

From v. 24 we have the story of still another remarkable meeting upon this most remarkable of journeys between Jacob and the Lord at the Brook Jabbok. But that we must leave for another study.

CONGRESS ADDRESS.

BY DR. MARTIN LITTLEJOHN.

MR. PRESIDENT, LADIES AND GENTLEMEN,—I have a personal interest in British-Israel. I was born among the Scottish Covenanters who believe in the Psalmody of the Bible as that of the universal Church in which is expressed the Israel Truth. Their main doctrine, emblazoned on the banners as they bore them on the battlefields in defence of civil and religious liberty, is the universal mediatorial dominion of the Lord Jesus Christ as King of kings and Lord of lords—the Lord of the nations and kingdoms of the world.

My father was by direct descent a Benjamite of the stock of the Huguenots. Wilson of Kilmarnock was one of the direct line of ascent in the maternal line.

British-Israel Truth has always had a fascination for me, and I believed it from boyhood. What I like most in British-Israel Truth is that it explains the foundations of historical truth and carries out the continuity of thought, purpose, and development in connection with the human family and God's history of humanity in the Bible story. It explains and takes account of the different migrations, settlements, and ethnic relationships lying at the foundation of the British people. It explains why Britain alone is the most world-wide Empire, and English the most universal language of national life. Of all Empires the British Empire stands out as the most universal in extent, and universalising in influence. Centred in these Isles of the North-West, she has spread her influence over all the world, so that in population, position in the world, and influence among the world peoples she stands alone. Our British Empire extends over seventy colonial dominions, is fifty-two times the size of France or Germany, and three times the size of all Europe. During the Great War we were told of the great and overpowering influence of Germany in the United States. The last census of U.S. has shown us that of the 105 millions of her population, 55 millions are either British born or of British descent—a greater Britain in the great Republic of the West. During the last forty years the populations of Great Britain and the U.S. have been doubled—surely entitling them to be called a great and multitudinous people.

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Dr. Koenig, writing in *The Expositor* on the "burning problem of the hour in Old Testament religion," says the most important question is, Did the history of Old Testament religion begin with the Call of Abraham or not?

There are three alternative ideas, he says: (1) some deny that the true religion of the Old Testament goes back to Moses; (2) they regard the patriarchs as never having existed; (3) they regard the patriarchs, if they ever existed, as only possessing a low type of religion. Koenig proves that the theory of the polytheistic character of the early religion of Israel is unfounded. Abraham separated himself from his kindred on religious grounds, and in doing so marked the new starting-point of human religion—in fact, the beginning of human religion. He says, "These recent methods of research in the study of Israel's religious history are allied in the last resort with the general tendency of modern historical investigation inspired by Darwin. . . . According to this theory the development must have advanced from a lower to a higher stage, and even in the true religion of Israel no gleam of light may be discovered from the world beyond this earth. . . . The burning problem of the hour in Old Testament religion will find its solution when the Biblical account of the Call of Abraham, as the beginning of the history of redemption in Holy Scripture, is accepted as an authentic narrative."

This question raises the larger question of the genuineness and authenticity and integrity of the Bible as the Old and New Testament Scriptures. In these modern times the events and evolutions of history move fast and are leading up towards the climax of historical development, when all the past events of history will receive their *summation* in the final *consummation*—viz., the unveiling of God in the Personality of the World's Redeemer, the universal Sovereign of the universe, and in the enthronement and ennoblement of man, in the gathering together in one of all things in heaven and in earth under the dominion of man, both redeemed and saved, as God's Sovereign in the world.

In leading up to this ideal God has appointed, and He uses, the media that He Himself predestinated; and all the leading highways of His providence point towards the same goal, viz., the restoration of God's authority and the establishment of humanity's chartered and vested rights against the powers of evil, the claims of the prince of darkness, and the effects of sin.

God has ever been seeking after man. His greatest work was man's creation, man's investiture with the heavenly image, and his enthronement over all other creations as God's universal governor, His vicegerent in gathering up the world's tribute of reverence, homage, and allegiance to be presented to the great universal Father. The chain of events in human and world history has been welded in the Divine purposes, lengthened over the vistas of time by the providential hand; and the links in the chain are all formed of the units God Himself has *selected* from the human family—Adam, Noah, Abraham, David, Jesus Christ, and the Christ men and women of historical times.

When one reads the reports of a Church Congress like that held at Sheffield, one wonders if, after all, the Church professing to be devoted to Jesus Christ is the true custodian of the Bible and the faithful apologist of the Word of God. I asked two laymen in the train the other morning why they did not belong to the Church of Christ. Their united answer was, "The inconsistencies of the clergy and their scatter-brained policy of looking at the Bible as something to pick to pieces." If the story of Abraham and the miracle of Jonah are myths; if the doctrine of Pauline conversion is a dream of hysterical enthusiasts, then we must search deeper for a solid foundation on which to build the faith and hope of the world's select ones. I say *select* because, as a Calvinist, while I bow in respectful reverence before the genius of Calvin, I believe that he introduced confusion into Calvinistic theology by the use of *elect* instead of *select*—select being the Divine plan.

British-Israel furnishes the answer. The identity truth proclaims an *identical* God through all the dispensations of the world's history; an *identical* purpose running through all the changes of time, migrations and interminglings of peoples, and *identity* in "the one far-off Divine event to which the whole creation moves," not only for creatures but for all creation, "for the whole creation groaneth and travaileth in pain together until now," awaiting the redemption of the children of God. "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds."

The identity truth means the identification of Britain with Israel as the people, the Covenant people, the Lo-Ammi of Jehovah, to be gathered in as the Ammi. It is a long cry from the land of Palestine, from the promise given by Jehovah to Abraham and his seed; and there is a long stretch of history between now and then, but every step is traceable under the Divine leadership. In the sands of time we can clearly trace God's footsteps. I have been asked, What are the foundations on which British-Israel Truth rests? There are four basic foundations on which, as a fundamental fabric, it rests. Even though I repeat what others have said, I do so for the sake of emphasising our beliefs.

(1) The unity, integrity, and authenticity of the Bible as God's revelation of Himself, of man, of the history and destiny of the world, and the Divine providences. As I read the Bible I interpret it as God in history, God's hand in the records of mankind, God's presence in all that He has made and done. I believe that when God spoke He meant exactly what He said. He did not speak in allegories or parables unless He said so. The Song of Songs is a beautiful allegory, the most entrancing in our literature. But Genesis, Exodus, Leviticus, Numbers, &c., are records of history, pen-paintings under the inspiration of the Spirit of God regarding God's people. Isaiah, too, represents God's analysis of present and future history, the prophetic Word of God.

The story of the Garden of Eden, of Noah's Ark, of the promises to the patriarchal fathers, and of the later prophetic pictures of Israel's future—these are genuine records of real historical facts and prophetic historical facts. When I listened as a student to the original lectures of Dr. George Adam Smith, as a student of Isaiah, I questioned many times as to the application of these prophetic pictures to the Church of Christ. When God spoke of Israel and of the Jews, He meant both Israel and the Jews, because Israel was His covenant people, the seed of Abraham, the father of the faithful.

There are three great phases or epochs in the revelation of the Bible:—

(*a*) The Adamic covenant of Eden and post-Edenic revelation, in which God presented to man through the first Adam the charter of human life, liberty and property,

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as well as of labour; this charter is presented to us in the beautiful language of the eighth Psalm. The Adamic covenant was amplified and reiterated in the covenant of Noah, following the destruction of the human family by the Flood, when God renewed His covenant with mankind and his posterity, with the pledge of the rainbow in the heavens as the guarantee of perpetuity for the covenant with man, re-establishing man's original charter, rights of life, liberty, property, dominion, and the pursuit of happiness in God's service.

(*b*) The Abrahamic covenant. God had promised that the seed of the first woman in the Adamic covenant should redeem man from the consequences of sin. Now, because of the prevalence of sin and corruption in the earth, God *selects* and *ordains* a chosen seed and calls that seed His own chosen and peculiar people. To this seed He gives the promises and a promised land as the material guarantee of fulfilment. This Abrahamic covenant is elaborated in the promises to the patriarchal fathers, in the statutes, ordinances, constitution and laws of the Mosaic dispensation; and also plainly sets forth in the dissertations of Paul to the Romans, Galatians, and Hebrews. Jesus recognised this covenant when He chided the Jews, "If ye were Abraham's seed"; instead of which He found that they were otherwise, "Ye are of your father the devil." The type of faith He recognised, when He saw its saintliest specimen was "an Israelite indeed, in whom is no guile."

(*c*) The last epoch in the history of God's revelation is that of Jesus, the relation of Christ both to the Adamic and Abrahamic covenants. The second chapter of Hebrews interprets Christ and His relation to the Adamic covenant, wherein Paul gives us his interpretation of, and comment upon, the eighth Psalm: "Now we see not yet all things put under him (man)," that is, we do not yet see the fulfilment of the Adamic covenant, but "we see Jesus, Who (for a little while) was made a little lower than the angels (in service) for the suffering of death, crowned with glory and honour, that He by the grace of God (salvation) should taste death for every man (Adam's seed)." Jesus, then, is the climax, representative, and fulfilment of, in Himself, as God's *selected* one, all the aspects of the Adamic covenant, that is, the pledge and reinforcement of all the chartered rights of man in His creation birthright. Paul elsewhere interprets Christ's relation to the Abrahamic covenant in Romans, Galatians, Hebrews and Corinthians, in which he shows that, whereas the Adamic covenant had failed by reason of rebellion and sin, God had made good to man by *the grace of selection*, first to His chosen One, then to His chosen people, and through them to the rest of mankind, all the rights and liberties of manhood. Christ is presented as the seed and Son of the promise, the head of the great economy of freedom, the selected representative of the dispensation of liberty, the one whole family in heaven and earth being named after the name of Jesus, Who, as such, not as Son of God, but as son of the woman, is the Head over all things for the sake of the Church, which is His body—the Church being the collective body of Christ, of which all are members, sharing in His Kingship.

Here the climax is headship over a nation and people for the sake of His Church, in the dispensation of the fulfilled times to gather together in one all things.

(2) The distinction, clear and definite, is drawn between Israel and Judah, the Israelites and the Jews. Men talk to-day of the Jews and of Zionism as if only the Jews are interested in the land of promise and God's promises. Let us remember the Jews are Judeans only. Why did God preserve them? Because in the dispersion and captivities the identity of Israel would be lost, and it was necessary in order to fulfil the promise to preserve this identity. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." They were preserved in order to preserve and guarantee the genealogy of Jesus Christ, Who was to become the Saviour of the world. But when He was born of the House of David He was to be greater than His father David and more glorious than Solomon.

Unto Him shall the ingathering of the people (God's Chosen) be is the conclusion of the ancient promise. Who were the people? God's chosen people, not Judah but Israel. Therefore, in the line of evolution we have Adam and Adam's posterity in connection with the first covenant; Abraham and Abraham's seed in connection with the second covenant, the great head of which, in the ultimate evolution, was to be the Son of Man, by Whom, to Whom, and through Whom, the ingathering of the people was to take place.

Let us remember it was not only as individuals, subjects of salvation, that the Saviour was to gather in His people; it was also as a nation, a nation redeemed from rebellion, sin, dispersion and oblivion. "Blessed is that nation whose God is Jehovah." And among the multitude of the ransomed, in the final vision of Patmos, not only Judah, but the twelve tribes of Israel are represented by the 144,000, as well as by the great multitude which no man can number, out of all peoples and kindreds and tongues. To the Apostles, Christ Himself declared, in speaking of their future glory, "I appoint unto you a Kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke xxii, 29).

(3) The great historical evolution of God's providence. This providential guidance and supervision was promised to the seed of Adam and of Abraham. In the progressive development of the history of the world, the great Father God redeemed this promise: "Under the shadow of the wings of the Almighty," "Around and underneath the everlasting arms," "The shadow of a great rock in a weary land," "He that keepeth Israel shall neither slumber nor sleep."

Here we have the history of the migration in the wilderness; the settlement in the land of promise and residence there; the history of the captivities and the dispersion of Israel, together with the migrations of those Israelites from the time of the captivity to the present time. Monuments, tombstones, broken fragments of stone letters, names of cities, rivers and countries—all mark the stepping-stones of Israel's progress across continents, over seas, through valleys, towards the island home where Israel, transplanted from the plains of Media and the shores of the Caspian Sea to the Western Empire centre, found her resting-place.

God dispersed the Israelites because they were to be scattered among the nations of the world as Jehovah's missionaries, to lift up the standard of God, God's law, freedom, God's Sabbath in preparation for the second Advent. The Sabbath was to be a perpetual sign of God's people—not the Sabbath rest of creation—not the Sabbath anniversary of deliverance from Egypt, but the Sabbath of resurrection memory until the return of the King Himself to restore God's Sabbath.

God established certain signs and institutions which were to be the means of unifying all people, and this was to take

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place through the observance of these institutions by the people of God. There are three great Divine institutions :—

(*a*) The Bible as God's Word. The Old Testament contained the law and the prophets and the Psalms ; and the New Testament is a series of interpretations of the Jesus birth, life, death and resurrection read into the Old Testament revelation. As such "God's law is perfect, converting the soul."

(*b*) The Sabbath. The Sabbath of creation was the rest day of God, God's seventh creation day, but man's first complete day, following the morning and evening of the day upon which he was created. Although it was God's rest day, Christ said : "My Father worketh hitherto, and I work." As if He had said, God as Father had never rested. Paul explains this when he tells us that God the Father used the agency of Jesus Christ in creation : "by Him were all things created that are in heaven and that are in earth. . . . all things were created by Him and for Him" (Col. i, 16). Paul in his Epistle to the Hebrews presents to us all these Hebrew institutions, and of the Sabbath he writes : "There remaineth (or is left over) a keeping of Sabbath for the people of God." The Sabbath is not, never will be, exhausted—its complete realisation awaits the return of the King to His own people, "for the Sabbath is made for man, not man for the Sabbath."

(*c*) The last institution given to God's people is JESUS CHRIST, the Shiloh, Messiah of the Old Testament, for they "drank of that rock which followed them, and that rock was Christ," Jesus of Nazareth of the New Testament. Much has been written about what the New Testament dispensation is. It is a succession of interpretative revelations of Jesus Christ to different peoples regarding God : "he that hath seen Me hath seen My Father." Some speak as if the Sermon on the Mount were the entire Gospel. Peter puts the whole Gospel in these words : "To whom can we go ? *Thou* (Christ) hast the words of eternal life." "This is life eternal, that they might know Thee, the only true God, and Jesus Christ Whom Thou hast sent."

The people of the world, then, are to be unified in Jesus Christ, the personality of Jesus being the bond of union, personal loyalty to Jesus the test of discipleship. The climax of the covenants is to be Jesus Christ crowned as King of Kings and Lord of Lords.

As we study the history of the dispersion of the Israelites, their wanderings, settlements, organisations and the character of our own ancestors in most primitive times, we find there the essential character of God and of the Divine law, until at the very dawn of the Christian era, immediately after the Crucifixion of Christ, the missionaries of the Cross established the Gospel among the Britons, so that long before the age of Augustine and the Roman type of Christianity came to these shores, we find a native type of Christianity flourishing in these Isles of the sea, and an original British type of Christianity both in North and South Britain and in Erin, that long antedates Roman Catholicism. God thus in His providence preserved these Isles for the Cross, for the Israel Banner, Jehovah Nissi.

(4) The last foundation of British Israel Truth is to be found in the rise, progress and development of the British Empire. Here we find the original people in Great Britain with a worship analogous to the original Mosaic code. Not long since, Missionary Roscoe found in East Africa a tribe which had preserved the customs, laws and usages, even the sanitary code, of the Mosaic institutions. Why not in Britain ?

Soon after Christ's Resurrection we have credible evidence of the establishment of the British Church. To anyone who has studied the primitive history of Great Britain it is evident that the religion, laws, and customs native to our race exhibit themselves in this origin. Why was the Roman law acceptable to us as Britons, when we rejected Roman Christianity ? Why was the *jus civile* and the *jus gentium* of Rome received in these Isles ? It is the only fragment of the Roman civilisation that has been assimilated to our British culture. The reason is that the Roman law represents the only relic of the Roman age of the Christian era which was really Christian. It bore the brand of Christ, for, as published by the Emperor Justinian, we find it set forth, "IN THE NAME OF JESUS."

Read the history of Britain in the light of God's promises to Israel, and tell me if any other nation that has ever existed fulfils these conditions as does Great Britain. Moses tells us that, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel (man ruling with God) ; for the Lord's portion is His people" (Deut. xxxii, 8–9).

It is our belief that the climax of nationhood in these last ages of the world's history represents that national fabric built up on the principle of the Bible, "Righteousness exalteth a nation ; sin is the curse of any people." Stretching out her arms, in her imperial destiny, over the expanse of land and ocean, she gathers within her embrace peoples out of every continent in this world of ours, and holds the gates of the earth, so that with an all-comprehensive influence she casts the golden mantle of the Divine Being, the Divine law, and Divine institutions, as a golden chain around the earth, awaiting the unifying presence of the Master Israelite Himself, man ruling in and with God in the person of the Lord Jesus Christ.

"Star unto star speaks light,
World unto world proclaims,
The password of the universe—
THE NAME OF CHRIST."

IS TUT-ANKH AMEN THE PHARAOH OF THE EXODUS ?

BY REV. COMMANDER ROBERTS, R.N.

IN the *Daily Mail*, Mr. Arthur Weigall (late Inspector of Antiquities under the Egyptian Government), suggests that this tomb may be that pertaining to the Pharaoh of the Exodus ; but, if so, the Bible dates must be wrong. He infers that, comparing 1 Kings vi, 1, with 1 Chron. vi, we find a discrepancy, since the latter only enumerates eleven or twelve generations from the time of the Exodus to the time of David. By limiting the generation to thirty years, this might be ; whereas we have confirmatory evidence that in the case of the sons of Levi the generation is seen to be very much longer. So we may assume that here, at any rate, there need be no error in taking the generation to be on the average of forty years. It is to be hoped, therefore, that, if the question be between Egyptian chronology and Bible chronology, we hold to the Bible.

Our opinion has always been that Amenophis IV was the Pharaoh who executed judgment upon all the gods of Egypt. It is this man who went by the name of Chuenaton. The Aton is in contradistinction to the Amen ; whereas the Amen worshippers were polytheistic and of Theban worship,

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the Aton was monotheistic from On or Heliopolis. The latter place was the city whence Joseph's father-in-law was a priest, and we have reason to believe was the City of the Shepherd-priesthood, the nearest of kin to the Hebrews. It is recorded of Amenophis III that he married into a family of the Hyksos, Dushratta of Mitâni (*i.e.* Mesopotamia). The son, Amenophis IV was brought up in the Hyksos faith, the father acquiescing, so that very soon after Amenophis IV came to the throne he promulgated Monotheism. Again, Amenophis III calls himself, on the monuments, "The Tamer of the Syrian Shepherds." Birch tells us that, "in the reign of Amenophis III the worship of *Aten* or *Aten-ra*, the sun's disc or orb first appears. The name, which resembles that of the Hebrew Adonai or Lord, and the Syrian Adonis, appears to have been a foreign religion introduced into Egypt, or else a part of the sun worship which had assumed an undue influence or development" (*Archæological Journal*, viii, p. 405). It is also suggested that, although Amenophis III calls himself "the son of Thothmes IV," yet he was of a foreign race; and that this would agree with the Bible narrative that the first-born of Thothmes IV never came to the throne, thus making Thothmes IV the Pharaoh of the Exodus. Now the Tel-el-Amarna Tablets found at Amarna, where Khuen-aton set up his royal city, are letters to both Amenophis III and IV, the sum of whose reigns is said to be forty-eight years. Israel was in the wilderness forty years. Now Colonel Conder, at the first, was almost alone in his assertion that the Habiri of these letters were the Hebrews. He was afterwards followed by Hommell, and then by others, until to-day Conder is seen to be right.

If then, this argument holds good, the whole of the former part of Egyptian history seems to bear out the Bible story. "Pharaoh's daughter," the name Hataza (Ma-ka-ra or Hatshepeset) was so proud of, and whose name appears on the Obelisk, was the protector of Moses. She gave him the name affixed to so many first-borns, as Thut-*mosis*, Ra-*mosis*, intending to bring him to the throne.

However, the object of this article is to ask our readers to suspend judgment. We prefer the Bible dates, as by Usher, or by the Great Pyramid, to all Egyptian chronology. It may be that the secrets of this tomb may explode the theory that Rameses II or Manephtah had either of them anything to do with the Exodus. Even if not, let us remember the God of the Egyptians was Ra under the Hyksos reigns, and Mesis, the affix, "drawn forth," or "out of," is but "son of" Ra, the same as Thoth-mosis is son of Thoth. The cartouche on the bricks at Pitum, said to be of Rameses II, may be of a Ra-mesis, but not necessarily Rameses II, unless Egyptian chronology can move him back at least two hundred years, and then things will not fit at all.

"Everyone of us who has received life from Christ has thereby in possession what may give life to many other human souls. . . . It is not the privilege of the more enlightened or more fervent disciple, but of all. He who receives from the Lord what is enough for himself holds the lives of some of his fellows in his hands."—*Marcus Dod.*

"O Lord, God of our fathers, we bless Thy Holy Name, Thy grace and mercy, for all those who have gone before us to rest in Thee; all, in all vocations, who have pleased Thee. And, we pray Thee, give us also grace to walk before Thee as they walked in righteousness and self-denial, that, having laboured as they laboured, we may afterwards rest as they rest. Amen.—*Christina C. Rossetti.*

CONGRESS ADDRESS.

By Mr. HERBERT GARRISON, *Secretary-General B.I.W.F.*

(*Continued from page* 20.)

LET us take up the all-important question, the question we all get put to us—*Cui bono?* What is the good of it? What difference does it make? The question always strikes me as rather silly, but, of course, one must have patience with it, because the people who ask it are absolutely ignorant of everything to do with British-Israel Truth. I do not like the term "British-Israelism"; there are too many "isms" nowadays. I would rather call it "British-Israel Truth." What is the good of it? I would ask you this question: Do we want to understand the Bible? Do we want to understand the Divine plan laid down in that Book? British-Israel Truth runs through the whole Bible; and it affects all history, all mankind, all life. You cannot separate the Bible, you cannot separate mankind as a whole, from this teaching. The other day a man said to me: "Almost thou persuadest me to be a British-Israelite!" I said: "My dear Sir, you are already a British-Israelite. The question is whether you are conscious of it or not." We all are British-Israelites, for we are under the Covenant, and we are of the seed of Abraham.

British-Israel faith and teaching stands upon the *whole counsel of God*, not that only which you are getting in your pulpits to-day. Is that true or not? (True!). It is a very serious statement, but it is bound to follow if my previous statement is true, because you don't get British-Israel teaching in your pulpits except from those ministers or laymen who know this Truth for themselves, and in a few cases where they give what is called "blind testimony." A man comes down from the pulpit and you thank him for a sermon on British-Israel Truth, and he says: "What do you mean?" He does not know what he had been preaching! To return to the question of *Cui bono?* We know that anything that is of God is bound to succeed; we know that which is not of God never can ultimately succeed. Is there anyone in this audience who will say that British-Israel teaching is not succeeding? It is succeeding in the most marvellous way, and the evidences are abundant that God is blessing it in a most signal manner; and you won't tell me that the Holy Spirit is putting His seal upon the work of any man who is teaching falsehood. Five thousand atheists have been brought into the Christian fold by British-Israel teaching. (Applause.) I could, to-day, introduce you to men who would corroborate what I say in their own persons. Some of them are presidents of our branches and will tell you, as they have told great audiences, that they were agnostics or atheists before they had British-Israel Truth brought under their notice. One man (to-day the proprietor and editor of a paper) once threw his Bible out of the window after trying again and again to disentangle the things he was not able to understand, but when British-Israel Truth was brought to his notice he became a changed man.

"But when did all this begin?" some people ask. I would have to take you back to the Book of Genesis for the beginning. Is that far enough? And from the period between the Book of Genesis and to-day one could draw enough British-Israel material to fill thousands of volumes.

KING ALFRED.

King Alfred the Great was a British-Israelite; you can prove it from his own words. A Bishop of St. David's pro-

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claimed British-Israel Truth *five hundred years ago*. Dean Abbadee, the greatest scholar in Europe of his day, said this: "If the so-called lost tribes of Israel cannot be found in the Anglo-Saxon race, they must have flown into the air or gone to the bottom of the sea."

The people who hold this Truth include scholars of great repute—one archbishop, several bishops, hundreds of the clergy and ministers, the two first Bishops of Jerusalem, and a Bishop of Rangoon, Eminent clergy in London to-day have told me that our Truth is absolutely Scriptural.

CONGRESS: CHAIRMAN'S REMARKS.

By Rev. ARTHUR PRITCHARD, M.A

I THINK most of you will agree with me that it has been good for us to be here all through this eventful week. Speakers from various parts, who naturally differ on *minor* matters, have concentrated their minds, and ours too, on the proclaiming of the Gospel of the Kingdom, the Kingdom of Righteousness, Justice, Liberty and Brotherhood, so long forepurposed, so often prayed for, and so certain to come here in this world. "The Kingdom of Heaven is at hand." The Kingdoms of the world are to become the Kingdom of Jesus Christ, to the glory of God the Father. This, surely, is the major message of this British-Israel platform; and minor differences among us, as rushlights before the sun, get lost in the blazing glory of "God's Word Written" and revealed. Is there anybody not influenced by the psychological atmosphere of this closeted, closed-in, cabinet-like reservoir of magnetic, uplifting, and vibrating thought-force enveloping us? If there is, I think it is a sign of low development, and such would be more at home, perhaps, among the amphibious pachyderms enjoying life in their own way, but to a very limited degree, in a well-known corner of Regent's Park. But, I take it, everybody must have been affected, more or less, by the variety of addresses that have come from a variety of independent thinkers over the greatest revelation of modern times, viz., that "God is working His purpose out as year succeeds to year," just as He purposed and declared in the far-back days of our forefather Abraham, that love-purpose being ultimately to win all the nations to Himself by means of a Racial Personal Saviour linked on by grace as well as race to a Racial and National Saviour—a nation chosen for service, as the best to win the rest, a *compound* nation, in fact a company or commonwealth of nations under a king, that is an earthly, many-branched, world-wide, John-Baptist sort of KINGDOM preparing the way for a whole-world Kingdom here on earth, freed from the presence and power of the invisible kingdom of darkness whose presence and power will surely be replaced by the Divine King of Israel, and the Israelites indeed, viz., the Israelites by race and grace, and the pure Gentiles, who have been incorporated with them. To take a liberty with Felix Adler's words:—

"We are subjects of this Kingdom,
All our longings and our prayers
Help to bring it ever nearer,
Down 'the great world's altar-stairs'
For this Kingdom we must labour,
For its sake bear pain and grief,
In it find the end of living,
And the anchor of belief."

OUR ANCIENT BRITISH THRONE.

CLAUDIA AND PUDENS AS ANCESTORS OF KING GEORGE V.

By JOHN HENRY HILL.

"EUBULUS greeteth thee, and Pudens, and Linus, and Claudia" (II Timothy iv, 21).

Linus and Claudia here mentioned were the son and daughter of Caradoc, Britain's hero King, and Pudens Claudia's husband. A fact of great interest is disclosed by the Genealogical Chart of Welsh History in the Public Free Library of Colwyn Bay, North Wales, described in my Notes in No. 48, Vol. 1, of THE NATIONAL MESSAGE, pages 575–6.

Claudia Paulina and her husband Pudens are set forth upon that Chart among the ancient ancestors of our Royal House.

For lovers of the romance of history there is no story more fascinating than that of

THE BRITISH PRINCESS

who married a Roman Senator and became an ancestress of that long line of British Monarchs who, tracing their ancestry on one hand to *The Sweet Singer of Israel*, and on the other to the heroic, unconquered *Sovereigns and Princes of Ancient Britain*, are represented to-day in His Present Majesty King George V, whom may God long preserve.

Who, then, was Claudia? Her British name was Gladys. Her father, Caradoc, King of Siluria. "Three have been our hero Kings," declares an ancient Triad, "Cynvelin, Caradoc, Arthur." After many drawn battles with the Romans, and many victories obtained over them, Caradoc was at length not conquered but betrayed into their hands, and with his entire family taken captive to Rome. Trained in oratory at the Druidic cor of Caer-leon-on-Usk, his speech before the Roman Senate has been immortalised by Tacitus. Allusion is made in it to a long line of illustrious ancestors. The genealogy of Caradoc is given in full in the Pantliwydd Manuscripts of Llansannor, and stretches back 1,080 years before his time to a period 330 years before the foundation of Rome.

Such then was the ancestry of Gladys, daughter of Caradoc, and such is the ancestry on the ancient British side of King George V.

Such too is the ancestry of our Prince of Wales, Prince David.

Contrary to the usual Roman custom, to which it was the solitary exception, the life of Caradoc was spared on condition of his never bearing arms against Rome again. A residence of seven years in free custody (*libera custodia*) was imposed upon him.

Gladys, his daughter, was adopted by the Emperor Claudius, and assumed, of course, his family name—Claudia. Caradoc (his name Romanised into Caractacus) was allowed the full enjoyment of the revenues of the Royal Silurian domains, and took up his residence in the Palatium Britannicum, on the side of the Mons Sacer, converted afterwards by his grand-daughter, Claudia Pudentiana, into

THE FIRST CHRISTIAN CHURCH AT ROME,

known first as the "Titulus," and now as St. Pudentiana.

Here the British Princess Claudia (Gladys) was married, A.D. 53, to Aulus Rufus Pudens Pudentius (Pudens), a young senator of large possessions in Samnium. The attachment between Pudens and Claudia first grew up when the former was stationed by Aulus Plautius as Praetor Castorum (Camps Magistrate) at Regnum, now Chichester. There is still in the

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Chichester Museum a remarkably interesting monument of the residence of Pudens in that city.

The Palace of Rufus Pudens in Rome was

THE HOME OF ST. PAUL,

though he had also his own hired house.

The children of Claudia and Pudens, as we learn from the Roman Martyrologies, were brought up on his knees; and we find in the last scene of his life the only salutations sent by him to Timothy are those of Eubulus, Claudia, Linus, and Pudens, the same family evidently ministering and attending to him to the last.

For fuller information on the conversion of Britain to Christianity, the establishment of the British Church and the connection of the family of Caradoc, including Claudia and her husband, Pudens, with these events, and for much other information on related subjects, see "St. Paul in Britain," by Rev. R. W. Morgan, Covenant Publishing Co., 14, Fetter Lane, London, E.C.

Mr. Morgan expressly points out the descent of Queen Victoria (then reigning) from the Royal Family of ancient Britain through the Tudors. That, of course, is common knowledge. What does not appear to have been so well known is the place of Claudia and Pudens in the Royal Line of descent, and this is made clear by the Genealogical Chart described in my Notes in NATIONAL MESSAGE, No. 48.

The following quotation from Mr. Morgan's work may be useful as showing the extraordinary care with which in Clan times the records of pedigree were handed down from generation to generation: and, incidentally, this was a characteristic of the Hebrew race.

Looking at the Genealogy of Caradoc ("St. Paul in Britain," p. 104): "Caradoc ab Bran Fendigaid, ab Llyr Llediaith, ab Baran, ab Ceri Hirlyn Gwyn," and so on for generations, one is reminded of the first chapter of St. Matthew—"The book of the generation of Jesus Christ the son of David, the son of Abraham," setting forth "all the generations from Abraham to David, and from David unto the carrying away into Babylon, and from the carrying away into Babylon unto Christ"—or the similar genealogy in St. Luke's third chapter.

"It sounds strange," says Mr. Morgan, "to persons accustomed to think a Norman pedigree, dating from 1066, ancient, to hear this British King, a thousand years before, face to face with a Roman Emperor, and in the heart of the Capitol deliver himself proudly of a royal lineage, the fount of which, like that of the Nile, was lost in its very remoteness. In the clan times, however, the preservation of a pedigree meant the preservation of all that was valuable in blood, station, and property. . . . Genealogies were guarded with extreme jealousy, and recorded with painful exactitude by the herald-bards of each clan. On the public reception, at the age of fifteen into the clan, his family genealogy was proclaimed and all challengers of it commanded to come forth. Pedigree and inheritance, indeed, were so identified in the ancient British code, that an heir even in the ninth descent could redeem at a jury valuation any portion of an hereditary estate from which necessity had compelled his forefathers to part."

P.S.—The Rev. W. M. H. Milner (Oxonian), in his address, "The Dynasty of King David Established in Great Britain," also includes *Pudens and Claudia* in the Royal Pedigree, thus: "Anna, being 39th by natural descent, 29th by legal heirship, from King David (according to the respective genealogies of St. Luke and St. Matthew), *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 Bran, surnamed 'The Blessed,' father of the celebrated Caradoc or Caractacus. *The 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."

See also the Genealogical Chart published with Mr. Milner's "Royal House of Britain an Enduring Dynasty," which assigns to Claudia and Pudens their place in the pedigree.

The Chart (dated 1850) I saw at Colwyn Bay therefore confirms, from separate investigation of "a variety of manuscripts and other authorities," the same Royal British line of descent subsequently declared by Rev. F. R. A. Glover, Rev. A. B. Grimaldi, Rev. W. M. H. Milner, and others. Mr. Glover's evidence having been challenged, Mr. Milner, it will be remembered, undertook a separate investigation in the British Museum and the Royal Library at Windsor Castle.

DESCENT OF THE JAPANESE FROM AN ISRAELITE AND HITTITE ORIGIN.

"A NATIONAL MESSAGE TO JAPAN."

BY MARGARET DAVINA MACEWAN.

WRITTEN FOR THE JAPANESE AND TRANSLATED INTO THEIR LANGUAGE.

THE prehistoric records of the ancient world are found in Babylonian, Egyptian, Assyrian, and Hittite records, principally written on stones and rocks in hieroglyphics. Also in the historical record as well as divine revelation of the spiritual life of man in his relation to God. In almost every race there is a record of the great Flood which destroyed the early civilization and religion. In the Bible we are told that God preserved Noah and his three sons, Shem, Ham, and Japheth, and their wives, in an ark which rested, when the waters subsided, on the Mount Ararat in Armenia. We believe that the race of the Hittites are descended from Ham and that Abraham, the father of the Israelites (or God ruling), came from Shem. It is about these two races I wish to write, so I will confine myself to their history in the ancient and modern world.

The British-Israelites believe that to-day they find the Royal House of Judah, from whom our Royal line can trace their descent, and the ten lost tribes of Samaria, in the English-speaking races, which includes Great Britain, her Colonies and the United States of America.

The Jews represent the lost Kingdom of Judah, and the ancient priesthood, a portion of the House of Levi, and perhaps remnants of other tribes.

After the death of Solomon the ten tribes broke away from Judah and formed a separate Kingdom in Samaria. This kingdom was destroyed and the ten tribes taken captive and removed to Babylon, 721 B.C., and their place in Palestine was taken by races from Assyria. In 717 B.C. Sargon finally overthrew the Hittite Empire in Carchemish and carried them also as captives to Babylon. In 604 B.C. the whole of the Hittite Empire in Syria was reduced to ruins.

In the Book of Esdras it is recorded that:—

> "The ten tribes were carried away prisoners out of their own land in the time of Osea the King, whom Shalmaneser led away captive, and he carried them into

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another land. But they took counsel among themselves that they would leave the multitude of the heathen and go forth into another country where never mankind dwelt, that they might keep their statutes. And they entered into Euphrates by the narrow passage of the river—the same region is called 'Ar-sereth.'"

On their way to this region of the Caspian Sea they spread out in many trails over the world, some East, some West.

We believe some of these travellers were the founders of your Royal dynasty of Japan, and of the Samurai. They were accompanied by the Hittites, their fellow-captives in Babylon and neighbours in Syria. This is proved by the Hittite language and the Japanese language of to-day. The buried stones of Carchemish have "cried out" in proof of this wonderful fact. And words written in stone 2000 B.C. are found again in A.D. 1922 in modern Japanese.

To go back to the Samurai, I understand they entered Japan 2,600 years ago. The first emperor was Jinmu-Tenno (660 B.C.). I think he was descended from "Osee" (730 B.C.). If so, it is curious that the last King of Samaria's name should have been "Osea." Also I should like to point out that in the record of the tribes of Israel in the Book of Numbers (xxvi, 44): "The sons of Asher after their families were from Imnah, the families of the Imnites." Of Asher, Jacob said: "He shall yield royal dainties." The ancient name of Japan, Yamato, is interesting from this connection; also that Yam is the Hebrew word for *west* or *sea*.

The family system of Japan is the family system of the Israelites. The spirit of teachings of the Samurai, Bushido, is the law of Moses in another form, and in the first article of the first constitution of Japan, "appreciating gentleness, whether in high or low, one should aim not to go against," is found in the words of the Bible: "Thy gentleness hath made me great" in prophecy of Christ (Ps. xviii, 35). There are two ceremonies of an Israelitish origin in use in Japan—one the sprinkling of the doorposts of the houses on a certain night with a red vegetable stain, the people remaining in the house, so that the evil spirits may pass over and do them no harm. This is the passover of the Israelites—the night before they left Egypt—when their doorposts were sprinkled with the blood of a lamb, and the destroying angel, sent for the first-born sons of the Egyptians, passed over them. The other is the carrying of an ark by the Buddhist priests to the water's edge. You have the lion and the unicorn of the Tribe of Ephraim and of the Royal House of Judah in your ancient heraldry.

Now, in concluding, I must briefly tell you something of the Hittites. They were descended from King Tekoa, who had seven sons; they became the founders of seven great kingdoms. They came from the Black Sea district, and were of Mongolian race, with a language and art of their own. In the tablets of Egypt and the few Hittite stones that have been discovered they are shown to be men of short stature with yellow skin and slanting eyes, and black hair worn in some instances in pigtails like the Chinese. They were great warriors, fighting three abreast in their chariots of iron; great workers in silver, gold, precious stones, ivory and glass. Wonderful glass goblets were found lately in the coffin of a Hittite. The glass dates back 2,000 years B.C. (some say 3,000 years B.C.). The Hittites had owned a kingdom and had held it for many years, when Abraham visited Palestine and bought from a Hittite prince a burying-place for his wife Sarah. This was the first entente cordiale between Great Britain and Japan.

There was found in the library of Sargon I an astronomical tablet, in which the Hittites of Khatta are spoken of as a formidable people in Syria. Sargon I dates 3000 B.C. In the Louvre there is another record, Egyptian this time, a record of the Hittite palaces, temples and cities 2047 B.C.

The Hyksos Dynasty of Egypt were Semitic, they held Egypt for 511 years, and one of their Pharaohs exalted Joseph the Hebrew to be second ruler in his Kingdom. Joseph married the daughter of the Prince, and High Priest of On. I am told your Samurai claim descent from this Princess of On. Books could be written about this interesting subject, but I must confine myself to bare facts.

The records of the later wars between the Pharaohs of Egypt and the Hittites are written on the walls of Karnak, and are of thrilling interest. There is a record of one of the battles on the Obelisk that stands on the Thames Embankment. The Hittites were the Khata of Egypt, Khattai of Assyria, Keteioi of Homer, and there were many Hittite objects of art dug up on the site of Ancient Troy by Professor Schliemann.

The Hittite race entirely disappeared after their final overthrow at Carchemish, 604 B.C., but we find them again in Siberia, China, India, and finally Corea and Japan.

Professor Campbell says in his books on the Hittites:—

> "The Japanese generally agree that the Corean alphabet was introduced into Corea by the Japanese at an early date. The only purely Hittite alphabet, the value of whose character is known, is the Corean. The Hittite language belongs to the Alariodin family and comes from the Armenian part of Asia Minor."

I will just give two instances of the resemblance between the Japanese and Hittite, but there are many others.

In the silver boss 720 B.C., one of the most important Hittite relics, there is a figure of a Royal warrior, dressed in tunic and mantle, on his head the peaked cap of Royalty, on his feet the boots with the toes turned up, in his hand a spear or long staff—not unlike the feudal dress of Old Japan.

The inscription is "Tar-rik-tim-me Sar-mat-Er-me-e-Tarrih-timme—king of Ermie!

Professor Campbell translates it as:—

Taraketima—mata
Taraketima the King.

The word mata appears on the Hittite records of India in the form "Meta" or "Mita." Could this be the origin of "Mi-ka-do"? And the Japanese family name of Min-amoto has also a great resemblance.

Mi-to-mi-kada means Honourable Door. The door was a great favourite in the Hittite religion. It was considered sacred—the door between life and death—"ne-ri-ato ba go-Ra." "I am the door bar of authority."

When Jesus Christ said "I am the door," He was speaking to the great religious philosophers of His day, as well as to the sheep farmers of Palestine. There is no mention of the Khitan in Japanese history, but in the word "Akitson-Sima" the Khitan influence is to be seen.

In closing this brief indication of a great subject I will only say that, in the very latest discoveries of the Hittite citadel at Carchemish, proofs of the great building powers of that race were found in the huge gateway, much in the form of an old Scottish or Japanese castle, built in stone and brickwork. Also the remains of five dwelling houses have been found. They show that the Hittites used timber a great deal in making the roofs or pillars of their houses. The gutters of the houses were painted scarlet and yellow. Sometimes

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glazed bricks with white flowers on a coloured ground were used as a decoration round the houses. In one of these houses a tablet was found 2000 B.C.; it was the record of a business treaty about the dyeing of leather red from the berries of a certain tree. The name of the tree is given as "A-mi-ku-a." I understand the name of the tree whose berries are used to-day in Japan for the same purpose is "Kuchinashi-no-mi."

PROFESSOR SCHUYTEN AT THE CENTRAL HALL.

AN OUTSTANDING EVENT.

AN event which attracted the greatest interest was the appearance on our platform of Professor M. C. Schuyten, D.Sc., of the Brussels College of Science, on February 22nd, when the hall was packed to its utmost capacity. The Right Hon. Lord Gisborough, President of the British-Israel-World Federation, presided, and introduced the distinguished Lecturer to the eager audience, several of whom had travelled many miles in anticipation of an intellectual feast, and to participate in the welcome to our guest who had journeyed from Belgium on purpose to support the British-Israel Cause. The suppressed excitement found vent in tremendous applause when he rose to speak. No one present is likely ever to forget this unique occasion—a *savant* of another race and nation standing before a British audience and telling them, in his best English, whence they came, their mission, their place among the nations, and their destiny. What will our opponents have to say to this?

Dr. Schuyten is a scientist of a very high order, a chronologist, an historian, and a master magician in mathematics. To his profound knowledge is added a charm of manner and address. Before all, he is a man of God, devout, earnestly evangelical, boldly standing for the integrity and inspiration of Holy Writ, and absolutely convinced of the truth of the British-Israel position. By proven facts, figures, events, dates, fulfilled prophecy, obvious deductions, and clear indications, he demonstrated our case with mathematical precision and logical certitude, building up an impregnable citadel of British-Israel Truth. He captivated his audience and held them in admiration, wonder and amazement for more than two hours. Anyone who would dismiss such a wealth of evidence, and such an array of facts as merely a set of coincidences, must be steeped in hopeless prejudice beyond the reach of human reasoning. We once heard a man say that there was no Divine Plan. Had he been present at Dr. Schuyten's lecture he must surely have become convinced that God is indeed and in truth the Great Architect and Grand Geometrician of the Universe, and its Ruler and Lawgiver; that His marvellous Plan of the Ages can be seen in its unfolding, and that His Holy Word contains true science without a flaw.

Lord Gisborough, in moving a vote of thanks to the Professor, said he had never heard a more wonderful lecture in his life. Mr. Garrison, in seconding, declared that no such lecture had ever been delivered in England.

By special request Dr. Schuyten repeated his lecture in the evening of the same day, when Mr. Herbert Garrison presided over another deeply interested and fascinated audience. On each occasion rapidly-drawn diagrams and demonstrating figures on a blackboard helped the astonished hearers to grasp the marvellous conclusions of the Lecturer. The chairman paid a well-deserved tribute to the extraordinary ability of the speaker and the value of his services to the Cause for which we stand.

OUR YOUNG FOLK'S CORNER.

MY DEAR NEPHEWS AND NIECES,—Would you like to know more about our young hero, Dick? Well, you shall, for he is worth knowing, and is a nephew to be proud of.

Dick has a little sister named Dorothy, who is just nine, and who thinks her brother Dick is the best and bravest hero she has ever heard of, except when he teases her and interferes with her playthings. Now Dorothy likes her father and mother to tell them stories around the fire, especially at bedtime, and she is already very much interested in what she has heard about the old-time Israelites of Bible days being the relatives and ancestors of the British people.

"Mummy, dear," said Dorothy one evening, "please tell me the story about the baby boy who was put into a basket and hidden among the rushes at the riverside."

And so Mummy told her all about little Moses and the basket cradle, and the sister who watched him, and the Egyptian princess who found him, and the poor people who were slaves in Egypt; and how Moses grew up in the house of the king, and then became the brave man who led the slaves from bondage to liberty.

When Mummy had finished, Dorothy was both sleepy and satisfied, and could only say: "I think God must have been watching over little Moses, and I'm so glad that cruel king didn't find him."

"Or the crocodiles eat him," said Dick.

"I expect that was one reason why his sister was sent there to watch," said Mummy.

Dick had by this time finished his studies, and was quite ready for his usual yarn.

"I say, Dad, if we are descended from those Israelites who were in Egypt, I can understand some things which used to puzzle me."

"Well, Dick, tell us what they are."

"Yes, Dad; here's one. It's as plain as daylight why the British people were the first to wake up on the question of slavery, and to set all the slaves free throughout the British Empire. It must have been because our forefathers were in bondage themselves long ago."

"That's right, my boy; the love of freedom is in our blood, and we shall never lose it. And now, as you've made that discovery for yourself, perhaps you'll go on, and tell us more along the same line."

"Well, Dad, I reckon our fathers learnt a lot of clever things from the Egyptians. You know what wonderful works of art they are finding in the tomb of old Tutankhamen in Egypt? Wouldn't the Israelites be able to make the same sort of goods? They have found vases, chariots, jewels, furniture, clothing, and all sorts of grand things."

"Yes, Dick; that's a good idea, and I think it is reasonable to suppose that many of the great British industries had their beginnings in those early years of slavery. The Israelites learned how to make things because they were compelled to, and now they have become the greatest manufacturing people in the world."

"My word! that explains a lot of things, Dad. I must talk to the Head about this. I believe he intends to go to Egypt before long to see the tomb of Tutankhamen for himself. He will be sure to tell us all about it, and I'll have some questions ready for him," said Dick.

With best wishes,

UNCLE BEN.

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NATIONAL MESSAGE
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THE SECRETARY-GENERAL'S PAGE

THE next London meeting will be held on Friday, March 23rd, in the Central Hall, Westminster, when the Secretary-General's Round Table Conference will be resumed, commencing with tea at 4 p.m.

* * *

Special Campaign meetings will be held in the Braithwaite Hall, Croydon, on Tuesdays, March 13th and 20th, at 8 p.m. Speakers: Messrs. Herbert Garrison and John J. Morey. Those who can kindly circulate leaflets announcing these meetings are invited to communicate with Mr. Morey, Assistant Organising Secretary, at 14, Fetter Lane, E.C.4.

* * *

The Secretary-General will give his illustrated lecture on "Egypt and the Wonders of the Great Pyramid," in the Badminton Hall, Crowborough, on Thursday, March 15th, at 7.45 p.m. Some special pictures of the recent discoveries will be exhibited. Sir George Le Hunte, G.C.M.G., formerly Governor of Fiji, New Guinea, Trinidad and Tobago, will preside.

* * *

Special Campaign meetings will be held in the Town Hall, Tunbridge Wells, on April 9th, 10th, and 11th, and in the Compton Hall, Wimbledon, on April 17th, 18th, and 19th, to be addressed by Rev. Merton Smith and Messrs. Garrison and Morey.

* * *

Mrs. Brett, ex-Mayoress of Great Yarmouth, President of the Study Circle, is giving an "At Home" on March 15th, at 3.30, at her residence, "Brooklyn," 6, North Drive. An address will be delivered on "The Fundamentals of British-Israel Truth." The usual monthly meeting will be held on March 23rd at "Tregarron," 31, Wellesley Road.

* * *

Mr. J. A. Jones will speak for the Ealing Branch on March 13th, at 8.15 p.m., in the Wesleyan Church Room, Ealing Broadway.

* * *

The next meeting of the Preston Branch takes place on March 15th, at 7.30, in the Lyric Hall, Avenham Street; Speaker, Mr. J. W. Spiller.

* * *

Colonel A. B. Prowse, M.D., President of the Bristol Branch, will lecture on "The Great Pyramid," on March 15th, at 7.30, in C.M.S. Hall, Park Street.

* * *

Mr. H. A. Marchant will address the Horsham Branch on Tuesday, March 13th, at 7 p.m., in the Town Hall, on "How British History confirms the Scriptures."

* * *

Rev. J. Anderson Watt, M.A., is the speaker for the Scottish Israel Association on Sunday, March 18th, at 6.30, in the Christian Institute, Bothwell Street, Glasgow.

* * *

Rev. John E. Mitchell, M.A., will address the Glasgow South Suburban B.-I. Association on March 22nd, at 8 p.m., in the Mission Hall, Shawlands Cross.

* * *

The London meetings for April are fixed for Thursday, 12th, and Monday, 23rd. The May Meetings will be held on May 8th, 9th, 10th and 11th, all in the Central Hall. Special speakers. Mrs. Theodore Bent and her helpers will conduct a Sale of Work as usual. Mrs. Bent will be glad if all who are contributing articles will kindly send them to her residence, 13, Great Cumberland Place, Hyde Park, W. 1, marking prices thereon.

* * *

Two interesting meetings were held on March 2nd, in the Caxton Hall, presided over by General Coventry Williams and Captain A. H. F. Young. Rev. W. E. Woodhams Denham gave one of his helpful spiritual addresses in the afternoon. Rev. Wm. Howell—a new speaker on our platform—gave in the evening valuable testimony in regard to British-Israel teaching. He received a very cordial welcome, and a general wish was expressed that he might soon be heard again. Messrs. Garrison and Locke also gave addresses. The Book Stall was well patronised.

* * *

Our Teignmouth Branch held an interesting Conference on February 26th, convened by Rev. B. B. Liptrot, M.A. (Vicar of West Teignmouth). Nearly one hundred accepted the invitation, and Mrs. Liptrot kindly provided tea. Each one was given a paper on which to state "The point that strikes me in British-Israel Truth," or "The point that puzzles me in British-Israel Truth." Nearly half the company filled in the papers. These were read out, and solutions were given—Canon Mitchell, the Vicar, Miss Carr, and others taking part. At the close of a happy gathering many new members joined the Branch.

* * *

Rev. Merton Smith delighted our Worthing members and friends with addresses on "The Gospel of the Kingdom" each day last week. The room was packed in every corner. The Rev. Canon C. J. Hollis presided on Wednesday evening.

* * *

Mr. Daniel Farmer delivered an interesting lecture for our Southampton Branch last month, on "The Bible, the Turk, and the Near East Problem." The ex-Mayor presided. A local paper gives a lengthy report.

* * *

Mrs. Bloxam has lectured on "What I saw in Egypt," for our Southport and other Branches in the North.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE CHURCH'S MESSAGE TO THE KINGDOM. THE LAW OF THE KINGDOM (*continued*).

By Rev. Wm. Pascoe Goard, F.R.G.S.

Exodus xx.—The scene of which the Scripture under consideration forms a part is with Israel at Sinai. The occasion is the manifestation of Jehovah to Israel as its God and its King.

As the first act of His administration He annunciates the principles which are the basis of the nation's law in the form of the Decalogue. Four of the Commandments, each enunciating a principle, deal with our relationship to God. Five of the Commandments deal with our relationship to each other, and one Commandment is introspective, dealing with our own heart.

The first four of these we considered in our last week's leader; the remainder we will now proceed to examine.

The fifth Commandment deals with the family, which is the foundation of the nation which forms the dominion of God:—

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Inasmuch as the enunciated law is the expression of the principle by which God governs His Kingdom, and along the lines of which He moves, as we should expect, He Himself puts abundant honour upon the family. Other nations have built cities, nations, empires, by combining peoples of alien blood, diverse ideals, and antagonistic faith into one aggregation bound together by an artificial loyalty, or kept together by the strong hand of authority. Every such organisation must eventually be disrupted by the differences and antagonisms within.

But God has built upon a single family. From it He has developed His nation, and upon it He has constructed the great Israel Company of Nations to the present day.

He has made provision, however, for the introduction into the family of strangers and foreigners, aliens from the Commonwealth of Israel who were living without God and without hope in the world, who may enter through Jesus Christ, "the Door of the sheep." Entering by Him, the Living Way, these are no more "strangers and foreigners, but fellow-citizens with the saints, and of the household of God," and are made partakers of the promises.

St. Paul states: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Thus the Christian alien is adopted into the family, and made a citizen of the nation of God.

In honouring our Father, the whole line of our descent is before us. Commencing with the great All-Father, followed by Adam, who was created in the image and likeness of God, and by Seth, who was begotten in the same image and likeness, on through the Covenant line to Noah, Shem, Abraham, Isaac, Israel, down to our immediate parents, this Commandment calls upon us to honour the family foundation upon which God has built His Kingdom, the ideal development of human society.

"Thou shalt not kill." This Commandment asserts the sacredness of life. Upon this Commandment it is not necessary for us to enlarge, for no matter how society may abuse and exploit human life in this nation, he who proceeds to ultimately extinguish it shall surely die the death. Sufficient to say that he who mars, degrades, or injures human life in children or adults, must be held to contravene the principle expressed in this brief Commandment.

"Thou shalt not commit adultery." This principle covers the field of social character, and expounded by the Lord it finds the widest possible application to thought, purpose, imagination, action. Happy is the nation who lives out this principle.

"Thou shalt not steal." This Commandment refers to property, and, as a principle laid down capable of universal application, covers the whole ground of inheritance, acquired possessions, commerce and industry. How searchingly its light—more piercing than the X-rays—searches through and through the property relationships and activities of every person, of every corporation, and of every nation.

"Thou shalt not bear false witness against thy neighbour." This Commandment covers the whole ground of reputation, and guards the good name of the individual from a taint by foolish and malicious tongues. How searchingly the light of this Command-

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ment shines through all conversation, all evidence, all rumour, all report, it is not necessary for us to say; but from its light no corner is left dark, and its protection is thrown around all. Finally:—

"Thou shalt not covet . . ." Thus the great Law-Giver lays His finger upon that which, once planted and allowed to grow in the human heart, becomes indeed the root of all evil. It shines into the inner recesses of the individual consciousness and reveals us to ourselves before God.

The record now returns to the scene and significance of the event. It was Jehovah, the God and the King of Israel, annunciating the law of His Kingdom to His nation.

That the connection of the two may not be lost to sight, we have the following:—

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

"And Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not."

It is of the utmost importance to the Bible student to realise that the Kingdom thus established—consisting of the groundwork of the nation, the superstructure of the throne, and Jehovah the King Who occupied that throne—was set up as a *permanent* institution, one and indivisible, which should endure to the end of time and which is in active existence to this very day.

In the next leader we shall consider the Organisation of the Administration of the Kingdom.

BIBLE READINGS.—Series II. No. 10.

By Rev. Wm. Pascoe Goard, F.R.G.S.

PROMOTION OF JACOB TO ISRAEL.

Genesis xxxii.—Progressing in this wonderful journey, Jacob has no sooner escaped from the danger of his father-in-law's laying claim to his wives, children, and possessions as "the Syrian," which he had a perfect right to do—not only as the father of the household, but as the chief or king of the country from which Jacob was about to remove his household—than he meets the advancing danger of Esau his brother, the commander-in-chief of his father Isaac's retainers, and the potential head of the country—the birthright of which Jacob had purchased for "a mess of pottage."

The ultimate appeal in all such cases has invariably been the sword, and there is little doubt that it was to put the matter to that final arbitrament that Esau marched out to meet his brother at the border at the head of his retainers, who numbered 400 armed men. These, doubtless, Esau knew to be sufficient for his purpose, for it is certain that if Abraham could number 300 armed men, born in his own household a generation before, Isaac could put in the field many more than 400 men.

Jacob is now in extreme danger. To turn back means to be subject for ever to the Syrian, and to sacrifice for ever the birthright. To go forward seems to be running into the jaws of death.

In this extremity he remembers the God of his fathers, and the Covenants which are vested in him, and he betakes himself to prayer. In that prayer he sees himself, perhaps, in a light that he had not done before, and thus he prays:—

"And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

"I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

"Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, and the mother with the children.

"And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

Having prayed, he took what measures he could to procure his own safety. Knowing the impulsive generosity of his brother Esau, proceeding along psychological lines, he proceeded by material things and carefully-worded messages to disarm the mind of Easu, whose hands he was not strong enough to disarm. Three considerable presents, with intervals between, were sent forward, each accompanied with a carefully-worded message that by repeated presents and a thrice-repeated message he might produce a sixfold cumulative effect upon the mind of Esau. This was the message:—

Verse 17: "And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?"

It will be seen that Jacob had so carefully mastered the processes of his brother's mind that he was able to forecast the exact wording and order of the questions which Esau would ask of his servants. Thus a trained swordsman knows every thrust, every stroke, every parry his opponent will call into play. Being able beforehand to state the questions, he then proceeded to give the specific answers.

"Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

"And say ye moreover, Behold thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him."

Take particular note of this reading, for herein Jacob has prepared to meet his brother in the mental field, opposing his mentality to Esau's armed men.

If the conflict had been left to settlement on this plane, it may be questioned what would have been the result?

Jacob had brought two forces to bear upon the danger before him, namely, prayer to God, and the exercise of applied

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psychology, and still the matter hung in doubt. But now comes a new and final element into the matter :—

Verse 24 : "And Jacob was left alone ; and there wrestled a man with him until the breaking of the day.

"And when he saw that he prevailed not against him, he touched the hollow of his thigh ;

"And the hollow of Jacob's thigh was out of joint, as he wrestled with him.

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

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

"And he said unto him, What is thy name ? And he said, Jacob.

"And he said, Thy name shall be called no more Jacob, but Israel ;

"For as a prince hast thou power with God and with men, and hast prevailed.

"And Jacob asked him, and said, Tell me, I pray thee, thy name.

"And he said, Wherefore is it that thou dost ask after my name ? And he blessed him there.

"And Jacob called the name of the place Peniel (the face of God), for I have seen God face to face, and my life is preserved.

"And as he passed over Penuel the sun rose upon him, and he halted upon his thigh."

Thus was Jacob brought face to face with his God, and there was a wrestling between them all night long, and God did not prevail over Jacob. It was only after He had touched, and marred, the strength and beauty of the physical life of Jacob that he surrendered his will to the Will of God. Upon that surrender, when he simply clung to his Lord, the blessing came, for at that moment, evidently, there came the surrender of Jacob's will and the sacrifice of all that he held dear, even of the birthright which he had purchased at so low a price.

Escaping from the service of Laban the Syrian, it now appeared as though, by Divine direction, he was about to subject himself to Esau the Edomite, for thus we read :—

Chapter xxxiii, 1 : "And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men."

Verse 3 : "And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother."

Verse 8 : "And he said, What meanest thou by all this drove which I met ? And he said, These are to find grace in the sight of my lord."

By the persistent use of the term "servant" to characterise himself, and "my lord" to characterise Esau, and by his clear-cut answer to Esau's categorical question, "What meanest thou by this drove ?"—to which he replied, "These are to find grace in the sight of my lord"—Jacob surrendered the birthright and acknowledged the lordship of Esau. Thus, by Jacob's surrender, the feud was at an end, and brotherly amity prevailed for the time being.

With what feelings Jacob proceeded on his way we cannot estimate. Did his faith assure him that God would, in His own way, and by honourable means, reinstate him in the birthright, or did he believe that he had sacrificed that inestimable privilege to his brother Esau for ever ?

As matters turned out, when Isaac died Esau marched off to his selected dwelling-place in Mount Seir, deliberately leaving to Jacob the lordship of Israel and the inheritance of the land. Doubtless this was done under the impulse of Divine direction upon the mind of Esau.

The book we are studying is the book of "Beginnings," and this chapter denotes the beginning of "Israel."

Not until the regeneration experience could Jacob become Israel. And this principle holds true throughout the history of his descendants. Only while the nation is in right relationship with God is it allowed to carry that royal or sacred or title name.

It is interesting to note that here we have the heads of three nations from whom sprang the races upon which historic nations came—Laban the Syrian, Esau the Edomite, Jacob the Israelite—and from this point, as from a fountain-head, these three nations continue their separate way, acting and reacting upon one another through ages of history. Syria has long since passed from among the nations. Edom is with us still in Turkey ; and Israel is with us in ever-increasing power and extension in the nation and company of nations of the Celto-Saxon peoples.

The climax point in the history of the two remaining nations, Edom and Israel, represented in Turkey and Britain, is rapidly approaching. Edom, because of ultimate rejection of a place in the redemption of Israel, is about to die upon the frontier of Israel, for God has said : "I will lay My vengeance upon Edom by the hand of My people Israel," and, in Obadiah, has declared that "of Edom none shall remain."

To Israel, on the other hand, is coming the return of the Lord in glory, when He shall, in Mount Zion, "reign over His ancients gloriously."

THE EMPIRE HAMMERED ON THE ANVIL.

JER. LI, 19, 20.

ADDRESS AT CENTRAL HALL BY REV. PHILIP YOUNG, L.TH.

IF a thick mist hangs over the sea and the fog-horn sounds weirdly across the waters, the world may seem a small place, and the circle of its activities distinctly limited. But when the sun drives away the mist and the eye roams over the wide expanse of sea and sky, then the distant horizon suggests the thought of thousands of ships ploughing their way to far-distant lands ; the world grows upon us and the vision broadens as it lengthens.

Well, it is the lengthening, broadening vision that I want to take with you. The Eastern World, the Western World, and in the midst of all—what is the most phenomenal wonder of the world—

THE BRITISH EMPIRE.

To flash new light upon old truths, to help to break the chains of ignorance, to plant the standard of truth so high that the many may see it—this is what the world needs. If anyone will seek to do this, he will be a public benefactor. That is my present hope.

It is not that I shall lay before you any new truth. There is *no* new truth. "What is true is not new, and what is new is not true"—so it has been said. What *may* be *new* is our appreciation of the truth when and as we find it.

And after all—

"A man's *reach* should exceed his grasp,
Or what's a heaven for ?"

In what I have to say I want to keep ever before me the Hand of God in history ; that not only have the bounds of every nation been settled long ages before nations *were*, but that *the purpose of God* may be seen, if we will, to be so plainly

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and so definitely marked out that the marvel is that *any* should remain ignorant of His doings.

The title of my address is "THE EMPIRE HAMMERED ON THE ANVIL."

"What Empire?" you ask.

Well, I have placed before the word the definite article. I do not, with a haphazard agility, spring in thought from Empire to Empire, but would ask you to fix your thought upon the greatest in the world's history and follow as I proceed to show how God has dealt with Great Britain, and how we have become *what* we are.

It should be a matter of keen interest to know how the Empire has been built, what are the chief factors underlying her greatness, her permanence and her dominance. We English should understand Empire-building on a large scale better than any other race, for our experience has eclipsed that of any other people. We have seen—with pardonable pride—*our Overseas Dominions* expanding and expanding; the envy of every European country, the astonishment of our own.

We are prepared, perhaps, to accept the statement that the Englishman has a genius for colonising. We believe certainly he has; but it can hardly be said that the British Government—this or that—has always in the past had the genius to understand the problems which the greater freedom of the Colonies has from time to time provided.

There has been no system—no defined plan—no lust of conquest, no apparent intention even of building up an Empire—*but* it has been built. We are, in fact, an Empire largely *malgré nous*—in spite of ourselves.

"We sailed wherever ship could sail,
We founded many a mighty State;
Pray God our greatness may not fail
Thro' craven fears of being great."

—TENNYSON.

Lord Palmerston, speaking more than half-a-century ago, used to say that "he did not understand his latitude and longitude, or make out where the British Empire *isn't*."

How vastly has it expanded since his day.

Later, it is the poet Watson who, in his Coronation Ode to King Edward VII, said:—

"Time and the ocean and some fostering star
In high cabal have made us what we are,
So great are we and old,
Proud from the ages are we come, O King."

"Time," certainly, has been upon our side.

The "ocean" has been the scene of mighty victories.

"Fostering stars" have played their part—"have fought in their courses" for Empire; *but*, over and above all, GOD has chosen out this race of Islanders—this nation and "company of nations"—to carry out His vast purposes for the world.

And what are they? That *we*—for it is *we* who have done it—should inherit the waste places of the earth; that we should be the great evangelisers of the world, and so prepare the way for the Coming of Christ.

Some few years ago (1916) Lord Curzon, at an Empire Dinner given to Lord Milner, said:—

"The Empire is—

"(1) A great historical, political and sociological fact, which is one of the guiding factors of mankind.

"(2) It is part of the Dispensation of a Higher Power, which for some good purpose—it cannot possibly be for an evil one—has committed the future of millions of human beings to the custody of a single branch of the human family.

"(3) It is a call to duty, to personal as well as national duty, more inspiring than has ever sounded in the ears of a dominant people."

Weighty words indeed, the value of which is not diminished when we consider the source from which they emanate. They are from the man who *knows* his Empire, as few do to-day; from one to whom has been entrusted some of the great international problems for solution; who is to-day engaged in the Near East in protecting the interests of the Empire and, incidentally, the interests of the world. But it is time that I threw upon the screen a lightning sketch of the Empire, and offer some thoughts for our most serious consideration.

We have to determine *how* it is that we hold the dominant position in the world, and what it is that has made the Anglo-Saxon Race what it is to-day.

A FEW STATISTICS.

Remember that, in the Providence of God, we rule over an earth-population of some 450 millions!—more than a fourth of the whole population of the world.

That, in itself, is a factor so great that it may well enter the appropriate brain-cells and, lodging there, remind us of our power, and enlarge our conception of Imperial responsibility.

"Wherever one turns," it has been said, "the British Empire is, in size and numbers, without a compeer."

True, it has persistently grown and its expansion is, without doubt, the most profound phenomenon of our day.

"It was," said Lord Balfour, in an appreciation of the late Mr. Joseph Chamberlain, "during his office as Colonial Secretary that the British Empire, as a whole, had first shown its full consciousness—its full corporate consciousness—of what it was and what its destinies were."

In Mr. Frederick Harrison's "Life of Chatham" we are assured that in eight centuries our country has known but four great creative statesmen:—

1. William the Conqueror made all England an organic nation.
2. Edward I conceived the Union of All Britain.
3. Cromwell made the United Kingdom and founded our sea-power.
4. Chatham made the Colonial System, and was the founder of the Empire.

Then Mr. Veal, reviewing this, says: "The next logical stage would be the realisation of a United British Empire. This was the conception of Chamberlain, and entitles him to be considered the fifth creative statesman."

In the great Commonwealth of Nations which the Empire presents we see how Canada became a Dominion in 1867; Australia a Commonwealth in 1901; New Zealand changed to a Dominion in 1907; and in 1910 how the Cape of Good Hope, Natal, the Transvaal, and the Orange River Colony became the Union of South Africa. All this and much more is part of the history of our times.

And what more shall I say? For time would fail to tell of India, and Burmah, and Africa, East and West and North and South, or of the strategic Gates encircling the world which God has given into our hands.

Now, you will at once recognise that there are *many contributory forces* which it would be impossible to enumerate to-night. I have, therefore, selected one which has suggested

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to me the title of this address. I mean the hammering which the Nation has sustained in the making of so illustrious a history—"The Empire Hammered upon the Anvil."

The nation has not advanced along the line of least resistance. Inconceivable opposition has made her chariots drag heavily; difficulties and problems have perpetually arisen, and wars innumerable have made her history, if brilliant, yet a chequered one. Captain Bruce Bairnsfather has said (October 12th, 1921, *Daily Graphic*):—

"It's a curious thing that, try as we will, we cannot rid ourselves of *bother*. The world takes and has taken limitless trouble trying to avoid bother in all forms; but no! here it is with us still, rather worse than before. Bother runs through ages like a wick through a candle."

When I read this I looked up the word in the dictionary to find its derivation, and this is what Murray says of it: "The word first appeared in the writings of Irish-born men. as Dr. Sheridan, Swift, and Sterne, and suggests the derivation from the Irish, buaidhirt=trouble." Be that as it may, it is certain that the British Empire has been built up on anxiety and worry—of which Ireland has supplied enough.

I will offer you some illustration taken from Old Testament history. It shall be an analogy, which in a few moments I will carry beyond this figure—into a veritable identity. You will the better see *how God trains a race* to which He has entrusted a great destiny.

Take the case of the elected nation, Israel. You see it in life in Egypt—blessed and protected—yet severely trained for the great work it would be called upon to do; trained to understand the value of freedom by the 430 years under the sojournings. Watch it as liberated; led from Egypt by the pillar of cloud by day and of fire by night; then, for its sins, made to pass through 40 years' wanderings, through fire of trouble, till, under the hammering of God's judgments, it enters the Promised Land only to find itself face to face with difficulty and peril. The supernatural victory of Jericho was followed by the defeat of Ai. Not great as to numbers, but a crushing blow. Up to this time the chosen race had been led triumphantly along. The people had *trusted the Covenant* God had made; then came *trust in themselves* and their powers, then disaster. That was one great hammering by God's arm, though in mercy "He gave the Valley of Achor for a door of hope."

The nation cannot, without disaster, live independently of God. That was the lesson the people were ever slow to learn.

Do you remember the Divine command, "Exterminate the Canaanitish nations"? You recall the disobedience and the result.

"Those which ye let remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you in the land wherein ye dwell" (Numbers xxxiii, 55). Later, for persistent idolatry, came the disruption in God's family of Israel, and the deportations (the times of the Judges).

THE DISRUPTION.

You will have seen, as I have seen, in certain shop windows where old prints and pictures are shown, oil-colour paintings in which half the picture is obscure and half in clear vivid colouring. The object is to show that pictures with years of accretions may be revived.

I recall just such. In the foreground there was a family group—one part in clear colouring, well defined, and one part with all the accumulations of years—both recognisable, but presenting very different aspects. In God's great elect race came the family disruption. Israel and Judah fell asunder in 971 B.C., and remain asunder until these last days. On one side, after long punishment, light falls, and the Northern Kingdom, which to God had been Lo Ammi, becomes Ammi—My people.

(*a*) Israel becomes Christian.

(*b*) Judah remains under the Law and under the curse. Which is the brighter part of the picture?

Surely, Israel of the Ten Tribes restored to favour and re-married. Was not, I ask you, the bringing upon Israel the Assyrian hosts, and on Judah, later, the Babylonian—*the hammering* of His people? Was it not the passing them through the furnace that they might become a purified race?

This we do know, that with those Jews who accepted the decree of Cyrus and returned after 70 years to Canaan—*idolatry* had been burnt out of them for ever.

These are but illustrations, yet are they also historical facts which tell out so clearly how God has dealt with Israel of old. They do more: they afford us an analogy, for God is changeless.

"I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

Not consumed, for elsewhere (Jer. xxxi, 31–36) they have each—Israel and Judah—been promised national permanence.

I go further and press the figure of analogy into one of identity. God's dealing with Israel is identical with His dealing with the British Empire.

JER. LI, 19–26—JUDGMENT ON BABYLON.

Israel was to be God's witness and battle-axe and weapons of war, &c.

Now note. The Israel that was to hammer the nations is yet the Israel which, in turn, should be hammered by God Himself. Why? It could be no pleasure to God to see His people suffer. True; but the character of a nation is not formed except through trouble and sorrow and disappointment. In Jer. xxx, 10 and 11, we are assured "I will correct thee in measure and will not leave thee altogether unpunished."

Now, great and wonderful as is the Empire which is God's and ours, I can conceive that it might have been far greater still. It has suffered many checks which have been humiliating and grievous.

No one reading of the expansion of Empire would for one moment say that our history shows one long, unsullied, unbroken career. We have put stumbling-blocks in the way of our own advance and have paid the price.

Constantly is being affirmed the *resemblance* of our national career to the promised destiny of Israel, that we come in a very real sense into the heritage of ancient Israel; that we English stand in a peculiar relationship to the expressed will of God.

We who are British-Israelites have recognised this for many a year. We do more; we recognise not only resemblance, bur *racial identity*.

The proofs from history, from philology, from ethnology, and, above all, from Holy Scripture, are simply irrefragable. Endeavours have been many to break the chains of evidence, but without success. They have been—to change the metaphor—thrown back as waves which strike upon our iron-bound shores; broken into spray, harmless, but refreshing.

Lost as Israel was to be in the purposes of God and for reasons as yet imperfectly understood, yet if one thing stands

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out more clearly than another it is that as a nation it should never be "rooted out." The great refrain which followed Israel, "They shall be My people and I will be their God," although dying away from the national consciousness, and for centuries, is heard again in these—our days—in the British-Israel-World Federation. Why, you may ask, did Israel lose all trace of its own identity?

Well, quite clearly, if all the wonderful promises of world-dominion had remained a vivid possession of Israel, would they not, so to speak, have forced the hand of God?

You know how Rebekah, aware of the primacy given to Jacob at his birth, did so try to force the hand of God—and with dire results!

Israel, his descendants, would have done the same. But it was not so to be.

A long, long training is necessary before Israel, in the guise of Great Britain, should become the dominant power in the world. But in what school? Surely, in the school of *trial*.

Whatever the Empire *might* have been in different circumstances I do not know, but without all doubt it has been hammered on the anvil.

Not far from my rectory stands the smithy's forge. At times I hear the not distant hammering, by night I see the glow. I see how the iron, made hot by the fierce wind-swept flame, is drawn out and struck hard. Then it takes the form desired by him who hammered. Moulded, fashioned into goodly shape and usefulness; impurities pressed out and the metal consolidated.

So does God with the Nation and Empire. As the history of our Empire is unrolled it is seen how large a part, in the training of the people, has *struggle* played. Again and again in the founding of our Colonial Empire, the principle of *laissez faire*, or let it alone, has prevailed, and our statesmen have thrown cold water upon Colonial aspiration—shown an indolent neglect of Imperial duty. But it has brought trouble and hardship. It has been a *hard* training. Wars, numberless, have shown that Great Britain, in her sea-girt isles, has the fighting instinct—not the aggressive—but it has been a costly business.

The last almost universal war into which this Empire entered, with no single thought of self-aggrandisement, has left us the most heavily-taxed people in the world.

To me it is the greatest irony that *Germany*, who designedly began the war, the Germany which has wickedly cast the whole of Europe, America and our Colonies into the furnace, should be the one country which has suffered least, *so far*. We, with a burden in taxation equal to £22 per head of the population—man, woman and child—stand in violent contrast with Germany, whose taxation is equal to £3 per head. We, with 1,200,000 unemployed.

Then, into this injustice spring our statesmen, who, with an idealism run to death, would give Germany four years' longer grace, and, without any guarantee, except the honour of Germany—which does not exist. Again, would remit the indebtedness of the nations who have borrowed from us, and yet ask the country to pay off the £856,000,000 we owe to the U.S.A. Finally, we are asked to resuscitate Germany; put her on her feet once more, only to become the fiercest and foremost and most unscrupulous rival in the commerce of the world.

I have looked for one single admission of repentance on the part of Germany, and I have looked in vain. I see her in secret treaty with Russia in her daily, hourly thirst for revenge.

I have put the case, as I believe, truthfully to you. Why, then, it may well be asked, is the Empire hammered on the anvil? I have tried to reach out to the true answer. I will quote what I said earlier in this address, with regard to Israel:—

"*The nation cannot, without disaster, live independently of God.*"

Who does not recognise that, before the great upheaval, England had become materialised, wealth-worshipping, and God-forsaking?

Never in our wonderful history has it been more imperative than now that we should realise that the fear of God, the love of God, and desire for righteousness form the only true basis of Imperial greatness. With these grand spiritual weapons can we alone hope, as a nation, to hold our own and fulfil our mission to the world. Our Empire is a Divine trust. Lose sight—as we fear has too often been the case—of God's design that we should be a beneficent world-power, civilising, evangelising, carrying justice and humanity wherever the flag shall wave, and *then* we have no right to expect exemption from judgment—from hard hammering on a hard anvil. For character-forming we need chastisement; for disobedience we need more.

THE FOUR CROWNS.

ZECHARIAH VI, 11–15.

BY REV. COMMANDER ROBERTS, R.N.

THE tenth vision of the prophet Zechariah is evidently regulated by the assertion that "These are the four spirits of the heavens" (verse 5). Whereas at the commencement of these visions (i, 18, 19) four horns are instrumental in scattering God's people, Judah, Israel and Jerusalem, and then four agents are seen to fray away (or break the power of) these four horns: we assume the four horns to have been the world powers, Babylon, Medo-Persia, Greece, and Rome. The four agents (or builders), Britain, France, Belgium and Italy, have in the last great war overcome the world power (Germany) which, at the instigation of Rome, was bent upon restoring the Roman domination and bringing back the authority of the Pope *versus* David's Throne Now these agents (or builders) are not to be confounded with the four spirits of the heavens. And yet, to ourselves, there seems a latent fact that the spirit which actuates the main body, Israel in Britain, to some extent actuates also all three of these powers. As an illustration, take Daniel ii, 43, "And whereas thou sawest iron mixed with the miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay." To put this clearly, the passage of Israel from East into the West left some rifts or remnants in the lands in which they sojourned—which isolated communities, remaining behind, nevertheless held to their own principles of freedom, and though submissive to the iron discipline *per force*, yet, when the opportunity arose, they constantly asserted their rights. Thus each of these nationalities has a strong leaning to shake off every despotic or tyrannical yoke, and eventually priestcraft. It is this principle which forms to-day the bond of union amongst the Allies, and has been the cause of the disintegration of the last form of the fourth world power—the Roman Ecclesiastical Beast.

The "spirits of the heavens" are the four of Zech. vi, 5, an earthly number always associated with mundane matters,

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but making material elements or objects fulfil the mind of the Spirit. "These go forth from standing before the Lord of all the earth" (Ezek. i, Rev. v), and here signified by horses. The north country is the rest of two for the time, and the white which follow the black have quieted God's Spirit in the north country (see Isa. xxiv, 13–16; also xli, xlii, 6–12; xlix, 1–8, 12). Again (Jer. xxxi), the land of Rest is the *then* Wilderness in the Islands. If the symbology of colour be considered, black represents Dan in his pedigree (*Hushim*), and white represents Benjamin or Christian Israelites going after them. The third and fourth chapters show us the Jerusalem which is from above, cleansed by the advocacy and atonement of the Lord Jesus, restored to a position in God's Courts, and her sin removed in one day by the sacrifice of Christ; then the light-bearing of the Candlestick with its seven pipes and seven lamps fed from the one bowl, these are called the two Olive trees, or "two anointed ones that stand before the Lord of the whole earth" (see Rev. xi). These are they who accept the finished work of the Lord Jesus. In Zech. v we are shown the contrast, as in the case of the Jew, now under the law; and how, by their persistence in clinging to the law for justification, they are led to introduce the greatest evils under the sun, and encourage the two Apostasies.

The sixth chapter gives us the escape of Israel in the time immediately on the division of Alexander the Great's dominion into two mountains of brass (Grecian), just 390 years after Israel's era of captivity (721–676 B.C.), when they were freed to get away to join their brethren in the north country. The land BREITH-EANAS has been pointed out by the Rev. W. J. D. Waddilove, M.A., in 1847, Britain, as meaning "*the Seat of Judgment*, even the thrones of the House of David" (Ps. cxxii, 5; Isa. xvi, 5). "The Seat of Judgment" and the "Joy of the Whole Earth" can only be sought for and will only be found where the pure light of the Gospel is preached.

FROM "THE LAMP IN THE WILDERNESS" (*Waddilove*), page 265.

"Zechariah says: The Word of the Lord came unto me saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take gold and silver and make crowns, and set them upon the head of Joshua, the son of Josedek the High Priest, and speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is THE BRANCH, and He shall rise up out of His place, and He shall build the Temple of the Lord; even He shall build the Temple of the Lord, and He shall bear the glory, and He shall sit and rule upon His throne, and the Counsel of Peace shall be between them both. That is, between the civil authority he holds as Monarch and the spiritual or ecclesiastical authority as Head of the Church, which He holds, *only upon the Throne*—the appendage of the Crown, as in the thirty-seventh Article of the Church of England, and by the Christian Constitution of Britain.

"And the crowns shall be to Helem and to Tobijah and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the Temple of the Lord, and they that are far off shall come and build in the Temple of the Lord, and ye shall know that the Lord hath sent me unto you; and this shall come to pass if ye will diligently obey the voice of the Lord your God."

It now only remains to add the extract from Mr. Llewyd's book, which is clearly applicable to the above prediction of the Prophet; and I add it with this single remark, that the family of Hen, the fourth in the list, was a princely House in Wales, long within the bounds of history, and that a scion of that house is known in Welsh literature as a celebrated poet.

EXTRACT FROM LLEWYD'S "MONA ANTIQUA RESTAURATA" (2ND EDIT., PAGE 170), UPON THE CORNWALL FAMILY.

"That Cambria and Cornwall, to which these two families were entitled, were provinces of great antiquity among the Britons, long before the Romans invaded the Island, appears by a very old fragment of the Moelmutian Laws, made some hundreds of years before the Christian Era, and still extant among our British MSS.; wherein it is enacted 'Un Goron Arbenning a Gynhelin yn yr ynys hon ac yn Llundain Cadw'r Goron: Ar thair Talaith a Gynhelin tani; un yn Ghymra Benbaladr: Arall yn rhyn Edyn yn y Gogledd: ar drydidd yn Glernyw.' One imperial crown is established in this island, and the crown kept in London, and three princely coronets contained under it, one in Wales of the chief line, another at Edinburgh in the north, and the third in Cornwall."

I have not the book to enable me to continue the extract, but it went on to state the limitations of the crowns to four families, of which Helem was the first and Hen the last in the list, and it provided for the event of an heir failing in any by specifying how the lapse was to be filled up in regular order from the other lines.

Here we have a most extraordinary light cast upon the Ancient British Priesthood, called Druids.

Our reader should now consult the "Illustrious Lineage of the Royal House of Britain," where he will find four lines of pedigree from Judah—two coming through David until the era of the Saviour. He will also understand the jealous guard which has been kept over our kingly throne by both Druids and the Christian Hierarchy.

CONGRESS ADDRESS.

BY MR. HERBERT GARRISON, *Secretary-General B.I.W.F.*

(*Continued from page* 104.)

SOME people find difficulties on the ethnological side of British-Israel Truth and ask for help. Well, we can easily prove our case along the lines of ethnology. We also have abundance of evidence along the lines of philology. Do you know how many words there are in the English language that bear a close resemblance to the Hebrew? What did the great Tyndale say? He declared that it bore a thousand times more resemblance to the Hebrew than to either the Greek or Latin. As to the Welsh language, the resemblance is astounding.

Our case is also proved geographically. In the Scriptures it is stated that Israel should be found in the isles to the north and west of Palestine. Tell me, please, what isles answer exactly to that geographical description except the British Isles? I am a Fellow of the Royal Geographical Society, and I cannot find any other islands that answer to that description. If you can do so, please let me know, because I am open to learn any new facts about geography.

Come back once more to Genesis. You all know the story of Abraham, but I think we none of us give to Abraham

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all the credit that is his due, or put him upon the high pedestal where he should be. He should be regarded not simply as a great master of flocks and herds, but as a princely man, one of the greatest men of all time. God called him in a wonderful way for a marvellous mission, which mission Abraham carried out. God made with him certain covenants, conditional and unconditional, and I ask you to face the question—Did God keep His covenants with that remarkable man, or did He not? There are those who say that God did not keep His covenants with Abraham because He could not. That is a very serious statement to make. If God did not keep His covenants with Abraham, He is not God at all. Therefore, it would follow that the Bible is not true; the Deity and the Book of the Deity both go by the board at one sweep. There is no alternative. You have to face it. Now, if God kept His covenants with Abraham, then Israel must be in existence to-day. If Israel is not in existence, the Bible is not true, and God is not faithful to His covenant and promise. Admit that God must be true and the Bible true, we have got to find Israel. Now look around and try to find her. Call the roll of the nations, and ask yourself whether any one of those nations in any wise bears the marks of distinction and identification necessary to enable you to identify modern Israel. Tell me what nation is lending to many other nations of the world and has never itself borrowed? You know it is not Spain or France or Italy or Germany. The British people have lent thousands of millions to other nations, and we have never borrowed from a foreign nation. That is an astonishing fact of the greatest possible importance. Some time ago I was lecturing in East London, and I mentioned that fact; and the Vicar, my Chairman, in moving a vote of thanks, said I ought to be Chancellor of the Exchequer because of the way I handled figures, but I had made one extraordinary slip, he said—I had said that we had never borrowed from a foreign nation, and he reminded me how we had borrowed from America during the war. I said: "No, Sir, I made no *lapsus linguæ*. I said what I meant, and meant what I said. Do you mean to tell me, Mr. Vicar, that you regard America as a foreign nation? Who founded America three hundred years ago? Was it not the Pilgrim Fathers? Who went there for the first hundred years? British people! They laid the foundations of America, her institutions, her prosperity. And to-day there are ten million more people of Anglo-Saxon extraction in the United States than there are in the British Isles; and when you come to the question of the people who are running the country, politically, commercially and industrially, the percentage is more like 90."

Israel was to keep the Sabbath. Does Spain keep it as a nation? What about her bull fights on the Sabbath? Does France? What about her horse-racing on the Sabbath? Anyone who went to the great Paris Exhibition will remember that while the exhibits of France, Germany, Italy and others were in full activity in the ordinary way on Sunday, those of Britain and America were covered up! We do keep the Sabbath as a *national institution*. God help us to check its desecration by individuals! You all know where I stand on this. I am down with sledge-hammer blows on any attempt to desecrate God's holy day. It is one of the foremost planks in our platform—the observance of the Sabbath according to God's law. It was to be a perpetual sign between Him and Israel. There is not a single race on earth that keeps the Sabbath nationally except the Anglo-Saxon race.

CONGRESS ADDRESS.

BY MR. S. E. STEELE.

GOD made a choice from the very beginning. God created man in His own image, and He started him upon a plan which was to be carried through the ages for the redemption of His people. God knew what would come to pass, and a plan was in His mind right from the beginning.

He made a choice, first of all, of men. The first man chosen was the son of Adam, Seth. For we read: "To Seth also there was born a son; and he called his name Enos; then began men to call upon the name of the Lord."

Through Seth, through eight generations which included Enoch, we come to Noah. Noah was righteous before God.

From Noah, right on through nine generations, we come to Abraham—that name honoured and revered by Mohammedans and Jews and Christians right through to the present day. The only man of whom it has ever been written that he was the friend of God. His was an honourable name. Through Abraham we have Isaac, the child of promise; and through Isaac, Jacob. Jacob had twelve sons—those sons were a chosen family; their descendants again became the chosen people of God, called after their father Israel. I want you to have the exact words of Scripture: "But thou, Israel, art My servant, Jacob, whom I have chosen, the seed of Abraham, My friend." Very plain, very simple, very decisive. We read also in 1 Chron. xvi, 13: "O ye seed of Israel His servant, ye children of Jacob, His chosen ones." ". . . The covenant which He made with Abraham, and of His oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." The covenant was to be for ever. There is no getting round the words of Scripture. It is God's Word, and it is absolutely true. We heard from the last speaker that Israel and Judah were distinct. They have been distinct right through. St. Paul makes that very plain in the 8th of Hebrews. He says there that God would make a new covenant with the House of Israel and with the House of Judah. They have been absolutely distinct right through. Hosea is very clear on this point. He alludes to them as separate nations. The destinies of the two we find from God's Holy Word are absolutely distinct. For instance, we read that Israel was to become a powerful nation. Judah was to be without might. We read that Israel would be gathered in an island home in the West. We read that Judah would be strangers in all lands. We read that Israel would be called by another name. We read that Judah would retain their old name and their identity. Israel was taken into captivity approximately about 721 B.C. Even as British-Israelites it is well to remind ourselves occasionally of these facts. Those of you who know anything about Band of Hope meetings will know that the leader of the Band of Hope usually opens the meeting with these words, "Let us remind ourselves of our promise of total abstinence." The members know it quite well, but they repeat their promise at every meeting. It is well for us to remind ourselves of these facts. Well, Israel was taken into captivity. After that time they were lost to human view for many generations; but the Bible declared that they would be gathered together again. We read in Isaiah liv, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." And in

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chapter xiv the prophet says: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the House of Jacob." So that they must be found again. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Bear in mind these wonderful promises were uttered years after Israel had disappeared from human view, quite a hundred years or more after Israel had been taken into captivity. "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." It is very evident that Israel must be somewhere a kingdom at the present time. There must be a nation at the present time, or the words of God have failed. If we follow the command of our Saviour to "search the Scriptures," and if we follow the advice of St. Paul to "despise not prophecyings," we shall find the markings and characteristics so definite of the Israel that was carried into captivity, that was lost to human ken, that there will be no mistaking them, and we shall find that there is only one people in the world that can be identified as Israel, and that one people is the Anglo-Saxon race. Promises were given to Abraham of the greatest of blessings, promises of great multiplication of seed, wonderful power and blessing. There is not a single quotation in the Bible that anyone can show revoking that promise to Abraham. It has never been revoked. We find this promise made to Abraham repeated to Isaac, and twice to Jacob; and on the last occasion there was an addition made to the promise—it was that his seed should become a nation, and a company of nations. The promise made was that they should be a great nation, that they would be as numerous as the dust of the earth, and as the stars of the heaven. If we look at Hosea i, 10, and Ezekiel xxxvi, 10, we shall find it very evident that those prophecies were to be fulfilled in the future. They had not then been fulfilled. Israel was to be a nation and a company of nations. Now Israel of old never attained to that position. Certainly they were a nation, but they were not a powerful nation. In fact, every battle that they won, against enemies stronger and greater in number than themselves, they only won through the power of God. We must look for the fulfilment of this promise to the latter days, to the portion of the Israel nation that we call the lost Ten Tribes. How can we find them? The Bible gives full indication. The prophets all agree that Israel would be scattered, but that they would be gathered together again; and the places where they would be gathered together would be the islands north and west from Palestine, and they would become the chief of the nations. Find the nation composed of people whose ancestors migrated from the East. Who is the chief among the nations? Who is a Christian missionary kingdom? Who keeps the Sabbath by law? Which nation has spread to the very ends of the earth? Who reigns over many nations, but no nation has ever reigned over her? Who is the liberator and the helper of all the weak and oppressed nations? Whose emblem is the lion? Which is the nation which holds the gates of the world, and which acknowledges God as Lord? That nation is Israel, the chosen people of God.

The next meeting of our Bedford Branch will be held on March 15th, at 5.30, when an address will be delivered by Mr. J. J. Morey in the Evening Club Room, Bromham Road.

ISRAEL—NOT SUPERSEDED.

By HENRY D. HOUGHTON.

To assert that the obedience of the Gentiles to Christ is the fulfilling of the Abrahamic promise of many nations is to force an interpretation upon Scripture that it will not bear.

No wonder that Bradlaugh protested in the strongest terms against such an interpretation.

But the Church still puts forward this futile explanation, because it does not possess the true one; and her teachers are, as Scripture foretells, blind leaders of the blind.

Undoubtedly, thousands of them will remain so *till God puts His hands upon Israel and says in the face of all the nations, and before the eyes of Israel herself, "Ye are My people."*

This cannot refer to the Jews; they know their descent; it is spoken to a people *ignorant of their racial line*, and whom the nations did not know as "Israel," but who then become acknowledged by God actually and literally as His ancient people.

Those nations and kings that were to come from Abraham were to come also *from Sarah*! (Gen. xvii, 15–16). How can any Gentile do that?

There must be actual and literal descent. You cannot make literal nations and kings out of a spiritual following.

Those possessing a like faith with Abraham could not by any straining of words be called "*Sarah's seed.*" Indeed, they could not be called Abraham's SEED, though they could be called his followers. "*Seed*" must indicate natural descent; there is no other true explanation of the term.

A man may be the follower of Confucius, or of Mahomet, or of Buddha; but he does not by that become their "*seed.*" There must be actual literal descent.

Gentile believers, though encouraged to join Israel, are, even after Armageddon and the settlement in the land, *still called "Strangers"* (see Ezek. xlvii, 22–23). They are never called "*The seed of Abraham.*"

Even in that famous passage (Eph. ii, 18), "*Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints,*" they are not even here called "*Saints,*" but are "*fellow-citizens with*" *the Saints.*

They join the Saints, partake of their privileges, their blessings, their inheritance; become part and parcel of them; but even here they are not called "*Seed*"—they are only "*partakers with,*" "*fellow-citizens with*" the Saints.

Even in this great passage there is no justification for calling the Gentiles "*Abraham's seed.*"

There is not, so far as I am aware, a single passage in Scripture that calls pure Gentiles "The seed of Abraham"; nor one where believers, if of heathen stock, are called his "*seed.*"

That term is reserved solely and exclusively for those, his natural and lineal descendants, the fruit of his body.

Even that other passage (Rom. iv, 16) is altogether misunderstood "To the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; *who is the father of us all* (*as it is written, I have made thee a father of many nations*)."

St. Paul here is writing to descendants of Abraham *who had cast off the law.* And he is showing that the Jews, still following the law, were not the only seed; but that, even the uncircumcised Israelite, *being in the racial line, and so "seed,"* if he believed in Christ, *was thus brought back again into the line of inheritance and blessing.*

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This is proved by the first verse of the same chapter: "What shall we say then that *Abraham our father, as pertaining to the flesh hath found?*" And again (v. 16), "*Abraham, who is the father of us all.*"

These words could only be spoken of literal seed; and were addressed to those who, while being of the racial line, had long before thrown off the law.

The Jews had long thought that Israel (though of the direct lineal line of Abraham) had ceased to be reckoned as true seed, because they had cast off the law, and now, being uncircumcised as the heathen, had so lost their inheritance.

St. Paul here combats that and assures them that the *obedience to Christ completely restores them*; and, further, in Galatians he assures them, when they are restored and accepted by faith in Christ, that the outward rite and the keeping of the ceremonial law was no longer necessary.

That similar passage in Gal. iii, 29, has an exactly similar interpretation, for it was spoken of, and to, Israel, who had cast off the law. Verses 13, 23 & 24 all prove distinctly that *St. Paul was speaking to those who formerly had been under the law*; and, therefore, could not have been Gentiles by race.

This is the short but true explanation of the Apostle's statements, over which so many have stumbled.

Micah had foretold this restoration long before. "*And I will make her . . . that was cast far off a strong nation.*"

This is not the bringing in of pure Gentiles to supplant Israel; but it is Israel herself, those that were "cast far off" *being made again into a strong nation*: "and the Lord shall reign over them in Mount Zion from henceforth, even for ever." (Micah iv, 7.)

ULSTER LEADING THE WAY.

BY REV. COMMANDER ROBERTS, R.N.

THOSE who have read "Israel in the Book of Revelation" will remember how confident we were, as far back as before 1910, in asserting that Ulster came within the area of the NAOS, or Temple of God (p. 173), on the one scale, and the whole of Ireland came within it (p. 174) on the other scale. The Home Rule, *alias* "Rome Rule" contention, was at its height (see p. 200). We further indulged in our conception in "Britain's Unveiling" (p. 98–101), under the heading of "The Secret Enemy," that Ulster's plucky stand against our weak and vacillating Government at that time would result in victory. Elsewhere we went further and stated that Ulster would be the means of saving herself, then Ireland, and also the British Empire and the world. Those who have followed the politics which have developed since 1910—unless they had been consciously British-Israelites, for very many are who are not out-and-out believers—must have had very unstable thoughts as to what was coming to pass; in fact, as a Clergyman admitted a few days ago, he would have given up all hope of our national condition lasting, had he not had an inkling that we are right. And yet, strange to say, these good men won't come out boldly.

Well, now, what have we seen within the last five years, or since the Armistice? South Ireland has been given free rein; the worse has come to the worst; the bridle relaxed on the part of our Government and handed over to Home Rule. What has been the result? Murder, rapine, theft, destruction, upheaval, revolution.

How many loyalists have met their death, had their property ruined, fled the country? Has the power behind the scene been able to curtail the evil, frustrate the designs, or arrest the revolution? Is there then no hope for Ireland?

None we may say outside the Word of God. But here we are assured that Ireland stands within the NAOS; and although the mystery of iniquity has placed himself within the Temple of God, and so deluded the Southern Irish as to make them believe he is God, yet now they are being undeceived. We now hear the hierarchy have no hold of their flock; in fact, the people have deserted their former leaders. Things look very black in the South. But Ezek. xxviii, 22, 23, gives us great hope that even these will turn to the Lord; those rebelling will eventually find their place elsewhere (Zech. xiv, 21).

It is impossible to do more than call attention to the *Morning Post* of February 6th, 1923; but under an article, "Northern Ireland: Confident Outlook: Friendly Relations with the Workers," we have a feeling of quiet confidence in the progress of the Northern loyal province, the disorderly elements restrained, the promptings to murder and revolution from the South curtailed and overcome. In fact, the whole country is rid of the disturbing element, and even those remaining amongst them are freely acknowledging the benefit of a firm and yet inflexible determination to govern without fear or favour in the interests of the whole community. Then, the good example is spreading, so that many districts of the Free State contiguous to Ulster are being influenced by the good example of law and order set them by their neighbours. These are becoming peaceful, and currents of commerce are beginning to flow again without interruption of gunmen or incendiary. No doubt the vexatious boundaries' question is not amicably settled yet, and may give rise to unpleasantness, even should the Free State obtain the upper hand in the South and establish itself as the acknowledged authority. It looks more likely, however, that the Free State will have to seek help in order to put its own house in order. To acknowledge its own incapacity to our Government directly we need not expect. But it is within practical experience that it may seek union with the North by some means acceptable to Ulster, and so reform its own constitution to Loyal Ulster's.

No one who knows anything of Ulster can deny the principle which prompts all their actions. It formed the basis of the remarks at the annual Convention of the "Ulster Unionist Labour Association" last month, when delegates were there representing over 10,000 trade unionists in all industries, when a letter was read from Lord Carson of Duncairn congratulating his "old and devoted friends," the workers of British North Ireland, on their loyalty and devotion to duty, and the meeting closed by singing the National Anthem.

Mr. Andrews, the chairman, "put all the law and all the prophets" in a few sentences:—Let them, he said, be wise, patient, watchful and forbearing with one another. Let them be loyal to the interests of their Association, worthy of their great President, and true to the best traditions of their race. If they did these things he could safely prophesy that in the days to come the influence and power of that Association in the life of Ulster would know no bounds. At all times they were its guardians; its fate was in their keeping, and it would become just what they willed it to be.

In what other part of the Empire are labour conditions so happy that a member of the Government can meet with and talk to the delegates of the trade unions in such fashion?

What is done in Ulster may we not hope will soon be spread over the whole British Islands? Everyone interested

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in another's good. Speaking the truth every man to his neighbour and loving no false oath.

THE FIRST STAGE OF MY JOURNEY.

BY REV. WM. PASCOE GOARD, F.R.G.S.

HERE I am in Plainfield, New Jersey, much to my surprise! The voyage across the Atlantic was comfortable in spite of the fact that we were running into a head-on storm all the way over. Had I not seen the seas of the storm which we met a year ago, I should have thought this very bad; as it was, it hindered the good ship "Olympic" about a hundred miles a day, and we were accordingly a day late in getting into New York.

The stewards and officers of the ship were most obliging and helpful.

A few hours before landing the Marconi man brought me a message from a gentleman whom I did not know, saying that he wanted to see me at his home to talk over vital things regarding Israel. When I landed among the hundreds from the big ship, I found myself grasped first by Mr. John Baxter (Vice-President of some of the Australian and New Zealand B.-I. Associations), who was the last to say "good-bye" to me on this side when I was last sailing for Britain. I do not know how he knew I was on the ship. Then I was accosted by a perfect stranger, who greeted me as an Israelite. This was Mr. Edgar P. Young, Publisher of *The Marine Journal* of New York. This was the gentleman who sent me the marconigram, and he carried me off to his home in New Jersey. Here I found Colonel Mackendrick, who had been addressing a meeting in the neighbourhood, and had therefore been unable to meet me at the ship.

We had a drawing-room meeting the following evening, and there were present some very important men; among them Mr. Clark, of Seattle and Washington—a staunch B.-I.; and Dr. Houghton, of New York, who addressed us on important phases of British-Israel Truth.

Mr. Young has stayed away from business for the balance of the week, and we have been with our Bibles each day from morning to late at night.

To-morrow (Sunday) both Colonel Mackendrick and I are addressing meetings. On Monday he goes on to Boston and I through Montreal to Toronto.

Colonel Mackendrick will rejoin me in Toronto and accompany me right across the Continent to Vancouver.

We have meetings arranged at Toronto, one week; Detroit, one day; Winnipeg, three days; Calgary, three days; and then home about the first of March.

"Reading is not enough. We must also study what we read. Otherwise we shall have no advantage from the reading. For a treasure buried in the earth does not exhibit its contents on being merely walked over. People must first dig the place open, and go deep down, and in this way secure the whole. So likewise, in the case of the Scriptures, the bare reading suffices not for bringing to light all the treasure of good stored up in them, unless you follow deep your searching after it. If the reading were enough, Philip would not have said to the Eunuch, 'understandest thou what thou readest?'"—*S. John Chrysostom.*

OUR YOUNG FOLK'S CORNER.

MY DEAR NEPHEWS AND NIECES,—Dick looked very puzzled the other evening when Dad came home, and soon began his usual fire of questions.

"I say, Dad; was Pharaoh pleased when Joseph brought his father and mother and brethren and all their families into Egypt?"

"Yes, Dick, I think so; Joseph was so highly thought of that all his friends were made quite welcome."

"And were they not allowed to settle in the most fertile part of the country?"

"Quite right, Dick."

"And as they were the friends of the Chief Ruler, would they not be looked upon as important people?"

"Yes, I should think so."

"Then I cannot understand how their descendants became slaves. Something must have gone wrong. If they had become the masters of the Egyptians I should not have been much surprised."

"You have hinted at the answer already, Dick. It was because the Egyptians were afraid of their becoming the masters of Egypt that they changed their attitude towards them, and at last reduced them to slavery."

"Of course, Dad, that didn't come until a long time after Joseph was dead."

"Just so, and when you remember that they were in Egypt for 215 years you will see that by and by Joseph's good work would be forgotten, and jealousy would come into the minds of the Egyptians and lead them to treat the Israelites very cruelly."

"Well, Dad, if that's the reason, old Pharaoh and his people deserved all the plagues and the punishment God sent to them. It was only fair play for the Israelites to come off best in the end, and I'm really glad they did. The Head often tells us that birds come home to roost."

"Yes, my boy, and that bird came home all right. I suppose you can see now why Britain has control over Egypt?"

"I never saw it that way before, Dad. I suppose you mean that we are the descendants of the Israelites, and that God has taken the land from the Egyptians and given it to the people who used to be their slaves. That's fair play again, Dad."

"Yes, it's God's fair play, and He never forgets. Joseph and his children have come to the inheritance of Egypt instead of Pharaoh and his sons. So God must have thought that the Israelites were more deserving than the Egyptians, and that is how Egypt has come to us."

"God is a proper Umpire, Dad; He makes all the nations play the game straight."

"Yes, Dick, that's the idea; there has been a lot of foul play in the history of the past, but God has been marking up the points all the time, and all the world can see now which nations are on the winning side. As you know, some nations soon came to an end, and Egypt is one of them. The world is interested in the relics and tombs of old Egypt, but their former slaves are very much alive, and that is better. While they were decaying we were growing into power, and I hope we'll have sense to see our opportunity."

"We'll have more sense than they showed when they made the Israelites their slaves, I'm sure," said Dick.

Yours sincerely,

UNCLE BEN.

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THE
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THE SECRETARY-GENERAL'S PAGE

A LARGE gathering may be expected on the occasion of the next "Round Table" on Friday, March 23rd, in the Central Hall, Westminster. Three excellent speakers have been secured—Rev. J. J. R. Armitage, of Coventry, Rev. W. H. Stuart-Fox, M.A., and Mr. J. J. Morey. Tea and social intercourse from 4 p.m. Addresses begin about 5, followed by discussion. Members are asked to invite their friends.

* * *

Hundreds of orders are pouring in for the report of Professor Schuyten's lecture. The Secretary of the Covenant Publishing Co. begs that correspondents will not expect individual replies at present, and asks us to announce that copies will be sent as soon as they are ready.

* * *

It is very gratifying to know from numerous letters how greatly THE NATIONAL MESSAGE is valued and appreciated. We quote from two letters just to hand:—"I should like to say how much I value the high standard of the articles, and how keenly I enjoy reading them. It is a long time since any weekly paper appealed to me so forcibly" "THE NATIONAL MESSAGE is a most marvellously illuminating publication. I look forward to it eagerly each week. Five of my friends read it with equal interest." Will all our readers very kindly do all they can to make the paper known to their friends? In this way our circulation can quickly be doubled.

* * *

A successful Drawing Room meeting was held on March 9th, at 29, West Hill, St. Leonards, when Miss Modin spoke on "Israel's Place in God's Plan." She was warmly thanked for the lucid and interesting way in which she unfolded the history of Israel. It is hoped to form a Branch of the Federation in this centre very soon.

* * *

Mr. J. J. Morey's many friends will be glad to hear that he has now almost recovered from a rather trying illness. He was, we are happy to say, well enough to preach twice last Sunday on British-Israel Truth, in Hackney. He is one of the most popular lay preachers in London, and is much in demand. Wherever he goes he fearlessly proclaims Israel Truth, and it is, he says, always well received, and further information asked for.

* * *

We shall be glad to hear from our readers residing in the Wimbledon and Tunbridge Wells districts as to what assistance they can give in regard to the Special Campaign meetings to be held there next month.

* * *

At the request of the Council the Secretary-General will give his illustrated lecture on "Egypt and the Wonders of the Great Pyramid," at an early date in the Central Hall. He is prepared to give this lecture in aid of the Federation fund wherever local friends can help in the organisation.

* * *

Mr. Potts (of Manchester) will be the speaker for the Preston Branch on March 22nd, in the Lyric Hall, at 7.30, and his subject is "Who were the Galileans?"

* * *

Rev. R. G. F. Waddington, M.A., has been delighting audiences at Wigan, Liverpool and Southport, with his address on "The Empire Trek." He is booked for the Bristol Branch on April 19th. We shall look for him at our Congress meetings in October next.

* * *

Rev. J. Oliver Vince, Messrs. Garrison and Plant, are announced as speakers for the Conference to be held in Liverpool on Easter Monday. * * *

There seems some ground for hope that the recent discoveries in Egypt will lead to information in regard to Israel in exile, and the career of Joseph. Ere long we may have also new light on the lives of Abraham, Isaac and Jacob, and that mighty figure Moses, and we may be sure that all coming discoveries will confirm the Scriptures as the past have done. * * *

The official administrator of antiquities in Jerusalem has set on foot a scheme for the complete investigation of the site of the City of David. Professor Macalister, of University College, Dublin, has been asked to take charge of the British section of this work. Partial excavations made in the past yielded some important discoveries in regard to the water supply of the ancient city, and the lines of fortifications. The new and complete excavations will, it is hoped, throw light on early Hebrew history.

* * *

Apropos of the saying, "There is nothing new under the sun," we now have information regarding an ancient manuscript which contains the statement that King Solomon gave to the Queen of Sheba "A VESSEL WHEREIN ONE COULD TRAVERSE THE AIR (or winds), WHICH SOLOMON HAD MADE BY THE WISDOM THAT GOD HAD GIVEN UNTO HIM."

* * *

Professor Schuyten writes, warmly appreciating the reception accorded to him and the privilege of collaborating with us in the B.-I. Movement. He affirms that the Bible is the greatest Book of Science in the world.

* * *

Mr. W. A. Jordan, of our Portsmouth Branch, is at present in Hong Kong, where he has addressed an interested company on Israel Truth. He hopes to see a Branch established there ere long.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

A MESSAGE TO THE CHURCH.

By Rev. Wm. Pascoe Goard, F.R.G.S.

In order to get the trend of the presentation of the Kingdom made to us in the Scriptures, especially in the great national experience at Sinai, let us review the elements here presented.

First: the Nation, emerging out of four hundred years of development and training, now called to the foot of Sinai to meet its God and receive Him as King. To that nation God said: "Then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine;

AND YE SHALL BE UNTO ME A KINGDOM . . ."

Emerging from their centuries of training, the nation was now brought to its inauguration into the fulness of the purpose for which God had selected and developed it. "When Israel went out of Egypt, the House of Jacob from a people of strange language; Judah was His sanctuary, and ISRAEL HIS DOMINION."

Let it be carefully noted that God had, and still has, a requirement for a nation of men and women living and moving in the common round and daily task of ordinary earthly life to furnish His dominion on earth among the nations of mankind. True, the heaven is God's throne, and spiritual agencies minister before it, among whom may be counted the "members of the body of Christ," which constitute His Church on earth; but their function is spiritual, and their eyes are lifted to His heavenly throne.

But "the earth is His footstool" and around it minister the citizens of the nation whom He has called, and to whom He has said, "Ye shall be unto Me a Kingdom."

We now come to the term which qualifies the statement, "Ye shall be unto Me a kingdom *of priests*." Let us now be careful lest we obtain a false impression here, and think that because the nation is to be a priestly nation that it therefore will be an ecclesiastical nation. In the Bible sense, "priests" and "priestly" have a much wider significance. The tribe of Levi was a tribe of priests, but only one family of the tribe ministered at the altar as the ecclesiastical family. The Levite, as distinct from the sons of Aaron, had the charge of the material things of the tabernacle and temple, but in addition to that they had the "charge of all the congregation" of Israel. That is to say, they had the charge of all the people of all the nation: to them belonged the learned professions—law, medicine, education, publication, and the clerical offices of the State. For their maintenance in these services, they, the secular priesthood, received the tithes from the people. Of these tithes, they gave one-tenth to the ecclesiastical priesthood, the sons of Aaron, who were in "Holy orders."

When, therefore, the Lord declares "Ye shall be unto me a kingdom of priests," He indicates that what the tribe of Levi—including the House of Aaron—was to the tribes of Israel, that the nation of Israel should be to the other nations: the priestly administrators, sacred and secular, of the policy and activities of the Kingdom of God on earth. He who knows the activities of the administrators of the Kingdom established over Greater Britain—for instance, in India—will recognise that this nation is greatly employed in carrying out these very activities. This is notably the case in the administration of law, including the control of the sea and administration on land, medical work, educational work, and the work of the ministry of the Gospel.

It is quite manifest, however, that while the nation was sufficiently fitted to become the instrument for carrying out the will and purpose of God, it was in no sense, and never could be, sufficient to originate that will and purpose within itself. It was the hand and not the head in its relationship to the Divine purpose, and ever must be so. If God required a nation to be His dominion, infinitely more the nation needed the Lord to be its King, and now had come the time when the Lord, the King of Israel, came to arrive in His dominion, and the conjunction of the Lord (the King) with Israel (the nation) formed the Kingdom of God on earth which should endure for ever.

But a third element was essential for the completion of the Kingdom, namely, the enunciation and promulgation of the law by which the King should govern, and which the nation should obey. Therefore,

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instantly upon His arrival in the midst of Israel, the Lord the King by His own voice pronounced the foundation principles of the Constitution in the Decalogue, a consideration of which we gave in the last two issues.

The nation was now dismissed to its tents. Moses and the elders were called into counsel with the Lord the King, and He proceeded to give to them, step by step, statute by statute, ordinance by ordinance, the organisation of the nation itself, of the national worship and of the national law.

The organisation thus formed may be said to have followed a threefold line; we shall mention them in the following order:—

First, the organisation upon a military footing of the personnel of the nation. This will be found fully stated in the Book of Numbers.

Secondly, the ordinances governing the nation's worship. This will be found especially in the Book of Leviticus, although not confined to that Book.

Thirdly, the administration of justice. A digest of the national law governing this administration will be found in the Book of Deuteronomy, reviewed and ratified in the Sermon on the Mount.

Thus was completed the organisation of that nation which should be to the Lord a Kingdom, and that organisation, in the mind and purpose of God, holds valid to the present day.

BIBLE READINGS.—Series II. No. 11.

BY REV. WM. PASCOE GOARD, F.R.G.S.

ESTABLISHMENT OF ISRAEL AND EDOM.

GENESIS XXXV AND XXXVI.—Jacob has now returned to the land of his fathers and is about to enter into the Dominion of Isaac's seed, by the withdrawal of Esau, who founded Edom. Hitherto the promises have been held by individuals—by Abraham, Isaac, and Jacob. Now they are to become the heritage of a people. To this end Jacob is directed to return to Bethel, where first God met with him, and gave to him the confirmation of the blessing.

We find him and his household accordingly at Luz, or Bethel. (Read Verses 1-8.)

Verse 9: "And God appeared unto Jacob again, when he appeared out of Padan-aram, and blessed him.

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

Take particular note of this change of name. Remember that at the first establishment of the national covenant entered into between the Lord, Abram and Sarai, that new names were taken—El Shaddai by God; Abraham He appointed to be the name of Abram; and Sarah, the name of Sarai.

Now the covenant of Israel is to be established and Jacob is given a new nature and a new name.

(Israel, according to Young's "Analytical Concordance," means "Ruling with God.")

Unto that rule now, at this time, Israel, the seed of Jacob, is to be brought, and the new name is the princely title by which that union of Royal activity is to be denoted.

Now follows the promise, carried forward so as to embrace fully the whole of the Israel seed.

It will be seen that in this Covenant, so directed, Esau has neither part nor lot.

"And God said unto him, I am God Almighty." This is God's National Covenant name as we have pointed out, the name He revealed first in connection with the Covenant, and which He used in connection with that Covenant throughout the Scriptures.*

"I am God Almighty; be fruitful and multiply; a nation and company of nations shall be of thee, and kings shall come out of thy loins;

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

"And God went up from him in the place where He talked with him."

Thus was the nation and the company of nations chartered and endowed by El Shaddai.

THE MARCH OF THE MEGALITHIC MEN.

Verse 14: "And Jacob set up a pillar . . ."

Verse 20: "And Jacob set up a pillar."

Hereafter, wherever Israel journeyed, or her sons, they marked the path over which their feet had trodden by setting up pillars, and these waymarks of the Megalithic men are to be found over all the earth. And wherever the stones are set, the seed of Israel shall sooner or later have dominion. Their Dominion has already taken in most of the regions thus marked in both hemispheres.

Verse 21: "And Israel journeyed . . ."

This sentence is the first to mark the setting forward of the hosts of Israel in their wonderful march through the ages.

THE ESTABLISHMENT OF ESAU.

Chapter xxxvi: This chapter gives to us the establishment of the family of Edom.

Remembering that the new era and the new order were to be brought in by a seed developed and trained for the purpose, it will be seen at the outset how hopeless was the case of Esau.

Verse 2: "Esau took his wives of the daughters of Canaan . . ." This for ever disqualifies him for a share in the Israel blessing and mission, except as under the law of naturalisation they might individually come in. That is to say, they might be accorded citizenship in the nation, and membership in the congregation, after certain generations of experience and training in Israel.

Verse 6: "And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob."

Verse 7: "For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle."

[* See the author's "Names of God; or, The Majestic Order of Divine Self-Revelation," from the Covenant Publishing Co., Ltd., 14, Fetter Lane, E.C.4]

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Verse 8: "THUS DWELT ESAU IN MOUNT SEIR: ESAU IS EDOM."

Verse 9: "And these are the generations of Esau the father of the Edomites in Mount Seir."

This is the time and the cause of the separation of Esau. The mess of pottage matter held good as a bargain, but Esau ignored it, and Jacob did not bring it to his mind.

On the part of Jacob, the conversion experience he passed through led him to restore that which had unworthily been obtained.

God worked the matter out by richly blessing both, so that the land would not maintain both. Therefore Esau elected to leave his brother's face, and the land of promise, and to found his own kingdom in Seir.

From this time forth these two separate nations, now well established, travelled in parallel paths through the pages of all intervening history. In later years the two have been brought very closely into contact with each other as Turkey and Britain, and the end of the long journey is now in sight, when, locked in a final struggle, "God shall lay His vengeance upon Edom by the hand of His people Israel."

CONGRESS ADDRESS.

BY MR. HERBERT GARRISON, *Secretary-General B.I.W.F.*

(*Continued from page* 116.)

Do we not all admit that we are in the eventide of the latter days? I take it that everybody understands that the latter days actually began with the Resurrection, and all the period from then to now is known as such. If our Lord's coming is near at hand, and we are in the eventide of those latter days, we have to find out what was to be Israel's work during this closing period of the age. Was it not to be a great colonising and missionary people, and was not Israel to become a great nation and company of nations? Was she not to hold the gate of her enemies? Are we not that nation and company of nations? Has there been anything like it in the world before? Compare the British Empire to-day with the Empires that have gone before. It is nine times the size of the Persian Empire under Darius, eight times the size of the Roman Empire under Augustus. It is four and a half times as great as the United States and one hundred and thirty-three times the size of the Motherland of Britain! With one hundred peninsulas, 500 promontories, 2,000 rivers, and 10,000 islands—where is there anything like it? Rome, with all her glory and splendour, was founded on materialism and militarism—the British Empire was founded on the Bible, on liberty, honour, fraternity, righteousness, and good government. The honour of an Englishman is recognised the world over. When a man finds himself, for instance, in an hotel in Switzerland, France, or Belgium without money, and says: "I am very sorry, I find I have run out of cash." "Oh," says the landlord, "that is all right, you are an Englishman and your word is good enough for me." Would they say that of any other nationality under the sun? I am proud of being an Englishman and a British-Israelite, and I pity the man or woman who is not proud to be a British citizen, a citizen of this glorious Empire, which did not arise by accident as some would have us believe, but from the fiat of God, by His will and His decree and His overruling Providence, just as our planet came from His fiat, and not from the fortuitous coming together of a number of scattered atoms.

God rules and God reigns, and God gave this mighty Empire and company of nations to the British people because they were and are His chosen people. Now, then, we are right up against it! Someone says: "What right have you to say that you are the chosen people of God? What conceit! God is no respecter of persons." God holds the scales of justice even, but will you tell me that He had no right to choose a race? Has He no right to choose men? Did He not choose John Wesley for the marvellous work that he accomplished? Did He not choose Dr. Barnardo, and Lord Shaftesbury and Robert Raikes? Did He not choose the great men of the Bible? Of course He did. Did He choose Israel simply and solely for Israel's *own* glory and aggrandisement? Certainly not. He chose Israel for service. We British people are chosen for service, the service of God and of humanity. That is the point. Therefore, to be a British-Israelite, if you are going to join the Federation, you are to become a witness for God, to His honour and His faithfulness, and to the fact that He keeps all covenants and never breaks one. Our case is no longer a question of theory: it is a question of fact that is established beyond the possibility of doubt. I am not here to state anything purely speculative, but to declare to you positively from the depths of my soul that British-Israel Truth is *the* Truth of God and not merely a theory. No man has ever thoroughly studied it and failed to accept it; and no one who has ever accepted it fully has ever gone back of it. Its truth can be demonstrated along the lines of philology, ethnology, history, coinage, geography, heraldry. We have the Hebrew coinage, weights and measures. We fly the Union Jack.

No one has such a marvellous flag as ours; and there [pointing to the rear of the platform] is the official flag of the Federation, the combination of the British Flag and the Stars and Stripes, worked out proportionately and with scientific accuracy by Professor Garnet of the Technological Museum in Manchester.

Let me say most emphatically that we defy any man living to disprove Israel Truth. Now, if we are right, why not come in with us? Someone says "We will." Thank God! I have had some wonderful letters since this Congress began. One lady says: "I have been attending your meetings and I have become a new being." We stand absolutely by this Book, from cover to cover. We believe it to be what it claims to be—the inspired Word of God—and we will not tolerate any mutilation of it. We have no use for the person who would say that one portion of it is all right and the other portion doubtful. We believe that our Lord when He quoted the Scriptures endorsed them, and they were what we call the Old Testament. How *can* any clergyman say in the pulpit that he has no use for the Old Testament, when our Lord quoted and endorsed it over and over again? Seven-eighths of the Bible were written to the Hebrew people, and only one-eighth to the Gentiles. There are in the Old Testament 122 statements and prophecies regarding Christ the Messiah which have been fulfilled to the very letter. How anyone can dare to say that the Book is not the Word of God passes one's comprehension. We believe in that Book, and we believe in God, and we will live and work and die for that God and that Book against the whole world and all the forces of hell combined. That is where we British-Israelites stand; and let there be no mistake about it. Come along with us, I beg all of you, as members or subscribers. Come into this great movement, and don't hesitate, because, mark you, it is going to sweep over all England; it is going to sweep Anglo-Saxondom; it is going to destroy anarchy and bolshevism and communism. It is going to unite the Churches, to

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regenerate the race and bring the people to God, and that is best of all.

Remember this also: we enjoy the inestimable privilege of having here in London David's Throne in continuous, unbroken line.—(Applause.)—And we have as the Palladium of Empire that stone of Jacob which rests in Westminster Abbey. I have something very interesting to tell you about that stone. I had the privilege, along with Professor Odlum, of examining it. Professor Odlum, as most of you know, is an eminent geologist, and by permission of the Dean and Faculty we examined it with the miscroscope. Soon after, Professor Odlum started on his world tour, and he went to Bethel, in Palestine, with the determination to find whether or not stones could be found there that corresponded in their substance to the stone in Westminster Abbey. He found the stones and wrote to me to that effect.—(Applause.)—"Now," he said, "I want you to do a big thing. I want you to get the Dean and Faculty to allow you, or someone representing you, to chip off a little of that stone—a tiny piece no larger than a pea will do—and will you then take that to the best chemical analyst you can find and have it chemically analysed? I am doing the same with the corresponding pieces from the stone I have here. Compare the chemical analyses of the two, made by independent men of science, and if they agree, the identity of that stone is placed beyond all possible shadow of doubt." I said to myself at once: "I very much question if I shall get the permission." What do you think was the answer? In effect this: You know not what you ask. It is not in the power of the Dean and Faculty of Westminster Abbey to grant any such request. Bravo! That is the answer I like, because it shows the value placed upon that stone by the authorities. That sentiment is enough for me. The rest I leave with God. I am sure in my own mind that that stone is what we believe it to be, and I do not care twopence for the cavilling of the cynics. As to the Davidic Throne, the charts are available tracing down from David to King George.

We hold all the fundamental doctrines of the Christian religion, but we go further and say that we have the master key to the Bible—the correct differentiation between Israel and Judah—and without that master key we defy anyone to thoroughly understand the prophecies of the Old Testament. Get that master key and the matter becomes clear and distinct, the Bible becomes a new book, and life a new life. It kills all pessimism and makes you feel one of the most privileged persons on God's earth. And there is also laid upon you a great responsibility to go on witnessing for God and seeking to convert the whole world to God and to His Christ.

THE CHAIRMAN (MAJOR KNOWLES) said that such an address as that which they had just heard was just what was needed. He reminded them that Queen Victoria had been a British-Israelite, and also the late King Edward; and it was significant that they had at the present time the Princess Alice as their chief Patron.

WORLD DOMINION.

BY REV. A. B. GRIMALDI, M.A.

THE possession of World Dominion has been the aim of various nations and would-be monarchs, such as these, viz.: Assyria under Nimrod, Babylonia under Nebuchadnezzar, Persia under Xerxes, Greece under Alexander, Rome under Augustus, Spain under Philip, France under Napoleon, and Italy under the Popes. But all these have failed and passed away as a dream of the night. It is instructive, therefore, to read what foreigners say as to the present prospective of the World Dominion. These are examples:—

Vernadsky, a Russian author, many years ago wrote thus:—

"Britain is a menace to the safety of Europe. She is the most aggressive Power of modern times. There is no part of the World where she has not established her garrisons and her colonies. Her fleet dominates every sea. What Power is there that has not suffered from her ambition? . . . She has built up by the sword a military power in Asia, which secures her government over 300,000,000 in India. At Aden she holds the gate of the Red Sea. At Singapore she commands the road to China. From Fiji she dominates the Pacific. Her territory is vaster than Russia. . . . Britain is a spider whose web encompasses the whole World within her own dominions. She has all the resources of all the Continents. Her Empire is stronger and vaster than any coalition of other States. She is a standing menace to all other Powers, and her increasing strength is destructive of the balance of power. Nevertheless, unsatisfied and insatiable, she is still grasping for more territory. . . . It is only too clear that the power of Britain is too great to be compatible with the general safety, and that the aggressive Empire, unless speedily checked, will establish a Universal Dominion over all peoples of the Earth." (Thomas: "God and My Birthright, or the Fifth World Empire." 1920. Pp. 97, 98.)

The German Professor, Karl Muth, of Munich, quotes, in the *Suddentsche Monatshefte*, a letter by the Polish author, Vincenty Luboslawski, thus: "A World Empire such as the British is a work of God. . . . The British Empire was not created by human plans. It will only dissolve when every section of it is ripe for independence. But no other nation on earth can destroy the British Empire, for it is necessary for the defence of liberty in the World. The victory of the West European Allies is absolutely assured. Great Britain has already tamed two would-be rulers of the World, Philip II and Napoleon I. Only ignorance of Great Britain could have led to hopes that a second-rate actor such as William could achieve what Napoleon failed to achieve." (Thomas: Pp. 228, 229.)

Victor Hugo, the great French author, speaks similarly, saying: "The whole World, aroused as if by some mighty galvanism, suddenly raises a wild cry of love and admiration, and throws itself into the bounteous bosom of Britain. Henceforth there are no nations, no peoples—but one and indivisible will be the World, and the World will be one Britain." ("Standard of Israel," Thomas: p. 231.)

To the same effect wrote Professor Vambray, the celebrated Hungarian traveller and author, who, though very hostile in feeling to Britain, acknowledged that unless her progress was stopped in time, she would become mistress of the World.

These testimonies of the present position of Britain, by hostile critics, agree with the long-past prophecies of Daniel—that in the Latter Days a Kingdom should arise which would dominate the World, and be the Kingdom which has a Stone for its emblem.

"THOU hast not always promised me rest *from* my burden, but Thou hast always offered me rest *in* my burden."—DR. GEORGE MATHESON.

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SYMBOLS OF BRITAIN AND IRELAND'S FOUR CYMRY TRIBES.

By Sir Lewis J. Erroll Hay, Bart.

With reference to the "Red Dragon on a black ground" borne on the Welsh standard, explained by Rev. Commander Roberts, R.N., in The National Message, No. 59, under heading "Enquirers Answered," and quoted statement by Mr. William James that the Kimry in Italy "rose in arms and greeted their British cousins, when they saw it," it is interesting to inquire who were the latter and what cognisances were borne on their standards.

In The National Message, No. 14, April 8th last, quoting from Davies' "British Druids," and his translations of old *Welsh* poems, the writer endeavoured to show that the "British cousins" of the "Kymry" in Wales were, according to the *Welsh* Bard, the four "Cymry," or "Kymry" (the written Celtic "C" appears to be pronounced "K") tribes, who inhabited the four dialectically different regions of Britain during the Roman occupation.

In the same article the writer recalled the fact that Cæsar had noted the difference—then existing—between the people inhabiting *South* Wales and the other tribes. If this *South* Wales tribe of the *primitive* inhabitants—having the "Red Dragon on a black ground" as their cognisance—were a Japëtic survival, as seems probable, according to Cæsar, the other tribes differed from them, and thus, having regard to the latter's symbolic cognisances, it may be possible to reconcile the seemingly conflicting views.

According to the ancient Welsh Bard, these four tribes were the Cymry, Eingyl, Gwyddyl, Prydyn, speaking four different dialects of the Celtic language, and *then* inhabiting the following regions :—

1. Cymry—*North* Wales and north-westwards to the River Clyde in Scotland.
2. Angles—North-east England.
3. Gwyddelians—Comprising the Gaelic-speaking Caledonians of Alba and Ulladh (Ulster); the Scoti of Ulster and Argyle; and the Milesians in Ireland, speaking Erse, said by some authorities to be a dialect of the still more ancient Gaelic.
4. Brythons—Similar to the Cymry of *North* Wales, of Belgic origin inhabiting South England, and, according to the *Welsh* Bard, North Britain, or northern Pictavia.

The Saxons, under Hengist and Horsa, though defeated at first, by Vortimer, established themselves during Vortigern's reign, *circa* A.D. 455. Their cognisance was "a prancing white horse on a red field," and they are stated to have been of *Celtic* origin by James Logan, F.S.A. (Scot.), in "The Scotish Gael."

Now, with reference to the cognisances of some of the above tribes, the following passage from the "History of Ancient Caledonia," p. 107, describing a battle between the Caledonians and Britons (*sic*), seems significant :—

"The well-known flag of the King of Britain (the Red Dragon) was hoisted, and then the green pine tree branch, with the bloody (*sic*) hand of the McDonalds, and the Red Lion, went up." The latter cognisance—the "rampant Red Lion on a golden field"—is distinctly Judaic, rather than Japëtic.

Turning now to "Eire Ard, Inis na Righ," by J. S. (p. 61), the author, giving an account of the Milesian invasion of Ireland, quotes the following by Canon Bourke : "On landing, the ex-Queen Scota unfurled the sacred banner (on which, it is said, were the serpent and the rod of Moses). The battle of Sliabh Mis (in Co. Kerry) followed; the Danaans were defeated, but Scota (with Fas and two Druids) was slain. Stones with *Ogham inscriptions* were erected over the graves of the slain. Within the past thirty years the stones—those of Scota and Fas—have been discovered, and the inscriptions have been read and explained by William Williams, of Dungarvan."

Whether ex-Queen Scota accompanied the *Erse*-speaking Gaal Sciot Iber on the occasion of their invasion of Ireland from Galicia, Spain, *circa* 1000 B.C., according to O'Conor's Chronology in the "Chronicles of Eri," in which she does *not* appear to figure, or the *Gaelic*-speaking Scoti—seemingly the Scottish invasion mentioned by O'Flaherty—one thousand years later (*i.e.*, "about 1,200 years after the Exodus"—Scots Barons "Letter to Pope John XXII," 1320), *also* from Galicia, Spain, is immaterial, the point being that the sacred cognisance, said to have been borne on ex-Queen Scota's standard, was a Mosaic and not a Japëtic one! This cognisance—"the serpent on Moses' rod" (*c.f.* St. John iii, 14)—was described, in an article published last year by the *Irish Times*, as the oldest now known in Irish history, but the writer omitted all reference to "David's Harp" (with or without the female figure), and the "Right Red Hand" of Ulster, and of Eirin, when Ulster's Kings were Ard Righs! These cognisances also are not Japëtic.

With reference to the derivation and meaning of the words Celt and Celtic, the following sentence in Punic (or Libyan, according to Bochart), Irish (Erse), and English, is suggestive of its original true meaning, and its translation into Hebrew—akin to Punic—may disclose a connection.

It occurs in "Eire Ard, Inis na Righ" (p. 11) :—

Punic : "Celt um co mu cro lueni!"
Irish : "Celt uaim c'a mocro luani!"
English : "Hide not from me the children of my loins!"

Webster's "International Dictionary's" reference to Celt confirms the English meaning "hide," but explains that the Celts were (apparently) so named by Greek and Roman writers because they lived *hidden* in woods and coverts!

Having regard to the Continental history of the Celtic tribes *and the sentence above quoted*, may not the name "Celt" have been given by themselves to the Greeks and Romans, indicating that they considered themselves the "hidden," and thus "Lost Tribes"?

With reference to this suggested derivation of the word "Celt" (pronounced Kelt), Rev. Commander Roberts comments : "'Cheldai' may also contain the etymological derivation of Chelt, Celt (pronounced Kelt), a people, who recognised that their ancestor came originally from Chaldea, 'Abraham the Celt.' In the Gaëlic, Ceille Dé (pronounced Keille De) means the servant of God."

THE FOUR CROWNS.—II.

By Rev. Commander Roberts, R.N.

The conclusion we arrived at from Zech. vi, 9–15, was that Joshua the son of Josedech represents Israel, or the Jerusalem which is cleansed, purified, made white, tried; that the Crown wherewith he is said to be crowned is in the plural "crowns"; this word never being applied to the mitre (Pusey) signifies a material or kingly with an ecclesiastical jurisdiction, not as priest, but as King. This is as if the Sacerdotal office was now under the Kingly. The crown was not put upon Zerubbabel's head. This would have been contrary to God's own appointment. Speaking of Jehoiakim (Jer. xxii, 30),

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"Write ye this man childless," none of the race of Jehoiakim should prosper, sitting upon the throne of David. But when Jeremiah had been forced to go into Egypt, Zedekiah's daughter went with him; they escaped, and came into a North country (the Northern iron and the steel) where they were well entreated (Jer. xv.); here with the "remnant," both who had gone before and came with him, the tender twig from the high cedar (Zedekiah) was planted, in the mountain of the height of Israel. Notice when Sanballat said of Nehemiah, *Thou hast also appointed prophets to preach of thee at Jerusalem; there is a King in Judah. He answers, There are no such things done as thou sayest.* So this continuity of the Royal House of David was not in the Jerusalem which had returned, but in that which is "afar off" (Zech. vi, 15)—the Jerusalem which is from above and which is free. The "silver and the gold and make crowns" might imply the two in the one; the silver, a circlet formed inside the gold crown. The iron crown of Lombardy was called iron, because it had a plate of iron round its summit, else being of more precious gold. It was a well-understood thing for a monarch to be crowned with two, three, four, or even five crowns (Rev. xix, 12, "many crowns"). The rider upon the White horse in Rev. vi, 2, has a crown given to him. Here, in Zech. vi, the White horses quiet God's spirit in the North country, and evidently these are the Jerusalem (Zech. iii, 2) typified under Joshua the son of Josedech.

Let us also notice that the revelation is not made to the Jews who returned from Babylon with Ezra, Zerubbabel and Nehemiah. The language is: "Take of the captivity, Heldai of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah." Let us analyse the names. Heldai (the Lord's world), Tobijah (the Lord is good), Jedaiah (God knoweth or careth for), Josiah (the Lord supporteth), Zephaniah (the Lord hideth)—every one a religious name. The expression "the captivity," in Jeremiah and Ezekiel, was the title of those who had been actually carried captive, and were at that moment in captivity; though Ezra uses it as (subsequently) belonging to those who had returned (Ezra i, 11; iv, 1; viii, 35). Still, apparently, these named were holy men come from the then exiled ones, who came from Babylon. It must be recalled that Cyrus had in his army the Sakai, the Budii, and "I have commanded my sanctified ones (Kadeshi), I have also called my mighty ones for mine anger, even them that rejoice in mine highness." These epithets could not belong to other than His people! Coming across the Jews who remained in Babylon, they wished to send gifts towards the building of the second Temple. Hence, it seems to us, the glorious promise to them through Joshua was a prophecy that the earth is the Lord's, the Lord is good, the Lord knoweth and careth, the Lord supporteth, the Lord hideth. This last is fully borne out in the prophet Zephaniah, where God's people are to be hidden, until the day when the Lord ariseth to the prey (Zeph. ii, 1–3; iii, 8–10, &c.). It is these who are pointed to "the man who is the BRANCH" who is to build the real Temple. He shall fulfil the type here foretold of the Priest-King (of whom our King is the forerunner), being the Priest-King now waiting to hand over to "Him whose right it is." See our Consecration Service.

The pedigree of Judah's Sceptre has been loyally preserved in these islands, and David's royal line confirmed by the testimony first of two royal lines united in Zedekiah's daughter, and after the BRANCH had come we find four lines all testifying to the fact of the legal right of our reigning Sovereign. Should one of these fail of issue, the other three are immediately to hand to uphold the right of inheritance. So of Judah, we have from both Zarah and Phares, of Dan we have also a tribe preserving the Lion's whelp, and of Gad another Lion. The prophecy in Ezek. xxi, 26, 27, has come remarkably true. "Thus saith the Lord God, Remove the diadem and take away the crown (take it away from the Jew); this shall not be the same; exalt the low and abase the high, overthrow (from Palestine); overthrow (from Dan, Ireland); overthrow (from Gad, Scotland), I will make it; this too is not; until He come whose right it is, and I will give it."

"A Priest for ever after the order of Melchisedec, sitting upon My Holy hill of Zion."

"Come, Lord Jesus; yea, come quickly."

"THE CHILDREN'S BREAD."

By R. W. K.

WHEN the Syrophœnician woman (Matt. xv) somewhat curiously addressed the Lord Jesus as "Son of David," she was met by significant silence. Why was this?

It has long appeared to the writer that making that title, as it were, the ground of her appeal, is the point—usually missed—on which hangs all the subsequent argument. What could the "Son of David" mean to her if she were a Gentile? On that ground, what claim had she, or rights, in David's Son?

But she has invested the Lord with the title of His Royal descent from the Shepherd-King of Israel, and of His Redeemer mission to the Israel flock.

The disciples' words, "Send her away," brings forth the declaration of this primary mission: "I am not sent but unto the lost sheep of the House of Israel." To the "little flock," or "poor of the flock" (Zech. xi), those chiefly Benjamite, Galilean disciples, and to that other far greater wandering flock, of whom it was written, "My sheep (Israel) wandered through all the mountains (kingdoms) and upon every high hill (eminence), yea, My sheep were scattered upon all the face of the earth, and none did search or seek after them" (Ezek. xxxiv). "Behold, I Myself, even I, will search for My sheep and will seek them out" (R.V. v. 11; St. John x, 16).

But the woman had faith. Very possibly, perceiving her apparent mistake, she swiftly changes her ground of appeal, and cries simply, "Lord, help me." He Who is Saviour of all men, Israel or Gentile, must instantly respond, but her faith and humility are worthy of testing, and the truth of elucidation. So the Lord answers her. "It is not meet to take the children's bread and cast it to the dogs."

Driven to the last resort, and for the third time seeking ground of appeal, with the sometime quickness of a woman craving and in sore need of help, she exclaims: "Truth, Lord, yet the dogs eat of the crumbs . . . from their master's table."

"And her daughter was healed from that hour."

* * *

Methinks she went many days "in the strength of that meat." But what of "the children" who must "first be filled"? (See St. Mark vii, 27). "The children" have often gone hungry and thirsty. . . Not now, not for long, for now they are being comforted. It is promised, "I Myself will feed My sheep" (Ezek. xxxiv, 15, R.V.). In days gone by, perhaps inarticu-

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lately, they have cried in hunger and loneliness—"driven away."

"I hunger and I thirst;
Jesu! my manna be.
Ye living waters burst
Out of The Rock for me."

* * *

And their cry has been heard.

WHAT IS TRUTH?

BY HENRY D. HOUGHTON.

WHAT is the Truth about Israel? That is the vital point. Not our theories, speculations, thoughts, but what is Truth? The Scriptures possess it, and declare it, if we have only the humble mind to receive it.

But men's theories stand in the way! They blind men to "The Truth"!

The chief conditions to the perception of the Truth are not great intellectual gifts or man-made wisdom, but rather a childlike faith and a believing, humble mind. "*If any man will do His will, he shall know.*"

Truth, however, when discovered, calls for publicity. Truth, known but hidden, is of no use. It is like seed lying dormant in the earth. But Truth proclaimed fructifies, and becomes a force and power irresistible.

So, then, Truth known *must be made known.* It calls loudly for a voice, and will not be stifled. The prophet found that out. "I said, I will not . . . speak any more in His name! *But His word was in mine heart as a burning fire shut up in my bones.*"

The time for secrets is past. Truth must out! This is the time of God's revealing! The great command in Revelation xxii applies to this time. "Seal not the sayings of the prophecy of this book, for the time is at hand." So that for any discovery which we may make in the Sacred Word, there is a Divine compulsion upon us to proclaim it. *Revelation received, if unused, will not be repeated.* The man that hid his talent in the earth lost it. If a revelation comes to us, let us be assured it is not to satisfy our curiosity, but to serve some great and Divine end.

That revelation will not necessarily be given to the clever man!

Man worships human wisdom. God holds it in the greatest contempt. "He hath chosen the weak things of this world to confound the mighty . . . that no flesh should glory in His presence." "He taketh the wise in their own craftiness." We cannot, by hiding our eyes to the Truth, alter it. *We can prolong our own ignorance, and increase our own danger.* In the meantime Truth marches on with certain and majestic steps to its own appointed end.

Happy is that man and that people who, when they see the Truth, recognise it as such, and through evil and good report follow it.

But when the great Master of Truth came the Jews, seeing Him, *rejected both Him and the Truth.* Though He walked their streets, healing their sick, cleansing their lepers, and even raising their dead, they knew Him not! What a tragedy!

They, declaring loudly their willingness to go into God's vineyard, alas! alas! *went not!*

So then, necessarily, the Kingdom of God was taken away from them. *It could not be otherwise.*

Christ told the Jews, "If ye continue in My Word . . . the Truth shall make you free." *But they would not have it! If they had accepted the Truth, the Truth would have freed them, and altered the history of the world!*

Mark the contrast in the following passage: "The Law was given by Moses, but Grace and Truth came by Jesus Christ." The Law, stern, unflinching, without feeling, without mercy, *its doctrine obey and live*; but Grace and Truth, glorious happy combination, Truth the unbribable, unflinching Truth, *wedded for ever to Grace, Favour, Kindness and Love!*

These, the fulfilling of the Law, and the giving of Grace to the unworthy, were fulfilled in our ever-blessed Lord. Well might He say, "*I am the Way, the Truth, and the Life.*"

What is the absolute unalterable Truth about Ten-Tribed Israel? It is accessible to all those who really wish to know what they may do!

What did He, the great fount of all Truth, say about Israel? That she was lost and cast off for ever? *No! Far from that!*

He said, "I am not sent but unto the lost sheep of the House of Israel." Weymouth translates it, "*I have no commission except to the lost sheep of the House of Israel.*"

And previously, when charging His disciples, He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; *but go rather to the lost sheep of the House of Israel.*" What a revolution this would create in our Churches if this was thoroughly understood and believed!

Israel cast off? No! A thousand times No! Christ was sent on purpose to redeem them! He said so Himself! And surely He should know. Isaiah had long before said the same, "For the transgression of My people was He stricken."

And St. Matthew confirmed it: "And thou shalt call His name Jesus, *for He shall save His people from their sins*"

And St. Luke has it: "To give knowledge of salvation *unto His people* by the remission of their sins" (Luke i, 77).

Again, in Luke ii, 32, it says that Christ should be "A light to lighten the Gentiles, *and the glory of Thy people Israel.*"

What a revelation this last phrase is when it is seen that it *applies to* "*Israel.*" Christ never was the glory of the Jew, and is not to-day. To them He is an impostor, a fraud, an unscrupulous deceiver; and to the Gentiles He was to be only a light; but to Israel, if we are that Israel, *He has become their glory, their song, their delight! Here is the Truth*:—

"Thou art My servant, O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto Me; for I have redeemed thee . . ." "For the Lord hath redeemed Jacob, and glorified Himself in Israel." (Isa. xliv, 21, 22.)

AN ENGINEERING AND METALLURGICAL WORK OF TRIUMPH.

BY ANDREW B. BUCHANAN.

THE eyes of the world are, and have been recently, upon Egypt and the wonderful discoveries found there. Intense interest has been aroused in the art and industry of those ancient days, and great are the speculations as to what will ultimately be brought to light. Egypt seems to be the land of mystery. The GREAT PYRAMID still stands unique in this respect, and the means whereby the great stones were raised into position are still shrouded in mystery. In this mighty monument we have

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evidences of great engineering skill, distinct from the accurate workmanship of the masons; and we can only stand and wonder at the resources of the GREAT DESIGNER. We British-Israelites believe that it stands as a SIGN and a WITNESS in the midst of the land of Egypt. When we see the evidences of this great work which, we believe, was inspired, we naturally ask: Has the Bible nothing to tell us of a great or greater work, of which the PYRAMID is a WITNESS? The answer is overwhelming. What will the reader think of a mighty work of ancient days, which would tax to the utmost the resources and skill of our most eminent engineers, and the equipment found in their workshops? Let the reader turn to I Kings vii, also II Chronicles iii and iv, and he will find evidences which will make the weight of the stones of the Great Pyramid as nothing, but the evidences are veiled, and the chapters must be carefully read. The whole work was of great magnitude, yet in how few words does Scripture describe it. This article will deal with two items only—the PILLARS and the MOLTEN SEA.

I Kings vii, 13: "And King Solomon sent and fetched Hiram out of Tyre."

V. 14: "He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work."

V. 15: "For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about."

V. 23: "And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about."

V. 25: "It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward." Note the formation of the camp of Israel here again.

V. 26: "And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths."

There has been some controversy over the mathematics of the Bible regarding these castings, and notably the 23rd verse, where the diameter is stated as ten cubits and the circumference as thirty cubits. Mathematics gives the circumference of a circle as π or 3.1416 times the diameter of a circle; hence, if the molten sea were ten cubits in diameter, then its circumference ought to be 31.416 cubits. To the careful reader it will be apparent that—in modern practical language—round figures are used in the measurements of the Temple; this is specially notable in Chronicles. Excepting thicknesses, measurements are given to the nearest half-cubit. To the writer, the crux of the mathematics of the Bible lies in this 23rd verse, where it seems that a hand is placed over the DIAMETER, with its index-finger pointing to the CIRCUMFERENCE as being 3 times the diameter, thus:—

"10 cubits from the one brim to the other."
"It was ROUND all about."
"And a line of 30 cubits did compass it ROUND about."

It should be noted that in our modern days this is an approximation commonly used by practical men. It naturally follows from the above, that when a circumference is given, then the diameter is to be taken as one-third of the circumference.

The importance and magnitude of the pillars and the sea were impressed on the writer as soon as he realised—from his Pyramid studies—that the sacred cubit should be taken as 25 Pyramid inches.

Let us find something about these pillars and sea on the understanding that:—

(1) The writer is not working out a theory, but only pointing to the magnitude of the work as compared with modern days.

(2) The weights taken out do not allow for the ornamentation—which is considerable—as given in the Bible, hence they are *under*-estimated.

(3) The weight of one cubic inch of brass be taken as 0.3 lb.

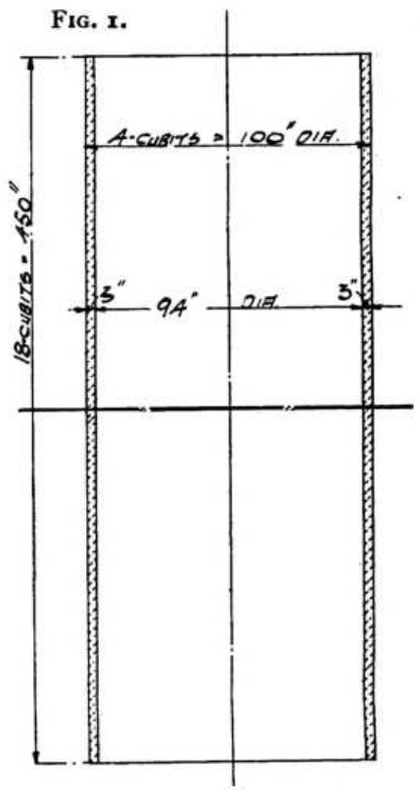
(4) A cubit be taken as 25 inches.

(5) To make the article intelligible to the ordinary reader—who may not be acquainted with Pyramid inches—the inches are taken as British inches. This makes little difference to our purpose, as the writer found only ¼ ton of difference in calculating with Pyramid inches.

(6) The writer has taken his own hand as a guide for the measurements as to thickness.

Take the Pillars first, and refer to Fig. I, which gives a section of the plain pillar without the ornamentation.

FIG. I.



Scale:—1" = 66·6"

PILLARS.

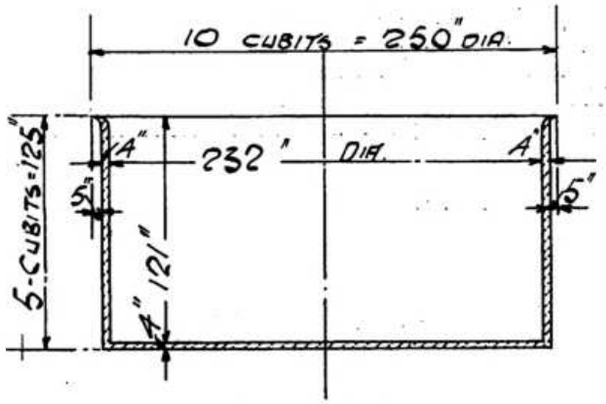
Height	=	18	cubits
Circumference	=	12	cubits
Diameter .. = ⅓ circumference	=	4	cubits

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Thickness ..	= 4 fingers ..	=	3 inches *
Height	= 18 cubits		
	18×25 =		450 inches
Outside diameter ..	= 4 cubits		
	4×25 =		100 inches
Inside diameter ..	= 100—6 =		94 inches
Area of 100 inches diameter	.. =		7,854 sq. inches
Area of 94 inches diameter	.. =		6,940 sq. inches
Nett area	.. =		914 sq. inches
Volume	=914×450 =		411,300 cub. inches
Weight of 1 cubic inch of brass	=		0.3 lb.
Weight of 411,300 cubic inches of brass	=411,300×0.3 =		123,390 lbs.
Lbs. in 1 ton ..	= 2,240		
Tons in 123,390 lbs.	=123,390 / 2,240 =		55
Weight of each pillar	=		55 tons.

Turn now to the Molten Sea and refer to Fig. 2.

FIG. 2.



Scale :—1" = 100"

THE MOLTEN SEA.

The brim was wrought like the brim of a cup, which the writer has interpreted as a lip. This lip has been taken as a 5 inch overhang or radius all round the main body part of the sea. The sea must have been flat-bottomed, as verse 25 tells us that it stood upon twelve oxen, and 2 Chronicles, 4–6, that the sea was for the priests to wash in.

Diameter of rim		=	10 cubits
Thickness ..	= An handbreadth	=	4 inches
Height		=	5 cubits

For simplicity in calculating out the weight, neglect the lip overhang, and assume the main body part to be carried straight up.

Diameter of rim ..	= 10 cubits		
	10×25 =		250 inches
Outside diameter of main body	= 250—10 =		240 inches
Inside diameter of main body	= 240—8 =		232 inches
Outside height ..	= 5 cubits		
	5×25 =		125 inches
Inside height ..	= 125—4 =		121 inches

* Jeremiah lii, 21. "And concerning the pillars, the height of one pillar was eighteen cubits: and a fillet of twelve cubits did compass it: and the thickness thereof was FOUR FINGERS: it was HOLLOW."

Area of 240 inches diameter ..		=	45,239 sq. inches
Area of 232 inches diameter ..		=	42,273 sq. inches
Nett area		=	2,966 sq. inches
Volume of hollow part	= 2,966×121	=	358,886 cub. inches
Volume of bottom ..	=45,239× 4	=	180,956 cub. inches
Total volume of sea		=	539,842 cub. inches
Weight of 1 cubit inch of brass		=	0.3 lb.
Weight of 539,842 cubic inches of brass	=539,842×0.3	=	161,953 lbs.
Lbs. in 1 ton		=	2,240
Tons in 161,953 lbs.		=	161,953 / 2,240 = 72¼
Weight of molten sea		=	72¼ tons.

The writer is not aware of any iron castings being made over 45 tons, and steel castings of 60 tons are of comparatively recent date. Moreover, these can only be made by our largest firms, who have the necessary machinery to handle them. What, then, shall we say to such mighty castings being made in BRASS? No wonder the Scripture narrative tells us that the brass was "unweighed," it was so great. To those familiar with engineering, foundry work and metallurgy, the subject becomes a fascinating one, with all its bristling difficulties so successfully overcome. It would be interesting to know:—

How the great patterns for these castings were made?

How the core for the hollow pillar was manufactured?

What appliances were used for handling patterns, molten metal and solid castings?

What were the means of transportation from the plains of Jordan to the heights of Jerusalem?

What type of furnace or furnaces were used in melting the brass?

How was the temperature—about 1,800 deg. Fahr.—maintained?

This discussion is, however, unsuitable for the pages of THE NATIONAL MESSAGE.

The heating of the furnace to seven times (in Dan. iii, 19) now becomes plain, and a literal fact instead of the figurative meaning for great heat, for control of temperature was evidently an accomplished fact. As brass in general contains about 10 per cent. of tin, we see the reason for its use in Scripture, and the significance of the mines of Cornwall. The world marvels at the mystery of the past.

The Pyramid is great in mystery, here is a greater.

"And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of NAPHTALI."

What was an Israelite doing in Tyre? See the Tel-el-Amarna articles in THE NATIONAL MESSAGE:—

"For he cast two pillars of brass."

"And he made a molten sea."

What a mighty record! Words fail us.

OBITUARY.

WE learn with deep regret of the sudden death of Mr. Marsh Davies on Saturday last. He has been a member of the Council, and various Committees, and was most zealous in our Cause. We shall miss him greatly. His mother was one of the oldest British-Israelites in New Zealand. We tender to Mrs. Davies our most sincere sympathy in her sad and sudden bereavement.

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The following should have appeared on page 119 of last issue at the foot of the article on "Ulster" :—

WHOLESALE CONVERSION OF A CITY.

"Daily Express" Correspondent.

BELFAST.

The wave of morality in Belfast, which is now in the throes of a great revival, provides many astonishing features. Even gunmen have become affected, and are now doing their utmost to convert their comrades.

"I have in my Bible class a number of men who acted as gunmen," said the Rev. John Redmond, rector of Ballymacarrett, to-day. "They are going to be Sunday-school teachers."

FACTORY HYMNS.

Workers in the shipyards bring their hymn books with them, and during the dinner intervals they sing hymns and psalms. In many factories the workers have been supplied with tracts and hymn-sheets by their employers, some of whom have conducted services in their works.

Nearly every trade has its own coterie of converts. Hundreds of bakers are to march through the city to-night to Pastor Nicholson's service.

Traders are delighted by the movement, for they have now no bad debts. Indeed, conscience money is being acknowledged by business men in all parts of Belfast.

Swearing has practically ceased in the shipyards, and footballers can hardly be persuaded to play at certain grounds where there is usually unseemly conduct.

Women have even refused to draw the dole, and men are known to have ceased uncongenial but well-paid employment.

CORRESPONDENCE.

FROM PROFESSOR ODLUM, M.A.

ANGLO-ISRAEL, OR BRITISH-ISRAEL?

DEAR MR. EDITOR,—I find in the United States the term "Anglo-Israel" is used in preference. At the present time those of that great country who favour the belief that they are Manasseh in a national capacity do not wish to be called BRITISH-ISRAELITES.

Let us examine just a moment, and see where we might all land safely. Let us grant that Britain represents the leadership of Ephraim, and the United States that of Manasseh.

If so, then they are nationally of the house of Joseph, and are in some important sense at the head of Israel. Very good!

Now, if the States be of Manasseh, they are also of Joseph, and rightly take the name of Anglo-Israel. The term Anglo may be alternated with the other term Joseph. Hence the name could be quite properly written Anglo-Israel, or Joseph-Israel, or Manasseh-Israel.

And since Britain is admittedly of the house of Joseph, it would be quite right to use the name Anglo-Israel or Joseph-Israel for the British people.

Again, it is a fact that the children of Israel are the major part of the BRITH peoples. If Britain be Israel, then she is BRITH, or BRIT–ISH. Hence, when we refer to her as Israel of the BRITH or Covenant, we can very properly use the term Brit-Ish.

In like manner, if the States be nationally Manasseh, then they as truly as Ephraim are a part of the BRITH-ISH, or covenant race, and belong to the covenant man—"God's Covenant Man."

Hence it is as correct to speak of Manasseh under the term *British* as it is so to speak of Ephraim.

Therefore, the people of the United States, whether they like it or not, are BRITISH, or Covenant Men, and can speak of their Associations as Anglo-Israel, or British-Israel Associations. In either case they are correct, but the term BRITISH is far more comprehensive than the other term.

Yours sincerely,
E. ODLUM.

Vancouver, B.C.,
February 3rd, 1923.

REVIEW.

IS THE HIGHER CRITICISM SCHOLARLY? By Robert Dick Wilson, Ph.D., D.D. (Professor of Semitic Philology in Princeton Theological Seminary). Price 1s. To be had from the Covenant Publishing Company, Ltd., 14, Fetter Lane, E.C. 4.

Here is an exceedingly handy little work, written by a man who knows Hebrew, Arabic, Aramaic, Syriac, Greek, Latin, French, German, Italian, conversant with some twenty-six languages in all, whose aim is to give his students such an intelligent faith in the Old Testament Scriptures that they will never doubt them as long as they live, and *gives them evidence* to prove the historicity of them all.

He has given himself from his youth to the study of languages for fifteen years, another fifteen years to Biblical textual study, and another fifteen years to the writing out of his findings.

Here are proofs defensive and offensive, based upon critical analysis of the writings of the age then current, as each is given out contemporaneously, showing from the text the truth of its construction as stated.

We trust it may have a very large sale.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

ANSWER TO MISS I. HYDE (BOHEMIA).

The work you send, "The British-Israel Fallacy," with a suggestion that it should be answered, has been most effectively replied to by the Rev. Arthur Pritchard, M.A. (Oxon.), in a book entitled "Truth Vindicated," price 1s. 6d., to be obtained of the Covenant Publishing Company, Ltd., 14, Fetter Lane, E.C. 4.

You will see not only every point answered correctly, but a great deal of constructive argument for British-Israel Truth, as well as exposure of the destructive tendency of so-called Higher Criticism.

A. K. asks :—

(1) When the Roman Empire was broken up. it was divided into ten kingdoms. Which are they?

(2) Do we yet await a rectification of these ten kingdoms?

Answer.—(1) The division of the Roman Empire canno go further back than A.D. 476, and was brought about by the Gothic invasions. We must look to these Gothic settlements

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for the ten kingdoms, not to Britain, which was then independent of Rome since A.D. 409.

The tenfold character is the dominant feature, sometimes 13 or 12, then 9, but 10 is the medium.

1. Franks, Central. These were mostly composed of old stock.
2. Franks, Eastern. Alleman.
3. Franks, South-Eastern. Burgundie.
4. Allemans proper.
5. Burgundians proper.
6. Visigoths.
7. Suevi.
8. Vandals.
9. Heruli.
10. Bavarian.
11. Ostrogoths.

Then, when the little horn arose, before whom three fell, if then there were 11, there would be only 9 or 8. The successors of these still remain, but are now classifying under Latin, Teuton, and Slavonic.

Answer.—(2) No. In Rev. xvii the vision refers to the last aspect of "the great Whore": whence she arose, her career of imposition upon the seven heads and ten horns; the seven heads the representation left of all the world powers that were, and the ten horns the last phase of these same swept westward by the Goths. These ten kingdoms under the Papacy have made war with the Lamb for a time, times, and a half. Their last phase is to give their power and strength to the Bolshevist (revolutionary, crown-less) beast, to hate the Whore, make her desolate and burn her flesh with fire.

The overcoming ones *called* in Abraham, *chosen* in Christ, *faithful* unto the death, are God's ancient people Israel.

We are to-day in the disintegration of the Roman system, its division into three, coming rapidly; the fall of the cities; no more nations with their own rulers; and Great Babylon's terrible doom (Rev. xvi, 19).

All to come before Armageddon.

"PALESTINE'S FUTURE."

THIS most useful pamphlet is just what one wants to give to a friend. A *multum in parvo*. Handy for the pocket and for use in train or tram. It asks and answers, "Do Bible Promises Mean Anything?" "Are you an Israelite?" "What is Britain's Destiny?" "Is it true that many Bible prophecies have been fulfilled, and many religious people do not know it?" See Advt.

PRESIDENT HARDING says, in the *National Pictorial Monthly* (New York): "In spite of our complete divorcement of Church and State, quite in harmony with our religious freedom, there is an important relationship between Church and State, because no nation can prosper, no nation can survive, if it ever forgets Almighty God. I have believed that religious reverence has played a very influential and helpful part in the matchless American achievement; and I wish it ever to abide. If I were to utter a prayer for the Republic to-night, it would be to reconsecrate us in religious devotion and make us abidingly a God-fearing, God-loving people. I do not fail to recall that the religious life makes for the simple life; and it would be like a Divine benediction to restore the simpler life in this Republic."

OUR YOUNG FOLK'S CORNER.

MY DEAR YOUNGSTERS,—Having an evening to spare recently, I called round to see Dorothy and Dick, and to hear some of their questions for myself.

What do you think was Dorothy's greeting?

"You naughty Uncle Ben," said she; "you've been telling all the boys and girls in THE NATIONAL MESSAGE about us. You've even told them our names, and a lot of the things we say when you are not here. I can't think how you get to know."

"Well, my little one, I've only told them about some of the nice things you say, and the interesting questions you ask. If I were to tell them some things they ought not to know you might call me a naughty Uncle Ben."

"And who tells you all these things, Uncle?" asked Dick.

"Well, my boy, there are some little birds listening not far away, and then there's always the wireless, you know."

"I don't mind a bit," said Dick, "so long as you play the straight game and only tell them the truth."

"My nephews and nieces were quite interested in your remark about God being the Great Umpire, Dick, and I shall be glad of a few more football hints at any time. How are you getting on in your training for the Cup? Keeping your part of the covenant all right?"

"All right so far, Uncle; and it will be all right at the finish if I can manage it. I say, Uncle, here's one for you. I can't puzzle Dad, so we'll see what you can do. What does the Bible mean when it tells us that the Lord hardened Pharaoh's heart so that He should not let the children of Israel go?"

"Well, Dick, the Bible has an old-fashioned way of saying things, and this is another way of telling us that God intended to punish Egypt with all the ten plagues before the Israelites were liberated, and He disposed Pharaoh to be stubborn and to hold out to the end. You see, if Pharaoh had given way earlier, all the cruel taskmasters and citizens of Egypt would have escaped much of the punishment which they deserved, and, as you know, the last plague was worst of all."

"I reckon, Uncle, that even at the last Pharaoh was not sorry for the way the Hebrews had been treated; he only let them go because he was afraid of further trouble."

"That's right, Dick, and you will easily see that any nation governed by such selfish, miserable motives is bound to decay and lose its power."

"Uncle Ben," said Dorothy, "I wonder if all your nephews and nieces talk about these stories like we do! Wouldn't it be nice if they were to write and tell you?"

"I am quite sure, Dorothy, they do a lot more talking than I get to know of, and I expect they also have good-tempered fathers and mothers who can answer their questions. Of course, Uncle Ben will always be glad to help."

It was time to go, and Dorothy whispered gently in my ear: "Give my love to all the little girls in THE NATIONAL MESSAGE, Uncle."

Dick had overheard, and added: "And tell the fellows we'll let them know if we win the Cup."

So with these kind messages from Dorothy and Dick, I must once more remain,

Yours sincerely, UNCLE BEN.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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THE SECRETARY-GENERAL'S PAGE

THE next London meeting will be held on Thursday, April 12th, in the Central Hall, Westminster, followed by another on April 23rd.

* * *

The May meetings will be held in the same hall on May 8th, 9th, 10th and 11th, during which Mrs. Theodore Bent and voluntary helpers will conduct the Annual Sale of Work in aid of the Federation funds. Those who kindly propose sending articles are invited to forward them with prices marked thereon to Mrs. Bent, at 13, Great Cumberland Place, Hyde Park, W. 1.

* * *

Special Campaign Meetings will be held in the Town Hall, Tunbridge Wells, on April 9th, 10th and 11th. Speakers, Rev. Merton Smith, Rev. W. E. Woodhams Denham, and Messrs. Garrison and Morey.

* * *

The Secretary-General will give a public lecture on "Egypt and the Great Pyramid," in Christ Church Hall, Woking, on April 16th.

* * *

The next meeting of the Horsham Branch takes place on March 27th, at 7 p.m., in the Town Hall; that of the Nottingham Branch on March 29th, at 7.30; that of the Worthing Branch, on March 28th, at 3; and that of the Great Yarmouth Branch, on March 30th, at 7.30.

* * *

Mr. J. J. Morey has addressed a large meeting of the Bedford Branch; and Mr. H. G. Locke meetings of the St. Albans and Battersea Branches.

* * *

Rev. J. J. R. Armitage has given addresses at Stourbridge and Saltley (Birmingham), to very appreciative audiences.

* * *

Messrs. Garrison and Morey addressed a good meeting in Croydon last week in connection with the Special Campaign. They have another there this week.

* * *

The Secretary-General had a packed audience for his public illustrated lecture on "Egypt and the Great Pyramid" at Crowborough on March 15th, resulting in a good clear profit for the funds of the Federation. We are grateful to Mrs. Manning Foster for the beautiful floral decorations around the platform, and for her untiring zeal in the organisation, aided by Miss Donald and others. Sir George Ruthven Le Hunte, G.C.M.G., presided, supported by Admiral Sir Wilmot Hawksworth Fawkes, G.C.B., K.C.V.O., who, in proposing a vote of thanks to the lecturer, recalled some interesting reminiscences in his distinguished career, and mentioned that he was present at the opening of the Suez Canal. The large company, many of whom had journeyed considerable distances, showed keen interest. Fifty copies of Commander Roberts' book on the Pyramid were sold.

* * *

A delightful drawing-room meeting, kindly given by Mrs. Brett, ex-Mayoress of Great Yarmouth, on March 15th, was largely attended by members and friends of the local branch, who enjoyed the hospitality of their hostess, and the addresses on Israel Truth by Rev. F. Aston, Mr. J. J. Hall, the enthusiastic Secretary, and Mr. E. H. Wright, Secretary of the Y.M.C.A. A pleasant feature was the reunion of several B.-I. veterans from districts around. The warmest thanks of the company were tendered to Mr. and Mrs. Brett and their daughters for their great kindness and many labours for the extension of our Cause. The announcement of a prospective visit from the Secretary-General was received with acclamation.

* * *

We have news of the safe arrival in Vancouver of the Rev. Pascoe Goard on February 28th, accompanied by Colonel Mackendrick, D.S.O. Together they have been addressing great gatherings in various centres across the Dominion, creating keen interest and many enquiries. A big programme is before them and Professor Odlum and others in British Columbia, of which we shall hope to hear further.

* * *

We have been favoured with a visit from Mr. T. W. Plant, and have enjoyed converse with him on historical and archæological matters. He has recently lectured in Doncaster, and is booked for another meeting there early next month. He hopes to be with us again for our May Meetings.

* * *

Our attention has been called to a letter which appeared in *The Guardian* for March 9th on what the writer is pleased to describe as "The Pathetic Fallacy of British-Israelitism":—"The number of its adherents is rapidly on the increase, and the parish priest is practically powerless in the matter," he says! Very alarming, is it not; or shall we say very pathetic?

* * *

A well-known Canon was lately lecturing at a certain school, the headmaster of which took the earliest opportunity of informing him that the senior boy desired to speak with him. "I quickly found," the Canon tells us, "that the lad wanted to talk with me about British-Israel Truth; and I learnt more from him upon the subject than I ever gleaned from any single individual; an exceptionally intelligent and well-informed boy, he stated the case for British-Israel in a wonderfully clear and convincing manner."

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE CHURCH'S MESSAGE TO THE KINGDOM. THE COVENANT OF THE CONSTITUTION.

By Rev. Wm. Pascoe Goard, F.R.G.S.

In the last issues we have seen the conjunction made between Jehovah, the King of Israel, and Israel the nation, to whom He said, "Thou shalt be unto Me a Kingdom . . .", and we have seen that by that conjunction of the nation and the King, the Kingdom of God was established in Israel—a Kingdom which should endure for ever.

We have seen that He enunciated the foundation principles of the everlasting law by which He would administer His Kingdom, and which His Kingdom should obey in the ten short sentences of the Decalogue.

We have indicated that He proceeded to organise the religious life of the nation, looking to progress in the spiritual world, the manual of which organisation is chiefly found in the Book of Leviticus.

We have seen that He proceeded to a complete and perfect national organisation, the manual of which is found in the Book of Numbers.

After forty years experience of, under God, administering the affairs of the Kingdom, Moses, under the impulse of Divine inspiration, gave in the Book of Deuteronomy a digest of the national law for the guidance of his successors in the kingly office. We are not concerned as to whether Moses wrote, or even dictated, the exact wording of Deuteronomy, or whether the present book is arranged from his writings; but we are fully assured that the book contains that digest of the law which was the result of this unique experience, having the closest intercourse with his people and at the same time face-to-face communion with Jehovah, Israel's King.

No other prophet which arose between Moses and Jesus enjoyed such close intercourse with the Divine, and not even Isaiah, the great prophet of the Israel people, achieved such sublime authority and simplicity, such an immeasurably high standard of expression, as did Moses.

We now proceed to examine a new Covenant entered into between Jehovah the King and Israel the Nation. By the terms of this Covenant, in obedience Israel should reap the most material and supremely important benefit from the fact that Jehovah, their God, dwelt in the midst of them. On His part it is not so much a Covenant to exercise His power on their behalf as that, having chosen and developed the nation for His purpose, He has taken it to Himself to be the means of communication of authority and blessing among the nations of mankind. That they should be an efficient organisation, fitted for His purpose, it was and is desirable that they should be kept in purity of life, peaceful conditions, free from anxiety as to material things, well in body, instructed in mind, regenerated in spirit, thus being an extension of the God-life toward the nations, whose own transgression and self-separation from God caused them to lack in every one of those qualities. This is indicated in His declaration to Israel, "Thou shalt be unto Me a kingdom of priests."

Before examining the Covenant assuring this desired condition, it may be well to show the position of this in relation to the then existing Covenants, all of which were vested, and are vested, in Israel.

First was the Covenant of Redemption made in the Garden, "the seed of the woman shall bruise thy (the serpent's) head, and thou shalt bruise his heel." The figure here seems to be that of a person trampling on the head of a serpent and doing so with such hearty goodwill that he bruises his own heel in the process. An echo or restatement of this Covenant is repeated by the Apostle Paul in the sixteenth chapter of Romans, 20th verse, "And the God of peace shall bruise Satan under YOUR feet shortly." The Lord accomplished the process on Calvary, and now the Apostle Paul voices the extension of the Covenant to believers under whose feet Satan should be bruised.

The second Covenant is that made with Noah, his family, and all the animals that were with him in the Ark, and their descendants, to the end of time; this regarded the physical security of life from a second Flood.

The third Covenant is the National Covenant made between El Shaddai, Abraham, and Sarah regarding the Isaac descent of the Abrahamic seed, which eventuated in the Israel nations and which shall continue for ever.

The fourth is the Covenant now before us, which

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is fully stated in the twenty-sixth chapter of Leviticus and in the seventh chapter of Deuteronomy.

It is a balanced Covenant containing provisions *pro* and *con*. We give an extract of the conditions set in opposing columns :—

OBEDIENCE. (Lev. xxvi, 3–13).	DISOBEDIENCE.
If ye walk in My statutes and keep My Commandments and do them, then :—	But if ye will not hearken unto Me and will not do all these Commandments, and if ye shall despise My statutes, or if your soul abhor My judgments so that ye will not do all My Commandments, but that ye break My Covenant, I also will do this unto you :—
I will give you rain in due season. The land shall yield her increase. The trees . . . shall yield their fruit.	I will even appoint over you terror, consumption, and the burning ague that shall consume the eyes and cause sorrow of heart.
Your thrashing shall reach unto the vintage. The vintage shall reach . . . sowing time. Ye shall eat your bread to the full and dwell in your land safely.	Ye shall sow your seed in vain, for your enemies shall eat it.
I will give peace in the land. None shall make you afraid. I will rid evil beasts out of the land. Neither shall the sword go through your land.	I will set My face against you. Ye shall be slain before your enemies. They that hate you shall reign over you.
Ye shall chase your enemies. They shall fall before you. Five of you shall chase an hundred. An hundred of you shall put ten thousand to flight. Your enemies shall fall before you by the sword.	Ye shall flee when none pursueth you. I will punish you seven times more for your sins. I will break the pride of your power. I will make your heaven as iron and your earth as brass. Your strength shall be spent in vain. Your land shall not yield her increase. Neither shall the trees of the land yield their fruits. And if ye walk contrary unto Me and will not hearken unto Me : I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you (micro-organisms, &c.), which shall rob you of your children. And destroy your cattle.
I will have respect unto you. Make you fruitful and multiply you.	And make you few in number. And your highways shall be desolate. And if ye will not be reformed by Me by these things, but will walk contrary unto Me, then will I also walk contrary unto you and will punish you yet seven times for your sins.
ESTABLISH MY COVENANT WITH YOU.	I will bring a sword upon you that shall avenge the quarrel of My Covenant. I will send the pestilence among you. Ye shall be delivered into the hand of the enemy.
Ye shall eat old store. Bring forth the old because of the new.	When I have broken the staff of your bread. They shall deliver your bread by weight. Ye shall eat and not be satisfied.
I will set My tabernacle among you. My soul shall not abhor you. I will walk among you. Will be your God. Ye shall be My people. I am the Lord your God.	And if ye will not for all this hearken unto Me, but walk contrary unto Me, then I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins.

The following sentences, contained in verses 25 to 43, are too long to be repeated here, and they are very terrible. But every one of these things has been fulfilled in Israel's history. The concluding sentences carry assurance and hope, as follows :—

"And yet for all that . . . I will not cast them away, neither will I abhor them to destroy them utterly.

"And to break My Covenant with them :

"For I am the Lord their God.

"But I will, for their sakes, remember the Covenant of their ancestors, whom I brought forth out . . . of Egypt . . . that I might be their God : I am the Lord."

These are the statutes, judgments, and laws which the Lord made between Him and the children of Israel, on Mount Sinai, by the hand of Moses.

Read also the statement in the seventh chapter of Deuteronomy. One statement of blessing under obedience contained in Deut. vii, 15 :—

"And the Lord will take away from thee all sickness . . ."

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It will be seen that Israel, in its later period in Palestine, deliberately chose the way of disobedience and followed the "Via Dolorosa" indicated by the result thereof, so that every detail of the punitive side of the Covenant has been sadly experienced in the life of the people and nation.

But God has made a New Covenant with Israel; it also is a Covenant of the Constitution and hinges upon the keeping of the law. At the head of that New Covenant expressed in the Sermon on the Mount is the solemn ratification of the national law by the Lord.

The essential difference in the Covenants is that, under the Old, the law was an external thing written upon tables of stone.

Under the New Covenant, the law is an internal thing written upon "the fleshly tables of the heart."

Led by the laws thus written within, Israel is approximating more and more in the great outlines of her national life to the Commandments, statutes, and judgments of the Lord; and the day is not far distant when the Nation and Company of Nations and the Great People of Israel will, in a solemn convocation, re-establish the Divinely-given law as the recognised law of the nation, and re-affirm the immediate present Kingship of the Lord, and will finally pass from "the way of sorrow" of their own choosing into the way of obedience, health, peace and safety, which is the path their King would have led them into through all the ages.

Let us pray and labour to this great end.

WHERE IS LOST ISRAEL?

By EDGAR PENNINGTON YOUNG, Publisher, *The Marine Journal.*

(From *The Marine Journal*, "America's Leading Marine Weekly.")

WHAT ails the world?

The answer is simple. We have forgotten God the Creator of Heaven and Earth and everything pertaining thereto.

We are told that the Bible is the inspired Word of Almighty God. If this be true this Book of Books ought to be the most interesting, the most fascinating, the most read of all literature. The Bible to-day is read by a small minority of the peoples of the earth. We hear of Bridge Parties, Birthday Parties, Wedding Parties, Theatre Parties, but seldom, if ever, do we hear of a Party gathered together for a free and open discussion of the Word of God.

Why, I ask, WHY?

In this latter-day Infidelity a man is regarded as something of a crank who undertakes to defend and uphold the Bible AS WRITTEN.

The Bible commands the individual to "Search the Scriptures." But the individual seems a little hard of hearing. He prefers to transfer that obligation to his religious Leader and get what consolation he may. Hence the universal ignorance concerning Biblical Truth.

The only consoling explanation of the present pitiful state of human affairs is to be found in the inspired and holy Word of God. Man, in the conceit of his fleshly mind, is making a desperate and futile attempt to whitewash the Truth with a false and unwarranted optimism. We have forgotten God and the price must and will be paid.

The multitudes follow blindly in the wake of first one theory and then another—the theories of MEN. They do not realise it, but they are indulging in modern calf-worship. These varied forms of belief, when analysed in the light of Biblical Truth, invariably worship a law of God misapplied, and adroitly deny God any credit whatsoever. Their authors seek the applause of men.

More than two-thirds of the Bible is about Israel. The Bible declares over and over again that God is the "God of Israel." Prophetically Israel is referred to more than twenty-five hundred times. The Bible throughout, and repeatedly, refers to Israel as God's "Chosen Race," "My Servant," "My Flock," "The Sheep that were lost," "The Sheep of My pasture," and many other such designations.

Ask your preacher to-day: "What has become of all this Israel?" and the chances are he will compound that universal blunder of Christendom and tell you that the Jews of to-day compose Israel. Others will tell you the Church is Israel. Neither supposition is correct, for the Bible declares identities which neither the Church nor the Jews can claim.

If either the Church or the Jews are Israel then it must follow that the God of the Bible has not made good the glowing promises made to Israel, for neither the Church nor the Jews can claim the fulfilment of these promises. It was this identical misconception which made an infidel of Tom Paine and many others. They failed to distinguish between Judah and Israel.

All students of the Old Testament whose viewpoint has not been warped by a Sect or a Creed know that the Ten Tribes were lost. Where are they?

The Prophet Isaiah tells us that Israel, in the latter days, shall be found in the Isles of the Sea, Northwest of Palestine. The only Islands on this earth that are Northwest of Palestine are the British Isles, and they happen to be precisely forty-five degrees Northwest of Jerusalem.

I will never forget how I felt less than a year ago when I was told that the lost Tribes found their way to Ireland by the ships of Dan and from thence to Scotland, and from thence to England. Had it not been for the fact that I had a profound respect for the scholarly attainments of the gentleman I should have made a rush for the door. But a subsequent and earnest study of my Bible, which I had scarcely looked at for many years, has revealed the wonder story of the ages.

The Old Testament is too often regarded as a semi-sacred old relic which has no bearing upon the world of to-day, but this is utterly wrong. This is largely due to the fact that in modern Theological Schools the Bible is taught from text books written by men who desperately attempt to spiritualise the historic facts of the Bible, thereby utterly disregarding the literal interpretation. By this method plain statements of fact are distorted to mean almost anything.

Although the identity of lost Israel has been known to many great scholars for fifty years and more it was not until very lately that an effort has been made to get this Truth

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before those it concerns, and it concerns the whole world—but it particularly concerns England and the United States of America.

God selected Abraham as the fleshly foundation for earthly Israel, His chosen people, whom our Creator proposes to use for certain purposes as set forth in the Scriptures. God insists upon a tried race, but He creates every man a free moral agent. After changing Abraham's name from Abram to Abraham, as recorded in Genesis xvii, God told Abraham He would make with him " an everlasting covenant." The word Abraham means " father of a great multitude." All Biblical names have a meaning which often gives us much light. The name of Abraham's wife was also changed from Sarai to Sarah. Sarah means Princess. " I will bless her, and she shall be a mother of Nations : kings of people shall be of her " (Gen. xvii, 16).

I recently asked a preacher how he figured the Jews of to-day comprise all of Israel when they do not, and never have possessed the gates of their enemies. " Oh, yes, they do," said he, " they control the money of the world and also the moving pictures." And right here is a fitting illustration of the blindness which follows in the train of spiritualising and muddling portions of Scripture. How can " gates " be moving pictures or bank accounts. Gates are entrances, that and nothing else. Who controls to-day the " gates " or entrances to practically every Nation on this earth? Great Britain and America.

The blessing given Joseph is of vital import to us. There is more said concerning Joseph than any other son, by far. It is to be found in Genesis xlix, 22–26. We are told Joseph is a " fruitful bough " by a " well " (or water) whose " branches " (marginal reading, " daughters ") " run all over the wall." Consider the British Empire upon which the sun never sets.

He has been shot at and hated but " his bow abode in strength," " and the arms of his hands were made strong by the mighty God of Jacob." England and America to-day go along accepting the blessings of the living God, which are the fulfilment of God's covenant with Abraham, but giving God very little credit for it all.

" From thence is the Shepherd, the STONE of Israel." After the record of Jacob's dream, where he used a certain stone for a pillow, naming the place where this occurred " Bethel," which means the " House of God," the word " Stone " is used with much significance throughout the Bible. Moses carried this stone when he led Israel throughout his forty years in the wilderness. The Kings of ancient Israel were crowned upon this stone.

There is no doubt in the minds of those who have studied this great subject that the " Coronation Stone " is none other than the stone of the Bible, and that when the proper time arrives it will be so identified. . . . The Tribes of Israel were commanded to set up ensigns or standards by which they should be known. Each Tribe had its own ensign. Aside from this there were four ensigns representative of the Twelve Tribes. Moses carried these four ensigns throughout his forty years of wandering in the wilderness. Those four ensigns were the Unicorn, the Lion, the Man (or cross), and the Spread Eagle. To-day all four of those ensigns are to be found in the National ensigns of Great Britain and America.

Only one of the twelve Disciples was a Jew—Judas. The other eleven were Galileans of the Tribe of Benjamin. In Matthew x, 5–6, Jesus explicitly commanded His twelve Disciples as follows :

" Go not into the way of the Gentiles, but go rather to the *lost sheep* of the *House of Israel*."

The word " Gentiles " is much misunderstood. It means Nations.

Again in Matthew xv, 24, Jesus told a Gentile woman : " I am not sent but unto the *lost sheep of the House of Israel*."

Paul, who was a Roman citizen and a Jew, declared himself to be, after conversion, an *Israelite*.

The word " Brith " is the old Hebrew word for Covenant. The word " ish " is the old Hebrew word for man. Therefore in the word British we have " *The Covenant Man*."

The Saxons were originally called " *Isaac's Sons*." Later they were known as *Saacsons*, then *Saxons*. " In Isaac shall thy seed be called."

The word Britain means " The Covenant Isle." The prophet Isaiah refers to Israel " in the Isles of the Sea " some seventeen times, and once locates them as Northwest of Palestine.

In England it is well known that their King is a direct descendant of King David. The British Throne is the earthly throne of King David which the Lord has promised not to remove from this earth so long as we see the sun, the moon and the stars.

The Epistle of James is addressed to the Twelve Tribes, which " are scattered abroad." The first Epistle of Peter is also addressed to the " Strangers scattered." And what is written on the twelve gates of the New Jerusalem? The names of the Twelve Tribes of Israel, which show conclusively that the New Jerusalem is an Israelitish proposition.

This Israel Truth furnishes the master key to the entire Bible. Professor C. A. L. Totten, of Yale University, who devoted most of his life to this great question, said : " I can never be too thankful to the Almighty that in my youth He used the late Professor Wilson to show me the difference between the two Houses (Israel and Judah). The very understanding of this difference is the KEY by which almost the entire Bible becomes intelligible, and I cannot state too strongly that the man who has not yet seen that Israel of the Scripture is totally distinct from the Jewish people is yet in the very infancy, the mere alphabet, of Biblical study, and that to this day the meaning of seven-eighths of the Bible is shut to his understanding."

These matters vitally concern every human being. The Bible commands us to " prove all things." This is an appropriate season for you to begin to search for the hidden truths of God's Word ; to establish your identity as an Israelite, and to ascertain the work that your Creator has yet for Israel to do.

THE CHESSBOARD OF THE NATIONS.

ADDRESS AT THE CENTRAL HALL BY
REV. W. H. STUART-FOX, M.A.

I WANT you to think of the world as a chessboard and the nations as chessmen. Invisible hands control the pieces, and as the ages roll on the contest goes on still undecided. The Prince of darkness, the Prince of the power of the air, the god of this age—Satan—is playing for great stakes. What are the stakes? To checkmate the Kingdom of Heaven. There is one hour of tremendous crisis in human history where Satan shows his hand. You find it in the 4th chapter of St. Luke's Gospel (v. 5–8 were read). What was it Satan was aiming at? The very throne of God. Satan was willing to sacrifice all the kingdoms of the earth for that throne.

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Who was this Jesus? Why! He was Jehovah of the Old Testament, the Word of God from everlasting, and in the dawn of the world's history, when Adam fell, He stood face to face with Satan, and it is He who voiced that tremendous challenge, "I will put enmity between thy seed and the woman's," and that tremendous promise, "the woman's seed shall bruise the serpent's head"; and so the great drama of the ages opened, heaven and hell looking on, and nations and men going on and off the stage, unconscious instruments in the contest for a world.

Now look down that chapter, v. 13: "When the devil had ended all the temptation he departed from Him for a season." For a season, yes, his plans had miscarried, his great master-move had failed. There must be a shifting of the pieces on the board, and so we find great personalities passing over the stage—Cæsar, Pilate, Caiaphas, Judas, the knights of Rome, ecclesiastics of Judea and the fickle multitude—all play their part; and out from the surging crowd one day there arose a Roman gibbet, and nailed to this gibbet as a common malefactor is the Son of God, and over Him is written in derision, "Jesus of Nazareth, the King of the Jews." Was it checkmate? Nay, far from that, for from this day God began to move in a new way; new forces entered into the contest, within forty years that city that had rejected Him was in ruins, and within three centuries Rome had fallen before the Knights of the Cross.

I want you to visualise the chessboard. First of all, please remember that behind all the movements on earth there are mighty spiritual forces, that there is great affinity between the spiritual realm and this earth. From the very start of men's history on the earth spiritual forces have controlled and mellowed and shaped human history and human destiny; forces of light and forces of darkness. The leader of the forces of darkness is Satan; the leader of the forces of light, those angels we so often come across in the Word of God, who was he? Not actually Christ, I think. I think we have very clearly revealed it is Michael, the archangel. You will remember what was said to Daniel in chapter 12: "And at that time shall Michael stand up, the great prince which standeth for the children of Thy people"—the Children of Israel.

In the Book of the Revelation we read how John saw the heavens opened, and the devil and his angels fight and Michael and his angels, and we know where the victory lay. The black pieces on the board represent the forces of darkness. There is a king. Who is Satan's king? Well, I think Satan's king is King Demos. Man collectively, shall we say nationally, represented perhaps by the Babylonian Empires spoken of by Mr. Pascoe Goard; or shall we say at one time by Germany, to-day perhaps by Russia, mastered by Satan.

There is the queen on the board. Who is the queen? Satan's queen—is it not the scarlet woman? Is it not the harlot of Babylon? She who saith, "I sit as a queen," and holds out the poisoned cup to the nations of the earth. And there are castles on the board—strongholds. What are the strongholds of Satan? Why! heathenism and Mohammedanism. There are knights—the leaders of Bolshevism, aggressive militarism, and anarchy. There are bishops—the whole hierarchy of false priests. And the pawns—what are the pawns? The multitude of lesser agents who are taken captive by the devil at his will. They are the forces on the one side.

There are the white pieces on the board representing the forces of righteousness, and the Master-mind behind these is the Lord Jesus Christ Himself. Who is His king? Why! Surely the representative, the successor in the unbroken line of David's earthly house, the king who is sitting on the throne of the kingdom over Israel at this very day. And His queen? Surely it is the true Church, His body, not the bride, His body, "they twain shall be one flesh." And His castles; His strongholds? Well, I think one is Protestantism, built upon the impregnable rock of Holy Scripture. And the other? Surely the rock throne of that kingdom, sworn to by God Himself to perpetuate God's truth and God's government. Against these rocks, my friends, the kings of the earth may set themselves and the rulers take council together and gnash their teeth in vain. And His knights are surely leaders in every department of life, fighting for righteousness under the banner of the Cross. And His bishops, the true shepherds who are feeding faithfully the flock of God. And His pawns, every humble, devoted disciple of Jesus Christ who is openly confessing Him before men.

Now come to Scripture: 32nd chapter of Deuteronomy and the eighth verse. (Verses 8 and 9 were read.) What is the meaning of that? Will you look at the 17th chapter of Acts and you see St. Paul's commentary on it. (Verse 26 was read): "that they might seek after the Lord." That is the reason there is no glory in being Israel unless we have the glory of our testing ever before us and are seeking to carry it out. That is why Israel is to girdle the earth that the nations may be drawn into the one means, the one channel through which all the grace and mercy of the Lord God Who is God of all the nations may come to them. They were to possess the coasts of the earth, the utmost bounds of the everlasting hills were to be their's, and two nations cannot possess these two things at the same time. Do you realise the Anglo-Saxon race absolutely fulfils these conditions to-day? It girdles the nations and possesses the sea coasts and the uttermost parts of the earth.

Wasn't it the great American, Daniel Webster, who said years ago, concerning Britain: "Her morning drum-beat, keeping time with the hours, encircles the earth with one unbroken strain of the martial airs of England." I think I prefer to say that her banner with its threefold cross is wrapped round the world, a perpetual challenge to tyranny, and a perpetual guarantee of liberty, justice and truth to the nations of the earth.

There was an old Roman poet once who, in his prophetic vision, saw a temple to Augustus, and on its great gates he saw portrayed the tide of battle surging along the Nile, and all Asia bowed down before the Roman conqueror, and he saw on the other side of those gates two gigantic Britons drawing aside the tapestry of the ever-changing scene. Little did he realise those Britons were the emblems of an Empire, in comparison of which Rome is but a pigmy and her mightiest conquest but as a game played upon a stage.

I want you to look out upon the world as it is to-day for a moment; that titanic struggle of the nations that set the world rocking involved a tremendous shifting of the pieces on the board. In 1914 there were five great empires. You can count them on your fingers. What name do they spell? G, Germany; R, Russia; E and centrally, England, or Britain; A, Austria; T, Turkey. G-R-E-A-T. There is only one Empire or Kingdom, as Mr. Pascoe Goard would tell us, that can sustain that title. "I will make thy name great." Five Empires, five great Corinthian columns supporting these

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five great Empires, and to-day four of these columns are prostrate in the dust, and four Empires lie broken in pieces; one only remains growing in strength and might and influence, in spite of the fact that there never was in all her story such a dead-set made against her as there is to-day.

You remember that prophecy of Daniel, "in the days of those kings the God of Heaven shall set up a kingdom that shall never be destroyed; it shall not be left to other people, but it shall break in pieces and destroy all these kingdoms and it shall stand for ever"; and we are living in the very days, in the last stage of the fulfilment of this wonderful prophecy.

I want you to look out upon the world and see the stage being set for the last act in this great drama of the ages. Do you not think that it is a thing that most wonderfully confirms this teaching of ours, this British-Israel Truth, that Great Britain is in possession of all the land that was promised to Abraham right away from Mesopotamia to the river of Egypt, which Mr. Llewellyn Thomas shows so clearly is the river Nile, with all its surrounding territory, the Sudan, Egypt, Arabia, Somaliland, Uganda, and over them the British flag flies, either as possession or protectorate. We are told—we can well believe it—that the administration of Palestine is not an easy thing to-day. The situation there is very tense. We must remember the populations there. There are Christians, Roman Catholics, Protestants, Jews, and we know what the Jew is out for; he is out to make Palestine the centre of the world-kingdom promised to Abraham, but he forgets that he only has one-twelfth interest in the land, that the eleven-twelfths belong to Israel. Is Israel to sell her birthright? Then there are the Mohammedans. There is an Arab kingdom to-day, the fulfilment of the blessing promised to Ishmael and his descendants, and Ishmael still has his hand lifted up against his brother. There is the combustible element for some great conflagration that may at any time break forth.

Then think of Turkey for a moment. Turkey—bluffing, insolent in Constantinople, brutal wherever she plants her feet, determined to recover, if she can, all, and even more than all that she has lost. There is Greece in Western Thrace waiting to renew the conflict. There is Lithuania already in arms and fighting; Czecho-Slovakia; Roumania; Bulgaria we hear moving her forces up to the frontier; and northward, that looming shape of Russia. And Russia is bolstering up Turkey—not that she loves Turkey; she would like to see Turkey out of her way.

Turkey is going to be destroyed, we know, whatever happens at Lausanne, because God has said, "I will lay My vengeance upon Edom, by the hand of My people Israel," and then when Turkey is removed out of the way, the way is open to the unwalled villages of Palestine, and then we know Russia will gather the greatest army that has ever been known in human history, and subsequent events you will find in the 38th and 39th chapters of Ezekiel and the 14th chapter of Zechariah. There is no doubt we are living in troublous days, and there are troublous times ahead and we cannot get away from the fact of the clouds on the horizon, that they are full of menace; but to the believing child of God there is a dawn breaking, and the light is already coming through, for in that last great conflict the King Himself will take part, and then Satan will be bound and his forces destroyed and the awful conflict will end in a triumph for the Son of God, to Whom shall come power, and the glory, and the kingdoms of the world.

THE SEVEN SIGNS OF THE APOCALYPSE.

(*Continued from page* 489.)

BY REV. CHARLES MOON, M.A.

THE SEVENTH SIGN.

"AND I saw another Sign in heaven, great and marvellous, seven angels having seven plagues which are the last, for in them is finished the wrath of God."

What strikes us here in the midst of wrath and judgment is the character of God, described in two short lines of an old hymn:—

> His wakened wrath doth slowly move,
> His quickened mercy flows apace."

We may take this as a comment on our Apostle's definition in 1 John iv, 8, 16, twice repeated, "God is love." "God is love." What did this wonderful New Testament seer see? He saw, as it were, "a glassy sea mingled with fire, and them that come victorious from the Beast and from his image, and from the number of his name, standing by or upon the glassy sea, having harps of God. *And they sing.*" What a song! What an accompaniment! Surely it was a great throng, multitudinous victors, in the terrible strife. Who would have thought that the descendants of Esau, the elder son of Isaac, who was himself, as it were, raised up from the dead (Heb. xi, 19), the son and heir of Abraham, the friend of God, would be found to-day destroying a million and half of the followers of the Lamb in Armenia, where Noah was saved from the Flood, and elsewhere? Or, who would or could have believed that the wild sons of the ancient Philistines would be to-day found engaged in the massacre and pillage of the "Happy sons of Israel" in Ireland, which was but yesterday part and parcel of the United Kingdom of British-Israel, and who were (most difficult of belief) set on by those appointed by the people to govern the heritage of the Lord in England and the British Empire? Yet so it is. They are victims of Papal persecution here on earth, but they are victors yonder on the glassy sea. They are victims suffering persecution, massacre and burnings from the Dragon-Devil and his colleague the Beast during the 1,260 years of the life of the Beast, but they are even now gaining the victory, for St. John saw them coming victorious, having harps of God (R.V.) "And they sing." Wonderful it is that the beloved disciple that lay in the bosom of Jesus at the Last Supper and first Communion saw in this Seventh Sign these modern martyrs of to-day, standing on the glassy sea, having harps of God, and also in the same vision heard them sing the song of Moses and the song of the Lamb. And although our hearts are breaking at the report of their sufferings, we can almost sing with them and cry Halleluiah to God and the Lamb. "Thanks be unto God Who giveth us the victory through Jesus our Lord" (1 Cor. xv, 57). "And they sing." What do they sing? "The song of Moses the servant of God." (See for this Exodus xiv, 30.) "When the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea shore. Then sang Moses and the children of Israel this song:—

> "I will sing unto the Lord, for He hath triumphed gloriously;
> The horse and his rider hath He thrown into the sea.
> Jehovah is my strength and song, and is become my salvation.
> This is my God, and I will praise Him,

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My father's God, and I will exalt Him.
The Jehovah is a man of war;
The Jehovah is His name.'"

Turn now, please to Deut. xxxi, 30: "Moses spake the words of this Song." And Deut. xxxii, 3:—

"I will proclaim the Name of the Jehovah:
Ascribe ye greatness unto our God.
The Rock! His work is perfect;
All His ways are judgment.
A God of faithfulness, and without iniquity,
Just and right is He."

Most appropriate at the present time when God and His Word are called in question in regard to truth and righteousness is this song as sung by the victors on the glassy sea. More especially is this the case because in verse 48, "The Lord spake to Moses that self-same day saying—Get thee up into this mountain of Abarim . . . and die" (verse 50). He did die, but He returned to this earth in glory with Elijah, when the Son of Man went up into a mountain with Peter and John and James to pray and was transfigured. They spake of His decease or departure He was to accomplish at Jerusalem" (Luke ix, 30). He did accomplish it as the Lamb of God, which taketh away the sin of the world, and came back from death victorious. So the song of Moses, the servant of God which the multitude of confessors and martyrs sung in the Seventh Sign, may be taken as a song of Israel's victory, as also the song of the Lamb, saying:—"Great and marvellous are Thy works, Lord God the Almighty, righteous and true are Thy ways thou King of the ages. Who shall not fear, O Lord, and glorify Thy name? for Thou only art holy, for all the nations shall come and worship before Thee, for Thy righteous acts have been made manifest." It would seem that all this required the fixed attention of the Seer, took him much time to assimilate, for he continues: "After these things I saw, and the tabernacle of witness or the testimony in heaven was opened." It is remarkable that just before the First Sign a similar passage occurs: "The Temple of God which was in the heaven was opened, and the ark of His Covenant (diatheke) was seen in His Temple." Here in the Seventh Sign it is a little different. It was the "Tabernacle of Witness (μαρτυριον) that was opened." This is significant from the fact that the song of Moses and the song of the Lamb were sung by the martyrs and confessors that had gotten the victory over the persecuting power of the Roman terror. Let us pray that those who are marked out for death, now or hereafter, may, through grace, become true followers of the Lamb. There is a very deep meaning in this phrase, "Tabernacle of Witness." For the Greek word for witness (marturos) is the same as our word "martyr" To witness for Christ under persecution is to have the spirit of a martyr. Out of this tabernacle or tent of witness in heaven came the seven angels which had the seven last plagues, clad in linen pure and glistening, arrayed with golden girdles round their breasts. One of the living ones gave to them seven golden vials full of the wrath of God that liveth for ever and ever. God is good, of kind and tender heart. Nahum i, 7, writes: "The Lord is a stronghold, and knoweth them that put their trust in Him." But what if we refuse to trust Him? What if you and I refuse? What if our nation *will* go *its own way* and say "the way of the Lord is not equal"? Then it is a fearful thing for a nation or for an individual. It is the voice of God, a great voice, out of the temple that speaks to the seven angels: "Go ye and pour out the seven vials of the wrath of God into the earth." The first five plagues have been applied to the men of Europe, west and east, at the time of the French Revolution in the last quarter of the eighteenth century, and onward into the nineteenth. No doubt my readers will have a general agreement with this after a careful study of that great scourge. This does not hinder the application of these two chapters (Rev. xv and xvi) from being a Sign to this generation in which we are living.

HEATHEN TESTIMONY TO THE FALL.

BY REV. A. B. GRIMALDI, M.A.

AMONGST the various attacks upon the veracity and historic accuracy of various portions of the Bible by freethinkers and other modern sceptics in England, those upon the history of the Fall have been virulent and persistent. But, as if to confound them, the very heathen have left their testimony to the literal accuracy of the Biblical account in sculptures and paintings, of which the following are some of the most valuable. The pagan priesthood knew the true history of the Fall, and in the Eleusinian and other religious mysteries, at the sacred festivals, it was dramatised. But only the initiated were present after the Temple gates were shut, and they were bound by a terrific oath to reveal nothing that they saw or heard, under penalty of confiscation of property or even death.

THE BABYLONIAN CHURCH.

This earliest heathen church knew well the mystery of the Fall. In the British Museum is an Assyrian cylinder on which is a representation of the Tree of Life with attendant Cherubim. It is engraved in the "Chaldean Account of Genesis," by Dr. Smith of the British Museum. In the same book is an engraving of an incised carving on a Babylonian cylinder seal in the British Museum. It represents the Temptation. In the centre is an espalier tree on which hang two Pomegranates. On the left is Eve seated on a square stone, listening with surprise. Behind her is a huge serpent, erect on its tail. Eve is draped and hatted. On the right is Adam, half-draped, seated on a stone block, talking earnestly to Eve. On his head are bull's horns, which may naturally refer to the very ancient tradition that Adam was born when Sol was in that asterism afterwards designated by Seth as Shur (bull). Of course, it could not refer to the bull-horned Ashtaroth, an invention much later. So the Babylonian Church not only believed in the historic truth of the Fall, but knew that the fatal fruit was a Pomegranate. This valuable pictorial record is also engraved by Doane, "Bible Myths," 1882, p. 9. He says: "It might be used to illustrate the narrative of Genesis." Delitzsch remarks that it "is capable of no other explanation." It seems to have been Abram's. *Covenant People*, No. 315.

THE EGYPTIAN CHURCH.

. possess two engravings copied from ancient mural paintings found in Thebes, the ancient capital of Egypt. The first represents the Temptation. Eve holding a round fruit offers it to Adam, who is seated on a lion-legged and backed chair, while Eve stands before him, crowned with Pomegranate flowers. Both look affectionately towards each other, while Adam places his outstretched hand upon her breast, as gently refusing. On the frieze are 14 serpents under 14 fruits. On

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the wall are two empty cartouche frames, one for each, with no record within them. The figures, except for sandals, head gear, and neck collar (torque), are undraped, and well drawn.

The second represents the Fall. Adam playfully touches Eve's chin, grasping her fruit-holding hand in acceptance, while she rests her hand affectionately on his breast. *Amor vincent omnia.* Adam wears a cincture, and an asp on his cap. Behind Eve is a fruitless Pomegranate tree. The two cartouches are now full of hieroglyphs, their doom is recorded. Fourteen asps and fruit above. These remarkable paintings are engraved in *Mankind*, by M. A., 1872.

Captain Fraser, R.N., describes a monument he saw at Thebes. The Tablet is in the tombs of the kings. "Eve stands in parley with the Serpent, and next to this a god with a sharp arrow pierces the serpent's head" (Genesis iii, 15). This is near the Temple of Isis (Eve deified). See Theta, "The Thorn Tree," 1863, p. 9.

Upon a small tablet, placed centrally in a large piece from the Temple of Osiris (Joseph deified) at Phyloe, is a representation of the Temptation and Fall. Dr. Forster says: "Every particular of the Mosaic account was here depicted to the life." The Tree has no fruit on it, and resembles an aspalier. Over it is the word "Raman," the Arabic for Pomegranate. The description of the Pomegranate tree in the "Encyclopædia Britannica" answers point by point to this tree. Near the word "Raman" is a cluster of bell-shaped flowers; and botanists describe the Pomegranate flower as being bell-shaped, as our harebell, bluebell, &c. Near another group of bell flowers is "Marmar," which Golius translates "a juicy Pomegranate."

THE GREEK CHURCH.

In the Berlin Museum is a remarkable marble bas-relief of the early Archaic period of Greek sculpture. A cast of it may be seen in the British Museum. It represents Adam and Eve seated on a double throne with lion legs. Eve is holding out a large Pomegranate in her right hand. Behind her is a large erect serpent. Adam is holding out a large cantharus, evidently containing Pomegranate juice, the Hebrew betrothal wine (Canticles iv, 3; vi, 7, 11; vii, 12; viii, 2). So the wine at the Cana marriage would be Pomegranate wine. Coming to them are two little figures, a man and a woman, with offerings to their great progenitors.

On the Harpy tomb in the British Museum of later Greek art is a marble bas-relief representing a scene in the Eleusinian mysteries of Greece. There are two enthroned, richly-draped females. On the right Ceres, symbolising Eve in Paradise, holding a Pomegranate fruit in one hand, and a Pomegranate flower in the other. On the left Demeter—*i.e.*, Eve in Eden—above her is a cow nourishing a calf, symbolising that Eve had become a mother. Between these two are three young females (the vestal virgins of the temple), carrying Pomegranate fruit and flower, advancing to Ceres.

On a later Greek bas-relief (? in the Louvre) is seen Adam (as Hercules) seated on a lion skin under a Pomegranate tree, to whom Eve (as Œgle) is advancing, holding a branch with three Pomegranates.

An ancient Roman painting shows Eve (as Juno) seated holding a large Pomegranate and a cuckoo-mounted sceptre, proving it to be Eve, the Mother of Mankind. Engraved in Hislop, "Two Babylons."

Another Roman painting shows the Temptation. Adam is affectionately persuading Eve not to eat the large Pomegranate she holds in her hand, while a large serpent looks at her from a fruit-laden tree, round which he is twined. Engraved n Doane, p. 16.

THE ASSYRIAN CHURCH.

In the Kouiounjik Gallery of the British Museum is a clay tablet from the Royal Library of Assurbanipal, brought here by Mr. H. Rassam. It refers to the Fall, and is about 6 in. long. "Most Assyriologists are of opinion that the fruit referred to is probably the Pomegranate." This is a translation of it:—

"Their . . . in the Garden of the Gods
The Asnan fruit they eat
Its husk they destroyed
Their sin they together in compact join
To Merodach their Redeemer is appointed their fate."

Thus the account of the Fall, as in Genesis, was literally believed in by the Babylonian, Assyrian, Egyptian, Greek, and Roman Churches.—*Echo*, October 20th, 1894.

THE REVELATION OF THE LOVE OF GOD TO ISRAEL.

Outline of Address given by

REV. W. E. WOODHAMS DENHAM, F.R.G.S.

on March 2nd, at Caxton Hall.

NOTHING touches the heart like the love of God. It brings refreshment to the soul, as the first balmy winds of spring bring refreshment to the body. It is proposed to show how this love of God is revealed in His Goodness, His Grace, and His Guidance by the writings of the Prophet Isaiah and the Apostle Paul. We refer to what the critics call the second or Deutero-Isaiah, a question which does not immediately concern us except to note that from chapters xl–lxvi this portion of Isaiah is known as the Book of Consolation. It may be remarked incidentally that the key phrase of Isaiah is the "Holy One of Israel," or "the Redeemer of Israel."

This Book of Consolation (chapters xl–lxvi) reveals the infinite Goodness of God and may be roughly divided into three parts:—

(*a*) That which speaks of *comfort* (ch. xl–xlviii). In these chapters we get many striking promises of comfort. Note especially the following: xl, 1; xli, 6, 10, 13, 14, 17–20; xliii, 1, 2, 4, 5, 21, 25; xliv, 6, 21, 23; xlv, 17, 22; xlvi, 4; xlviii, 17–19. These are just a few of the gems of consolation out of so many which lie scattered in these chapters.

(*b*) That which speaks of redemption—chapters xlix–lvii. In this connection see especially chs. lii, 13–15, liii, where there are revealed the youth, manhood, human grief and Divine glory of the Suffering Servant, the Lord Jesus Christ (note also liv, 8, lv, 3, and especially ver. 8, where the contrast between God's thoughts and man's thoughts are shown). Their thoughts are literally weavings like the gossamer of the spider's web (see lix, 5). The gust of Divine judgment destroys the web of human thoughts. Only God's wondrous thoughts can weave a garment of righteousness. God has His Own lexicon, using language in a unique sense; His Own arithmetic and mathe-

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matics, not limited to man's addition and multiplication tables; His Own calendar, reckoning time in His Own fashion, and dividing all duration into ages and dispensations to suit His Eternal Plan.

His great plan is the Redemption of Israel as a purchased possession by the precious Blood of Christ.

(c) That which speaks of Possession—chapters lviii–lxvi. So in the last part of this wonderful book we get a glimpse of the future (see especially chs. lx, 19, and lxii, 6). The word "watchman" is interesting as coming from Heb. *Tsopheh*—to spy out future events and to have them spread out before the mind's eye like places on a map. How often Israel is like the description given in ch. lix, 9–15! The Redemption of Christ was the expression of God's love. Jerusalem had seen this Love incarnate and this Love had been rejected, and Divine judgment had come upon the city; so to-day, how many do not accept the present Redeeming Love and will not be privileged to enjoy the state described in ch. lxv, 17, but will merit the condemnation described in ch. lxvi, 15!

Though many in Israel accept God's goodness in past, present, and future redemption, there is a great need on the part of all for Divine help, as all are more or less tainted or touched with the doubts and sins of the age. We have been wondrously blessed as a race by the bestowal of birthright blessings which have never been disannulled, even though we have deserved to lose them. There is amongst us rebellion, religious idolatry, witchcraft, stubbornness, contentions and conflicts which cause Divine displeasure. There is, however, revealed by St. Paul, especially in the Epistle to the Romans, the grace to help in time of need. He has shown the need and the blessings of justification by faith, and then reveals the privilege of the believer's justification. As the Spirit brooded over the waters in the beginning, bringing cosmos out of chaos, so the Divine Dove to-day flutters over each soul, waiting to nestle in the nest of our hearts, and so bring order out of chaos and enable us to realise the Divine plan of goodness to the Israel of God. He broods over the wild and wayward wills of men and, behind all movements, works out by His Grace His Divine purposes. The third revelation of the Divine love is by His Guidance. This concerns more the outward circumstances of human life. We experience mysterious providences, but they are often, if not always, Divine interventions accomplished by the Angels. Think of Abraham in Genesis xxii, 11,15; Jacob, Genesis xxviii, 12 ff. A great deal is revealed concerning the Angels of the Lord in connection with Israel's destiny, how they are from time to time sent to guide and to guard. This truth is more fully revealed in the New Testament in the Epistle to the Hebrews, where we read they are sent forth to minister to those who shall be heirs of salvation. The Divine love is constantly revealed by the Angels being sent to direct as to whether Israel or the Israelite shall "stand still" or "go forward," as when Israel of old was marching through the wilderness from Egypt to the Promised Land (Exodus xxxii, 34).

"The increase of knowledge has not been favourable to the results of 'criticism.' It has proved them to be nothing but the baseless fabric of subjective imagination. It is the Book of Genesis, and not the works of the modern critic whose claim to credence has been vindicated by the discoveries of archæology."—*Professor A. H. Sayce, D.D.*

THE WORLD'S INDEBTEDNESS TO EPHRAIM-ISRAEL.

By Rev. Commander Roberts, R.N.

It is not sufficiently considered where the Nations of Europe or of the World would be, if it were not that, as a Nation, we were a people that "will not lie" (Isa. lxiii, 8). Is there a single nation upon earth that has uncomplainingly submitted to such a sacrifice for the world's sake as the British Empire, Britain and all her sons? Manasseh, or the U.S.A., is out of the field in this, owing, no doubt, to her greatly mixed population of about 45 per cent. aliens. The others, 55 per cent., would only too willingly have thrown in their weight and all that they had to help the Motherland. But it is refreshing to see this acknowledgment in the Senate of the U.S.A., as reported in the *Morning Post*:—

(From Our Own Correspondent.)

WASHINGTON, Feb. 14.

"*If Great Britain becomes bankrupt at any time in our lives, God have pity on other countries of the world.*" This was the declaration made by Mr. Smoot in opening the debate yesterday in the Senate on the Debt Funding Agreement, and it was typical of the whole tenor of the debate. It was an acknowledgment that the present and future of the world revolves about Great Britain. It was recognition that Great Britain now, as in the past, pays what she owes no matter what sacrifices she has to make to meet her obligations. Was there any hope of other countries paying their debts to the United States? was asked by more than one Senator. Mr. Smoot's answer was metaphorically a shrug of his shoulders. Perhaps, but not now; perhaps not for ten or twenty years, and then the United States might consider herself fortunate if she recovered the principal and abandoned the hope of receiving interest.

The agreement reached by Mr. Baldwin covers a period of about fifty-three years before all could be paid off under these circumstances, say, 3½ per cent., with Funding principal. Although the U.S. is receiving 4¼ per cent. on her own loans now, yet in another ten years these American Bonds will probably be carrying an interest of 3 per cent. This 3½ we are paying will more than make up for present deficiency. We are glad to see that there is every likelihood of the agreement being ratified by Congress. Manasseh may yet do greater things when a tighter issue is before us both. We have every confidence in the future.

For although the birthright was Joseph's, yet the pre-eminence was given to Ephraim. "Manasseh a great people, but truly Ephraim is greater than he"; also they are "the ten thousands of Ephraim and the thousands of Manasseh." But perhaps (Ezek. xxxvii, 16, 19), "Joseph, the stick of Ephraim, and for *all the House of Israel his companions*," contrasted with "the stick of Joseph, which is in the hand of Ephraim, and *the tribes of Israel his fellows*," has a meaning not yet understood. If we admit, as we do, that this "lost" portion of Joseph, Manasseh, which has run over the wall, *i.e.*, "the other," lost to Israel in the islands (or Britain) (Isa. xlix, 8, 20) are now, under Joseph's administration guided by Ephraim, to come together once more. By what means we have yet to discover. Is this revealed to us in Obadiah 18? where the house of Jacob (Judah), now in Palestine, shall be a fire to the house of Esau (Turkey); and the house of Joseph (United Britain and U.S.) a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them (Esau), and there shall be none remaining of the house of Esau? This need not be the wholesale destruction of Turkey, but certainly of the house of Esau, their leaders (Joel iii, 19), for Togarmah appears with the Confederacy of Gog at Armageddon.

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Who can tell the World-relief when the desolating Turk is no more able to devastate and spoil the richest countries of the East! How free and capable they will be doing their utmost to regenerate the lands of which these smaller nationalities have been despoiled for upwards of twelve-hundred years.

Surely the destruction of Edom (Idumœa—Isa. xxxiv), will bring about by the hand of My people Israel (Ezek. xxv, 14), that "the Wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose" (Isa. xxxv), and this, apparently, before Israel returns to Palestine. Little Englanders, and those who bid us forsake Palestine and the East, beware, lest you be found fighting against God.

THE NEED FOR "BROADCASTING" BRITISH-ISRAEL TRUTH.

By HENRY G. LOCKE.

THE "Imperial Lexicon" defines "Broadcasting" as follows: "Sowing the seed at large by hand; sowing widespread to a great distance; scattering at large or widely in many ways and in various directions; to propagate or spread from person to person, to extend or to disseminate a truth or fact for the benefit of *others*."

This particular phrase or expression is peculiarly applicable to the subject of "Lost Israel Found in the British Race." The broadcasting of this wonderful and glorious theme was ordained to take place in the latter days of the world's history. It would then be considered perfectly (Gen. xlix, 1; Jer. xxiii, 20). The matter is precious to the Almighty Father of Israel (Jer. xxxii, 41). Such being the case, we must assuredly obey the mandate of the God of Abraham, Isaac and Jacob to produce our *Cause* as required by Him. We must also "bring forth your strong *reasons*, saith the King of Jacob. Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come" (Isa. xli, 21-22).

Surely this is the "Trumpet-call" to every true *British-Israel* believer for more active and diligent service in these *latter days!* Never was the *broadcasting* of our glorious *Identity Truth* more essential than at this present time! We discern that these are the predicted times of anarchy and lawlessness, and the forces of Communism and Bolshevism, &c., are rampant, but *the "Day of the Lord is at hand!"* "Where there is no vision the people perish" (Proverbs xxix,18). *British-Israel Truth*, however, is not merely a *vision*, but a glorious and ordained *reality*—hence the urgent need for *Broadcasting!*

Influence is a mighty factor or power which affects mankind physically, morally, or spiritually. There is not only *influence* but *extended influence*—that which is passed on to *others*, yet all traceable to the original source! Let us, then, base our *broadcasting* on the "Inspired Word of God," especially with regard to the prophecies applicable to the House of *Ephraim-Israel!* Prophecy up to date has been wonderfully fulfilled. History is on our side; the Word of our God is inviolable and stands for *ever*. "The earnest expectation of the creature waiteth for the manifestation of the Sons of God" (Romans viii, 19), and all Israel will be saved with an everlasting salvation. Then God the Father of Israel will be glorified, Christ the Redeemer of Israel exalted, and the Holy Spirit rejoiced.

Let us *broadcast* the fact that Israel was specially created for God's praise and glory. "This people have I formed for Myself; they shall show forth My praise" (Isa. xliii, 21). The Mighty God of Jacob required an executive Race to perform and carry out His work—and this is being accomplished in the broadcasting by His witnessing people, the British and American races.

CORRESPONDENCE.

THE HIGHER CRITICISM.

FROM DR. HORACE SWORDER.

To the Editor.

SIR,—I wish to introduce to the notice of your readers in this and other countries that a very inexpensive book has recently appeared, entitled, "Is the Higher Criticism Scholarly?" The author is Robert Dick Wilson, Ph.D., D.D., who acquired the knowledge of forty-five languages and dialects. Dr. Wilson gave up the ministry, believing he had a distinct call to let his life count for the defence of the Scriptures on the basis of linguistic and historical facts, which only arduous and patient toil could reveal. Besides all the modern languages he went to Heidelberg to learn Babylonian. He then added Ethiopian, Phœnician, all the Aramaic dialects, and Egyptian, Coptic, Persian, and Armenian. He studied Assyriology with Schrader, described as the "father" of it. He also studied Hebrew, Arabic, Syriac, and Egyptian under the best professors of those languages. He worked out a plan in which he proposed to spend fifteen years in the study of languages, fifteen years in Biblical textual study, in the light of the finding of his studies in philology, and then fifteen years of writing out his findings so that others might share them with him. In order to answer a single sentence of a noted destructive critic, Professor Wilson read all the extant ancient literature of the period under discussion in numerous languages, and collected no fewer than 100,000 citations from that literature in order to get at the basic facts, which, when found, showed the critic was wrong. He came ultimately to the conviction that no man knows enough to assail the truthfulness of the Old Testament. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible, in the original texts, have stood the test.

So far the above are extracts from the "Foreword" by Philip E. Howard, publisher of the *Sunday School Times*. Professor Wilson, in one paragraph, shows up the inexcusable ignorance of evidence on the part of notable critics, and exposes it thoroughly. This is with regard to criticisms on Chronicles, Ezra, and Daniel: "Having read carefully and repeatedly what these critics have to say on the title (King of Persia), I have failed to find any hint indicating that they have even appealed for their information to any original sources outside of Greek, Hebrew, and Aramaic; and as to these, they pay no attention to the great Greek writers. If they are so careless and unreliable when their assertions can be investigated, what ground have they for expecting us to rely upon them where their assertions cannot be tested? No one knows enough," continues the Professor, "to affirm with confidence that any one of the prophetic books was not written by the man whose name it bears. No one knows enough to assert that the kings and others mentioned did not say what is ascribed to them." The last quotation I will give is:

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"Looked at in the light of the whole world's history, from the beginning until now, the history of the religion of the Old Testament, as given in the books themselves, unrevised and fairly interpreted, is rational and worthy of trust. In this faith we live, in this faith let us die." Now, if it be desired to consider what archæology has to say on the subject, a little book written by Professor Sayce, the great Assyrian archæologist, entitled "Monument Facts and Higher Critical Fancies," is a delight, and will entrance the reader. I doubt whether Professor Sayce, who does not himself spare the philologists, ever expected such a champion to arise who, on philological and historical grounds, would flout the sceptics in such a marked manner. Professor Sayce points out very fairly the sphere of the philologists and their usefulness, but at the same time points out, too, what howling mistakes they have made in their numerous dogmatic and ignorant assertions.

Finally, I strongly recommend these books to Sunday school teachers and to all who take an intelligent interest in the defence of the Old Book.

Yours, &c.,

HORACE SWORDER.

Durham House, Luton.

[Both these books can be obtained at our Book Depot, 14, Fetter Lane, E.C. 4.]

"ABRAHAM THE HEIR OF THE WORLD."

BY NORMAN THOMPSON, ASSOC.MEM.AM.SOC.M.E.

IN these days it is difficult to keep pace with the indications as to the trend of world affairs in one direction. It is intended to bring under notice a single event full of significance to believers in British-Israel Truth.

It is the determination to hold a "World Power Conference" in the heart of the great Israel Empire, in regard to the potential resources of each country in hydro-electric essentials, oil and minerals.

The purpose in view is the consideration of the adjustment, nationally and internationally, of these scientific forces; and this project, world-wide in scope, is being carried through by British agencies.

The promoters of the scheme are the British Electrical and Allied Manufacturers' Association, working in alliance with technical institutions and other trade associations in Great Britain; and the venue of the initial assemblage is to be the British Empire Exhibition of 1924, in London.

The essentially British character of the undertaking is exemplified in the selection of officers and the appointment of advisory committees from amongst British engineers and industrialists of outstanding attainments.

Included in the suggestion is the establishment of a "Permanent World Bureau," for the collection of data and the preparation of inventories of the world's resources; the work of this body would also cover the exchange of industrial and scientific information.

The importance of fuel and power conservation is obtaining increasing recognition, and the guiding power is entrusted to the hand of Israel.

It is impossible to contemplate the drift of events in all parts of the Globe without admitting that the earth is fast coming under control of the Divinely-appointed race whose destiny, as predicted in Scripture, is "The Heirship of the World."

OUR YOUNG FOLK'S CORNER.

MY DEAR NEPHEWS AND NIECES,—Dick is finding the story of the liberation of the Israelites from Egypt the most interesting bit of history he has met with for a long time, and when, a few nights ago, Dad had an hour to spare, he found Dick ready for him with a list of questions written out on paper.

"I say, Dad," said he, "can you tell me why Moses and Aaron performed those conjuring tricks before Pharaoh when they went to ask for the freedom of the Israelites?"

"Well, my boy, you must remember that the Egyptians were a very superstitious people and quite ignorant upon religious matters, and they attached a lot of importance to small things which were in themselves almost ridiculous. Pharaoh kept a number of magicians and sorcerers in his royal court, and they were supposed to be able to solve all his difficulties and give him the solution of all sorts of strange problems."

"But, Dad, it was so foolish. I suppose, then, that Moses and Aaron performed those funny tricks just to impress them, and to show Pharaoh that they could do cleverer things than his own conjurors."

"Yes, Dick, it doesn't say much for their intelligence, I know, but God began by allowing Moses to come down to their own level and convincing them in a way which they could understand. Then, you see, the magicians were allowed to copy the wonderful things which Moses and Aaron did, and so the plagues were increased and spread, and whilst they thought they were showing off their power they were only adding to the misery of the people."

"Well, Dad, I should think that by the time they had been pestered with frogs, lice, cattle disease, locusts, and all sorts of queer complaints, they would begin to come to their senses. The last plague did it though."

"I suppose you know the wonderful part of that last plague, Dick?

You know that what happened that eventful night has been remembered by the Israel people ever since."

"You mean that part about the Passover, Dad? Yes; that was great. I wonder if anyone really saw the Angel of Death as he passed through the land in the dark of the night."

"It is very plain, Dick, that God was protecting His people in a remarkable manner, and He has done the same very many times since then.

"While other peoples and nations have had to go through trying times, the Israel nation has been preserved and guarded in a most wonderful way."

"Do you think, Dad, the Israelites appreciated God's kindness as they ought to have done?

Although they were led safely out of Egypt and through the Red Sea, they were not long before they were grumbling and complaining and giving Moses a lot of trouble. I think they were most ungrateful."

"Yes, Dick, they were a lot of grumblers, and God had many things to teach them before they were ready to settle in the promised land. Those forty years in the wilderness taught them a good deal, but it took a much longer training than that to make them a really great nation. God has been teaching them some great lessons for the last 3,000 years, and they are now just coming to their senses and beginning to realise what a great work in the world God has for them to do."

"We have certainly made some progress since Pharaoh's time," said Dick.

UNCLE BEN.

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THE SECRETARY-GENERAL'S PAGE

OUR warmest thanks are tendered to all who have generously responded to the special appeal sent out by circular letter and published in our last issue. The Financial Secretary—Colonel Wright—desires to acknowledge an anonymous gift of 10s. and another of 2s. A suggestion by some of our members that donations might take the form of Easter offerings of thanksgiving is being adopted, we are glad to say. Verily, we, as a people, have many Divine blessings to acknowledge, and if, as we believe, we have a Divine commission to spread the light of Israel Truth in these days of error and declension, let us unitedly and boldly go forward in prayer, in faith and good works in our high calling, that we may enjoy the inestimable privilege of co-operating together with God for the accomplishment of His Divine will and purpose concerning Israel, and mankind through Israel.

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Dr. W. Gornold, D.A., F.R.A.S., M.S.A., has promised to give a special address at our next meeting on April 12th, in the Central Hall, on "The Basis of Scripture Prophecy." We advise that this date should be booked by all who can possibly attend.

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The Secretary-General has accepted the invitation of the North of England Anglo-Israel Council to its Conference on Easter Monday, in the Common Hall, Hackin's Hey, Liverpool. The proceedings commence at 1 p.m., presided over by the President, Mr. J. G. Taylor. Tea will be served at 5 p.m., followed by a public meeting at 6.30, when addresses will be delivered by the President, and by Rev. Oliver Vince, B.A., B.D., and Messrs. Garrison and Plant, and others. All are cordially invited.

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The Rev. Dr. Mountain has kindly promised to address one of the meetings at Tunbridge Wells in addition to those mentioned last week.

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Mr. J. Norris, a new Open-Air B.-I. Missioner, is doing good work. By invitation of the Southampton Branch he gave an instructive address to the members a few days ago.

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The Rev. Merton Smith is rendering great service to the Worthing Branch and adding new members by his illuminating and convincing addresses.

The Rev. D. McPherson, B.D., presided at an interesting lecture in Liverpool, by Mr. D. S. Hutchinson, on the recent discoveries in Egypt, and invited him to give another lecture on B.-I. Truth.

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The Secretary-General's Round Table maintains its reputation for popularity and large gatherings. Excellent addresses were given on March 23rd by Revs. J. J. R. Armitage, W. H. Stuart-Fox, M.A., and Mr. J. J. Morey. Rev. W. E. Woodhams Denham conducted the devotions.

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Mr. S. E. Steele writes:—"The Liverpool Branch welcomed W. H. Hesketh, Esq., J.P., of Manchester, on March 8th, when he delighted a full audience with his address on 'God in the Late War.' The main points of his lecture were: Has the Gospel of Christ failed, or have we failed to understand the full import of the mission of Jesus Christ? Christianity has not failed—could not fail. What, then, has failed? The Church does not realise the fact that the primary object of the mission was the redemption of His people Israel, and the carrying out of God's Holy Covenant. Scripture revealed the fact that God was the God of order, continuity and design. Seth, son of Adam, was the appointed seed for righteousness. From Seth came Noah, the preacher of righteousness; then Abram, to whom the Covenant was made and four times repeated, his name changed to Abraham, and the Covenant confirmed by God on His personal Oath. God elected Israel to be a peculiar people, an holy nation to Himself. The sooner we come to know who and what we are, the better it will be for us and the world. There is much in this nation to-day that we cannot be proud of: Sabbath-breaking, drunkenness, impurity, inordinate love of pleasure—but there is, nevertheless, an inner consciousness of the presence and love of God.

"God's presence was manifest during the late war. The greatest puzzle during those four years was why the enemy failed at Mons. British-Israelites alone had the answer—God was on the side of Israel. He remembered His Covenant made with Abraham, Isaac, and Jacob, and their seed for ever; and His word that Israel was His battle-axe and weapons of war, and with them He would break in pieces the nations; and that no weapon formed should prevail against them."

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

TRANSPLANTING OF PEOPLES.

BY REV. WM. PASCOE GOARD, F.R.G.S.

PASSING through, it has been our privilege to get a close-up survey of the thoughts of some leading Americans towards present conditions in Europe and in Britain.

Several outstanding men have discussed the matter in our presence. Were names mentioned, they would carry weight; but, unfortunately, we are not authorised to mention them.

"Things must get worse in Europe before they can permanently improve. Things must get worse in Britain *before Britain will take the path which leads to improvement.*"

"What do you consider as the root of the trouble in Europe and in Britain?"

"Unquestionably it is a case of overcrowding. I saw an article of yours in THE NATIONAL MESSAGE which set the matter in a very clear light. It was regarding the 'Swarming time' of the nations."

"Yes; I cannot forget that Germany is not as large as our province of Saskatchewan in Canada; and that in Germany are between sixty and seventy millions of people. We cannot conceive of such a multitude in that one province. It seems as though, before industrial peace can come, Germany must transplant thirty millions of her people overseas on the land. They are very natural successful agriculturalists."

"Yes, and the same thing is true in other countries of Europe, and measurably in Britain."

"When the nations seriously move towards transplanting their overcrowding millions, then we shall be ready to help. Help cannot be effective before; it would be swallowed up by unemployment."

"Let them come overseas to Canada and to America. We will take care of those who come; not to crowd into already overcrowded cities, but to get out on the land. Let them combine small farming with mechanical employment, according to the seasons of the year."

"Yes, Canada could take man for man with the United States and then ask for more. The United States has now over one hundred millions of people, and is still undermanned. Canada can sustain an equally large population. So between us we could establish over a hundred million souls. I suggest, as an incentive to national action, the desirability of separating contending races. Your country, although undermanned, has its Negro problem and other racial problems. It will only settle that by *transplanting* the Negro—caring for his interest in doing so, of course. Our country has its South of Ireland problem, which can only be settled by transplanting. Other countries can settle similar questions. There is room in the world for all, and wealth and opportunity for all. But there is not room in Europe for all who are there, nor wealth for all."

"Well, it must come to that. But Europe is not ready to consider this yet. We are none of us ready, as a matter of fact. We have always thought 'voluntary immigration,' but this has utterly failed to meet the situation. We must of necessity think of 'transplanting' whole sections of nations as a national movement, or a movement of associated nations.

"Has it ever occurred to you that this is a declared line of policy of the Lord, our King? For instance, in the 7th chapter, 2nd Samuel, He says: 'Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.'

"He planted them in Palestine, but having outgrown that, He planted them in 'The Isles,' and having outgrown them, He has planted *their overflow* in 'the uttermost parts of the earth,' including America. Now evidently He is about to carry out a new planting.

"And when thus He has planted all the earth with Abraham's seed, the heir of the world, He declares that He will still carry on the process 'that He might plant the Heavens' with the Israel seed."

This is not a verbatim report of a single conversation, but the gist of a number of conversations, the trend of which was not directed by "The Road-

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maker" nor myself, but by the men with whom we talked in New Jersey, New York, and Detroit.

Voluntary undirected emigration has broken down. It is time now to grapple with the larger transplantings.

In historic days, when a long-settled people became unduly pressed by powerful and dangerous neighbours, they migrated *en masse*. They marched, sword in hand, to new territories or to lands of weaker peoples, whom they dispossessed, sending them in turn to seek new lands in which to dwell.

Germany attempted this in the late war, but found the sword torn from her grasp, and her people hurled back within her own border.

By wise statesmanship, place must be secured and assigned; the people lifted and transplanted.

Regarding Israel-Britain, the fifty-fourth chapter of Isaiah indicates the policy of the Kingdom: "Let them lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles"; and so the movement goes on. It was interrupted by the invention of machinery, the production of coal, and so on, which took our people off the march to new possessions into factories, mines, crowded cities and slum conditions at home. But unless all signs fail, the orders to march out and on are being received again, and doubtless, when understood, they will be obeyed.

JERUSALEM A CUP OF REELING.

By Rev. J. Anderson Watt, M.A., F.R.G.S.

THERE is no subject that so fills the religious and political world with thought and conjecture as does the subject of *The Near East* to-day. It is the storm-centre of the world. But, contrary to the laws of such movements among the elements in which the centre is a calm, in this case we have, perhaps, the exception which proves the rule, and in the centre, instead of tranquillity, we have the brewings of a mighty storm. Dr. Nansen, referring to The Near East from which he has just come, recently described the situation as "most terrible," and that he was very little hopeful for the future. All Christendom is re-echoing Dr. Nansen's words. The situation is most terrible, and to attempt to preserve the peace by demanding and insisting upon a prohibition of war as the Churches are being asked to combine together and do, however laudable in its motive and spirit, would seem, in the face of the present-day facts and conditions, as well as the Scriptural predictions bearing upon it, to be well-nigh an impossibility.

If it were the case that The Near East was a subject with which only expert politicians and experienced statesmen might be expected to deal, and which they alone had competence to handle, the destiny of this turbulent part of the globe might reasonably be left to them to work out its destiny. But The Near East is by no means solely a political question: it is in a much greater degree a religious one. And it is a *Christian* question for that matter. The prophetic writings of the Bible simply bristle with predictions concerning The Near East in these latter days, and these predictions are given not only in general terms, but with an amount of detail and precision that are remarkable and arresting. All the more remarkable and arresting because of the coincidence of the feverish unrest and disturbance at present characterising such countries as Palestine, Egypt, and Mesopotamia, not to speak of Turkey and Greece, and others, with the predictions of the times in which the Bible declares that the Divine judgment and overthrow shall finally fall upon those nations that persistently thwart the Divine Purpose. Hence the eyes of the whole world are upon The Near East. The Press is full of it. Politics are full of it. And the Bible is full of it. All Christendom is asking: "*How long shall it be to the end of these wonders?*"

And it is upon Jerusalem in particular that the interest and wonderment fasten. Perhaps no name after the name of our Lord stirs the heart of Christendom as does the name of Jerusalem. Is there any city in the world that has a record behind it to compare with that of Jerusalem? Rising out of the mist and the haze of 4,000 years ago, and before long buffeted and broken, and rising again into brilliance and glory as in the days of David and Solomon, only again to be prostrated by the tramp and battering of the armed and vengeful legions that conquered it—is any city to be compared with it? Named, or misnamed, "The City of Peace," it has passed through more wars than all the other capitals of the world put together, having been besieged nearly thirty times, and so beaten down by its conquerors that to-day it may be said that there are eight or ten Jerusalems piled on the top of one another. The Jerusalem in whose streets our Lord walked and pursued His ministry lies fifty or sixty feet beneath the Jerusalem of the twentieth century, so that tourists and visitors have, for example, to descend a flight of dark stairs to reach the Pool of Bethesda. If the Holy Land, the home for centuries of God's Chosen People, has been the chief battlefield of the world's wars, then upon Jerusalem has fallen the brunt of the onslaughts of the battering-rams raised against the walls of her fenced towns and cities.

For 2,520 years Jerusalem had been trodden down of the Gentiles. That cycle of time, exhausting her period of Divine chastisement and the exile of her ancient people, has but recently run out with the outbreak of war in 1914, and Jerusalem herself emancipated from Gentile domination by the British Army only three years later, and before the war was finished.

With the capture of Jerusalem there also came under the British mandatory protection, if not into actual possession, the whole of the Holy Land, along with other lands such as Mesopotamia, Arabia, and Persia; and to-day it may be affirmed that, although some of the captured lands have since been granted autonomous government, and even an independent sovereignty, still they continue more or less under the ægis and protection of their Anglo-Saxon conqueror.

Yet neither Jerusalem nor the Holy Land has yet entered into its El Dorado. The millennium of peace for neither of them has yet begun to dawn. The Controversy of Zion is a matter that has still to be settled. And again, the story of Palestine will be the story of a sad and chequered experience. The vanquished troublers of Israel are not yet done with her. The peoples round about are openly vowed on vengeance. And this is the trouble and the confusion of The Near East. When the problem there comes at length to be settled, and the ominous clouds are dissipated; when the last chapter of the ills and woes of that long-suffering city and that long-suffering land comes to be written as a thing of history; then begins to dawn a long, prosperous and happy period of rest.

"The golden evening brightens in the West."

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In this instance it is in the East, and it is the Morning. And nothing is more inspiring in the writings of the prophets than to read of the beauty, the grandeur, and the glory that are awaiting the Land of Promise, with Palestine as its centre, and Jerusalem its political and ecclesiastical Metropolis, when Zion's time of favour shall have come and the tribes of Israel shall, representatively, have been brought home; then the wondering eyes of Christendom behold Israel and Judah in Jesus' fold.

But the dawn, in this instance, is preceded by the darkest passage of the night; and the Holy Land, before hailing her millennial peace, must pass through a period of further tribulation. Her coming trouble will be largely the outcome of the mixed and multifarious ethnological composition of her population. Where you have a mixture of proud and warlike races compelled to inhabit a small area of territory together, you are bound to have friction and periodic feuds. And Palestine has the misfortune of being the home of many tribes, each of which is jealous of the other and opposes being controlled and governed by the other. There are now residing in the land Jews, Armenians, Greeks, Syrians, Turks, Arabs, and British. The strange thing about these nationalities is that they are all racially related—all the seed of Abraham—the British or Israel being "the children of the promise," all the others "the children of the flesh" (Rom. ix, 8). And whatever their religion—Jewish, Mahommedan, or Christian—they are collectively, as natives of the land, designated "*Palestinians*," and there are approximately about a million of them, the Arabs greatly preponderating, and numbering 700,000. The Jews, under 100,000, are immigrating slowly, it being officially reported that the number of Jewish immigrants who entered Palestine during the eleven months ending November 30th, 1922, was 7,230 men, women and children from everywhere, but mostly from Russia and Hungary.

The economic or domestic situation of Palestine at the present day is that the inhabitants are all at loggerheads, and the burning question is, "*What is to be the nature of the rule in the land?*" The Arabs, who are in the proportion of seven to one as compared with the Jews, naturally, and with right on their side, repudiate being subjected to a Government composed of Jews; indeed, the Arabs claim priority of right to the country over the Jews, in that the Jews have been for centuries exiles from the land, while the Arabs under Turkey have for centuries been resident in it. Over against this is the Zionist Movement which, receiving a fillip from the *Balfour Declaration of* 1917, promising Palestine as a National Home for the Jews, claims the Holy Land as theirs by a so-called ancient and inalienable title. And Turkey, that was ousted in 1917, is already protesting and clamouring to have the mandate for this Sacred Land transferred back to her, and, because the Jews are more friendly towards the Turks than towards the Arabs, many Jews are backing up Turkey in her demands.

In the newspapers of November 3rd last, the day after the annual ceremony of the proclamation of the British Mandate for Palestine, when the High Commissioner formally assumed office and took the oath of allegiance, the following telegram, dated November 2nd, from Jerusalem, signed "Kazim Pasha, President of the Palestine Arab Congress," was published: "Palestine Arabs, Moslems and Christians struck work to-day as a protest against the Balfour Declaration, to-day being the anniversary. Palestinians trust the new British Government under Mr. Bonar Law will redress the grievances created by its predecessor under Mr. Lloyd George in Palestine, and thereby regain for Britain its prestige in the East, much affected by the Zionist policy, which is leading Palestine to ruin and The Near East to endless troubles."

We have, therefore, a Turkish protest and a Palestine protest against the proclamation of the Constitution.

And so there is friction—racial friction and religious friction—though meantime the peace is kept by the presence of a garrison of British troops. The Arabs refuse to be ruled by the Jews as at present, inasmuch as that the Jews are in a most disproportionate minority, and that the Administrator there is a Zionist Jew, and consequently important posts are increasingly being conferred by him upon Jews, so that, to all intents and purposes, though the Government is ostensibly British—which, were it really so, would be acceptable enough to the Arabs and the others—it is practically a Jewish Government.

And there is where the clash will come which will drive again the nations towards a situation ending in war—a clash arising out of the incompatibility of two peoples of totally different religions and social ideas—the Jew and the Arab. The probable end will be that neither Jew nor Arab will gain possession of the land—the Jew having no claim but an antiquarian and sentimental one, and the Arab none at all except that, under Turkish rule, he for centuries exploited the place for his own ends of greed. The British alone, being Ephraim-Israel with the birthright, will rehabilitate the country, ousting the indigenous population, and eventually setting up a political State that will establish confidence and usher in the promised era of peace and prosperity.

In Palestine the controversy is not so much Racial and Political as it is Religious, and may be said to correspond to that extent with the cause of the long trouble in Ireland. The Irish trouble and the Palestinian trouble are Religious more than Political or Racial, although they may be all three. Hence the foisting upon what is practically a Mahommedan country of the Balfour Declaration, favouring the Jewish Religion as having priority over the Moslem Religion and the Roman Catholic Religion, notwithstanding its agreement to protect all religions and "holy places," was as a red flag to a bull.

The real "troublers of Israel" in Palestine are not directly the Moslems, but the Roman Catholics and the Orthodox Greek Churchmen, both composed of all the Palestinian nationalities, who for a hundred years have forced their unwelcome presence and attentions on the Holy Land, appropriating territory and setting up Hospices, Churches, Monasteries, and Convents, as well as fictitious "holy places," by means of which pilgrims and tourists have been mercilessly fleeced. While the Great War was raging all this corrupt abuse was in abeyance, and because, after the War, the old regime of extortion was not resumed, all sorts of difficulties, complaints and grievances, real and imaginary, began to be launched by those whom adversity had caused to become Allies—namely, the Papists and the Moslems. Efforts were set on foot in Rome, Constantinople, Egypt and Britain, in order to frustrate the intention of the Balfour Declaration providing Palestine as a National Home for the Zionist Jews. But this has been shown to be a purely Roman Catholic propaganda, incubated in the Vatican and aimed against the supremacy of Christian Britain in the Holy Land. Pope Benedict XV, in an address to the Cardinals assembled in Rome in March, 1919, said in effect,

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inter alia: "At present the 'Holy Places' have returned into our own hands; it would be a bitter grief if infidels should occupy the privileged positions, much more if those venerable monuments of the Christian religion should be given into the custody of those who are not Christians, that is, the Protestants. We are aware that the non-Catholic foreigners, that is, the British and Americans, supplied with great wealth, have taken advantage of the misery of the ruins caused by the War to disseminate their doctrines in Palestine. It is intolerable that so many souls losing a Catholic faith should go to perdition from the very spot where our Saviour, at the price of His blood, bought their eternal salvation."

In that address the Pope meant by "Christians"—Papists; by "infidels" he meant Jews; by "non-Catholic foreigners" who "disseminate doctrines" which cause "so many souls to go to perdition" he means British and American Protestant Missionaries.

Roman Catholicism lies at the root of the troubles in The Near East, and, in her jealousy at the growing prestige of Britain, Rome is the origin of most of the difficulties, and of the efforts being made by other enemies of Protestantism and Zionism, to prevent the return of the Jews to the Holy Land. It is Roman Catholicism that accounts for the perpetual feuds, grumbles, and unreasonable demands that are continually harassing the Palestinian Government. It is not the Jews who are the real trouble, but the Papists who are egging on the Mahommedans to discontent and rebellion. And the mystery is to comprehend why the British Government pretends, in the teeth of such pretence and intrigue, to regard the Papacy as a friendly Power, and maintains an expensive Envoy at the Vatican, as if Romanism and Protestantism, instead of being enemies, opposites, rivals, were really brother and sister. Is it because God has smitten them with "strong delusion"?

In this opinion we are not far from the crux of The Near East situation, and the issue will turn upon the efforts that will be made to keep Israel and Judah out of their own land.

And this will eventuate in Jerusalem becoming once more the storm-centre of trouble. Rome, Turkey, and the Arabs will combine very probably to oppose "*The National Home*" propaganda. There are many in our nation who would favour that opposition. We have countless advocates, at home among ourselves, of the evacuation of Palestine, just as we have advocates of the evacuation of Mesopotamia. And it is upon this political aspect that our opponents on the Continent and in Palestine would play for all it is worth. It may be laid down as almost a foregone conclusion that as soon as the controversy matures and ripens, and the psychological moment arrives for the firing of the bolt, the Palestinians, combining with and inspired by Turkey, will retaliate upon the Jews of Zionist Judah, and upon Great Britain in particular, on account of their pent-up grievances, simmering and burning in their hearts, and whetted by Britain's recent attitude towards them in their triumph over the Greeks, and also the recent negotiations at Lausanne. This fresh outburst and revolt will occur in Palestine with Jerusalem as its objective, and thus will this ancient and much-vexed City become the scene of another siege and another sharp and bitter war in which Britain will necessarily be involved, as a further miniature rehearsal of the great and final Armageddon.

And all this transpiring in the political world is in complete accordance with the descriptions of events told centuries beforehand in the good old Text-Book of the Bible. The Prophet Zechariah is particularly explicit in his programme of events in the Holy Land and Jerusalem at the end of "the times of the Gentiles."

Amongst other things he tells us that Jerusalem is to become a cup of trembling or of reeling to all the peoples round about. The words occur in Zechariah xii, 2, and are literally as follows in the Revised Version: "*Behold, I will make Jerusalem a cup of reeling unto all the peoples round about* —mar: 'against'—*and upon Judah also shall it be in the siege against Jerusalem.*"

Now what is the meaning of that? What is intended by "*the cup of reeling*"? And what are we to understand as to the period foretold when, as is declared, Jerusalem is to be "*a cup of reeling*"? In an attempt to make it clear, let me give you what is called the *exegesis* of this sentence, that is, the literal scientific interpretation of the text.

Using a metaphor not uncommon in Scripture, God through the Prophet says that Jerusalem shall become "*a cup*" in His hand full of a potion so potent and intoxicating that the peoples round about who touch it, who drink of it, shall tremble, shall reel, shall stagger to their fall. All the nations desire to own Jerusalem, they thirst for it, crave for it. Its fascination is irresistible, they determine to have it, intrigue for it, combine for it, go to war for it. "Let them!" says Jehovah. "Let them drink the cup; let them swallow it down! It will be a bitter draught; it will be a staggering carousal; it will be a fatal drinking bout."

(*To be continued.*)

ARE THE ANGLO-SAXON NATIONS ISRAEL?

BY "THE ROADBUILDER."

To the Editor of the *Toronto Globe*.

"SIR,—Your three-column article in the *Globe*, headed 'Fallacies of British-Israelism,' makes most interesting reading to an Israelite like myself who has studied this question for forty years.

"It seems hardly fair for an opponent of this Truth to state a case and then proceed to demolish the case he has set up. It would be more in keeping with British ideas of fair play, and of *Globe* practice, to let a believer state what our case is and then let the Editor or others state wherein it is wrong.

"Edward Hine has been dead a long time, but the world has gone along, turning prophecy into history every year since he left his valuable work behind, and, to-day, the case for the Anglo-Saxon Nations being the Israel of our Bible stands before the world in a light that cannot be dimmed, because the Brith-ish Nations are in possession of every single promise made to Israel (that were to be fulfilled by 1922), and our detractors are in the position of agreeing that we are Israel, or that God has chosen the wrong people to whom He has given the Israel promises. Which is true?

"Possession is considered nine points of the law; well, the British Empire and the United States are in possession of what was promised Israel, and it is up to those who do not see this momentous fact of history to explain how we Anglo-Saxons have been given possession of all the promises made to our forefathers, Abraham, Isaac and Jacob, and to His Nation, Israel. If we are not Israel, why are we in possession of the Gates of our Enemies, Gibraltar, Suez, Panama, and of the waste places of the earth? Why are we a blessing to the Heathen wherever the Union Jack floats? Why are we

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carrying the Gospel and Missionaries the world over? That was 'My People, Israel's' job. To whom are we to give Gibraltar, Suez, Aden, Panama, and the other Gates of our Enemies? If we are not Israel these Gates do not belong to us. To whom will we give them? God promised them to Israel. We gave away the Gate Heligoland and it cost us a million lives, thousands of ships and three years of the late war. We tried to give away Cyprus, which will be the Gate to Armageddon—but failed.

"May I briefly state a few of our beliefs:—

"(1) We believe the Bible, as given to our forefathers, to be God's inspired Word from Genesis to Revelation, and that it was written for ordinary people to understand because they were specifically bidden to study it and the more sure word of prophecy contained therein. We believe it is a most sound basis upon which to build. Are we wrong in this?

"(2) We believe the promises made to our forefathers, Abraham, Isaac and Jacob (as we say each Sunday in our Episcopal service) were made by a Covenant-keeping God, our God who does not lie and who saw the end from the beginning, and that God has and is keeping the covenants He made with 'My Firstborn, My inheritance, My heritage, My chosen, My sheep, My dispersed, My outcasts, My gathered, My witnesses, My servants, My Nation, My People Israel.' Are we wrong in so doing?

"(3) We believe that God's plan for the nations, as laid down in our Bible, is the most important plan to-day for the world, and that if Britain was working to it the present world disturbances of Nation rising against Nation would be modified. What is God's plan? 'When the Most High divided to the nations their inheritance, when he separated the Sons of Adam, He set the bounds of the people according to the numbers of the Children of Israel, for the Lord's portion is His people. Jacob is the 'ot (or cord) of His inheritance' (Deut. xxxii, 8).' Where is Israel to-day? It is important for the Church and the nation to know because God's scheme for the whole world is based upon His nation Israel! We say the Anglo-Saxon nations are Israel. Whom do you say they are?

"(4) We believe that God is a Covenant-keeping God; that He promised David, King of Israel, an enduring throne forever, unconditionally, in the 89th Psalm; He promised that, no matter what His children did, that He would not break His promise: 'Once I have sworn by My holiness that I will not lie unto David. His seed shall endure for ever and His throne as the sun before me.' We believe our Bibles and we believe this definite promise has been and is being fulfilled, and that King George V of Great Britain and Ireland and of the Dominions beyond the seas, is the lineal descendant of King David, and the chart is in Windsor Castle and has been examined by Rev. Merton Smith, Rev. Wm. Pascoe Goard, and by Professor E. Odlum, all of Vancouver, B.C. King George V is a lineal descendant of Israel and fulfils this unconditional promise of the throne of Israel forever.

"St. Peter, preaching on the Day of Pentecost (Acts ii, 29-31) and St. Paul, in his discourse at Antioch (Acts xiii, 22, 23), both pointedly refer to the Davidic promises as being in full force 750 years after Israel had been scattered and dispersed. Why?

"(5) God said that the Holy Land would be trodden down by the Gentiles or nations for seven times, when it would be redeemed from Edom, who was to be in possession at that time. The time expired in 1917, and in 1917 General Allenby conquered the land and entered the Holy City, but, God has said, 'I will bring my vengeance on Edom by the hand of my people Israel.' Has God made a mistake or is the British Empire Israel? Strange to say, we took it just in the manner laid down by the Unseen Strategist and Ruler of this Universe as 'birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it, and passing over He will preserve it.' We fired neither a shot nor a shell at Jerusalem, we charged it neither with cavalry, tanks nor infantry, but—as birds flying our airmen defended it and delivered it, and passing over preserved it, the only city in the war-zone that was not knocked and hammered with shot and shell. God's prophecies are true in this case as in every other promise He made by the mouths of His holy prophets since the world began. We believe every promise made has or will come true in its appointed time. Are we wrong in this belief?

"(6) We believe that the promise made by the Prophet Daniel (B.C. 603) was made good. Speaking to Nebuchadnezzar (Dan. 2), he said: 'In the days of these Kings shall the God of Heaven set up a Kingdom right here on earth that was to be his battle-axe and weapons of war, and that it was to smash all these other Kingdoms mentioned, and it would have the following characteristics:—

(1) Which shall never be destroyed.
(2) Which shall never be left to other people.
(3) But it shall break in pieces and consume all these Kingdoms (this could not be the Church).
(4) And it shall stand forever.

"The time 'forever' has not expired. Where is this nation to-day? Israel was to be God's battle-axe and weapons of war to smash nations. Where is 'My nation Israel' to-day? Those who object to our choice must pick one that fulfils God's plan as laid down for Israel. Where is it? Who smashed Rome, the Goths who were Israelites or God's people. Who smashed Napoleon, who smashed the Kaiser—still the same people under their covenant name BRITH-ISH.

"(7) We believe that our national name, British, is composed of two Hebrew words, BRITH (meaning Covenant), and ISH (meaning Man), and if there were two such we would to-day call them men. We believe the British were and are the Covenant people of God who, despite all our faults and sins, have been used as a nation and as a company of nations to be His battle-axe and weapons of war, and to bring God's Word and liberty, peace, truth, and justice, to this world over which God rules.

"Yours, &c.,
"THE ROADBUILDER."

SOME BRANCH SECRETARIES.

BATH: Mr. J. H. Floor, 17, Calton Road.

BRISTOL: Mr. C. F. Waddington, 29, Harcourt Road, Redland.

DONCASTER: Mr. J. W. Hempsall, 67, Wellington Street.

EALING: Miss G. Haig, 2, Helena Road, Ealing, W. 5. Meetings, 2nd Tuesdays 8.15 p.m. Ealing Wesleyan Church Room.

LIVERPOOL: President, Rev. E. W. Dicks: Sec., Mr. S. E. Steele, 380, Edge Lane. Meetings 2nd and 4th Thursdays, 8 p.m., Common Hall, Hackins Hey.

NOTTINGHAM: Mr. F. C. Dann, 33, Rutland Road, West Bridgford.

PORTSMOUTH: Mr. W. G. Riches, 68, Beresford Road, North End.

WORTHING: Hon. Secretary, Mrs. Rowlett, 3, Belsize Road. Depôt, Library and Reading Room: 71, Rowlands Road. Meetings are held 2nd and 4th Wednesdays at 3 o'clock. New Members welcome.

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AN OPEN LETTER TO THE CHAIRMAN AND MEMBERS OF THE WESLEYAN METHODIST CHURCH SYNOD SITTING IN PRETORIA.

DEAR SIR, AND BRETHREN,

We respectfully crave your sympathetic attention to a matter near and dear to the hearts of us all, the winning of the world for Christ through the proclamation of the Truth of God and His Word.

There is undoubtedly a feeling abroad that the various Churches have been tried and found wanting. Yet all Christians are looking to "the body of Christ" for help in these times when men's hearts are "failing them for fear and for looking after those things which are coming on the earth," for undeniably there is "distress of nations with perplexity," and even the late Prime Minister of Britain declared, "We are walking in a fog, we are going, but none of us know exactly where we are going."—Luke xxi, 25–26.

And in the Churches, so-called Modernism and Higher Criticism are pronouncing this portion of the Word of Almighty God a myth; that a fallacy; the other an unwarranted interpolation and so forth, until at last, in presumptuous blasphemy according to the Public Press, a Committee proposes to amend even the Ten Commandments.

The result is that, under the outward surface of respectability, a wild intellectual and moral chaos, perhaps unprecedented in history, even as predicted by St. Paul in his Epistle to Timothy and in the Revelation, exists, and a great part of the world has lost its religious sense and the sense of its relation to the Eternal.—2 Timothy iii, 1–5.

In no small measure this is also the fault of the Churches, because of the traditions of men "spiritualising" the glorious and irrevocable promises of Almighty God until they mean anything but that which God declared them to be. It has even been publicly declared that the prophecies of Jeremiah can never be fulfilled "because circumstances have so altered" that even Almighty God Himself can never fulfil them. How God belittling! How God dishonouring! And why? Because theologians have "spiritualised" the Scriptures, the Promises, the Prophecies, until they can have no meaning and no fulfilment.

Brethren, what is the remedy? Is it not the Word of God; a return to the revelation therein given us of His Son, of the Way of Salvation and Truth. What is that Way, revealed in simple and unmistakable language if we will but read it to mean what it says, literally in its application to the affairs of this world? It is salvation through Christ by the witness of Israel.

When Almighty God chose first Noah, then Abram, to establish a chosen race through Isaac and Jacob, He chose them for a purpose.

"Ye are My witnesses, saith the Lord, and My servant whom I have chosen."—Isaiah xliii.

It was to the House of Israel that these words and a score of others declaring the purpose of God's choice were spoken, and there can be no realisation of the truth of the Word of God unless it be clearly understood that that same Israel exists to-day. There can be no answer to-day to the atheism of Bradlaugh, any more than there was in his own days, unless the existence of Israel to-day is recognised.

"Treat Abram as a myth, his history as an allegory, teach that the promises made to him and his seed have failed up to this, and you make infidels. Prove that every purpose has been literally fulfilled to the literal seed, the Christ having confirmed the promises, and the world will learn in the way of Divine appointment. Proclaim Israel's redemption by her Messiah and the visible results of it in her national position, and you preach the great evangel. Spiritualise the promises, acquiesce in Israel's failure, and you lose all power of witness."—DR. HANAN, D.D. For why?

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of Hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being A NATION before Me for ever."—Jeremiah xxxi, 35–36.

Brethren, do you believe the Word of God? Sun and moon are still existent.

"Thus saith the Lord, If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne."—Jeremiah xxxiii, 20, 21.

Brethren, do you believe the Word of God? Day and night still persist.

"The Kingdom of God shall be taken from you," said the Christ to the Jews, "and given to A NATION bringing forth the fruits thereof."—Matthew xxi, 43.

Almighty Jehovah assured Jacob "A NATION and a company of nations shall be of thee."—Genesis xxxv, 11–12.

Brethren, do you believe the Word of the Christ and of Jehovah?

"By Myself have I sworn, saith the Lord. . . . I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."—Genesis xxii, 16–18.

"I have sworn unto David My servant, thy seed will I establish for ever, and build up thy throne to all generations."—Psalm lxxxix, 3–4.

Brethren, do you believe the oath of Almighty God? If you do, answer: Where is this enduring NATION and this enduring Throne? What NATION is the holder of "The Kingdom of God"? Where is the promised multiplicity of seed that is a blessing to all nations? Where is the promised nation and company of nations, the Commonwealth of Israel?

"Fulfilled prophecy is miracle in the highest sphere. Proclaim God's miracles in our daily life to the people."—DR. GUINNESS.

"TELL the people that the Lord God of Israel rules all things and they will not hear. SHOW them the nation that He has formed and preserved for a foretold purpose and inheritance and they WILL believe."—DR. HANAN.

None deny that God has preserved the Jew. But while OF Israel the Jew is not ALL Israel, for God Himself in the days of Rehoboam and Jeroboam separated Israel into the Kingdoms of Judah and of Israel, and they are separate unto this day. Israel is equally God's preserved and reserved property, secure in the place appointed.—2 Samuel vii, 10.

The recognition of this fact is the key which unlocks the mystery of God's Holy Word, establishes the verity of the whole Bible, refutes the Atheist, Papacy, Modernism, Higher Criticism.

"I cannot state too strongly that the man who has not

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yet seen that Israel of the Scripture is totally distinct from the Jewish people is yet in the very infancy, the mere alphabet of Biblical study, and that to this day the meaning of seven-eighths of the Bible is shut to his understanding."—PROFESSOR TOTTEN, of Yale.

It has been customary to "spiritualise" the references to Israel, but most illogically to accept a literal interpretation to references of Judah, but "The literal meaning of the Scriptures is the whole foundation of faith." "For Him to give promises which He foresaw that He would not fulfil would be deliberate falsehood, and this we cannot conceive."—MARTIN LUTHER; PROFESSOR BEET.

The British-Israel-World Federation identifies Israel in the Anglo-Saxon peoples, and among its many thousands of adherents it includes the Rev. J. H. Allen, Bishop of the Wesleyan Methodist Church of America, the Rev. Mark Guy Pearse, the Rev. Dinsdale T. Young, and many others, so that the Wesleyan Church already has a strong lead in the matter.

We would appeal to you in all earnestness, as an assembled Synod, to consider this matter with prayer and faith, to take a bold determined stand on the side of the truth of the whole Word of God inviolate; as a Church to proclaim the fulfilment of God's Word from your pulpits. "Let the Kingship of the Lord over Israel in Britain and the overseas nations, including America, enter your heart and mind. For it is in very deed and truth and fact that He is our King and the Rock of our Salvation."—REV. W. PASCOE GOARD.

We are in the eventide of the latter days, as shown by our possession of Jerusalem, and the land promised to our forefathers; by the walking of the House of Judah to the House of Israel to return together to that land; by the distress of nations that prevails; by the great apostasy that, as predicted, is so increasingly evident; by the running out of the chronologies of the Bible prophecy; by the interpretation of the measurements of the Great Pyramid, that stone witness in the midst of the land of Egypt, and by a thousand signs in and under and from the heavens. Upon us all who claim fellowship with Him is the duty of proclaiming His faithfulness, the existence of His Kingdom, His early coming to take the throne of David, on which at present, "anointed unto the Lord to be the Chief Governor," our beloved King George V now sits as vice-regent.—Isaiah xix, 19–20; 1 Chronicles xxix, 22–23.

"Ye are My witnesses"; "Bring forth the blind people." It is in the revelation to them of their identity, the proclamation to them of the reason for their preservation, their present standing, the purpose of their calling, that the highway of our God shall be made straight. When God, through this revelation, effects the reunion of Israel and Judah, and all the people shall know, then will be taken away envy, hatred, malice, prejudice, and all that hinders us from Godly unity and concord, and we shall be one, in the one Body, the one Spirit, one Lord, one Faith, one Hope of our high calling, one Baptism, one God and Father of us all.—Isaiah xliii.

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matthew xxiv, 14.

"There is a principle which is a bar against all information, which is proof against all argument, which cannot fail to keep a man in everlasting ignorance. This principle is contempt prior to examination."—DR. PALEY.

Brethren, we claim no superiority to the humblest of you; we merely offer you the vision splendid that God has revealed to us, and urge, for the glory and honour of Almighty God and the salvation of men, that you too consider it. We believe that He has lifted the veil that has been so long upon the face of the people, has begun to cure that blindness in part which was predicted, and in all earnestness we beseech you also to open your eyes and view the amazing, wondrous faithfulness of our God, and, seeing it, to proclaim it faithfully to His chosen people, to Israel "Mine elect."

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Proclaims personal salvation—as contrasted with national redemption—solely through the merit and sacrifice of our Blessed Lord.

Looks prayerfully and with confidence for the foretold Second Coming.

Yours, in the hope of His Coming,

(Signed) REV. A. DEVONSHIRE, M.A., *Chairman.*

(Signed) ALFRED W. MARRIS, *Vice-Chairman.*

Of the South African British-Israel Association.

JOSEPH SHALL RULE—NOT JUDAH.

ADDRESS AT THE CENTRAL HALL.

BY PASTOR W. OLIVER HUTCHINSON.

I WOULD like to talk to you about Joseph from this good old Book. Some men are born to rule: Joseph was born to rule; so is our King. The brethren put Joseph in a pit; there was nothing to rule over there, so they did the next best thing, took him out, and he was led down into Egypt. I reckon he began to rule as he was going down with the caravan, if only we knew the story. He gets to Poti har's house and receives the word, "I give you charge of everything—except ——," and he stands as true as steel to that charge given him. He was born to rule.

Next we find him inside the prison walls, and there everything is handed over to him, and when the set time comes he sits next to Pharaoh. He is not in his right place unless he is ruling.

Bless the Lord for men who are chosen to rule, and thank God that as a nation we are under the rod that is ruling in righteousness at this present time.

Well, I should like you to have a nice dream to-night. Joseph is acquainted with dreams. He began with a dream

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and closed up with the fulfilment of a dream; he got into trouble because he dreamed. But that does not alter the fact that it was a movement of God with Joseph all the way through, whether in dreams or in whatever circumstances; it was God sending Joseph down there to save his people, Israel, his old father and all the brethren. Yes, the brethren bowed to Joseph; they had to. They were convicted of their wrong and were found out. God is in the whole movement. And while they are saying, "What shall we do?" Joseph, full of love, says, "Come near unto me, and I will bless you." That *bowing* is not finished with yet; it is to go on. This is the day, according to this Book, for Joseph to rule and not Judah. Perhaps you will keep me right, for I long to be right; and I am certain of this, there is more in this blessed story of Joseph than any of us have ever seen yet; but this I am sure of, *we are in it*.

Now we are the seed of Joseph. Do you remember what happened when Joseph brought his two boys, Ephraim and Manasseh, before that wonderful man Jacob? Joseph was very particular that he should have the eldest boy, Manasseh, towards the right hand of his father and the younger for the left hand to rest on, but we have that most remarkable incident of the crossing of the hands and a clear refusal to move them from their crossed position. Maybe that is why we have so many names of places in our land, like "Cross-hands"; our fathers may have seen more in this *sign of the crossed hands* than some think. And so the right hand creeps over the head of the younger boy, Ephraim, and *we—the British*—are that Ephraim; and the *great* nation, *America*, who are of the same stock, can be taken as Manasseh. God was in the word that the old man spoke, and it is in this and in this crossing of his arms and hands that the blessing is resting now upon the head of Ephraim-Joseph, who carries the birthright.

Oh! if our people could only realise they are inside this blessing! Why, at this moment we are absolutely covered with the blessing of God from head to foot, and I want to say to you that it is no longer going to be uncles—Uncle John and Uncle Sam—it is going to be Brother John and Brother Sam, for "we be brethren," and it is impossible to separate us. I am certain there is going to be a yoking together in love that will pass the mind of man. God send the day when we shall be one!

Now, let us read the 48th chapter of Genesis—keeping your eye on Joseph—12th verse: "And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before Whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day. The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."

There is a wonderful movement of God going on just now. I had a letter from my boy, whom I have just sent over to Toronto to take charge of the work there, and he is very strong for Israel. If he cannot get hold of the people by preaching, he puts his long arm out as if he were going to drag the whole lot in; he tells me that this movement of God in Israel Truth is amazing. Brethren came over from the States to their Conference meetings and confessed that they had never seen the Scriptures in this way before. One said, "If you had told me this two months ago I should have put on my coat and hat and gone straight back home." But there they stood on their feet and sang and praised the Lord with their arms in the air at this glorious truth, that Ephraim is to be the first to rule. In other words, Joseph is to rule in Ephraim.

Turn over, please, to the next chapter, verse 22: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the Shepherd, the Stone of Israel); even by the God of thy father, Who shall help thee; and by the Almighty, Who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." What keeps Britain and her colonies together? (A Voice: "The Crown.") Yes, it is this crown that is resting upon the head of the seed of Joseph, our beloved King. (Amens.) Bless the Lord! and again I say, Bless the Lord! We are living in marvellous days. Some folk are always looking on the black side of things; they make you feel ill. Believe me, this old earth has never seen such a blessed day as this day is. We are in the sunrise of the new day; we are in the time of the singing of the birds—the springtime.

Now we will turn to Ezekiel, the 37th chapter, beginning at the 12th verse.

This is the Resurrection chapter; the time when Israel comes together, bone to bone and flesh to flesh. And what a wonderful thing, to think of it, you can hold your hands up before your eyes and say, "Flesh of His flesh, and bone of His bone." I tell our folk sometimes that if they do not like to put both hands up at once, to put the hand up that has done the least wrong before going to bed and reckon that Christ is living in their body, because we are of the seed of Abraham, Isaac and Jacob, and while looking at their hand, say, "Flesh of Christ's flesh and bone of His bone." It is blessed!

"Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and

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brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Some people think that Palestine is the only piece of land that God gave to Israel. It is only a little portion. These islands here and all the other parts of the earth where the feet of Abraham's seed have been put—that is given unto God's people.

"The word of the Lord came unto me, saying, Moreover, thou son of man, take thee one stick and write upon it, For Judah, and for the children of Israel his companions." Now watch, please, I have here one stick, keep your eyes on Joseph, please. "Take thee one stick and write upon it, For Judah, and for the children of Israel his companions." (Here the speaker wrote on the stick.) "For Judah, and the children of Israel his companions," that is, any scattered ones of the other tribes of Israel who happen to be among Judah. For a division came in Israel, we must remember, but God is putting us in our order.

Then take another stick, and write upon it, "For Joseph and *all* the House of Israel his companions" (here the speaker again wrote). "And join them one to another into one stick; and they shall become one in thine hand." You say that was the prophet speaking; yet some put all these things away from them and say that will take place when the flash of lightning comes—when the Lord puts His feet on the Mount of Olives and when we see something. It is for us *to see something now*, as God is working out His plan in His own way.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God; Behold I will take the stick of Joseph, which is in the hand of Ephraim," where the crowned head is, "and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in the Lord's hand. . . . And the sticks whereon thou writest shall be in thine hand before their eyes." (Here the speaker held up the two sticks which he had joined.) I hold it before your eyes. Well, that is a simple thing, but it is true.

"And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

What flag is on Mount Olivet? (A Voice: "The Union Jack.") The Union Jack. Where is the representative of the King living? On the Mount of Olives: in a house that someone else built. The devil often makes a muddle of things. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And David My servant shall be king over them all." Amen. So be it, saith the Lord.

I say! Who was it that took Palestine? Allenby. I say, again, Bless the Lord! God's choice man born to take that place. He walked into the city naturally, without having a stone moved out of the way. He walked humbly in, realising that the Lord, the God of Abraham, Isaac and Jacob, was on our side, and it was God's doing, not his. God bless you!

THE SEVEN SIGNS OF THE APOCALYPSE.

(*Continued from page* 140.)

BY REV. CHARLES MOON, M.A.

THE SEVENTH SIGN.

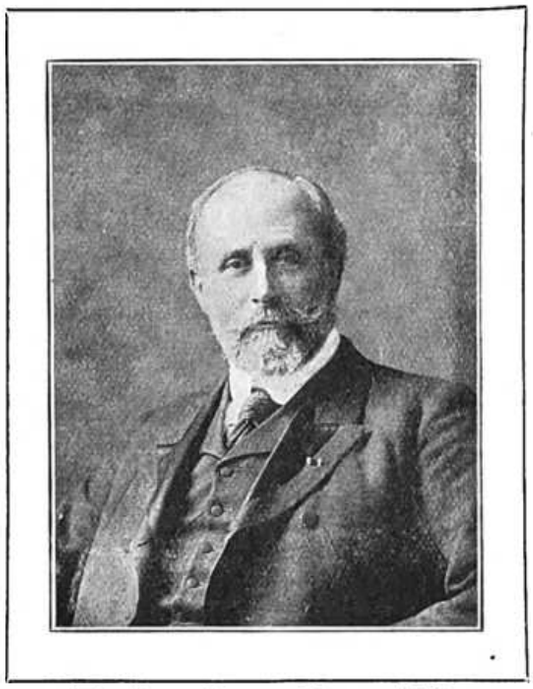
IN the last century the important discovery was made and substantiated that we, the Anglo-Saxon race, are Israel of the Ten Tribes of the Northern Kingdom of Israel, lineally descended from them. We, therefore, claim the right of calling ourselves and our people British-Israel. For we are, as a Nation and Empire, in possession of the heritage of Abraham, bequeathed to him, *and his seed* of the latter days, by the Almighty God (El Shaddai, Gen. xv, 18, and xvi, 1). We are enjoying, without let or hindrance, the blessings of the New Covenant in the blood of Jesus the Messiah, according to numerous promises of the Old Testament and their fulfilment in the New. The golden thread of Divine grace can be traced through successive generations from Genesis to Revelation, and is distinctly discernible and carefully worked out in the Epistle to the Hebrews.

Each one of the angels in this Sign of the Seven Angels having the seven plagues, which are the last, has an objective. This objective in the first five may be the unspeakable horrors of the French Revolution. But the application to other scenes of infernal vengeance may be lawful. The last two refer to even greater events of more world-wide import. The first went and poured out his vial or bowl into the earth. The objective given unto him was the men which had the mark of the Beast and which worshipped his Image. There came upon them an evil and painful sore. This dreadful visitation is not lessened in horror by its being poured out of a golden bowl. In the third, fourth and fifth Signs we identified the Beast as the Papal Power of Rome to whom the Dragon-Devil gave his power, his throne and great authority. We also saw that the Image of the Beast is the power of the Papal Curia and Priesthood. And the mark of the Beast can be seen and read of all men in the persecuting tyrannies of the Boycott in Ireland and elsewhere. This terror is put on innocent people, preventing them pursuing their lawful occupations, and even depriving them of food, and carrying it out to the extent of midnight robbery and murder, burning down their houses and taking their property, the whole of the loss amounting to thirty millions of pounds sterling (£30,000,000). Another mark of the Beast is the putting to death by torture, massacre and burning, during the 1,260 years of his existence, the followers of the Lamb. It has been computed that as many as seven millions (7,000,000) of men and women, who refused to worship the Beast or his Image, were put to death by torture. Remember this seventh Seal is the last. Is it not dangerous to make friendship and peace with this subtle, skilful and murderous power of Rome? This, we English people, are doing now, both in Church and State, in ecclesiastical and civil affairs. Our politicians have a R.C. Ambassador at the Papal Court. They have also of late been busy giving over to the Romish Hierarchy the whole of Ireland, which is part of the Patrimony of our Sovereign Lord, King George the Fifth. As to the Church Establishment, the Roman system of worship is introduced illegally into thousands of our Protestant Churches. Children and others are taught to attend Mass and Priestly Confession in the buildings of the Church of England. The Mass, in which our Lord is supposed to be lifted up and worshipped under

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the form of consecrated wafer bread, is publicly celebrated morning by morning.

There is a shrill cry of warning and invitation in Rev. xviii, 4, to all Christ's sheep now found in Mystic Babylon: "Come forth My people out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." It is quite clear that there are many of the Lord's people in this danger zone now, who are being made drunk with the wine of the wrath of her fornication. This voice of warning is from Heaven. How merciful, true and strong is the Holy One of Israel in the midst of His people (Isa. xii, 6). May some great invisible force of conviction, fear and dread, from "the Lord in His holy Temple" (Hab. ii, 20) take hold of our people who are welcoming into our Nation and Churches the practices of Babylon. May our rulers in Church and State seek and receive from God the gift of power and love and



THE LATE READER HARRIS, K.C.
Author of "The Lost Tribes of Israel."



THE LATE MRS. READER HARRIS.

MR. READER HARRIS was a gifted and accomplished man. At one time an agnostic and one of Bradlaugh's lecturers, he was "born again" of the Spirit. He accepted and taught British-Israel Truth. He died in 1909. His book on the subject has had a wide circulation, and is as popular as ever. Mrs. Reader Harris passed away recently, beloved by all who knew her. She succeeded her husband as President of the Pentecostal League, which he founded, and filled that position up to the time of her death. Her daughters and their husbands are carrying on the good work. Her son-in-law, Mr. Howard Hooker, is now President of the League.

discipline, instead of their present fearfulness (2 Tim. i, 7). Jeremiah is inspired of God to delineate to us in Jer. vi, 10, our national disposition at the present time: "Behold the Word of the Lord is become unto them a reproach; they have no delight in it." For we may truly be taken to be "the remnant of Israel" of verse 9. If this be so, then we are, as a Christian nation, in a difficult and perplexing position. We know not what to do, or whom to follow. Micah's advice to our fathers 700 years B.C. may well be taken by us to-day as a sign and a warning: "Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom" (Mic. vii, 5). Most decidedly the Old Testament Scriptures of Truth give us the right lead: "If the Lord be God, follow Him" (1 Kings xviii, 21). But if we can't make up our minds to this, let each man go after his desires. Our fathers of Israel on Mount Carmel before Elijah cried out with one universal acclaim: "The Lord, He is the God; the Lord, He is God." This is what we want our nation to do, to get together, with one consent to come back to God, take Him as Leader, Guide, Deliverer, Saviour, Friend. Love God and keep His Commandments. Repent, believe the Gospel. The danger signal is out. It is flaming red. Let British-Israel beware. "As for thee also, because of the blood of thy Covenant. Turn ye to your strongholds, ye prisoners of hope" (Zech. ix, 11, 12).

"Watch, remember, seek and strive,
Exert thy former pains;
Let thy timely care revive,
And strengthen what remains.
Cleanse thy heart, thy work amend,
Former times to mind recall;
Lest my sudden stroke descend,
And smite thee once for all."
—*Cowper's "Epistle to Sardis."*

In wondrous love, in bold approach, in deep humility, through the Blood of Christ, through the Holy Spirit, let us fly to the Eternal Love for refuge, and for holy work and service. Do this individually, do this as a nation; then shall we be saved through the terror.

"Hidden in the hollow of His blessed hand,
Never foe can follow, never traitor stand;
Stayed upon Jehovah, hearts are fully blest,
Finding, as He promised, perfect peace and rest."

Beware of subterfuge, beware of treachery, in friend or foe, in the U.K. or in the U.S. In all difficulties may the God

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of Israel be our Guide. May Israel's God preserve His Israel. May St. Peter's message to the Tribes of the Dispersion give us individually and collectively to realise this: "Kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter i, 5). May we also be ready, taking heed in these last days to the last signs of His Coming, His Presence.

MARCH OF THE ISRAELITES.

(751 B.C.—A.D. 1923.)

BY LIEUT.-COLONEL W. BEALE.

AWAKE, ye sons of Israel, from your centuries of sleep,
Be mindful as a Nation now within the Law to keep;
Be sober and be vigilant, for great is your domain,
But greater still the Trust ye hold, to hold it without stain.

The footsteps of your pilgrimage are written upon the earth,
To the lands of your Inheritance from the land that gave you birth;
The times of your dispersal to the times of your return—
Our Bible tells the story, let us mark it well and learn.

Our march throughout the centuries that Wonder Book reveals,
From the veiling of the Covenant to the breaking of the Seals;
And as we search the Scriptures through the clouds begin to clear,
For steadfast is God's Covenant, and love replaces fear.

And though our sins are scarlet, yet that Covenant of old
Was certain of fulfilment, as Seer and Prophet told;
For wonderful His mercy, His love through Christ revealed,
And His people must declare it, that the nations may be healed.

So onward, Chosen People! nor let your purpose halt
Through dread of seeming mighty, when might is not a fault;
Your justice and humanity have won the world's acclaim,
Ye are the Seed of Abraham and Briton is your name.

OUR YOUNG FOLK'S CORNER.

MY DEAR NEPHEWS AND NIECES,—"How many Tribes were there, Mummy?" asked Dorothy one evening. "Dick says there were thirteen, and I am sure my teacher told us yesterday that there were twelve."

"Yes, dear, we are accustomed to speak of 'the twelve tribes' because Jacob had twelve sons, and because at first there were actually twelve. But Dick is quite right in stating that there are thirteen tribes now, and I think we will ask him to tell us himself how the change was brought about."

"Well, Ma," said Dick, "that is an easy matter. The Bible tells us that the birthright was taken away from the eldest son, Reuben, and given to Joseph, who was the great man of the family. Then the old man, Jacob, was taken ill, and Joseph went to see him and took his two sons, Manasseh and Ephraim, with him. You see, he wanted Jacob to bless the boys, and when they came and stood before Jacob, he took care to stand the elder one, Manasseh, in front of his father's right hand and Ephraim before Jacob's left hand, so that Manasseh might receive the chief blessing.

"When Jacob saw them, he said something remarkable about the great things which were to come, and said that both Manasseh and Ephraim should count as if they were his own sons, so that is how the tribes were increased from twelve to thirteen."

"Very good, my boy, you've got hold of that all right," said Dad.

"Now go on and tell us the rest, how Jacob blessed the two lads, and how he surprised Joseph by what he did."

"Yes, that was very funny, Dad, and I can't see why he did such a strange thing.

"When he put out his hands to bless the boys, he crossed his hands so that his right hand rested upon the head of Ephraim and his left hand upon the head of Manasseh. Joseph thought he had made a mistake, because he was old and nearly blind, and when he asked his father to put his right hand upon Manasseh's head, Jacob told him he quite understood what he was doing, and said that Ephraim would become the greater nation—a multitude of nations, in fact—while a great people should also come from Manasseh.

"Now then, Dad, it's your turn. Please tell us why Jacob preferred Ephraim? How did he know that Ephraim would become a greater nation than Manasseh?"

"How did these old patriarchs know *anything*?" replied Dad. They were able to say the most wonderful things; they spoke as if they could look ages ahead and see the future races and nations of the world.

"I think the explanation is that they were inspired to say these things. God was speaking through them, and putting all those wonderful thoughts into their minds, and that is the reason why their statements have come true."

"I am glad the younger one got the chief blessing," chimed in little Dorothy, with a sly look at Dick.

"I'm sure it wasn't just because he was the younger, was it, Dad?"

"Oh! no; certainly not. There must have been something in the character of Ephraim which made him the greater although he was the younger, for when God chooses He always puts character first.

"There is good reason to believe that the British people have the Ephraim tribe amongst them, and that is the reason why we have become the greatest people in the world. Ephraim was the leading tribe, and in due time the ten-tribed Israel kingdom became known as Ephraim and the British people claim that they have the birthright blessings of Ephraim."

"And who is the thirteenth tribe, Manasseh?" asked Dick.

"That is too long a story for to-night," replied Dad; "but we won't forget it."

Yours sincerely,

UNCLE BEN.

When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad.—*Psalms of David.*

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THE
NATIONAL MESSAGE
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THE SECRETARY-GENERAL'S PAGE

THE next London meeting will be held on Thursday, April 12th, at 5 p.m., in the Central Hall, Westminster, when Dr. W. Gornold, F.R.A.S., &c., will give an important address on "The Basis of Scripture Prophecy." All who can attend will be cordially welcomed. Please note the hour.

* * *

The next Secretary-General's Round Table takes place on Monday, April 23rd, beginning with tea as usual at 4 p.m.

* * *

The Rt. Hon. Lord Gisborough, President of the B.-I.-W.F., has promised to preside at the opening of the May Meetings in Central Hall, on May 8th, at 2.45. Other meetings follow on the same evening at 7.30, and on May 9th, 10th and 11th, afternoons and evenings.

* * *

A great meeting is announced to take place in the Royal Albert Hall on Tuesday next, April 10th, at 7.30, to be presided over by Lord Gisborough, when nearly thirty societies are uniting in a Protestant Appeal in connection with the Royal visit to Rome. Among the speakers are Prebendary Gough, Rev. Tydeman Chilvers, Rev. Wm. Main, Sir Robert Kennedy, Sir John Harmood-Banner, M.P., R. J. Lynn, Esq., M.P., J. G. Hancock, Esq., M.P.

* * *

The Secretary-General gives his illustrated lecture on "Egypt and the Great Pyramid" on April 16th, in Christ Church Hall, Woking. Sir Wm. Fry, F.R.G.S., will preside. Tickets may be obtained at Messrs. Maxwells, Guilford Street, Woking.

* * *

Messrs. Garrison & Morey addressed a second meeting at Croydon on March 20th. Many gave in their names for the proposed Branch.

* * *

We are very glad to announce that our Patron, the Lord Bishop of the Falkland Islands, has arrived in England on a visit. We are looking forward to hearing him at some of our meetings, and we trust he will be able to preside at one of the May Meetings.

* * *

The Secretary-General lectured on "The Keys and Gates of the World" to a large audience at Cardiff on March 26th.

* * *

The next meeting of the Preston Branch, on April 12th, will be addressed by Mr. G. T. Vine, F.E.I.S., A.C.P., in the Lyric Hall, Avenham Street, at 7.30.

* * *

Mr. J. A. Jones gave a very interesting address for the Ealing Branch on March 13th on "Joseph and his Birthright."

Colonel A. B. Prowse, M.D., F.R.C.S., President of the Bristol Branch, lectured for his Association on March 15th on "The Great Pyramid" to a full audience.

* * *

Mr. S. E. Steele, of Liverpool, addressed the Nottingham Branch on March 22nd on "The Chosen People." There was a good attendance. A local paper gives a friendly report, but oddly enough describes the lecturer as a "Jewish leader"! Mr. F. Webber presided.

* * *

We are happy to report the addition of many new members to the Federation roll, and many new shareholders in The Covenant Publishing Company, Ltd.. There are considerable numbers from whom we are daily expecting to hear.

* * *

News just to hand from Vancouver tells of a warm welcome to Rev. Pascoe Goard, and a long list of engagements for sermons and lectures, both for him and for Colonel Mackendrick, D.S.O. A Convention was announced for that city for this week. Professor Odlum has been addressing seven and eight meetings per week.

* * *

Mr. J. J. Morey, who has, we are happy to say, recovered from his illness, addressed an audience of some seven hundred on Sunday afternoon in Edmonton Town Hall. He has also entertained a company of architects with British-Israel facts.

* * *

The Special Campaign meetings in the Town Hall, Tunbridge Wells, on Monday, Tuesday and Wednesday next, April 9th, 10th and 11th, at 3 and 8 p.m. each day, will be addressed by Rev. James Mountain, D.D., Rev. Merton Smith, Rev. W. E. Woodhams Denham, Messrs. Garrison and Morey.

* * *

Six Special Campaign meetings are arranged for Wimbledon, in the Compton Hall, for April 17th, 18th and 19th, afternoons and evenings.

* * *

Our Southport Branch will hold a Sale of Work on Tuesday, April 17th, commencing at 3 p.m., in the Y.M.C.A. Lounge, Eastbank Street, to be followed by Tea and a Social at 6.30. Local friends are invited to help with articles of needlework, books (old and new), bric-à-brac, cakes, household items, &c. Parcels may be sent to Mr. G. T. Vine, c/o Y.M.C.A., Eastbank Street.

* * *

We learn that Ur of the Chaldees is to be explored by experts of the University of Pennsylvania Museum, and of the British Museum.

* * *

"THE NATIONAL MESSAGE fills real need in the life of a conscious British-Israelite," says a member in South Africa.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

TRADE AND COMMERCE UNDER THE KINGDOM.

BY REV. WM. PASCOE GOARD, F.R.G.S.

IT is instructive to examine the origins of our institution. For instance: From whence came our religion, system of trade and commerce, legislative system, military systems?

Our religion came from Seth, Noah, Abraham, Moses, Jesus Christ, and His Apostles. Anything coming in from without that line is spurious.

Our system of trade and commerce came from Tyre, usually called Phœnician.

Our system of legislation came from Israel under King Omri, who substituted the "Statutes of Omri" for those of Jehovah. The system of law-making he inaugurated Israel has followed to its confusion ever since. The modern military system, of which Germany was the last great exponent, came from Nimrod, Assyria, and was carried to perfection by Nebuchadnezzar. The Babylonian system has been followed and developed since.

It is not possible in the scope of this article to deal with all these great systems. We shall write of trade and commerce as we practise it; and as it is provided in the laws of the Kingdom. It will be readily seen that we have drifted far from the laws of the Kingdom and have been firmly caught in the machinery of an alien system—the system set up by Tyre.

The remedy of prevailing confusion consists not in repairing nor improving the alien system, but in reverting to the perfect system of trade and commerce under the law of the Lord.

The Tyrian system we are following is set forth very clearly and graphically in the 27th and 28th chapters of Ezekiel.

In the 28th chapter is given the description of a glorious created creature who became incarnate in the King of Tyre. The description of this person is so worded as to raise the question: "Is not this the Cherub which was set to guard the gateway to Eden what time Adam and Eve were expelled therefrom. Is it possible that this radiant creature, sorry for the desolation which fell upon our earth race, undertook to ameliorate their condition by becoming incarnate and organising trade and commerce on the earth?" Such seems to me to be the conception of the writer.

Proud of his success, he fell into ambition to do for man through the production of wealth what the Incarnate Son of God alone could do, by the endurance of poverty and the sacrifice of Himself. Added to this desire to serve was also the ambition to rule, as the Incarnate Son shall rule by right of inheritance.

But iniquity was found in "the Cherub that covereth," and he was condemned to die, not as a sinless Redeemer, but as a condemned sinner.

The iniquity which was found in the incarnate Cherub became inherited in his system. Under it the world has groaned for ages, and never as it is groaning to-day.

The Tyrian system, as practised to-day, has several fatal "iniquities." Whatever it may have been in the beginning, it is to-day a system whose end is "profit." It takes some thought to see that a system of trade and commerce which is carried on, not for "service" but for "profit" (*i.e.*, not a fair return for service rendered but all that the traffic will bear), must ultimately fail because of its own self-imposed burden. At last the "profit" will absorb all the working capital. To-day half of the world's gold supply is under lock and key in American national treasuries—withdrawn from trade as "profit-taking." Thus half of the world's gold standard currency is idle. The system is like a locomotive or steamer running with one half of its engine power and one out of two propellers. It is neither safe nor speedy. When the balance of gold standard currency has been withdrawn by "profit-takers" and put under lock and key, the system of the world's commerce will come to a full stop and will have to be replaced.

The Tyrian system, as practised to-day, includes "interest." This seems all right because it has been practised all our lifetime. Yet it is a very modern development in Anglo-Saxondom. Now it is a fact, well-known to economists, that any system which

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includes "interest" will either produce a constant succession of individual failures among those who act under that system, or—perhaps we might say, and—it must itself ultimately fail under the weight of its own self-imposed burden.

The interest and profit elements, in the system as practised to-day, which has so enormously enriched certain classes—especially the Jews, who are the modern masters of the system—has now so piled up national, provincial, State, civic, municipal, corporate and individual debts, that it is leading all these debtors to a general collapse. This will involve those who under the system are most wealthy in the general ruin. For even gold will lose its value.

Now the Bible system is not organised for "profit" but for "service." It does not include both "profit" and "service." It seeks to produce real wealth—food to eat, clothing to wear, health, pleasurable activity, development of intelligence, teaching real knowledge, preaching and practising practical religion; actual personal and national knowledge of God, and the recognition that God, the originator and sustainer of nature, is the most natural Person in all nature, and in His relationship to it and to us as part of it.

His law permits no "taking of increase."

It forbids "interest."

It allows no debts to stand over the seventh year.

It causes all land holdings to revert to the heirs every jubilee, making the average of alienation twenty-five years.

It sets the rule which governs the price of land sales.

It makes provision for redemption at any time.

Long, ruinous personal debts are not permitted. National debts of over seven years' standing are impossible; international debts, outside of Israel nations, not inviolate.

Every man sits under "his own vine and fig-tree," growing on his patrimony.

The Lord's system is like the laws of nature, of universal application, and is perfect.

Now, what shall we do? Patch up the Tyre system? But that would be to perpetuate the world's struggle with "iniquity."

Return to the Lord's system? That will be to march out from present distress into millennial conditions.

Then why not you and I labour to bring the nation back to the financial system of its God, and by so doing to wipe out the millions of man-made laws and the burdensome, unbearable systems of man-made debts, and to secure the abounding wealth, the freedom from sickness and all ills, and the absolute peace and security granted by our Lord when our nation returns to its God-given law.

JERUSALEM A CUP OF REELING.—II.

By Rev. J. Anderson Watt, M.A., F.R.G.S.

(*Continued from page* 149.)

The language implied is very vivid. "*I will make Jerusalem a cup of reeling*"—a cup causing those who drink it to reel as a drunken man, and, of course, thereby become an easy prey. Jerusalem herself had on previous occasions "drunk the cup of reeling," to her degradation and confusion, upon which God said He would be avenged, as in Isaiah li, 1-22: "Awake, awake, stand up, O Jerusalem. . . . Behold, I have taken out of thine hand the cup of staggering, even the bowl of the cup of My fury: thou shalt no more drink it again: *and I will put it into the hand of them that afflict thee.*"

And Zechariah is here predicting the occasion of the fulfilment. In the last days God will put the cup of reeling into the hand of those that afflict Jerusalem. Because they lust for it they shall drink it to the dregs. They shall be sorry afterwards that ever they touched the Holy City. "*And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces.*" Jerome states that it was a custom in Palestine to test the strength of young men by their lifting up a massive stone. The phrase "*burden themselves with it*" refers to this custom. The Jews in the first century fell on this rock of offence and were broken; and the same rock shall fall on all others who "*burden themselves with it.*" "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (Matt. xxi, 44).

And so we begin to-day to see the peoples round about Jerusalem holding out their hand to swallow the maddening drug that seethes within the cup of Jerusalem, and to tamper with the stone that is ready to grind them nationally into powder. We may anticipate that Jewish immigration within the next year or two increases. Zionism continues to purchase land up and down the country and to pour her wealth into it for the development and expansion of Jewish institutions. It would appear that Jews are now going from all over the world into Palestine at great personal sacrifice, and are, as a class, of irreproachable character, and well cultured. The Zionist world will put the fat in the fire when, reaching the culminating point of impatience, it finally makes the impossible demand to Britain to implement her Balfourian promise, thus making claim to Palestine for the Jews as a national and abiding home for themselves.

What is going to happen? The "National Home" stunt will be resented and opposed by our enemies. There will be a conflagration around Jerusalem. There will be a rising to arms among the tribes. The Palestinians *en masse* will go on fire. The Holy City will assuredly be besieged.

> "I will make Jerusalem a cup of reeling unto all the peoples round about, and against Judah also shall it be *in the siege against Jerusalem.*"

There is to be a siege against Jerusalem. Who will do the besieging? "*The peoples round about.*" Who are they? The Palestinians composed of Turks, Arabs, Greeks, and Syrians, who drink the cup of religious fanaticism. They will revolt against domination that favours the Jews and the Protestant Christians. Rome and Islam particularly—the Antichrists of the West and of the East respectively—may be expected to combine to thwart any attempts that may be made to materialise and perpetuate the Balfour Declaration. And Turkey, being identified with Mohammedanism, will be

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at one with the revolters when the flame breaks out and Jerusalem is under siege.

How ominous were the words of the ex-Premier at the Free Church Council in England last November! Generally one of the most optimistic of prognosticators, on this occasion he fell drearily on to the minor key. Here are some of his words: "There is a growing assumption that the conflict is coming again sooner or later." "Keep your eye on what is happening. They are constructing more terrible machines than ever the late war ever knew. What for? Not for peace. What are they for? Not even to disperse armies. They are to attack cities; unarmed cities, where you have defenceless populations; to kill, to maim, to poison, to mutilate, to burn helpless women and children."

And the present Premier takes a no less pessimistic view of things in the Near East, although his words are much more moderate. Speaking in Glasgow at the end of December to the unemployed who, by deputation, interviewed him, he said: "The situation is very serious. I am much afraid of serious trouble in Europe."

What was in the speakers' minds? Whatever their vision was, theirs are minds that have had long and exceptional insight to the venomous intrigues and machinations of the nations of the Near East against that country in particular of which they have been the representatives for years in the Councils and Conferences with the leaders of the other nations. It may be that, in common with students of God's Word, and reading the minds of the men at the Conference table, they foresaw the coming conflagration on the Mountains of Israel. They may have seen with prophetic eye the reeling of the Palestinians, as they drank the cup of Jerusalem, reach in a few years to the fighting stage. And what happens then?

A Mohammedan War! Zionism, in its unscriptural movement, insisting on its literal letter of the law in the unscriptural Balfour Declaration, pushes its sons and daughters into the country, loads them probably with money until they become prosperous and influential as compared with the Arabs and others, and because of their linguistic abilities receiving positions of influence and authority under the Government, it becomes to the other Palestinians intolerable. *Jerusalem as a Jewish city, with a Jewish Government, an anti-Arabic and anti-Mohammedan Jerusalem!* It can never be! And so, the intoxication becomes complete, the cup of reeling is drained to the dregs, and the peoples round about, including, it may be—for it is hard to know where to draw the line—Turkey, Egypt, India, Morocco, Mesopotamia, Syria, and all Arabic-speaking countries in Asia and Africa—a terrible blaze.

It may be that this is an exaggerated view to take. Let us hope it is; but upon what principle can you reduce it to the minimum? At all events, as a preliminary war, taking the form of a siege of Jerusalem, it is formidable enough, and, as far as can at present be foreseen, it will precipitate the final war.

And what is to be the nature of it? For any information forthcoming we are chiefly indebted to the prophet Zechariah, who goes somewhat into detail on the subject, and yet characteristically leaves it the veiled mystery that it has always been. For example, he informs us that the Lord will smite every horse of the enemy with astonishment and his rider with madness, also both horse and rider with blindness. This is presumably a reference to *Judah's* enemies. Then God says He will open His eyes upon the House of Judah—that is, on the Zionist Jews who will be resident in Jerusalem at the time. He will watch over their safety; for, after all, they go there under the influence of a very admirable patriotism.

And with what result upon their enemies? "*In that day,*" says the Almighty, "*will I make the chieftains of Judah like a pan of fire among wood, and like a torch of fire among sheaves; and they shall devour all the peoples round about, on the right hand and on the left; and Jerusalem shall yet again dwell in her own place, even in Jerusalem.*" "The Lord also shall save the tents of Judah first . . . in that day shall the Lord defend the inhabitants of Jerusalem."

The meaning of which, though screened, is obvious. The peoples round about who have brought on the revolt and the siege are to be destroyed and consumed, and the country entirely cleared of them; while the Jews who have gone to the Holy Land in accordance with their Zionism, and have not had patience enough to await God's time and return to the land of their fathers under the conditions laid down in their own Scriptures, when the set time should come and the land be ready for them—the Jews are God's instrument for the consuming and expulsion of the peoples whose presence there is a usurpation. The Jews are also as a people to be spared—"In Mount Zion there shall be those that escape" (Obadiah)—though we may surmise that many of them will meet their fate while the insurrection lasts.

Such is the siege of Jerusalem that seems hard brewing at the present moment. No doubt Turkey, as the champion of Mohammedanism, will join the besiegers, if she does not become the chief instigator and promoter of the explosion and the blaze. But whether Turkey is destined *in this affray* to receive her quietus from Israel, or only to engage in a preliminary round of the fight at this time with a view to a fight to the finish with Great Britain alone on a subsequent occasion at the *Grand Finale*, prophecy does not, I think, definitely point out. What it, however, does unequivocally declare is that Turkey is to be finally crushed, dried up, and wiped out by the people she has for so many centuries thwarted and provoked, though all the time Turkey's best and truest friend.

> "Because thou hast had a perpetual enmity, and hast given over the children of Israel to the power of the sword in the time of their calamity . . . therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee" (Ezekiel xxxv, 5).
>
> "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord."
>
> "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever."
>
> "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall burn among them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." (Obadiah).

Just as truly as Edom has proved herself in history to be Turkey, and Great Britain is Israel, so truly shall Turkey come to its doom by forcing the hand of this nation to smite her for ever to the ground. The God of Israel has put it in black and white in prophecy as a woe upon Turkey issuing from His own Divine lips:

> "And I will lay My vengeance upon Edom by the hand of My people Israel" (Ezekiel xxv, 14).

Whether Turkey vanishes altogether as the aftermath of

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this immediately impending siege and is consumed on this occasion as stubble before the devouring fire of the Chieftains of Judah and the Israel of the Lord, or only suffers now another of its many characteristic shrinkages, and lives as a remnant to join the final confederacies against the Christian Powers in the last general flare-up at Armageddon, it is not easy to determine. Perhaps the majority of passages, and the weightiest, referring to it, favour the possible fact that Turkey will be dealt with and finally disposed of *prior to* the Gog and Magog Confederacy, although I know of none that definitely locates it. On the other hand, when I read such a passage as that in the 63rd of Isaiah, beginning: "*Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save*"—when I read *that* and think of the Divine Deliverer, all blood-stained, coming out of Zion after dealing with Edom, and knowing, as I do, that our Lord appears personally in that capacity for the relief of His saints at Armageddon, and is not announced to appear at this Zionist siege, I am inclined to wonder if, after all, Turkey's doom is postponed till then. And there I leave it until further light is forthcoming.

Is there anything that can hinder this penultimate War? Can the League of Nations hinder it? Can the Churches hinder it? These institutions stand for some of the best thought and wisdom of character to be found in all the world, and there is no man and no body of men but who regards them with the greatest esteem and respect. And perhaps there are none of us but whose sympathies flow into the common volume and stream of effort which they are making and the public opinion which they are creating in the interests of peace. We all want peace, we all denounce war, and we all naturally join in the prayers and the united efforts of those who almost move heaven and earth in their labours to prevent war. Why should we not co-operate with the League of Nations and with the promoters of Dr. Jowett's manifesto to the Churches in a general uprising of the community of Christendom in an instinctive revolt against the introduction of another war in the world? Until we have the instrument at hand and in active operation ultimately designed by God to prevent a nation from any more lifting up sword against another nation—that instrument being the United Twelve Tribes of Israel—upon what have we to depend for the present prevention of war but upon such institutions as the combined Churches in a universal manifesto, and the League of Nations which exists to settle international controversies by arbitration? Are we to let things drift into a broiling hell? Are these institutions in any way thwarting God's design and purpose? By no means. And it will probably be found that, although the methods employed are seemingly contrary to what has been Divinely predicted in certain great impending events, they may have been, and may even yet be, successful and quite in keeping with the Divine intention in others of lesser magnitude.

After all is said and done, God has always been known to work only through His people. They may be for the time being, and for the most part, mistaken, blind; nevertheless, they are sincere, and they are in dead earnest, and they are, moreover, God's own people; and their aim is right, and their motive admirable, and their purpose irreproachable. Is not the idea of a universal Christian Church Manifesto against war and to preserve the peace such an idea as we might think of as inspired by God Himself? Is not His Son Scripturally described as the Prince of Peace? And is not the idea of a League of Nations, whatsoever the religions of those who compose it, united to denounce and hinder war in the world, such an idea as we might, because of the benefits to the world in it, expect to find moving in the hearts and minds of the wisest and best in the world? It is the way of the Lord. He works His purposes through the blindness, the errors, and even the wickednesses of men. What are these beneficent labours but the groping of God's people for the knowledge of His Will? It may be a groping in blindness, but, if acting up to such light as they possess, they will yet stumble against the thing they desiderate. *Vox populi vox Dei*—the voice of the people is the voice of God. The thing to be praised is that these people are *doing* something; they are contributing a method, as they think, of solving the problem. What are *we* doing with all our vaunted powers of vision to banish war and bring in the millennium of peace? Let us be humble, cease to be denunciatory—especially as the method we follow is a *laisser-faire* method, whereas theirs is in the highest degree practical.

God has *foreseen* that all such beneficent efforts will prove in vain, and He has prophesied so through His servants the prophets. Doubtless many of those who are propagating the Peace Movements ought, with the light that is available, to be able to see this. That is our point of view, not theirs. But even if they did see it, would their peace efforts be unjustified?

God has, in His mercy, opened the eyes of British-Israelites to see what He Himself has long foreseen—the inevitableness of war in The Near East and in The Near Future; and He has enlightened them for a purpose. But who will declare that God has *foreordained* war? He hates war as He has inspired His people to hate war. He says He will scatter the people who delight in war. God does everything commensurate with the freedom of the human will to avert war, and moves men in all ages to co-operate with Himself in the use of all possible means and efforts to make war cease unto the ends of the earth. And therefore the people who give themselves to preserve the peace among nations are worthy of all praise, and ought not to be unnecessarily discouraged in their peace propaganda by those who, like God, see the unavoidableness of further conflicts on the earth, and, unlike God, are content to do nothing to prevent it. The Almighty does not enlighten His people in order to paralyse them. All honour to the League of Nations and to the proposed Manifesto of the Churches! They are making a legitimate and courageous effort in the right direction. Let not British-Israelites take refuge from responsibility in their superior enlightenment. Let them not stand idly by; but, rather, seeing what they see, and knowing what they know, let them, nevertheless, and all the more eagerly, join hands with those peace-lovers in this noblest of all causes, and strengthen the agencies and the powers in the world that make for peace!

The Nottingham Branch meets on the second and last Thursdays of the month, at 7.30, in the Friends' School, Friars Lane.

Mr. Disney is the speaker on April 12th. Subject, "The Prodigal Son."

April 26th, Bible Study from Isaiah.

May 10th, Speaker: Mr. H. D. Houghton.

May 31st, Bible Study Circle.

June 14th, Speaker: Mr. W. Start.

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A GREEK COLONY.

MR. JAS. SIMPSON writes :—" I copy the following, *verbatim et literatim*, from to-day's *Liverpool Daily Post and Mercury* (p. 6)" :

" A GREEK COLONY :

" INTERESTING THEORY OF LIVERPOOL'S ORIGIN."

" Is Liverpool of Hellenic origin ? Mr. H. L. Longuet Higgins, of Turney, Bedfordshire, the oldest honorary member of the Literary and Philosophical Society of Liverpool, makes the suggestion in a letter read at a meeting of the society last evening.

" ' A friend,' he writes, ' has sent me his revised copy of Eyes' map of 1765 of the Liverpool " Town Field," and a glance at once convinced me that, so far from being a settlement of the Norsemen somewhere about A.D. 800, Liverpool was a Hellenic—probably Semito-Hellenic—colony, of about the same number of years B.C. The local topography is very similar to that of Miletus, but there the later (probably Macedonian) " chessboard " pattern has nearly obliterated the oldest lines.

" ' But it is clear that both sides of the River Mersey are affected by the question, at which I am now working. I think that Liverpool (we know it was formerly pronounced " Lirpole " or " Lerpole ") was possibly the colony sent out by Miletus from the neighbouring island of Leros, and that our " Liver " is the sacred bird of Leros, which I seem to see in many Lancashire and Cheshire place-names and, curiously transposed, in " Argarmeols," which has been identified as part of Birkdale. The two town plans that seem to be nearest to that of your " Town Field " are those of Ancona and Arles, both, undoubtedly, Greek colonies. Moreover, in the case of Liverpool, there has been no alteration of lines, as in so many British cities.' "

Mr. Higgins suggests that his letter provides a good subject for discussion.

This curious communication may perhaps seem to you to deserve some attention."

In the above, Mr. Higgins suggests a Semito-Hellenic colony. There is every evidence that our ancestors coming from Egypt through Palestine (where some of them before the Exodus settled) after building cities there, passed into Greece and Asia Minor. A most important branch of them was the Heneti of Phrygia, who, with the Milesians, were the famous Venetians and eventually colonised the Northern parts of Wales, also the region of the Bristol Channel, and were known as a great commercial people, contending afterwards with Cæsar in their ships. The evidence of these so-called Greek venturers is abundant in the British islands by names of places and the fact that the Druids made use of the Grecian character.

At Segontium (Silchester) there is still to be seen the foundation of an ancient temple to Hercules. On the north coast of Cornwall you have a promontory called Herculis. At Corbridge in Northumberland there are two altars inscribed in Greek characters—one to the Greek, or Tyrian, Hercules, the other to Astarte of the Sidonians. Coins have been found in Scotland of the time of Philip of Macedon, the father of Alexander the Great.

An article will follow, entitled "Migrations of Dan." In fact, the Cassiterides, or promontory of Cornwall and Devon, was well known to the Greeks who traded from Massilia (Marseilles) originally as Phoceans, before the Phœnicians ?

L. G. A. ROBERTS.

FROM GREECE INTO BRITAIN.—I.

BY REV. COMMANDER ROBERTS, R.N.

THE origin of the name of Greece is obscure. Aristotle is the first to name the Græci as a tribe, in or near the small district of Hellas. We would suggest that the name Hellas gives the name to Hellenes, as was given to the district in memory of Helen of Troy. The first name being Argos, after Ragau (Luke iii, 35), the son of Phalec, or Reu the son of Peleg. " In his days was the earth divided." This Phalec, or Peleg, is spoken of as the King of the Pelasgians. In THE PLAYS OF ÆSCHYLUS, "The Suppliants," we find Palaecthon, King of Argos, is appealed to by Danaus as his offspring, and also of the seed Divine, to save them and grant his followers a home in Argos. In a subsequent stanza their connection with Phrygia and Mysia is alluded to. The identity of this Danaus is seen by his being the son of Belos (Bilhah), the number of his followers to be fifty, and state that they are ninth in descent from Peleg, the ancestor of the King of Argos himself. They represent themselves as fleeing from Ægyptus, their brother, who wishes to force them into an unholy connection.

Of course, this is mythological, but remember history in those days was all recorded in this way. But we have the Bible as our guide in discriminating what is true. It is noticeable that the genealogy of Dan omits the naming of his children, except under the plural name of Hushim. His pedigree must have been numerous, but many obscure, as the name implies. In the genealogy taken during Jeroboam II's reign, Dan is no more with Israel. In Judges v, 17, he has taken to a seafaring life, and Asher also. Elsewhere we have already alluded to his wanderings. We have traced them from Egypt into Palestine, into Sidon and Tyre, and Troy and Phrygia, Milesia also, and Greece.

These are the colonising Israelites of the pre-Exodus times to whom Moses alludes in Deut. xxix, 14–16, and Ezek. xx, 6–8, apparently mentions those upon whom the Lord lifted up His hand to " pour out His fury upon them to accomplish His anger against them in the midst of the land of Egypt." The disobedient who would not submit to be ruled over by Joseph (Egyptus) fled from his presence, and sought where they could be as the nations to worship the God of their own choosing.

In the following bear in mind that the " Phœnicians " are not descendants of Ham ; they are a Shemite race, originally coming from the very region whence we are told Abram the Hebrew had his home. There is nothing in their original that could not be assimilated with Israel, if we admit the pre-Exodus migration of some of Israel as told us in I Chron. vii, 20–24, and probably iv, 22. The Canaanite whose hold of the land was seriously weakened by Egypt under Thothmes I, who conquered the whole of Syria and laid all under tribute as far as the Euphrates, was ready to submit. Owing to the defeat of these Syrian tribes, their cities fell an easy prey to the incoming Phœnicians (or Shemite) races, and they themselves would willingly mix up with, in some cases, their conquerors. So the Canaanite still dwelt in the land. Naturally he would be found mixing with those who could pay him for his work, and he was to be " a servant of servants " to his employers.

COLONIES BRANCHING OUT.

In the " Student's Manual of Ancient History " (W. C. Taylor, LL.D., 1845) we read on page 214 :—

" From the middle of the sixteenth to the middle of the

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fourteenth century B.C., several colonies from Egypt, Phœnicia and Phrygia settled in different parts of Greece, bringing with them the improvements of arts and sciences. . . . A Phœnician colony under Cadmus [these are Hebrews according to Hecatæus of Abdera.—Ed.] settled in Bœotia; he was the first who introduced the use of letters into Greece. . . . The Phœnicians were at that period the undisputed masters of the Ægean. . . . One of these colonies is said to have been led by Danaus."

Page 85 says: "The Phœnician colonies proceeded from East to West along the coasts of the Mediterranean, occupying the principal islands. Cyprus, called in Scripture Kittim, or Chittim, from its capital, Citium, was not only a colony, but a province of the Tyrians. . . . From Cyprus they extended their settlements to Crete and some of the islands of the Archipelago. Thence they proceeded to Africa, Sicily and Sardinia. . . . The Spanish peninsula (called in Scripture Tarshish, from the city Tartessus*) was a country with which the Tyrians had the most lucrative trade; and the colonies they established there soon became independent States. . . . Colonies were also planted beyond the straits of Gibraltar, or as they were called by the ancients, the Pillars of Hercules. Trade was extended to the British Islands and the coasts of the North Sea. . . ."

Page 91: "From Spain the Phœnicians entered the Atlantic Ocean, and proceeded south of the British islands, where they procured the tin of Cornwall. . . . It is wonderful to reflect on the commercial enterprise of a people whose ships were to be seen in the harbours of Britain and Ceylon."

Page 458: "The Damnonii [Danite colonists.—Ed.] inhabited what may perhaps be called the Western peninsula, formed by the counties of Devonshire and Cornwall."

There is another difficulty which has to be faced. This is the distinction between the Phoceans and the Phœnicians.

Herodotus (I, clxiii) says: "The Phoceans were the first to make long voyages. The Adriatic and the Tyrrhene Sea, Iberia and Tartessus were first of all explored by them." Then we are told of a time when the Phoceans found themselves pitted against the Phœnicians, and a terrible sea fight ensued in which the Phoceans, owing to the superiority of their vessels, were conquerors. We then lose sight of the name on the sea. But the naval port of Massilia was their depot. Were these succeeded by the Veneti? It seems so. When the ships of Solomon came on the scene we can quite understand their predominance, and also by the brotherly Covenant with Tyre that the opposition of the Phœnicians was at an end.

Solomon we know had his colonies in Spain, and Spain we know gave off its colonies to Britain. But we are also informed by Archdeacon Williams, "Essays," of the intimate connection between Hellas and Britain, through the medium of Phocœa, and that they were related by sanguinity and intimate friendship.

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."

*This is what was supposed, but we know "the Ships of Tarshish" were ships of Solomon, and that the tin which was so indispensable for the gold and the brass of the Temple was supplied from Britain. Hence Tarshish may have been the name given to that land first sighted with its white cliffs in the sunshine, as we see it in the vicinity of Beachy Head, the Hebrew construction admitting of such an explanation.

MILITANT ATHEISM.

Proletarian Sunday Schools and the Vindication of God.

By Rev. J. J. R. Armitage.

At the Empire Theatre, Coventry, on a recent Sunday, the Rev. J. J. R. Armitage reminded the audience of the cry now to be heard all over the world, demanding that the present order of society must be overthrown, and that on its ruins a civilisation, founded on the militant atheism of the eighteenth century, shall be erected. Tens of thousands of men believe that this is the only solution of present-day world problems.

But, continued Mr. Armitage, it must be asked, can any man point to any spot on this earth where at any time Atheism has bettered the conditions of a people or solved or resolved any evil? It is the Gospel of Dirt; living, it reckons man to be only animated dirt; dead, of less value than a sheep.

For a man to demonstrate that there is no Personal Creator of matter and of men, he must be possessed of unlimited knowledge of what is and of what has been, here, there, and everywhere; otherwise the very agent he does not know may be the Creator. Atheism has always failed as a system of government because it is compelled to attempt to make the world better merely by rules and regulations, as if communities of men can be driven like herds of cattle, void of reasoning faculties sense, and sensibility.

In the eighteenth century an attempt was made to govern France on Atheistic conceptions, but it failed. Atheists are now trying to crush religion in Russia—and they are conspiring to do the same throughout the world. In England, evidence of their activity is seen, on the one hand, by seditious propaganda and by the establishment of Proletarian Sunday Schools; on the other, by the drilling and marching of the "hunger marchers" up and down the land, marshalled and ordered as they are according to the commands of Moscow, where, as has always been the case where Atheism has crept into power, there is tyranny, debasement, and unspeakable immorality.

The spirit of God is to-day calling upon men of the Anglo-Saxon-Celtic breed to be true to the fathers of our race—the men who made Britain great; the men who came across Europe with beneficent civilisation in their blood and in their destiny; the men who crossed the Atlantic and set up prosperity on the rock-bound coasts; the men who wrested America from the wilderness and from the savage, and who won its freedom and built its civilisation; the men who peopled Australia and seized the gates of the world for liberty; the men who opened the tropics and who subdued the arctics; the men who have given to the world its noblest ideals of government—a race of men for whom we can only account by the over-ruling and overshadowing activity of the God as revealed in the Bible. Shall such a race of men turn to Moscow Atheists for the inspiration of their communal, national, and international policy?

Can Atheism win? The sure word of prophecy says "No!" History confirms it. "Is God a man that He should lie?" The terrorism of our civilisation was supposed to commence in the eighteenth century—the happy hunting ground of the friends of any country but their own. "Militant Atheism" raised its head then. It is significant that the same period was coincident with the beginning of the marvellous expansion of our population and Empire. *It is also astonishingly remarkable that the end of the eighteenth century was the exact time, according to the Old Testament prophecies,* when the curse of God's punishment should be lifted from that people whom He had chosen to demonstrate His existence to the whole human race. England

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then witnessed the great evangelical revival of religion; the foundation of the Bible Society, and of the Missionary and great Philanthropic societies; the battles of Camperdown, the Nile, Trafalgar, and Waterloo; the birth of freedom, discovery and scientific advancement, and the establishment of the power and prestige of the British Empire. This an accident? No! The vindication of God! Can Atheism win? No! But God needs human instruments to help Him. Who will be an optimist with God, and out to discomfit and to discredit Atheism?

ADDRESS AT THE CENTRAL HALL, WESTMINSTER.

BY PASTOR J. HUTCHINSON-DENNIS.

I AM sure that if ever there was an open platform for the truth of God to be proclaimed, it is the British-Israel platform, and I think that is one of the genuine signs that it is of God, and the fruits that are coming forth prove that God is showing that the set time has come for the proclamation of this Word, and that is a great thing.

When some of us younger men get on to this truth of Britain—the Anglo-Saxon race—being Israel, it appears as if we had swallowed the book. You remember, John had to do that to get that fresh revelation from God before he could prophesy again to many kings, peoples, tongues and nations. Undoubtedly that had reference to Kingdom truth, and I do not think we can get the interpretation of the Revelation given to John without this keyword of Kingdom truth—Israel. This subject is so absorbing that we hardly dare let ourselves go, but I would if possible make a special appeal to young men and women, who might be in our meeting to-night, as one who has charge of a prospering work amongst children, under the leadership of our Chief Overseer. We have nearly three hundred children at the headquarters church in Bournemouth, and Sabbath schools throughout all our branches, and I might say here that all our members without exception in the Apostolic Faith Church are British-Israelites. We have believed in the great plan of God for over fourteen years, and have included the restoration of Israel in our "Articles of Belief," and openly preached the British-Israel Truth for four years. We do not hold it as a side issue; it is an essential part of our faith, as the Rev. Pascoe Goard has so beautifully put it; it is the faith of Abraham, and this is the day for this full gospel to be proclaimed, the gospel of the Kingdom and all that is inside it. We have only touched the fringe of what is inside this gospel of the Kingdom which is to be proclaimed in Israel.

Now, undoubtedly, Divine Healing is in it. We have no time to touch that to-night, but it is there in God's law as plain as can be. Had there been time I would have taken that Scripture in the last chapter of Malachi, "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for *all* Israel with the statutes and judgments." That word REMEMBER rings out to us to-day, and there is something great in that Scripture which was read this afternoon, "I will magnify the law and make it honourable."

Now the foundation of our belief is this, that the *spiritual* and the *national* are being joined together now, and in that lies the secret of the life and power of preaching the gospel. We hear of the churches being empty. The churches would be filled if the men of God would take up this truth. (Applause.) Over and over again we have met Sabbath school teachers who bewail the fact that they cannot get the young people about the ages of fourteen to seventeen to remain with them. They stay while children, then the boys get long trousers and the girls their hair up, and that is a sign that they fly. Well, I can testify from years of service with the children that our boys and girls stop with us. There are certain truths which God has given us to teach, some would think of a much deeper nature than is usual, but we teach our young people exact y the same as we teach the grown-ups. We do not tell them anecdotes or stories to amuse them in the Sunday school. (Applause.) There is one thing we believe in—right from the head through all the officers of the church, and in all the branches, and that is *unity of faith*. Every one of our members believes the same thing, and we are not afraid to ask any of our congregation, young men or young women, to stand up and speak to our young people, because they will give the same truth as any one of us who are called out for the work.

The Rev. Merton Smith gave a series of addresses at Bournemouth; that was the first time we had had the pleasure of meeting him, and I may say that Bournemouth is a very hard place as Mr. Smith said at the time. Well, one of our young men teachers took some of our Bible-class boys down to hear Capt. Merton Smith, and there they were seated, filling a front row. The speaker noticed one boy, fourteen years of age taking notes. The following morning when Mr. Smith came up to see us he made an enquiry about this. The lad was our office boy, and it was found he had written out his notes, whereupon Capt. Smith asked to see them, and he was astounded as he read them through. That boy had got facts and figures of the previous night's address very accurately. It so struck the Rev. Merton Smith that on the following afternoon he used it in the meeting, reading it out to a crowded audience.

I believe this Israel-Kingdom truth is the very thing we want to give to the young people. It will absolutely cut off the heads of Socialism, Bolshevism, Communism and all these other isms, and the children will be converted to God and they will realise that they are under the covenant God made with their forefather Abraham.

Then we might run quickly to other points of advantage gained from belief in this great plan of God. It has given us a new vision in our preaching. The Bible has become a new book. As for missionary work, our vision has been absolutely transformed through this. My own brother, who is in the meeting to-night, Pastor Gordon Dennis, F.R.G.S., of East Africa, has been convinced through ten years' of mission work in Kenya Colony that the national and the spiritual plan must be preached together, and a great deal of this he has learned from the natives themselves. He speaks of the wonderful fidelity and allegiance that is in the heart of the natives toward King George, and they call him the Great White Chief. There are many things we have spiritualised and made mystery of in the Revelation that are plain, literal things, which we are to see in our lifetime, even as we are now. And if I can put in an appeal here, especially to the young men, do not bind your minds down to the misty and mysterious interpretations that have been written in books concerning the vision of John. Keep your mind open for God's revelation that is coming forth in this new time, because a seal has been broken. We are in a new day, and we can hardly tell what is coming to-morrow.

In regard to hymn-singing. It was sweet as we sang just now that hymn adapted by the Rev. Arthur Pritchard to "Lead Kindly Light." God seems to have led us a great deal on the same line with regard to the selection of hymns

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in our Hymnal. We have a considerable number written by our own members; not professional poets, but men and women upon whom the Spirit of God has come and given them the theme and the words.

With regard to the children one can see the great blessing these hymns have been; they sing them with great zest. There are none like them to the young folks. For instance, there is that old hymn and tune, "There is a better world, they say, O so bright," pointing the children to something away up there. A lady in our meeting wrote these words to that tune: "God's promises to Israel's seed, cannot fail. The arm that them from Egypt led, must prevail," putting into the minds of the children straight away some very present fact of their everyday life, where they live and who they are. We want to know these things NOW (applause). We do not want to be for ever living on imagination of something that is to come. Surely, there are blessings for us—abundant blessings right at our very hand, if they can only be opened from this wonderful Word of the living God.

I look upon the British-Israel-World Federation work as a kind of John the Baptist work crying, "Prepare ye the way of the Lord, make straight in the desert an highway for our God," and I think that we need, every one of us, to pray earnestly for Mr. and Mrs. Garrison, for the Rev. Pascoe Goard, and for all the others labouring in this great Cause.

EN ROUTE.

By Rev. Wm. Pascoe Goard, F.R.G.S.

(*Continued from page* 120.)

For three days we met important people at Mr. Young's home, and our discussions were so continuous and intense as to pretty well bowl me over.

Sunday came; and Colonel Mackendrick preached in Verona, New Jersey, in the morning, and in New York City in the evening; and I preached in Verona in the evening!

* * *

En route for Montreal and Toronto Monday and Tuesday. On this trip I met some most important men, and our conversation was interesting and worth while. In consequence, I have pressing invitations to an Eastern College, to Washington D.C., and to a Western American City, to present the facts of the National Message of the Bible.

* * *

Toronto.—Good B.I. meetings on Thursday and Friday evenings. The interest was eager and the workers intense in their reception of our message. They will reproduce it in manifold form after we have passed on.

Sunday afternoon in St. Stephen's. The hall was packed, and interest intense.

Sunday evening, the guest of Dr. Patterson in Cooks Church, where I preached to a large congregation, who received the Message with eagerness. We have a standing invitation from Dr. Patterson and Cooks Church to occupy his pulpit whenever in the City. He is with us heart and hand.

* * *

After the Service, "Westward Ho!" again. We entrained at 11.40 p.m. for Detroit, and there joined Colonel and Mrs. Mackendrick, who had taken an earlier train.

And now some interesting hours at Dearborn with Mr. Henry Ford, one of America's strong men, who is following the lead of the Master as an employer and producer of wealth for service rather than profit. He is working out a wonderful story, which someone will tell some day. At present the "working out" is the important thing. It is a difficult process in the mixed conditions of to-day. By and by the "telling" will be also important in order that others may profit by the lead he is giving to civilisation in this important field.

The Master's work had to be "worked out"; that was His all-important task. It also had to be "told." That was the task, the Gospel, of the evangelists and apostles. And the telling enables the world to know His way. But Mr. Ford had to leave to attend the funeral of the Bishop, a man honoured and beloved. With Mr. Ford was Mr. Cameron, Editor of the *Dearborn Independent*, and we were his guests during the hours of our stay. With him we covered much ground of the Israel National Message. He is doing a wonderful work with Mr. Ford's live wire paper, and all America is listening to his Message. It is always a delight to spend precious hours with this wise and active man of affairs.

On again, *via* Chicago, St. Paul and Minneapolis to Winnipeg.

Our first meeting here was in a hall crowded to suffocation. At noon to-day Colonel Mackendrick addresses the Caledonian Club, and to-night we are to do double work in two halls, as one is not expected to hold the audience. So we shall each speak in both halls.

At 11 p.m. Westward again for Calgary, where we have a three days' Mission, and then on to Vancouver.

But of that in due time.

BAPTISED INTO ONE BODY.

By Henry Proctor, F.R.S.L., M.R.A.S.

Baptism, or immersion in the Holy Spirit, is the means whereby we become members of the Body of Christ. For in one Spirit were we all (as many as were baptised into Christ) baptised into one body (1 Cor. xii, 13; Gal. iii, 17). Now, we know that no one was ever baptised with the Holy Spirit until after Jesus was glorified (Acts i, 5; John vii, 39). But He, being on the right hand of God exalted, and "having received of the Father (as the Head of the Body), *the promise* of the Holy Spirit," He began (on the Day of Pentecost) to pour it forth upon those who should be members of His Body. Now, as no one was ever "baptised in the Holy Spirit" before the Day of Pentecost there were no members of the Body up to that time, because the means whereby we are baptised into the Body could not be put into operation until after the Head was glorified (John vii, 32). The Holy Ghost was then poured upon our "Great High Priest" as the Head of the Body, "like the precious oil" (typical of the Holy Spirit) upon the head of Aaron, and flowing down over the members of His Body they share in His anointing (2 Cor. i, 21) and they will, in conjunction with Jesus as "Head over all things," constitute the complete Christ (Greek, Anointed). For the Church, which is His Body, is "the completion or fullness of Him who filleth all in all (Eph. i, 20), or the *pleroma* of Him "who fills the universe with Himself" (Weymouth). This Church the Lord had not begun to build before Pentecost, for He saith to Peter: "Upon this Rock *I will* build (not I am building) My Church" (Matt. xvi, 18).

(1) But as a preliminary to this "High Calling," the call to justification by faith has been continued from previous

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dispensations. For this reason, in regard to justification, Gentile believers are said to be grafted into Israel's Olive Tree, of which Israel alone are the "natural branches" (1 Rom. xi, 24) and the New Covenant is made primarily with "Israel and Judah," not with Gentiles (Heb. viii, 8). So that all believers must in the first place belong to the Remnant according to the election of Grace, through the initial work of justification before they have any opportunity to become members of the Body of Christ through the baptism in (Greek, "en") the Holy Spirit. In proportion to the population of the world it is only "the remnant" that is being saved now (Joel ii, 32). This remnant includes the whole visible Church of God on earth, and consists of every true believer, who are "vessels of mercy which He afore-prepared into Glory, even *us* whom He also called, not from the Jews only, but also from the Gentiles" (Romans vi, 23–25, R.V.).

The Holy Spirit here does not refer to Israel according to the flesh, but to all justified believers, whether Jew or Gentile (Rom. xi, 24).

All the elect remnant from Abel downwards have been justified by faith, otherwise no flesh would have been saved (Heb. xi, 4). Therefore "the Mystery hid from all the ages" was not concerning justification by faith.

(2) But while justification by faith was revealed, the High Calling to membership of the Body of Christ was "*Hid* from all the ages in God" (Eph. iii, 9). The mystery of Christ's indwelling, "Christ in you, the Hope of Glory," was "Hid from all ages and generations" (Col. i, 26, 27).

Therefore it is impossible that any saint of any age before the Gospel Age, or of any generation previous to that of Paul, could have "known the fellowship of the Mystery"; the full knowledge (epignosis) of which is the means of presenting "Every man perfect in Christ" (Col. i, 28).

A special dispensation of this mystery was given to Paul to fulfil (pterosai) or complete the Word of God (Eph. iii, 2, 3, 8; Col. i, 25). Paul calls the completed Word, "The Gospel of the *glory* of the blessed God, with which he was entrusted" (1 Tim. i, 18); "The Gospel of the glory of Christ, the Image of God" (1 Cor. iv, 4). Now what is this glory? Our Saviour said: "The glory which thou hast given me I have given unto them; that they may be *one* even as we are *one*; I in them and Thou in me that they may be perfected into *one*" (John xvii, 22, 23, R.V.).

This perfecting into one could only be accomplished through the baptism of the Holy Spirit—immersion in the Holy Spirit into *one Body*. "For in one Spirit were we *all* (as many as were baptised into Christ) baptised in one Body" (1 Cor. xii, 13; Gal. ii, 27). No one was ever baptised with (or in) the Holy Spirit before Jesus was glorified (John vii, 39). It was when He *ascended* on high, far above all heavens, that He began the building up of the Body, by the gift of apostles, prophets, pastors, teachers and evangelists" (Eph. iv, 8–12). Therefore there was no building up of the Body before His Ascension, for the apostles were not appointed master-builders (Gk. "architects," 1 Cor. iii, 10) until then, *i.e.*, on the Day of Pentecost; when Christ as the Head of the Body "received of the Father *the promise* of the Holy Spirit" (Acts ii, 23), by which means the waiting saints "were all baptised into one Body."

It is absolutely certain, therefore, that there has been a double work of God going on since Pentecost, in the first or initiatory stage of which "whosoever believeth" is grafted into Israel's Olive Tree, and in the final or complementary work, when those who have been thus made alive, present their bodies "Living Sacrifices" (Rom. xii, 1), they are baptised *in* the Holy Spirit, *into* the Body of Christ.

"We beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

SWISS INTUITION.

We were discussing the war, and a Swiss lady explained that it had pressed heavily upon her country; that their hope was in the English, that they would come and visit her beautiful country.

"No one else," she said, "has the money to spend on holidays, neither French, Russian, German nor Italians can now afford the trip."

I spoke of the crushing burden of taxation, and said, "It is only by the self-denial of the elders that the young people are given the chance of forgetting for a time the sorrows of the past eight years."

"We have now taken upon our shoulders the burden of the war debt to America, with little hope of repayment from our Allies."

My friend bowed her head. "Yes I know."

"Why should England always have to pay?" I asked.

Then there was silence for a time, a strained look came over her face. Her eyes wandered across the snows to the sublime range of "the everlasting hills," where the sun tinted their peaks with gold.

Then my friend spoke gently: "It is four years ago. You must settle it now. You must forgive."

"Forgive? We have a million of dead. The flower of our race. Would Germany have forgiven us?"

"No."

"Germany said that she would keep our men as slaves under the lash for a hundred years and leave our women only their eyes to weep with."

"Yes, I know, but you must forgive." Urgently she spoke. "You have something, I don't know how to speak it; but you are something. I cannot say it,—but you must forgive."

Is it our rôle always to forgive, as Joseph forgave his brethren, those who have despitefully used us?

I have come from the devastated regions of France, from Rheims, from the Somme.

I have seen the abomination of desolation in all its naked truth.

I have stood in the cemeteries where, under a little white cross, or a simple headstone, lie those whom we loved more than life itself.

I have looked and have seen again the agony they suffered till death, merciful in its act, took them home.

A million dearly loved are dead.

The sum total of their agony. Can it be calculated or measured?

Then the broken lives that live on. The wordless sorrow. The hidden pain. Can we count it or even guess at the total?

Could there be a greater crime, than that of Germany, against humanity and civilisation?

Through the mirk of desolation; through the veil of pain and sorrow comes a glimpse of the strength of "the everlasting hills."

And my Swiss friend's gentle voice breaks the silence:

"You must settle it now. You must forgive."

T. G. W.

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INFIDELITY IN THE PULPIT.

By Rev. Commander Roberts, R.N.

In the *Christian Herald* for March 1st, 1923, appears the following:—

"Thousands of the rank and file of the Churches are saddened and alarmed by the utterances of some of 'the up-to-date' modernist preachers, who present in a philosophic way many of the specious theories of the notorious Tom Paine."

In an arrestive article in *The Advent Witness*, Dr. Burton says: "The trouble is that an immense number of preachers to-day no longer believe the Bible to be the inspired Word of God. . . . Some of the leaders propagate their infidelity amongst the rising generation of preachers, so that the minds of the people are becoming saturated with religious doubts. Add to this the natural dislike to the plain truths of the Bible, and we can easily understand with what rapid strides Christendom is hurrying along to complete apostasy. All this state of things has been abundantly foretold in the Scriptures of Truth. We are in the last days, and so far as Christendom is concerned there is no recovery; for 'evil men and seducers shall wax worse and worse, deceiving and being deceived' (2 Tim. iii, 13)."

What we wish to call attention to in this article is that these brethren who are going about holding the "Second Advent" as imminent should confine themselves to their subject by the strictest adherence to their text and context. They visited Herne Bay, and are now lecturing, we believe, in London. Unfortunately for themselves, they are so prejudiced against British-Israel teaching that they drag this in as being opposed to the Truth. In their programme at Herne Bay they so arranged their platform that, having found out the tendency of belief in the locality where they lecture, by holding a preliminary meeting open to discussion, all subsequent meetings were closed to argument, and they themselves propounded their views, whether right or wrong, and when challenged to look at the context, the questioner was called to order, and this although at the discussion meeting these mistakes had been pointed out.

Now this quotation, from the *Christian Herald's* criticism of the *Advent Witness*, is unintentionally misleading. If the context is carefully read, speaking of these very times, there is every hope of recovery (as 2 Tim. iii, 9): "But they shall proceed no further; for their folly shall be manifest unto all men, as their's (Jannes and Jambres) also was." That evil will proceed very far is certain, but in every case we are promised the Victory. The world will wax worse and worse, but Israel is promised at this very time to have the Glory of God arising upon them. The misfortune is that these who should counteract error are themselves so obsessed with the Jewish cause that they are only just waking up to the Scriptural distinction there is between Judah and Israel. Many even of these will not believe that Israel is to-day a nation showing forth God's praise, and bringing forth the fruits of the Kingdom.

Tom Paine and Charles Bradlaugh, with very many other infidels, owe their infidelity to the fact that they accepted the teaching of the Church of their day, as to the promises of God to Israel, having been appropriated by the Church and not to Abraham's descendants according to God's sworn oath. Nowadays there are instances of thousands who were infidels having been brought to see Jesus as their Saviour by realising that Britain is Israel and the Bible is true.

That Israel is to return to God before their return to the land God gave to their fathers is constantly told us in Scripture (Deut. xxix, 28–xxx, 6). This secret is propounded: that Israel, cast into another land, will yet return to God and obey His voice, and that then the Lord "will turn thy captivity," and bring them back to Palestine. Zech. x, 9, says the same. Hosea vi tells us when this return is to commence. Hosea x, 12, says it is before the Lord's coming: "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you."

The whole of the latter portions of Isaiah, read simply and without prejudice, says that "Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend"; now dwelling in the Islands are to be redeemed, as a result of the finished work and atonement of the Lord Jesus Christ. This is again asserted in the Gospels and Epistles, *e.g.*, Luke i, 67–75, in the Benedictus; and again in Rom. xv, 8. In fact it was our Lord's Mission.

Whereas Judah as a nation is separated (Deut. xxxiii, 7), but will be saved, in the battle of Armageddon, *first* by God lifting up His countenance upon them, as the Lord Jesus did upon Saul of Tarsus.

Modernism is a denial of the historicity of the Old Testament, simply because the higher critical science has misled "many wise men after the flesh." This has led them to limit the Knowledge of the Lord Jesus, so as to cause them to refuse the Truthfulness of all His utterances, therefore contradicting the Lord who bought them, and asserting that He willingly "emptied Himself" of His fulness of the Godhead in Knowledge! This they try and prove by the Authorised and Revised Versions of Mark xiii, 32: when the words *ei mee* are unfortunately rendered *but* or *save*, whereas they mean "if not." This day and hour of the coming of the Son of Man, the Father had reserved, and was one of the things which Jesus could have told His disciples if His Father had wished it, but then it was one of those things which they could not bear to hear at that time; nor would it have been good for us to know more than is revealed (1 Thes. v, 1–3, &c.).

If all would read their Bibles for themselves, and take what they hear to God's Word, there would be no Tom Paines nor Charles Bradlaughs.

ZODIAC IN NATIONAL CIVIL BUILDINGS.

By Rev. A. B. Grimaldi, M.A.

It has already been pointed out that the Hebrew Zodiac is to be continuously found in the National Churches (No. 36). It also appears that the Hebrew Zodiac is to be found in our great national civil buildings as well, from the Sovereign's Palace downwards, as the following interesting examples amply prove.

In Royal Palaces.

1. When Westminster Hall, built by King Rufus, was being restored, Norman capitals carved with the following figures were discovered: Lion (leo), Fish (pisces), Bull (taurus), Lion (leo), Pelican (? aquila), Salamander (? scorpio), Frog (? cancer), Animal (? aries), Animal (? ursa), Two-headed Animal (? Gemini). Signs on capitals are in Venice Palace (No. 674), and Carlisle Cathedral. Engraved in "Archeologia," xxvi.

2. The Duke of Wurtemburg thus describes a ceiling in Theobald's Palace, Waltham, in 1592: "The ceiling, or upper floor, is very artistically constructed; it contains the Twelve Signs of the Zodiac, so that at night you can see

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distinctly the stars proper to each; on the same stage the sun performs its course, which is without doubt contrived by some concealed mechanism." Destroyed 1649. Rye's "England as Seen by Foreigners," 1865.

3. The Signs and Emblems are on the dial of the astronomical clock in the Court of Hampton Court Palace. 1540. Engraved in Cole's "Guide," 1898.

4. The Zodiac is painted on the ceiling of the grand staircase of Hampton Court Palace, by Verrio, *ante* 1701.

5. Painted by Thornhill on the underside of the archway, dividing the Painted Hall, in large raised painted figures. Aries to Virgo, who has wings and a palm. Naval College, Greenwich. *Penny Magazine*, 1838.

6. According to Knight a Zodiac is painted on the ceiling of the officers' division of the Painted Hall, Naval College, Greenwich. *Penny Magazine*, vii, 2.

7. Aries to Virgo were sculptured on the arch above the King's Street Gateway, Whitehall Palace. Demolished, 1725. Engraved in Smith's "Antiquities of Westminster," 1807.

8. Painted on the ceiling of the Queen's Guard Chamber, Windsor Castle, 1766.

9. The Zodiac is on the two outside dials of an astronomical clock, with a perpetual calendar, surmounted by a celestial globe, by Lepine, eighteenth century. In the Blue Drawing Room, Buckingham Palace, 1904.

10. Painted in ovals round the sides of a table orrery, by Simonds. In the Banqueting Room, Whitehall.

11. The Zodiac, with the Heavenly Bodies, is on a church-shaped clock in Room No. 53, Buckingham Palace.

12. Queen Elizabeth possessed a Court dress on which were represented the sun, moon, planets, and other signs.

13. On a medal of William III is an arc bearing Leo, Libra, Aquarius, with the legend: "Invictissimus Guillelmus. Ingresso hoc solis decrescunt lumina signo."

In Government Offices.

14. The Signs are in red terra-cotta on the outside of a recent building in the grounds of the Royal Observatory, Greenwich Park, 1895.

15. The Zodiac is painted on the ceiling of the grand entrance hall of the Foreign Office, Downing Street, London.

16. It is also painted on the ceiling of the grand reception saloon at the Foreign Office, London.

17. And painted on a temporary tent ceiling over the Court of the Foreign Office.

18. In an oval, encircling a globe, in a stained glass window, in the Hatcham Free Library, London. 1890.

OUR YOUNG FOLK'S CORNER.

My Dear Nephews and Nieces,—Dick did not give his father much peace till he found time to tell him about the thirteenth tribe as he had promised.

"Is there any truth in the saying that thirteen is an unlucky number, Dad?"

"Certainly not, Dick: at any rate, there has been nothing unlucky about the thirteenth tribe, but very much the opposite."

"Which nation is the thirteenth tribe, Dad?"

"Too fast, my boy, too fast; I want to see if you can find out. Look at Genesis xlviii, 19, and you will see that Ephraim was to become a multitude of nations."

"It's as plain as daylight that that is the British Empire," said Dick, "for there is no other multitude of nations in the world," and he commenced to reel off the long list of the ations making up the British Overseas Dominions.

"Yes, that's right, my boy, and it's the hardest fact in the world to dispute. But look, the verse states that 'Manasseh also shall become a great people, and he also shall be great.' Now then, when you have ticked off all the British Empire, what nation is there left which is really great and which belongs to the same Anglo-Saxon race?"

Dick looked quite thoughtful for a minute, and then replied:

"Well, there's only one left, as far as I can see, and that is the United States of America."

"Right again, Dick, and there are some very interesting indications that this is really so.

"When the United States of America became a separate nation in 1776, it had just thirteen States, so the first American flag had on it thirteen stars and thirteen stripes."

"And Manasseh was the thirteenth tribe," put in Dick. "How very funny."

"And when the Congress adopted the design for the nation's Great Seal they decided that one side should bear a representation of the Great Pyramid, with the top stone missing, as it is to-day."

"What has that got to do with Manasseh, anyway?" asked Dick.

"You must be sleepy, boy," replied Dad. "Don't you know that Manasseh was born and brought up in Egypt, probably at Memphis, which was in sight of the Pyramid?"

"That's another to you, Dad. Please tell us some more."

"Well, on the other side of the Seal there is a Latin motto, 'E pluribus Unum,' which contains just thirteen letters, and which means 'One out of many,' and I think that motto is a very suitable one for Manasseh."

"Have you ever read in the Book of Numbers, chapter ii, the instructions which the Lord gave to Moses as to how the various tribes were to pitch their tents around the Tabernacle? Just find it, Dick, and tell us."

Dick turned up the chapter, and after some minutes he managed to make out a complete list, showing that when the Israelites pitched their tents the tribes always took up the following positions on the various sides of the Tabernacle:—

North: Dan, Asher, Napthali.
South: Reuben, Simeon, Gad.
East: Judah, Issacher, Zebulun.
West: Ephraim, Manasseh, Benjamin.

"Now then, Dick, do you see anything remarkable in that?"

Dick answered quickly: "Why, of course, Ephraim and Manasseh are both on the West."

"Yes, my boy, and this is no accident, surely. Wherever they pitched their Tabernacle these two great tribes were always on the same side as Britain and America. But you forgot to mention that Benjamin was there also."

"And who is Benjamin, Dad?" asked Dick at once.

"Benjamin was the last tribe to leave Palestine, and it was the last to reach these islands," replied Dad. "Can you guess who the Benjaminites were, if they were the last to come?"

"Well, Dad, the last people of any importance to come to Britain were the Normans, who landed in 1066."

"Yes, and the Normans were the tribe of Benjamin, or a part of them, and they came with the wolf of Benjamin upon their banners. Since that time Britain has prospered amazingly."

Yours sincerely,
Uncle Ben.

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THE SECRETARY-GENERAL'S PAGE

WE are happy to announce that the Lord Bishop of the Falkland Islands and the Rev. W. E. Woodhams Denham will be the special speakers for the Secretary-General's Round Table Conference at the Central Hall, Westminster, on Monday, April 23rd. Tea at 4 p.m. Speeches at about 5. Our readers will gather in strong force to give the good Bishop a cordial welcome and to hear his message.

* * *

Mr. Garrison is to address the Putney Brotherhood tomorrow (Sunday) afternoon at 3, and to lecture at Woking on Monday evening.

* * *

Rev. Merton Smith, Mr. J. J. Morey, and the Secretary-General conduct Special Campaign meetings at the Compton Hall, Wimbledon, on April 17th, 18th and 19th. Afternoons at 3 and evenings at 8.

* * *

Rev. R. G. F. Waddington, M.A., will address the Bristol Branch on April 19th, at 7.30, in the C.M.S. Hall, Park Street, on " Israel, and British Church History."

* * *

Please book the dates for the May Meetings in your diaries —May 8th, 9th, 10th and 11th, at 2.45 and 7.30 each day, in Central Hall, Westminster. The Bishop of the Falkland Islands has promised to preside at one of the meetings, and the Rev. and Venerable James Mountain, D.D., at another. Rev. Merton Smith will be able to favour us with some addresses. The list of speakers will be ready in due course. Mrs. Theodore Bent has received some interesting gifts for the Sale of Work. Others will be coming in good time, no doubt.

* * *

Two of our generous members have sent donations of £50 and £100 respectively in response to the special appeal, while many have sent sums varying from 5s. to £10. For all these gifts we are most grateful. Every ounce of support is needed, and that quickly. We have a great task before us. Doors are opening in many directions. Let us with confidence enter them, and gladly carry out our mission of witnessing and light-bearing.

* * *

All British-Israelites will thank Dr. Norman Maclean for his outspoken castigation of the scuttle-mongers, *vide* p. 180.

* * *

Colonel Mackendrick, D.S.O., is announced to lecture to the Men's Association of St. Alban's Cathedral, Toronto, on Monday next, on "General Allenby's Campaign in Palestine, as laid down in the Bible." It is hoped that the Bishop of Toronto will be present.

Mr. S. E. Steele is to give the address for the Preston Branch on April 19th, at 7.30, in the Lyric Hall.

* * *

The Secretary-General attended the Conference of the North of England Anglo-Israel Council, at Liverpool, on Easter Monday, and enjoyed converse with several leaders of our Movement. Encouraging reports were presented from various districts. Much discussion took place as to the best way to further our work. Mr. J. G. Taylor, the President, occupied the chair, and presided also at the public meeting in the evening, when addresses were delivered by Rev. J. Oliver Vince, and Messrs. Garrison and Plant. Occasion was taken to present Mr. Daniel Parker with an address and a cheque in acknowledgment of his long and faithful labours on behalf of the B.I.N.U.

* * *

As we go to press Rev. Commander Roberts writes pointing out that:—" In the leading article in our last issue, page 159, the words: ' It forbids " interest " must be qualified by what goes before, as to the system practised especially by the Jews. Money has a market value, and lent on service or trade is returned with that valuation for time lent, which is its market value. The Law forbids " usury." The English word " interest " does not appear in the Hebrew. The Hebrew word " usury " is rendered interest, in the present usage *Illegal interest*, which is what is forbidden. In Matt. xxv, 27, and in Luke xix, 23, fair interest is approved.' "

* * *

Lloyds List and Shipping Gazette for March 29th, and *The Journal of Commerce* for April 2nd, give interesting accounts of the notable career of Captain Alfred H. F. Young, R.N.R., on his retirement from his important post as Chief Professional Adviser to the Mercantile Marine Department of the Board of Trade. An interesting ceremony took place a few days ago at the offices of Engineer and Surveyor-in-Chief, when a presentation of a writing-desk and chair was made to Captain Young, and a gold curb bracelet to Mrs. Young. These had been subscribed for by the officers and staff, several of whom bore eloquent testimony to Captain Young's worth and eminent services. He has been connected with the Board of Trade for thirty years, and has now reached the retiring age. His many friends among our readers will be interested to know that he designed the standard type of lifeboat now in use in British merchant ships; also that he represented the Board of Trade on the *Titanic* Commission of enquiry. We all join in the best of good wishes to the gallant Captain, who, as a member of both the Council and the Executive of the B.-I.-W.F., is ever ready to help on our Cause.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles]

TOPICS OF THE DAY.

THE LORD IS KING.

THE COVENANT OF THE CONSTITUTION.—II.

(See NATIONAL MESSAGE No. 64), Lev. xxvi, 14-39.

BY REV. WM. PASCOE GOARD, F.R.G.S.

THE Covenant of the Constitution carries with it, as we have seen, a continuance of blessings which, next to Millennial blessings, are assured for Israel as its everyday experience.

The difficulty of accepting this as practical politics is what appears to be the miraculous element involved. But for this, perhaps, the nation would have returned to the blessings of the Constitution long ago. Perhaps the Lord's answer to this if He were speaking to us would be that there is *nothing miraculous about His activities on our behalf.* Superhuman, as we know humanity in the beginnings of its march in everlasting life and progress, perhaps; perhaps superhuman as to all the stages of life development for us, but not supernatural. *The most natural of all natural facts is God the author of nature, and His activities in His own creation.* What more natural than that He should exercise His Power and Wisdom on our behalf.

But while adherence to and obedience to the Constitution brings the blessings of the Covenant of the Constitution, *so does the putting away of the law* by the same Covenant *bring us under the punitive clauses of that Covenant.*

Read carefully the verses 14-39 in Lev. xxvi.

These are most important statements regarding the nation, and the statesman and politician should carefully consider them. For the nation is still carrying on under the law, and unfortunately under the punitive clauses of the law. It seems to be a strange thing that in these ultra modern days there should be a voice which insists, and with the best of grounds, that our national ills and our personal sufferings are the direct result of our refusal to obey the old, old law! Yet we do so raise our voice with this most emphatic statement, and we have the best authority for it, even the immutable statement of God.

But one will say the old Covenant is done away, and we are now under the new Covenant. True, my friend, we are. But what then? *We are under the new Covenant, but we are still under the old, old law.* For, as the old Covenant related to the law and its observance, so does the new Covenant relate to the same law and its observance.

The difference between the old Covenant and the new is this:—

Under the old Covenant, the law was an external thing written upon tables of stone; and the inducement to keep it was the hope of reward and the fear of punishment.

Under the new Covenant the law is an internal thing written upon "the fleshly tables of the heart," and the additional incentive to the keeping of the law is LOVE.

But the law remains the same under both Covenants. We have seen the blessings.

Note now the chastisements!

General chastisement, underlying the others which follow and survive them:—

"I also will do this unto you; I will even appoint over you

"TERROR,

"CONSUMPTION,

"THE BURNING AGUE, that shall consume the eyes and cause sorrow of heart.

"YE SHALL SOW YOUR SEED IN VAIN, for your enemies shall eat it (there are more ways of losing a crop to the enemy than by invasion and the sword. Financial pressure can just as surely take away the produce of the land as can the sword, as our agriculturalists well know).

"I WILL SET MY FACE AGAINST YOU.

"YE SHALL BE SLAIN BEFORE YOUR ENEMIES.

"THEY THAT HATE YOU SHALL REIGN OVER YOU (there are other ways than conquest by which the enemy can reign over us. By the control of the ballot for instance. Is it not true that the ballot of Britain is being partly controlled from the banks of the Tiber and from Moscow to-day?)

"AND YE SHALL FLEE WHEN NONE PURSUETH YOU (if one would listen to the rabble calling for the evacuation of all the outposts of Empire we shall see that this is very possible indeed)."

This is to-day no new condition of affairs. Indeed, we have been so long under the punitive clauses of the law that we have come to think they are the necessary and normal conditions of affairs. May God open our eyes to the unchanging possibilities would we but get back under the blessings of the Covenant of the Constitution.

I beg of you, *keep your mind on things national in this reading.* The things eternal come under the law of the Ordinances, and these pertain to the Altar, the greatest ordinance of all being Calvary.

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The following chastisements are in the nature of specific sentences of further punishment pronounced under the Covenant of the Constitution.

The first sentence :—

"And if ye will not for all this hearken unto Me then I will punish you *seven times* more for your sins.

"I will break the pride of your power and I will make your heaven as iron and your earth as brass.

"And your strength shall be spent in vain: for your land shall not yield her increase.

"Neither shall the *trees* of the land yield their fruits."

The second sentence :—

"And if ye walk contrary to Me, and will not hearken unto Me ;

"I will bring *seven* times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and your highways shall be desolate."

In reading this let us not think only of lions, tigers, and other of the larger beasts of prey. But let us also think of the rat and the flea, which combined carry the bubonic plague ; and of the mosquito which carries the yellow and the malarial fevers. Let us think of the swarming bacteria which indeed makes our land desolate.

The third sentence :—

"And if ye will not be reformed by Me by these things, but will walk contrary unto Me ;

"Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

"And I will bring a sword upon you, that shall avenge the quarrel of *My* Covenant ; and when ye are gathered together within your cities, I will send the pestilence among you ; and ye shall be delivered into the hand of the enemy.

"*And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight ; and ye shall eat and not be satisfied."

The fourth sentence :—

"And if ye will not for all this hearken unto Me, but walk contrary unto Me ;

"Then I will walk contrary unto you also in fury ; and I, even I, will chastise you seven times for your sins.

"And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

"And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and My soul shall abhor you.

"And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours."

Thus were four sentences provided, in addition to the general punishment. These sentences were to be put into effect each later than the preceding one, and each to run for seven times, subject to remission upon repentance and restitution of the Constitution.

That the nation was and still is labouring under the *general punishments* first pronounced is sufficiently manifest to all.

Let us now turn to the specific sentences.

The first went into effect when the two-and-a-half tribes were carried into captivity (740 B.C.).

The second went into effect when Samaria was captured and the remaining tribes were carried away (721 B.C.).

The third went into effect when the first capture of Jerusalem took place under Nebuchadnezzar (603 B.C.).

The fourth when Jerusalem was finally captured and the King, Zedekiah, was carried away to Babylon (588 B.C.).

The first two of these punishments went into effect *against Israel.*

The second two went into effect *against Judah and Jerusalem.*

Now, take these dates and add to each the period of the term of punishment, and the results will be somewhat startling. To 740 B.C. add 2520 and the result is A.D. 1780. And to 721 B.C. add 2520 and the result is A.D. 1799. Allow for the variation in changing from B.C. to A.D. and you have the beginning of the nineteenth century.

Now, at the beginning of the period mentioned Britain was a small nation of some few millions of people. And at that time she included all the Anglo-Saxon people. She was less in numbers than the Jews are to-day.

This period saw the rapid laying of the foundations of the overseas Dominions of Britain. Canada, Newfoundland, Gibraltar, Bombay saw the beginning of our Colonial and Indian Dominions.

By discovery we obtained Australia and New Zealand.

America set up its own household ; an event foretold and promised in the most ancient national prophecies.

The homeland multiplied in numbers in spite of all she sent abroad.

During that period the Napoleonic wars were fought, and at Waterloo Britain finally broke the yoke of Europe from her shoulders, and became the leading holder of the balance of power among the nations.

The great Wesleyan Revival regenerated the national life of the Anglo-Saxon world.

The great evangelistic and missionary agencies which have done so much for the world were instituted ; notably, the Sunday School, the British and Foreign Bible Society, the Church Missionary Society and other great organisations, including the Methodist bodies which, during the eighteenth and nineteenth centuries, have meant so much for the world.

Now, a little over a century from that time the Anglo-Saxons have multiplied their own race by ten, and have added of other races to their Dominions by hundreds of millions.

Truly the sentences of diminishing and punishment have run their course in Israel-Britain and expired.

The other two were against Judah and Jerusalem. 603 B.C. saw Jerusalem captured by Nebuchadnezzar ; 2,520 years from that date saw Allenby marching in and setting Jerusalem free, and restoring *the rule of the House of David.*

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One sentence only remains. That is also against Judah and Jerusalem.

Seven times (2,520 years) from the date of that sentence (588 B.C.) will probably see the final struggle before Jerusalem and its final release from the influence and fear, as it has already been released from the actual power of the enemies of Israel and Judah.

But still the first-named general punishment is in force against the House of Israel and the House of Judah.

And the time for our release from that is at hand.

This we will see in our next week's issue.

BIBLE READINGS.—Series II. No. 12.

BY REV. WM. PASCOE GOARD, F.R.G.S.

(GENESIS XXXVII.)

THE founding of the House of Joseph: called "the Generations of Jacob."

The House of Joseph holds a very important place in the historic and prophetic development of Israel.

Joseph was the first-born of Rachel, the chosen wife of Jacob.

Full brother to himself among the sons of Jacob was Benjamin.

Born to Joseph were Manasseh and Ephraim, and both of these lads were adopted by Jacob, not as grandsons, but as sons and heirs in full among the Sons of Jacob.

Thus of Joseph there were two tribes, of Rachel three, for the position granted to the two Sons of Joseph were as though they had been full Sons of Jacob and Rachel.

To Ephraim was granted the premier place among the Sons of Rachel and Jacob.

To the three tribes was assigned the western front of the camp of Israel, and the Banner of Ephraim was the brigade standard of the three western tribes. This Banner was the Bull.

Among the tribes these three, therefore, became known as the Bull Israelites, or Sons of Isaac. That is to say they thus became the Anglo-Saxons (Angle is Bull).

Around this organisation the tribes have rallied through the ages of their history.

As the birthright-holder Joseph was the successor of Jacob as the holder of the Covenants and the Dominion.

Let us turn to the "Generations of Jacob":—

"And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

"These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

"Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.

"And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

"And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

"And he said unto them, Hear, I pray you, this dream which I have dreamed:

"For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf."

Note that the Generations of Jacob have their succession through Joseph. Reuben was the first-born of Jacob; but to Joseph went the Covenant, and the Dominion.

This was so, first, because of his father's love for him.

Secondly, it was so by Divine appointment as we see in the dreams recorded in this chapter.

His brethren so understood the matter as we see in verse 8: "And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words."

"And he dreamed yet another dream, and told it his brethren, and said: "Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me."

For stars we must read constellations here. Astronomy knows no group of twelve stars. But the heavens are divided into twelve constellations. Each of the tribes had one of the constellations as his escutcheon. These embrace all the sweep of the heavens.

The constellation of Joseph was, and is, the Bull, and before this constellation all the other constellations, with the Sun and the Moon, did obeisance to him.

"And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

"And his brethren envied him; BUT HIS FATHER OBSERVED THE SAYING."

Take heed to these matters, for they are the indications of the Divine will. In the latter dream it is signified that the generation of the House of Jacob shall be continued in Joseph, for it seems to exalt him even above his father Jacob, and so it is recorded in this chapter. It is written not—this is the generation of the House of Joseph, but this is the generation of the House of Jacob, although it is the establishment of the House of Joseph which is dealt with.

Under Divine Providence, Who makes use of the passions as well as the virtues of men, the lad Joseph is separated from his brethren, among whom he never could be trained for Rulership, and is sent for that training to the court of Pharaoh.

In that land and court at that time it seems that the true God was worshipped. In that land there was perhaps the most perfect civilisation then existing upon the earth. Later, as we now know, there was a reversal of faith and worship in Egypt.

To this court Joseph was sent.

Upon the way he had a series of adventures, which irresistibly call to our mind the experiences of our Lord.

He came to his own, his brethren, and they received him not.

He was cast into the pit out of which he was never expected to ascend—as our Lord was laid in the grave.

He was sold by his brethren for twenty pieces of silver—as our Lord was sold for thirty pieces of silver.

He ascended out of the pit and proceeded on his way—as our Lord ascended out of the grave.

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He was cast into prison—as our Lord entered the prison house of death.

By his virtue he issued therefrom—as our Lord could not be holden of death, because He had done no sin.

He was exalted above every name in Egypt—as our Lord is exalted and given a Name above every Name in Heaven and on Earth.

His brethren bowed before him, as every knee shall bow to our Lord and confess to Him.

His brethren falsely reported that he was dead, slain by some wild beast—as the Jews have constantly reported the death of our Lord, as slain by the beast of Rome.

He attained rulership, and through it wrought out the salvation of Egypt and of his brethren—as Jesus has achieved Rulership, and is working out the salvation of the world.

But, chiefly, he achieved that spirit of rulership which has made the House of Joseph the leader of Israel through all the succeeding ages. It has been the spirit of rulership in the House of Joseph which has been the strength of the House of David, and has made the Kingdom of Israel-Britain possible for the last twenty-five hundred years.

SUNDAY OBSERVANCE.

By Harry Davis.

In the opinion of many citizens of this realm of British-Israel renewed efforts should be made to bring the matter of Sunday observance more prominently forward in the interests of the people.

Everyone knows that the London County Council recently voted, by a majority, in favour of Sunday games being allowed; but that is no reason why other cities and towns should follow on the same lines if that decision was harmful, or retrograde, which it undoubtedly was.

That very action seems to point the way for future efforts, and if the clergy are not powerful, or willing, enough to take the necessary steps, it might be possible to effect this at and through Municipal Elections, the clergy who were willing lending their aid.

The suggestion has been made in some towns that much harm would be done to religion if Sunday observance was unduly pressed. That sounds strange, but of course it depends entirely upon what religion one has in mind. If it is the worship of the golden calf, undoubtedly harm might be done; but if it is the worship of God the Omnipotent, no harm can possibly result, for it is His Day and His Commandment that is advocated should be honoured and kept.

That is the root of the matter, and it will perhaps do good if we look into it for a moment as citizens.

Looked at from either a spiritual or material point of view, clergy and laity would be within their rights in making such an effort; perhaps it has been too long delayed. Justices of the Peace are given office to administer justice in accordance with the law of the realm. Town Councils are elected to carry on the business of cities and towns in accordance with the law of the land and the expressed wishes of the inhabitants; but this last must not come into conflict with the first.

The law of this realm is based and built up on the Ten Commandments, and the sooner we get back to them the better for the nation. In the ninth century A.D., King Alfred embodied them in the code of common law; some of them have become hidden and smothered by man-made laws from time to time since then, until to-day they are in danger of being forgotten, or made void.

"Thou shalt have no other God but Me."

"Thou shalt remember the Sabbath day to keep it holy."

These are two of the Commandments given by God nearly 3,500 years ago, amidst the glory and the thunderings on Sinai.

They are recited Sunday after Sunday in all parts of our great Empire, and the people with bowed heads make their response:—

"O Lord! have mercy upon us and incline our hearts to keep this law."

The Commandments mean exactly what they say; it is useless, it is mockery repeating them if we do not mean to try and carry them out, and help others to do so.

We read, too, that the keeping of the Sabbath, to observe it throughout the generations for a perpetual covenant, was to be a sign between God and us for ever; Sunday is part of the heritage of the British race; it was given to us by God; it is necessary to us for our well-being; its observance will bring nothing but blessings; therein lie liberty and understanding; its non-observance will bring, nay! has brought, troubles and woe.

Extracts from trade papers, telling how nearly impossible it would be to administer the law of the Sabbath in these days, and what other towns in the Kingdom have done, do not help in questions such as this; one needs to get back to the only authority that can help; the authority that speaks with no uncertain voice; to the Book of the Law that records the words and the commands of the great Creator. This alone can be "a lamp unto our feet and a light unto our path," and there we shall see what can be done, what should be done, and how closely, inseparably, the spiritual and the material welfare of this nation and company of nations are linked together.

"Ye shall make no idol nor graven image to bow down unto it: for I am the Lord your God.

"*Ye shall keep My Sabbaths* and reverence My sanctuary: I *am* the Lord.

"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 (or harvest) shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

"And I will *give peace* in *the land*: and ye shall lie down and none shall make you afraid: neither shall the sword go through your land," &c., &c.

"But, if ye despise My statutes, so that ye will not keep My Commandments":

then

"I will set My face against you, I will break the pride of your power: your strength shall be spent in vain: I will make your heaven as iron and your earth as brass: your land shall not yield her increase, neither shall the trees of the land yield their fruits.

"I will even appoint over you terror, consumption, and the burning ague, and cause sorrow of heart."

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These are the two conditions.

Which shall we strive for?

Peace, prosperity, full harvests and empty hospitals; or

Unrest, want, scanty harvests and full hospitals?

In 1920 we had strikes and threatenings of strikes; who can measure the woe, or the financial loss the coal strike caused Britain?

In 1921 our early and latter rain was withheld; many crops failed, and a water famine came very near this beautiful land. Meteorologists were at a loss how to explain the shortage and the passing by of the rain-laden clouds.

In 1922 foot-and-mouth disease stalked over parts of the homeland; nobody quite knew how it came here, but our flocks and herds were slowly yet surely thinned.

If its ravages had spread, in spite of the Board of Agriculture and its officials, we should probably have set one Sunday apart for special pleading to God, Whose Sabbath we do not wholly observe, that the plague might be stayed; to beseech its removal from our midst, and, if we had asked in humility and faith, the scourge would have abated and mysteriously disappeared, even as it came; for, in response to the call, He will answer His people. In the same year smallpox made its reappearance and is still with us. One shudders to think of what an epidemic of so loathsome a disease would mean in some of our densely-populated districts.

Strikes mean suffering, and sadness, and loss, sickness and impaired health. Diseased and dying herds and flocks mean loss of wealth; dearer meat for the people; dearer and less milk for children and invalids. Who will say that Sunday amusements make up for these things?

It would be wiser to try and keep the Law and the Commandments, and so avert these and worse punishments, and remove from our midst one cause of some of our woes.

It would be a better, more ennobling thing for us British people—and, in passing, British means Covenant man, or people—to get eyes and thoughts off the golden calf once a week.

After all is said and done, "it *is* He that giveth the power to get wealth," whether we believe it or not.

We know in our inmost hearts that it would be better for the nation to have this Sabbath rest, and come into His presence with thanksgiving and praise, but a blindness in part, a stubbornness of heart hath befallen us.

One cannot think for a moment that any person in power, who takes the trouble to read, and then realises how tremendous the result will be for good or evil on the people as we obey or disobey, would ever have the temerity to do anything but vote for the keeping of the Law and the Commandment, even though it did make one unpopular for a brief space.

Where is the patriotic business man, the citizen, who would not rather choose peace, prosperity, health and happiness for the people in preference to unrest, want, sickness and misery?

Let us make no mistake. Let us not deceive ourselves. "Righteousness exalteth a nation," and every effort should be made to woo the people back to the keeping of this Commandment.

When He, Who hath brought us to our high estate amongst the nations, will do greater things for us yet in the days to come, if we do not wilfully wander from the observance of His day.

"It shall be a sign betwixt Me and thee for ever, throughout your generations."

Let us work and pray for the restoration of that sign to the nation in all its wonderful, sweet and healing significance, or evil will surely befall.

GREEK AND HEBREW CONNECTIONS.

By Rev. A. B. Grimaldi, M.A.

The Greeks, perhaps the most interesting people previous to A.D. 1, have been traced as descending from Abraham (Gawler, "Dan"). The following connections in Literature, Laws, Rites, Customs, &c., confirm this, and are of themselves of considerable interest. And they also show how much the Greeks were indebted to the Hebrews:—

1 Samuel iv, 3. It was customary for the Greeks to take their idols and sacred ensigns with them to war (Clarke, "Commentary").

1 Samuel iv, 12. There were signs of sorrow and distress among the Greeks. When the Trojan fleet was burned, Æneas is represented as tearing his robe from his shoulders and invoking the aid of the gods (Virgil, "Æneid," v, 685):—

"The Prince then tore his robe in deep despair,
Raised high his hands, and thus addressed his prayer."—Pitt.

So of the queen of King Latinus when the Trojans took the city ("Æneid," xii, 603):—

"She tears with both her hands her purple vest."

When Latinus heard of his queen's death, and saw his city in flames (xii, 609):—

"Latinus tears his garments as he goes
Both for his public and his private woes;
With filth his venerable beard besmears
And sordid dust deforms his silver hairs."—Dryden.

The ancient Greeks, in their mourning, often shaved off their hair, as Homer relates in "Odyssey," iv, 197:—

"Let each deplore his dead; the rites of woe
Are all, alas! the living can bestow;
O'er the congenial dust, enjoined to shear
The graceful curl, and drop the tender tear."—Pope.

"Then unguens sweet and tepid streams we shed;
Tears flowed from every eye, and o'er the dead
Each clipped the curling honours of the head."
—Pope, xxiv, 44.

"A sudden horror shot through all the chief
And wrapped his senses in a cloud of grief,
Cast on the ground with furious hands he spread
The scorching ashes o'er his graceful head.
His purple garments and his golden hairs,
Those he deforms with dust, and these with tears."
—"Iliad," xviii, 22; Pope.

1 Samuel vii, 6. Pouring out water as a libation was a religious ordinance among the Hebrews (Isaiah xii, 3), and particularly among the Greeks, as we find from Homer, Euripides, Sophocles; and Christ seems to allude to this ceremony (John vii, 37, 38; *cf.* Psalm xxii, 14; Lamentations ii, 19; Psalm lxii, 8; 1 Samuel i, 15).

1 Samuel viii, 3. Of those times it might well be said, as Homer did in his "Iliad," xvi, 387:—

"When guilty mortals break the eternal laws,
Or Judges bribed, betray the righteous cause."

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1 Samuel x, 16. In ancient times no King was esteemed who was not an able warrior. Plutarch informs us that Alexander the Great esteemed the following verse the most correct, as to its sentiment, of any in the whole "Iliad" of Homer:—

"The King of Kings, Atrides you survey;
Great in the war, and great in acts of sway."—Pope.

1 Samuel x, 5. A psaltery was probably something like a bagpipe, says Dr. Clarke; it often occurs among the Greeks, and was evidently borrowed from the Hebrews.

1 Samuel xvii, 18. We find this habit also in Homer. His heroes abuse each other heartily before they begin to fight.

1 Samuel xvii, 40. The sling, both among the Hebrews and Greeks, has been a powerful offensive weapon.

1 Samuel xviii, 4. How frequently arms and clothing were presented by warriors to each other in token of friendship may be seen in Homer and other ancient Greek writers.

1 Samuel xxi, 2. This was an untrue statement. It is well known that from all antiquity it was held no crime to make false statements in order to save life. Thus Diphilus says: "I hold it right to tell a falsehood in order to procure my personal safety, nothing should be avoided in order to save my life."

AN ALPHABETIC EPITOME OF BRITISH-ISRAEL TRUTH.

By Rev. W. H. Stuart-Fox, M.A.

A stands for Abraham, God's chosen man.
B for the Book which reveals the great Plan.
C stands for Christ, the foretold woman's seed.
D David the King, the royal line to lead.
E is for Ephraim—Britain to-day.
F marks her Flag, spelling Freedom's grand sway.
G is the Gate of her enemies' lands.
H shows the Holy Task placed in her hands.
I is for Israel, in the Isles of the West.
J is for Judah, still outcast, oppressed.
K for the Kingdom on Israel bestowed.
L for the Light which in Benjamin flowed.
M stands for Manasseh—America Great.
N for Israel's New Name in New Covenant State.
O marks the Offering on Calvary's Tree.
P the Appointed Place girt by the Sea.
Q marks the Quickening Spirit of Grace.
R the Royal House of the dominant Race.
S the Stone Empire which Christ's law obeys.
T stands for Turkey, false Edom's last phase.
U for the Union when Israel is one.
V for the Victory when God's will is done.
W tells of the Welcome in store
when Christ the EXalted King comes back once more.
Y marks the Yielding of hearts in that day,
and Z tells of Zion and David's royal sway.

A GREEK COLONY.

ARRIVAL IN IRELAND.

(*Continued from page* 162.)

[We are indebted to the late Col. Gawler for the following.—*L. G. A. Roberts.*]

The old Irish MSS., many of which I believe are still untranslated, seem to possess a vast amount of information regarding the Danaans, or Tuath de Danaan, Tribe of Dannan. At present Keatinge's "History of Ireland" and "Annals of Ireland by the Four Masters," are, I believe, the best works. In these histories, compiled from ancient records, the Dannans and Milesians, said to be the same race, are arriving in various batches from Greece, from "Gothland in the Euxine" and from "Scythia near the Euxine and Caspian Seas," and early Phœnician and Egyptian affinities are likewise noticed. Thus they confirm much of the information regarding the various colonies founded by the Danai which have been traced out through many historians.

Keatinge's "History of Ireland" states that there were two peoples who arrived in Ireland, the Dannans and Milesians, of whom the Danaans arrived first. At p. 40 he says: "The Danaans were a people of great learning, they had overmuch gold and silver . . . they left Greece after a battle with the Assyrians, and, for fear of falling into the hands of the Assyrians, came to Norway and Sweden, and thence passed over to Ireland."

From "Annals of Ireland by the Four Masters" I extract the following note (p. 121):—

"The colony called Tuatha de Dannan conquered the Firbolgs, and became masters of Ireland. It appears that the Dannans were a highly-civilised people, far more skilled in arts and sciences than any of the other colonies that settled in Ireland. They ruled in Ireland about two centuries, or 197 years according to the Psalter of Cashel, and were highly skilled in architecture and other arts *from their long residence* in Greece and intercourse with the Phœnicians."

Again (p. 123): "The Dannans ruled about two centuries, until the arrival of the Milesians, which took place 1,000 years before the Christian era. Thus the date of the arrival of the first colony of Dannans would be 1200 B.C., or 85 years after Deborah and Barak's victory, when we are told Dan had ships.

Keatinge observes at p. 30 that the Milesians were the same race as the Dannans, for when the son of Breogan arrived the people conversed in the same language. What this language was is proved by the words of the Phœnician or Carthaginian slave in the Pœnulus of Plautus being nearly pure Irish, as spoken only last century. It is shown in a pamphlet printed in Dublin in 1772, "Essay on the Antiquity of the Irish Language." The Phœnician language was identical with the Hebrew. The same passage in Plautus may be found transliterated into Hebrew in the "Transactions Bib. Arch.," par. II, vol. II, 1874.

The Milesians, observes Keatinge, are sometimes called Gadelians, from a leader Gadhol (*Heb.* "Great"). At p. 72 he states: "The most ancient Irish chronicles assert that the Gadelians in general were called Scots, because they came out of Scythia"; and at p. 76 he says: "Irish records of great antiquity assert that the Gadelians continued in *Gothland in the Euxine* 150 years," after leaving their country and before going, *via* Spain, into Ireland.

"Annals of Ireland by the Four Masters," note p. 123:

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"The Milesians, according to our old annalists, were originally a colony from Scythia, near the Euxine and Caspian Seas, on the borders of Europe and Asia, and about the country now called the Crimea. From these people, called also Scoti, or Scots, Ireland got the name of Scotia."

Villaneuva's "Phœnician Ireland," translated by H. O'Brian, p. 184, has the following curious remark accounting for the name *Dannan*, when endeavouring to prove them *Phœnician*: "I recollect that in the Phœnician language is to be found the word *daniham*, signifying illustrious, generous, noble, or rather Danin for Danani, or Danita, *the inhabitants of the city of Dan at the foot of Mount Libanus, the spot where the Phœnicians* (!) worshipped the graven image given them by Micah, and where Jeroboam erected the golden calf (Judges xviii, 22–31).

It would be endless to relate all that is said in the Irish records of the Dannans, and that mark of Phœnicia and Israel, Baal worship. The Psalter of Cashel says that the Tower of Tara was built for the preservation of the fire of Baal, and was called *Bel Theine*.

The early connection with Greece, Phœnicia and Egypt is constantly alluded to throughout the chronicles and records of the Irish Dannans.

I have not observed that the Serpent appears among Irish symbols, but Dr. Clarke ("Sunday at Home," 1862, p. 678) observed that the freedom of Ireland from serpents was attributed to a talisman astrologically formed under the sign of Scorpio. Here *may be* an occult connection between Ireland and Scorpio—Dan's sign.

The Eagle, however, does appear. An ancient coin of Ireland was called "an eagle," and the figure of an eagle was impressed upon it. It was current in Edward I's reign, *circa* A.D. 1270.

The mythical bird, the Phœnix, so characteristic of Tyre, is sometimes met with. It is supposed to expire in flames, and rise young again every cycle of 490 years (70 × 7). Its original place is said to have been Heliopolis, or the city of On, in Egypt—one of the most remarkable cities connected with the History of the Israelites.

Prof. O'Curry, speaking of the Tuatha de Dan-nan, says:—They were "a people remarkable for their knowledge of the domestic, if not the higher, arts of civilized life" (vol. II, p. 3). He refers to "the peregrinations of the Milesians from their departure from Egypt to their arrival in Erinn," and also refers to "Heber" as "one of the surviving leaders of the first Milesian colony."

"As to the Milesians, or Scots, the whole current of our legends and chronicles brings them from Spain" (vol. I, lxxvi).

It is stated in very old copies of the "Book of Invasions," and other ancient documents, that it was the Mosaic Law that the Milesians brought into Erinn at their coming; that it had been learned and received from Moses in Egypt by Cae Cain Breathach, who was himself an Israelite, but had been sent into Egypt to learn the language of that country by the great Master Fenius Farsaidh, from whom the Milesian brothers who conquered Erinn are recorded to have been the twenty-second generation in descent; and it is stated in the preface to the Seanchas Mor that this was the law of Erinn at the time of the coming of St. Patrick (vol. II, *ibid.*).

We thus arrive at the conclusion that "Greek" colonies did come very early into the British Isles, and that there is every reason to believe that these colonists were Hebrews of the race of Abraham, Isaac and Jacob.

Neither have we by any means exhausted our subject, as there is much that we have omitted which might very well have found place here had we room.

DAN IN IRELAND.

Dan, the fifth son of Jacob, and eldest son of Bilhah, Rachel's handmaid, was probably brought up by Rachel and regarded by her and Jacob with especial favour until the time came when God granted to Rachel her desire, giving her a true son—Joseph. This event would altogether alter the position of Dan in his father's family, and create quite a different aspect to his future life, stirring up jealousy and hatred in the heart of Dan, which afterwards made him a chief conspirator against Joseph.

When Jacob, near the end of his life, blessed his sons, foretelling their tribal destiny in the last days, he knew the individual character and past actions of each one, and spoke of them as he had seen and known. Of Dan Jacob said: "Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horseheels so that his rider shall fall backward." These words were of such terrible import, Jacob was glad to fall back on his faith in God by the exclamation: "I have waited for Thy salvation, O Lord." Moses in his blessing said of Dan: "He is a lion's whelp, he shall leap from Bashan," implying great strength and independent enterprise, which was shown by Dan early becoming strong on the sea, Joppa, the best seaport, belonging to Dan from the first. Dan showed strength and enterprise (but hardness and cruelty) when six hundred men of that tribe trekked to the extreme north of the land, and took and destroyed the city of Laish with all its inhabitants, built another city on its site, and called it Dan, after the name of their father, and set up idolatrous worship (Judges xviii). The men of that city would early associate themselves with the merchants from the East and all parts who traded with Tyre, and there seems little doubt but that Dan may have formed a very strong element of that which was later known as the Phœnician power, and who, in their "going to and fro" over the whole known earth, left their waymarks behind them by naming them after their father.

We do not read any mention of Dan as a tribe after the time of David, nor that Dan had any part in either of the captivities, making it appear very probable that the great body of that tribe had gradually separated from Israel and become amalgamated with the strong powers of Tyre and Sidon. From Ex. xxi, 1–6, we learn that Aholiab, a man of Dan, was chosen by God to work with Bezaleel of the tribe of Judah in the devising and overseeing of the workmanship in gold, silver and brass and stones and timber for the use and beautifying of the Tabernacle. Later we read of the King of Tyre sending a man whose mother was of the daughters of Dan to Solomon, to direct and oversee all the skilled work in gold, silver, brass and all other things for use and beauty in the building of the Temple. This man was named Hiram, and Hiram was the name of the King of Tyre who was a lover of King David (2 Chron. ii, 11–14). From all we read of the close friendship that existed between the King of Tyre and David, and later with Solomon, and by Hiram's reverence for the Lord God of Israel, it leads to the conclusion there was a closer relationship than has been yet recognised. In

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1 Kings ix, 13, Hiram addresses King Solomon as "my brother," and two hundred years later the prophet Amos shows that one of the great transgressions of Tyre was that they had forgotten "the brotherly covenant" and delivered Israel into the hands of their enemies (Amos i, 9). The description of Tyre in its early days, as given in Ezek. xxviii, 12–17, show that its people knew God and walked before Him in righteousness, until iniquity was found in them through their riches, pride, and violence.

Many writers have shown that Greece was very early colonised by settlers from Egypt of the tribe of Dan, and nearly all historians agree that the Tuatha du Danan were amongst the earliest inhabitants of Ireland. The very ancient "Chronicles of Eri" show that the Danan were the rulers in Ireland about 1200 B.C., about two hundred years before the Milesian race—the Scoti—appeared from Galicia in Spain and subjugated the island. The Danan would not submit to the rule of the Scoti nor pay tribute, but stipulated that they would all withdraw and occupy the Western quarter of Ireland between the Shannon and the ocean. A covenant was made and a stone raised as a witness. The Scoti divided the rest of the land into three provinces almost as they are at the present day. The Danan were true to the covenant for a thousand years. About 336 B.C. a Danan princess became the wife of the son of the King of Ulster, her husband Aod became Ardri, and ruled all Ireland for twelve years.

In the early centuries of the Christian Era Ireland seems to have been badly ruled, torn by provincial disputes and family feuds, yet during that time Christianity was planted there, and from there taken to North Britain. By the character and actions of the Danes, who, in the eighth century, invaded Ireland and dominated there for a hundred years, making many settlements, they appear to have been of the same race as the du Danan of earlier times. The Danes were joined by many of the Irish natives in their raids against England, and made themselves strong on the East of Ireland, holding the inlets of the sea, especially Dundalk and Dublin. It is interesting to know that Dublin is now connected with Dan's ancient province on the West by means of the Grand Canal between Dublin and the Shannon.

Some time ago the late Major Samuels suggested that Ulster, in accepting Home Rule, was fulfilling the destiny of Dan, who was "to judge his people as one of the tribes of Israel." But the people of Ulster have not fulfilled Dan's rôle in the last days, "that he should be a serpent by the way, an adder in the path that biteth the horseheels so that his rider shall fall backward." Rather does it seem that the people of Ulster are of the ancient Scoti, and of the Saxons who have settled there in these later centuries. In the other three provinces since the reign of Henry II, when the rule of Ireland was unjustly given by the Pope into the hands of that King, it is not surprising that rebellion and hatred against the English was the predominant feeling of the Irish people, for English rule did not prove altogether a blessing to them. But when the Act of Union was passed in 1800 it seemed that Ireland might have prospered and progressed equally with Scotland and England, but the spirit of hatred, hostility and secret undermining has yet greatly prevailed against the English, even though Ireland has enjoyed greater prosperity than ever before. The three Provinces have now passed into the hands of the Irish people under their own government as the Irish Free State, one of the British Commonwealth of Nations, all ruling themselves in loyalty to the Throne. The mass of the people received the conditions gladly, peace and prosperity seemed assured, but a certain section of the people, led by De Valera, were still unsatisfied and have since kept the country in continuous turmoil; law-abiding people have suffered much from terror and secret cruel ravagings.

There is little doubt but that Dan is now fulfilling the words of Jacob, "Dan shall judge his people as one of the tribes of Israel," by his rule in the Irish Free State, and that he will eventually have good success. But at the present time the Free State Government is experiencing from the rebels something of the same undermining and discouragement which in past times prevailed against the benevolent British Government for the last century. Dan is now experiencing the fulfilment written in Isaiah xxxiii, 1: "Woe to thee that spoilest and thou wast not spoiled; and dealest treacherously and they dealt not treacherously with thee! When thou shalt cease to spoil those shalt be spoiled, and when thou shalt make an end to deal treacherously they shall deal treacherously with thee"; then the prophet, like Jacob when he had a view of Dan's destiny in the last days, fell back on God's promise of salvation and prays: "O Lord, be gracious unto us; we have waited for Thee: be thou their arm every morning, our salvation also in the time of trouble." When this present time of trouble is past, and Dan judging his people in Ireland loyally as a Free State within the British Empire, then will Dan be blessed and with the other tribes of Israel be a blessing to all the families of the earth.

It is noteworthy that Dan's portion in the resettlement of the Holy Land is to be the extreme north, and is the first of the tribes mentioned in Ezekiel xlviii, and in verse 32 we read that the three gates on the East of the Holy City are of Joseph, Benjamin, and Dan.

M. J.

March 20th, 1923.

THE GAAL SCIOT IBER AND THE GAËL: AN INQUIRY.

By Sir Lewis E. J. Hay, Bart.

In The National Message, No. 54, p. 20, the Editor in a short review calls attention to a publication (1922), entitled "Eri: Being Gleanings of very ancient Irish History," by M. J., as derived from the "Chronicles of Eri," translated from the Phœnician language by Dr. O'Conor, 1822.

In this connection it is interesting to note the mention of this name "Eri" in Gen. xlvi, 16, and Num. xxvi, 16, he being one of the sons of the Patriarch Gad (*c.f.* Gades, now Cadiz), founded by the Phœnicians, *circa* 1100 B.C.

The author of the Book, M. J., prefaces it with the following foreword:—

"The written 'Chronicles of Eri' were commenced by Eolus, who ruled the Gaal of Sciot of Iber (known to some historians as the Milesian race), in Galicia of Spain, from 1368 to 1335 B.C. He gives the history of his own race as until that time passed down from father to son. Eolus acquired his knowledge of writing in Zidon."

It is interesting to reflect that the period above-mentioned covers the reign of Pharaoh Tut-ankh Amen (who Mr. Arthur Weigall considers may have been the Pharaoh of the Oppression), the contents of whose tomb are now being disclosed, giving us true information about the civilisation known to the Israelites previous to their Exodus. Incidentally, Mr. Weigall's reference to the Apis Bull worship confirms the reference to the

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Bull worship (*c.f.* the golden calf), to avoid which the ancestors of the Ancient Caledonians, according to the "History of Ancient Caledonia," fled from Egypt, and later founded the *sacred city* Troy.

On pp. 33–35, the author, M. J., gives the names and chronology of the rulers of the Gaal Sciot Iber in Galicia, Spain, from 1491 B.C. (incidentally, Usher's date of the Exodus) to 1000 B.C., the latter being the date the Gaal Sciot Iber emigrated from Spain, and invaded Ireland, where they then encountered a golden-haired, blue-eyed, white-skinned, well-formed race, known as the "Tuatha Dé Danaan"—the first two words having the meaning "people of God" (*c.f.* The Divine Folk—"Plebes Deorum," Nennius).

This wave of "God's people," Danaan, according to tradition, reached Ireland, coming from Scythia, *via* Greece. The *Scots* appear to have been the last wave of this same people, speaking the same Gaëlic dialect, coming also from Scythia, the greater through the Tuscan Sea and Spain, but do not appear to have arrived in Ireland till 50 B.C.—A.D. 50, or 1,000 years after.

The Cruithné, Cruithneach, or Cruithnich, and the Ullaidh in Ulladh (Ulster) appear to the writer to have been "Caledonian" immigrants from Iladh in Alba. They are stated to have been called "Cruithné," because they were cultivators and consumers of wheat, and the "Caledonians," possibly because they were "Ceille Dé," or Keille Dé," that is, "Servants of God." Thus we seem to have God's people—Danaans in Connaught (later so-called)—and God's servants—the "Caledonian" Cruithné and Ullaidh—in Ulladh, from 700 B.C. (*circa*); the rest of Ireland being held by the Gaal Sciot Iber. Not till *circa* A.D. 330 was Ulster (and part of Connaught) conquered by the three brothers, Colla, of the younger *Scotic* line.

These Cruithné, according to recent researches (*vide* "The Testimony of Tradition," by David MacRitchie, 1890), were distinct from the Pechs, or Pechts (? the Picti of the Roman historians) who had formed Colonies in England, Scotland and Ireland.

If any reliance can be placed on Dr. O'Conor's chronology of the Gaal Sciot Iber (known to some historians as *Milesians*), they settled in Galicia, Spain, in the year of the Exodus, 1491 B.C., if Usher's chronology is right, and thus, if of Israel-Gad descent, the descendants of Eri, who we are told in one of the references already mentioned, accompanied Jacob to Egypt, must have left it previous to the Bondage; perhaps at the time of Jacob's burial.

Now, it is interesting to compare with this remote history the Gaal Sciot Iber, the history of their own origin given by the Scots' Barons in their parliamentary letter to Pope John XXII, 1320 (*vide* THE NATIONAL MESSAGE, No. 27), noting the statement that their ancestors had removed from Spain—where they had resided for many ages—"above 1,200 years after the coming out of the Israelites from Egypt," 1491 B.C., according to Usher. It seems conclusive that the Gaëlic-speaking Scots did not leave Spain till *circa* 250 B.C., if Usher's date is correct, or later, if not.

Thus, they—the *Gaëlic*-speaking Scots (properly so-called)—did not leave Spain till at least 750 years after the *Erse*-speaking Gaal Sciot Iber. The Scots, however, accepting Usher's chronology as correct, as invaders of Ireland 50 B.C.—A.D. 50—must have spent 200 years in Gaul and probably west coast of Britain "en route," but this period is subject to the correct date of the Exodus—perhaps now about to be revealed.

The question arises—who were the Milesians? The Erse-speaking Gaal Sciot Iber, or the Gaëlic-speaking Scots of St. Patrick? Perhaps the truth is the latter were the "Sons of Milidh," or "Miledh," which seems to be a Gaëlic word meaning a soldier (*c.f.* military, militia, &c.); and the Erse-speaking Gaal Sciot Iber—possibly the Milesians—the people in Ireland, who were described by St. Patrick (A.D. 432-497) as Hyberionœ, or Hybernigenœ, the commoners in his time, while the Scoti, or Scots, as conquerors, were then the ruling race there.

The Hyberionæ, in the days of Agricola, appear from the estimate he gave to Tacitus to have had at that time low military value, thus being very different from the Scots and Caledonians of Alba and Ulladh. The Pechs or Pechts (Picti or Picts, of Ireland, Scotland and England) are said (*vide* "Testimony of Tradition") to have been a race of powerful dwarfs, quite distinct from the Cruithné—the wheat-eaters of Alba and Ulladh. They are said to have been builders (masons using stones) and, as such, appear to have been employed by the then ruling tribes in England, Scotland and Ireland, where, in the latter country, they appear to have been known as Belgic Firbolg—a small, dark race or tribe. Thus it seems incredible that they alone in Alba held up the Roman legions, and were the tribe whom Galgacus, according to Tacitus, addressed as "nobilissimi totius Britanniæ," because "they had never beheld slavery, far less endured it!" They appear to have emigrated from Lochlan, the Baltic coast lands, and Belgic-Gaul, and to have spoken Pictic—Brythonic—(? Waldensian), one of the "four dialects of the Cymry," of Celtic origin.

According to the Scots Barons' (and ? "Caledonian" Chiefs') letter to Pope John XXII, they had "expelled the Britons" (Strathclyde-Welsh), and entirely "rooted out the Picts (? Pechts)" previous to A.D. 1320. They may have compelled the latter (the dwarfs) to emigrate by sea northwards, where they may have been the ancestors of some of the squat, dwarf races now living there.

In this connection it is interesting to recall Bede's account of the Picts, confirmed in the "Chronicles of Eri." In the case of this colony, however, his account seems to apply to the Gaëlic-speaking Picts of Galloway, who, according to the "Chronicles," obtained their wives from the Gaëls of Ulladh (Ulster), and thus, perhaps, their descendants of semi-Gaëlic blood were not "rooted out." Another colony settled at Inverness, where later St. Columba, with the assistance of *interpreters*, converted them.

From the Identity point of view, it is interesting to recall that the Erse dialect is said to closely resemble Phœnician (Punic) akin to Hebrew, as does the Gaëlic *phonetically*, the writer is informed. Further, it is recorded that Hebrew and Phœnician were considered by Jerome and Augustine as almost identical.

In this connection, the fact that the inscription on the Newton stone, near Aberdeen, has been read as Hebrew and alternatively as Gaëlic seems suggestive, and worthy of further investigation.

"WE want to know more of Abraham than we do; but even with the little we know of him, he stands before us as a figure second only to One in the whole history of the world."—*Professor Max Muller.*

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ARE WE ON GOD'S SIDE?

By Henry D. Houghton.

That is the great question! Not, "Is He on our side?" This last is impertinent, conceited, presumptuous.

Why should God be on *our* side? Are we so very important? Are *our* words so vital? Are our words so overpoweringly great that the world will go wrong if they fail? Is God so privately pledged to us that He must back us up? Is our honour of such world-wide interest that the whole creation will fall to pieces if we fail?

Amid all the confusion, error and contention that there is around us, *there is such a thing as God's side!* There is such a thing as absolute Truth!

We may not have found it, but it is there, somewhere! And the place in which it will be found will not be in any teaching of mere man, *it will be found in the pure, unadulterated, unaltered Word of God!*

How very mixed up things are, *and all because even the Churches will not take the Word of God for absolute Truth.*

Some people say that "Israel" has completely died out. Others say that they are now amalgamated with the Jews. Others, that they are inextricably mixed up with the Gentiles. Others, that they are hidden in the fastnesses of Asia. Others, that the Christian Church is now the only "Israel."

How futile all these are! *For not one agrees with the Word of God*, therefore, none of them can be "*The Truth.*" And as these wild theories are mutually conflicting, it is obvious that they are mutually destructive.

Amid all the confusion and strife about Israel, is there such a thing as God's Truth; God's side? Most assuredly there is! *And it can be known most positively!* But you will have to let go men's teachings, and come back to the Word. "For the wisdom of this world is foolishness with God."

So, then, it is no use relying on the wisdom of men. To the Word and to the teaching; *there is only "The Truth"!*

Happy indeed is that man who can free himself from the entanglements and conceits of the professors of theology, and like a little child come to the sacred Word, prepared to accept its plain teaching, uncontaminated and unhampered by the false and vain imaginings of man.

How then can the real "Israel" be found with absolute certainty? *By the Israel marks and tokens which God has given so profusely in His Word.* These declare with unfailing distinctness which people are Israel. For these strange Israel-marks are on the British race alone, of all the peoples of the world; *and not one single mark is missing! And, surely, surely, God would put those marks upon the right people!*

It is most alarming when we consider that when our Lord was upon the earth, of all the leaders and teachers of the Jews not a single one recognised Him.

Even Nicodemus, coming to Jesus by night, could only say, "Rabbi, we know that Thou art a Teacher come from God; for no man can do these miracles that Thou doest except God be with him." A Teacher? Yes! But there was no recognition of Him as the long-promised Messiah! *The gifted learned theologians to a man rejected Him. The common people heard Him gladly!*

And Christ did not choose the wise and learned religionists of His day to be the disseminators of His Truth. Oh, no! *On the contrary, He used terrible language concerning them* (See Matt. xxiii, 13–35.) And of set purpose He chose common ordinary men to be put in charge of His Truth, and to become His Apostles and His Evangelists.

Nathanael, hearing our Lord for the first time, there came to him the great discovery, and his bursting heart cried out, "Rabbi, thou art the Son of God; thou art the King of Israel."

But who was Nathanael? A nobody! But to him the great revelation came!

Take the woman of Samaria. It says the disciples marvelled that He talked with the woman. They would have marvelled still more if they had known her character as He knew it. And He said to this woman of all others, "I that speak unto thee am He."

Someone said ~~to Peter~~, "We have found the Messias—which is being interpreted The Christ." Who was it? Not one of the foremost teachers of religion; though they were learned in the Law and the Prophets which told of His birth, and described Him in great detail! Oh, no; it was not any of them—it was a poor fisherman, Andrew.

A blind man, poor as well as blind, ignorant as well as poor, said to our Lord, "who is He, Lord, that I might believe on Him?" . . . "Thou hast both seen Him, and it is He that talketh with thee." And immediately there came the answer, "Lord, I believe." How was it? *He had nothing to unlearn! And that is a thousand times harder than to learn!*

Again, later on, someone exclaimed, "Thou art the Christ, the Son of the Living God." Who was it that had made this great discovery? The High Priest, the Chief Priests, the leaders of the Jews? No, none of these! *It was again a poor fisherman, Peter!*

The names of the professors and theologians of that day have faded away into deserved oblivion, but the names and fame of these poor fishermen will last as long as time! Why? *They recognised the Truth when they saw it.*

"And when they saw that they were unlearned and ignorant men *they perceived that they had been with Jesus!*" Exactly! That men might acknowledge that the thing was of God!

God is a jealous God. He will not allow men to take His glory.

He always has chosen, always will choose the weak things of this world to confound the mighty, and men do not like it, but He knows what He is about when He does it. No doubt it is awfully galling to our pride and self-conceit; *but if we expect the great revelations of God to come through our theological colleges, we are doomed to disappointment. His ways are altogether different.*

"For judgment I am come into this world, that they which see not might see; and they which see *might be made blind*"!

John xi, 45, says: "Then many of the Jews which came to Mary, and had seen the things which Jesus did, *believed on Him.*" *These were the common people.* Now look further on in the same chapter. "Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this Man doeth many miracles." And the 53rd verse gives the conclusion at which they arrived. "*Then from that day forth they took counsel together for to put Him to death.*"

The common people believed! The Chief Priests, the Pharisees, the Leaders and Teachers "*took counsel to put Him to death.*" These were the great representatives of religion in that day, and they sought to murder our Lord!

Now, then, where shall we find "*The Truth*" with regard to Israel, and know assuredly that we are on God's side?

We shall find Israel exactly as those of old found the Messiah,

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viz., by His marks! Philip said to Nathanael, "We have found Him, of whom Moses in the Law, and the Prophets, did write." Exactly! And that was God's way of discovery. *And if the marks had not been there, the claim would have been false. We must go to the same Law and the same Prophets to find God's Son "Israel."* His marks will be found there in the greatest profusion, and in the minutest detail, and are so clear and pointed that none, however simple and ignorant, need go astray. They are in nearly every book of the Bible, and need neither twisting nor spiritualising to make us understand them.

"O fools, and slow of heart to believe *all* that the Prophets have spoken."

DR. NORMAN MACLEAN ON THE POLICY OF SCUTTLE.

Writing from Jerusalem to *The Morning Post*, he says:—

"There is a great cemetery on Scopus where the men who died for the deliverance of Jerusalem sleep with the city far below their feet. We wandered in the sunshine among the graves, and read the names. Men from Argyllshire lie beside men from Devon; men from Hebridean isles beside men from the isles of the Southern Cross. There are ten thousand of men throughout Palestine resting in quiet places such as this. And doubtless in the Valhalla of the brave they rejoice that what they sought to do 'has had accomplishment.' Returning to the city, I read far into the night an arid collection of articles calling upon Britain to clear out of Palestine and leave this city to its fate. The dreary monotony of vituperation filled me with wonder. Can the British nation really believe that British statesmen have sunk to the level of ineptitude, stupidity, and dishonour depicted by this scribe? Can it possibly be that the race which saved the world through four years of heroism such as men never knew has already so sunk that its only cry is: Scuttle! scuttle! Have these men who seek to govern the destiny of the world by screaming ever paused to think of the consequences that would ensue? Supposing, in an hour of weariness, we gave up the responsibility we undertook now in Jerusalem, what would happen? This, first of all, that the honour of England would be smirched. This city has no glory save this, that it is the cradle of religion. From it went forth the power that is transforming the world. It is the 'holy city' of Christian and Jew and Mohammedan. It has been given to us to repair its desolation and to give it what the ages denied—peace. This honour has been awarded to us; the blood of the slain gained it for us. The nation that gives peace to Jerusalem lays its hand on the heart of all the East. Were we to fail in that task, to forgo it, the prestige of Britain would be smirched in all the bazaars of the East. But there would be worse consequences than that! In this city of conflicting races there is no element as yet that could produce a stable government. There would be at least only one result—the Turk would come back. What a slaughter once more the streets of Jerusalem would see! Here on Mount Zion there would be another Smyrna. Another Titus standing on Scopus would weep beholding the woe. . . . But Englishmen and Scotsmen, who among their first words have learned to say Jerusalem, have not yet sunk quite so low as that. The screamers know not the breed whose ears they are deafening."

OUR YOUNG FOLK'S CORNER.

My Dear Nephews and Nieces,—You like Easter because it tells you that the winter is past, and the longer, brighter days are coming, when you can enjoy thoroughly your many outdoor games and pastimes. You like to see the world in its new Spring dress, made of the most wonderful materials and beautiful pattern, and you are never tired of the open-air music, the richly-carpeted landscape, the gaily-coloured scenery, and the most charming living pictures which Nature provides for our entertainment when she wakes up after her long, winter sleep.

You know that a long, long time ago, when the children of Israel were liberated from the bondage of Egypt, a very wonderful thing happened. The night came when they were to be set free. They were all dressed ready for a long journey; everything they could take was packed up, and they were all in their houses partaking of their last meal in Egypt. The Bible story tells you exactly what had to be done in preparing that meal, and there was one instruction given to them more curious and strange than all the rest.

They were all to have supper from roast lamb, with bitter herbs and unleavened bread. But when the lamb was killed, they were to smear the side posts and the wood across the top of the door with the blood of the lamb that was to be roasted and eaten at the last meal.

So that all the houses in which the Israelites lived would have ugly red marks around the door, but those of the Egyptians would be clean and unmarked as usual. You know what happened next. When all the doors were shut, and the strange supper was being partaken of, an angel passed through all the land, and entered all the houses which were not marked with the dark red stains upon the doorposts, and wherever he entered the eldest child of the family died that night, and there was sorrow in every Egyptian home. From the palace of Pharaoh to the cottage of the poorest people in Egypt it was just the same; death came to every home, for that angel was the Angel of Death.

And because the angel "passed over" all the homes of the Israelites that night, the supper was called the Feast of the Passover, and every year since then it has been commemorated, for it is the Feast of Good Friday and Easter Sunday.

The Jews keep the Passover feast in the old-fashioned way, and while it is going on the older ones tell the children the story of Pharaoh and the plagues, of Moses and his wonderful leadership, and especially of that last night when their fathers partook of that remarkable supper while the angel passed them by.

But we who are Christians believe that Jesus Christ has taught us something greater. He was the Lamb who was slain at the Great Passover Feast for us all, and because of His great love the Angel of Death will pass us all by, and all our sins can be forgiven.

At Easter time we think of what happened when our fathers were liberated from the bondage of Egypt, but we think also of the great deliverance Christ has brought to us all in saving us from the bondage of sin, and we remember both deliverances at the same time, at the Great Passover Feast.

We are especially glad because, when Christ had finished His work as the Lamb, He conquered the Angel of Death Himself, and came forth from the tomb on Easter Sunday morning—the gladdest morning of all the year.

Best wishes.

Uncle Ben.

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THE SECRETARY-GENERAL'S PAGE

ON Monday next, April 23rd, at the Secretary-General's Round Table, in Central Hall, Westminster, the speakers will be the Right Rev. the Lord Bishop of the Falkland Islands, Rev. Merton Smith, and Rev. W. E. Woodhams Denham. Tea at 4 p.m. Addresses begin about 5. All our readers are invited to attend and bring their friends.

* * *

Mr. Herbert Garrison will lecture on "Egypt and the Wonders of the Great Pyramid," illustrated by very fine lantern pictures, in aid of British-Israel funds, in St. George's Hall, Bond Street, Ealing, on Tuesday, May 1st, at 8 p.m. The Right Hon. Lord Gisborough will preside. Reserved seat tickets at 2s. 6d. may be booked in advance at Squire's Music Warehouse, New Broadway, Ealing.

* * *

Mrs. Modin will give an address on Friday, April 20th, at 3 p.m., at 29, West Hill, St. Leonards, when those residing in the district will be welcomed. Any who cannot attend, but would like information as to forming a local Branch of the Federation, are invited to communicate with Mrs. Modin, as above.

* * *

We would remind our readers of the May Meetings to be held in the Central Hall, Westminster, on May 8th, 9th, 10th and 11th, afternoons at 2.45 and evenings at 7.30. We hope for a record attendance. An attractive programme is being prepared. The Right Hon. Lord Gisborough, the Right Rev. the Lord Bishop of the Falkland Islands, Rev. Dr. Mountain, Rev. Commander. Roberts, R.N., Professor Schuyten, D.Sc., Rev. Arthur Pritchard, M.A., Rev. Merton Smith, Rev. Arthur C. Chambers, Rev. W. E. Woodhams Denham, Rev. J. Oliver Vince, B.A., B.D., Rev. W. F. G. Clatworthy, Rev. W. H. Stuart-Fox, M.A., Rev. T. H. Whitehouse, Messrs. Plant, Morey, and Garrison, are among the speakers.

* * *

Mr. T. W. Plant gave one of his excellent addresses on "Prophecy and Current Events" at Doncaster a few days ago to a very interested company. He dealt with the 35th chapter of Ezekiel, showing how the prophecies therein were being fulfilled by happenings in Turkey and Palestine.

* * *

The Secretary-General addressed a fine company of young men on Sunday afternoon last at the Putney Brotherhood. He was warmly thanked for his presentation of the case of British-Israel and was invited to come again. The chairman kindly announced the meetings at Wimbledon for this week, and advised all who could attend to do so, as he considered the subject of great importance. Leaflets stating what we stand for were gladly accepted by all present.

Six Special Campaign meetings were held in the Town Hall, Tunbridge Wells, last week, when addresses were delivered by Rev. James Mountain, D.D., Rev. Merton Smith, Rev. W. E. Woodhams Denham, and Messrs. Garrison and Morey. New members were secured, and a local Branch will presently be formed. Our thanks are hereby presented to Mrs. Scott-Johnson and Mrs. Manning Foster for valuable help in organisation. Many of our books and copies of THE NATIONAL MESSAGE were purchased.

* * *

Two very important meetings were held in Lincoln on April 12th, organised by Miss Rear of Grantham, with her usual unflagging zeal and enthusiasm. Rev. Philip Young, L.Th., was the speaker, taking as the titles of his addresses "An Empire Discovered to Itself" and "The Empire Hammered Upon the Anvil." At the afternoon meeting when the Rev. A. Hunt Vicar of Welton took the chair, Lord Dysart was present, also the Sub-Dean and Mrs. Locke, Captain Reeve, Dr. Harry Brooks, Colonel Williams, Mrs. Peacock, Miss Neville, Miss Dalton, and many others, forming a representative and interested audience. At the evening meeting, which was also well attended, the chair was taken by the Rev. Hector Macturk, M.A. At both meetings questions were asked, and were answered by Rev. Philip Young. It is hoped that an Association will be formed in Lincoln, as there are several old believers in the city as the result of the seed sown by the late organist of the Cathedral, the father of the Rev. Philip Young.

* * *

Lord Gisborough, President of the B.-I.-W.F., presided at the meeting in Central Hall on April 12th, when a large company enjoyed a scholarly lecture by Dr. W. Gornold, F.R.A.S.; a beautiful address by Rev. Merton Smith, and valuable testimony by Rev. Gregory Bestall.

* * *

The Ulster Anglo-Israel Union held their Annual Meeting in Belfast on April 9th. Captain Lowry Turner presided. The report indicated marked progress in the spread of B.I. Truth in Ulster. Deep regret was expressed at the loss of Mr. W. S. Orr, who had died during the year. A telegram was sent to the Albert Hall Meeting appealing against the projected Royal visit to the Pope.

* * *

The great demonstration at the Royal Albert Hall on April 10th, presided over by Lord Gisborough, was considered an unqualified success. Powerful speeches were delivered by those whose names were given in our issue of April 7th. Resolutions were adopted as reported in the daily press, and sent to the Government.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE COVENANT OF THE CONSTITUTION.—III.

(Lev. xxvi).

By Rev. Wm. Pascoe Goard, F.R.G.S.

We now come to the scattering and the restoration of Israel.

One wonders if there was not a prophetic order in the arrangement of the Covenant. First come the blessings during a period when the Constitution was honoured, reaching their height during the times of David and Solomon. Then there came the time of general punishment, before the Altar and the Constitution were put away by Jeroboam and Omri. Then there came the putting into effect of the various sentences. Then there came the deportation of the people and the desolation of the land. *Lastly, there shall come the restoration* of the Constitution. This is yet in the future, but to it we are being partly led and partly driven at the present time.

To these last two movements let us now turn our attention.

The dispersion.

And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

And ye shall perish among the heathen, and the land of your enemies shall eat you up.

And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

There are at least two major things in this matter of the scattering of Israel. First to be mentioned is *the bringing the land to desolation*. Primarily this has reference to the land of Palestine. From the land of Israel in the North the people were removed. From that land they have been strangers during all the time of the two thousand five hundred and twenty years, or seven times. Now that that period has ended they are going back to that land again. During the time of their absence the land has had rest—for the Arab and the Turk have been the producers of desolation wherever their influence has prevailed.

But there is here a wider meaning. Other lands have been occupied by the Israel people in their years of absence from the mother-land of Israel. And the land in which they have been, and are, sojourners, has not yielded to them its strength. Too much of the homeland of Britain lies dormant to-day because it does not yield sufficiently well to repay the effort and expense of the farmer. Under the lash of the need of war-time the fallow lands were broken up and put under cultivation. To-day these fields are lying fallow. They are desolate, not having even the grass for pasture as before the war.

Overseas, the rich virgin soils of America, Canada, Australia, and so on, are acting in the same manner. The climate and the soil, or, rather, I should say, *the weather* and the soil, and the "wild beasts" (animalculi which destroys), have combined to reduce the yield to the lowest possible under which operations can be continued. So people are leaving the land for the cities. Why should this be?

Why will not the nation believe? Why will it not open its eyes to the evident fact that the general punishment of the Covenant of the Constitution is having its promised effect? "I will bring the land into desolation"; "The land shall not yield to you her strength"; "The trees of the land shall not yield to you her fruit."

When we get back under the Covenant of the

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Constitution, there will be the greatest incentive to till the land because of the abundant yield.

Take warning, Britain. God is about to show His activity in these matters as He has been showing them during all the time of our rebellion.

It is a natural process. The first creation became "Tohu and Bohu" (ruined and desolate), as we read in the second verse of the creation chapter. *The material success of the people depends upon the moral attitude of the people towards God and His Law.*

"And I will scatter you among the heathen."

How wonderfully this was fulfilled.

Turn now to the restoration. Read again the verses 40 to 46:—

"If they shall confess . . ."

"Then will I remember My Covenant with Jacob, Isaac, Abraham . . . and I will remember the land."

This is the older Covenant, not the present Covenant of the Constitution, ". . . BECAUSE, EVEN BECAUSE THEY DESPISED MY JUDGMENTS AND BECAUSE THEIR SOUL ABHORRED MY STATUTES."

"And yet, for all that, when they be in the land of their enemies, *I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My Covenant with them, for I am the Lord their God.*"

Consider this verse well.

The Covenant is not broken because they have been cast out and scattered. Indeed, this is but part of the Covenant, operating because of their transgression; neither does God cease to be their God. He declares that in the lands to which they were scattered "for I am Jehovah their God."

What ground has he then who says that God cast off Israel and ceased to be their God because He dispersed and scattered them? Let him read more carefully and attentively the plain declarations of the Lord.

"But I will for their sakes remember the Covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen."

(This now is the Covenant with the nation Israel; the Covenant with which we are now dealing. For the Patriarchs were not thus brought out of the land of Egypt. There is therefore promise that the Lord will remember both the earlier Covenant with the Patriarchs, and the later Covenant with Israel.)

. . . "that I might be their God."

And now follows the Divine signature to this solemn declaration: I AM JEHOVAH!

The last verse is illuminating and explanatory.

"These are the statutes and judgments and laws, which the Lord made between Him and the children of Israel in Mount Sinai by the hand of Moses."

The call is come to our nation now to return nationally to the Commandments, statutes and judgments of the Lord, and to step under the blessings of the Constitution. To this she is being led. To this she is being driven. Under the present system *the alien is obtaining more and more control of the casting of the votes which elect the Parliament of our nations.* This is intolerable and we shall not stand for it long.

Wherein lies the remedy?

Back to the perfect law of the Lord as our national system! for over this the alien has no control.

It will be a glorious day for Britain and all her associates and dependents when that day shall dawn.

Let the Churches take up this call and bring the nation back to the Laws of God.

BIBLE READINGS.—Series II. No. 13.

By Rev. Wm. Pascoe Goard, F.R.G.S.

(Genesis xxxviii.)

THE ESTABLISHMENT OF THE FAMILY OF JUDAH.

Let the reader turn to the thirty-eighth chapter of Genesis and read the sordid record of the establishment of this House.

It is the generally, but entirely unfounded opinion of most Bible students that Judah succeeded to the birthright, the custody of the Covenants and the Dominion, but the Bible specifically declares "the birthright is Joseph's."

The chapter recording the establishment of the House of Judah is one of shame, and but that the Book of Genesis is a book of beginnings, one would wonder at the records being in the Bible at all.

But here are most important beginnings.

First there is the startling statement that the heads of the two branches of the House of Judah were not of the pure Israel stock. Judah took to wife a woman of Canaan. Of this mixed marriage were born the twin boys who headed the House of Judah.

Perhaps this accounts for the fact that the mentality of this branch of the people is different from that of the people of the other tribes. For, without question, there is a racial quality to the mentality of peoples and nations. The careful student of psychology will realise this. Given certain conditions, and the informed man will know within limits what will be the reaction of people of different races in regard to them.

One thing is certain, that the moral element was wanting from the character of the woman and of her sons.

The important thing, however, is the birth of twin *sons* to Judah, the *grandsons* of the Canaanitish wife. What a story that tells.

From the birth there arose the question as to the rights of the first-born in the House of Judah. The text of the last verses of the chapter will explain why such a strife arose. It seems that the birthright was accorded to Pharez.

Zarah, the twin of the Red hand (the cognizance of Ulster still)—that is to say, the lad whose hand had been bound with a scarlet thread before his birth—withdrew from the household of Judah with his followers. These neither went into Egypt nor into the promised land, with the exception of two families, each of which met with a shameful death.

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Pharez Judah went into the promised land, and it is that branch of the House of Judah which formed the tribe of Judah, and was afterwards the basis of the Kingdom of Judah.

The history of Pharez Judah is clearly before us.

Zarah and his followers were not cut off from their share in the Covenant blessings because of the fact of their withdrawal. Moses declared that the Covenant at Horeb was made with those who were present and with those who were absent.

Secular history follows the footsteps of Zarah Judah northwards and westwards.

They went to the Dardanelles and founded the city of Troy. Even as the Danites went to Greece and formed the Macedonian and the Spartan peoples.

When Homer sings of the Trojan war he relates the history of a war between these two branches of the Israel people. Again, on the part of the Zarah people the root of the Trojan war was social uncleanness.

Another branch of the Zarah people went to, and founded, the Iberian settlement in Spain, and yet still another went to Ireland and laid the foundation of the Israel in the Isles to whom all the other branches of the people came.

To it in due time came the Royal daughter of Zedekiah, and by her marriage with Eochaid, Heremon of the Israel tribes then in the Isles, the two branches came together and were united into our own Royal line.

Much of this must be obtained from secular literature. The history of Judah in Palestine is clear to all. Therefore we shall not follow this further in the present reading.

THE PLAGUES OF EGYPT.

By M. W.

THE Higher Critics have been at considerable trouble to prove—to their own satisfaction—that the Plagues of Egypt were no miracles at all.

According to Hengstenberg, "the so-called supernatural events described, all find a foundation in the natural phenomena of Egypt."

Professor Rawlinson, "the phenomena of the plagues is only an aggravation of ordinary Egyptian scourges."

Dr. Hugh MacMillan and Canon Cook on the same lines. Kalisch also.

I propose to show you that the reverse can be *proved*, not merely based on supposition. We will first find out at what period of the year the Plagues occurred and what length of time they occupied.

Exodus vii, 7.—Moses was eighty years old when they spake unto Pharaoh.

Deut. xxxiv, 7.—He was 120 years old when he died; as they were wandering forty years in the wilderness, this proves Exodus vii, 7, and that the plagues took place during one and the same year. He was 80 at Exodus and that plus 40 in the wilderness is 120 years. Therefore, all the plagues must have taken place during his eightieth year.

Exodus v, 4–12.—Pharaoh had long dreaded a claim for national existence from these Israelites, and this request seemed to indicate the dawn of political strength. To many it is a curious thing that the descendants of the honoured Joseph should be in a state of slavery in such a comparatively short space of time; it is easily accounted for by the change of dynasty from the Hyksos or shepherd kings, who were all the descendants of Shem the son of Noah, to the Abyssinian dynasty, "A king who knew not Joseph."

Exodus v, 4, 12.—Pharaoh was so perturbed by the request of Moses and Aaron that he gave orders for the immediate doubling of the tasks of the Israelites.

Straw.—The Hebrew word (Teben) used in this passage and translated "straw" is really "chopped straw," and is used at the present day.

Rainless.—Egypt comes within the largest rainless area in the Eastern hemisphere, and if it were not for the Nile it would be an arid desert.

Worship Nile.—The ancients knew this and worshipped the Nile as a principal Deity. Owing to the rainless climate they could use unbaked bricks (Bricks, p. 20), the clay employed in their composition was chiefly Nile sludge, this not being sufficiently tenacious, Teben (chopped straw) was used with it, it being abundant and inexpensive.

Exodus v, 12.—We will read again verse 12 of Exodus v, as it forms an important factor in determining the time of year when the plagues began.

Inundation, p. 21.—The overflow of the Nile is fixed and punctual to the day, and were it not for these inundations the cultivation of Egypt would be confined to the banks of the Nile, the rest being desert.

White Nile, Blue Nile, Atbara.—The waters which rush into the White Nile at the period of inundation are the two grand rivers of Abyssinia, the Blue Nile and the Atbara. They are streams of extreme grandeur during their rainy season, June to September. During the dry season, the Blue Nile is unnavigable and the Atbara perfectly dry.

Rises, Retires.—The flood arises suddenly on or near June 20th, but it is the beginning of August before it is high enough to overflow Egypt. Early in November the water retires sufficiently to allow the resumption of agriculture.

Three months.—During the three months of the actual overflow, all field labour is suspended; therefore, Pharaoh could not have uttered his edict (Exodus v, 12) till after the water had subsided (p. 23, 24), and not even then, for immediately the water retires the whole land is sown for what is called the winter crop, *i.e.*, the crop sown late in the year and left in the ground all winter. This *sowing* included the "Rye" land, which is *naturally* irrigated by the rise of the river and, beyond the reach of artificial irrigation, consequently produces only one crop a year.

Reaping.—Now we want the date of reaping.

C. 25, 26.—It is known from paintings on the walls of the Temple Eilethyas that three cereals were grown in Egypt, dhoora, barley and wheat, distinguished by their different heights. Dhoora, the shortest, is even to-day, as in ancient times, plucked up by the roots in order that none of the straws may be wasted.

Barley.—There are five kinds of barley, some ripen in three, some in four months.

P. 25.—Keep for explanation Exodus ix, 31, 32, that the early barley is not mentioned, it being already gathered.

Three months.—The three months' barley was grown on the Rye lands, as it was of immense advantage to have a cereal which would ripen quickly, as the sun dried the ground immediately. It is only on the Rye lands that stubble can ever be obtained, as the lands for the wheat and later barley are artificially watered and produce one crop after another in quick succession, and no stubble is *ever* seen.

Early Barley, February.—The roots and stumps of the

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early barley grown on the Rye ground and ripe beginning of *February* are left on the land for the reason that no further cultivation is possible until *after the next inundation*. It is, therefore, evident that the stubble which the Israelites gathered was the early barley of the Rye land. Date February. I think we have proved one point that the Plagues commenced in February.

Two Months, Pt. Plague.—This is important to remember as it bears on the first or Blood Plague, showing that the natural and supernatural did not unite to produce it.

Pt.—You would think that the Higher Critics, having all agreed that this was no miracle, would be in agreement as to *what* natural phenomena had been called a Plague of Blood —but they each differ.

Hengstenberg says, "The waters of the Nile at the beginning of the inundation take on a *green* colour, which changes to *red*." Kalisch says, "When the Nile rises end of June, it is almost *black*, then it assumes a red appearance, and then changes to *green*." You see one puts the green colour first, the other last. True, it *does* assume a green colour first; this is owing to the enormous rainfall in Central Africa, and of Abyssinia, which causes the Blue Nile and Atbara to swell and flood the White Nile. Swollen rivers sweep up an amount of mud and deposit it on the land which they overflow, so whatever the colour of the mud, so will be the soil on irrigated lands. The soil of Egypt is not *red*, or *green*, it is *black*. Egypt's ancient name was *Chemi*, meaning the land of black earth. (Second proof.) So we prove that the Nile could not be *red* during the inundation, otherwise the soil of Egypt would be *red*.

Now the Blue Nile flows through red bole or clay land; but all those who are used to mixing pigments know that a black pigment with a dull red (or dark brown, Professor Petherick) soon overpowers the red and becomes black, so the two rivers flowing into the White Nile make a black muddy stream.

The waters of the White Nile are never undrinkable. Professor Sonini and those who have resided in Egypt for years speak highly of its health-giving properties, and its sweetness, especially in its turbid state; therefore, the loathsome fluid which the Egyptians recoiled from drinking, which poisoned the fish and became putrid, cannot be the water which is wholesome and sweet *all* the year. We mentioned previously that it was only in February that the necessary stubble for brick-making could be obtained, now it is also true that only at this time of the year could the pools, canals and ditches contain water, as they are soon quite dry, and in June cleaned out ready for the inundation.

So we see that the Blood Plague is only explicable as a wholly abnormal and supernatural event.

SECOND PLAGUE.—FROGS.

Hengstenberg makes an inexcusable scientific blunder when he says the water (Nile) of Egypt contains many frogs. Naturalists state that they live only in still or stagnant water. A swift-flowing river like the Nile would carry them out to sea. He does, however, admit there is no evidence of frogs in the Nile to-day, but quotes Sonini as saying there *are* frogs. Sonini, however, only states they are in the *stagnant* marshes of Rosetta and suchlike stagnant pools. Kalisch asserts that the rich and nutritious mud of the Nile breeds and feeds frogs; this is also unscientific and wholly imaginary; *mud* cannot produce frogs. The tadpole is the earlier stage of frog life, and the tadpole is a true fish, breathing by gills; it could not exist in mud, and the absence of nitrogen—which is a constituent in all animal food—would unfit it for that purpose (p. 49). Thus the supernatural character of the Second Plague is established. It may appear surprising that Pharaoh remained so apathetic under the first infliction and was suddenly roused into action by the lesser torment of the frogs.

Turning the water into blood was such a stupendous display of power that the credit of the national pagan gods was at stake, so the priests (magicians) were called to show that they possessed at least an equal power—they could not exhibit a higher—by removing the blood. Pharaoh did not even ask Moses to remove the blood, for no pagan believed it possible for a deity to undo his own act. The performance of the priests was an imitation of the blood (there being no water); this feat could be easily rivalled in chemistry at the present day, but this imitation was enough to delude an ignorant and credulous people, who were quite convinced their gods could have done the same, but for their goodwill. Pure water returned again within a week. The priests then made a show of producing frogs—probably by pouring water on the then dried-up frog haunts in the fields of Zoan. Pharaoh, however, ignored this; he did not want more frogs, he wanted them removed. Nature does not operate by fits and starts, as in the plagues; the removal was as great a miracle as their creation. The Israelites knew that these were the acts of their God; the Egyptian priests confessed it, and Pharaoh, by his appeals to Moses and Aaron, officially acknowledged "the Lord had done it." Refer to Bible. Moses had been warned when told to make his second request that Pharaoh would ask a sign from him in proof of his Divine commission.

The Psylli strabo.—Pharaoh had prepared his magicians to display their wonderful power in serpent charming, hoping to terrify Moses and Aaron. Spectators are always terrified at the way the Psylli handle these creatures, instead of which Pharaoh must have been overwhelmed with astonishment at Aaron's rod; his priestly training enabled him to see there was no trickery or deception here. The Psylli to-day are as skilful as in the time of Pharaoh, but Lane, Professor Owen and Dr. Grant have proved that it is nothing more than conjuring with harmless serpents.

Kalisch impiously contends that the priests *were* working miracles, but of a lower order, asserting that it was really Jehovah who, unknown to them, was voluntarily helping them. God supporting Paganism! "A house divided against itself"!

THIRD PLAGUE.

Exodus ix, 12.—When the frogs were gone, Pharaoh's heart was again "hardened." This expression (Exodus vii, 3), "I will harden Pharaoh's heart," &c., has puzzled many, and in some cases caused a feeling of resentment against God. Why blame Pharaoh and bring all this distress upon the people if God hardened Pharaoh's heart? The reason is this: had but one plague been employed it would have brought the infinite power and glory of Jehovah to the level of a pagan deity, a limited sphere of action, bounded by one plague. The whole series were necessary to demonstrate alike to Egyptian and Israelite "that there is no god like unto Jehovah" (Exodus viii, 10), for the *Israelites* were so prone to idolatry that it was hundreds of years before they threw off their belief in idols, and I don't think that inclination is even yet entirely eradicated. To return. The Third Plague,

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the dust of the earth became lice; the magicians tried to imitate this, and failed.

It is not known from the word used in the Hebrew "Kinnim," a generic term, what species of insect this might be, or whether it might be many insects. Various writers have tried to describe "Kinnim" as an insect common to Egypt, but not one has been found to answer the conditions; it is only when we admit its supernatural character that an explanation can be found.

(*To be continued.*)

MIGRATIONS OF DAN WESTWARD.

By Rev. Commander Roberts, R.N.

We have hitherto shown Dan's presence in Greece, in Thessaly, in Colchia and the regions round about the Black (Cimmerian) Sea. Anyone may prove this by the ethnographical association of the name Dan as a prefix to nearly all the rivers flowing into the Black Sea, and also by the name Hebrus. We might also notice that to the east of Colchis are Albania and Iberia (which countries, according to Allatius and Constantine Porphyrogenetes, were inhabited by Israelites). Iberia has certainly a Hebrew ring about it. To the west of the Black Sea we have the Rivers Hebrus and Tyra, and the country named Brito-Lagœ.

It is probable that about 1280 B.C. may be assigned as the date when these colonies were planted in the Black Sea, or about 16 years after the time of Deborah and Barak. It is at this time, we are told, Dan remained in his ships and Asher in his creeks (a former migration we read of through Crete after Minos had reigned).

Herodotus informs us that where the Ister (or Danube) empties itself into the Euxine was a Milesian colony. The Ionians and Æolians originally came from Greece, and Herodotus tells us they inhabited that part of the Peloponnesus called Achaia, when Danans arrived. These three, Ionian, Æolian and Milesian, are intimately united together. The two former had each a confederacy of twelve cities; they erected a sacred edifice called Panionum, to which these twelve cities resorted, and no other; at this meeting a solemn sacrifice of a bull took place. (Note.—Herodotus 1, 145: "It appears to me that the Ionians divided themselves into twelve states, and were unwilling to connect themselves with more, simply because in Peloponnesus they were originally so circumstanced as are the Achæans at present by whom the Ionians were expelled.") The Dorians had the same custom.

It may be perfectly true, as has been argued by Raoul-Rochette (tome iii, p. 83) and Mr. Grote (vol. iii, p. ii, ch. xiii) that the Ionic colonisation of Asia Minor, instead of being the result of a single great impulse, was the consequence of a long series of distinct and isolated efforts on the part of many different states; and yet there may be the connection which Herodotus indicates between the twelve cities of Achæa and the twelve states of Asiatic Ionians. The sacred number of the Ionians may have been twelve, and no other number may have been thought to constitute a perfect Amphictyony. In the same way the Etruscans of Italy (whether they moved northwards or southwards) formed their later confederacy of the same number of cities as their earlier (Livy v, 33) (Rawlinson's Herodotus Notes).

These Ionians and Milesians are said to have left Greece on account of the general imbecility of the Greeks and the small importance of the Ionians amongst them. There seems to be very much in common between the Ionians and Æolians: they lived next to each other. Miletus was a city of the Ionians, exactly over against Greece. It is more than probable that these were Danites or Israelites. The evidence is very strong.

The Æolians are said to have been present at the Trojan War, 1183 B.C.

According to Mr. E. W. Gladstone ("Juventus Mundi," p. 136) the name Danaoi occurs 147 times in the "Iliad" of Homer, and 13 times in the "Odyssey." He connects Danaos with Phœnicia, and the Tuatha-de-Danaans, who landed in Ireland with the same people (p. 136). Also the Trojan War was fought by Danai against Dar-danai—brother against brother. His argument is very strong in favour of a Phœnician settlement in Greece, mentioning Turo (Tyre) and Danae among the first settlers. Mr. Gladstone draws an inference from the style of habiliments of the Ailos (Æolians), meaning variegated, or patterned, and says they were Semitic (p. 141). The supremacy of Tyre, he says, commenced at the destruction of Sidon, 1209 B.C. The fall of Troy is fixed at 1183 B.C., or it may be earlier.

Homer is supposed to have written before what is commonly known as the historic period, *i.e.*, *cir.* 776 B.C.

"We know that the Ionians were amongst the earliest navigators, particularly the Phoceans and Milesians" (Herod.). Phocis is a harbour in Greece and also in Asia Minor. The Phoceans are expressly said to be the discoverers of Adria, Iberia, Tuscany, and Tartessus (Wood on Homer). Miletus was a city of Ionia, towards the south.

Bockart informs us that Gades and Carteia were anciently called Tartessus, and thinks that the former was built by the Tarshish of Scripture immediately after the dispersion, and the two latter by the Phœnicians (Herod. *n*, p. 50). Here Bockart distinguishes from the Phœnicians the ships of Tarshish; these latter were without doubt ships of Solomon, and the Phoceans, we are told by Herod. (1, 166) warred against the Tyrrhenians and the Carthagenians, who were leagued together.

Until this war the Phoceans were the masters of the sea, maintaining it several centuries until about 474 B.C., when they seem to have cleared out (probably going to Britain; it is worth considering Isa. xxiii, as to the distinction between Tarshish and Tyre and Sidon). After this all reference to Phoceans is lost.

This Isa. xxiii, to our mind, addresses the Ships of Tarshish, who have their habitation in an island, to howl because Tyre, the great emporium of their trade, and Egypt are laid waste. "The merchants of Zidon" are evidently the Phœnicians. "The daughter of Tarshish" is, to our mind, the colonists resulting from Solomon's Ships of Tarshish, but these are also called "daughter of Zidon." It will be remembered that Dan in very early years seized upon Laish over against Zidon, and that Asher formed the benches of the Ships of Tyre. Hiram's (Tyrian) sailors helped to work Solomon's ships (1 Kings ix, 26, 27; 2 Chron. ix, 21). These went both to India and Britain. The merchandise of Tyre, after Nebuchadnezzar's destruction of Tyre, is said to pass away from Tyre "to them that dwell before the Lord." Isa. xxiii, 18, and Isa. xxiv, 13–16, tells us these were Israelites "in the Isles of the Sea," at "the uttermost part of the earth."

The sea fight alluded to above may well have taken place a hundred years previously, when Nebuchadnezzar sent a fleet, manned "by a large body of Jews and Israelites of the tribes of Judah and Benjamin, of Simeon and the Levites,"

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to sweep the Phœnicians off the seas of the Mediterranean, and destroy their colonies. Monde Primitif. "Un des morceaux les plus saillants, est l'Histoire de Nabuchodonosor." *Biographie Universelle.* Quoted from "A New Key for the Recovery of the Lost Ten Tribes," p. 332, &c. This would account for the Phoceans and the Ships of Tarshish not being heard of again, except prophetically.

The Phoceans (Ships of Tarshish) having obtained their object were now left in undisputed possession of Britain under the name of Veneti (formerly Heneti) until Cæsar disputed their claim (Cæsar's Wars, Bk. III, ch. viii–xvi). Though Cæsar claims to have defeated the Venetians and Britons, yet they compelled him to take his impressions to the east and leave the west severely alone.

The name formerly given to Spain (" Iberia ") confirms us in the fact that the colonists were mostly Hebrews, who brought with them their own name, which appears both east and west, the former in Iberus and the latter in Eburo-Britium, which latter recalls Ebor (York) in Britain. Then we have also Segontium (now Murviedro) on the east coast of Spain, and Segontium (Caer Segont) at Silchester, and another Segontium in Venedotia in Wales, thus we have the clue to the migration of our Ancestors. The Segontiaci mentioned by Cæsar must have been those tribes in the neighbourhood of Silchester. Here is found the foundation of a Temple built to the titular god of the Segontiaci (Hercules). Notice that Ebor and Iber follow the race east and also west in Hibernia, as also does Albania (or Albion) in Scotland.

SWISS INTUITION.

By Rev. Commander Roberts, R.N.

To forgive a wrong such as Germany brought upon the whole human race would indeed be a noble act.

But is it politic? Forgiveness alone only hardens the culprit and makes him venture a second time when a reasonable prospect of success presents itself.

Forgiveness, to be effectual, must be preceded by contrition. Does any man expect forgiveness from God Himself unless he is truly sorry for the crime he has committed?

" If we confess our sins, He is faithful and just to forgive us our sins."

Our Lord not only taught us to forgive, but He especially showed us that the method of wrong forgiveness was a hardening of the sinner.

Did not God Himself teach us this in the case of Pharaoh?

No doubt the Kings of Israel are merciful Kings! Let us lead Germany to true repentance, which she must show by reparation and carrying out her own obligations.

What sacrifice has she made compared to France or Belgium, or even Britain?

If our enemy offend seventy times, or seventy times seven, and return and repent again; then, as Christians, we must forgive.

We are waiting for the first sign of Germany's contrition. Can anyone point out one act of sacrifice or self-denial on her part?

SWISS (?) INTUITIVE PROPAGANDA.

I, too, have discussed the war and its consequences with some of these " gentle-voiced Swiss (?) " but they fail to impress me because, perhaps, I remember what "T. G. W." appears to forget, that there are four breeds of Swiss; so I leave it to your readers to guess to which of the four this specious pleader in German interests belonged. Much as we all desire to recognise a " changed heart " in the German people, no one who really studies the question can honestly say that any such change has become manifest, and therefore it is madness to suggest that " forgiveness " is the attitude of mind required by God from us—His Covenant race. It is not for Israel to venture to forgive or to condone the greatest crime—save one—in history. That must be left to Him who is, above all, *just* as well as merciful. Our part is surely, as His chosen custodians of the world's peace, to watch, and, above all, to be ready! And it would be well to inquire, how are we preparing for this our allotted task, as " His battle axe and weapons of war "?

Under a First Lord of the Admiralty—a Jew—the Navy, our sure shield, has, to quote that Jew's own words, " been bared to the bone! We have not one superfluous ship or one superfluous man "; and in carrying out this amazing betrayal—the treatment of the axed naval officers and men ought to make every man and woman of our race hot with indignation! Our Army is now smaller than in 1914, and our Air Force! Well, ask these people who preach forgiveness if they can give us any one proof of repentance on the part of Germany—and you will be answered as was "T. G. W." by the " gentle Swiss."

Germany has been built up by successful wars of aggression, and this first great failure of her age-long methods has not made her contrite—only more determined to win next time, by a more diabolical disregard of clean fighting than before! So she works on with that industrious, dogged persistence that is part of her national equipment, and by means of her army of propagandists, paid with the gold due to the Allies, she is creating an atmosphere of poisonous materialism, believing that she will by this means weaken the morale of her whom she fears above all the world—Britain!

Germany, the contrite (?), is joining forces with Bolshevic Russia, as God warned us would happen—and is steadily preparing for Armageddon.

Krupp, in Germany, is making churns—but in Russia, shells. They are together building up a great (so-called commercial) Air Force; their chemical plant is in perfect working order—is ours?

Let us answer this maudlin sentimentality of forgiveness for a crime unrepented and unatoned as did that wise, old Christian pastor during the war to a man who, whilst whining about forgiveness of enemies, let other men fight and die to keep him safe: " I have searched the Scriptures from Genesis to Revelation, and though I find there that I am to forgive my enemies, nowhere do I find it ordered that I am to forgive the enemies of God."

A. L. P.

The friends of Rev. G. H. Lancaster will regret to learn of his illness after a serious operation, and will wish him a speedy restoration to health.

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STUDIES ON THE SECOND COMING OF CHRIST.

IS IT A FUTURE FACT?

BY REV. W. E. WOODHAMS DENHAM, F.R.G.S.

THE subject of the Return of our Lord and Saviour, Jesus Christ, is one of the most important doctrines which concerns the earnest Christian and B.I. There is, however, a very marked indifference on the part of many thousands of professing Christians to the reality of this great truth, and on the other hand there is a very serious critical tendency which would argue away the fact in the nebulosity of uncertainty and unbelief.

This subject is, nevertheless, diligently pursued by a large number of Christians, such as Baptists, Plymouth Brethren, and the Methodists with whom there is a common platform with Evangelical Churchmen in the Advent Testimony Meetings held at Queen's Hall.

The Church generally limits specific teaching on this subject to the Advent season, and then there is by no means a unanimity of teaching by reason of the various "views" or "opinions" as to the manner of His return; if *at* all. On no other eschatological subject is there such wide divergence of interpretation as on this supreme event of the consummation of our Redeemer's work, and yet we find that it is mentioned 318 times in the 260 chapters of the N.T., and that it occupies one in every 25 verses from St. Matthew to the Apocalypse of St. John. Out of all these passages we select the simplest and shortest and most concise one on the subject, which is St. John xiv, 3: "And, if perchance I go away and prepare a place for you, again am *I* coming, and will take you near unto Myself: in order that, where I am ye also may be," or as we have it plainly in the E.V.: "I will come again."

The various commentators differ as to whether this coming is to be understood of the day of judgment, or of the day of each man's death. The former view is maintained by most ancient writers, the latter by many recent commentators. If the latter interpretation, the words would seem to be a mere accommodation, with little meaning. Even were we to grant (what has never yet been proved) that at death the righteous are immediately received up into Heaven, yet the maintainers of that doctrine do not assert that Christ comes to fetch them, and it is obvious that by St. Paul's comment on our Lord's words in I Thess. iv, 16: "That the Lord Himself shall descend from Heaven with a shout" then such a view borders on absurdity. These words, we hold, refer to the last coming, but we do not deny that there may be, and there have been many "comings" such as "coming" on the Day of Pentecost, the coming to the individual at conversion. Christ is from the time of His Resurrection ever coming to the world and the Church, but the final coming at the end of the age will be, we believe, with power and great glory.

No doubt this subject has been discredited in many quarters, and men's hearts have grown lukewarm by reason of much that has been written in endeavouring to fix the times and seasons. This has had a tendency to allegorise much Scripture and to spiritualise events which should have been taken literally. What with the destructive criticism and the allegorising tendency the doctrine has been classed with "other-world" subjects and left to take care of itself.

It seems to have been the will of our Blessed Lord that His return to earth should have a conspicuous place in the spiritual and intellectual life of His Church. The parables and prophecies spoken by Him deal with this subject as of the highest importance. The early disciples were a community expecting its immediate fulfilment according to the angel's words in Acts i, 2. The early Church dwelt much upon the idea of the second Advent, especially when they had before their eyes the stern fulfilment of the destruction of the Jewish state, as foretold by our Lord in Chapters xxiv and xxv of St. Matthew and condensed by St. Mark and St. Luke.

His promised return was repeated to the Church two generations after they had first been uttered, "Surely I come quickly."

The fact was so plainly taught in the early Church and reiterated so frequently as to shut out all hypothesis of metaphor.

Were these early Christians seriously misinformed or purposely deceived? We believe neither, but that they failed to realise the stupendous plan of God with reference to man's redemption, and his age-long dealings with the races of mankind.

Because of this limited vision there grew up a practical unbelief in the reality of Christ's return, reign, and the consequent assumption of authority by the Pope of Rome as Vicar of Christ and the Ruler in Christ's stead.

We believe this is utterly false according to the mind of the Master, and that He is returning at a definite period preceded by certain signs which will conspicuously mark out the time of His approach.

We will, therefore, consider (1) broadly the signs, then (2) briefly the manner, and lastly (3) the purpose of His coming.

First, let us deal broadly with the *signs*. Our Lord was asked, "What shall be the sign of Thy coming, Parousia, and the consummation of the age." This, as we know, was a private enquiry on the part of the disciples. Then our Lord proceeds to predict certain specific events. (*a*) There would be a time of tribulation in which the whole of the moral and material world would be involved. (*b*) During this time the Church would pass through a time of special preparation by tests of faith and the preaching of the gospel to all nations. (*c*) There would be a great sifting out of Christ's true saints and servants with the apostasy of many under the man of sin.

In St. Matt. xxiv, 21, we read, "Then shall be great tribulation, such as was not since the beginning of the world to this time." This statement coincides with the words of the prophet Daniel when, at a specific time, he predicts "There shall be a time of trouble such as never was since the existence of a nation until this time." We need not limit this time to a short period before the return, but rather by a considerable space of time, for the outworking of God's purpose. Our Lord calls it the "beginning of sorrows," and yet again declares "the end is not yet." The "beginning" and the "end" would rather point to the whole range of disasters mentioned in verses 6 and 7: "Ye shall hear of wars and rumours of wars. . . . Nation shall rise against nation and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places." This startling prediction foretells age-long disturbances of human life when confidence between man and man is broken down; the ordinary business of the world interrupted by wars together with mighty physical convulsions which would shake the very foundations of the inhabited earth.

No one will affirm that these things have not taken place, and to read Mr. Lloyd George's article on Armaments in the

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Daily Telegraph of January 6th, if accepted as a true report, does not give much hope for a universal peace, nor has political economy banished famine and drought, nor sanitary science abolished disease. These things baffle human solutions. As miracles are an intensification of natural processes, so it wants but intensification of natural forces to produce the most literal fulfilment of our Lord's words. It would naturally be asked why should all these things happen? The answer may be given by the analogy of the deluge.

He permitted the waters to overflow the then world, that a new moral and material world might arise; so, too, the breaking up of the existing order by human violence and Divine judgments will bring forth the kingdom by the direct interposition of our Lord. This leads to the second series of events: the preparation of His Body the Church.

This appears to run parallel with the time of the Great Tribulation. She will be evangelising the nations, and when this ends, the consummation of the age will take place. In verse 14 of St. Matthew xxiv, "and this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Looking back upon the missionary history of the Church we find that in the first age of the Church there was a remarkable spread of the Gospel among the nations, with striking results; then there seems to have been a great period of lethargy in propagating the truth, but it is apparent that during the last 150 years a great evangelic revival has taken place in the seeming fulfilment of Rev. xiv, 6 and 7: "I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him for the hour of His judgment is come: and worship Him that made heaven and earth and the sea and the fountains of waters." The Church will yet go among the heathen, boldly confronting the banners of idolatry, Mohammedanism and atheistic philosophy, for really how little has been done. We believe there will be a speeding-up in the harvest fields among the hundreds of millions of souls, and that by a further outpouring of the Divine Spirit His Church will make a final and determined proclamation of the everlasting Gospel.

There is one figure of prophecy that is expected to arise according to Malachi iv, 5. "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." It seems that Elijah is to be associated in a very special manner with the work of our Lord. The prophecy of Malachi partly concerns the Ministry of St. John the Baptist, and according to our Lord's words St. John did go before the Lord in the spirit and power of Elias—according to the prophecy of the angel who predicted his birth. There is also reason to believe that the Great and Dreadful Day of the Lord will be preceded by Elijah himself, once taken alive into heaven, and who will from thence return in a preparatory manner to our Lord. This may sound to many fantastic, but there is no doubt that vast numbers will be added to the Church of Christ previous to His Coming. Along with this there will be a repetition of the fiery trial. In a luxury-loving civilization, Christians will have to confess Christ with their lives in their hands, as Satan will once more desire to sift the servants of Christ as wheat (*see* St. Matt. xxiv, 9, 10, 12). There does not seem to be any sign of this terrible fiery trial yet with us, but if the Church increases her energy and becomes more like the Church in her apostolic age, in her fervent love, untiring zeal and irresistible converting power, we may be sure that the enemy will exercise a corresponding energy.

CORRESPONDENCE.

THE WONDERFUL TRIANGLE.

To the Editor of The National Message.

Sir,—In spite of the blindness of our people I feel certain the keystone of the future is in *our* hands, "Blessed shall be Egypt My people" (*i.e.*, the Nile Valley). "Assyria, the work of My hands" (*i.e.*, Mesopotamia of the future, rich, and populous, the Euphrates and Tigris Valley from Asia Minor to the Persian Gulf), and "Israel My inheritance" (*i.e.*, Palestine and Syria, &c.). We may live to see the dawn of all this, but our grandchildren will see the full glory.

There may be immediately before us some revolutions and a bloody war, but the end is certain. The wonderful triangle, from Constantinople down the Palestine Coast to and including Egypt, to the extremity of the Persian Gulf and back again to Constantinople, this is the future key of the world, linking Asia, Europe and Africa together, and holding the trade of these Continents in its hands. This district will be populated by millions of wealthy people, and it will form a bulwark between Europe and Asia when the Turkish Empire has "dried up" (Rev. xvi, 12). Before many years are over, Jerusalem will be a city of a million people, and become the "joy of the whole earth."

When Armageddon comes will not this be the shield of protecting Europe from the coloured hordes? The coast of Palestine dotted with naval dockyards and submarine bases. Cyprus the largest aerial and wireless depot in the world, and ships flying from Tyre, &c., *via* Malta and Gibraltar to America. I admit it does not look like it yet, "but the testimony of God standeth sure," and we shall muddle along somehow, as Lord Roberts used to say. Very likely a Labour Government may be in power in a few years, and they may *for a time* throw back and upset everything, but "Alleluia, for the Lord God Omnipotent reigneth," and nothing and nobody can make Him swerve a hair's breadth from His design. I think we shall get along all right when we take in the United States.

I am in favour of leaving the future of Germany, Belgium, Poland, &c., to France and Italy, they are far more interested in the Continent of *Europe* than we are; this is a case in which we may withdraw! Then boldly give out that Britain, as an Asiatic Power, is alone interested in the Turkish question, and we mean to settle it in our own way without interference. Recall our troops from the Rhine and send them to Constantinople, and if necessary to Palestine, &c.

Remember, Almighty God uses those whom we call great men, just as a workman uses his tools, and when the work of each is finished he is put aside and another is taken up.

Beaconsfield was used to rouse England to an interest in the East, and, as a Jew, bid us turn our eyes from Europe; he bought the Suez Canal shares, and sent the Indian troops to Malta, he sent our Fleet to Constantinople and leased Cyprus from the Turk. Then came *Gladstone*, with different views, and yet Almighty God compelled him against his judgment and in face of bitter opposition to suppress the Arabi rebellion, to "temporarily occupy Egypt"! and to wage two Soudan wars, ending with the occupation of Khartoum and the whole

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Nile Valley. Then *Rhodes* set about the Cape to Cairo Railway (Hebrews xi, 32), "and what more" shall I say? For space is insufficient to speak of Wolseley, of Gordon, of Salisbury, of Kitchener, of Baden-Powell, of *Roberts*, of Buller, of Haig, of Beatty, of *Allenby*, and many more who were used by God to carry on the work, each adding something to the grand and imposing fabric of our Empire. But the great Architect is still designing and still beautifying. His building is still going on. He has many, many more instruments yet to use, whose names we have never yet heard. (Is Harrington one?)

"No hammer fell,
No ponderous axes rang,
Like some tall palm
The stately fabric sprang."

And will not Palestine be the Coping stone of the whole Imperial Building? I think so, but not yet. "Behold, I lay in Zion a stone, elect, precious . . . . Then when the grand Imperial edifice is ready, and fit for His use, He, on His White Horse and with His White Horse Army, will come to take possession." "Behold the Tabernacle of God is with men."

Yours sincerely,

ANGLO-ISRAEL.

IS WAR JUSTIFIABLE?

BY W. GREGORY.

DURING the years of the Great War a number of men refused to join the colours or do any work which notified their acquiescence in war; they were called conscientious objectors, and, where sincere, may be commended for their action.

The writer considers that want of knowledge was the root of this attitude, and that had such persons had sufficient knowledge of God's dealings with men and nations they would not have stood out against what was, on the face of it, a righteous war.

There has grown up during part of the last century a body of people who object to war at any price, and one assumes that it is the result of the material prosperity which has been the state of this nation during that time.

The question whether war is justifiable or not is not for man to decide, because wars come in the providence of God as one means to the end of man's redemption.

"No punishment for the present seemeth good unto us," but it works out for our repentance.

The child does not approve of the rod, but in later years blesses the hand that wielded it.

What a beautiful thing is the face of a little child and the silky smoothness of the skin, but if disease is dormant it may break out into corruption, and either the surgeon's lancet or cauterization may be needed to eradicate the disease, and often only death stops it.

Who can measure the effects of sin? or say in how many years afterwards war shall not break out as the result?

There are those whose objection to support war is that it is un-Christian and cruel.

The writer heard one brother—a Christian man—remark, "that if he thought that Jesus Christ advocated war, he would chuck his Christianity."

There are things more sacred than life—honour, for instance.

War is any form of antagonism between forces opposing one another—and whilst physical fighting is proceeding on a material plane, it is quite certain that forces are in conflict on a spiritual one (see Daniel's 10th chapter).

A great deal of the Old Testament writings are records of wars and fightings, and the prophets foretell wars and fightings for the future, when Israel shall do valiantly, and the reasons are given why these wars take place—the hand of God is in all.

But, says one, we live in a different—a Christian—dispensation, and a time of peace.

Jesus said: "I came not to bring peace on the earth, but a sword." Again, "I came not to destroy the *law* or the *prophets*; I came not to destroy, but fulfil."

Confusion of thought in A.D. 30 and in A.D. 1923 is similar. We thought it would be He that should have redeemed Israel—not knowing that Israel was going to be redeemed and then act as the instrument in redeeming the nations.

"My kingdom is not of this world" did not mean that the kingdom was not in the world, for, in fact, it was. The kingdom shall be taken from you and given to a *Nation* bringing forth the fruits of it. My kingdom is not of this world—of pride, greed, place-seeking, aggrandisement—but of humility, purity, righteousness.

At the same time the kingly power was in the kingdom, and the throne of the Lord was still in existence, though temporarily hid.

Christ's kingdom is the Church says one in 1923—and so wars must cease—and because that one cannot realise that wars can go on in the kingdom of God, he tries to spiritualise and say that the words do not mean what they say. In 1923 there is the idea of peace—peace, peace at any price—and no thought that the kingdom is in existence which shall break in pieces all these other kingdoms and shall stand for ever.

Jesus said: "When ye hear of wars and rumours of wars, be not troubled, for these things *must* be of necessity"—they are bound to come, but remember I have told you beforehand—foreseeing the time when men would say peace, peace, when there is no peace.

Does it seem strange that in the Lord's Prayer there is no mention of war, no appeal that it shall not come?

Give peace in our time, O Lord, is the prayer of most; if wars come, let them come in the time of someone else.

Wars, being in the providence of God, cannot be escaped; they have to come to carry out God's dealings with the sons of Adam, and by His use of Israel as His battle-axe and weapons of war the earth will be better.

Whilst sin remains wars are possible, probable, and may be expected; and Holy Scripture affirms that they will come.

Many foolish people said, "This is a war to end war," when a little serious thought would have shown them that no war can end war—so long as there is antagonism there is a state of war.

If we realise that we belong to Christ, that He has overcome the world, that He is our peace, that by Him we are reconciled to God, then, trusting in Him, we need not be afraid; but whatever the future brings, He will come out victorious and "His feet shall stand on Olivet, that this *same* Jesus which has gone up into Heaven shall so come in like manner as ye have seen Him go into Heaven"—that He shall sit upon the throne of His father David—and of His kingdom shall be no end; then our hearts may be strong, and those who were once standing aloof from the claims of the kingdom will fall in when the King calls again to go forth against the hosts of the evil one, whether physically or spiritually.

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A FEW THOUGHTS ON "GOOD FRIDAY,"

SPECIALLY FOR "BRITISH-ISRAEL," DERIVED FROM THE STUDY OF FERRAR FENTON'S BIBLE.

We have known for some time now that the *death* of our Messiah is the centre or crisis of His work for us, and not His birth (see St. John xii, 31).

It is also very evident that this took place on Thursday, and not on Friday (see St. John xx, 1, with note, and St. Luke xxiii, 54 to end), and so the three days and three nights were complete, as He Himself foretold.

Zech. ix, 11–13: "The blood of *your* Covenant," which was shed that day shows the ratifying of the "New Covenant" with the House of Israel which He declared when He instituted the Lord's Supper the previous night, and the redemption price was paid for all Israel (1 Pet. i, 20) "for the sake of you," words written to "the chosen strangers of the Dispersion." It was at that time the ten tribes were really released, and started from the lands of their captivity on their march to "the islands of the west."

At the transfiguration how suitable it was that Moses and Elijah were the chosen ones to take part in the conversation of "His departure," or exodus, of the same Israel which was then to be celebrated at Jerusalem (St. Luke ix, 31) in the shedding of His own blood, for had not Moses led the first exodus and the sprinkling of blood of the same Israel, and had not Elijah done what he could to deliver Israel from the worship of Baal, for which they were finally sent into captivity? And now they would both see that the blood of the Messiah alone could accomplish the full redemption of the lost sheep of Israel's House, to whom alone He was sent (St. Matt. xv, 24).

Though it is now many hundreds of years since all this was accomplished, we know "our part and lot" in it all, for we are of the same House of Israel, the same sheep who were lost; we are partakers in the same redemption, and as we "draw near" especially at Eastertide to the table of our Lord we hear with joy the wonderful words said now to us, "Drink ye all of this, for this is My blood of the New Testament which is shed for *you* and for many for the remission of sins. Do this." Yes, we draw near "in full assurance of faith," in remembrance of Himself, and all He has accomplished for us, and we will do it "oft" till He come, which coming is not far distant now, when His chosen Race will be gathered from the east and west and north and south, and "washed in the blood of the Lamb" shall sing the new song (Rev. v, 9, 10).

"You are worthy . . . .

. . . . . .

Because you were sacrificed
And have purchased by your blood for God,
From every tribe, and language and people and nation,
And have made them into a kingdom and priests for our God
And they will reign over the earth."

Harrogate, A. J. A.
Easter Even, 1923.

ENQUIRERS ANSWERED.

By Rev. Commander Roberts, R.N.

E. B.-H. says: (1) "Roadmaker," January 4th, 1922, p. 19, says Shem built the Great Pyramid B.C. 2170. He must have reasons for making such a statement, and I should much like to know them. (2) Mr. Grimaldi, June 10th, 1922, p. 271, says: "The Zodiac was arranged by Seth." He must have good reasons too for saying it. Please tell me his authority. (*b*) He, by the way, in the same very interesting article on "The Hebrew Pleiades," says that it was generally supposed the Great Pyramid was built when Melchisedek was King of Salem; presumably he does not think Shem was its architect. (3) Are the words, "Goidel," Gael and Gaul the same? (4) Is there any connection between "Amuluti Saga" and the Norse word "Saga"? (5) Professor Petrie says (April 29th, 1922, p. 196) that the word, "Khaberi," "Haberi," cannot mean "Hebrews," that it must mean "confederates"? I gather from Professor Sayce's "Early History of the Hebrews" that no one is at all sure what "Hebrews" may mean. We found Mrs. Sydney Bristowe's articles on the Amarna Tablets absorbingly interesting, and hope she will be writing more on the subject.

Answers.—(1) We can only here assume that the Altar and the Witness spoken of in Isa. xix, 19, 20 is the Pyramid. That it was built as a testimony that God is not the author of confusion and separation, as at Babel, on account of sin. His object is for unity in one God, the Lord Jesus Christ, as testified to in the internal passages and external symbol, now without its *visible* head. The date of its erection is borne out by the fact that in B.C. 2170–2140 its descending passage pointed upwards to the then Pole Star. That the only one who was to be the natural means of blessing at that time was Shem. That his name was found as Shufu or Cheops. And that the date agrees with the time that the Shepherd Kings ruled in Egypt. The mark within the descending passage either 2170 or 2140 from the birth of our Lord marked off by a line perpendicular to the downward passage tells the same tale as the whole descending passage does in its pointing up to the star at that time in occultation.

(2) Mr. Grimaldi seems in No. 23 to refer in every case to his authority, but probably, when he sees your question, he may kindly give his opinion. (*b*) We most of us incline to the view that Shem and Melchisedek is the same person. My opinion is that Shem's object in coming to Egypt was to overthrow the false worship instituted by Nimrod after the destruction of Babel, hence the easy victory under God of the Shepherd Kings and the building of the Pyramid as a memorial. His building of Jerusalem would seem to be after the building of the Pyramid.

(3) The words you mention have all the same Hebrew root, *viz.*, Goi and El. Other Keltic names have much the same when found amongst the British originals.

Professor Rhys, in "Celtic Britain," p. 3, infers that the English Gael were formerly written as Goidel; these were Brythonic, as also the Gauls. "The Goidel were undoubtedly the first Celts to come to Britain." The word, to our mind, means originally "The Nation of God."

(4) Does not this "Amuluti Saga" simply refer to the amulets worn by the Sagas. Probably they were small images worn as amulets (see Du Chaillu, "Viking Age," Vol. 1, p. 377), by the Northmen.

(5) After all, Professor Petrie is welcome to his opinion; but the tide is flowing our way. At first it appeared as if Colonel Conder was the only one who held the opinion, that we had embraced, that the "Khaberi" meant the Hebrews. Others have since been gradually brought to the same conclusion. To our mind the events on the Tel-el-Amarna Tablets fit into the Biblical narrative, as Colonel Conder was the first to show.

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THE REAL PRESENCE IN LETTER AND SPIRIT.

By Henry Proctor, F.R.S.L., M.R.A.S.

One of the cardinal doctrines of the Latin Church is that of

The Real Presence in the Mass.

This, indeed, was probably the most essential point of difference between the Papacy and Protestantism. For, to many minds the idea of transubstantiation seems not only abhorrent but ridiculous.

The priest's claim to be able to change the wafer and the wine into the Divine Body was looked upon by Protestants as a mere trick, and thus the phrase "hocus pocus" was invented out of the "hoc est corpus" of the Romish priest. But, though this pretension has been made the subject of sport and blasphemy, there is a deep spiritual mystery underlying it, which may yield us an exceedingly profitable study. For there must be some way in which our Blessed Lord's words are fulfilled when He says: "He that eateth My flesh and drinketh My blood shall *never* die." From the moment of their utterance these words caused separation, for it is said that from that time *many* of His disciples went back and walked no more with Him. So great was the disruption indeed that He even enquired of Peter and the Apostles: "Will ye also go away?" provoking the pathetic and memorable reply: "Lord, to whom *should* we go, Thou hast the words of eternal life." In other words, it acted like Cromwell's "Self-Denying Ordinance" in sifting the wheat from the chaff, so that the effect was really good, although apparently harmful. For the deeper the spiritual force which underlies the letter, the more the letter kills, and this is not without design, for there can be no spiritual life without antecedent death, and so the letter serves a purpose in killing, as the Apostle Paul testifies: "I was alive without the law once; but when the commandment came, sin revived and I died. And the commandment which was ordained to life, I found to be unto death" (Rom. vii, 9, 10). So that the killing effect of the "letter" is seen to be a necessary preliminary to the spiritual life, for unless a man realises that he is dead in sin, he cannot seek for spiritual life. So the words of the Saviour are often spoken of as having a deadening effect, as He said of the Pharisees: "If I had not come and spoken to them *they had not had sin*, but now they have no cloak for their sin," and again: "He spake unto them in parables, that seeing they might *not* see."

Even so the law, which is holy and just and good, worketh death in me, in order that I may be raised again to walk in newness of life, so that the true spiritual life begins with a resurrection, through the apprehension of that which underlies the letter, wherefore He saith: "*Hear* and your soul shall *live*" for "the words that I speak unto you they are *spirit* and they are life." So by means of the very words that cause death to him who only sees the letter, we can have life, abundant life, for spirit, soul and body, and can gain thereby such a victory over death that we can escape entirely even the dissolution of the body, through a metamorphosis by means of which "all that is mortal will be swallowed up of life." And verily we who are in the tent (the present physical body) do sigh, being weighed down; while yet we are not wishing to unclothe ourselves (that is, to strip off the mortal body by death) but to clothe ourselves over, for we shall not *all* sleep, but we shall all be changed.

OUR YOUNG FOLK'S CORNER.

My Dear Nephews and Nieces,—I must not forget to tell you about the success of Dick's football team in the competition for the County Cup, and the great rejoicing that followed.

Dick was wild with excitement, and was the hero of the school, for everyone felt that the victory was largely due to his courage and his fine example.

"Well, Dick, my boy," said Dad, "we are all delighted to hear the good news, and more especially because you have all come right through without breaking your agreement with the Head. I suppose he is glad that you have earned the rewards he promised you. It is always more pleasant to give rewards than to administer punishments, you know."

"Yes, Dad, the Head is delighted, and he made quite a speech to-day on the subject. He looked on the whole affair much the same as you said he would. In fact, he referred to the Covenant of the Israelites and pointed out that God would have been much more pleased if He had been able to reward them for their obedience than He was when obliged to correct them."

"By the way, Dad, I wish you would tell us more about that Covenant. This football competition has made me think a good deal about that agreement. Some of my chums have been reading it up since I told them what you said, and now they ask me all sorts of questions."

"Well, my boy, you know that God gave the people of Israel some definite laws to keep. We have them in the Ten Commandments, and then He explained how those laws were to apply to every circumstance of their national and family life, and we have those explanations in the statutes and judgments which are written in the Books of Leviticus and Deuteronomy. He promised that if the people kept those laws they should have good health; their families and their cattle and their crops should be free from disease. They should always be victorious in battle, and should have great prosperity in all their undertakings. But if they neglected and disobeyed God's laws they were to be punished with disease, and defeat and failure in many ways. And you have just there the secret of all the sickness and trouble of the world."

"My word, Dad, they must have been a foolish lot of people to bring all that trouble upon themselves. Why, even the animals learn to obey you when they find out what punishment means. The Head often tells us that it pays us in many ways to do right."

"Yes, and that was one of the first lessons God tried to teach our fathers. But they were very wayward and stupid, and although they found God true to His word, they hadn't sense to continue in the right path, but gradually forgot the law of God and worshipped idols, and broke His Commandments in many ways. Instead of enjoying God's rewards they chose the sorrow and the punishment, and did it with their eyes open."

"I should be glad if you would tell me more about the captivity of Israel some day," said Dick.

"All right," replied Dad; "next time we have the opportunity to talk you shall hear more about it. It is the strangest experience any people has ever known, and has had the most wonderful results."

Yours sincerely,

Uncle Ben.

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THE SECRETARY-GENERAL'S PAGE

It is hoped that the May Meetings commencing on May 8th will prove record gatherings, and we ask our readers to help to make them so. As will be seen by the list of speakers given in our last issue, there will be a strong platform. We can now add Rev. J. J. R. Armitage, of Coventry, and Mr. J. Griffin, of Dudley, to the list. We thank all those who have sent parcels to Mrs. Theodore Bent for the Annual Sale of Work. She will be glad of still more. Will donors of articles kindly send them, with prices marked thereon, to Mrs. Bent, 13, Great Cumberland Place, Hyde Park, W. 1, as soon as possible? Volunteer helpers are invited for the Sale. Mrs. Bent will be glad of offers from those willing to help, in order that she may complete her arrangements.

* * *

Rev. Merton Smith is rendering great service to our Worthing Branch. He lectured on April 25th on "The Synagogue of Satan." From April 30th to May 4th he will give each day at 5 p.m., in the Literary Institute, addresses on "The Gospel of the Kingdom." All in the district will be glad to avail themselves of the opportunity to hear these illuminating addresses.

* * *

The special meetings held in Wimbledon last week aroused new interest in Biblical Prophecy and in B.I. Truth. Rev. Wm. Howell, Messrs. Morey and Garrison were the speakers. A desire was expressed for further meetings and for the formation of a Study Circle.

* * *

Mr. John J. Morey is doing most excellent work. He has lectured at Enfield, Southgate, Ponders End, and West Brompton (twice). For the first week in May he is booked for Portsmouth and Gosport Branches.

* * *

The Secretary-General's lecture at Woking on April 16th attracted a large audience, which included members of the leading families of the town and district. The genial and much-travelled Sir William Fry, F.R.G.S., presided. Our best thanks are tendered to Mr. A. G. Jackman for the excellent organisation. We thank also all those who rendered him assistance.

* * *

Rev. J. Oliver Vince, B.A., B.D., is devoting much time to B.I. work, and giving lectures in various centres. He was announced for one for our Sheffield Branch on 25th instant, in Victoria Hall, at 7.30, on "The Divine Potter's Handiwork."

* * *

Rev. W. E. Woodhams Denham, F.R.G.S., addressed a well-attended Drawing Room meeting on April 12th, at "Beechcroft," Botley, Hants, by kind invitation of Miss Sabine Pasley. Keen interest in our subject was shown. On the following Sunday he preached twice in the Parish of West Linton, Peebleshire, on "The Birth of a Nation" and "Israel in the Isles," followed by a Lantern Lecture on the Monday evening, in the Graham Institute, on "The Land of the Pharaohs."

* * *

Rev. W. Gregory Bestall gave a much-appreciated address on "Bible Reading in the Light of B.I. Truth," for our Ealing Branch on April 10th.

* * *

Rev. Hector Macturk, M.A., has sailed for the United States on a visit. We have had much pleasure in introducing him to Rev. Dr. Clements, the President of our Philadelphia Branch.

* * *

Our friends of the Worthing Branch kindly propose to open a subscription list for funds to provide us with suitable Headquarters for the Federation. We greatly appreciate this noble example, which it is hoped all other Branches will follow, in accordance with the unanimous wish of delegates to the Congress that this vital question and urgent need should be regarded as a matter for all British-Israelites everywhere, not those in London only.

* * *

The Secretary-General, when in the North, had the privilege of helpful converse with Mr. W. H. Hesketh, J.P., President of the Manchester Branch, one of our veterans, and one of the ablest exponents of Israel Truth in this land. It was very gratifying to see and hear of the wonderful recovery God had mercifully vouchsafed to our friend. Few, if any of us, realise how serious his illness had been, and how greatly he had suffered. We rejoice to know that, though he must conserve his strength for a time, he hopes ere long to resume his place on the British-Israel platform, and to be with us for the May Meetings.

* * *

The Southport Branch held a successful Sale of Work on April 17th. It was opened by Rev. J. P. Hodgkinson, B.A., B.D., of Wigan, who gave most valuable testimony to the power of Israel Truth, which, he said, he constantly preached in his Church, where he had crowded congregations. Mr. G. T. Vine, F.E.I.S., the President, at a concert in connection with the effort, said they had raised a much larger sum than they had aimed at. Mrs. Woodward (Secretary), Miss Newport (Treasurer), and the Committee were warmly thanked for all they had done.

* * *

We are informed that there is a good demand for tickets for the illustrated lecture on "Egypt and the Pyramid," by the Secretary-General, on Tuesday next, at 8, in St. George's Hall, Bond Street, Ealing, when Lord Gisborough presides.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

GREETING FROM THE ROYAL FAMILY OF BRITAIN IN THE NEW TESTAMENT.

By REV. WM. PASCOE GOARD, F.R.G.S.

THE Bible gets very close to the life of the Brith people in the British Isles, or Brith Ain, the land of the Covenant.

The Israel in the Isles' message of Isaiah (chapter xl to end of book) was written to the Brith or Covenant people of the Isles. Every division of it shows beyond controversy that our forefathers were meant. Not the people then constituting the ten-tribed House of Israel only, but that migration from all the twelve tribes who for ages had been coming into our ancient land.

Commander Roberts, in the sixty-second number of the MESSAGE, pp. 115–116, shows that the names of British Princes are named in Zechariah as the recipients of crowns ordained of God (*i.e.*, Helem and Hen).

In the New Testament also we have the greetings from members of a Royal House of Britain, forebears of the present reigning house.

"Eubulus greeteth thee, and Pudens, and Linus and Claudia, and all the Brethren."

Who are these who send greeting?

And to whom is the greeting sent? We will take the latter question first. No Scripture is of private interpretation. What is written in the Book is written for you and me. It is profitable for doctrine, for reproof, and for instruction. Therefore the greeting here included is written for the reader, for you, and for me. The greeting and the persons sending it are therefore of interest.

The greetings are from Eubulus, Pudens, and Linus and Claudia.

Pudens is Rufus Aulus Pudens Pudentinus, senator of Rome.

But Pudens was more than that. In young manhood he was sent to Britain upon an official mission. While there he built a temple to one of the gods of Rome, the remains of which are to be seen to this day.

In Britain he became converted to faith in Jesus Christ.

He was commissioned to bring to Rome Caradoc, the hero king of the Silurians, who had been betrayed into the hands of the Romans. With Caradoc were carried to Rome members of the Royal family. Among them was Linus, the son of Caradoc, and Gladys, his daughter.

Rufus Aulus Pudens Pudentinus loved Gladys Caradoc and wooed her for his wife. On his marriage, of course, he became son-in-law to Caradoc and brother-in-law to Linus.

It would seem from one expression of the Apostle Paul in sending greetings to Pudens as though they, Pudens and Paul, were half-brothers.

Gladys Caradoc was adopted by the Emperor and took his name, becoming thereafter Claudia. Upon her marriage with Pudens, they set up their home in the Palace, the remains of which are seen in Rome to this day, and opened it as the gathering place of the infant church. In that home the Apostle Paul was an honoured guest, and it is said that the children of Pudens and Claudia his wife were brought up on the knees of the Apostle Paul. Their home was the birthplace of the infant primitive church in Rome.

In that church Prince Linus took a leading part, and in due time he was appointed by the Apostle Paul the first Bishop of Rome.

Rufus and Claudia Pudens were ancestor and ancestress of the present reigning House of Britain.

These three send greeting to Timothy, and through the epistle of Timothy to us. In them the Royal House of Britain sent greetings.

To-day the reigning monarch of Britain bears the name "Defender of the Faith." In that early day their progenitors earned the same title, for the glorious daughter of Pudens and Claudia, if my memory serves me right, sealed her testimony with her blood, a martyr for the Christian faith.

Let the section of the church to-day called Roman Catholic realise that in Britain there is a church which must take precedence over Rome in the matter of antiquity, that from Britain she received the Gospel, that from Britain she received her first bishop, and that from the beginning in Britain has rested a Christian authority before which she must bow. And

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remembering these things let her take to heart the exhortation of the Apostle Paul to Gentile non-Israel Rome, "Be not high-minded but fear. Boast not thyself against the branches. But if thou boast, remember thou bearest not the root, but the root thee."

THE BASIS OF SCRIPTURE PROPHECY.

[Address at Central Hall on April 12th.]

By W. Gornold, D.A., F.R.A.S.

Part I.

When it is said that "wise men of old spake as they were moved by the Holy Spirit," we are, I think, rightly disposed to believe that in such case the Spirit would not dictate otherwise than in terms of the laws of Being which in their creative effects were seen by God to be good and pronounced to be so. This view entails the concept that Law and Order are the essentials of life, and in some manner, unseen or but dimly comprehended by us, lie at the root of seeming chaos and confusion. The root is one. The branches are many and divergent. That the purpose of life is realised in the orderly unfoldment of events, or in what has been called the "correlated successiveness of events," is perceived by the Idealist who, according to Emerson, "sees the whole circle of events, of persons and things, not as painfully accumulated act after act, atom by atom, in an age creeping past, but as one vast scene painted on the instant Eternity by the hand of God, for the eternal contemplation of the human soul."

Without labouring the argument, so prominent in modern speculative philosophy, as to whether the future actually exists, we may content ourselves by affirming that in the Omniscient Mind of God the future is ever present. He Who is the Alpha and Omega must ever see the end from the beginning. But in view of our mortal limitations it is only possible for us to regard Time, and events in Time, as either past or future, *i.e.*, either historical or prophetic, the incidents of the moment slipping from the region of futurity into that of history as we realise them. We observe that there is a necessary relationship of all future events with their antecedent causes in the past. Great among the prophets of Judah was Esdras, who personally witnessed the termination of the Captivity under the edict of Cyrus. This prophet, who was contemporary with Daniel, sums up the matter in discussion by an explicit statement:—

"By measure hath He measured the times, and by number hath He numbered them, and He doth not stir nor move them until the said measure be fulfilled."

The prophet then explains by repeating what the Angel of the Lord taught him after repeated periods of fasting and prayer.

"The World," it is said, "is divided into twelve parts, and ten parts are gone already, and the half of a tenth part; and there remaineth that which is over after the half of a tenth part."

This somewhat cryptic utterance is solved rather more easily than at first sight appears possible. Everybody probably has heard of the Great Year, usually ascribed to Plato, but of which I have found evidences in astronomical periods known to the Aryans many centuries earlier than the great Philosopher. But it was current knowledge among the learned of the sixth century B.C. that the stars were slipping back against the order of the Signs of the Zodiac at the rate of about 50 inches per year, and that a complete revolution of the stars through the Signs would take 25,920 years at this rate to complete. It has since been proved that the increment of precession, as it is called, was rather less than 50 inches in centuries prior to the epoch, and it is known to be rather more than that amount at this day. The mean, however, is easily established as 50 inches, and hence the whole period of the Great Year is known.

This Great Year was divided by the ancients into four Ages, which they called the Gold, Silver, Copper and Iron Ages, each of 6,480 years.

Now, if we divide the Great Year into twelve parts we find that each part is 2,160 years in duration, and this is the time required by the equinoctial sun to progress through one complete Sign of the Zodiac. It is said that each ingress of the sun into a new constellation is followed by a change of Dispensation, and without going intimately into the symbolism of successive periods it may be noted that the earliest is the Mithraic, associated with the constellation Leo, the Lion, in token of which the first of the Labours of Hercules, as of Samson, was the slaying of the Lion. It is said that we are now in the end of the Piscian Dispensation, agreeably to the words of the Lord: "I will make you fishers of men," and it will be remembered that our Lord's first miracle was the miraculous draught of fishes. The feeding of a multitude on bread and fishes, the finding of toll money in the mouth of a fish, are other incidents in which this symbol is prominent.

Let us now enquire into the enumeration of the prophecy of Esdras. We have seen that "a twelfth part" is 2,160 years, and if at that time "ten parts" had gone already, we have a period of 21,600 years. "And the half of a tenth part" is a further period of 1,296 years, since one-tenth of 25,920 is 2,592 and half this is 1,296, which, being added to 21,600, gives a total of 22,896 years expired from the beginning of the Golden Age to the time of the prophecy. Then, if we subtract this total from the complete World Cycle of 25,920 we shall find that the prophecy was made when there were just 3,024 years to expire before the end of the world-age.

From these figures we derive the exact historical setting of the prophet, and much else that is of surpassing interest, but which must be held in abeyance for a while.

It is not essential to our purpose to prove the times that are passed, but it seems that the Levite prophet was informed concerning them, for in regard to the end of the Age, *i.e.*, the present Iron Age, he says: "Then the world shall be turned into the old silence . . . as in former judgments." The Bible record would thus begin at a point where the old Earth is waking from its last sleep and is found to be a chaotic waste (*tohu vebohu*). The record concerns the genesis, development and final salvation of the Adamic race. The whole process of physical evolution may be summed up in the words, "God made man out of the dust of the earth." The whole of the spiritual involution of the race is instant in the words: "And breathed into his nostrils the breath of Life, and he became a living soul." We know that the spiritualised race of the Adamites was designated as "Sons of God," in distinction from the collateral giant races and "Daughters of men," and that this nucleus of the new humanity was intended to be a little yeast leavening the whole lump or mass of the as yet spiritually undeveloped denizens of the earth. But to revert—

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and I pause here to remark that Esdras was of that sacred Order of the Priesthood, sons of Levi, of whom Moses said: "They shall teach Jacob Thy judgments and Israel Thy Law." I shall show you that he was a man of a particular epoch.

The Hebrews divided the period of the year-day of 360 years into ten periods of 36 years each, and they distinguished these periods by the names of the seven planets in rotation, so that in a period of 36×7, or 252 years, there was a complete planetary cycle. This will at once be recognised as one-tenth of the "week of prophecy," or 2,520 years, so familiar to all students of Scripture prophecy. But they also employed a cycle in relation to the planetary one which had reference to the Signs of the Zodiac and they thus derived a further period of 252×12, or 3,024 years. I want to make a special note of this period, for it is exactly that which separates the prophecy of Esdras from the end of the Age in which he prophesied.

We learn from the prophet himself that he was in Babylon 30 years after the destruction of Jerusalem by burning, and that 14 years afterwards he prophesied concerning the end of the Age. The burning took place in 587 B.C., when Nebuchadnezzar took the Holy City after a siege of eighteen months, the temple being destroyed on the seventeenth day of the fifth month. Thirty years after this gives us the date 557 B.C., and a further fourteen years brings us to the year 543, which was that of the prophecy.

We have already seen that a period of 3,024 years remained unexpired at this time to the end of the Age. If from 3,024 we take 543 B.C., we arrive at the year A.D. 2481, as that determined by Esdras for the end of the present cycle.

It will not have escaped notice that the Age of 6,480 years is just ten complete eclipse cycles of 648 years each. These periods began in the astronomical year 3999 B.C., and we are faced by the remarkable fact that if we take these years B.C. from the 6,480 years of the present Age, we arrive again at the year A.D. 2481. This proves that both the historical and prophetic terminals are founded in natural phenomena and that these terminals are mutually dependent. We learn from this that ten eclipse cycles constitute a complete Age, that four such Ages, or 40 eclipse cycles, make one entire revolution of time, and that the present Age began in the year 3999 B.C. and must therefore terminate in A.D. 2481.

(To be continued.)

ISRAEL.

HER RACIAL DIVISIONS AND GEOGRAPHICAL WANDERINGS.

BY REV. MERTON SMITH.

ISRAEL=ruling with God. Easy to write, easy to speak, but difficult to understand, for in this word and in the people it represents God has hidden His purposes for the re-establishment of His Kingdom on this Earth.

If in this essay some mistakes or omissions are not found it will be surprising, for every return to this study in God's Word opens up new and unsuspected ramifications, both racial and geographical, of this "wonder-begotten people" in which God has centred all His purposes of blessing for Adam's race.

As an illustration of how even serious students can err in dissecting the Bible story of this Wonder-Race, in Young's "Analytical Concordance" we find these divisions:—

1. Israel=the new name given to Jacob: 55 times.

2. Israel=the nation that sprang from Jacob and the land in which they dwelt: 2,062 times.

3. Israel=the revolted ten tribes: 338 times.

Now turn up the Concordance and see for yourselves. Every single reference to Israel in Hosea is placed under No. 2 classification="the twelve-tribed nation that sprang from Jacob"; and yet even the Higher Critics know better, for they say that "Hosea's message was to ten-tribed Israel only." Not only is this true, but it will be found on close examination that in Isaiah, Jeremiah and Ezekiel the messages to Judah and to Israel are quite distinct. So in most of the minor prophets:

Joel is to Judah.
Amos is to Israel.
Obadiah is to the House of Joseph concerning Edom's doom.
Jonah is to Nineveh.
Micah is to Samaria and Jerusalem.
Nahum is to Nineveh 150 years later than Jonah.
Habakkuk is to Babylon.
Zephaniah is to Judah and Assyria.
Haggai is to Jerusalem.
Zechariah is to Jerusalem with very distinctive message to Israel.
Malachi is to the priests and Levites.

This is an effort to distinguish things that really differ and to uncover the blessed purposes of God as they are hidden in His Word under this puzzle or Bible riddle=Israel.

And to show that this is no mere word juggle, but a real live and difficult question, you have only to ask, "Who are Israel?" to find out how many different replies come to hand.

1. The Jews claim to be Israel. This claim is an exceedingly ancient one. It is first recorded in Ezekiel xi, 15: "Son of man, thy brethren . . . and all the House of Israel wholly, are they unto whom THE INHABITANTS OF JERUSALEM (THE JEWS) HAVE SAID, GET YOU FAR FROM THE LORD, UNTO *US* (THE JEWS) IS THIS LAND GIVEN IN POSSESSION."

For a long time—since A.D. 70—this claim has been in abeyance politically, because of the expulsion of the Jews by the Hand of God from Palestine, for their sin in rejecting the Testimony of the Holy Ghost to the Risen Christ; to-day, this claim is revived politically in the Zionist movement and has brought to Britain a very serious problem and added to an already overburdened people a new cause of expense.

2. We British-Israelites, a swiftly increasing body of earnest Bible Students, believe and teach that the Celto-Saxon peoples are "Israel"—God's Covenant people.

Others claim that the Nestorians are Israel; still others, that the Afghans are Israel; the Icelanders, the Red Indians, the Esquimaux—all have their advocates. The Mormons claim to be descended from Ephraim. The Doukhobors claim to be descended from Shadrach, Meshach and Abednego. Many claim that the Japanese are part of Israel. And all these do not exhaust the list of claimants by any means.

Furthermore, the examination of this question is made difficult by an allocation to the different twelve tribes of Israel of certain portions of God's revealed purpose. For example, a whole pamphlet has been written on "The foolishness of the Anglo-Israel fallacy," based on the following verses of Scripture as a foreword: Psalm lxxviii, 67–68—"Moreover, He refused the Tabernacle of Joseph and chose not the Tribe of Ephraim, but chose the Tribe of Judah, the Mount Zion which He loved." Through quite a number of

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pages, this theme is extended to show that the purpose of God's blessing for the Human Race was by God's choice made resident in Judah and not in Ephraim-Israel, forgetting or omitting such passages as Genesis xlix, 22–26, where "The Stone of Israel," the token and symbol of God's House on Earth (Genesis xxviii, 10-22) is committed to the care of Joseph. Also the fact that the Israel birthright was Joseph's (1 Chron. v, 1–2), and that, as everyone knows or ought to know, means the Headship of the Israel people. Jeremiah, the prophet, 120 years after Ephraim-Israel had been carried into Assyria, uttered this message from God: "For there shall be a day that the watchmen upon Mount Ephraim shall cry, "Arise ye and let us go up to Zion, and to the Lord our God . . . for I am a Father to Israel and *Ephraim is My firstborn*" (Jer. xxxi, 6–9).

Here, then, we are landed in a sheer contradiction, unless we face the fact that in the purposes of God all the twelve tribes of Israel had each a part to play. Judah was to bring forth the Messiah and also to offer Him up as God's sacrifice for sin (Genesis xlix, 8–12; Isa. liii; John i, 11; Acts ii, 23; Acts vii, 51–53). Joseph, on the other hand, was to be the ruling tribe—although the ruling dynasty was to come from Judah; and so we have such statements as in Psalm cxiv, 1–2: "When Israel went out of Egypt, the House of Jacob from a people of strange language; Judah was His sanctuary, and Israel His dominion."

Judah, then, gave the Davidic Dynasty, and from the House of David, of the Tribe of Judah, the Messiah came. But notice in 588 B.C., the throne of David was moved from Jerusalem into the "Mountains of the height of Israel" (Ezekiel xvii, 22–24), and when Christ came in the flesh and was rejected by the Jews, all that was left of Judah in Palestine, He, Jesus, told the Jews (Matt. xxi, 43): "Therefore the Kingdom of God shall be taken from you and given to a Nation bringing forth the fruits thereof."

That nation was and is "Israel in the Isles": "The Servant of Jehovah"—of Isaiah xl to lxvi.

It seems necessary, then, to make a sustained study in the Word of God on these points. In doing this, we will find that:—

1st.—*Israel* was Jacob's new name and that it means "Ruling with God" (Genesis xxxii, 27–28); and that, under this name, he, Jacob, now Israel, was to be the progenitor of "a nation and company of nations" (Genesis xxxv, 10-11).

Israel had twelve sons. Genesis xxxv, 22, records: "Now the sons of Jacob were twelve:

"The sons of Leah—Reuben (Jacob's firstborn), and Simeon, Levi, and Judah, Issachar and Zebulun.

"The sons of Rachel—Joseph and Benjamin.

"And the sons of Bilhah, Rachel's handmaid—Dan and Naphtali.

"And the sons of Zilpah, Leah's handmaid—Gad and Asher.

"*These are the sons of Jacob.*"

To these twelve—not to any one of them alone—and to their legitimate descendants all the Covenant promises made to Abram, Isaac and Jacob belong, with one exception that will be noted later. From them came the people known in the Bible as

2. *The Children of Israel.*

In the process of time, about 1700 B.C. (Usher's Chron.) Israel and his family moved into Egypt, where Joseph already was settled. Genesis xlvi, 8–27, carefully enumerates this exodus, with tally on each mother. No wives are counted, but two sisters are included—seventy souls all told. Now look at the twelfth verse: "And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah; but Er and Onan died in the Land of Canaan. And the sons of Pharez were Hezron and Hamul." (13), "And the sons of Issachar," &c. Notice, not a word about the sons of Zarah, twin brother of Pharez, by Judah! Why? Because they were not there, of course.

And yet Zarah had five sons (1 Chron. ii, 6–8)—Zimri, Ethan, Heman, Calcol and Dara. Right here the first split occurs.

The sons of Zarah did not accompany the children of Israel for one of two reasons. Either they were not yet born or some trouble had separated them from the rest of Israel. The first reason seems the more probable. It is doubtless God's way of calling our attention to the different destiny of the twin families of Judah. Peres-Judah became the Palestinian-Judah; Zarah-Judah, in his two sons, Calcol and Dara, became the earliest colonist in "the appointed place" (2 Sam. vii, 10). Darha founded Troy and became the progenitor of the early *British* branch of our present Royal House. Calcol started the Iberian migration and became the founder of the Ulster Dalriadi, into whose midst the daughter of Zedekiah carried the Davidic line at its overthrow in Jerusalem 588 B.C., and thus became the progenitor of the *Irish* branch of our Royal House (see Milner's Chart for "The Royal House of Britain, an Enduring Dynasty").

This, then, is the first division of the Israel people—the Zarah-Judah division. They left the rest of Israel about the seventeenth century B.C. In the mind and purpose of God they were always, and are to-day, as much *in His Covenant* as any other part of Israel.

This is the Iberian migration, so-called by our Ethnologists—the "Ibri," or Hebrew people.

About the same time "Danaus" came from Egypt into Greece (see Classics), founding the Israel colonies there, afterwards known in the Classics as the "Danaioi"—undoubtedly people of the tribe of Dan, that early settled amidst the Javanistic or Japhetic Greece.

It was these Danaite warriors that overthrew Troy and started the defeated Trojans under "*Brutus*" on their way to "the appointed place" (see Geoffrey of Monmouth). It was from these Hellenes—the Danaioi of Homer—the descendants of "Danaus," who came from Egypt about the time that Israel came from Palestine into Egypt, that the "proselytes" of the New Testament came (John vii, 35; see also Josephus Ant. Book 12, chapter 4 and paragraph 10, for letter of Areus, king of the Lacedomonians, to Onias, High Priest at Jerusalem; and Ant. Book 13, chapter 5, paragraph 8, for the High Priest's reply). [No attention should be paid to the Editor's note: "The children of Abram by Keturah"; they went eastward, not westward (Gen. xxv, 6).] So that in the affair of Helen, daughter of Menelaus, King of the Spartans, carried off by Paris, son of Priam, last king of Troy, we have Dan fighting against Zarah-Judah, and the result a fresh and important Israel colony for Britain="The appointed place."

Next we have Simeon's quarrel with Moses in the wilderness. According to Numbers i, 22, Simeon went into the wilderness with 59,300 adult males, 20 years and over. The census taken 40 years later, at close of the wilderness journey, gives Simeon only 22,200. The quarrel with Moses seems never to have been straightened out. The tribe of Simeon is not mentioned in Moses' blessing of the tribes in Deut. xxxiii.

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The other eleven tribes are recorded there. Simeon's lot in Palestine was a restricted one, and although one of the Israel—ten-tribed people—had its territory entirely surrounded by Judah. It has practically no Bible history in the Book. What became of this large part of the tribe of Simeon that seems to have disappeared from the wilderness? It is perhaps the hardest trail of all to follow. It is suggested that these Simeonites formed the Celt-Iberian migration which moved westward from the Levant about the fifteenth century B.C. and settled in Brittany, Belgium, Wales, Devonshire, part of Cumberland, and part of Cornwall. These people are sometimes called the Simonii in Classical atlases, and if so, they form the third Israel colony to find "*The appointed Place.*" Indeed, it is very probable that their advent antedates that of Zarah-Judah *from Troy.*

Later we have the Celtic migration, mainly Phœnicians and Israelites, largely of the tribe of Dan. The Tuatha de Danaans (the tribe of Dan) began coming into Ireland from the twelfth to eighth century B.C. (see Irish Chronicles). It had already founded the kingdom of Dannonia in Cornwall, and also the town of London, the simplest derivation of whose name is from two Hebrew words, Lun= lodging, and Dan, *i.e.*, "*Dan's resting place.*" London was a great world emporium before the first mud hut was built in Rome!

These early Israel Colonists mainly of Zarah-Judah's two sons, Calcol and Dara—Simeon and Dan constituted,—

3. "*Israel in the Isles,*" "The appointed Place" of 2 Sam. vii, 10, to whom the messages in Isa. xl to the end are almost exclusively addressed, merging finally into a glorious vision of Twelve-tribed Israel re-united in "*The appointed Place,*" and from thence made a blessing to all the earth.

4. And yet, please notice, that *Twelve-tribed Israel,* as an organised Nation, equipped by God at Sinai with The Law and the Sacrifice, went on into Palestine, and we must now follow them there.

The first division in Israel in Palestine was made by the founding of *The House of David* (2 Sam. vii).

The House of David has a Covenant all its own. It is henceforth distinct from either Israel or Judah. It must not be confounded with either of these Houses. And, especially, from henceforth, the House of David is derived from but not part of, the House of Judah. This separation took place 1042 B.C.

The second division in Palestine took place in 975 B.C., when Israel was governmentally separated from Judah. One of Israel's tribes, Benjamin, was loaned to Judah for a season—"so that David, My servant, may have a light always before Me in Jerusalem" (1 Kings ii, 36).

This virtually presupposes a time when the House of David should be absent from Jerusalem, yet reigning somewhere else, which undoubtedly came to pass. When the Light of the World came to Jerusalem, the tribe of Benjamin, specifically in the person of Paul the Apostle, was the "Light-bearer" to the House of David and to the House of Israel—in Asia Minor, in Greece, in Thrace, on the Danube, and in "the Isles of the Blessed," "The appointed Place."

The Nation Israel had Ten Tribes.

The Nation Judah had Two Tribes (Judah and Benjamin), plus also most of Levi.

The Nation Israel broke away from God, and yet in its worst days—Ahab and Jezebel—God testified to Elijah (1 Kings xix, 18): "Yet I have left Me 7,000 in Israel, all the knees which have not bowed unto Baal, and every mouth which has not kissed him."

The Northern Nation—Israel was carried away into Assyria, 721 B.C.

Meantime Judah was just as bad—*worse* (Jer. iii, 6–11). At this time both Israel and Judah passed out of the Blessings of the Covenant into the "cursings" of the Covenant, and God proceeded "to avenge the quarrel of His Covenant" (Lev. xxvi, 25) on both Houses.

Israel after much disaster in the homeland was finally completely carried away in 721 B.C. Everyone is clearly aware of this; but it is not so well known that Judah was also, in a very large measure, similarly dealt with at this time. Lev. xxvi, 21–22 says: "If ye walk contrary unto Me. . . I will also send wild beasts among you, which shall rob you of your children and destroy your cattle, *and make you few in number; and your highways shall be desolate.*"

In 1017 B.C. Judah had "470,000 valiant men that drew the sword," not counting Benjamin and Levi (1 Chron. xxi, 5).

Now note the wasting process. In 713 B.C. (Usher's Chron.) Zennacherib came up against all the fortified cities of Judah, and took them (2 Kings xviii, 13).

Zennacherib's inscription, according to A. H. Sayce, tells us that the number of cities taken was forty-three, and that he carried captive—as King of Assyria—"200,000 men of Judah." Particular emphasis must be placed on this division, for it is beyond question the major part of Peres-Judah still remaining. Where did they go? We are not told; but they were carried captive by the King of Assyria. They were men of Judah of the provincial towns, not the metropolis. They were carried captive only eight years after Israel's captivity, and by the same people. Did these 200,000 men of Judah join forces with the Israelites? This is the conviction of the writer, and that they therefore came into England, in their descendants, of course, as the Jutlanders—the Judah-landers—the Jutes, along with the Saxons, Angles, Danes and Friesians, the incoming, as we all believe, of the "Israel Dispersion" of the Northern Kingdom.

In 598 B.C. Nebuchadnezzar came to Jerusalem and (2 Kings xxiv, 14) recalls: "He carried away all Jerusalem, and all the Princes, and all *the mighty men of valour,* even 10,000 captives, and all the craftsmen and smiths; none remained save the poorest sort of people of the land." How are the mighty fallen!! From 470,000 "mighty men of valour" in David's time—in Judah alone—1017 B.C., all that remains of Judah, Benjamin and Levi combined in 598 B.C. is 10,000 "men of valour." Well, *that was the end of the House of Judah in Jerusalem* (2 Kings xxiv, 12). The Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the Children of Ammon, and sent them against *Judah to destroy it,* according to the Word of the Lord, which He spake by His servants the Prophets, 598 B.C. Israel and Judah are now both driven from the Land of Palestine. Who remain? *The Jews* (Jer. xxxii, 12), *after this,* 590 B.C., the people in Jerusalem are never called "Judah" or "the House of Judah"—but the "*Yehudim*"="*the Jews,*" or "*a remnant of Judah.*"

5.—On the return from Babylon the people are not called the House of Judah or the Nation of Judah, *but* "*The Jews.*"

And here we must dig down again. When the decree of Cyrus set Israel free (Isaiah xlv) the *Ten-tribed Israel people* and the major portion of *Peres-Judah,* i.e., *the Palestine House of Judah,* were both started off to join "Israel in the Isles" (2 Esdras, xiii, 39-47). It was a weary, tempestuous, battle-swept "wilderness of the people" (Ezek. xx, 35) through which they passed, and the story is one of thrilling interest

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sustained for 1,000 years or more. Jesus the Messiah had yet to be born in Bethlehem. Jesus the Messiah had yet to come to the Temple in Jerusalem. Jesus the Messiah had yet to be offered up, when eight days old, for Israel's redemption.

(*To be continued.*)

THE PLAGUES OF EGYPT.—II.

By Mrs. Woodward.

Fourth Plague.

(The Aron-flies, Ex. viii, 20, 32.)

In this account v. 26 is given the reason for the request to go three days' journey into the wilderness to sacrifice to their God. The flies were everywhere, and Pharaoh said: "Go ye sacrifice to your God in *the* (A.V.) (*this*, F.F.) land; but Moses refused, saying: "It is not meet so to do, for we shall sacrifice the abomination of the Egyptians before their eyes and will they not stone us?" This was the bull, a sacred animal to the Egyptians.

In this plague again there is no absolute definition of the word "arob," and the hypothesis of Redman, Kalisch, Rawlinson, Cook, and others that they were cockroaches, cannot be sustained, for a cockroach, even in the East, never attacks man; it may nibble the feet of a sleeper but scutters off the moment it draws blood or light appears. Therefore, if these learned gentlemen are right in their diagnosis concerning cockroaches this plague could only have been a nuisance at night.

Fifth Plague.

The Hebrew word translated "murrain" means "snatched away." Here the cattle affected were in the fields, showing it was Spring (February to April), the only time when the fields were available for pasture. Notice the goat (Ex. ix, 1–7) is not named, being a sacred animal it would be in the stall and not the field; it never was used for food. The first four plagues affected the people, the fifth their property; to many this means more than personal suffering or inconvenience.

This fifth plague resembles the tenth in the fact that the victims were marked out beforehand. Tenth, the first-born of man and beast; the fifth, the *cattle* in the *fields*. This again is proved to be miraculous, for it *passed over* the cattle of the *Israelites*; the cattle of the Egyptians *all* died at the same moment, doing away with the theory of an epidemic. Again, they were all in the open field where they would be most free from germ attack, those in the stalls escaping.

Sixth Plague.

Boils. This was to affect both man and beast. The throwing the dust in the air was probably the signal and sign for the widespread sudden appearance of the boils. This could not have been leprosy, as Kalisch, Rosen, and others contended, for it would have been a complete demonstration of its miraculous nature, leprosy being a slow disease which takes many years to develop; also it is painless, and we are told the priests could not stand before Moses because of the boils' agony. Leprosy and elephantiasis do not affect animals, and in this case *all* the cattle of Egypt died; that is, it included their animal gods and the previous plague *only their cattle in the fields*, which was to show the Egyptians the folly of praying to creatures which were afflicted like the common herds.

Seventh Plague.

It is more difficult to show the miraculous character of this plague than any of the others, for the ordinary and miraculous shade into each other without a hard or fast line. You know, however, that Egypt is practically rainless, with a very genial climate; so that it is very evident that hail would be unknown.

Eighth Plague.

You may think from v. 11 in ch. 10, that Pharaoh had yielded and that Jehovah's order to Moses in v. 12 to stretch forth his hand, &c., &c., was uncalled for; but if you read carefully you realise that Moses, when asked who were to go, said: Young and old, sons and daughters, flocks and herds." Pharaoh's reply is truly Jesuitical—"Go now ye that *are* men." According to Egyptian custom only males arrived at manhood (30 years old) engaged in religious sacrifices; women are never mentioned or depicted as appearing; therefore, the concession was not sufficient—and—the locusts came!

They ate everything the hail had left. Pharaoh again sent for Moses and Aaron and asked them to entreat their God to remove the plague, which was done. There is positive evidence that the locusts could not have come in an ordinary way. The Bible represents that an east wind brought them (they always proceed in the direction of the wind; those in advance descend to eat, rising in the rear as the cloud advances. Harselguist says the locust is not formed for travelling over the sea, and breeds in the months of May and June; they come from the south, taking a direct course northward, turning neither to the east or to the west, but the moment they leave the shore they are driven inward; they come from the *desert* of Arabia. Such voracious insects could not enter into life or live in a place so perfectly barren; they must be hatched where food is abundant, which in this case would be in the *fertile* part of the Arabian peninsula. You see even highly classical scholars can fail in their conclusions.

In Kitto's encyclopaedia a writer says that the use of four Hebrew words in Psalm lxxviii, 46–7, Psalm cv, 34, makes it probable that four species of insect were employed in this plague—a scientific anachronism; the four words are only the terms used to describe its four stages of growth.

Ninth Plague (Darkness).

Expositors commonly express the opinion that the series of plagues kept increasing in severity, but this plague refutes that; it was inconvenient, severe, and prolonged, but it involved no suffering or loss of life or property.

The Higher Critics have tried to prove that the Khumaseen and the Chamsin winds are accountable for this plague. Khumaseen is the Arabic word for fifty, and this wind occurs *only* within the fifty days *between* Passover (Coptic same as Jews) and Pentecost. This, of course, means *after* Passover and the Israelites were out of Egypt then. They also state that during these winds the inhabitants take refuge in the cellars and vaults. This is sheer imagination; there has never been a period of an underground apartment in the country, nor could it be otherwise; the towns and villages are built in artificial eminences, barely above the reach of inundation, and it would be worse than foolish to construct houses with cellars which would be filled with water at the *annual* overflow. Then, too, the Chamsin wind, the clouds of dust and sand caused by this, are *restricted* to the desert part of the country between the cultivated fields and the mountains, where there are no inhabit-

No. 1. Many consider that as Moses' original request was only for the temporary absence of all children of Israel that they might sacrifice to Jehovah, that on leading them away from the country altogether Moses was guilty of treachery to Pharaoh, but this overlooks the prediction Ex. xi, 1, and its fulfilment on xii, 31, that on the death of the first-born the King would expel (A.V., "thrust out") the Israelites. Thus it was the work of Pharaoh himself, and no blame to Moses.

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ants. Had *this* wind been the cause of the darkness no living soul could have survived breathing an atmosphere of sand for three days. I think that these verifiable statements of facts against the assertions of the Higher Critics absolutely prove the miraculous nature of this plague of darkness. They do not advance any other theory than the two winds.

Tenth Plague (Death of First-born).

Read carefully Ex. xi, 1–8. God says they will be "*thrust*" *out*, and instructs Moses to tell the people to borrow jewels and silver and gold. They were probably doing this on the security of the fat pasture lands they were leaving behind. At midnight a great and terrible cry would be heard among the Egyptians, but not a sound from man or beast would be heard from the habitations of the Hebrews. No. At this point I would like to remind the reader that already the Israelites had become contaminated with the Egyptian idolatry, which, according to the Talmud, they never lost until after the return from the Babylonish captivity. (This applies only to the Jewish side of the House of Israel.) These Israelites at that time believed that Jehovah was but one among many gods of other nations. Read the Song of Solomon (1 Kings viii, 23) in Ex. xv and in verse 11 you will see the words, "Who is like unto Thee, O Lord, *among* the gods." And again in Psalm lxxxvi, 8, David sings: "Among the gods there is none like unto Thee, O Lord." Solomon says in 2 Chron. ii, 5: "For great is our God above all gods."

The fifth and seventh plagues had taken human and animal life out in the open air, the tenth the most terrible of all—palace, hut, crypt and field were all alike to yield their prey.

The Hebrew word "becor," first-born, is a noun *masculine*, and indicates that *only* the first-born *males* of man and beast would perish. Could it be a natural and ordinary malady which selected its victims by *sex*, in the order of primogeniture, not *one* escaping and all struck down at the same hour, *midnight*. Hengstenberg evidently feels the force of this cumulative evidence, and resorts to the desperate remedy of altering the words of Scripture in order to bring the sacred text into, at best, an imperfect harmony with his theory. He says: "The phrase 'all the first-born' must not be pressed too far, the tenor of the narrative is opposed to such a proceeding, since in ch. xii, 30, it says:—'There was no house where there was not one dead.' It must not be inferred that none of the first-born remained alive on the land." These words are in direct contradiction to those in Exodus, and if we receive Hens: account of the plague as the true one, we must reject the story of Scripture. Thompson, from whom I quote, says: "What kind of theory must it be which can only be maintained by setting aside the text it professes to expound." Dr. Hugh Macmillan is the only scientist who regards the tenth plague as a zymotic disease, which he bases upon an elaborate scientific method which he believes was used to ward off the epidemic from the Israelites. Macmillan says "that fresh blood attracts the germs floating about more powerfully than gum or sugar, and concludes from this that fresh blood had a peculiar attraction at this time for the germs of this disastrous disease—sugar and gelatine are unchanged on exposure to atmosphere, blood at once decomposes into clot and serum which are food for germs, they settle there to feed."

The learned professor observes that Moses could have known nothing of such matters in those unscientific days, when we are told n the Bible that "Moses was versed in all the learning of the Egyptians," and the discoveries of recent years gives increasing evidence of their wonderful and scientific knowledge which is always abreast, and sometimes ahead even, of modern knowledge. For Moses' knowledge of chemistry alone we have only to quote his destruction of the golden calf. In Dr. Macmillan's assertion that the sprinkling of the blood on the lintels was a sanitary protection he omits the fact that it would have been necessary also to protect their cattle—for the Egyptian people and *cattle* died by the same means. All zymotic diseases require a period, varying in each disease, during which the poison is working, even in our well known plague, which is the most rapid, the period being three days.

If the Hebrews were to close their doors when evening commenced there were only a few hours until midnight to complete this. If there is no dormancy there is no zymotic disease. Pharaoh and the Egyptians acknowledged the miraculous when hastening the departure of the Israelites, "or ye be all dead men."

Don't be led away by the Higher Critics; their methods are plausible I admit, but read the increasing number of works that expose the fallacies of Higher Criticism, investigate prayerfully for yourselves and use *common sense*, the Bible will then become a plain and open book. This common sense key is easily procurable, there are notable books by great British-Israel scholars which, if read and digested, would wipe out every careless Christian and unbeliever from this God-given land.

COLLATERAL TESTIMONY.

By B. N. Parkinson.

Our readers may have noticed on the bookstalls a weekly paper called *The Aeroplane*, but unless interested in the subject of aeronautics they may not have had the privilege of reading some remarkable articles which have appeared therein from time to time. The Editor has a way of discussing politics at home and abroad in the most independent and forceful manner (chiefly in reference to the fighting Services and to the Air Service in particular), and, in the course of his remarks, makes frequent references to the psychology of our race and to the manifest destiny of Britain.

It would be quite wrong to use the customary phrase "blind evidence" in quoting extracts from such writings, for the Editor of *The Aeroplane* is obviously a man with a vision—a vision denied to so many who are teachers of the Word of God, but "who have closed their eyes, lest at any time they should see" (Isa. vi, 10; Matt. xiii, 15). Nevertheless, we may infer from certain passages that the writer of the articles from which we propose to quote is not in touch with British-Israel teaching as to the origin of what he terms the Anglo-Saxon plus Norman race.

A New Year editorial, appearing in the issue of January 3rd, 1923, contains the following passages, to which we have appended Scripture analogy:—

"And 1922 has provided a number of the obstacles which will ultimately prove to have strengthened the British Nation and the Royal Air Force and the Aircraft industry and to have helped the progress of aviation."

"*Never have we in this country had as good cause as we have to-day for being proud to call ourselves English.* The undefeatable stupidity and imperturbable good nature of the ordinary Englishman has carried us through a series of crises

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which would have wrecked any country populated or run by cleverer people."

"To the unimaginative steady-going Englishman we owe the fact that to-day *England's credit and England's prestige stands higher all over the world than that of any other nation.* And to the same qualities we owe our pre-eminence in aviation."

("To make thee high above all nations which He hath made, in praise, and in name, and in honour."—Deut. xxvi, 19. See also Deut. iv, 7–8; vii, 6; xiv, 2; xxviii, 1 and 13; xxxiii, 29; Ex. xix, 5; Num. xxiv, 7; 2 Sam. vii, 23–24; Is. lviii, 14; Jer. xxxi, 7; xxxiii, 9.)

Again, there appears an editorial in the issue of January 31st, 1923, in the form of a review of two books, which we are told, "ought to be read by every officer of the R.A.F. and by every intelligent person who is concerned for the future of the British Empire."

The following paragraphs occur:—

"And each book leaves one, quite unintentionally, with a feeling of thankfulness that one belongs to this humorous, stupid, sane, and *undefeatable Anglo-Saxon plus Norman race*, which alone is capable of producing the men who wrote and the people who as fighting men or teachers made possible the writing of such books."

("No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn."—Is. liv, 17. Also Micah v, 8.)

"In each one finds quite clearly, though never once stated, the writer's firm conviction that despite all our faults *we British are the chosen of the Lord, so to speak*, and that besides us the only people who count are the Teutonic peoples who like ourselves belong to the great Nordic race. And each, the one quite unintentionally and the other with firm intent, demonstrates clearly that the only danger to the Nordic race is the Mongol and his advance guard the Slav."

("But thou Israel art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Thou whom I have taken from the ends of the earth."—Is. xli, 8–9. See also Is. xliii, 10; xliv, 1; Ps. xxxiii, 12; cv, 6; cxxxv, 4., &c., &c.)

A third article appears on March 28th, 1923, under the heading "Aviation in Russia," and contains not only the usual tribute to British destiny, but a prophecy regarding Russia which bears close resemblance to the ideas that Bible Students have about coming events and the Anti-Christ.

"One is not greatly exercised in mind by the suggestion implicit in the Telegraph's article that the German aeronautical people working in Russia are helping to bring about an understanding between Russian Bolsheviks and German Bolsheviks. On the contrary one believes that the ordinary German who is compelled to live and work in Russia by the present state of aeronautics in Germany will come back with an increased hatred of everything Russian."

"There is a great deal in the *Telegraph's* suggestion that the Germans now working in Russia will gain at the Soviet's expense experience which will be very valuable to them hereafter in Germany. This experience, of course, will be to our advantage in that when we and the Germans have to fight the Slavs we shall have at our disposal the experience of all the Germans who have worked and flown in Russia."

"*All things have a curious habit of working together for the good of England and, therefore, one is not particularly afraid* of any evil resulting directly from the fact that these Germans are working in Russia. It is true that they will teach the Russians a great deal about how to run aircraft efficiently, and it is quite possible that a number of them will even remain in Russia and help the Russian Napoleon when the war begins, just as we had in our Air Force during the War quite a number of highly efficient officers of German descent. But that is merely the fortune of war. The great thing is at present to watch as carefully as is possible the developments of aviation in Russia by the Russians themselves, for therein lies much the greatest danger in the next war."

("The Eternal God is thy refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before thee—Israel then shall dwell in safety alone."—Deut. xxxiii, 27–28. See also Gen. xlix, 22–26; Deut. xxxiii, 13–17; Micah v, 7.)

After reading the above extracts some of our readers will be tempted to buy an occasional copy of *The Aeroplane* when they have exhausted their NATIONAL MESSAGE, and it will not be overlooked to send a copy of THE NATIONAL MESSAGE to Mr. C. C. Grey, Editor of *The Aeroplane*.

NOTE.—The italics are ours.

THE BOOK OF COMMON PRAYER.—I.

BY H. E. TURNER.

THE whole British race, and in particular British-Israelites, have cause to be thankful that the title of our national book of general public prayer denotes that the book is free to all, having no owner exclusively, its prayers being common to all people and suited to the needs of each individual; it may be said to resemble the firmament of the Heavens which canopies the whole world, for Israel's Book of Common Prayer covers with its influence and embraces all mankind. Sunday by Sunday, whether they desire it or not, the spiritual and temporal welfare of all sorts and conditions of men is considered; those who are any ways afflicted or distressed in mind, body, or estate, are commended to our Heavenly Father and the Almighty supplicated that it may please Him to have mercy on *all* men. The Prayer Book is one of the many precious birthrights handed down to Britons by our forefathers of old, and we are now about to study such of its contents as speak to us as God's people Israel, or that can be made use of honestly and reverently only by a people acknowledging themselves to be Israel, by which I mean the House of Israel and not the House of Judah, who are the Jews, whom, during their existing condition of error and blindness, the Prayer Book, in its Good Friday prayer, classifies with Turks, infidels and heretics, thereby making a remarkable and conclusive distinction between the Jews and Israel; let us first turn our attention to the origin and composition of the book.

The Common Prayer Book was published in March 1549; the preface states that, with the exception of minor and unavoidable alterations, the book to-day is the same as the original service books, and Bishop Cranmer at that time offered to prove that its contents were the same as had been in use in the Church for 1,500 years past; in its origin, therefore, and for a vast period in the previous life of the nation, before and also during the time the Roman Catholics were and remained the one and only body of dissenters from the Church in England,

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i.e., the Church of Israel, the Book of Common Prayer held the same position that it does to-day, second only to the Bible; in relation to man and his Maker, it is claimed to be the most useful, pure, simple and important of all books of devotion, and enjoined by the laws of the land still in existence. So much for its antiquity. Now we will turn to its composition.

"There was never anything by the wit of man so well devised, or so sure established which in continuance of time hath not been corrupted." In these words the compilers make it known that the composition of the book is not claimed to be infallible or Divine, but human, and consequently subject to the errors of human frailties and judgment; but so far as possible for man to determine "nothing is ordained to be read but the very pure Word of God, the Holy Scriptures or that which is agreeable to the same"; in other words this means that the constitution of the Prayer Book is built up from the truths of the Bible. It must not be supposed that I am about to introduce anything of the nature of doctrine; I am not, nor have I any inclination to do so. Bishop Ryle says: "Taken for all in all, as an uninspired work, it is an incomparable book of devotion; but was never intended to be the Church's standard of doctrine." The language of the Prayer Book is sublime in its purity of English, its refinement and grandeur of expression; the Psalms with their beautiful rendering produce a charm of endearment in those to whom they become familiar.

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." These are the first and characteristic words of the book, spoken of mankind at large, but as regards Israel the language will be found to be direct and particular. For example: "When your fathers tempted Me, proved Me and saw My Works. Forty years long was I grieved with this generation" (*Venite*).

"O Lord, save Thy people: and bless Thine heritage" (*Te Deum*).

"He remembering His mercy hath holpen His servant Israel; as He promised to our forefathers Abraham and his seed for ever" (*Magnificat*).

"He hath remembered His mercy and truth toward the House of Israel" (*Cantate*).

"To be a light to lighten the Gentiles: and to be the glory of Thy people Israel" (*Nunc Dimittis*).

The British and their ancestors are the people here directly addressed—addressed as Israel—and, what is more, as the House of Israel; we know perfectly well that the Jews of the House of Judah cannot be the House intended, nor can they possibly be included, for Christ is to be the glory of Israel, whereas He is the shame of Judah. It would be illogical for the Prayer Book to address the Jews in such glorious terms as the foregoing, and at another time to pray that they may be fetched home, "Blessed Lord to Thy flock and saved among the remnant of the true Israelites." This prayer is in itself conclusive evidence of a dividing barrier between the lost ten tribes of the House of Israel and the Jews of the House of Judah. The British and Israel were thus regarded as one and the same people by the ancient ministry who, in apostolic times, first addressed them, and it would be perfectly natural for the ancient Britons to consider themselves to be Israel, as was so clearly taught by the services; and then, in course of time, amid the tumult of wars and revolutions, for the knowledge of their origin again to become lost, and yet the people to continue to proclaim themselves to be Israel, as the majority of those using the Prayer Book to-day do in the blindness and ignorance of Romans xi, 25, "That blindness in part is happened to Israel until the fulness of the Gentiles be come in," or, in the true meaning of the original, until Israel has become a fulness of nations outside of Palestine, as God promised to Abraham (Gen. xvii, 4), "Thou shalt be the father of many nations." The following passages, taken from the morning and evening prayers and praises, are clear as language can put them, but only to us when our eyes have been opened to British-Israel Truth.

"Endue Thy ministers with righteousness, and make Thy chosen people joyful."

"O Lord, save Thy people, and bless Thine inheritance."

"We, therefore, pray Thee help Thy servants."

"Blessed be the Lord God of Israel, for He hath visited and redeemed His people.

"And hath raised up a mighty salvation for us; in the House of His servant David;

"As He spake by the mouth of His holy prophets; which have been since the world began;

"That we should be saved from our enemies; and from the hands of all that hate us;

"To perform the mercy promised to our forefathers; and to remember His holy covenant;

"To perform the oath which He sware to our forefather Abraham that He would give us;

"That we being delivered out of the hand of our enemies might serve Him without fear."

"We are His people and the sheep of His pasture."

When the blindness that has happened to Israel has cleared away and we perceive ourselves to be God's ancient people, what a different significance this beautiful service has, how directly it appeals to us individually, and how meaningless and hollow does it seem to have been in the past, when, as Gentiles, we presumed to address the Almighty God of Jacob as His inheritance and chosen people; it is a wonderful revelation, almost beyond our comprehension to realise, that we British and our kinsmen of the United States are in reality the very people whose privilege it is to say, Jesus Christ is our glory, and our mission to lighten the Gentiles by the grace of His salvation. In our ignorance it may have been excusable to pose as Israel, but not so for people who have had the British Israel discovery brought to their notice, but who either fear to face the truth or decline to investigate and search the Scriptures for it; who, in fact, take little or no real interest in the Hebrew sheep of God's pasture; evading knowledge and understanding, they go on in their blindness praising God that Abraham is their forefather, while all the time they believe themselves to be Gentiles and are content to remain Gentiles. Such perversity is neither honest nor reasonable, and cannot be acceptable to the Almighty; it is resisting God's will on earth and retarding the coming of His Kingdom. What they might now do voluntarily they must some day be compelled to do, by the irresistible power of the consummation of prophecy fulfilled in the events of present-day history.

In the Litany we have Israel supplicating Divine blessings on all the families of the earth and for pardon for their own especial sins: "Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins; spare us good Lord, spare Thy people whom Thou hast redeemed with Thy most precious blood; and be not angry with us for ever."

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"That it may please Thee to bless and keep all Thy people."

"That it may please Thee to give to all nations unity, peace and concord."

"That it may please Thee to have mercy on all men."

"O Lord arise, help us and deliver us for Thy Name's sake."

"O Lord we have heard with our ears and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them."

"O Lord help us and deliver us for Thine honour."

There are four things which stand out particularly in these portions of the Litany: 1st, the prayer of a redeemed people; 2nd, the same people entreating Divine blessings on all nations and individuals; 3rd, acknowledging God's noble works on their own nation during the old time before the dawn of Christianity; and 4th, calling for God's help as a *right*, on which depended His honour and Name's sake. The first applies to Israel for certain, for we know that Jesus Christ came to redeem Israel and to save the whole world; Israel required both redeeming and saving. Secondly, we have Israel fulfilling their mission by prayer as they likewise do by missionary and other works; a blessing to all the families of the earth. Thirdly, what noble works are there on record that this clause brings to our minds but those of Almighty God to His people Israel? Lastly, for when God made promise to Abraham, because He could sware by no greater, He sware by Himself. None but Israel has a right or would dare to put his Maker on His honour. Let those who hold the spiritualising theory and contend that literal Israel has ceased to exist, apply all this to Gentiles arrayed in the plumage of spiritual Israel and put the result into writing if they are able.

(*To be continued.*)

STUDIES ON THE SECOND COMING OF CHRIST.

THE SIGNS AND THE PURPOSE.

By Rev. W. E. Woodhams Denham, F.R.G.S.

(*Continued from page* 189.)

There will be, we believe, a manifestation of a personal foe to our Lord. Many Antichrists have arisen and are still abroad. The Apostle John tells us they abounded even in his day. But our Lord told us that many false prophets shall arise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. St. Paul informs us that our Lord's return will not occur until "there come an apostasy first." Our Lord also told us that false Christs would show supernatural power with great deceptiveness, which might deceive the very elect. This will be the result of extraordinary developments in science and philosophy—they assume the marvellous, and to the ignorant appear miraculous. According to Satan's words to our Lord at the Great Temptation, he claimed power and glory, "for that is delivered unto me and to whomsoever I will I give it" (Luke iv, 4). It appears, then, that great opposition will be shown to Christ by these powers being delegated to some person possessing unbounded authority. We have here an echo of the Superman.

It is quite possible that a more advanced civilization uninfluenced by belief in God—in fact, denying His very existence, omnipotence, omniscience and omnipresence—will attract multitudes who are lukewarm and indifferent to the things of God. We have seen a great wave of incredulity in the various apostasies of late—seductive agencies to peep into the supernatural apart from Jesus Christ. A very little imagination is required to see how they will lead on to take the final step in the revelation of the Man of Sin with his dictum, "Fall down and worship me."

I have very briefly touched on some of the outstanding and significant signs preceding this momentous event. We will now consider something of the manner of this coming.

Those who remain faithful will earnestly desire the Advent of their Lord. On the whole there will be unpreparedness for it as in the case of other great crises. Though the signs are evident, the exact time is unknown. The work of the world will be going on as usual—eating, drinking, marrying, buying, and selling. At the Divine moment the Presence of Christ will appear, and the prophetic utterance be fulfilled.

"Yet once more I shake not the earth only, but also heaven" (Heb. xii, 26). These words point to an unprecedented and abnormal phenomena similar to those convulsions experienced in earthquakes, seaquakes, and volcanic eruptions. In v. 29-30 of St. Matt. xxiv, we have a clear and emphatic description that He will be visible to all. It is not profitable to enter minutely into the details of what some have been pleased to call the rapture. It is sufficiently plain from the following passages that all shall in some manner see Him.

"All the tribes of the earth . . . shall see the Son of Man coming." "Behold He cometh with clouds (? of witnesses), and every eye shall see Him." It may be by a quick, lightning transit over the world that not the few but the many shall see Him (St. Matt. xxv, 31).

In connection with this event the parables of the Ten Virgins and the man travelling into a far country are the best commentaries, but the most significant words connected with the manner are in v. 27—"For as the lightning, &c."

We are familiar with Ezekiel's vision of the Shekinah. The glory of the Lord is mentioned fourteen times in the first eleven chapters. It was the visible Light which shone between the cherubims in the Most Holy Place in the Tabernacle and Temple proclaiming the presence of God. Before the destruction of the Temple Ezekiel saw this Light leave the Temple. As he looked he saw above the Ark and Cherubims the likeness of God's throne which had wheels and was, therefore, a kind of royal chariot. Then the glory of the Lord removed to the threshold of the house, then from off the threshold and stood at the door of the east gate, then from the Temple and City to Olivet. Thus, slowly, reluctantly, majestically, the Glory of the Lord left the sanctuary and the city.

St. Paul writes that the wicked shall be destroyed by the brightness of His coming. We can conceive, accepting Ezekiel's vision as prophetic of the coming glory, that suddenly, swiftly, irresistibly, the glory of the Lord, in the Person of Jesus Christ, will return following a westward track which has marked the tread of human migrations.

It appears that there will be a literal meaning to our Lord's words when He states that the coming of the Son of Man shall be as the lightning coming from the east and shining even unto the west; and that this will be the direction in which the sun of righteousness, coming forth from His heavenly abode, will "rejoice as a giant to run His triumphant course." We all know that electric currents pass from east to west, so we can conceive this supernatural event following the same law.

It is an ancient and devout opinion that our Lord shall stand on Mount Olivet according to Zech. xiv, 4, when He

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appears again. Going thence with a swift course of dazzling light and power, He will destroy the wicked with His Personal Presence and bring all the world face to face with Himself. How gloriously would Ezekiel's mystic words find their complete fulfilment. "And, behold, the glory of the Lord came from the way of the east, and His voice was like the noise of many waters, and the earth shined with His glory" (Ezek. xliii, 2).

We will consider lastly the purpose for which He comes. The work of Redemption commenced in obscurity, humiliation and suffering; it will be consummated in triumphant power, dazzling glory, Divine royalty. There seem to be

Three great works to be performed:

(*a*) The gathering of His Church and Israel and His rule for a definite period of time over this earth.

(*b*) The general resurrection of all men.

(*c*) The great judgment of the nations.

Each one of these events has been fully dealt with in a great and growing literature of eschatology, and therefore it will only be possible to barely touch upon them. It seems to the writer that if we are to believe all that the prophets wrote concerning the reign of the Messiah there must either be a mistake on the part of the writers or a literal fulfilment. If we take the predictions literally, which I am bound to confess I do, there is open before us a glorious vista of universal peace, perfect righteousness and paradisiacal contentment on this earth, when Christ our Lord will vindicate God's original judgment of His creation that it was very good.

With the Heavenly bodyguard of saints and angels He comes to put away all that prevents perfection as God originally intended it to be. His Church and Israel are the instruments through which to Him every knee shall bow.

If we allegorise or spiritualise, as has been done in the past, it seems to me we arrive nowhere other than the passing into the Great Beyond and a vague belief as to a Divine judgment, held in common with all the non-Christian religions. If our Lord is King of all the earth, absolute and entire, He must come to claim it, and with regard to the resurrection body there is no difficulty here to those who accept the fact of our Lord's own resurrection with a body formatively the same, marked the same, but transfused with a spiritual glory which enabled Him to perform unlimited operations. It is, therefore, no more difficult for Him to create a spiritual body than it is a natural body, and considering that all authority is given unto Him, He can change the body of our humiliation into a body like unto His own.

As to the general resurrection, this is clearly described by St. John: "I saw the dead small and great stand before God . . . and the sea gave up the dead which were in it." He had written also, the hour is coming in the which all that are in the graves shall hear His voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil to the resurrection of damnation, and these words are supplemented by St. Paul when he writes to the Corinthians, "We must all appear before the judgment seat of Christ."

The supreme fact of the Second Coming of Christ is the tremendous climax of the last judgment; the stupendous assize which will bring a final sentence for good or for evil to every human soul and every human body that has ever existed, reaching perhaps an illimitable period of time, but it is to be the glorious privilege of our Lord so to do. There are many parables describing this event which space prevents dealing with. They can be found in the Gospels. If it is not a great future fact that He is coming to subdue all things unto Himself, to judge and rejuvenate the world, His passion has been in vain, "we shall have only followed cunningly devised fables." It is a doctrine of practical utility on account of the powerful influence it exerts in promoting holiness, a spur to fidelity in service. The world cannot understand it, but the Christian expects it.

ENQUIRERS ANSWERED.

By Rev. Commander Roberts, R.N.

S. C. R. asks:—

"1. What name is put upon the Children of Israel?"

"2. Do you think that the times will be shortened for the elect's sake, and that something great will happen this year?"

Answer.—(1) The references you give (Num. vi, 27; Deut. xxviii, 10; 2 Chron. vii, 14; Isa. xliii, 7; Dan. ix, 18, 19) seem all to imply that the Name is Jehovah, or Lord, in His triune manifestation. Jehovah, the Father, the Source of all blessing. Jehovah, the Son, the Channel of all blessing. Jehovah, the Spirit, the Witness to all blessing. This Name we understand as named upon all who worship God in Spirit and in Truth, and this can only be done in Jesus Christ. So in Isa. lxii, 2: "Thou shalt be called by a New Name which the mouth of the Lord shall name" (lxv. 15), "Call His servants by another name." This name is after the Manifested Son of God, the Channel of all blessing. "The disciples were called (of God) Christians first at Antioch" (Acts xi, 26). "My new Name, Christ" (Rev. iii, 12; 2 Cor. 1, 21), "And hath anointed us." To distinguish between the true and the false, Isa. xlii, 8, must decide. Who is the Speaker? and to Whom? His Witnesses (Isa. xliii, 10-12, 21).

(2) We are told in Isa. lx, 22: "The Lord will hasten it in His time"; Rom. ix, 28: "A short work will the Lord make upon the earth." And our Lord's Words (Matt. xxiv, 22, &c.). "for the Elect's sake those days shall be shortened." As you seem to infer Edom (or Turkey) may precipitate matters (Ezek. xxxv, 10-15) and thus meet her doom (Ezek. xxv, 14; Obadiah 17, 18; Isa. lxiii) unwillingly on our part (Isa. lxiii, 3). Very likely. This eventually will terminate in Armageddon, for it is with Edom Israel is to do valiantly (Num. xxiv, 18; Ps. lx, cviii; Mic. vii, 15, &c). This before Armageddon (Num. xxiv, 23-24).

ERRATA.

On pages 184–5 in our last issue "Rye" should read "rei," as it applies to land, not a cereal.

SOME BRANCH SECRETARIES.

Bath: Mr. J. H. Floor, 17, Calton Road.
Bristol: Mr. C. F. Waddington, 29, Harcourt Road, Redland.
Doncaster: Mr. J. W. Hempsall, 67, Wellington Street.
Ealing: Miss G. Haig, 2, Helena Road, Ealing, W.5. Meetings, 2nd Tuesdays, 8.15 p.m. Ealing Wesleyan Church Room.
Liverpool: President, Rev. E. W. Dicks; Sec., Mr. S. E. Steele, 380, Edge Lane. Meetings 2nd and 4th Thursdays, 8 p.m., Common Hall, Hackins Hey.
Nottingham: Mr. F. C. Dann, 33, Rutland Road, West Bridgford.
Portsmouth: Mr. W. G. Riches, 68, Beresford Road, North End.
Worthing: Hon. Secretary, Mrs. Rowlett, 3, Belsize Road. Depot, Library and Reading Room: 71, Rowlands Road. Meetings are held 2nd and 4th Wednesdays at 3 o'clock. New Members welcome.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

No. 70. Vol. II. MAY 5, 1923 Price 3d.

THE SECRETARY-GENERAL'S PAGE

ALL British-Israelites will heartily unite in the best of good wishes to H.R.H. the Duke of York and his charming bride. May every happiness be theirs, and may the Divine blessing be ever upon them.

* * *

We are all looking forward to the May Meetings at Central Hall, Westminster, on Tuesday, Wednesday, Thursday, and Friday next, May 8th, 9th, 10th and 11th (afternoons at 2.45 and evenings at 7.30), and to the good things to be provided by the array of speakers announced in our last issue. Volunteer helpers are needed urgently. Will they kindly send in their names and state which day they can attend?

* * *

The illustrated lecture on "Egypt and the Wonders of the Great Pyramid" will be given on Thursday evening, May 10th, at 7.30. Tickets for the reserved seats at 2s. 6d. may be obtained at the box office, Central Hall. All the proceeds are for the B.I. funds. We shall be grateful if those who can help to circulate the leaflets will please advise us.

* * *

The Annual Meeting of Members and Associates of the Federation will be held on Friday evening, May 11th, at 6.30.

* * *

Tea will be available between the meetings each day. Sale of Work also each day. Mrs. Theodore Bent will be glad of more helpers for the Sale.

* * *

Our Bristol Branch Annual Meeting is to take place on May 16th. The Bishop of the Falkland Islands and Mr. Herbert Garrison are the visiting speakers for the occasion.

* * *

The Council of the Federation have purchased *The Banner of Israel*, and the first issue under the new regime was published on Wednesday last.

* * *

The Secretary-General's Round Table on April 23rd attracted a large company. After tea and social converse addresses were delivered by the Lord Bishop of the Falkland Islands and by Revs. Merton Smith and W. E. Woodhams Denham. The Bishop received a cordial welcome and strongly supported the proposed establishment of a Teaching College. Reports shall appear later.

* * *

We are glad to report new shareholders for the Covenant Publishing Co., including one for fifty shares, and one—a second application—for 125 shares, and several for smaller amounts.

* * *

The Secretary-General lectured at Brentford to a full audience on April 24th

Another Drawing Room Meeting was held at 135, Marina Street, St. Leonards, by kind invitation of Mrs. Merton. Mrs. and Miss Modin described Israel's wanderings, and emphasised the distinction between Israel and Judah. They were heartily thanked for their presentation of the subject. Nearly forty people attended. A Monthly Bible Study Circle is to be held. Those who reside in the locality, and are interested, are invited to communicate with Mrs. Gerald Modin, 29, West Hill, St. Leonards-on-Sea.

* * *

Mr. John Leech, K.C., one of our Vice-Presidents, delivered a very able and convincing address to a crowded audience in Clarence Place Hall, Belfast, a few days ago, on the subject of "God's elect Race—Israel." He declared that nowhere in the Bible is it stated that the Gentiles have been elected, though they may be saved by grace.

* * *

Members and friends of the Leeds Association had the pleasure of a visit recently from the indefatigable Secretary of the B.I.N.U., Mr. S. E. Steele, of Liverpool. He addressed a good audience in the Philosophical Hall, on "Why Britain is the chief of the Nations." Mr. Steele is a very earnest advocate of Israel Truth, and carries his hearers with him. He drew attention to the evidence of the increase of our population, and of our possessions, these being promised to Ephraim, and in particular to the possession of the gate of our enemies. He quoted the famous Russian's (Vernadsky) striking reference to Britain encompassing the world. Mr. Steele supported his arguments by Scripture references in a conclusive manner. Miss Florence Lee, in kindly sending the foregoing report, says: "We hope Mr. Steele will long be spared to further the interests of our Cause, which he so enthusiastically presents."

* * *

A great British-Israel Conference has just been held in Victoria, B.C., Canada, some particulars of which shall be given in a future issue.

* * *

Some of the outstanding preachers and best-known Church leaders in London have sent us wonderful testimonies in regard to the Rev. Pascoe Goard's book on "THE NAMES OF GOD," and express the wish that it should be widely circulated.

* * *

All the Rev. G. H. Lancaster's friends will be glad to hear that he is making a good recovery after his severe operation and serious illness. Mr. Lancaster regrets that he will be unable to take part in our May Meetings, or be equal to any work for some time.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles]

TOPICS OF THE DAY.

THE LORD IS KING.

THREE MOUNTAINS OF ISRAEL.

BY REV. WM. PASCOE GOARD, F.R.G.S.

SAID the Psalmist: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord. . . ."

The probability is that the words quoted carried in them a reproof for those who looked to the High Places in Israel for help. At all events, the Psalmist showed that his eyes were higher than the highest of Israel's mountains.

In this we are in hearty agreement with him. Not to the hills of Israel nor to any other earthly hills shall our eyes be lifted in the way of worship or of trust. But by way of remembrance of great events we shall recall three of the mountains which have borne memories for Israel that are helpful.

SINAI.

The first of these we shall mention is Sinai.

Here was established the Kingdom of God in Israel. We have elsewhere pointed out that in order to there being a kingdom there must be present three necessary elements, the want of any one of which would prevent the erection of a kingdom.

Firstly, there must be a *nation*, which should form the basis of the kingdom.

Secondly, there must be a King to reign in and over and through the nation.

Thirdly, there must be a *constitution* by which the King will rule and administer his kingdom.

In Exodus xix–xx, at Sinai, we have these three elements brought together and formed into the kingdom.

Israel is the chosen nation—and unto her the Lord said: "Ye shall be unto Me a kingdom."

Jehovah is the King, and, beginning with the sixteenth verse of the chapter, we have the most graphic account of His descent to the Mount to meet with Israel. He did not come to visit merely, and then to withdraw. He came to dwell with Israel for ever as Israel's King. And the conjunction thus made has never been broken even for an hour. True, He sent now this part of Israel and now that forth from His presence. But always He has had a remnant which has been associated with Him in the Kingdom veritably bearing the Royal title of Israel, which means "Ruling with God."

First, there went forth from His nation the scattered people of Israel from the time of Joseph, the more important migration of which found their way to the Brith Isles—Great Britain.

Secondly, there was sent out from His presence the ten-tribed House of Israel, Judah meanwhile carrying on the "Rule with God."

Then Judah was also scattered, and the rule and the throne was carried over to the "Israel in the Isles" of Isaiah, the "Israel" of Jeremiah, the "High Mountain and eminent, even the Mountain of Israel," of Ezekiel, the "North Country" of Zechariah, and so on.

To this Israel in the Isles in due time came the House of David; the redeemed and restored people of the ten-tribed House of Israel: and the people of the House of Judah as to the majority of them.

Among these and over these was and is to be found the throne of the House of David to this day.

But, most important of all, is this: that *He who came to meet and dwell with Israel at Sinai is still dwelling and ruling in Israel to this day.*

"God is in the midst of her, she shall not be moved; God shall help her and that right early."

Sinai saw the setting up of that kingdom, and there never shall come a time when that kingdom shall cease.

CALVARY.

Perhaps every school of Bible study will agree that the fifty-third chapter of Isaiah is Messianic, and has its fulfilment in the great ordinance of Calvary.

Those who read intelligently the Israel message of Isaiah, of which that chapter is the high-water mark, will see that the context settles the fact that the Prophet is speaking of

A NATIONAL REDEMPTION.

It is Israel, the divorced mother, and Israel, the daughter nation, who are to be redeemed. Read the preceding chapters and those which immediately follow, and this will be made clear.

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With this fact of Bible literature the Lord and the Apostles were abundantly familiar. This is the prophetic side of the great Ordinance of Calvary. The message of the Apostle is individual; the message of the Prophet is national. This is a generalisation which the facts of Bible literature warrant.

Let this significance have its effect upon your thinking. For we are living in times when those who see the apostolic message only, declare that the time is imminent when the Lord shall withdraw His protection from Israel-Britain, and she shall fall as the nations of the earth shall fall. But in connection with the redemption there is given to the nation the most solemn assurance that she shall be preserved amid all dangers, and delivered from all her foes.

We do not for a moment say that there is not a personal message of Redemption in Isaiah. There is such a personal message. But the emphasis is placed upon the national message. Even though the emphasis were not so placed, it is enough for the present that the national message is there, a message of national redemption. And the essence of national redemption is that Israel is still the nation to whom the Lord says "Thou shall be unto me a kingdom . . . . a kingdom of priests."

Listen to this in connection with the 53rd of Isaiah (last verse of the 54th chapter): "No weapon that is formed against thee shall prosper, every tongue that riseth against thee in judgment thou shalt condemn. This is the heritage of the people of the Lord, and their righteousness is of Me, saith the Lord."

Because the nation, as a nation, has been redeemed, it shall stand for ever. Such is the declared purpose of God.

It seems to be a pity that the movement of Jews to Palestine should have been called the Zionist movement. I am not discussing the movement pro or con. I am discussing the name of the movement. It makes common a name which should have for us a significance, and only one, namely, the place of the throne of our returning Lord.

In the latter sense we refer to the name in this article.

From many standpoints, in the Old Testament and the New, the Scriptures declare that the Lord shall return to reign upon the throne of His Father David.

There will not be space sufficient in this article to enlarge upon this theme.

As a mountain top Paul brought it clearly before our eyes in the significance of the Last Supper. He took his stand between the two mountains, Calvary and Zion, and said: "Ye do shew forth the Lord's death (Calvary) until He come" (Zion).

ZION.

Upon that geographical position shall be the stir and brightness of the court of our returned Lord.

We may not strive over the very place where His throne shall rest. Great physical changes are foretold in that immediate neighbourhood, but the generalisation is sufficient and the prophecies are sure.

And when He returns and ascends the Throne of His Father David, it shall be over the Redeemed and then regenerated nation of Israel that it shall be established in glory.

At Sinai the Kingdom was established. Upon Calvary the nation was redeemed. Upon Zion shall the throne be once again established, "and He shall reign in Zion before His ancients gloriously."

SWISS INTUITION.

COMMANDER ROBERTS has entirely missed the point, which should have been clear. It is this: The British are regarded as a people who "are something and have something" that is not shared in by other nations. To a religious person this would only mean that we are receiving the fulfilment of the promises made to Abraham, and as the Bible is true we must be of the House of Israel. As a nation we are not the only students of the Bible, and it is clear that one people after another are accepting the great truth of our inheritance.

Once let this be fully understood and we are a step nearer universal peace, for who would wish to war with a people of whom God has said, "No weapon formed against thee shall prosper"?

It is regrettable that motives which were certainly not intended should have been read into a testimony to the origin of the British race. T. G. W.

MRS. BRISTOWE sends the following extracts from a book recently published by Professor Pete which may interest some of your readers. In "Egypt and the Old Testament" (p. 116) he says, "Philogically, then, the identification of the Khabiru [Haberi as it is sometimes written] is unexceptionable." And on page 117 he writes, "Now Abdakhiba, Governor of Jerusalem, speaks in his letters to Egypt of the invading Khabiru, while other princes in Palestine never mention Khabiru, but only Sagaz. It is hard to escape the conclusion that Khabiru and Sagaz are two names for one and the same people, and this is supported in remarkable fashion by an inscription found at Boghaz Keui, the Hittite capital in Asia Minor, in which the phrase 'Khabiru-gods' is used as an equivalent for 'Sagaz-gods.'"

As I point out in my own book, the fact that according to Sir Henry Rawlinson the Israelites are called upon the Behistoun Rock Saca or Sakai (evidently the same word as Saga) is also proof that the Saga mentioned in the Amarna Tablets as attacking the same cities as the Haberi were attacking were like the Haberi or Khabiru, the Israelites. The Saga or Saca were undoubtedly the "House of Isaac," spoken of by the prophet Amos.

May I also suggest that just as "Homer" may have been the stories of the "Homeritae," as the Arabs called the Israelites upon the sea coast of Palestine, so the Scandinavian Sagas may have been the stories of the Sagas or Israelites who found their way up into Scandinavia.

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THE RUSSIAN CHAPTERS OF EZEKIEL.

By Rev. W. M. H. Milner, M.A., F.R.G.S., A.V.I.
("Oxonian.")
(Author of "Israel's Wanderings," "Russia Japhet," "Verse by Verse," &c.)

Forty years ago, on Wednesday, February 7th, 1883, it was my privilege to publish in the *Banner of Israel*, under the editorship of "Philo-Israel," an "Exposition of Ezekiel xxxviii, xxxix."

Forty-three and a half years ago I was led to believe in the "Identity" of *Our Race* with the forgotten "Israel" of the Bible by seeing *Russia in Ezekiel*.

In the September of that year 1879, returning to my north-country home at Middleton-in-Teesdale, where my father was the Rector, and having travelled through the night and arrived half-an-hour too soon for breakfast, I rested in my father's "den," awaiting his coming. On his table was no single thing but one grey pamphlet. This caught my eye at once. For one who had never looked into the Prophecies of Holy Scripture, its *title* was somewhat startling. From a copy now before me I quote the Title Page :—

THE COMING COLLISION

BETWEEN

ENGLAND AND RUSSIA,

PREDICTED BY EZEKIEL, CHAPTERS XXXVIII AND XXXIX.

FORMING A PROOF
OF THE IDENTITY OF ENGLAND
WITH THE ISRAEL OF PROPHECY.

BY AN

M.A. OF CAMBRIDGE.

"I am against thee, O Gog, the prince of Rosh, Meshech, and Tubal."—Ezek. xxxix, 1.

"Two mighty empires, each gravitating towards the other with irresistible force."—Professor Monier Williams.

SECOND EDITION.

LONDON :
W. H. Guest, 20, Warwick Lane, E.C.

1879.

Price : One Shilling.

Then and there I read the pamphlet through, and, having read it to the end, I rose convinced that *We* were "*Israel*"! It was some long time afterwards that I discovered that the author, who became a friend of mine, being actually a resident in the next parish (!), did not himself believe that "We" *were* "Israel," but that Providence had been pleased to put "England" into the position assigned to the "Israel of Prophecy"! He followed the then current jargon of the schools of Philology—*We* were "Aryan," *they* were "Semitic," so we and they could not be racially one!

For myself, I was a close student of "Philology." It was a Philology paper that got me my First in "Mods." The jargon did not trouble me at all, for I was already beginning to see, what the later Philologists asserted, that "Language" was no certain test of "Race," but only of *Social Contact*. In the *Prophecy* "Rosh" and the rest were "Russia"—literally, not metaphorically; and, literally, not metaphorically, "Israel" was *Ourselves*.

In 1886 I published in the *Messenger* my series of papers, issued subsequently in book form, entitled, "Russia, Japhet." In these each single name was probed into in detail, with all the historical references pertaining to each, and their present geographical distribution. Long afterwards, in 1919, 1920, at Zurich, I was permitted to interest audiences drawn from the English Colony, and from their Swiss supporters, in these wonderful prophecies of Russia. Little wonder then, that, as *the inevitable fulfilment draws daily nearer*, this writer, who has meditated so much and so long thereon, should find this theme standing foremost in his mind.

So much by way of foreword.

And now for the Prophecy.

I.—Gôg.

"Gôg"—it is a long *o* both in the Hebrew and in the Greek—is made from the old-world word-root "GG," which in the early languages implied something "*g*-i-*g*-antic." Russia has this long time been the "Colossus" of the North.

A potentate of Bible history *and* prophecy was "A-*g*-a-*g*." That name, or, rather, title, comes from the same root. He was (in his own estimation) A, Aleph, +GG=No. 1 Great! "The Agagites," we are told in Young's Analytical Concordance, "were an *Amalek*-ite tribe," and "Agag" was "A poetic name of Amalek, derived from a particular dynasty." Of Israel it is written in Numbers xxiv, 7, "His King shall be higher than Agag," referring probably to Ezekiel's Gôg.

Now *Amalek* was *one of two*—nations descended from Esau. *Teman* was *the other*. The Teman-ite Edom we shall see to be the Ottoman Turks. *Gog* may be *Amalek*. If this be so, then Ezekiel's predicted catastrophe of Russia *coincides with Obadiah's Downfall of Turkey*. All about the "Turks" shall be explained in a later article—The Osmanli have by many of our writers been identified with Edom.

II.—"The Land."

"Gôg, the Land of," so and so, stand the words in the prophecy, implying a regime (like that of the Tsarist oligarchy, *or* the Bolshevik military revolutionary minority) which, without reference to what the population might desire, decides the policy to be pursued. "*L'Etat c'est Moi*," declared the Grand Monarque. Of Russia it is always true that the Rulers are themselves the State.

Of course, it is always on the cards that some great military Dictator may arise—*he* would be the personal Gôg.

III.—Land of Magog.

Not only is all the territory subject to Moscow one in its subjection to its rulers, but it is one also in virtue of a common element of blood. From the borders of Poland and Lithuania to Kamchatka and Vladivostok the so-called Russian peoples are all either pure or mixed *Mongolian* ("Scratch a Russian and you will find a Tartar")—for

IV.—Magog

is *Mongolia*. That is, the country so named, and the adjoining

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areas peopled by those the actual *Mongolians*—nothing whatever to do with the use of the term *Mongolian* as a generic designation for the "Yellow Race." To quote from my original article in the *Banner*:—

"*M'gog*, as a geographical term used by Hebrews of old and Arabs of to-day (*Majuj*), denoted that vast stretch of country to the north of the Black Sea, Caucasus, Caspian Sea, Hindû Kûsh, and Altai, known to the later Greek geographers as *Skythia*, and to us as the *Russian Empire in Europe and Asia*. Thus, without proceeding further, we may know the land which is identified with Gôg." Narrowed down to actual fact, this means a Mongolia in the western half of that great area which may reasonably be called so because Mongolian blood predominates therein; *and*, a Mongolia in the eastern half which is practically all Mongol, the Chinese State of that name and the Siberian territories adjoining thereunto.

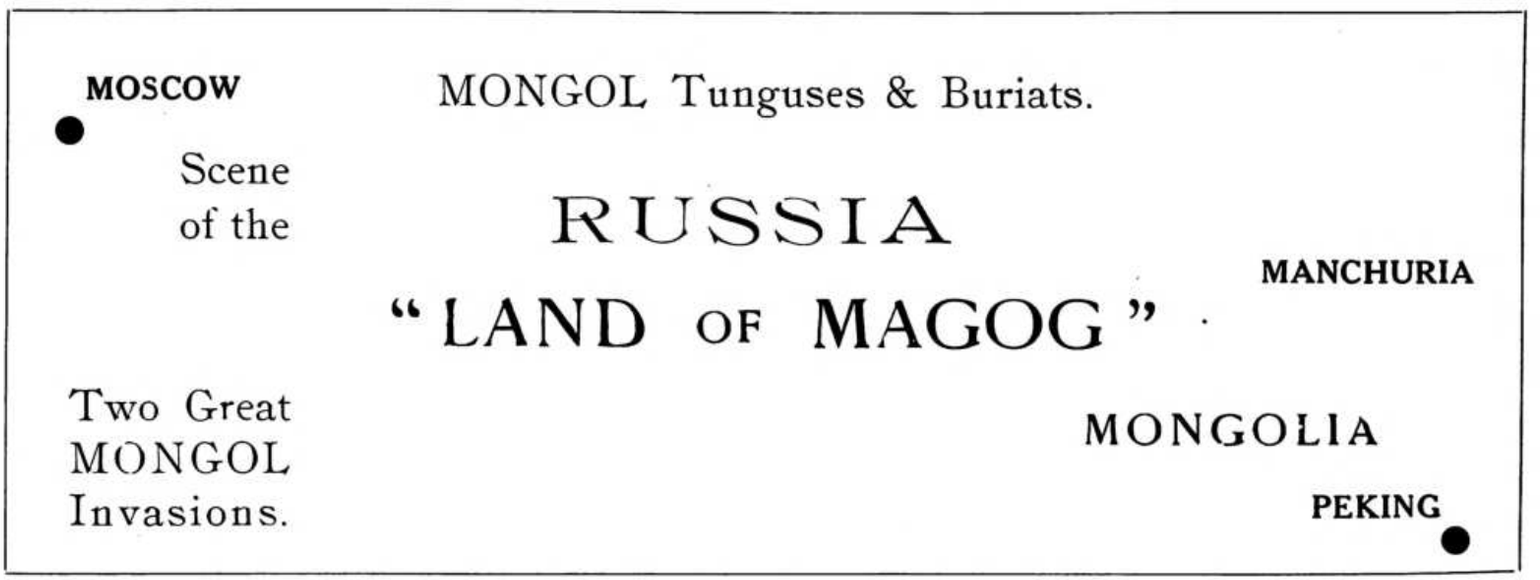
"Magog" as "the Mongol" is thus in detail demonstrated in the eleventh chapter of my "Russia Japhet."

denote the whole population of inner and northern Asia. At the outset we must carefully define a term like this. The type of race so often called in manuals of ethnology 'Mongolian', let us designate by the term 'Turanian'—the significance of which is co-extensive with the scriptural 'Japhetic.' . . . . 'Mongol' must be reserved as the title of that race which, however far afield it may since have wandered, issued from the territory distinctively designated 'Mongolia.'"

Now the name *Mongol* and the name *Magog* are, with slight variations, identical. Gibbon writes "Mongol" *Mongou*. In India "Mongol" became *Mogh-ul—Mgg* represents *Mng*, "Mongol" is "Magog."

The former province of *Manch*-uria was peopled from Mongolia. Between 1850 and 1860 Russia absorbed 150,000 square miles of Manchurian territory—since 1860, 100,000 more. These incursions into Manchuria have given Russia a quarter-million square miles of the *Land of Magog*.

Mongolia itself, the great Chinese province of that name,



(Were this book still in print I would not quote from but only refer to it; as it is, one must quote at length.)

"Magog was the second son of Japhet. The Arabian geographers of the Middle Ages appropriated his name, under the form of *Majuj*, to the same indefinite region which the later Greek and Roman writers designated Skythia—the vast inner expanse of Europe and Asia. In the map published in 1840 by the S.P.C.K., in their *Notes, Explanatory and Practical* to the Bible, all the territory between the Don in European Russia, and the Altai mountains in the very heart of Siberian Asia is assigned to the descendants of Magog.

"From the high-lands of Pamir, in the heart of Central Asia, whereon, according to the argument of some of the earlier chapters of this treatise, the Japhetic races grew into national existence, an easy highway leads towards the eastern half of Asia. The Tarim river, whose valley this route would follow . . . loses itself . . . on the edge of the Gobi desert. The basin of this river, forming a broad expanse between the Tian-shan mountains on the north and the range of Kuenlun to southward, is one continual camping ground. Where these mountain barriers end begins the country called *Mongolia*, the original home of the *Mongol* race.

"The word *Mongolian* is one which is frequently used to

was, in the year 1911, placed in political dependence on Russia. The Bolshevist regime, in its steady onward push into all that was once the Czar's, has claimed this province too. The original *Land of Magog* is thus Russian.

But long before the arms of Russia were carried so far in the direction of China, much of the *Land of Magog* (in the wider sense) was under Russian rule—the Tunguses, and Buriats of eastern Siberia are Mongols. In this way to north and south of the Russian Siberian frontier, something like two million square miles of Mongol-peopled territory are Russian.

Earlier still, Russia has been overrun by Magog the Mongol. (1) The *Huns* issued from *Mongolia*. The Empire of Attila included the most important part of European Russia. Some of the blood of the present population of central and southern Russia must have been derived from these Mongolian Huns. This early predominance of the tribesmen of Attila has done much to make the Russian Empire the *Land of Magog*.

(2) In the year A.D. 1224 Mongol hordes poured over Russia under Genghiz Khan. They came again in 1237. Latham says they bore the *specific* name of "Mongol." Gibbon describes how they overran and devastated Russia. For more than two hundred years, to 1480, Russia lay crushed beneath

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the Mongol rule. Russia was, in fact, Mongolized from end to end. Latham points out that a considerable mixture of the two races took place, showing itself in their language, features, and bodily appearance. Even the Mongol tent formed the basis of their architecture down to the days of Peter the Great.

Thus—to sum up—The Russian Empire not only includes within its bounds nearly the whole of the Mongol area (note diagram), but from the two great invasions, that of Attila and that of Genghiz—the latter resulting in a subjugation lasting upwards of two centuries—the whole of the vast expanse now governed by the Bolshevist minority from Moscow is saturated with Mongol blood and Mongol manners. *The Russian Empire is the land of Magog.* OXONIAN.

(To be continued.)

THE BASIS OF SCRIPTURE PROPHECY.—II.

BY W. GORNOLD, D.A., F.R.A.S.

(Continued from page 196.)

ALL along the line of this quadrant of the circle representing the present age, there will be minor cycles of prophecy and fulfilment, according to the measure employed and the number of the years involved. The prophet gives us to understand that some four hundred years before the end of the age, the Lord will appear " and them that be with him." Thus about, or soon after, the year A.D. 2000 we may realise the Hope of the world. Esdras would, of course, know that Daniel had predicted the coming of the Messiah within the period of " seventy weeks," or 490 years. It is, therefore, to the Second Coming of the Lord that Esdras refers in his prophecy, and this is made quite clear from the context.

The Great Year of 25,920 years is made to represent the six days of Creation, each of 4,320 years, which is two of 2,160 each, just as 2,520 gives two of 1,260. This is the dividing of time so often resorted to in prophecy. The period of 2,160 again is six days of 360 each, and thus once more we find the Creative Week represented. The period of 4,320 is ten times 432, and this latter is derived from the 36-year cycle (one-tenth of 360) multiplied by 12. When we reduce our Creative period to terms of the Cosmic Clock we find that as there are 60 periods of 432 years in the complete revolution of the stars, there are 15 in each of the four Ages, so that an hour on the Cosmic Clock represents 180 years, and when it is said, "There was silence in heaven for the space of half-an-hour," it means a period of ninety years intervening between the opening of the Seals and the sounding of the Trumpets, during which period it is presumed the Sealing of the Tribes will take place.

The quadrant or arc of 90 degrees, concerning which there are many prophecies extant, is equal to an Age of 6,480 years. In the prophetic blessing of Jacob upon his twelve sons there seems to be some allusion to this extent of the Age. Judah, the Lion, whom his brethren were to exalt and praise, held the meridian position, and so continued to hold it according to the prophecy until Shiloh should come, to whom the gathering of the nations was to be. It is no doubt a familiar fact that Shiloh or Shuleh is figured in the planisphere by a large star in the heart of that constellation with which the tribe of Dan is associated. " Dan shall judge his people," even as Christ will judge the nations at the end of the Ninety Days, or Age of 6,480 years.

Having said so much towards establishing the grounds of Scripture prophecy, it will be possible to refer to some of the minor periods of time alluded to in the prophecies, and to understand their immense importance as cycles within cycles, and the significant place they have in all interpretations and expositions of the Latter Day fulfilment.

Prophecy, like the Universe itself, consists of wheels within wheels. In each great cycle there may be a central fact or fulcrum upon which the whole machinery of human life seems to turn. In this, the Iron Age of our world's history, that central fact is the Great Sacrifice. All history turns upon it. All prophecy has direct regard to it.

Thus, from the Covenant to the Crucifixion is the measure of the fulfilment after the Crucifixion. The Covenant was in 1917 B.C., and its fulfilment in A.D. 1917, in the capture of Jerusalem by British men of the Covenant. We may derive the same historical event from another measure, namely, the solar week of 365 days × 7 days, or 2,555 years. From this we take the date 1917 B.C. and obtain that of A.D. 638 as the date of the " setting up of the abomination of desolation " by the building of the Mosque of Omar the Othoman on the site of the Temple of Solomon. This event was 641 after the Nativity, and if we add to 641 the half of the solar week, or 1,277 years, we come to the year A.D. 1918 when the Covenant was confirmed to Israel by the Mandate over Palestine, one of those many burdens and responsibilities which have been imposed upon us by the All-wise decrees of an overarching destiny, which sees Great Britain—

> Bearing on shoulders immense, Atlantean,
> The load, well nigh not to be borne,
> Of the too vast orb of her fate!

The pivotal fact in history is thus shown to be the Nativity of our Lord, the fulcrum upon which the Covenant and its fulfilment are seen to turn. Again, we see the measure of the solar week working out even from the Captivity, which began in the year 721 B.C., or 717 years before the Nativity, and by adding half the solar week we come to the year A.D. 520, when the first English Abbey was founded at Bangor, and by completing the solar week by the addition of another 1,277 years we come to the year 1837, which began the unexampled glory of the Victorian Era, during which science, art, literature, philosophy and religion were extended as never before in the history of our nation. Here, again, we see the Nativity to be the fulcrum on which these minor periods of history seem to turn. It will be remembered, too, that Israel was led away and scattered among the nations in the eighth century B.C., and in the eighth century A.D. they were brought to a " place of safety " and consolidated by the incursions of the Danes. In the Gospel of Matthew we read: From David to the Captivity are fourteen generations, and from the Captivity to Christ are fourteen generations. This is an explicit statement of the Captivity being a fulcrum fact in Israel's history. for with the coming of Christ " Captivity was led captive."

Events are sometimes related to one another by a period of time that has its centre or pivot in the date of the prophecy concerning them. Thus the word of Nathan the Prophet, who was commanded to call upon King David to repent and amend his life, gave promise thereupon of " an everlasting kingdom." This prophecy was voiced in the year 1036 B.C., which was 2,963 years from the astronomical epoch, 3999 B.C., the beginning of the present Age; and in just as many years (2,963) we reach the climacteric year A.D. 1927–8, and as the end of the Jewish " times " was in 593 B.C., we find a period of 2,520 years exactly completed in the self-same year 1927–8.

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This points to the termination of the "Week of Prophecy" in the brief space of the ensuing four or five years.

The "treading down" of Jerusalem for a time, times and a half, is exactly balanced by the oppression of Israel under the Babylonian Medo-Persian, Greek and Roman empires, which together extended over a period of 1,260 years, and was succeeded by the Mohammedan yoke of oppression for another 1,260 years

What is called "the Day of the Lord" is a period of thirty years, and it is prophesied as a period of triumph for Israel over the Man of Sin, the False Prophet, and the Beast, these being the Powers that are represented by the "three frogs" that went forth from the Euphrates "to gather together the kings of the earth to the battle of that great day of God Almighty" when the Stone of Israel shall break into pieces the kingdoms of this world. The Patriarch Abraham had a prophetic vision of this great day of the Lord, for it is said: "Abraham rejoiced to see My Day. He saw it and was glad."

If, therefore, we add these thirty years to the end of the Gentile times (A.D. 637 plus 1,260 equals 1897), we come again to the year of fulfilment, 1927–8. Other repeating periods lead us to the same climacteric. Thus from the beginning of the Age, 3999 B.C., to the promise of the "Everlasting Kingdom" are 2,963 years, and by adding the same number of years we arrive at the year of plenary restoration, 1927. This shows that the promise to King David was made "in the midst of the times."

Again, from the trial of Abraham, in 1867 B.C., to the Crucifixion of our Lord, are 1,897 years, and by an equal number of years we come to the year of Israel's redemption, 1927–8. Observe that Isaac, as the antitype of Christ, was not slain, but the sacrifice was set aside by substitution, and the prophecy, "God will provide Himself a sacrifice," was fulfilled in the person of our Lord who came "to the lost sheep of the House of Israel." From this we learn that the central fact of the whole prophecy involved by the Abrahamic Covenant was the Crucifixion, and that the Covenant is finally fulfilled by the gathering together of the lost sheep in the fullness of time, which is the year A.D. 1927–8.

(*To be concluded.*)

TUTANKHAMEN AND THE AMARNA TABLETS.

A MOST interesting and instructive lecture was given in the Parish Church, Herne Bay, by the Rev. J. Politeyan on "Recent Archæological Discoveries in Egypt and Their Bearing on the Bible." The story of the "King Who Knew not Joseph" was traced from Aakmes through Thothmes Hatazu who adopted Moses, through to the monotheism of Amenophis IV, who destroyed all the gods of Egypt, and, caring nothing for earthly prosperity, was evidently raised up of God for the time when Joshua, then advancing into the promised land, had on his side the apathy and indifference of the Egyptian monarch. Thus God prepared the way for the easy conquest of Palestine by the Hebrews. The speaker said how remarkable it was that of all the races of antiquity, Israel was the only race as a nation predominantly ascendant at the present time.

ISRAEL.

HER RACIAL DIVISIONS AND GEOGRAPHICAL WANDERINGS.

BY REV. MERTON SMITH.

(*Continued from page* 199.)

IN JERUSALEM.

And so Cyrus was raised up and ordained of God (see Isaiah xliv, 21—xlv, 25). This came to pass in 536 B.C.

NOTICE.—538 B.C.: Daniel prays as representing "the men of *Judah*. . . . the *inhabitants of Jerusalem*. . . . *all Israel that are near* and that *are far off* through all the countries whither Thou hast driven them, because of their trespass that they have trespassed against Thee" (Dan. ix, 7). Gabriel is sent with God's answer (Dan. ix, 21–27).

Seventy periods of 7 (490 years) are determined upon Thy people and upon the Holy City: 1st, to finish the transgression; 2nd, to make an end of sins; 3rd, to make reconciliation for iniquity; 4th, to bring in everlasting righteousness; 5th, to seal up the vision and prophecy; and 6th, to anoint the Most Holy.

It is not the province of this article to enter into any controversy as to the date when this epoch of "70 periods of 7" started. Suffice it to say that it must have ended on "the anointing of the Most Holy." It is suggested that these 490 years ran consecutively and without any break. There are two periods: "7 periods of 7" (49 years), and "62 periods of 7" (434 years), during which Jerusalem was rebuilt and the Temple and the walls—483 years of "troublous time," as the Angel Gabriel said, beyond any doubt. Up to this point most prophetic students agree. Now! attention! "After the 62 periods of 7" plus, of course, the "7 periods of 7," i.e., "after the 69 periods of 7, shall the Messiah be cut off."

It was 69 periods of 7 *unto* the *Messiah the Prince* (v. 25), but it was "*after* the 69 periods of 7 that Messiah was to be cut off." Not during the 69 periods of 7. And yet, the 'making of reconciliation for iniquity" was to be accomplished "within the 70 *periods of* 7." In spite, then, and in full knowledge of the libraries that have been written on the 70th week of Daniel as still in the future, it is suggested that this interpretation and all that follows on it is unscriptural, and must be overhauled if Gabriel's message is to stand intact. It is evident, then, that "unto the Messiah the Prince" means up to the time at which He took upon Himself His Ministry for the people. That at this moment the 70th week of Daniel began. That the *Messiah* "*confirmed the Covenant with many*," which, indeed, Jesus did in the Sermon on the Mount (Matt. v–vii). That the *Messiah* "*caused the oblation and sacrifice to cease* in the midst of the last period of 7." This ended His 3½ years of *earthly* Ministry, at the close of which, by His sacrificial death on Calvary, He caused the "sacrifice and oblation to cease for ever" (Hebrews ix, 26). "But now once, in the end of the age, He appeared to put away sin by the sacrifice of Himself." It is true that sacrifices still continued to be made in the Temple of Jerusalem for forty years—God's period of probation; but they were only the continuation of the blasphemous rejection of the Witness of the Holy Ghost to the God-accepted and eternal sacrifice made by the Messiah

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on the Cross. This is *the blasphemy against the Holy Ghost—the eternal sin* that Christ our Lord repeatedly warned the Jews against, "Which shall not be forgiven you, neither in this age, nor in that which is to come" (Matt. xii, 21–32). It ended in the destruction of Jerusalem.

The second half of the "70th period of 7" represents an undoubted difficulty. Perhaps it was accomplished by our Lord in Heaven. A year after the death of our Lord, Stephen, the Proto-martyr, had a glimpse into Heaven. He said: "Behold I see the Heavens opened, and the Son of man STANDING on the right hand of God" (Acts vii, 56).

Two years later Jesus personally appeared to Saul of Tarsus on the way to Damascus creating him the Apostle to the Nations and the bearer of the Gospel to kings and the *Children of Israel other than the Jews*, for Jesus appeared to Paul in a trance in the Temple, and said: "Make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning Me" (Acts xxii, 17–18). Later on Paul describes Jesus as "*sat down* on the right hand of God from henceforth expecting (waiting) till His enemies be made His footstool" (Hebrews x, 12–13). May it be suggested, without irreverence or dogmatism, that for at least three years after His Ascension Christ was actively ministering in the "confirmation of the Covenant with many for the latter half of the "70th period of 7" of Daniel ix, 24–27.

This would make "the Jewish Nation" of the return from Exile a nation organised for a specific purpose and time, i.e., 490 years plus the 40 years' probation after our Lord had caused sacrifice and oblation to cease, effectively, by the sacrifice of Himself for sin. In A.D. 70 the judgment of God fell on the unrepentant Jewish nation—Jerusalem was destroyed and the people scattered.

This 490 year nation was specifically organised for Messianic purposes. It consisted of:—

A remnant of Judah.

A remnant of Levi.

A remnant of Benjamin.

Plus possibly scattering representatives of Ten-tribed Israel (see Ezra and Nehemiah).

Judah had to be there, for the declared purpose of God was that Jesus should be rejected by His own tribe (John i, 11).

Levi had to be there, for the Temple had to be in operation when Jesus should come to it.

Benjamin had to be there, to receive the Light of the World and carry it to the "House of David" and "Children of Israel" (Acts ix, 15).

It was to this nation that Jesus came preaching: "The Kingdom of Heaven is at hand."

Some accepted Him.

Others rejected Him.

Those that accepted Him became the early Church.

They were, doubtless, largely Benjamin, although we are expressly informed that many of Levi believed on Him (Acts vi, 7). A great company of the priests were obedient to the faith.

Those that rejected Him were, largely, destroyed in A.D. 70.

Benjamin, we know, escaped (see Jer. vi, 1, and Matt. xxiv, 15–20).

Later on, and away from Jerusalem and Palestine, the Jews reorganised, as a people, in *deadly opposition to the Gospel of Christ*.

They have, with certain noble exceptions, maintained this attitude until to-day—*the deadliest enemies of Christ and His work on Earth*.

There is a distinction to be made, then, between the Nation of the Jews, as organised for God's purposes, on the return from Babylon, and the people called the Jews who, after they had crucified the Lord rejected and still reject the witness of the Holy Ghost to the Resurrection of Jesus Christ and who still, after 2,000 years, reject and bitterly oppose the Christ as the Son of God.

The Jew to-day is that portion of Israel that rejects Jesus as the Messiah.

This, then, closes this long study of

ISRAEL.

RECAPITULATIONS.

1. Israel.—Jacob's new name.
2. The Children of Israel.—Jacob's sons and progeny.
3. The Zarah-Judah people as separated from the Peres-Judah people.
4. The Dannites of Greece as separate from those of Palestine.
5. The Simeonites (Simonii) of Celt-Iberian fame as separate from those of Palestine.
6. The Tuatha de Danaans, early settlements of Dan in Ireland.
7. All these constituting

"ISRAEL IN THE ISLES,"

"the appointed place" (2 Dan. vii, 10), and to whom Isaiah addressed his prophetic messages. 40 to 66 chapters.

8. Israel.—The Twelve-tribed Nation in Palestine ruled over by David and Solomon, 1450 to 975 B.C.
9. Israel.—"My people Israel," the Ten-tribed Northern Kingdom, 975 to 721 B.C.
10. Judah.—The two-tribed Southern Kingdom, consisting of Judah and Benjamin, plus Levi.
11. The House of David.—Separated from Peres-Judah in Palestine, 1042 B.C. (2 Sam. vii; see Messages to House of David, Isa. vii to xii, &c.).
12. Israel of the Dispersion.—Plus *most of* Peres-Judah (see 2 Kings xviii, 13), who "lured into the Wilderness of the Peoples," came into Britain in the sixth, seventh and eighth centuries A.D. as the Saxons, Angles, Jutes, Friesians and Danes.
13. The Jews.—The remnants of Judah, Benjamin, Levi, carried away to Babylon.
14. The Jews.—The re-organised nation on return from exile for 70 weeks—490 years (Dan. ix).

It was to this nation that Jesus came.

15. The Jews left after the destruction of Jerusalem, who rejected the Apostolic witness of the Holy Ghost to the resurrection of Jesus Christ, both in Jerusalem and in all the nations.
16. The Jews of to-day, who are racially and spiritually descended from these last.
17. The Benjaminites, who left Jerusalem during the two days that Titus raised the siege, and who, joined doubtless to the others of their tribe throughout the nations, came to Britain as the Normans A.D. 1066. The last of the Israel tribes to leave Jerusalem and Palestine, the last to come into the "appointed place."

From this study it will be seen that the Jews of to-day, although partly of the House of Judah and partly of Levi,

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are in no real sense *the* House of Judah to whom so many prophetic promises are made.

Zarah-Judah founded the first Israel colony in Britain—Ulster. This has always been the cleanest part of Israel—spiritually. In the earliest days it was the Lighthouse of the World; in the early centuries A.D. it was the home of that marvellous Scottic Church that gave Columba to the world. It is *still to-day* the best preserved portion of God's Covenant people on earth.

Peres-Judah, in by far its largest proportion, came into England with the Saxons and Danes and Angles, *as the Jutes, the Judlanders, the Judah-landers*, in the sixth and seventh centuries A.D. So that the House of Judah, both Zarah-Judah and Peres-Judah, has been for many centuries "walking with the House of Israel"; all that remains of Ezekiel xxxvii to be fulfilled is from verses 21 to 28, the return to the land of promise representatively and the cleansing of the people. It is very close at hand.

The Jews of to-day are "the broken-off branches of Israel—because of unbelief" (Rom. xi, 18–20). They consist of, mainly, that remnant of Peres-Judah that rejected, and still reject, Jesus as the Messiah, together with a very strong admixture of the tribe of Levi. There are doubtless other mixtures, both of the Israel and other races, but the above description is accurate in the main.

The Jews, then, may be described as "that portion of Israel that has rejected Jesus as the Messiah." Whenever a Jew accepts Christ, unreservedly, he ceases to be a Jew. As a rule, the Jews themselves cast him or her out. The tragedy of the situation is that a very large proportion of prophetic students to-day believe and teach that the Jews are the House of Judah, and practically all that remains of the whole nation Israel, and that to them and through them God will fulfil all the marvellous promises made to Israel and Judah in the prophets, and that having become converted to Christ as the Messiah at His Second Coming, they—the Jews—will become the great missionaries of the Gospel and bring the world back to God.

And this is the reason for this long study of Israel, for, as will be seen, this article shows that the Jews are not Israel—aye, not even Judah!

The position taken in this paper is that *Israel* (Twelve-tribed Israel) has nationally accepted Christ, and that she has, since the first century of this era, been carrying the message of God into every corner of the earth. This nation Israel is still, as Christ said it would be, in a mixed condition—tares and wheat (Matt. xiii, 24–30).

The Jew, on the other hand, was against Christ in the days of His flesh. The Jew was the first bitter persecutor of Apostolic Christianity.

The Jewess mistress of Nero, Poppæa, was the undoubted authoress of the terrible Neronic persecution.

"*The first Jesuits were Jews*," Disraeli makes Sidonia say ("Coningsby," page 208, Everyman's Library edition). The greatest anti-Christian weapon Satan ever forged but one, and that is

THE HIGHER CRITICISM, SO-CALLED.

The masters and teachers of this, the most subtle attack the Bible has yet sustained, were Jewish professors in German Christian Universities. To name them is sufficient.—Wellhausen, Strauss, Ewald, Kuene, and Hitzig. The philosophers that bemuddled the brains of our theologians preparatory to the coming of the Higher Criticism were Jews—Spinoza, Kant and Renan.

The Jews are to-day the assassins of Christianity (such as it is) in Russia. The Jewish national emblem—the six-pointed star of David—is also the Symbol of Russian Bolshevism. The control of Russia to-day is 80 per cent. Jewish.

The statues of two Jews are found in almost every Soviet—one of Judas Iscariot, the other of Karl Marx; the one the betrayer of Christ, the other the betrayer of Christian civilisation.

The Jews are to-day the originators and controllers of the International Money Power that is strangling Christendom.

Dr. Hertzl, the founder of Zionism, wrote:—"When we (the Jews) sink, we become a revolutionary proletariat, the subordinary officers of the revolutionary party; when we (the Jews) rise, there rises also the terrible power of the purse."

That the international Jewish money-power and Russian Bolshevism—to say nothing of Bolshevism in Britain and the United States—are inter-related and understand one another thoroughly is now proved beyond successful questioning.

The Jew is the Anti-Christ; was in John's day (see 1 and 2 John); is to-day, and will be in the dread day that is swiftly coming upon this earth.

In these two organised units—the Jewish international money-power and the Jewish Bolshevic lawlessness—the Jew, as organised, will be finally destroyed.

The money-power (James v, 1–6; Rev. vi, 15, and xviii).

The lawlessness of Bolshevism (2 Thess. ii, 7–8).

Any individual Jew can be saved, blessed and brought back to the Covenant people Israel through the door Christ Jesus. "If they abide not still in unbelief they (the Jew, the broken-off branch) shall be grafted in" to the good Israel olive tree.

The attempt that has been made by Britain and United States to absorb the Jew into their Christian Commonwealth other than by the door, Christ Jesus, has not succeeded. It cannot succeed.

There is no problem that confronts the Celto-Saxon-Israel race that at all equals the Jewish problem.

The writer is not a Jew-hater or an anti-Semite. He is himself a Semite and would gladly see every individual Jew brought to the knowledge of the Messiahship of Jesus.

There is not one single thought in the writer's mind of expelling or otherwise ill-treating the Jews. The Jews have become a problem in our midst, because we have allowed them to seduce us from the Laws that God gave us and them. *Only a return to these Laws can ever avail.* That will heal us and that will destroy *the Jewish peril*, and end for all time and in every place the Jewish question.

THE BOOK OF COMMON PRAYER—II.

BY H. E. TURNER.

(*Continued from page* 203.)

FOR each Sunday* in the year there is a collect, epistle, and gospel; both epistle and gospel are, as a rule, from the New Testament, but on the five-and-twentieth Sunday after Trinity

* The study of the Lessons and Epistles appointed for daily reading in Holy Week, taken with context, clearly indicate a Divine leading, viz.: That the people about to be redeemed were none other than God's people Israel. The time appointed for their affliction on account of their Sin is terminated by the day of God's vengeance upon Edom (Turkey) and the year of recompense to Zion (His redeemed).—*Editor.*

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there is an important exception to this rule, when Jeremiah xxiii, 5–8, is taken for the epistle. It is a Divine message of glorious import to Judah and Israel, and it is noteworthy that Judah is placed before Israel, for it concerns the Messiah, of the lineage of David and tribe of Judah, followed by good news to the House of Israel :—

" Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely : and this is His Name whereby He shall be called *The Lord our righteousness*. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt : but the Lord liveth, which brought up and which led the seed of the House of Israel out of the north country, and from all the countries whither I had driven them ; and they shall dwell in their own land." Now, it is very remarkable that an otherwise hard and fast rule should thus be broken through, once only in 52 Sundays for the purpose of proclaiming that which does not affect the Gentile Church, but concerns Hebrews alone—clearly and distinctly literal Israel, viz., the Jews and the House of Israel in these latter days of Anno Domini.

On Easter-day there is a unique departure from the system of collects, epistles and gospels. The feast of the Passover is introduced, so that here again we have the usual order of service upset for the sake of the children of Israel : "The Lord spake unto Moses and Aaron saying, it is the Lord's Passover. And this day shall be unto you a memorial, therefore shall ye observe this day in your generations for an ordinance for ever " (Exodus xii), and it was expressly ordained that no Gentile or stranger should keep the feast unless he first became a naturalized Israelite. Here is more extraordinary testimony to our being God's chosen people Israel, for if we were Gentiles we should be breaking God's ordinance in defiance of His written Word. Among strangers, or a foreign Gentile people whose forefathers had not been delivered from the Egyptians, the ordinance would have no grip but become a mere make-believe, and be as incongruous as a Central African tribe adopting " Rule Britannia " as its national anthem. Now the British do, on Easter-day, keep the Passover, and there is another ordinance coupled with it—Israel must teach their children about their deliverance from Egypt, and this is complied with in the Catechism in connection with the Ten Commandments : " Question : Which be they ? The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage." So these ancient and possibly apostolic churchmen, doubtless after mature deliberation and faithful prayer, deliberately infused into the hearts, minds and memories of the children these solemn and explicit words of God, " I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage." What result was to be expected from seed thus sown into the brain of a child, with its simple faith and literal understanding ? Would not the impression naturally be that *we* were the people whom the Lord our God brought out of the land of Egypt ? The teaching was appointed under Divine guidance, or there are two alternatives—either the teaching was not in accordance with that simple truthfulness and candour so needful and wise where children are concerned, or the teachers were wanting in wisdom and tact at least, if not something worse. What is the meaning of all this ? Is it to be supposed another instance of mere chance coincidences, as people try to make out the 50 odd identifications of the British with Israel to be ; or is it the guiding and restraining hand of Almighty God, shaping our destiny to conform with His superhuman purposes and mercy ? The question is answered over and over again in the Bible ; the sacred writings proclaim that the men of the House of Israel are the sheep of God's pasture, are not forsaken and cast away, but are redeemed, His servants and witnesses, not for their merits, but for His holy Name's sake ; hence in the Litany the pathetic plea on behalf of our forefathers and ourselves, His people.

A distinctive and indelible mark has been put upon the Hebrew race by the unchangeable Disposer of all things both in heaven and earth ; the ordinance of the Sabbath, covenanted by God with the twelve tribes of Israel, is a sign in perpetuity that He is their God, and that they are His peculiar people ; no nation outside the fold of Israel can possess either that Divine token or the Sabbath ordinance, because the ordinance is the sign, the token of Israel's identity ; the British do possess that sign, and thereby are identified with Israel, consequently we, with the United States of America, are the only Sabbath-keeping race in the world, and the Prayer Book, in due conformity, requires that, prior to Confirmation, " So soon as children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the *Ten Commandments* ; and also can answer the other Questions of this short Catechism ; they shall be brought to the Bishop." By which means the children come under the ordinance of the Sabbath Commandment.

The guiding hand of the God of Israel is discerned throughout the Book of Common Prayer, and Scripture foretells the intellectual blindness of His servants under their new name British, to their House of Israel nationality. " And I will bring the blind by a way they know not ; I will lead them in paths that they have not known " (Isa. xlii, 16–18). " Bring forth the blind people that have eyes, and the deaf that have ears. Who among them can declare this, or show us former things ? " (Isa. xliii, 8, 9). " And it shall come to pass, that in the place where it was said of them, Ye are not My people, there it shall be said of them, Ye are the sons of the living God " (Hosea i, 10). " For I would not, brethren, that ye should be ignorant of this mystery ; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in " (Rom. xi, 25). The House of Israel was lost to mankind until Israel had become the promised nation and company of nations, or fulness of Gentiles, the literal meaning being peoples outside of Palestine, and though for close on 2,000 years they have heard with their ears and read with their eyes that they were God's people Israel, yet in fulfilment of Isaiah xliii, 8, they have been blind and deaf to the truth and have mistaken themselves for Gentile non-Hebrews, until the time appointed by their covenant-keeping God. British-Israel of the covenant is developing into a nation and company of offspring nations, the scales are falling from his vision, and the people are beginning to see that they are the sheep of God's pasture, the House of Israel.

Reverting to the Litany, following the people's cry for help and deliverance come these words : " Glory be to the Father, and to the Son, and to the Holy Ghost." Then a response by the people, and it is to that response I particularly want to rivet your attention, it is well worth your study and meditation ; the response is : " As it was in the beginning, is

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now, and ever shall be, world without end. Amen." I wonder if many people comprehend its three announcements; it occurs in the Morning Service alone nine times; certainly its importance must be very great for our Hebrew forefathers, framers of the ancient services, to take such pains so to proclaim this doctrine of God's beginnings. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. iii, 6). This was the consolation given to Israel of their preservation in former times, so we have now the Divine assurance in the Book of Common Prayer: "As it was in the beginning, is now," with the further consolation, "and ever shall be," whereby British-Israeldom, though so often unwittingly, gives glory to the Father, and to the Son, and to the Holy Ghost: "*world without end.* Amen."

GREEK AND HEBREW CONNECTIONS.—II.

By Rev. A. B. Grimaldi, M.A.

(*Continued from page* 175)

The similitude between Greek and Hebrew customs, &c., has been noticed frequently by various Classical students, as Higgins, Duport, Berkely, *et al* (No. 67). The following are further instances:—

Ruth ii, 5: Servant, *i.e.*, steward. Some think that an officer of this kind is intended in the description by Homer of the labours of a harvest field, as represented by Vulcan on one of the compartments of the shield which he made for Achilles:—

"There, too, he formed the likeness of a field
Crowded with corn, in which the reapers toiled,
Each with a sharp toothed sickle in his hand.
Along the furrow here, the harvest fell
In frequent handfulls; there they bound the sheaths.
Three binders of the sheaths their sultry task
All plied, industrious, and behind them boys
Attended, filling with the corn their arms
And offering still their bundles to be bound.
Amid them, staff in hand, the Master stood
Enjoying mute, the order of the field.
While shaded by an oak, apart his train,
Prepared the banquet, a well thriven ox
New slain, and the attendant maidens mix'd
Large supper for the hinds of whitish flower."—*Cowper.*

The overseer is here called "king," and his "scepter" mentioned, and there appear to be gleaners in the description, viz., the boys who gather handfulls after the three binders.

1 Samuel xxv, 1: Samuel was incorrupt. He was among the Hebrews what Aristides is said to have been among the Greeks—so poor at his death, though a Minister of State, that he did not leave property enough to bury him. Justice was by him impartially administered, and oppression and wrong had no existence.

1 Samuel xxviii, 23: Beds or couches were the common places on which the Greeks sat to take their repasts; having copied the lying down at meals from the Hebrews.

Deuteronomy iv, 26. So Virgil, "Æneid," book xii, verse 176:—

"Then the great Trojan prince unsheathed his sword,
And thus with lifted hands the gods adored;
Thou Land for which I wage this war, and thou
Great source of day, be witness to my vow!—
Almighty king of heaven and queen of air,
Propitious now and reconciled by prayer,—
Ye springs, ye floods, ye various Powers who lie
Beneath the deep, or tread the golden sky,—
Hear and attest!" —*Pitt.*

Deuteronomy xxii, 7: The poet Phocylides has a maxim in his admonitory Poem very similar to that in the sacred text:—

"Nor from a nest take all the birds away,
The mother spare, she'll breed a future day."

Deuteronomy xxv, 4: In ancient Greece they made use of beeves to tread out the corn.

Deuteronomy xxxi, 19: Things of great importance were among the Greeks put into verse. The "History" of Herodotus was dedicated to the Nine Muses, because these Books were sung in Greece, anciently. Homer is reported to have sung his poems through different Greek cities. Aristotle observes that anciently people sung their laws (Ex. xv, 1).

Deuteronomy xxxii, 1: Homer uses a similar figure when speaking of the eloquence of Ulysses. He says ("Iliad," iii, 221):—

"But when he speaks what elocution flows!
Soft as the fleeces of descending snows!"

Deuteronomy xxxii, 23: It was customary among the Greeks to represent any judgment from the gods under the notion of arrows, especially a pestilence, and one of their greatest deities, Phœbus (Apollo) was ever represented as bearing a bow, and a quiver full of deadly arrows. So Homer in the "Iliad," i, 43, when he represents him in answer to the prayer of his priest Chryses, coming to smite the Greeks with pestilence:—

"Thus Chryses prayed; the favouring power attends,
And from Olympus' lofty top descends.
Bent was his bow the Grecian hearts to wound,
Fierce as he moved his silver shafts resound;
The fleet in view, he twanged his deadly bow,
And hissing fly the feathered fates below.
On mules and dogs the infection first began,
And last the vengeful arrows fixed in man."

Authentic Grecian history commences at the First Olympiad, 776 B.C., in the time of Isaiah, so the Hebrews could not have copied from the Greeks who, therefore, are the plagiarists (*vide Covenant People*, No. 317).

A GREAT MEETING: ANOTHER WAY-MARK.

An Editorial in the Vancouver *Daily Sun*, making some references to Anglo-Israel teaching, caused considerable interest among the hosts of British-Israel believers last week.

The editor expressed the fear that such teaching would lead to a belief among our people that we are destined to become "supermen," and thus work an evil similar to that of the Hun believers in the Prussian supermen. The editor missed the fundamental difference. Ours is not a "superman" nation, but a *servant* nation. He also thought that the term "Anglo-Saxon" is a misnomer for the Old Land people, because they are so mixed and of so many races.

Professor Odlum, M.A., B.Sc., was the speaker at the meeting which took up the editorial, and went over the whole topic. The address occupied an hour and a half, and reviewed the several phases, historically and biblically. The audience packed the hall to capacity, many listeners standing.

The ground covered by the speaker was varied as widely

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as the peoples who migrated to the British Isles during the last two thousand five hundred years. The Picts, Scots, Welsh, Silurians, Milesian, Scyths, Angles, Saxons, Danes, Jutes, Tuatha de Danans, and Norsemen were referred to showing that these peoples were mainly of the Israel stock.

Therefore, as a name, the "British" or "Anglo-Saxon" is a good and comprehensive name, *an inclusive name*, such as can be used to gather in the vast and varied migrants. All who are of the Israel peoples are necessarily of the "Covenant," or *Brith race*. Hence the word "British" necessarily applies to them all. They, *all Israel*, came under the Covenants made to Abraham, Isaac and Jacob.

The word "Israel" in the name "Anglo-Israel," or "British-Israel" gathers in the whole Twelve Tribes of Israel in the widest sense. Hence the term is not against history properly understood. "British-Israel" or "Anglo-Israel" are terms that stand the inlook or outlook of history and of the Bible.

The Kingdom of Israel was referred to in the Bible as the "House of Joseph." Hence this word is inclusive of the Ten-Tribed nation or nations. And as the word "Anglo" stands for Joseph, it is quite historic and Biblical to call the people after either Joseph or his father Israel. Hence we may use the term "Joseph-Israel," or "Anglo-Israel" people as well as the British, or British-Israel peoples.

This in its widest sense would include all the above-named migrants to the British Isles during the past 2,500 years.

As to the teaching of British-Israel truth tending to make our nation imagine they are supermen, the speaker took up the facts of history.

God told these ancient Israelites that He had chosen them as a special, a peculiar people above all the nations of the earth. Did this make them proud and puffed up? He told them they were blind, stubborn, stiff-necked, drunken, and yet for His own word's sake He would work in and through them as He had sworn to their fathers.

God called Moses, Noah, Abraham, Daniel, David and the prophets to a special work. He selected them above their contemporaries. Did this make them puffed up, and imagine they were supermen? So with the apostles, and so with the selection of our rulers to-day. Does it spoil them to elect them to Parliament, to the City Council, and to other positions of trust? If not, then why blame us for telling the public that God has chosen men and nations for a special work? He so says. Are we wrong in saying so, too?

The American Bible Society believes materialism is giving way to spiritual victories. The Bible is published in 770 languages and dialects, and great staffs of experts in America and Europe are busy revising the text. The society in America alone plans to print and distribute for one cent a copy between 5,000,000 and 6,000,000 Bibles this year.

A REQUEST FOR CHANGE OF ADDRESS must reach us at least fourteen days before the date of the issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. *Be sure to send your old address as well as the new one.*

OUR YOUNG FOLK'S CORNER.

MY DEAR NEPHEWS AND NIECES,—Dick did not allow his father to forget his promise.

"Well, Dad," said he one evening, "can you please tell us *why* Israel and Judah were sent away from Palestine and taken captives into Assyria and Babylon? I wonder God did not punish them some other way, and leave them in the land he had brought them to, and which He had promised to give to them."

"That's a very important question, Dick, and opens a very big subject. You see, it is very plain that God had plans for them which could only be worked out by transferring them to a more suitable and a more convenient land. He could do this and at the same time make the change bring to them all the punishment which was necessary. I think we have found out by this time that the change of country was the most important thing that was taking place in all this, because God knew that Palestine would be too small for the great race of people which were to be the future Israel nation. And also, if they had been allowed to remain in Palestine every other nation would have known who they really were, and from jealousy, envy, and other base motives, would have given them no rest or peace from that time to the present."

"So you think it was a good thing for Israel and Judah to go away and be practically lost among the nations for over a thousand years," said Dick.

"I do certainly," replied Dad. "It gave them a chance to recover from their punishment, to grow strong, and wise, and to become practically a new race. You see, God had a very great work for them to do in the world, and so He put them through a long course of careful training in a new land where they were not known to be Israel, and He could do this far better by bringing them out to the British Isles than He could have done by leaving them in Palestine where they would be known to all the nations."

"Does the Bible make it plain when the captives were carried away, which countries they were removed to, who took them, and all the other particulars?"

"Oh, yes, these things are all stated in the Old Testament story. They were carried away on eight different occasions, four for Israel and four for Judah, and when you are older you will be able to understand all these points. There is just one thing I want you to learn to-day, and that is, that God was going to punish them for their idolatry and at the same time work out a Great Scheme whereby He would teach them many important lessons, and help them to grow into a mighty people which He could use in the salvation of the whole world. Next week I will tell you some of the wonderful experiences through which they passed during the change from Palestine to their new home in these Isles of the West."

Yours sincerely,
UNCLE BEN.

ERRATA.

No. 69, April 28th, 1923, page 195, col. 2, line 7, 50 inches *should read* 50 seconds (50").

No. 69, page 199, col. 1, 3rd and 4th lines *should read:* "to come to the Temple in Jerusalem when eight days old. Jesus the Messiah had yet to be offered up for Israel's redemption."

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THE
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THE SECRETARY-GENERAL'S PAGE

REV. J. B. GRATTON lectured to a large and deeply interested company for our Southport Branch on April 27th, on "Three Thousand Years of British History." He referred to the wonderful preservation of our race in these Islands, and quoted from the Scriptures in support of main argument that the blessings of the Chosen Race had come upon us as a people according to the prophecies. Mr. G. T. Vine, the President, presided.

* * *

Rev. R. G. F. Waddington, M.A., preached a B.I. sermon to a congregation of some 800 in St. Alban's Church, Bristol, on a recent Sunday. He also lectured for our Teignmouth Branch to a good gathering.

* * *

The Secretary-General lectured to a good audience at Ealing on May 1st. Lord Gisborough presided.

* * *

One result of the B.I. Mission in Birmingham, in January last, is that, owing to the large-hearted generosity of the Treasurer, Mr. F. G. Whittall, a large proportion of the sums contributed to the Guarantee Fund amounting to over £27, has been placed in the charge of Rev. T. H. Whitehouse, the Hon. Organiser of the Mission, as a nest egg to form the basis of a permanent fund for evangelistic work. Another result of the Mission is the formation of a new Branch at Sparkbrook, with Rev. W. Ward as President, who gave an address at a good meeting recently, on "Why Britain Won the War, and Why She will Win the Peace." Rev. T. H. Whitehouse presided. A series of lectures is being given for the new Branch by Mr. Whitehouse, on "Our Lord's Coming in the Light of B.I. Truth." Two lectures have already been given. Others are arranged for May 28th and June 11th, at 8 p.m., in Stratford Road Baptist Church, on "Antichrist and the Great Tribulation," and "Israel in the Millennium," respectively. The Hon. Secretary, Mr. T. A. Gilson, 51, Dovey Road, Moseley, Birmingham, will gladly give information.

* * *

A new work has been inaugurated at Saltley, East Birmingham, in connection with Rev. T. H. Whitehouse's congregation (Holy Trinity). Weekly meetings are held in the Council School, Anthony Road. Mr. Twinberrow, 315, Alum Rock Road, Saltley, will be pleased to furnish particulars. Rev. J. J. R. Armitage, Rev. T. H. Whitehouse, and Mr. E. J. Windle have given valuable addresses. The last-named is a new but ardent advocate of our Cause, and he is rendering excellent service.

* * *

Mr. J. Griffin has given several able lectures for Birmingham and Handsworth Branches. An earnest and gifted exponent of Israel Truth, he is deservedly popular in the Midlands.

* * *

Rev. J. J. R. Armitage lectured to an excellent audience a few days ago in Ebenezer Church, Birmingham, on "Lessons from the Eighteenth Century." He also addressed our Branch at Stourbridge.

* * *

Rev. T. H. Whitehouse, President of our Walsall Branch, lectured in St. Matthew's Church House recently, on "The Gospel of the Kingdom." Miss Jackson, Hon. Secretary, 11, South Street, Walsall, will be pleased to hear from those who wish for information.

* * *

Mr. J. J. Morey addressed the Portsmouth and Gosport Branches last week, receiving in each place a most cordial reception and making a great impression by his lucid and telling presentation of Israel Truth. Both Secretaries write gratefully for the stimulus received, and ask for another visit. They speak in glowing terms of Mr. Morey's gift of Scripture exposition.

* * *

Mr. S. Hannay M'Keown, Hon. Secretary of the Ulster Anglo-Israel Union, in sending the Affiliation fee to the Federation, writes, "You will be glad to know that Mr. John Leech, K.C., is making a profound impression on Christian people in Belfast by his clear exposition of the prophetic Scriptures on Sunday afternoons. His definite pronouncements regarding our Israelitish position have been most telling in their effect. A prominent worker in one of the largest city churches said to me, 'I have no longer any doubts whatever; I am delighted to know that we are Israel; I thought I knew my Bible, but now realise that I did not.'" Mr. M'Keown continues: "Our Truth is the hammer to smash Modernism; may God bless your efforts."

* * *

The Preston Branch has just closed a successful session. Helpful meetings have been held weekly. An excellent lecture was given on April 26th by Rev. J. Oliver Vince, B.A., B.D., on "The Divine Potter's Handiwork." Many enquirers were present, and all greatly enjoyed the speaker's illuminating exposition of the subject. The President, Rev. W. Askwith, followed with a very fine address on British-Israel Truth from the spiritual point of view, urging all members to spare no effort in spreading it far and wide.

* * *

Bishop J. H. Allen is constantly proclaiming Israel Truth in his pulpit at Pasadena, California, and on platforms in the neighbouring centres.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.—THE HIGHWAY OF PROPHECY.

BY REV. WM. PASCOE GOARD, F.R.G.S.

READING of prophecy has been too haphazard with all classes of Bible students. It goes without saying that the Lord, having given to us the more sure word of prophecy, has given it to us as He has every other gift, according to an orderly plan. That this plan has not been fully discovered and applied we may be assured. That it is possible to discover the plan, and that the Lord intended that we should so discover it, there need be no doubt.

What, then, is the plan upon which prophecy has been given to us?

Preterist? Futurist? We shall not regard any system in the present consideration. It will be for the reader to align the matter as he sees fit. Certain it is that we shall not all see the presentation following in the same light. Every man will relate the statements to follow to his own previously-held views, and the results will be very different in different minds. This is always the case.

There are several points of departure for the prophecies.

First come the Redemption and Messianic prophecies, *beginning in the Garden.* These continue throughout all the Scriptures in ever-widening lines of perspective.

Secondly, there is the *Noachic prophecy*, embracing the Covenant that " while the earth remaineth, springtime and harvest, summer and winter, cold and heat, shall not cease."

Thirdly, there are the *racial prophecies*, having their point of departure with Abraham, and continuing through Isaac and Jacob and so on down through the Scriptures.

Fourthly, there are the *national prophecies*, having their point of departure at Sinai, and continuing through all the subsequent Scriptures.

Fifthly, *the Davidic prophecies*, commencing with the establishment of the House of David.

Draw a straight line for continuous prophecy down through a page of a book. Now set a point in the line for each of these points of departure. From each of these let there proceed widening lines of perspective. It will be seen that the later lines are embraced within the earlier ones thus. These lines are illustrative only, and cannot be taken as covering every detail. For instance, the return of the Lord is predicted before the establishment of the House of David. But as to the lines of prophetic truth this may be useful as a generalisation.



Without taking time with the former lines we shall for a moment take up the racial and national prophecies, and by pointing out *the system* followed, we may get help with all the prophecies.

The racial promises begin in Abraham. They have two definite phases; namely, those prophecies which refer to the other than the Israel branches of Abrahamic stock; and those referring to the Covenants with Israel.

We have here the beginnings of lines of prophecy which proceed in distinct lines, first of history, then prophecy, which continue through the Scriptures and through time to the end of the dispensation. Among these lines are those relating to Ishmael; the Sons of Keturah; Ammon; Moab; Esau-Edom; and Amalek. Each of these lines may be followed throughout the Scriptures with very little not difficult study.

Then there comes the outstanding line of History and Prophecy centring in

ISAAC.

This latter carries the Great National Covenants and Charters, and fills the great outline of the Scriptures.

Hereafter all the other lines of History and Prophecy are subordinated to this great Saxon line.

Ishmael has his original blessing and promise. This is contained in Genesis, chap. xvi, and chap. xvii, verses 20-27. From that time onward the seed of Ishmael had their path marked out for them, and they have spent the ages living up to the promise and prophecy thus secured to Ishmael and his seed for ever. There is every reason to believe that Ishmael will be with us at the very end when the Lord shall come.

The Sons of Keturah, born, not of polygamy, but by a wife married after Sarah's death, and partaking of the regenerated physical life of their father Abraham, were sent right out of the picture eastward. They appear at least in part in the later prophecies, and

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seem to be in alliance with us as Sheba and Dedan in the last great struggle.

Of the later-born branches, such as Esau, we shall not at this stage take space to speak. We shall come to the national prophecies of Israel. Through these the Covenant prophecies run, and together they embrace by far the greater part of the prophetic Scriptures.

The starting-point here may be taken as the 19th and 20th chapters of Exodus. The establishment of the Kingdom of God on earth in the Israel nation is the theme of these chapters, and the pageant and the description are worthy of the event.

First, Israel is carried "on eagle's wings from Egypt to Sinai," to meet with Jehovah, who thenceforth shall be Israel's King. To Israel He sends a message having especial reference to the erection of the Kingdom (verses 3–7). The most striking and impressive statement in this message is "*and ye shall be unto Me a Kingdom. . . .*" This is the great purpose of the Lord in Israel. He has not called and trained the seed of Abraham as an end in themselves, nor for their sakes alone. He has called them as a means to an end. Their function is to supply to the Lord that which as a King He requires; namely, a nation who shall be His Kingdom. We lose the force of the statement in hurrying on to the words which set forth the nature of the Kingdom. "Ye shall be unto Me a Kingdom of Priests." Now the function of the priest is to minister to the congregation. If, therefore, a whole nation is to be a Kingdom of Priests, its ministry must be for those outside of itself. This is made clear in the prophecy: "In thee, and in thy seed, shall all the families of the earth be blessed."

Israel is the nation chosen to be the Kingdom of God on earth, a Kingdom whose duty it shall be to minister to others than itself.

Neither must this be looked upon as an ecclesiastical priesthood. The Kingdom ministry is secular, even as the Levite ministry was secular. To one family in the tribe of Levi was the ecclesiastical ministry assigned. All the remainder of the tribe of Levi was secular. They cared for the material things of the Tabernacle and Temple, and they had the charge of all the congregation. Theirs it was to establish law and preserve order. Theirs was the administration of justice. Theirs was the care of the health of the people and the handling of disease. They were the teachers; they were the publicists of the nation. They filled the clerical offices of the State.

One-twelfth of the nation formed the priestly tribe.

Of that priestly tribe, one family were in holy orders.

This tribe ministered to all the other tribes.

What the tribe of Levi was to the Israel nation, that the Israel nation is chosen to be to the other nations of mankind.

". . . ye shall be to Me a Kingdom."

". . . ye shall be to Me a Kingdom of Priests."

For this purpose was Israel called to meet its God at Sinai, and there it was erected into the Kingdom.

THE KING—

Secondly, Jehovah descended to Mount Sinai! He came to meet Israel by His own appointment: not to pay a visit to His people and to withdraw, but *to abide with them, and to be their King for ever.* And He has never withdrawn from that Kingdom nor vacated His throne for a single hour from that day to the present, neither shall He ever do so. True, He has sent parts of Israel the nation forth from His presence because they failed to recognise His presence and authority. But He has ever reserved to Himself a remnant who have carried on as His Kingdom.

Again, it must not be supposed that His purpose in thus associating Himself with Israel as King began and ended in Israel. It was from the beginning much wider than this. *It embraced the world in His purpose,* but He required the nation Israel through which to carry out that purpose among the nations of mankind.

His conjunction with the nation Israel is graphically described in verses 16–20.

In verses 21–25 the Lord begins His administration in Israel by taking instant measures for their protection from presumption, and from suffering the consequences.

Here, then, we have two of the elements required in a Kingdom.

THE LAW—

Thirdly, the Lord instantly supplies the third element of the Kingdom by the enunciation of the principles of that law by which He will carry on the administration of His Kingdom. This is clearly set forth in the 20th chapter of Exodus, in the Decalogue.

THE ORDINANCES.

It will be seen that the first four of the Commandments deal with our relationship to God, and in the organisation of the Kingdom which follows these are extended in the ORDINANCES which pertain to the Altar.

THE STATUTES.

The remaining six deal with our relationship to man, and these Commandments are extended into the Statutes and Judgments which pertain to the Throne.

Thus was the Kingdom established upon the earth, and it has been preserved to this day.

From this as a starting-point of prophecy proceed the declared policy of the Kingdom, having regard to

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the nations which have played and are playing their parts throughout all the administration of the Kingdom in Israel.

This policy, declared in the form of prophecy, concerns

Ishmael, Ammon Moab, Sheba Dedan, Esau-Edom, Israel Judah, the Brith Colony, or Israel in the Isles. All these of the Abrahamic stock.

This policy deals also with the external nations and peoples as they affect or impinge upon the Kingdom or those peoples who have a covenant relationship thereto. Among these external peoples are :—

Egypt, Assyria, Syria, Babylon, the Babylon succession of Empires. After the latter has fallen, Assyria again, with lastly Rosh Meshech and his combination.*

Every line of prophecy referring to each of these will find their point of departure and explanation in reference to the Kingdom nation, and, of course, to Jehovah, Israel's King.

THE CHURCH.

Running through all the Israel prophecies are those of the Messiah, and as the ecclesiastical family of Aaron was a part of the priestly tribe, so the Church, which answers to the ecclesiastical House of Aaron, is a part of the Priestly Kingdom. The prophecies regarding the Church are shot through and bound up with the Israel predictions into the Old and New Testaments.

From this standpoint we may easily pick up the threads of prophecy and follow each to its appointed end.

THE RUSSIAN CHAPTERS OF EZEKIEL.

BY REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")
(Author of "Israel's Wanderings," "Russia Japhet," "Verse by Verse," &c.).

II.

EZEKIEL'S Gôg is thrice described (verses 2, 3 of the 38th chapter, verse 1 of the 39th)—in the Authorised English Version—as

V.—CHIEF PRINCE OF

the two peoples next named. King James's divines were rather doubtful about this rendering, so inserted in the margin

"Or, *Prince of the chief*" (of).

These marginal notes were inserted to show that, while they would not unnecessarily disturb any form of words with which the earlier English version had made the people familiar, they preferred the renderings thus suggested. This particular suggestion they took from Jerome's Latin "Vulgate." *He* had written, in this passage,

"*Principem Capitis,*"

because the Hebrew word "*Rosh*" bore the meaning "*Head.*"

Five hundred years previously the Greek Jewish divines of Alexandria had boldly inserted the Name instead of its supposed meaning. So in the "Septuagint" version we read

Ἄρχοντα Ῥῶς,

"*Ruler of Rôsh.*"

The early German versions said the same. It was only in England that we had to wait for the "Revised Version" of 1885 to read in our own tongue

"*Prince of Rosh.*"

Let us now consider the Name,

VI.—ROSH.

The learned Hebrew linguist, Gesenius, remarks upon the word ראש in Ezekiel xxxviii, 2, 3; xxxix, 1, that it is *a proper name, undoubtedly answering to the name of Russia,* the more so that the first mention of the Russians, in the writings of Byzantine and Arabian authors of the tenth century, is under the very form adopted by the LXX, namely, Ῥῶς.

"That famous name," writes Dr. Vilhelm Thomsen,* "first appears in Greek and Latin writers of the ninth century in the shape of an indeclinable word, οἱ Ῥῶς, τὸ Ῥῶς, "the *Russ,*" as if it stood for some unintelligible abstraction. *It soon became familiar* at Constantinople *as the name of sea-rovers, whose fleets* from the rivers of the Black Sea insulted and *threatened the great capital.*"

The ninth chapter of the work of the Emperor Constantine Porphyrogenitus on the administration of the Eastern Empire, written about the year 950, is entitled, "About the Rhôs who came from Russia to Constantinople with their boats." These boats, the Emperor tells us—*canoes, indeed,* they might be translated, the Greek word employed meaning "made out of a single trunk"—started from *outer Russia,* assembling below Kiev, in order to pass in company that long series of rapids which the Dnieper forms for a distance of fifty miles. The imperial author gives the names of these rapids both in "Sclavonic" *and* in "Russian." The *Russian* words are *pure Scandinavian.* Not only this, but all the members of the Russian royal family (of the House of Rurik), as well as of the Russian noblemen or private persons who are mentioned in the early chronicles, have *pure Scandinavian names.* Rurik and his fellows were as much "Northmen" as those who forced their way into the British Isles—the "Russ" were undoubtedly Norman.

We have seen that Rosh was the earliest form of the *Russian* name. Rosh does not occur with Magog and the rest in the catalogue of the sons of Japhet in Genesis x. But the name does occur in Genesis xlvi, 21, in the line of Shem, the chosen line through Eber to Abraham, Isaac, and Jacob, being given as one of the sons of Benjamin, one of the tribes of Israel. Benjamin we British-Israelites have been in the habit of identifying as the ancestor of the Normans. If this identification be correct, and Scandinavia was largely settled by that particular Hebrew tribe, then Rosh has been an element of Israel left in Russia, first as *founders* and *rulers*

* NOTE.—Assyria is not done with until Rosh Meshech and his combination is overthrown. Mic. v. 5, 6. Isa. xiv. 25, 26. Isa. xxi. 8, 9. Isa. x. 12.

* Professor of Comparative Philology in the University of Copenhagen, in his celebrated lectures delivered at the Taylor Institution, Oxford, in May, 1876, on "The Relations between Ancient Russia and Scandinavia, and the Origin of the Russian State."

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of the Russian State, then as a remnant reduced to subjection by Mongolised Russia. So Gôg is now Prince of Rosh.

I had two suggestions as to the identity of Rosh as an Israelite element in modern Russia.

(1) That the Scandinavian aristocracy in Finland is Rosh, and *their privileges* we know have been filched from them by the Tsar and his bureaucracy.

(2) That the Ruthenian population of the southern part of Western Russia bordering on Galicia and Roumania are Rosh. There is a possibility that the Ruth of Ruthenia is derived from the Russ of the Scandinavian founders of Russia, and they do occupy our old early European home in Arsareth.

Incidentally in this connection I may mention that about a month before the War a British-Israelite lady in London wrote to me that she was coming to Penzance, and might she introduce to us a Ruthenian friend? She enclosed a pamphlet by him, in which he showed that the Ruthenian population of Russia would infinitely prefer to be incorporated with the Ruthenians of Galicia under Austrian rule!

Then came the War. Russia was our Ally. The visit to Penzance never came off, and we never made the acquaintance of our Ruthenian. Where precisely Rosh is to be located within the limits of mighty Russia time will show.†

The Tsars have gone. Lenin and his Bolsheviks rule Russia. Lenin may die, and Trotsky or some heathen triumvirate may reign in his stead. Hindenburg may step in, or perhaps the Russian representative of the Napoleons; *or*, some other military dictator. The old Russian realm, from the borders of Finland, Lithuania, and Poland to Kamchatka and Vladivostok is theirs, whoever they may be. The "Russ" may have been exterminated, but the name of "Russia" survives. Gôg, the slave-driver of "All the Russias," will be

"PRINCE OF ROSH."

By extracts from *Russia Japhet*, Chapter ix, I proceed to prove that the next name in Ezekiel's catalogue,

VII.—MESHECH,

is the same as that of

MOSCOW AND THE MUSCOVITES.

"It may be said that the principality of Muscovy took its name from Moscow, the ancient metropolis of Russia, and still the centre of Russian policy; and Moscow took its name from the river on whose banks it rises—Moscow on the Moskva. But whence did the river *Mosk*-va get its name? *Were there no Muscovites* dwelling by its banks *from whom the designation* of both river and city, and of the later people of that name, *originated?* That there were Muscovites in Russia during the first half of the Christian æra, and that these Muscovites were the descendants of the Japhetic Meshech, I purpose now, so far as the case admits of proof, to demonstrate.

1. GEOGRAPHICAL PROBABILITY.

"The territory first occupied by Meshech after their descent from the table-lands of Pamir was the plain at present peopled by the Turcomans, between the Oxus and the Caspian. Between the Caspian and the Sea of Aral is a belt of higher ground, from 300 to 500 feet above sea-level. But the Turcoman plain continues, with an average width of 200 miles, along the shore of the Caspian to the Ural. The whole of this area would be naturally peopled by the occupants of the main plain to the southward along the frontier of Persia. The Ural river is the conventional boundary between Europe and Asia. Beyond the Ural the level land—*a direct continuation, be it noted, of the Turcoman plain*—spreads out to a width in some cases of 300 miles, leading along the northern shore of the Caspian uninterruptedly to the great bend in the course of the Volga and the adjoining bend in the course of the Don. These two rivers end their courses in different seas, 400 miles apart. At their bends they are only separated by 40 miles, and from that point form two distinct continuations of the Ural route from Turkistan. From the mouth of the Ural in the northern culmination of the Caspian Sea, up the valley of the Volga to Moscow, is about 1,200 miles. By the Don, from the same point, to its source in the neighbourhood of Moscow, is but 900 miles. These distances are nothing compared to the thousands of miles worked out in the migrations of other races. The period of this migration may have lasted over several centuries. The line of it is *the one natural route by which Moscow and Muscovy would be peopled.*

2. IDENTITY OF NAME.

"The name of Moscow is the name of Meshech. That the reader may understand how exact the correspondence is, I would refer him to the Table given in an earlier chapter‡ of some of the variant forms under which the name transliterated "Meshech" might appear—the word in the Hebrew text being a word of three letters, which may be written M Sh Ch, M S C, or M S K. By the light of that Table consider the following list of names:—

"*Mosc*-ow, the spelling familiar in English works (Table I, 4). *Mosk*-au, the form in Stieler's Hand-Atlas (German), for both city and province. *Mosk*-va, or *Mosk*-wa, the river on which Moscow stands. Novo *Mosc*-owsk, on a tributary of the Dnieper, in South Russia (Table I, 4). *Musc*-ovy and *Musc*-ovite, the English designation of the district, the character, the policy, and the empire (Table I, 4). *Musk*-ö, an island of the Baltic near to Stockholm (Table I, 4). *Mosch*-aisk, on the Moskva, near Borodino, *Mosch*-ok, half-way between Moscow and Nijni Novgorod. *Mosch*-arki, on a tributary of the Volga, near the city of Kazan (Table I, 3). *Misch*-etski, between Moscow and Tula. *Misch*-iritschi, on the Muscovite border of the Ukraine (Table I, 3). *Maschk*-owo, near Tula, south of Moscow (Table I, 3). *Mesch*-a, one of the head-streams of the Dwina, west of Moscow. *Mesch*-tschowsk, near Tula, and south-west of Moscow. *Mesch*-tschewskaia, on the border of Ukraine. *Meschk*-uze, near Riga (Table I, 3). Most of these forms are taken from Stieler's German Hand-Atlas, and in some the guttural is not so hard as in others. But all are good transliterations of the Hebrew משך; and the whole district within five hundred miles of Moscow seems to be saturated with the name of Meshech. May it not even lie concealed under the designation of the Russian peasant, which in a recent standard work, "Russia," is written under the form of *Muzhik?*

3. IDENTITY OF NATIONAL CHARACTER.

"But if the name and the place agree with the origin of Moscow from Japhetic Meshech, still more strikingly does the national character of the Muscovites. *Brute force* and *deceitful cunning* are the two characteristics assigned in the lament of Psalm cxx to the Meshech of the sixth century B.C. That these are the two great marks of the Muscovite race to-day

† The above from "We have seen" is taken from my paper "Ezekiel's Gôg," published in *The Covenant People.*

‡ Of "Russia Japhet."

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the words of the authors below quoted will suffice to prove.

"First, however, let me call to the readers' mind once more the words of the Psalmist:—

'Deliver my soul from lying lips,
From a deceitful tongue.
What shall be given unto thee,
Thou deceitful tongue?
Woe for me, that I sojourn in Meshech,
That I dwell in the tents of Kedar!
My soul hath long dwelt with him
That hateth peace.
I am for peace: but when I speak,
They are for war.'

"Turning now to consider the Meshech of modern times, it must first be borne in mind that the name *Muscovite* belongs strictly only to one particular subject-people of the Czars, that, namely, which dominates the important central district called *Great Russia*. 'Weliki or Great Russia,' writes the author of 'The Czar, His Court and People,' already quoted (p. 146), 'including the central provinces, *of which Moscow is the chief*, is distinguished as the nucleus of the empire, and in point of wealth and the industry of its population, is justly entitled to this distinction.' The '*rapacity and cunning*' of the Great Russians are noted by Mr. Maxwell (p. 147), who thus continues: 'The Great Russian is predominant among the various people of the Empire. His power is in the ascendant, and he stands forth conspicuous, the type of his name and nation. He is commonly distinguished for his red or *yellow hair*, *coarse features*, fine teeth, small grey eyes, *low narrow forehead*, and badly-proportioned figure. He is *avaricious*, *savage*, and sensual; and although capable of great endurance, is deficient in elasticity and vigour. . . . The Great Russian lives to an extreme old age—longer upon an average than the man of any other country. His generative vigour is remarkable. In Central Russia the increase of the population is beyond all former precedent in Europe. While the natives of the conquered provinces are diminishing with fearful rapidity, the population of the whole Empire, refreshed from this inexhaustible source, counts every year another million among its multitudes. Thousands and tens of thousands, in a perpetual stream, flow from this fountain-head into the vast regions of the north, east, south and west. In every country and among every people, beneath the sceptre of the Czar, the Weliki Russian will be found, asserting the *supremacy* of his race, and showing his *skill and cunning*. All the tribes with whom he comes into contact yield to his activity, and dwindle in insignificance before the progress of his *encroachments*. He even penetrates beyond the frontiers of the Empire. While he profits as a *merchant*, he is often the *secret agent* of his country. His advance precedes the march of armies, and his aggressions pave the way to conquest. As he is persevering in the pursuit of gain, so is he *dishonest*.'

"We need not be surprised, therefore, to find trickery and *cheating everywhere*. The following is the delightful picture of the practices of the corn merchants given in the statement of the British Agricultural Department, published in the *Daily Telegraph* of August 6th, 1888, aptly headed *Revelations of the Russian Grain Trade*. The information comes from Mr. Wodehouse, the British Vice-Consul at the Black Sea port of Nicolaief, in a recent report to the Foreign Office. In 1887 the crops were unusually abundant, and the first shipments were of the highest quality. A great stock, however, remained for the re-opening of navigation in the spring. No provision had been made for warehousing such a large crop, which consequently became in many cases unfit for market. Nevertheless, by manipulation, the damaged grain is passed out of the country. 'First,' Mr. Wodehouse reports, 'if it is damp, it is moved about frequently with shovels, day after day, until it is considered to be dry enough for shipping.' 'Next comes the mixing or bulking, which requires all the *intelligence* and *ingenuity* of the faculty. Light grain is mixed with heavier qualities, and these are worked well together.' 'Damaged grain may pass as such from hand to hand in the country, but in the end there is but one outlet for it. When a merchant has large stocks it is not difficult for him to hide away, as it were, small lots of inferior or injured grain. *This is done every day*, according to Mr. Wodehouse.' With these revelations before their eyes, Englishmen had surely better buy their corn for the future from countries of their own Empire, from Canada and India.

"They cheat not only foreigners, but themselves. Even the very soldier who fights the merchant's battles is not safe from his cupidity. 'There has always been,' writes Mr. Shirley Brooks in "The Russians of the South" (Longmans, 1854, p. 61), 'an enormous parade of care for him (the soldier) when sick, and the display of the military apothecary's gilded boxes and the like, have always been most satisfactory upon inspection, until the boxes were opened. But it is not very long since a discovery was made, that through the *hideous peculation and jobbing* prevalent in every part of Russia, *the bark which was intended for the poor soldiers*—a medicine almost as necessary as air to them, considering the quality of their food—*had become utterly useless*, though the Czar had originally paid an enormous price for it.'

"Hence, from the grasping of the merchant class, undoubtedly originates the *corruption which prevails in all the public departments of Russia*, 'Bribery is absolutely essential,' writes the author last quoted, at p. 33, 'if business is to be done at all. It can, indeed, hardly be called bribery, it is so patent and systematic. Not a functionary who has the power of helping, or, which is more important, of hindering, but must feel the rubles in his palm. Down to the soldier who guards the quarantine yard, there is not one official whom it is not more than expedient to touch with the metallic test.' Truly (p. 56) 'this frightful and shameless bribery which characterises official life in Russia, spreading through all ramifications of public service, and contaminating all that should be honest and impartial, is one of the worst features of the domestic system.' Even justice is venal (p. 104): 'An accident which might apprise the governor of the province of some terrible hardship inflicted on a serf might occur; and it is probable that if it did, the governor, acting in accordance with the spirit of his instructions, might proceed to order an investigation. It would then be the lord's duty, as a matter of self-preservation, to see that the inquiry came to nothing. The governor is a man of rank, and unapproachable by unworthy means; *but between that official* and the serf is many an individual whom none of these terms would precisely describe. The lord's rubles will do him good service, and it will be his fault if, by the time the matter again comes before the honourable officer at the head of the affairs of the locality, the whole business be not so perplexed, so distorted, and so misstated—if hostile evidence be not so suppressed, documents lost (of course by accident), and the entire case so very helpless

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on the side of the complainant—that little can be made of it, and it is either decided against the latter, or a series of weary delays commences, against which it is useless to appeal. The very religious instructors of the people abet this miscarriage of justice, 'for the priest (p. 97)—*needy, sordid* and *cunning*—has usually, it appears, been found to play the game of the wealthy lord rather than that of the poor serf. And, *once gained over* to the owner's side, it is not difficult to imagine into what an abyss of error and perplexity a cunning priest, interpreting a legal instrument, might plunge a whole village of demi-savages.'

"It is well known how the present Czar, when only Czarevitch, fought even his Imperial father on the subject of the universal knavery prevalent in all the departments of the State. The army is permeated with it. 'The regiments in the interior of the country,' to quote again (p. 170) from Maxwell's "Czar," 'are in a miserable state. The officers are ignorant and tyrannical. The captain *lives upon* his company, the colonel upon his regiment, the general upon his brigade. *Almost every functionary in the Russian service supports himself by peculation.*' The police are permeated with it (p. 206). 'The Russian police is one of the most dreadful institutions in any country. Composed of men of desperate character, who wield an almost irresistible and irresponsible power, it is an instrument of evil rather than of good. It persecutes the innocent and protects the guilty—it stifles complaint and paralyzes the arm of justice. Venal and corrupt, it is at the bidding of both the friends and the enemies of the Sovereign. It ferrets out conspiracy and revolt for the one; it assists at regicide and revolution for the other. It enters every habitation in the empire, it is familiar with every passage in the palace. In the morning it condemns the serf, at midnight it murders Paul. . . . The chiefs of the police make *vast fortunes by the bribes* they take from those fearing persecution. Their subordinates *share the plunder* taken by fraud and violence. *Stolen goods* are seen upon their persons, and in their houses. A thief caught in the act is discharged by the magistrate should he recognise him as an old friend or acquaintance.'

"Truly a nation of thieves and cheats! On one occasion a contract for some Russian public works was undertaken by Americans who attempted to introduce a more civilised system of police. 'Their humane exertions were frustrated by the utter ignorance of the Russian labourers of all notions of common honesty or morality. . . . They would steal whatever they could conveniently conceal, and carried off in their clothing tools, bits of brass, copper, or whatever else would purchase a dram.' 'In consequence of the dishonesty or stupidity of the common Russians, almost every household office of any importance is filled with foreign menials.' (Maxwell, pp. 72, 73, 105).

"Like master, like man. When the wealthy merchant and exalted official are corrupt, can better be expected in the peasant? 'Utterly without secular instruction, and delivered over for religious culture to as depraved and worthless a priesthood as ever taught superstition to ignorance, what possible hope is there for the Russian agricultural serf? He is an habitual drunkard, and would be an habitual thief had he the opportunity' ("Russians of the South," p. 101).

"Chivalry is naturally absent from the character of a people so degraded. How different the life of a woman in Russia to what it is in the conquered Sclavonic provinces on the European side of Muscovy! (I quote again from "Russia, Past and Present," p. 157.) 'In no civilised country is the lot of women so wretched as among the Great Russian peasantry. Throughout the many provinces where the soil is poor, the major part of the male population are engaged in trade and are absent from home during a considerable portion of the year. In the meantime the burden of the household and the field work devolves solely on the women, who are looked upon by their male relatives pretty much as beasts of burden, in whom strong thews and sinews and robust health are recommendations far outweighing any beauty of feature or character.' Mr. Maxwell narrates (p. 187) how on the Volga, 'Women, with ropes about the neck and shoulders, walked along the bank, hauling boats against the current, while the men, their husbands, sleeping or singing, remained on board!'

"Well might the unhappy psalmist cry out against the brute force in which Meschech delighted. Well might the prophet say of the system which permitted such things to be, 'Behold, I am against thee.'

"Brute force is employed in the so-called 'conversion' of the Mahomedan and Pagan peoples they have subjected. Brute force is employed in all their government of the subjugated tribes.

"There may be good men in Russia, and there may be good purpose in many Russian laws. But the whole administration of the empire has been saturated with Muscovitism, derived from Japhetic hordes that had issued from the wilds of Central Asia.

"From the 'regenerating mission' of such a people, may the world be speedily delivered."

OXONIAN.

THE BASIS OF SCRIPTURE PROPHECY.—III.

BY W. GORNOLD, D.A., F.R.A.S.

(*Continued from page* 211.)

CONFIRMATION of the close of the present Age in the year A.D. 2481, terminating the period of 6480 from the epoch 3999 B.C., is obtained by reference to the precession of the equinoxes. The Equinox was coincident with the first point of the constellation Aries in the year A.D. 321, and as it takes 2,160 years to pass through the whole of the sign Pisces, the entry into the Aquarian Age will coincide exactly with the year 2481. From this time forward there will be a "new heaven and a new earth, for the former things will have passed away."

In regard to this changing of the age and the making of a new heaven and earth, we have to remember that this age completes the entire World Cycle of 25,920 years, but if it be designed that the old earth shall continue, as I think we must conclude from the prophecy of "an everlasting kingdom," then I have often thought it might be accomplished by a sudden tilting of the earth's axis, whereby every latitude would be brought into a new clime and the physiography of the globe entirely changed, while at the same time every locality would look out upon an entirely new area of the heavens. But while we perceive that hitherto the fulfilling of prophecy and the working out of God's way with man has always been through the operation of natural laws and forces which from the beginning were pronounced to be good, yet the danger of speculation in this matter is sufficiently obvious to make us respectfully cautious, lest we "rush in where angels fear to tread." What seems evident from the Scriptures, however, is that the old world will continue, but under changed conditions,

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and the earth will become the kingdom of the Lord and His people.

It should not, I think, be a matter of surprise to students of Scripture prophecy to learn that astronomical factors are closely linked with prophetic periods, since from the beginning of our Age, which in itself was an astronomical epoch of the most striking nature, God appointed the Sun and Moon, with the stars, to be " for signs, and for seasons, for days and for years," to which also our Lord refers in evidence of His Second Coming.

In this connection, I may mention a few outstanding astronomical facts. There are 1,296 conjunctions of the superior planets Jupiter and Saturn in the course of the Great Year. We have seen already that 1,296 is the number of years in " the half of a tenth part " of the World Cycle in the prophecy of Esdras.

The ancients observed that there were just 247 revolutions of the sun and one sign over in the course of 247 years and one month, while in the same period there were 3,303 revolutions of the moon and one sign over. Hence in a period of 2,965 years (247y 1mo x 12) the sun and moon are conjoined at the beginning of a new cycle. If we add this period to the epoch 3999 B.C. we come to the date of the " everlasting kingdom " prophecy, and by further addition of the same period again we arrive at the date A.D. 1931, which many believe to be that of the setting up of an Universal Peace after the Armageddon. It may here be mentioned that an estimate of the moon's motion during successive centuries shows that it is undergoing a gradual change which, in the course of sixty centuries, would accommodate the figures 2,965, inasmuch as these would be the number of days in one hundred lunations. It has been affirmed, and not without good reason, that there is no single prophecy of definite time measure in the Bible which does not accord with astronomical motions, and, indeed, Esdras seems to have anticipated the modern dictum that " nothing is true which does not eventually submit to a mathematical proof."

When we regard the findings of a master of Chronology, such as Dimbleby, or those of a Christian scholar like Bowman Lindsay, we are amazed by the imaginings of various modern archæologists, who ascribe the Exodus to King Tut-ankh-Amen, the son of Amenhotep IV, who reigned from 1606 to 1594 B.C., more than a century before the Exodus in 1486 B.C. Equally speculative are the current statements regarding the archæological trophies of Ur, some of which have been ascribed to pre-diluvian days. I have even seen it stated that Abraham was not a Chaldean and was never in Ur ! Now we have good astro-chronological reasons for knowing that the Noachian deluge was in 2344 B.C. or astronomical 2343, and that it was extensive enough to have affected parts of the earth even more remote than that with which the Bible record deals, is shown by the fact that the Chinese Historical Classic (Shu King) records a devastating flood in the reign of Shun in the 24th century B.C. This flood swept the land and drove the people into the hills. The Chaldean record indicates that in the first state of the earth there was a firmament of atmosphere dividing the waters above it from those beneath ; that is to say, the earth, with its oceans and seas, was divided from the ambient heavens by an aqueous envelope. So long as these conditions obtained " there fell no rain upon the earth, but a mist went up from the ground and watered the whole face of the earth." It is explicitly stated that prior to the Flood " God had not caused it to rain upon the earth." Then, when the fountains of the deep were broken up by submarine earthquakes, and the gates of the firmament were opened, the whole of this vast aqueous envelope was liberated and swept the earth clear of all life except those within the protection of the Ark. In the vast devastation that immediately followed upon the loosing of the waters, tropical flora and fauna such as have been found in all parts, even at the poles, were swept in all directions, finding an eventual resting-place in parts remote from their origin. The Flood, as indicated by the Bible record, was such as to overtop the mountains by " fifteen cubits " (26 ft. 3 in.). In such conditions it would have been impossible for animal life to survive, and human monuments, at all events in the Ur district, and the whole valley of the Euphrates could not have escaped entire demolition. We need not be puzzled by the seeming marvellous rapidity with which the earth was re-peopled, cities built and populated and the Bible history carried on. A simple calculation will show that from the three sons of Noah and their wives, on an average production of five progeny to each pair successively, the number of the inhabitants of the defined area in direct succession from Noah would be no less than 142,546,775 souls at the end of three hundred years ; and this is less than the period between the Flood and the birth of Abraham.

The Bible record establishes Babylon under Nimrod, and Nineveh, Erech and Akkad under Asshur. They are therefore all post-diluvian cities, and there were men enough in those days to build and people them. We can therefore wholly dispense with the statement that many Assyrian Tablets date back to more than 5,000 years B.C. The Bible record is historically true and its prophecies have been literally fulfilled. It is true that the Old Testament records no eclipses, but it makes amends by supplying other data, and no records of antiquity are better authenticated and established. "The prophets predicted events centuries before they happened, and if these events correspond with the predictions, such prophets must have been endowed with superior wisdom and Divine inspiration. So correctly does Daniel describe the career of Alexander that the early opponents of the Bible affirmed the writer to have recorded what was past, rather than to have predicted what was in the future. We have most ample evidence, however, that the utter ruin of many cities and nations was predicted when they were in a high degree flourishing, and for centuries afterwards continued so. The names of Moab, Ammon, Edom, Amalek, Tyre and Sidon were to be blotted out of the list of nations according to the ancient prophets. They were not so in the first and second centuries of our era, but they are so now. The city of Petra was flourishing in the time of the Roman Empire, its entire desolation was predicted, and is now accomplished. Isaiah and Jeremiah did not proclaim the entire extinction of Egypt, but they declared that it would be a subservient kingdom, and it has continued so from that day to this. Nineveh and Babylon were denounced in the height of their glory to eternal solitude, wild beasts were to occupy the ruins of their palaces, and the truth of this prediction has been visible to every traveller."

We are nearing the end of the times and the fulfilling of the Latter Day prophecies, and new light is being thrown on old problems. The more we learn about the world's antiquities the more secure becomes the Bible record of the early history of mankind. It is as if in these days of scoffing and doubt, of anarchy and atheism, *even the stones are crying out !*

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In conclusion, I submit that the foundations of Scripture prophecy must be searched by every means in our power, by the light of astronomy, ethnology, geology, archæology, and philology—thoroughly and consistently and without prejudice or fear—so that the sure Word of God may become a beacon light set upon a rock to many who are now drifting without either rudder or compass. For if the prophecies had not been fulfilled wherein is our faith justified? It is for us to show, not only that they have been and are yet being fulfilled, but when, how and in whom they have found their fulfilment, and further that they are in accord with the established laws of God as from the beginning of time, historical in sequence and salutary in effect. We must recognise and proclaim that nations, like individuals, reap what they have sown, and that to everything under heaven there is a season and a time as well as a purpose, for "the time of the harvest is nigh" and the "putting in of the sickle" is at hand.

GREEK AND HEBREW CONNECTIONS.—III.

By Rev. A. B. Grimaldi, M.A.

(*Continued from page* 215.)

Various deep students have concluded that Hebrew wisdom was the sacred fount from whence the Greeks obtained their knowledge. Some of these are mentioned in Cassell's "Illustrated Exhibitor," 1852, i, 254. One of these authors was G. Crœpus, who asserted that the "Odyssey" was a history of the Israelites under the Patriarchs, but disguised (see his learned work, "Homeros Hebrajos," Dortretch, 1704). Jacob Bryant, in a more complete manner, maintained that the Patriarchal histories were the source of the old Greek Mythology (see his large work, "Analysis of Ancient Mythology," and his smaller work, "A Dissertation on the Trojan War").

Judges v, 27: Æschylus represents Agamemnon rising, staggering and finally falling under the blows of Clytemnestra ("Agamemnon," 1384).

Judges xv, 18: Dom Calmet has properly remarked that this is a delicate turn of expression, used by both Greeks and Latins, as well as Hebrews, to intimate a wife's infidelities. Thus Theognis: *Gnom.* 581, "I detest a woman who gads about, and also a libidinous woman, who wishes to plough in another man's ground."

Joshua i, 10: Officers, *i.e.*, shoterim, who carried the decision of the judges into effect. Calmet conjectures that the shoterim here may have been the heralds of the army, like those so often met with in Homer, who were called the messengers of the gods and of men, who bore sceptres, and whose persons were ever held sacred (see Deuteronomy i, 13, 15).

Joshua vi, 26: Strabo observes (bk. xiii, p. 898, 1707) that Agamemnon pronounced execrations on those who should rebuild Troy. Crœsus did the same on those who should rebuild Sidina. Strabo says this was an ancient custom. The Ionians, according to Isocrates, pronounced the most awful execrations on those who should rebuild the temples destroyed by Persians; that they might remain to posterity an endless monument of the impiety of those barbarians, and that none might put confidence in a people who were so wicked as to make war on the gods themselves. The other Greeks who had suffered by the Persians acted in the same way, leaving the desolated temples as a public monument of the enmity that should ever subsist between the two nations.

Joshua x, 12: Some learned men have considered that the Greek myth of Phaeton falling from the chariot of the sun, which he attempted to drive, and causing the sun to be diverted from its course, was derived from this passage.

Judges: The Archons among the Greek Athenians appear to be the same as the Judges or Shophetim of the Hebrews.

Judges i, 7: We learn from Ælian (*Var. Hist.* lib. ii, cap. 9) that the Athenians, at the instigation of Cleon, son of Cleœnetus, made a decree that all the inhabitants of the island of Ægina should have the thumbs cut off from the right hand, so that they might ever after be disabled from holding a spear, yet might handle an oar.

Judges iii, 15: The Greek *Septuagint* renders it double handed (see xx, 16). It is well known that to be ambidexter was in high repute among the Greeks. Hector boasts of it ("Iliad," vii, 237).

> "But am in arms well practised; many a Greek
> Hath bled by me, and I can shift my shield
> From right to left, reserving to the last
> Force that suffices for severest toil."
>
> —*Cowper.*

Asteropœus is also represented by Homer as an ambidexter from which he derives great advantage in fight ("Iliad," xxi, 161).

> "So threatened he; Then raised Achilles high
> The Pelian Ash: and his two spears at once
> Alike (a practised warrior) with both hands
> Asteropœus hurled."
>
> —*Cowper.*

We are informed by Aristotle that Plato recommended to all soldiers to acquire, by study and exercise, an equal facility of using both hands. Speaking of Plato, he says ("Republic," ii, 12): "He also made a law concerning their warlike exercises; that they should acquire a habit of using both hands alike; as it is not fit that one of the hands should be useful, and the other useless."

Judges iii, 31: It is worthy of remark that the ox goad is represented by Homer to have been used very early, in the same way. In the address of Diomed to Glaucus ("Iliad," vi, 129), Lycurgus is represented by Homer as discomforting Bacchus and the Bacchidœ with this weapon.

> "I fight not with the inhabitants of heaven.
> That way, Lycurgus, son of Dryas, waged
> Nor long survived. From Lycias sacred heights
> He drove the nurses of the frantic god,
> Thought-drowning Bacchus to the ground they cast.
> All cast their leafy wands, while ruthless he
> Spared not to smite them with his murderous goad."

THE RETURN OF THE JEWS TO PALESTINE.

By Rev. Commander Roberts, R.N.

Many prophetical minds are centred upon this event. The times of the Gentiles are at an end, but there is a theme yet to be worked out. Who is Britain, and what are we?

If Gentiles, then we must await our turn to be ourselves overcome and dispossessed. If not, we must be prepared for the most awful conflict the world has ever witnessed.

It may be that the dispossession of Turkey not being complete, we may be face to face with an event that will settle the Turkish question once and for all. At present our hands are full, our money chests empty, and our militant powers are apparently but small. Yet, when the struggle takes place,

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which is near at hand, we are told in language which is quite unmistakable, that " Israel shall do valiantly " (Num. xxiv, 18). Ps. lx, 12; cviii, 13: "Through God we shall do valiantly, for it is He that shall tread down our enemies." Couple this with Isa. lxiii, 3, where apparently the IDEAL ISRAEL is said to tread the wine press alone—and of the people there was none with me—this no doubt referring to Christ's great work against our great enemy. But may not the rest of the prophecy be yet future. " I will tread them down in Mine anger and trample them in My fury, and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in My heart and the year of My redeemed is come." Compare Rev. ix, 11, and xvi, 14, with xix, 11–13. His ideal Israel is with Him (Ps. cx).

From which it appears that the destruction of the false prophet who deceived the nations, the systems under the King of the bottomless pit, Abaddon and Apollyon, take place just before Armageddon.

For there is much yet to be done by " the daughter of Zion " (Mic. iv, 13; vii, 15, 16, 17).

" For I will lay vengeance upon Edom, by the hand of My people Israel " (Exek. xxv, 14, with xxxv, 10–14).

"THE TWIN BOYS WHO HEADED THE HOUSE OF JUDAH."

JUDAH had three sons by Shuah the Canaanitess, Er, Onan and Shelah. This union was, of course, utterly against the Patriarchal Law and does not seem to have been recognised as legitimate. Judah, the transgressor, seems to have essayed to rectify his mistake by taking a Hebrew woman—Tamar—for his eldest son as wife. But God did not ratify this arrangement. " He slew Er." Then Judah gave Tamar to Onan as wife, who, according to the Patriarchal Law, was bound to raise up seed to his brother, deceased. But God again interfered and " slew Onan." So far there were no children. Shelah, Judah's third son by Shuah the Canaanitess, was promised by Judah to Tamar, when he grew up, but the record states that " Shelah grew up and was not given to Tamar."

Tamar then, justly, took the law into her own hand and forced Judah to raise up seed for her, as a mother in Israel. Judah acknowledges her right in verse 26: " and Judah . . . said she hath been more righteous than I; because that I gave her not to Shelah my son." It seems quite certain that God also acknowledged her right, for she became the mother of Zarah and Pharez—twin boys who headed the house of Judah. There was not and could not be one drop of Canaanitish blood in them, for Pharez was to become the forefather of the Messianic line. Further, there are five women mentioned in the ancestry of our Lord (Matt. i), but only four named. Why? Because each of the four " named " ones, by an act of faith in God, overcame " the Law " that was against them in order to be part of the Messianic line. And Tamar is the first named " foremother "; " Raehab, the Harlot of Jericho," " who received the spies with peace," the second. Ruth, the Moabitess, who left all to cling to the only link between her and Jehovah, the third; and Mary, who surrendered into God's keeping all that a good woman holds dear—her reputation—the fourth.

The fifth woman's name is not given, and the reason is clear. She intruded into the line of Messianic descent, not by an act of faith overcoming law, but by an act of sin, and so she is a nameless one; and the record tells of her sin, " of her that had been the wife of Urias "—a sin from the results of which the House of David and Israel are still suffering. 2 Sam. xii, 10: " Now therefore the sword shall never depart from thine house; because thou hast despised Me and hast taken the wife of Uriah the Hittite to be thy wife."

The sons of Shelah remained with Israel, apparently with a bar sinister, as sons of Judah; their genealogy, whilst recognised as from Judah, is apart (see 1 Chron. iv, 21). Pharez and Zarah are the recognised heads of the House of Judah—Pharez of the House of Judah in Palestine, Zarah of the House of Judah in " the appointed place " (2 Sam. vii, 10).

The writer of the Bible Reading on page 183 meant to show in a measure why Judah is separate from Israel (naturally); but the sin of man is not allowed to frustrate the purposes of God.

DR. NORMAN MACLEAN ON PALESTINE.

"THY people (Zion) shall be willing in the day of Thy power" (Ps. cx, also Ps. ii).

The High-handed Zionists think they can obtain the land in their own merit, but a terrible ordeal awaits them in Jerusalem (Ezek. xxii, 16–22).

The *Morning Post* has an article which should be noted. We only wish the Jew could be brought to see that without Israel and Israel's God they can do nothing. This article appeared on April 21st, and is but a portion of a very interesting summary of the present state in Palestine by Dr. Norman Maclean.

" HIGH-HANDED ZIONISTS."

"The causes which have isolated the Zionists in their national home are varied. Their high-pitched expectations made the first bands of the returned exiles enter the land with banners and bands as if they were a triumphing host. That was a grievous blunder, for Palestine is a very little land—about the size of Wales—and it already possesses a populationof 700,000, of which only 70,000 are Jews. Naturally, the Arabs regarded these triumphal processions as the beginning of the end of their sway and as the inevitable despoiling of their possessions. Long ago the marching orders of Joshua were to destroy the previous inhabitants. The Arabs saw in the Zionists another Joshua! But Sir Herbert Samuel's marching orders are a little different. The Balfour Declaration runs: 'His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine. . . .'

"The walls of the modern Islamic Jerichos could not, under such instructions, be levelled by any blowing of ram's horns! And yet the Zionists returned as if they were levelled already! They sought to make their influence paramount in the administration; they endeavoured to regulate who of the Jews should enlist in the Army; they used every method to secure the control of public outlays; they trod on the toes of the authorities so effectively that Sir Louis Bols declared, 'with one or two exceptions it appears impossible to convince a Zionist of British good faith and ordinary honesty.' The boiling-point must have nearly come when the military

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administrator wrote that. A distinguished dignitary described to me his annoyance, returning from Damascus, to find his car held up on the newly-established frontier between Palestine and Syria, by a Customs officer, who was a German Jew who could speak neither English nor Arabic, and as the dignitary knew no German, and as his calling prevented him from relieving his feelings as is the manner of laymen—he had no safety-valve!

"SIR H. SAMUEL NOT A JOSHUA.

". . . Then came Sir Herbert Samuel, and with patient toil he has convinced the Jews that he is not a Joshua. He cannot make room in Palestine for millions of Jews by sweeping out 600,000 Arabs! The Jews, therefore, no longer love him with quite the same ardour. And the Arabs look at him askance because he is a Jew! But such is the personality of the man that Jew and Arab trust him. 'He is a beast, but he is a just beast,' wrote a schoolboy of Jowett. And the unswerving rectitude of Sir Herbert Samuel has compelled the trust of kinsfolk and aliens alike. It is a remarkable fact that, notwithstanding the racial antipathies and irreconcilable forces fermenting in every corner of this land, yet, to-day, Palestine is the most peaceful and the safest region in all the East! And the military force behind that peace is exiguous. A handful of troops with a newly-organised native gendarmerie keeps the Pax Britannicas in Palestine. The Jew has realised that the days of Joshua are beyond recall; the Arab is learning that there can be no spoliation where the shadow of the Union Jack falls. So Arab and Jew are beginning to settle down in peace."

"THE HEBREW PLEIADES."

ANSWERS.—I.

MY answer to the enquiry by "E. B. H." (No. 68), as to the Zodiac being arranged by Seth, is as follows: The evidence is twofold, viz., Scriptural and Secular. (1) That highly cryptic passage *Genesis* iv, 26, appears to mean: *Then*, after Enos' birth, *began this man* (Seth) *to designate them* (the stars) *by the attributes of Jehovah*. That is, the Messiah, for the Jehovah of the *Old Testament* is the Jesus of the *New*. In other words, after Enos' birth, Seth commenced, when about 100 (patriarchal full age), his gigantic lifework of the study of astronomy, in order to arrange the stars in the sun's annual apparent course, into twelve great constellations, to be signs or types of Messiah's Redemption work, corresponding to the twelve moons (months), following the Divine purpose (*Genesis* i, 14–16). Seth commenced this Star Bible, 3765 B.C., and continued it for 387 years, when he died. David remarkably confirms this, saying: "*The Heavens declare the glory of El*" (*Psalm* xix, 1). But El is the singular of Elohim (gods). So it refers to the Second Person, or Messiah; whose greatest glory was Man's Redemption; which these primeval signs typified. Joseph's Divine vision of the eleven signs bowing down to his—the twelfth—also shows they must have been Divinely ordered (*Vide* Job xxxviii, 32). (2) The Secular evidence is equally distinct, and much fuller. Josephus says Seth was the first astronomer. Antiquity is practically unanimous that Seth formed the twelve signs. Gill, in his "*Commentary*," gives the names of the ancient Jewish, Arabian, Persian writers who have transmitted the accounts of Seth as the framer of the Zodiac. Montuela refers to Mohalas as saying that "Seth himself divided the sky into Constellations." The ancient Egyptians attributed the invention of the twelve signs to Set (Seth), whom they named Hermes Trismegistus (thrice great interpreter).

The full evidence that Seth arranged the twelve Signs is complete and irrefutable; and is fully set forth in my booklet, "*The Zodiacal Arrangement of the Stars, as to its Origin, Authors and Purpose*," 1914 (Our Race Publishing Co., New Haven, Connecticut, U.S.A.).

II.

"E. B. H." also refers to my opinion about Shem and Melchisedek and the Great Pyramid. I have never yet seen any evidence that Shem was the architect of the Great Pyramid, and therefore wait until I do. Shem was the son of Noah, and was Divinely chosen to be the successor of Noah, as the Civil Ruler and High Priest of the first or Patriarchal Church (Adam to Abram). He soon had, beside all his ordinary duties, to oppose and overthrow the great rebellion of Nimrod. I fail to see, therefore, how his duties would carry him afar off, to remain for years in Egypt. As to Shem and Melchisedek being one and the same person, I see no evidence in Scripture for the idea. They lived apparently at different times, and in different countries. St. Paul gives a long mention of Melchisedek in *Hebrews* v, 6–10; vii, 1–8; *Psalm* cx, 4. But neither David nor Paul give the slightest hint that Shem and Melchisedek were one and the same person. Why should they not? Other Biblical persons have two names. Melchisedek was king of Salem; but Shem lived in Armenia or Mesopotamia.

Melchisedek was king of Peace (Salem), a title hardly consistent with Shem's long and fierce warfare with Nimrod. Paul says Melchisedek was without father. But *Genesis* says Shem's father was Noah! Also without mother; but the "*Talmud*" says Shem's mother was Naamah. Also without genealogy; but *Genesis* gives the full genealogy of Shem up to Adam! Also without descent; but the *Bible* gives Shem's descent down to Christ! Also without beginning of days; but *Genesis* gives the year of his birth! Also made like to the Son of God; but how was Shem like the Son of God? Also he abideth a Priest continually; but how is this true of Shem? David speaks of the Order of Melchisedek; but how was Shem connected with any Order? Melchisedek has been identified with Enoch, Shem, Canaanite king, an Angel, Christ, and the Holy Spirit! A presumptive conclusion would be that he is neither of them (Buckley's "*Dictionary of the Bible*," 1856). For other identifications, see Stuart's "*On the Hebrews*."

Josephus says he was a Canaanite king, the first true priest there, and built a temple, and named it Jerusalem (see the "*Amarna Tablets*"). The name is analogous to the Canaanite King, Adonizedec, King of Jerusalem (Joshua x, 1-3) ("Antiquities," I, x, 2; V, ii, 2); and Adonibezek, lord of Bezek (Judges i, 5, 6, 7); Melchisedek means king of righteousness, Adonizedec means lord of righteousness.

A. B. GRIMALDI M.A.

"THE LOST SHEEP OF THE HOUSE OF ISRAEL."—(S. Matt. xv, 24.)

BY R. W. K.

"GIVE ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims, shine forth."

"Before Ephraim, Benjamin and Manasseh, stir up Thy strength and come and save us." (Ps. lxxx, 1–2.)

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Magnificent words! but what meaning have they to those ignorant of the truth concerning Israel? We have sung them in Church and have asked ourselves, "When was Joseph led like a flock?" Out of Egypt? Yes; but why Joseph especially? In Palestine he did not move. Why Ephraim, Benjamin and Manasseh singled out? Some old custom, doubtless, known to the Psalm writer. The Church? The Jews? No light, and our mind has wandered.

Now, "Sheep," in the Old Testament, says the late Dr. H. Aldersmith, F.R.C.S., "is nowhere used as a symbol of Gentiles, but of Israel, and of them in the most emphatic manner" ("Fulness of Nations," p. 227). "My Sheep," "My People," appear to be interchangeable terms for Israel.

But we have read, "Israel is a scattered sheep; the lions have driven him away; first the King of Assyria hath devoured him (Israel, 721 B.C.); and last, this Nebuchadnezzar hath broken his bones" (Judah, 588 B.C.; Jer. li, 17, R.V.). Where, in these facts, is there evidence of the shepherds leading?

The writer, knowing nothing of a certain place called Carchemish, beyond perhaps the name, once had a brief dream. Fugitive figures were seen flitting to and fro in a grey mist. There was white spray, as of water. I said, "It is the Israelites at the Red Sea." "No," replied a Voice in my dream, "it is Carchemish, *Carchemish*." But I understood not. Afterwards I learnt that the battle of Carchemish was probably the crucial moment when Israel was freed from Assyrian captivity.

When Pharaoh Necho came against Nebuchadnezzar at Carchemish, on Euphrates, the King of Assyria would be fully engaged guarding his frontiers and Nineveh, with every available man, too fully occupied to trouble to pursue a handful of fugitive Israelites, who would doubtless seize the moment to escape, leaving those of their number who might be in Assyria's army, to follow them later (See "Evolution of Israel," by Maj. B. de W. Weldon). Here is also the word of Esdras: "And they entered into Euphrates by the narrow passages of the river . . . to go forth into a further country" (Apochrypha ii, Esd. xiii, 39–47; 2 Chron. xxxv).

Now began the slow migration of Joseph-Israel, the ten-tribed house, under changes of name, beyond Armenia, by the Caucasus and Black Sea, through Europe and Scandinavia, wandering, fighting, at once the "battle-axe" and "lost sheep" of Jehovah, travelling, it would almost appear, in curves and lines, literally as He had said, "I will sift (Heb.: cause to move to and fro) the House of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix, 9). Their company being joined later by many of the House of Judah (Jer. l, 1-8).

Now mark at this point a most significant translation (St. John x, 4, R.V.): "When he hath put forth *all* his own (sheep), he goeth before them and the sheep follow him."

What do we find? Israelite colonists long ere this planted in the British Isles. Ephraim-Israel migrating west through Europe. Benjamin, fleeing from Jerusalem, A.D. 70. All "put forth." There is a question asked in the Song of Solomon, i, 7: "Tell me, oh, Thou Whom my soul loveth, where Thou . . . makest Thy flock to rest at noon?"

"Keep silence before Me, *O islands*; and let the peoples renew their strength" (Isaiah xli, 1). "Hear the Word of the Lord, oh ye nations, and declare it in *the isles afar off*, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock" (Jer. xxxi, 10). The same as of old—'The Lord He it is that doth go before thee" (Deut. xxxi, 8). Before Ephraim, "My first born," "for I am a Father to Israel" (Jer xxxi, 9). Before Benjamin, the early Christians, some of them martyrs (Zech. ii, 7), "The Beloved of the Lord (Christ Himself) shall dwell in safety by him" (Deut. xxxiii, 12).

Manasseh, the promised "Great People" (Gen. xlviii, 19). In Israel's marching order these three tribes marched on the *west* side of the hollow square. (Num. ii.) Where shall they encamp? Where their "resting place," or fold?

"Upon the mountains of the height of Israel . . . there shall they lie down in a *good fold, and* on a fat *pasture* shall they feed . . . and they, the House of Israel, are My people . . . . and ye My sheep, the sheep of My pasture are *men*, and I am your God, saith the Lord God." (Ezek. xxxiv, 14, 30, 31, R.V.)

Like sweetest echo come the confirming words of the Lord Jesus: "I am the good Shepherd"; "I am the Door" (of the fold); "by Me, if *any man* enter in he shall be saved, and shall go *in and out*, and shall find pasture." (S. John x, 9, 14.)

And, "To go in and out of a house at will is the mark of perfect liberty. It is the mark, not of a servant, nor even of a guest, but of a *Son*." (Rev. G. Matheson, D.D.)

THE KING'S VISIT TO THE POPE.

WE are glad the meeting at the Albert Hall, under our own President, Lord Gisborough, took the form of an appeal, and not a protest. We hope it will be an eye-opener to our Government. Why should they propose such a humiliation on the part of the greatest Sovereign the world has ever seen to one who falsely sets himself forward as the Sovereign Pontiff of the Universe? If he could prove his right from the Bible or to the conviction of a majority of King George's faithful subjects, the action of the Government might be understood. But by all that we as a nation and an Empire hold dear, the title which the Pope assumes is false to the core.

Again, why should our beloved King, who is humility itself, be compelled to seek an audience of any Ecclesiastic? Has any regal Potentate assumed such a prerogative as his due? Why do honour to the Vatican? Are we, as a nation or an Empire, under any obligation to Rome? What about Ireland? Is it not true that by intrigue for supremacy and "Imperium in Imperio" pretences, much mischief is being done in our national and domestic life?

It is not our beloved King who is at fault, it is his Counsellors. The sooner our Envoy is withdrawn from Rome, the better it will be for our peace of mind at home and abroad. The Vatican is not a regal court, nor a national one.

Reports of the addresses delivered at the May Meetings this week shall appear in due course.

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THE
NATIONAL MESSAGE
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THE SECRETARY-GENERAL'S PAGE

THE next London meeting will be a Round Table Conference, and the date fixed is Monday, June 4th.

* * *

The Meetings held in the Central Hall, Westminster, on May 8th, 9th, 10th and 11th, were successful, we are happy to say, and proved times of refreshing. The President, Lord Gisborough, presided at the opening meeting. The Lord Bishop of the Falkland Islands presided at the second afternoon meeting. Other chairmen were Rev. Commander Roberts, Revs. W. E. Woodhams Denham, F.R.G.S., Arthur Pritchard, M.A., Major J. Knowles, O.B.E., and Mr. Herbert Garrison. Valuable addresses were delivered by Rev. Commander Roberts, Professor M. C. Schuyten, D.Sc., of Antwerp, Rev. Merton Smith, of Canada, Rev. Arthur Chambers, of Wealdstone, Rev. T. H. Whitehouse, President of the Birmingham and Walsall Branches, Rev. Philip Young, L.Th., President of the Worthing Branch, Rev. Arthur Pritchard, Vicar of Rowington, Rev. W. F. G. Clatworthy, of Wanstead, Rev. J. J. R. Armitage, of Coventry, Rev. W. E. Woodhams Denham, Vicar of Chorley Wood, Rev. W. H. Stuart-Fox, M.A., Vicar of St. Saviour's, Crouch Hill, Rev. William Howell, of Chelsea, Mr. T. W. Plant, of Doncaster, Mr. J. Griffin, of Dudley, Mr. J. J. Morey and Miss Stacey. Professor Schuyten gave three of his remarkable demonstrations in regard to Israel Truth on mathematical lines, illustrated by helpful diagrams. Rev. James Mountain, D.D., Rev. Osborn Goodchild, Rev. Gregory Bestall, and Mr. W. H. Hesketh, J.P., who had been announced as speakers, were unable to attend. The illustrated lecture on "Egypt and the Great Pyramid," by Mr. Garrison, drew a packed audience, presided over by the Lord Bishop of the Falkland Islands, and resulted in a substantial sum being realised for the Federation funds.

* * *

The Sale of Work conducted by Mrs. Theodore Bent was well patronised, and yielded a larger sum than usual. We thank most warmly all those who most kindly sent articles for sale, and we cordially thank Mrs. and the Misses Byron, Mrs. Roberts, Mrs. Power, Mrs. Dewar, Miss Truswell, Miss Davis. Misses Bothamly, and Misses Eglin, for their devoted labours in connection with the Sale. Mrs. Bent, whose work is beyond praise, asks us to acknowledge a parcel kindly sent by a reader of this journal residing in Belfast.

* * *

We tender our thanks also to the stewards and voluntary helpers during the week, especially those who handled the crowd, and attended to the seating for the Egypt lecture. They had a busy time.

The Annual Meeting of Members and Associates of the Federation was held on Thursday evening, and was well attended. Lord Gisborough, the President, presided, and was supported by Major Knowles, one of the Deputy-Presidents, Commander Roberts, Mr. Herbert Garrison (the Secretary-General), and Colonel C. Vincent R. Wright, D.S.O. (the Financial Secretary). The Hon. Treasurer, Mr. J. Arthur Jutsum, was absent owing to illness, which was much regretted, keen sympathy being felt for him. In his place the Balance Sheet was presented by Colonel Wright, who was warmly thanked for his painstaking labours and his lucid statement. The Annual Report was read by the Secretary-General, and received with hearty applause. Both this and the Financial Statement were adopted. The President, the Deputy-President and others made complimentary references to the work of the Secretary-General and Mrs. Garrison. Harmony and the utmost cordiality prevailed. The meeting adjourned for the election of the new Council to a date to be fixed later on, probably at the time of the next Congress.

* * *

The whole Federation—its Council, Committees, and Members—are under a debt of deep gratitude to the President and the Deputy-President for their untiring labours, and constant attention to the interests of our Cause. This was recognised by all present at the Annual Meeting by a vote carried with acclamation.

* * *

We desire to call special attention to the decision to establish a Benevolent Fund for British-Israelites who are in distressed circumstances. We have a number of such cases causing us anxiety and heartache. We feel it to be incumbent upon us to do what we can for those of our own household of faith, especially those of advanced age who are appealing for assistance. In some instances immediate help must be given to provide food. However worthy outside causes may be, we are surely in honour bound to regard the dire need of our members and adherents as having upon us a prior claim. The fund will be administered by the Executive Committee. Colonel Vincent Wright, D.S.O., our Financial Secretary, will gratefully acknowledge all donations sent to him at 14, Fetter Lane, E.C. 4.

* * *

Two Penrith papers report a successful B.-I. meeting in that town, under the chairmanship of Mr. M. Relph. Mr. S. E. Steele, of Liverpool, gave an address, and received a cordial vote of thanks. Mrs. A. Kirkpatrick organised the meeting and kindly consented to act as correspondent for the district. We hope to hear of a Branch of the Federation being formed there ere long.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

ASTRONOMIC HEAVENLY CLOCKWORK THE ALONE TIME-GIVER.

By PROFESSOR E. ODLUM, M.A., B.Sc., F.R.G.S., &c. (President B.-I. Association of Canada).

MAY I ask you, reader, a simple question? How would you propose to reckon TIME apart from the two letters, B.C. or A.D.? Has this occurred to you? The whole world has felt forced to count time according to the B.C. or A.D. way marks. And why is this? Millions so hate the Bible and the very name of Jesus Christ, that if they could do so they would cut out these letters B.C. and A.D. However, they have nothing to put in their place.

Let us seriously consider this topic. Can you, or your learned neighbour, give any sort of an answer to the question? How would we proceed to locate time in years apart from Christ and the Bible?

Our astronomers *have not one single point of time* as a starter from which to reckon backwards or forwards. They never had since the days of scientific astronomy. And surely this is most strange. Is it not a fact that, apart from this simple standard of reckoning time, we get ALL our TIME MOVEMENTS FROM THE SUN, MOON, STARS AND EARTH? Is it not a fact that practically all our chronology is to be counted from, and by the movements of the earth on its axis, and in its annual motion around the sun? Suppose we should cut out the B.C. and A.D., what year would we call the year 1918? The only answer at hand is that we have no standard, or starting point, anywhere in all time and in the whole universe so far as astronomical works inform us. We would be forced to arbitrarily adopt some standard or starting point to suit the needs of the human family.

FINDING LOCAL TIME.

When we wish to know the exact time here in Vancouver, B.C., Canada, we wait for the 9 p.m. gun, out at the Park, to be fired from Ottawa. And where does Ottawa get this time? This is simple. The astronomic authorities there take the meridian time of the sun by the proper instruments, which have been manufactured most accurately. Knowing our latitude and longitude here in Vancouver, the Ottawa officials know exactly when to flash the hour of 9 p.m. Practically every 15 degrees east or west of Greenwich in London, England, will give one hour in time east or west. When Ottawa is the astronomic centre, or starting point from which to reckon time east or west, then every 15 degrees east or west will give one hour in round terms. When it is NOON at Ottawa, then it is 11 a.m. 15 degrees east of Ottawa. So far as the day measurement is concerned, we do not depend upon the Bible and Jesus for our time. But we do depend upon the daily revolution of the earth on its axis. Even here we have to make a slight allowance for the advancement of the earth on its annual journey as the days pass. With this factor we need not trouble at the present time. Let us proceed. How about the year measurement? Well, we can get on very nicely, because our expert astronomers can tell when we get once around the sun. Of course, this took years to find out with exactitude. But, being found, we can proceed from year to year with ease and safety.

Hence we can get the exact time of the year, the exact place of the earth on its yearly journey, the exact time of the day, the exact time of the moon in its quarter, the eclipses, both of the sun and moon, and the transits of Mercury and Venus, by means now within our reach. But apart from Jesus, what year is this? Our astronomers have no sort of an intelligent answer. They never had, and never can, until they search it out at its source. Before we suggest the only possible source—which many astronomers have not yet consulted—we shall look around a bit. We are in no hurry. In doing so, keep in mind the outstanding fact that the entire civilised world has no time standard from which to count forward or backward outside of Jesus and the Bible.

Take away Jesus, and down go the letters B.C. and A.D. Take away the Bible, and away goes the year A.M. 5917, as per the Bible chronology. This would leave us in the air among the clouds, and is surely a cause of wonderment.

THE ECLIPSES.

Let us look at an eclipse of the sun or the moon. Our almanacs tell us when the next eclipses occur. They tell us to the hour, minute and second. But they never venture to give us the *number of the eclipse*. They have never yet given us the number of any solar or lunar eclipse, and never will until they find the basic facts of all astronomic reckoning.

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As it is now, any given eclipse is number X, and no more. And why? Why not give them a number? We call a given year the year A.D. 1918. But we are not informed as to the notation or ordinal standing of the next occulting of the sun or moon, or of the transit of Venus. And once more, WHY NOT?

Has this question ever been asked or answered before? (See "The Prime Date of Creation"). If so, I would be glad to see or hear the answer from our prominent astronomers.

Now it is clear that there must be something in the writer's head, or he would not ask this question so often? He imagines, or knows, he sees a splendid tribute to the Old Bible in the present state of chronologic order and system—even though a certain chaos reigns most surely in the realm of modern astronomic chronology. Astronomers helplessly accept the Bible standard, or perhaps better still, the Jesus standard of reckoning.

"A PRIME DATE."

My next question is this: Is there any PRIME DATE OF CREATION?

Is there any starting point for astronomers to count the years, the eclipses, and transits from? YES, there is, and we locate not only the year and the month, but even the day and the hour. If so, there is good reason for this chapter. Now where will we find our starting day and hour? My answer is: First, we shall go to the Bible, and then direct to the big heavens with the sun, earth, moon, planets, and the stellar clusters strewn athwart the midnight heavens. And in both places we shall find the same answer to the very hour. What is this the writer is saying? Is it possible? If so, then we have one of the most astounding truths ever enunciated.

BIBLE DATE.

We have an astronomical proof of the truth and accuracy of the Bible. If so, then the materialist, atheist and little "higher critic" will have to hide their heads. And it is time for such hiding, too. The world is cursed by bald, blatant materialism to-day as never before.

Read Genesis, chapter 1. Specially read the work of the FOURTH DAY. Locate on the 14th, 15th, 16th, and 17th verses. Here we are told that the sun and moon were to do certain things. And let them be "for signs, and for seasons, and for days, and for years." And God SET them in the firmament. They were from that time forward to be for years—FOR YEARS. Get THIS FACT? Before He SET them there were NO years, and there could NOT be years. And why not? Simply because they were NOT set, before the FOURTH DAY. Think a moment of the earth in its first natural position, with its axis perpendicular to the plane of its orbit. It might revolve around the sun for a million years of time, and there could be NO KNOWN year, and such could not be discovered by the ordinary men of any nation. But they, the sun and moon, were to be for DAYS.

And how could they be "for days," if there were not a special arrangement made to produce the days—*to produce a day, and then* another day? As soon as the Divine touch was given, so as to cause the AXIAL REVOLUTION, that soon the DAY was provided for. From that time forward there could be day following day. Before that time there could be a day in time and a year in time, but there was no cutting off or measuring machinery or method. But from the time of the "SET" there would follow a visible day as well as a visible year of some value to man.

We read that the sun and moon were for SEASONS as well as for DAYS. This is the climax. There never could be a season from the axial revolution of the earth, or from the annual revolution of the earth around the sun, unless the SET in the heavens was given. And from that day forward it was possible to have seasons, and without this SET the seasons were an impossibility. As soon as the earth had the SET in its orbit with its axis at an angle of 23½ deg. from the perpendicular, that soon began the line, the LIFE-LINE of the SEASONS and not before. This is true also of the eclipses and the transits. This is a big statement. And yet most of my readers will understand it at once and also its deep significance. It is known by all that the inclination of the axis of the earth to the plane of its orbit is the sole and alone cause of the SEASONS. And these seasons were provided for on the FOURTH DAY.

COUNTING TIME.

If so, then, since this is the year 5917 from the beginning of the earth order, there must have been four times 5,917 seasons since the fourth day. This gives us 23,665 seasons to the end of this year, 5917 A.M., which is the year 1918 A.D. This gets us some place and does not leave us in the clouds, or in the mazes of astronomic uncertainty. It locates us somewhat in time at least. And this is not yet all on this topic. There are two SOLAR ECLIPSES in the year. If so, then we can find out how many have been since the beginning. But as there are fractional times, this question of solar eclipses must be taken in longer periods than by single years. Let us be careful and exact here.

In 18 English years there are 70 eclipses of the sun and moon, but we shall now turn our attention to the sun eclipses. The first occurred in the year of Creation on the *first day of the fourth month*, and the next *on the first day of the tenth month*. This made two solar eclipses in Creation year, and these two become the leaders or leading team of the eclipses

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that followed from then till now. However, their period is one of 18 years and one-third of a month—really 18 years, 10 days, and one-third of a day. Two complete cycles require 36 years, 20 days, and two-thirds of a day. A third cycle added to the above would give a full period of 54 years and one month. This may be called a triple team cycle of 54 and one-twelfth years. From this we see there is a fraction of a year over, viz., one month.

A second triple cycle would give another 54 years and one month. And to get the full year gathered up of these triple cycle months we require twelve times 54 years and one month. This gives us 648 years and twelve months, making 649 years.

This means that in 649 years we get a completed combination of twelve cycles of 54 years and one month, which is made of three cycles of 18 years and 10 and one-third days. This further means that in 649 years we get a completed run of the first two eclipses which started the whole list on the first year of Creation. After this long run of 649 years the first team starts again on the first day of the fourth and tenth months. And these will again happen exactly the same days and months and years until another 649 years pass, and then the leading team starts on another 649 years' run.

Counting down from the Creation year to the year 1918 A.D., or 5917 A.M., we can find the number of major cycles of 649 years. Divide this large cycle into 5917 and we get 9 full periods, and 75 years over. This means that the SOLAR ECLIPSE TEAMS have made nine of the great cycle runs and are out 75 years on the tenth run.

Astronomers can put this to the test, for it must follow from the above that we have, during 75 years, made ONE TRIPLE CYCLE of 18 years and 10 one-third days multiplied by three, giving us 54 years and one month. Now take this from 75 years and we have left over 20 years and 11 months. From this time take one small cycle of 18 years and one-third of a month, and we have left 2 years 10 months and two-thirds of a month. From this as a starting point, astronomers can make test, and have often made test. The result is this far-reaching fact:—The test stands, *always making allowance for the fractions of the times involved*, which allowances any mathematical astronomer can figure to suit the facts.

Let me illustrate what I mean by making such allowance. In the above, I have taken the year as completed, whereas it is only April, 1918. Besides there are minutes and seconds to make allowance for in the above calculation which the astronomers know how to account for. The fraction of a day in the 365¼ has to be adjusted, &c. The astronomers have made their calculations and the date of CREATION STANDS as all parts of the OLD BOOK STAND for ever.

There are many other cycles of heavenly body movements which can be brought into the witness box to testify to the Prime Date of Creation, and the "SET" of the earth in the heavens so as to give the seasons, &c. We learn of the SET for "signs, seasons, days, and years." Among these are the Transits of Mercury giving a Cycle Team period of 96 years, when the Transits begin over again, and duplicate in 96 years exactly what they did in the first 96 years of Creation. Then there is the Transit Cycle of Venus which extends over 486 years, and then starts on another similar race of equal times and same dates to the day and hour.

SOTHIC CYCLE.

There is also the Sothic Cycle of 1,460 years. Sirius has its Heliac Rising in regular order when it repeats its exact relationship to the Sun which it had 1,460 years previously, and which it will have in another 1,460 years.

And, as has been previously given, there is the Eclipse period of the Sun which gives 649 years. There are others, but we must pass them at present. The main fact is this:—They all stand the test of the Creation Year and Prime Date of the Bible. By running them back from their present dates of happening, as the mathematical astronomers can do, and have done, it is clear that the above cycles of Transits of Solar and Lunar eclipses, the transits, and the Heliacal risings of Sirius are all so related to the Prime Date as to prove that the SET of the Earth, Sun and Moon, in relation to one another, could not have happened on any other day in all time excepting on the FOURTH DAY OF CREATION, as recorded in Genesis.

We can reach up and change the time of our kitchen and parlour clocks, but our arms are not long enough, or strong enough, to reach up and change the time of GOD'S BIG CELESTIAL CLOCK.

The transits, solar eclipses, lunar eclipses and other movements have the times so fixed that men can tell months, years or centuries ahead, even to the day, hour and minute when these celestial events will happen. And WHY? Simply because GOD'S TIME IS PERFECT. And these celestial eclipses, transits and risings cannot take place at any other time than when they do occur. And they happen in a DIRECT LINE FROM THE FOURTH DAY OF THE CREATION START. No other date will give their occurrences on the dates of these modern days of exact science.

Therefore, the Old Book and its Chronology STAND SURE. And, therefore, the first chapter of Genesis IS A WORK OF THE HIGHEST SCIENTIFIC EXACTITUDE.

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This is a glorious fact, and should put the higher critics, the sceptics, infidels and atheists in their proper place. And Christians have ground for the strengthening of their faith, and a splendid ground from which to deliver an attack, a fatal blow to the adversaries of the BIBLE AND TRUE SCIENCE. They need not always stand on the defensive, but strike out and put the enemies of God and man to flight. These atheistic critics are as helpless in the real relation to right as are all the other HUNS of humanity.

*** The foregoing will form a chapter of Prof. Odlum's forthcoming book. These calculations are for the year 1918 A.D., which is the same as 5917 A.M.

BIBLE READINGS.—Series II. No. 14.

BY REV. WM. PASCOE GOARD, F.R.G.S.

GENESIS xxxix.—xlvii.

"AND Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

"And the Lord was with Joseph,

"And he was a prosperous man ;

"And he was in the house of his master the Egyptian.

(Prosperous in servitude, prosperous in slavery.)

"And his master saw that the Lord was with him.

"And that the Lord made all that he did to prosper in his hand.

"And Joseph found grace in his sight, and he served him.

"And he made him overseer over his house.

"And all that he had he put into his hand."

Thus the statement runs.

And we can see that there is a striking resemblance between Joseph in Potiphar's house and Jesus who came incarnate to do the Father's will. Then followed the temptation, the victory, and the imprisonment, "yet without sin."

Chapter xxxix, 20: "And Joseph's master took him and put him into the prison . . . and he was there in the prison.

"But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.

"And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison: and whatsoever they did there, he was the doer of it.

"The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper."

Thus he received his training in handling prisoners. A most important lesson for those who bear rule and have the life and liberty of the criminal committed to their care. "For we have not an High Priest Who cannot be touched with a feeling of our infirmity, but Who was in all points tempted like as we are, yet without sin."

Chapter xl: Joseph preaches to those in prison. Has this a connection with the statement that Jesus also went and "preached to the spirits in prison"?

Joseph's exaltation.

Chapter xli: Pharaoh dreamed. Joseph interpreted the dream.

Both Pharaoh and Joseph were informed by the dream as to the coming time of plenty followed by famine. Joseph suggested the course to take to escape destruction. Thus in actual rulership Joseph showed himself superior to Pharaoh.

He was called to the Prime Ministry in a time of great stress and succeeded in bringing the nation through.

But in doing so he took the opportunity to work a revolution in the financial and economic status of the people of Egypt.

He introduced state ownership of all money.

He introduced state ownership of land and cattle.

He introduced state direction of labour for all classes.

He introduced the system of renting land to the people, reserving for the State one fifth (20 per cent.) of the increase. (Read chapter xlvii, 13–26).

"And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's."

This is the greatest economic experiment which has ever been tried in all history. It meant the enslaving of the people, and they never seem to have recovered their liberty until Kitchener struck off their shackles at the battle of Omdurman.

Let those who are anxious to again try out this old, old experiment look to the experience of Egypt, the land of bondage for her own people and others during all the ages, and beware.

Joseph's father and brethren come to him in Egypt, and by the lash of necessity, and by the authority of Pharaoh and Egypt, his brethren are led to accept with gladness the rulership of Joseph in Israel, which meant their salvation, as they never would have accepted it under other circumstances.

So shall our need lead us to accept the kingship of Jesus Christ.

Read the beautiful story of the coming of the Israelites into Egypt.

And now by the interweaving of the history of Israel with that of Egypt for a time, the history of Israel is established in its chronological place before the eyes of all the ages. But for this the enemies of the Bible would have insistently denied the whole of the early history of Israel and of God's dealings with them.

The finding of the tomb of Tut-ankh-Amen unavoidably brings up again the history of Israel in Egypt, for instance.

And now is approaching the death of Jacob, last of the Patriarchs, who carried in his own person alone the Covenants and the Dominion.

"And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

"And Jacob lived in the land of Egypt seventeen years; so the whole age of Jacob was an hundred forty and seven years.

"And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

"But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

"And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head."

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THE RUSSIAN CHAPTERS OF EZEKIEL.

BY REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")
(*Author of* "Israel's Wanderings," "Russian Japhet," "Verse by Verse," &c.).

(*Continued from page* 223.)

III.

"MESHECH and Tubal" peopled—the one, as we have seen, what we call *European* Russia; the other, as we now shall see, the original *Asiatic* Russia, the beginning of what we call Siberia.

The original Siberia was only the valley of the Tobol. From this valley Bulgaria was peopled. With these preliminaries I now proceed to identify

VIII.—TUBAL,

with

TOBOLSK AND THE BULGARIANS.

It seems best to give the two Tables of variant forms of "Meshech" and "Tubal," merely because this series may reach the eyes of some to whom the whole identification is new, and people in reading Ezekiel will call them "Meeshek" and "Tewbal."

Meshech and *Tubal*, as their names read in the English versions, occur together in the ethnological tables given in Gen. x, and 1 Chron. i. The Septuagint Greek version has *Mosoch* and *Thobel*. The names themselves, as they stand in the Hebrew text, have just one long vowel between them. "Meshech" is simply משך *M sh ch;* and "Tubal" is תובל *Th û b l* or *Th ô b l*, and in *one place* תבל *Th b l*. Any *short* vowels may be inserted—nor are the vowels only responsible for the possible differences of form. *Sh* before a guttural readily becomes *S*. It is difficult to pronounce *Sh* and *Ch* together—it is easier to say *Musk* than *Mushk*. The *Ch* may pass into the hard *K*, while the form of the Hebrew כ suggests our C. Thus we get the following table of forms (out of a total of at least eighty possible transliterations) in which the name of the Japhetic Meshech may be found.

TABLE I.

A. Two syllables: 1. Mesh ech, Mesh ek; 2. Mes ech, Mes ek, Mes ec, Mos och, Mos okh.

B. One syllable: 3. Mas kh, Mas ch, Mes ch, Mis ch, Mos kh, Mos ch; 4. Mas k, Mas c, Mos k, Mus k, Mos c, Mus c.

Similarly with "Tubal." The Hebrew ו represents *û* or *ô*. *Th* becomes, on *some* lips, *T;* on *others* even *S*. Hebrew *B* was originally *Bh*, that is *V*, which might be varied as *P*, *Ph*, *F*. *L* is interchangeable with *R*. The second syllable of Tu-bal may contain any short vowel or none. Moreover, it is the second syllable that is the important element in the name. The Lexicons suggest, by way of derivation, the root בל *Bl* or *Vl*, meaning to "waste," "profane," "destroy." [N.B.—Tu-*Bal-cain*, the antediluvian blacksmith, was the origin of *Vul-can!*] Thus we get

TABLE II.

A. תובל: 1, Thobel, Tubal, Tobol, Tobl; 2, Tupal, Tupl; 3, Subar.

Bal-tic
Musk-ö
MOSC-ow
MUSC-ovy

Mosk-va R.
"Meshech" & "Tubal"

Siber-ia
Tobol-sk

Tobol R.

Great Bulgaria
before A.D. 550

in modern times.
Mosch-aisk Vol-ga Bol-ghar
Mosch-ok
Misch-etski Mesch-a
Meschk-uze Muzhik
"Meshech" & "Tubal"
circ. A.D. 1

Bal-kans

Bal-kash

Bul-garia A.D. 550
(Black Sea)
Mosch-i

(Caspian Sea)

(Central Asia)
(The Roof of the World)
"Meshech" & "Tubal"

Tibar-eni Tifl-is
"Meshech" & "Tubal"
circ. 1500 B.C.

circ. 2000 B.C.
Tabal-ick
Meshek-li
Tupal-ik
Bal-ashan
Bal-kh,
Bul-kh, or
Bal-ach

Tabr-iz
Tabal
Tuplai
Subair
Tapuri
Taber-istan

(Arabia)

(Persia)

(India)

B. תרל: 4, Tabal, Tapal, Tibil, Tivol, Tifl; 5, Tabr, Taber, Tibar, Tiber, Tever, Tibur; 6, Tapur, Tapyr; 7, Siber, Sibir, Sever.

C. בל: 8, Bal, Bel, Bol, Bul; 9, Bar; 10, Val, Vol.

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The annexed chart will elucidate the movements of the two kindred Japhetic peoples, thus, with "Rosh," associated under Gôg.

While for a time the early settlements on the Tobol in Siberia represented Tubal, Tubal is specially the great migration which produced Bulgaria. Northwards, on the Volga, in a little village is to be seen all that remains of the once powerful city of *Bol-gara*, named in the first chapter of Marco Polo's "Travels" as being, with Sarai or Astrakhan, the seat of rule of the Mongol dominions in Russia in the middle of the thirteenth century. "The *Bolgar*, *Bulgar*, or *Bulghar*, here spoken of," adds Marco Polo's Editor (Bohn, 1854, p. 4), "is the name of a town and extensive district in Tartary, lying to the *eastward* of *the Volga*, and now inhabited by the Bashkirs, sometimes distinguished from the Bulgaria on the Danube, by the appellation of the *Greater Bulgaria*."

Word for word, *Volga* and *Bulga* are the same. Syllable for syllable, both the *Vol* and the *Bul* (see above, Table II, 8 and 10) are identical with the root form of the name of Tu-*bal*. The *gar* or *ghar*, the second syllable in the name Bulgaria, is of distinctly Central Asiatic origin, being found in the name of Kash-*ghar*, the territory which adjoins the cradleland of the Japhetic races in the plateaux of Pamir. The *Bulgaria on the Volga* is geographically part of the area which includes the original *Siberia on the Tobol*, and all historians are agreed that the later *Bulgaria on the Danube* derives its name and its Bulgarian settlers from the Greater *Bulgaria on the Volga*.

Probability, therefore, most readily derives the Bulgarian race from Tubal.

It is generally imagined that the Bulgarians are Slavonic. This is the pretext put forward by the military party in Russia for their claim upon the affections of Bulgaria. Muscovy, having absorbed the Slavonic Poles and Lithuanians, poses as the suzerain of the Slavonic world. Muscovy and Bulgaria may be indeed closely by race allied, but are either of Slavonic lineage?

The historian Gibbon, in the forty-second chapter of his "Decline and Fall of the Roman Empire," referring to the middle of the sixth century A.D., deals with the question thus:—

"The wild people who dwelt or wandered in the plains of Russia, Lithuania and Poland might be reduced, in the age of Justinian, under the two great families of the Bulgarians and the Sclavonians. According to the Greek writers, the former, who touched the Euxine and the lake Maeotis, derived from the Huns their name or descent; and it is needless to renew the simple and well-known picture of *Tartar manners*. They were bold and dextrous archers, who drank the milk and feasted on the flesh of their fleet and indefatigable horses; whose flocks and herds followed, or rather guided, the motions of their roving camps; *to whose inroads no country was remote* or impervious, and who were practised in flight, though incapable of fear . . . The Bulgarians, of whatsoever species, were equally *attracted by Roman wealth*; *they assumed a vague dominion over the Sclavonian name, their rapid marches* could only be stopped by the Baltic Sea, or the extreme cold and poverty of the north."

The Slavonians, on the other hand, were not rovers. "Their numerous tribes, however distant or adverse, used one common language, and were known by the resemblance of their form, *which deviated from the swarthy Tartar, and approached* without attaining the lofty stature and fair complexion of *the German*. . . . The *incessant rapine of their neighbours* compelled them to bury this treasure in the earth; but on the appearance of a stranger, it was freely imparted by a people whose unfavourable character was qualified by the epithets of *chaste*, *patient*, and *hospitable*."

Other writers bear like testimony. Dr. Latham, in his *Russian and Turk, from a Geographical, Ethnological, and Historical point of view*, commences his chapter on Bulgaria with these words: "The Bulgarians at the present time are, *to all appearance*, Slavonians." Proceeding, he points out that there is evidence which suggests the conclusion "that the blood is not entirely Slavonic; in other words, that the Bulgarians are either Turks or Fins who have *adopted the Slavonic language*." He quotes an ancient writer who, apparently identifying the Bulgarians of the sixth century with the Mongolian Huns of the fifth, speaks of them as a nation which "took all it wanted; in which he who would earn titles must shed the blood of an enemy; the nation to which the field of battle was the blazon of blood; *the redder the sword, the greater the honour*." This is a fitting description for the brother of the Muscovite.

"How early," continues Dr. Latham, "the Bulgarians became Slavonized we cannot tell. Nor yet can we give the details of the Bulgarian kingdom, or its origin. We only know that during the prevalence of the Hun name that of the Bulgarian was unknown, and that soon after the break-up of the kingdom of Attila the word Bulgarian presents itself. As a rule, they are the enemies of the empire; and, as a rule, they are allied with the Slavonians. They are pagans and warriors; warriors, too, who join their allies in distant as well as near enterprises. There was a Bulgarian element in the Langobard invasion of Italy, and afterwards a permanent Bulgarian settlement" in the very country which the names *Tiber* and *Tivoli* have already led us to associate with *Tubal*.

It was in the year 559 A.D., according to Gibbon, that the Bulgarians invaded the Eastern Empire. Their way lay open from the *Great Bulgaria* on the Volga, down the valley of the Don (which forms almost a continuous course with the middle portion of the Volga) into the countries of the Euxine. Emile de Laveleye, the champion of the races now emancipating themselves from Turkish rule, in his *Balkan Peninsula*, p. 245, writes: "The Bulgarians, *of Turanian race*, came across the Danube from the banks of the Volga in the fifth century. They settled in the eastern side of the Peninsula, and *intermingled with the Slavs, whose language and customs they adopted*, just as the Franks of Germanic race, after their conquest of Gaul, became Frenchmen, of neo-Latin language. In the year 559, the Bulgarian armies appeared on the shores of the Ægean, and besieged Constantinople, which was saved by Belisarius. The "kingdom of the Bulgarias," founded by Asparookh at the end of the seventh century . . . became so powerful under Czar Kroum, that he forced Byzantium to pay him tribute, that he occupied Adrianople, and signed a treaty of alliance with Charlemagne. . . . During the ninth and tenth centuries the Bulgarians struggled victoriously with the Magyars in the north and the Greeks in the south. They were then at the height of their power. Czar Simeon . . . completely defeated the Byzantine armies, took possession of the suburbs of Constantinople itself, and reigned over the whole peninsula, 893-927." This extract presents a picture of restless aggression such as we have already noted as a characteristic of the Muscovites.

Freeman, in his *General Sketch of European History* (p. 141), asserts the same distinction between the Bulgarians and the

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Slavs. The *Slavonic* nations were the last of the great *Aryan* immigrations into Europe. The Bulgarians were " a people originally *Turanian*, but *who learned to speak a Slavonic language*, and who were *so mixed up with their Slavonic neighbours and subjects*, that they may pass as one of the Slavonic nations ! "

The Balkan Peninsula is thus peopled by two distinct sections of the human race—one Aryan, that is, if the reasoning of this treatise be correct, of the lineage of Shem ; the other Turanian, which all the available evidence combines to derive from the sons of Japhet.

The Bulgaria of to-day, after a history of twelve or thirteen centuries, still presents these differences of race. There is an element ever ready to intrigue on behalf of Muscovite ambition, *continually accessible to Russian gold*, and taking their orders from emissaries sent from Moscow and St. Petersburg. There is another element which has for the time being succeeded in maintaining a position independent alike of the Sultan and the Czar. *The former kidnapped Prince Alexander ;* the latter delight to honour a prince of their own choosing, and refuse to have one thrust upon them by the Colossus of the North. Culture, refinement, and patriotism are found amongst the true Slavonic element, while the *Bulgarian populace* is a ready hotbed for *the intrigues of Russia*. Meshech and Tubal are never to be found far from one another.

The name of Tubal is still impressed upon the country to-day. The root form of it is found not only in *Bul*-garia, but also in the modern name of the great mountain range—Haemus of old, but now the *Bal*-kans—recalling the *Bal*-kan hills and bay on the Caspian shore of Tubal's former settlement in Central Asia. But the full name itself occurs. Just as the Siberian river bears the name of *Tobol*, so, hard by the Bulgarian frontier, is a river called *Topl*-itza (see above, Table II, 2). The *Tupl*-ai of the Assyrian inscriptions are admitted to be Tubal.

Meshech and Tubal, two of the principal Japhetic peoples, so closely, as we have seen, associated both in Scripture and in Ancient History, have now been traced from their early beginnings, nearly four thousand years ago, to their present standing point in the history and politics of the world. *Both find their home in Russia.*

OXONIAN.

(*To be continued.*)

NOTES ON BULL WORSHIP AND THE CALEDONIANS.

BY J. R. STEVENSON.

ACCORDING to the ancient history of the Caledonians which Edward I carried away from Scotland in 1296 (see NATIONAL MESSAGE, No. 46, Nov. 18), and which " opens in Egypt with a reference to the Pharaoh who knew not Joseph making a law compelling the Israelites to worship the Bull (?) with the result that some members of the Tribes, including Levites, fled to the desert to escape this religious persecution, and to continue there the worship of the God of Bethel. This was previous to the Bondage."

The history proceeds to relate how they escaped from that Pharaoh and eventually they or their descendants founded Troy. The query warrants the belief that the writer of the article was puzzled. But the reference confirms the authenticity of the history.

The name of Taurus, the Bull of the Zodiac, is derived from the fact that in the solar mythos, which, according to Dr. Albert Churchward, was first promulgated by the priests of Egypt about 6,000 years ago, the TAU, symbolized as the headless cross, or the letter T, was the emblem of an equinoctial point in the celestial equator. The Rev. R. Taylor states that the Egyptians believed that the Nile flowed from the point of the vernal crossing itself, or rather from the sun when at that point of his course. Moreover, in " Cymric Medicine," Wellcome states that in the mysteries of Egypt, the sacred name was reincarnated in the sun every year, when Sol was in the sign of the Lamb.

The sign, therefore, in which the Tau was found was regarded as the leading sign and pre-eminently worthy of worship. About 4,000 years ago, this point, by procession, passed into the sign of Aries, the Ram or Lamb.

The priests of Ammon and of Memphis during several centuries engaged in disputation concerning this precedence. The latter had failed to perceive that in the kingdom of the heavens the last sign had become the first (see Hosea ii, 16 ; iv, 16).

The first cities which bore the names of Babylon and Troja (Troy) were found near to Memphis (see Map in " History of Ancient Egypt," Rawlinson) which was the centre of Bull worship. Babylon means the gate, the bull, the sun. The ancients called the equinoctial crossings gates.

Bel, otherwise Bull, of Babylon was Sol, when at the vernal equinox, personified as a man of war and wearing horns after the fashion of an Anglo-Saxon or Norse warrior of old. His colour was red. Taurus adjoins Aries—the latter is the domicile of the red planet of war. According to belief, the Sol or Soul of Nature, when near to the planet, was under the " influence " which flowed therefrom ; hence the name of the month, Mars. Troja—the tower of the ever-living. The sun in the Lamb—God manifested in Springtime, in His name, Jah (Ps. lxviii, 4).

The Trojans were witnesses to the truth of the astronomical science of the ancients as embodied in the symbolism of the solar mythos.

Compare Tory Island off the coast of Ulster, also the island of Tiree in the Hebrides. Do they not mark sites whereon fires were kindled in honour of Jah or Ye ?

CORRESPONDENCE.

" A REMNANT OF ISRAEL."

To the Editor.

SIR,—In the NATIONAL MESSAGE of September 9th, page 429, you say that it is our business to look into every corner of the earth for God's lost ones. I think that the intent of God's oft-reiterated law of kindness to the stranger in the Old Testament, and of the blessing and curse in Matthew xxv, 35, 41, 43, where our Lord identified Himself with the stranger, was the promised gathering together again of Israel in these latter days, lest we should in any way hinder God's purpose in this respect. And in this connection it is interesting to remember that there is a law on our own Statute Books, from

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the time of Odin, revised by King Alfred, as follows :—" Vex thou not comers from afar, and strangers in the land, for ye were formerly strangers in the land of the Egyptians."

It has been my great privilege and blessing for some years to reckon among my best friends the Doukhobors in Canada, a sect who suffered persecution in Russia unto death for righteousness' sake, and I know one of them who still bears the marks on his body. I once spent four weeks visiting all their settlements in Saskatchewan, Alberta, and British Columbia, living with them, and attending their services on Sunday, and they have lived on my ranch in Alberta ; and from what I have seen and heard I am convinced that they are a " Remnant of the flock of Israel," as in Jeremiah xxiii, 3. " I will gather the remnant of My flock out of all the countries whither I have driven them, and will bring them again to their folds ; and they shall be fruitful and multiply " ; also Ezekiel xxxiv, 11–16 ; Amos ix, 9, and numerous other passages.

I am a better Christian for knowing them ; to be with them is to be nearer Jesus, whose Name they love, and live a life of song and praise to Him. They are exceedingly clean in every respect ; they are not Russian in character. They are the best agriculturists and fruit-growers we have in Canada, and they have many other industries. They are prosperous, because they live as the first Christians did at the fountain-head of Christianity in Acts ii, 44 ; iv, 32. Our great adversary is evidently afraid of them, and to mar their good name before the public has raised up an independent sect of about a score of fanatics, who call themselves " Doukhobors," but do not belong to " The Christian Community of Universal Brotherhood, Limited," and give trouble to the police, and are a public nuisance ; they are hostile to the Community, and try to destroy their property. The Press tell us of the evil doings of these fanatics in big headlines, but never a word about the eight thousand good ones.

Traditions of this interesting people teach that they were derived from three brothers, " Cossacks of the Don," and in " Cossack " we get " Isaac," as in " Saxon." They came chiefly from Armenia, the Caucasus, and from the neighbourhood of the Crimea, where we would expect to find some living remnants of Israel, as we find there their graves and place-names.

" Doukhobor " means " Spirit wrestler," reminding us of our father Jacob's experience in Genesis xxxii, 24.

I could write much more about these good people, but it would be too long for a letter ; but lest my own opinion and experience may be doubted, I will quote a few lines from the Encyclopædia Britannica :—" The whole teaching of the Doukhobors is penetrated with the Gospel spirit of love." " They pray inwardly at all times." " They found alike their mutual relation, and their relation to other people—and not only to people, but to all living creatures—exclusively on love." " They are industrious, and abstemious in their living, and when living up to the standard of their faith, they present one of the nearest approaches to the realisation of the Christian ideal which has ever been attained."

" Behold ! Israelites indeed, in whom is no guile ! "

Yours for the Truth,

F. W. GODSAL.

Victoria, Vancouver Island.
Easter, 1923.

ADDRESSES AT THE ROUND TABLE CONFERENCE AT CENTRAL HALL.

MR. HERBERT GARRISON, SECRETARY-GENERAL (*Chairman*).

MY LORD BISHOP, LADIES AND GENTLEMEN,—It is very pleasant and encouraging to see so many of you gathered here this afternoon, and we give all of you a very cordial welcome. We would especially welcome the new members who have come to-day for the first time. We welcome, with equal cordiality, those who are not yet members, but who have come for the first time to a British-Israel meeting.

Now, we are always faced in these meetings with a problem. Speaking for myself, as Secretary-General of this great and ever-growing organisation, I have problems to solve every day, if not every hour. But in such meetings as these we have to face one problem in particular, and it is this : We have many here who know a great deal of our subject, who have studied it, perhaps, for years ; we have others who know a little ; and we have some who know practically nothing, by their own confession. Now the point is this, how can a speaker best adapt himself and his message to meet these three different classes of people? We, therefore, have to ask those who know all that a speaker may say this afternoon, or at any of our meetings, that they will be patient. They may possibly be able to pick up a crumb here and there, but even if they do not, will they please be patient for the sake of those to whom this Truth comes with a newness and freshness that amounts almost to positive revelation. At any rate, we are all here in the spirit of enquiry. We are all here as learners. For the oldest in this faith are always learning. The subject is so vast that there is always something fresh to be discovered.

Now, this afternoon we are highly favoured in having with us one of our most distinguished patrons of this British-Israel-World Federation, the Right Rev. the Bishop of the Falkland Islands, whom we welcome with all our hearts. He has come a very long journey, and I hope he will tell us something about that wonderful diocese of his. I hope he will tell us how far his diocese extends, he has one of the biggest in the world, certainly so far as length of the coastline is concerned.

REV. W. E. WOODHAMS DENHAM, F.R.G.S.

MR. CHAIRMAN, MY LORD BISHOP, LADIES AND GENTLEMEN,—I feel it an honour to address you this afternoon on a day when we do honour to the name of St. George, the patron saint of England. It was a pleasure to see unfurled that splendid old flag, with its white background, and the red cross, the symbol of the man, who, mythical and legendary though he may be, is the type of the Christian warrior. The man who will fight the dragon at any cost, the man who will go whatever it may cost him to fight against the enemy, and who, in the strength of the Lord God, will indeed slay that enemy. As we have already heard, we have the great dragon of anti-Christ, and that is the most awful power in the world to-day. It was the power that the prophets of old saw and wrote about in clear and unmistakable language, and warned the Israel of God that in the last days they would have these dragons to meet, and that they would have to wage a great warfare against these dragons, the very emissaries of the great dragon. May our whole race be stirred up to fight them, both within and without the Empire ! This is by way of introduction, for I am not speaking of St. George this afternoon.

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I am, however, going on quite another line. I want to bring you to the Word; I want to get you right into the Word; for I do feel that we British-Israelites have constantly to keep to the Word, for, as the Bishop has already pointed out, there is a danger of formulating many fantasies upon this great Truth; and we must be extremely careful that we do not read into the Word those extraordinary things that we hear about at times. We must not try to find out in the Word what is not there. Therefore, I feel myself that it is always a great delight to come very near to the Word, and to learn the mind of God concerning us as spoken by those men of old who were endued with the Divine Spirit.

I want to introduce you to one of the minor prophets, a prophecy which is one of the gems of Scripture; as I have read the Book I have been thrilled with his message, because I feel it is a message for us to-day. It comes down to us with such a ring of reality for these present days. I hope, therefore, that you will go home and read through the Book of the prophet Micah, so that you may see how this prophet was writing concerning the people of God in the latter days. Will you bear with me as I give you an exposition of this book.

Micah was a prophet of Judah. He prophesied between the years 758 and 699 in the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. To those of you who know nothing of this great Truth, I want you to note the differentiation between Israel and Judah, or rather, Samaria, the city of the northern kingdom, and Jerusalem, which was the city of Judah. Never mind the sub-division of Judah that we advanced British-Israelites know about; but be very clear about the essential point, that the prophet prophesies of both, Israel and Judah, of Jerusalem, the city of Judah, and Samaria, the city of the northern kingdom, Israel. Micah was contemporary with the greater prophet Isaiah; he prophesied about fifteen years after Isaiah. The interesting point is this, that his prophecy seems to be an epitome, or rather, a summary of the greater prophet's utterances. When we read Micah we almost catch the spirit of Isaiah. He was a countryman of Judah, but yet he prophesied to the cities. Here is a man, surrounded by nature, led by God to go into the cities to tell the princes and the prophets and the people that they had sinned against Jehovah. Micah goes forth into the cities of Samaria and Jerusalem and preaches a tremendously high conception of the Holiness, the Righteousness, and Compassion of God. I am going to give you his closing words to show you something of this conception. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion on us: He will subdue our iniquities: and Thou wilt cast all their sins into the depths of the sea," or, as the actual translation has it, "Thou will cast all their sins into the concealed depths of the sea." "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." Could there be a more beautiful climax to this interesting prophecy?

Let us consider the line of his prophetic utterance. He shows clearly God's hatred of injustice, God's hatred of ritualism, and yet His love of mercy. The seven chapters of this book can be very easily divided. The first three give the keynote of *punishment:* the next two give the keynote of *patience*, the Divine patience: then in the sixth chapter the Divine pleading; and in the last chapter the Divine pardon. So in these seven chapters you may be able to carry away with you this afternoon the *punishment*, the *patience*, the *pleading*, and the *pardon* of Jehovah. Yet I find that this beautiful little book may be divided into three other sections. There is the message concerning the Chosen ones, Israel; there is also the message concerning the Coming One; there is also the message concerning God's Controversy with His people. We British-Israelites want to see the beauty of the Scriptures; we want to get at the very ethics of these lovely writings. Very seldom do you hear a sermon from one of these minor prophets. Judgment coupled with mercy; sin bringing punishment; and salvation bringing peace.

Let us briefly analyse the Book. In the first place, we get a strong prediction of punishment, of judgment, yet of mercy. Listen to this beautiful imagery of the coming forth of Jehovah in majestic power. The prophet visualises the time when Jehovah is coming. "For, behold, the Lord cometh out of His place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place" (i, 3). In Psalm xcvii you have the same thought expressed. "The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." Has the Lord yet appeared? Have these words been fulfilled? "Oh, that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence. As when the melting-fire burneth, the fire causeth the waters to boil, to make Thy Name known to Thine adversaries, that the nations may tremble at Thy presence; when Thou didst terrible things which we looked not for, Thou camest down, the mountains flowed down at Thy presence" (Isa. lxiv, 1). What a vision for the future! Beautiful imagery; and yet before that time there are to be terrible judgments. Listen to this wonderful verse. It is Micah wailing over the sins of his people. "Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls." ("I will moan and wail. I will go forth spoiled and denuded, I will make a howling like the jackals, and groaning like the daughters of the ostrich.") Have you ever heard an ostrich screech? It is a most hideous and doleful noise. The prophet literally groans within himself because of the transgression of God's people. Ought not we to groan to-day? We know there is injustice abounding. There is God's hatred of ritualism; and it is advancing. With all due respect to the men who conscientiously believe in these things, we know that they are contrary to the real spirit of religion. And so the prophet goes on. There is going to be judgment of Judah and Jerusalem even to the gate. And then Micah gets a local vision. He sees Sennacherib's army coming over, and in the same chapter, verse 16, he describes the vision of that army as it comes sweeping across the desert until the cities of Judah are reached, and Samaria, the northern kingdom also. There is coming a time when this army will come right up even to the gate of Jerusalem, and these prophecies were absolutely fulfilled to the letter, even though the punishment concerning Jerusalem was postponed for 120 years. Sennacherib's army actually reached the gate of Jerusalem. "Make thee bald," he says, "and poll thee for thy delicate children: enlarge thy baldness as the eagle: for they are gone into captivity from thee." Micah knew that for the sins of the people they should be led into captivity. We know the story only too well. We know that

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they were taken into Media, the northern kingdom, and the southern kingdom was led to Babylon.

Then there comes a denunciation of particular sins of oppression, violence and coveteousness. How men dislike plain speaking to-day! How distasteful it is to hear the truth! "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and strong drink, he shall even be the prophet of his people" (ii, 11). Is not that true to-day? Is not that exactly what is happening to-day? If you preach a popular sermon, it is all right. If you preach an unpopular sermon, you know the result. Well, that is all very sad, but there is coming a glorious restoration; and I lead you now to the predictions when the scattered tribes shall be regathered. Listen to these words: "I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men; the Breaker is come up before them." If you look in the original, you will see that the Breaker means Jehovah Messiah. "They have broken up, and have passed through the gate, and are gone out by it." What gate? That east gate through which the Ezekiel shekinah went. It passed out of the city, and it is coming back *via* the east gate. Is not that a glorious conception? The Breaker. Who is the Breaker? Listen. Zechariah vi, 12: "Thus speaketh the Lord of Hosts, saying, Behold the man whose name is THE BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord. Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne." Have you ever thought of the Breaker? In that day His feet shall stand upon the Mount of Olives. There shall be a specific place in which the armies of the anti-Christ will be gathered, and then the Breaker, our Jehovah Jesus, is to commence the glorious restoration of collecting and gathering in the tribes from the north and the south, from the east and the west.

In chapters iii and v you have the predictions of desolation and restoration and blessing, and the advent of the Messiah. The prophet appeals to the princes, to the priests, and to the prophets. He charges the princes, the priests and the prophets with injustice and falsehood and sordid motives. "Truly I am full by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." When Jacob is mentioned it refers to the whole of Israel, not to those who are only of Israel, or only of Judah, but to the whole of the tribes. "Hear this, I pray you, ye heads of the House of Jacob, and princes of the House of Israel, that abhor judgment, and pervert all equity." They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us. Therefore shall Zion for your sake be plowed for a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Fulfilled absolutely to the letter. But, in the meantime, there is the prediction of the happy Gospel times. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (iv, 1). There is a grand time coming, when these prophecies, so beautifully described in those days of Jotham, Ahaz and Hezekiah, Kings of Judah, shall be absolutely fulfilled when the Breaker comes. "Now gather thyself in troops, O daughter of troops; He hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel." We are in Gospel times, but "wait and see." "And He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now shall He be great unto the ends of the earth . . ." Not merely just in Judah, in Samaria, but "unto the ends of the earth." "This Man shall be the peace"; or, as the original has it, "the Reconciler," "when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men. . . . And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." A glowing description of what Israel shall be in the latter days. The days are coming when the Breaker shall come back, and Israel shall be the glorious city of Jehovah; and all people shall know that He is the Lord, and that we are His people. "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." Why should Israel rebel? the prophet goes on. "For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants." Why should they do all this sin against Me? And then the people answer, you know the familiar words, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." That is the call for Israel to-day.

And then the prophet reproves them. They have broken the moral rather than the ceremonial law. And the climax of the whole thing is in that wonderful seventh chapter. Yet Israel has confidence in God. There is going to be a time of glorious restoration for *all* Israel. And only then will there be a complete accomplishment of all these wonderful utterances by this prophet Micah. "The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of Thee. Who is a God like unto Thee that pardoneth iniquity?" However dark the picture may be, however gloomy the times may be, though there may be darkness over the people, and gross darkness over the nations, yet behind all the darkness and thick clouds there is the sun of the unmerited grace and goodness of Jehovah, and the brightness of the glory that is yet to be in the restoration of His people when He will gather them, not only from

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the north and the south, the east and the west, but He will gather together His elect to make them into a great white army to fight ultimately for the conquest of this earth against that awful red army of sin and wickedness that we see abounding. "He will turn again, He will have compassion upon us: He will subdue our iniquities: and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to David, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old."

"SEEK THE LORD, AND HIS STRENGTH: SEEK HIS FACE EVERMORE."

(Ps. cv, 4–9.)

By H. G. Locke.

It has been said that in the diamond districts of South Africa the natives invariably find the largest and best specimens of this valuable and brilliant stone. The reason for this is stated to be that while the white men stand on their feet, the black natives search for the precious gem on their *knees*! The Psalmist reiterates how the Mighty God of Jacob provided deliverance for His people Israel from the Egyptian bondage, and also that He hath remembered His covenant for ever, the word which He commanded to a thousand generations. In the early days of the late great War in France, when the outlook was extremely black and serious, our people sought the Lord, and for a time there were signs of a religious revival throughout our land. Alas, this turning to the Lord was very short-lived! "The ox knoweth his owner, and the ass his master's crib; *but* Israel doth not know, My people doth not consider; Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isa. i, 3–4).

When our Nation (the British Race—or "*Covenant People*") turn to and *seek* the Lord—in sincerity and in truth—God will at once command deliverance to and for His *Israel* flock. All our grave national sins, failings, and shortcomings, will be blotted out.

"Remember these, O Jacob and Israel; for thou art My servant: I have formed thee; thou art My servant: O Israel, thou shalt not be forgotten of Me. . . . The Lord hath redeemed Jacob, and glorified Himself in Israel" (Is. xliv, 21–23).

The Divine exhortation to obedience in the time of Moses still holds good in these days, namely: "If from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice; (For the Lord thy God is a merciful God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them" (Deut. iv, 29–31).

Men frequently make promises to others on which those others depend, but, alas, in many cases how often do we find that the promises have been overlooked and forgotten! But God's least word is *sure* and *eternal*, and as the well-known Dr. J. R. Miller rightly states, "sooner might the stars fall from heaven than that God should forget His word or fail to make it good." He quotes the following story: "An English nobleman, walking in the country one day, found a little child in distress. She had broken her pitcher, and her family were poor, and the vessel could not be replaced. The good man put his hand in his pocket to find some money to give the child, but he had not a penny! Then he bade her meet him on the morrow at the same place, at the same hour, promising to bring her money to buy a new pitcher. The child ran away very happy, reposing perfect confidence in the stranger's word to her.

"The next day the nobleman was invited to dine with Queen Victoria at the very hour of his appointment with the child. But he promptly declined the invitation. He would not fail in his word, even to an unknown child of poverty. She had trusted him, and his promise had made her happy. He would not disappoint her even for a dinner with Royalty."

Will God be less faithful to His promises? No word He has uttered shall *ever* be broken. God's promises are sure, eternal, and inviolate—they are *Yea* and *Amen!*

Right throughout the Scriptures we find the golden cord *Israel*, from Genesis to Revelation, hence the Holy Bible—the Book Divine—can only be unlocked and understood by the *Israel* Key! Use this *key*, and it will at once be seen that seven-eighths of the Scriptures refer to *Israel*—the people of God's choice, His witnesses performing His witnessing work throughout the world in every clime and every land!

The Almighty Father of Israel had no dealings with Gentile powers except to punish them for their unbelief, but through Israel's instrumentality, when the blind eyes of our blind people are open, all nations shall eventually be brought as a present to the Lord of Hosts!

An old saintly Scotswoman was nearing the end of her life, and a friend said, "Granny, are ye not afraid to cross the river?" "*Me afraid!*" said the old saint, "with my feet upon the stepping-stones of His gracious promises, I shall see *Him* on the other side!"

The promises of "the Mighty God of Jacob" to His people *Israel* are like the stars in the heavens—they are innumerable. *Israel*, act up to your high calling, your ordained rôle, your exalted position, as His witnessing people performing His witnessing work. Let every believer in God's *British-Israel Truth* emulate the good King Hezekiah who, throughout all Judah, wrought that which was good and right before the Lord his God. "And in every work that he began in the service of the House of God, and in the law, and in the Commandments, to seek his God, he did it with all his heart, and prospered" (2 Chron. xxxi, 21).

If the British Race are the "Chosen People" (not chosen as pets or favourites, but for *service*) let us one and all see to it that we earnestly strive to carry out the noble example of King Hezekiah. We *must* let our light shine that others may be benefited and blest by this great glorious Truth

Let us follow and take up, as good disciples, the pattern life of the peerless Christ, the King and Redeemer of Israel. By so doing God will be glorified, Christ exalted, and the Holy Spirit made glad.

Further, the Lord also will be a refuge for the oppressed, a haven in the time of trouble, and they that know Thy Name will put their trust in Thee; for Thou, Lord, hast not forsaken them that *seek* Thee!

Let all those that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say continually—

Let God be magnified.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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THE SECRETARY-GENERAL'S PAGE

SPECIAL Campaign meetings will be held in the Stanley Hall, South Norwood, on Monday and Tuesday next, May 28th and 29th, at 7.30. Speakers, the Secretary-General and Mr. John J. Morey and others.

* * *

The Nottingham Branch meets on the second and fourth Thursdays, at 7.30, at the Friends' Schools, Friar Lane. This week Mr. H. D. Houghton speaks on "The New World, the New Men, the New Age." On June 14th Mr. H. Beckwith is to speak on "Why and how Israel came to Britain."

* * *

The Manchester Branch will meet on Tuesday, May 29th, at 7.30, in Houldsworth Hall, Deansgate. Speaker, Mr. Pepper.

* * *

The next Round Table Conference will be held on Monday, June 4th, in the Central Hall, Westminster. Tea at 4. Addresses commence at 5.

* * *

Rev. Merton Smith addressed a large meeting for the Southampton Branch on May 9th. Mr. Parsons, the Secretary, describes it as one of the best they have ever had. A local paper gives a lengthy account of the address. Rev. Merton and Mrs. Smith sailed for Canada on May 10th.

* * *

Messrs. Morey and Frost addressed an interested company at Barking on May 15th. The formation of a Branch is contemplated there. Mr. Morey will speak for the St. Albans Branch on June 13th.

* * *

We were very glad to welcome Rev. J. B. Gratton at our May Meetings, and to enjoy converse with him and Mrs. Gratton.

* * *

The Annual Meeting of the Bristol Branch, on May 16th, was a great success. There was a full audience. Colonel Prowse, the President, presided. An encouraging report was presented. The Bishop of the Falkland Islands and Mr. Garrison gave addresses, which were received with much applause. There were visitors from Bath, Exeter, London, and elsewhere. We were happy to meet and converse with many British-Israel friends, including Revs. M. E. Thorold, J. H. Satchell, Mr. and Mrs. Waddington, Mr. and Mrs. Derrick, Misses Byrde and Riseley, Messrs. Seargeant, Marshall, Southwood, and many others.

* * *

We gladly give the hospitality of this page to Rev. T. H. Whitehouse, for the following important letter :—

To the Editor of THE NATIONAL MESSAGE.

DEAR SIR,—I venture to hope that you will give me space to send forth to British-Israel Associations and believers in all parts of the country a fervent and brotherly appeal to support me in a great project for unifying and extending our organisations on agreed lines, and preparing our forces for a simultaneous and persistent National Forward Movement. I have been profoundly moved by many evident tokens of the Divine approval of our work. In the conviction that "the set time has come" for the Nation's awakening, I long to see the hosts of Israel stand up upon their feet, an exceeding great army, filled with the Spirit, and doing the will of the King of Israel as only an ordered, trained and disciplined army can. I have conversed and corresponded with some of our leaders North and South. All are agreed that the crying need is organisation, wisely devised by the collective wisdom and experience of the whole body of British-Israel workers; and then loyally accepted by every unit for the good of all. If we can get the real missionary soul born within us there is no limit to the possibilities of expansion for our organised enterprises. With these thoughts in my mind I attended the B.I.W.F. May Meetings in London; and in view of all I learned there, my impressions hardened; and the conviction came to me like a Divine impulse that I was called upon to do something. I took counsel with leaders from various parts of the land, as well as with Federation officials, with the result that it was agreed that I should arrange for a two days' Conference and propaganda meetings in Birmingham, on Monday and Tuesday, June 11th and 12th. For this purpose I have secured Ebenezer Church, Steelhouse Lane, which is very centrally situated and admirably adapted in all respects. As the hub of the Midlands, Birmingham, it is hoped, will be regarded as a good centre for the Conference, and I cordially invite all who love our glorious Cause to come here and meet on common ground, to devise the best ways of improving our agencies and efforts.

It is proposed to hold a Conference of representatives of the Associations on the afternoons of June 11th and 12th, and to hold public meetings to proclaim B.-I. Truth on the evenings of those days. Lord Gisborough has kindly promised to preside at the first public meeting, and it is hoped that Major Knowles, O.B.E., will preside at the second meeting. I am making every effort to obtain offers of hospitality, and hope to be able to find homes for many delegates. We shall rejoice to welcome brethren from all parts. May I ask that all Associations will at once proceed to elect their delegates? Let us all pray fervently for God's richest blessing upon the Conference.

I shall be happy to give any further information desired.

Faithfully yours,

(REV.) T. H. WHITEHOUSE,
President, Birmingham Central, Saltley, and Walsall Associations.

132, Gravelley Hill North, Birmingham.
May 21st, 1923.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

ALL EVOLUTION COMES FROM THE UPPER-LIFE AND NOT FROM THE LOWER-PUSH.

By PROFESSOR E. ODLUM, M.A., B.Sc., F.R.G.S., &c. (President B.-I. Association of Canada).

PERMANENT and universal truths, once perceived, are of prime importance in aiding one to correct thinking and arriving at safe conclusions.

We constantly find, both in reading and conversation, that there is a wide-spread notion that evolution may start at any place, and in any condition and time. It further seems to be the notion that an object, or a group of objects, without life and organic structure, may, *per se*, or from within, lift itself up to a higher order of being. This, in the simplest language, means that a lump of mud, or slimy ooze, in certain conditions may pass up to a higher plane of existence, and from being dead inorganic matter may become a living organic structure. In fact, this is the very foundation, the first and *only basis of materialistic evolution*. What does the Bible say on this matter? We are often told that the Bible is not a scientific Book. This is a serious misrepresentation of facts. The Bible, at every point wherein it turns its attention to nature, speaks with absolute accuracy and with an authority which is irresistible.

It says, in the plainest language, that the development from the inorganic to the organic came from an UP-LIFT, and not through a PUSH from below. The inorganic was not pushed up to the organic. It was UP-LIFTED or UP-DRAWN by a higher power.

The BUILDER of the Organic Structure was awaiting the inorganic conditions and movements, and then put down the hand and lifted up from the lower to the higher. It was a lift from DEATH to LIFE, from the unformed to the formed, and from the inorganic to the organic. The life-touch was given from above. By this is meant a touch from the higher order of existence to or upon the lower, by which the lower is lifted towards the higher. *The Source handles and controls the fountain and not the fountain the Source.* Yea, more yet! The materialistic evolutionist would say, and does say, that the fountain is the cause and supply of the source. He stupidly makes inorganic death produce organic life.

The Patagonian cannot uplift a MOSES or a JESUS OF NAZARETH. But a Moses or a Jesus Christ can uplift the poor, benighted, heathen Patagonian.

HUMAN UP-LIFT.

Further still. The Patagonian, without outside help, cannot lift himself to a higher state or condition of life. But he can be, and has been, lifted up to a higher condition by the advent of certain helpers and aids which have been brought to his assistance. The clod has no uplift in itself. It must get its uplift from without, and the *lift* must give to the clod what it HAS TO GIVE, and NOT what it does NOT possess.

The outside helping agent cannot give to the clod an organism which it has not potentially in itself; nor can it impart life unless it HAS LIFE to give. Hence, the very foundation of materialistic evolution goes to pieces in the process of close examination. And no amount of wild speculative senselessness can save it from utter ruin. The Bible says that the inorganic world existed first. It tells us that then followed the PLANT ORGANIC OVERLAYER, speaking geologically, or perhaps better, biologically. But mark. The Bible is not so foolish as to say that the organic came from the up-push of the inorganic, for this would be a senseless statement. But it does say that the organic was super-imposed from above. The CREATOR HIMSELF gave the Up-Lift, and set the definite Life-AGENT to work, and this Life-Agent constructed such organism as it has power to impart and build for its own use, and to fit into the great plan of the Creator.

"THE PLANTS EXISTED BEFORE THEY GREW IN THE EARTH."

These were invisible and eternally permanent plants which cannot be injured by heat, cold, wet, drought, or any other physical condition. They belong to a higher order of existence than the inorganic world, as well as to the organic world, and in their operations build a visible structure, taken in its many parts from the inorganic world. The house it builds is called the organic structure. Thus we see the structural handiwork of the invisible plant, which structure we behold and wrongly look upon as the WHOLE, and as the ONLY PLANT.

But the fact is that we only see the house, or home, or the temporary body of the plant which

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invisibly exists before and after the house is destroyed by fire, or chemical decomposition.

These bodies at one time may be in part the body of a rose, at another time be a part of an oak, and again of a horse, beetle, or frog: Yea, may be part of a stone, or grain of sand, or of the garnet, ruby, opal or onyx. But the permanent plant which "grew before it was in the earth," which existed prior to its earth-born structure, goes on and on for ever, and never does or can become a part of any other person, place or thing. *It is eternally itself*, and never is in changed conditions as to itself—but only as to its habitat and body.

The animal organism also was an uplift from the lower orders of existence. This was another uplift which was an act of the Creator. And in all the realm of nature we have no known fact to bolster up the opposite view, viz., the teaching that anything on this earth *ever did*, or *ever could*, or *can lift* ITSELF to a higher condition from within, or from without, by any aid which has not in itself the Life Up-Lifting Power and existence. Ontological existence is here meant. All evolution comes from One who can evolve, or uplift from a lower to a higher condition.

[The foregoing will form a chapter of Professor Odlum's forthcoming book.]

BIBLE READINGS.—Series II. No. 15.

BY REV. WM. PASCOE GOARD, F.R.G.S.

GENESIS xlviii.

THE ESTABLISHMENT OF EPHRAIM AND MANASSEH.

WE are now to consider the establishment of the grandsons of Jacob into his sons and heirs in their own right.

Peculiarly enough, the son, Joseph, steps aside in favour of his two sons. These two in conjunction constitute *the House of Joseph*, but the name of Joseph ceases as *a tribal* name after the death of Jacob and Joseph.

Read carefully all of chapter 48, for it is one of the charter chapters of our nation, and it is *the charter chapter of Manasseh as a great people*. But especially at this point attend to verses 3–5:—

And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

Verse seven is a peculiar verse in this particular setting. Read it carefully: "And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath; and I buried her there in the way of Ephrath; the same is Bethlehem."

Rachel, the mother of Joseph, the queen-mother of Israel, buried at Bethlehem, the City of David, the future birthplace of Our Lord.

And now comes the establishment to the two tribal houses, the rulership of which has meant so much for the world all through the ages:

And Israel beheld Joseph's sons, and said, Who *are* these?

And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.

Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the first born.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

The clearness of the foregoing quotation is such that lengthy comment is unnecessary. Sufficient to say that the leadership of Israel has been through prophetic time assigned to Ephraim. The strength of this family, supported by the other tribes of Israel, has ever been the strength of the British throne, and that strength and leadership shall remain to the end.

Do you ask as to tribal distinctions among Israel in the later time, the days in which we live? It is useless to enquire. Sufficient that the distinction is kept in heaven and that each is there "gathered to his fathers," but the "more sure word of prophecy" is clear, and the word of history is not less clear, perhaps, that Ephraim stands as the representative house of Israel.

Manasseh shares in the honour, and to him is assured the fact of becoming a "Great People" in the latter days. Thus, it is necessary that out of Ephraim-Israel there should come a "Great People" who should be Manasseh-Israel.

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One such people has come out, and only one. By the light of prophecy that people is identified as Manasseh-Israel.

And truly that people is a Great People, sharing in all the regal prerogatives of potent influence and blessing among the nations.

These two share in the well wishes of mankind.

"And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh and he set Ephraim before Manasseh."

Once again the law of Primogeniture is set aside. It was set aside in Jacob, Esau being subordinated to Jacob. But Esau was not, therefore, denied his share in the Covenants. That he failed to share was because, failing the birthright, he would not accept any share.

Reuben was set aside from the birthright, but not from his share in the Covenants. These he accepted and his people are with us to this day.

Manasseh was set aside, but he was not denied his share in the Covenants; these he accepted, and he is with us to this day.

In the "great people" of the United States there seems to be the fulfilment of this prophecy and blessing. There is not here so much the separation of tribes as the *sharing of honours*. There are as many of Celto-Saxon Israel in the United States as there are in the British Commonwealth of nations. From the War of Independence they have suffered the loss of the activities and blessings attached to the Throne of David; that is all. These they will recover in due time.

And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

THE RUSSIAN CHAPTERS OF EZEKIEL.

BY REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")
(*Author of* "Israel's Wanderings," "Russian Japhet," "Verse by Verse," &c.).

(*Continued from page* 236.)

IV.

PAUSE we for a moment to consider this wonderful result of our investigation of just three verses of the Prophecy—verses 1 to 3 of Ezekiel xxxviii.

A Message from JEHOVAH reached me
To this effect,

the Prophet tells us—

"Set now thy face, Son of Man, against GÔG, the Land of the MONGOL,
Ruler of RUSS, MOSCOW, and TOBOLSK, and say in thy forecast:
Thus saith JEHOVAH the Lord,* Thou Gôg, behold Me against thee,
Ruler of Russ, Moscow, and Tobolsk."

In these three verses are five points identifying the Power referred to beyond the possibility of doubt. These are—

1. Autocratic Dictatorship.
2. An extensive area in Asia *and* in Europe entirely or partly "Mongolian."
3. The Russians, Russia, "All the Russias."
4. Moscow and the Muscovites.
5. Siberia, with its more important offshoot, Bulgaria.

If the Prophecy itself stopped at the end of the third verse, we have in the three a picture of what men call "Russia"—*unmistakably Russia*. But the Prophecy continues for close on to fifty verses more. Our investigation must therefore continue. Verse 4 *begins* with a noteworthy declaration:—

"I will turn thee with rings set
Firm in thy jaws, and so lead both thee and the whole of thy war-host."

These rough hexameters are my own. Some think that metre had its origin in Hebrew poetical usage.

"I will turn thee back," we read in our ordinary English Bibles. This brings us straight up against another remarkable identification.

IX.—THE TURNING BACK OF RUSSIA.†

This seems to have been Russia's fate. In the Crimean War, and again in the War of 1877-78, when Russia arrived at the very gates of Constantinople, in each of these assaults upon Turkey and the West, *Russia* was *turned back*. In 1905, Russia was turned back from her Japanese enterprise, and the *Daily Telegraph*, in its account of the Battle of the Yalu, described the defeat of Russia as if it had been the putting "hooks into the jaws" of some great leviathan—*the very language of the Prophet*. These "turnings-back" were under the regime of the Czars. *Bolshevist Russia* has in like manner been turned back. In 1920 they nearly smashed Poland, got within ten miles of Warsaw, when—something happened, they were *turned back*. In 1922, Trotsky's associate Kemal tried to rush the Dardanelles and the Bosphorus—Kemal was *held back*. Throughout the Power which has been used by Providence to turn them back has been that of latter-day Israel in Britain (and in Japan, ally of and of like Hebrew origin with Britain). Israel is the enemy—*against Israel's Land*. Gôg thus turned back will move—in another direction.

The Story, as it develops, immediately provides another identification, in the mention of

X.—HORSES AND HORSEMEN.

"The whole of thy war-host,
Horsemen and horses, caparisoned all, a terrible army."

"Horses" and "Horsemen" are thus mentioned prominently in connection with the army of Gôg. *On the steppes* of inner Russia between and beyond the Caspian and Aral Seas are reared *multitudes of horses*. The Kirghiz who roam the steppes are said to devote themselves entirely to the care of their horses. When it comes to riding they are indefatigable, and will go hundreds of miles without seeming tired. Their small hardy animals are capable of enduring extremes of cold and heat, and of going long distances without fatigue. For short distances their speed is very fast. "The main instrument," writes Vambéry, "the one to which the Turcoman gives the preference over all others in his forays, beyond all

* All our readers may not be aware that either "LORD" or "GOD," in capitals, in the A.V., represents the ever-blessed *Name* "JEHOVAH." "Lord" or "God," in ordinary type, *means* "Lord" or "God."

† In chap. xxxix, 2, the ordinary English Bibles add to "I will turn thee back" the words "and leave but the sixth part of thee." This *should* be "*lead thee*," which is the simple rendering of the word שִׁשִּׁי, so mysteriously rendered by A.V., "leave but the sixth part," "strike with six plagues," "with a hook of six teeth"; all because שש is "six"! The LXX. render καθοδηγήσω, "I will conduct." See Gesenius' Hebrew Lexicon.

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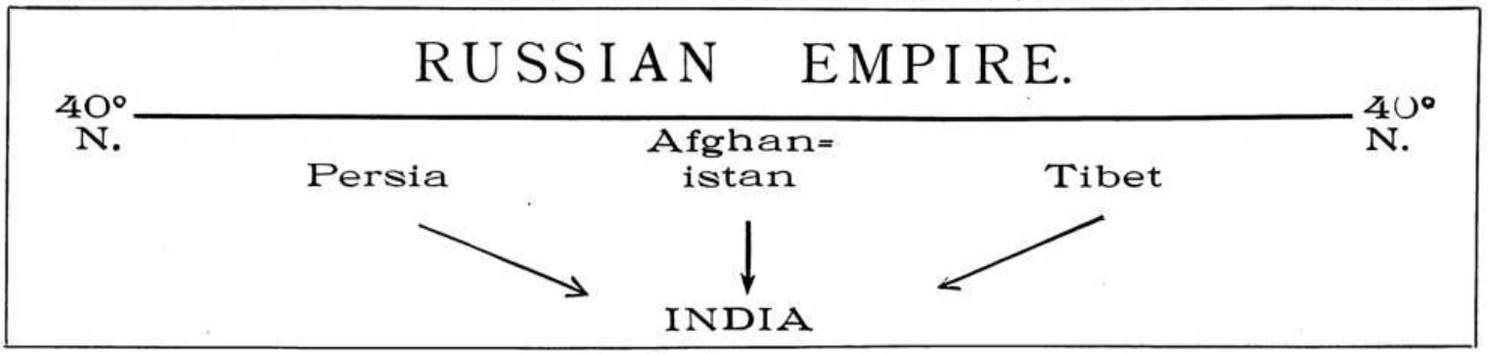
question is *his horse*, which is really a wonderful creature, *prized* by the son of the desert *more than his wife, more than his children, more than his own life*. These fine animals are well worth all the pains bestowed upon them, and the stories of their speed and powers of endurance are far from being exaggerated. Like the Turcomans, the other Cossacks are ever ready for war and, swift *horsemen on horseback from their youth, they are all warriors*. In Hepworth Dixon's "Free Russia," we are told that "men and boys all ride, and every child appears to possess a horse." An old *Almanach de Gotha* gives the number of horses employed in the Russian army at that time, in war-time, as 368,206! So the Russian armies have always been largely composed of

Horses and Horsemen.

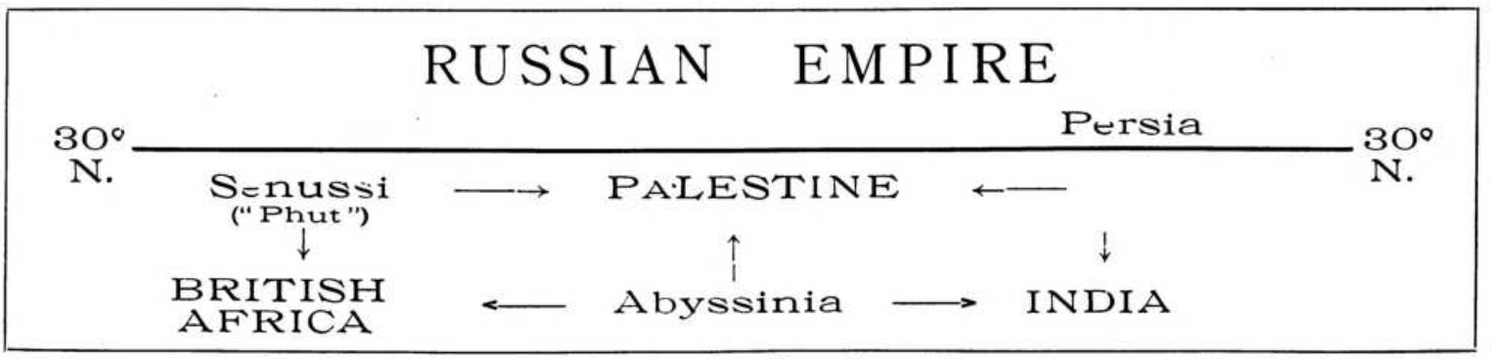
XII.—"Ethiopia," "Cush."

In Bible Geography there were *two Cushite* areas: one in Asia, one in Africa. Similarly, the Greek writers allow for an Eastern and a Western Ethiopia. If *Cush* is to be identified with the neighbourhood of the Hindu *Kush* mountains, then it will be *Afghanistan*, which was at one time a sort of bone of contention between England and Russia. But if the African Cush be intended, the country generally spoken of as Ethiopia, then it is Abyssinia. Now, Abyssinia seems a far cry from Russia, but over and over again missions, ecclesiastical, political, even military, have been despatched from Russia to Abyssinia. The Tsars claimed a religious headship over all "Eastern" churches little inferior to that wielded by the Papacy in the West. It is a little embarrasing to have two possible fulfil-

Two Sketch-Plans illustrating the possible co-operation of (Persia and) either an Asiatic or an African "Cush" and "Phut" with Russia.



I. All Asiatic.



II. Cush and Phut African.

We now come (verse 5) to mention of some of Gôg's *confederates*. Of these is named first

XI.—Persia.

Two hundred years ago Peter the Great sent the first Russian military expedition against Persia. In passing, we may remark that it is no longer a question of looking in the map for traces of a people to identify them by—Persia is Persia, and does not need identifying. In 1795, Derbent, the key of Persia on the north, was occupied. By the time of the Crimean War Persia was practically under the thumb of Russia. England was but half-awake and never took adequate counter-measures. In 1880, Russia surrounded Persia on the north-east. In King Edward's reign, Sir E. Grey (our then Foreign Secretary) engineered the much-vaunted Anglo-Russian Agreement to divide Persia into spheres of influence. Northern Persia became Russian—it is run by the Soviet today, without let or hindrance from ourselves. The weak British garrisons have been withdrawn.

ments of this detail of the prophecy. Which of the two is right time will show.‡

XIII.—"Libya," "Phut."

Genesis x gives Phut as one of the sons of Ham, following Cush and Mizraim, and preceding Canaan. It looks like African§, that is all anybody can say. Perhaps some new Mahdi may rouse the warlike tribes of inner Africa to an attack on Britain's position on the Suez Canal.

Thus far the first five verses—the verse which follows is of transcendent importance, especially in the light of recent events. (*To be continued.*) Oxonian.

‡ It is worth noting in this connection that Afghanistan has been released from its "foreign affairs" dependence upon us, while the Soviet "government" of Bolshevist Russia has been busy intriguing there.

§ If, on the other hand, "Phut," as may be the case with "Cush," should be *Asiatic*, then it will be Ti-Bet, anciently Te-pet, capital Lhassa with the Dalai Lama's wonderful palace of *Pot*-ala (*Phut* in Hebrew might be written *Pûth*, *Pût* or *Pôt*).

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ADDRESS AT THE ROUND TABLE CONFERENCE AT CENTRAL HALL.

BY THE RIGHT REV. THE BISHOP OF THE FALKLAND ISLANDS.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—I had no idea until I came into the room that I should have to stand up in this prominent place and face an audience of this kind. Mr. Garrison, at the beginning of his speech, divided the assembly into three sections—those who know a good deal about the subject, those who know very little, and those who know nothing about it by their own confession. Well, I must say that now I have come back to England I feel as if I ought to sit down and be instructed. Let me say that I am not going to speak much about my diocese—but I may mention that the coastline is 4,000 miles; technically speaking, it is half the length of the world! It is from the Falkland Islands right up to the edge of Panama, and you can measure it out for yourselves on the map.

While out there I have been lecturing on this subject, and I have received a good many enquiries. Whenever I have given one lecture on this subject I have always been asked to give another, simply because of the interest it has aroused. I gave a lecture one day in the residential part of Valparaiso. A fortnight afterwards the people who asked me to give the lecture came to me and said, "There is a great deal of enquiry about your lecture. We wish you would give another, explaining certain points and verifying others." The subject does have a good many opponents, but yet, at the same time, it has a wonderful influence. I sent a contribution to THE NATIONAL MESSAGE, although I felt I could not send anything better than what appeared in it. In my contribution I pointed out that we should be very careful how we applied the subject; that we should be very careful that we did not read into it our own ideas; but that we should have a proper basis for them.

This brings me to my chief point, which is this: That as the Federation grows, and as its audiences increase, so increases its responsibility. Now, I am fully in favour of a Teaching College, because I think that we want to study this whole subject that we may see things in their right proportion. This Federation is growing so enormously that it rests upon us to disseminate in a proper way the knowledge that we have, and the inferences that we can draw from that knowledge, in order to convince other people of its truth. It is very nice to believe all we do believe, and it is very satisfactory to prove by our belief that the Bible is correct, that the old prophecies stand to-day, and that some of them have not yet been fulfilled. Remember this, that we are living in days when people are saying that a great deal of what our Lord said must be discounted, that He did not see far enough. We are living in days when our Lord's own words are being called into question. We can come with the fact side by side with that, and I believe we can prove it up to the hilt, that our God is a covenant-keeping God, and that what He has said He will assuredly do; and those words which our Lord used are being fulfilled. "Many prophets have desired to see the things that ye see, and have not seen them." We should be able to prove to people of scholarship that our point is correct, and that God is as true as ever truth can be. There are people who say. If God is not true, then perhaps Jesus Christ is not true. We have to stand up to-day as an antidote against all these modernist ideas which are calling the whole Christian faith into question.

Now I do want to urge that upon the Federation, because I feel it very strongly: We want to be very careful, and to look into things and be absolutely convinced on each point before we lay our case before the public. In so doing, I think we shall be doing a great and a grand work, and we shall be acting, as I have said, as an antidote to all these modern ideas which are cropping up in the minds of the masses and in the minds of first-class men of scholarship.

You must remember this also, that presently we shall be appearing in the papers, and I wish we could appear in the papers more than we do. I remember when I was here before I went out to South America for the first time I took part in one or two meetings of the Congress, and there was a very meagre report in the papers; but since then I have noticed that the reports have been fuller; and I venture to hope that this year we shall get fuller reports still. Those papers go into America—they go into almost every country of the world—and if we do get accurate and full accounts of our meetings, they are going to be read by thousands upon thousands of people who have not heard, and do not know, anything at all of the British-Israel Truth. It is a tremendous responsibility to realise that our Federation is having a world-wide influence in the direction of what we believe to be the truth of God, that the Israel of ancient times is not lost, but has been ever under the eye and care of God.

I was preaching the other day a carefully-written sermon, which I preached on three different occasions in three different parts of my diocese. And it was a sermon dealing with the state of things at the present time, and showing which way things were tending. Well, that sermon was taken notice of in one place on that coast, and there we got a ring of people who met together in order to see whether my prognostications were correct. I noticed the other day a book written by Mr. Churchill on the late war, in which the word "Armageddon" was used in connection with the war. It only goes to show that some of our leading people have no idea what the battle of Armageddon is, or when it is likely to take place. I was reading recently an article in one of the secular papers about some speeches in regard to our mandate in Palestine and Mesopotamia. That is a matter which I think we ought to remember, and that was one of the points which I put into that sermon to which I referred. It is this: Do not let us be dismayed, as some people are, because people deny that we have any right to be in Palestine, or that a motion is going to be moved in the House of Commons that we should leave Palestine and Mesopotamia. I know that some British-Israelites feel very dismayed at the thought of it. Well, all the way through the history of religion, from the very earliest times, there have always been those trials of faith, there have always been those times when it seemed as if the whole thing was going to be upset. It came most vividly at the moment when our Lord Jesus Christ breathed His last upon the Cross. It seemed then as if the whole thing was finished. It seemed as though our Lord's work had entirely failed, and the Disciples were wondering what was to come next, and they went away to talk over things. But we know what happened. We know that those very things were but part of the scheme of God. Come what may, we must go forward, remembering that while we are out to prove the truth of God's promises from the most ancient

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times, we are also out to prove God's faithfulness to us in regard to everything that He has said, whatever the opposition may be, whatever the difficulties may be, whatever the contradictions may appear to be.

LAUNCHING OUT INTO THE DEEP.

ADDRESS AT THE MAY MEETING.

BY THE REV. ARTHUR PRITCHARD, M.A.

ONE of the serious charges levelled against B.-I. believers is that we rob Christ of some of His glory in our application of what our fellow-Christians consider to be purely Messianic allusions or prophecies. On the contrary, as I shall endeavour to show, His racial and national instruments, which we manifestly are, give to Him all the glory, from beginning to end, from first to last.

Whether incarnate, pre-incarnate or post-incarnate, "Christ is our corner-stone, on Him alone we build." But the instructed B.-I. doesn't merely think of the Christ of the New Testament; he believes also in the same Christ of the Old Testament; and so Christ's Divinity and infallibility as a Messenger and Teacher, as well as an Inspirer of messengers and teachers, is a foundation article of his creed, the Christ being the same yesterday, in former dispensations, to-day, in the present dispensation, and for ever, in the dispensations to come.

Now the question of Christ's Divinity is surely the question of the truth or falsehood of Christianity; and Christ being Divine, His infallibility follows as a matter of course. But our Lord's Divinity is a truth which we must learn from revelation if we are to learn it at all, yet the sacred writings intentionally conceal quite as much as they reveal. And so we need to "search the Scriptures," which testify of Christ, for they contain the only existing history of Him; and when we prayerfully use the key to their sacred stores, which is that CHRIST IS GOD, realising that the Lord Jehovah of the O.T. is the Lord Jesus of the N.T., we agreeably find that after all, so far as we are concerned, they reveal more than they conceal.

"The secret things belong unto the Lord our God, but the things that are revealed belong to us and to our children for ever."

"There is nothing covered, or covered up, that shall not be revealed, and hid that shall not be known."

But we must not expect concealed truths to come into prominence until it is the Lord's will that they should come, being, as they are, kept in the dark, as seeds, until the period arrives for them to be brought to light. For example: Until the advent of our Lord and Saviour, Gentilized Israel's adoption in Christ (called the mystery of Christ), and justification in Christ for all believers in Him, of whatever race, to whom a righteousness is imputed by God saving them from the wrath of God, as Judge, I say, until the Lord's coming, as Saviour, those truths were not unveiled to us; and until the next coming, when the Lord's Kingship shall be triumphantly manifested, the lawless one or "man of sin," whoever he be (or the system) will not be fully revealed, neither will the National Salvation prophesied by St. Peter for the Twelve Tribes, in the last time, become an evident historical fact.

It is well to note that the whole Bible is really a book of revelations or unveilings of Jesus Christ.

"To Him give all the prophets witness."

He is the First and the Last; and, in His inspired literature is not only *at* the beginning and the end, but *of* it He is the Central Figure.

Let me adopt and adapt a famous preacher's illustration:—

"I once saw a picture of the Constitution of the United States very skilfully engraved in copper-plate so that when you looked at it closely it was nothing more than a piece of writing, but when you looked at it from a distance it was the face of George Washington. The face shone out in the shading of the letters at a little distance, and I saw the *person*, not the words nor the ideas; and I thought, 'That is the way to look at the Scriptures, and understand the thoughts of God; to see in them the face of Love, shining through and through, not ideas not doctrines, but Jesus Himself, as the Life and Source and sustaining Presence of all our life."

WHAT SAITH THE SCRIPTURE?

Now, of all the revelations of Jesus, "His most startling revelation was Himself."

His self-chosen Name, the popular and official title of the Messiah from Daniel onward, was the Son of Man, *i.e.*, of mankind, the genuine offspring of the race, its Pattern and its Representative, with a complete human nature. But what is He besides being Son of Man? Who do men say that the Son of Man is? What is the Personality which sustains the Messianic Office?

And no one at first could really tell, except the Son of Man Himself and also the inspired St. Peter. "Thou art the Son of the living God," the second of the three Subsistencies in the Godhead, with a fully Divine nature. This plurality of subsistences within the one Essence is first disclosed in the first verse of the Bible, where the singular verb *bara* is joined not to a singular or dual, but to the plural noun *Elohim;* and that this is not a mere plural of majesty we can see further on in the expression, "Let us make man in our own image"—threefoldness, I doubt not, being implied.

In the beginning of time the Holy Trinity in Unity (each of Whom is Jehovah and yet there are not three Jehovahs) created the heaven and the earth, though all things were made through the Second Subsistence, Who ultimately became flesh and tabernacled among us. But when God rested from His work of creating new beings, He couldn't rest from His work of provisioning and conserving. Thus the sayings must for ever be true: "My Father worketh and I work," and "The Lord of Hosts is wonderful in counsel and excellent in working."

Isaiah tells us in the strongest terms that the Lord of Hosts is the King and Redeemer of Israel, the First and the Last, a Wonder-Counsellor, the Mighty God, Father of Eternity, and Prince of Peace.

Jeremiah terms Him Jehovah Tsidkenu, the Lord our Righteousness. Other prophets call Him Jehovah, and so does Malachi, who points to Him as the Angel of the Covenant. But, as in the O.T. the N.T. is concealed, so in the N.T. is the O.T. revealed.

And thus it is in the N.T. and throughout the N.T. that we become convinced, by cumulative evidence, of the identity of Jesus with Jehovan; and we see, too, incidentally, that the O.T. is more than a dictionary of quotations for the N.T. writers to work in and spiritualize, but rather a bank from which to draw heavenly riches, or a Paradise from which we may freely gather unforbidden fruit.

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Bishop Gore, in his latest "reconstruction" book, "Belief in Christ," insists that Christ on the horse in the Apocalypse is identified with the Divine Warrior of the O.T., that is with God, the world-Ruler. "The Person Who is Jesus existed from the beginning with God and in God." His identification as Jehovah, he says, "seems to me beyond dispute," and, despite deriding critics, he emphasizes the old saying that "either Jesus Christ was God or He was not a good man."

"Did you ever notice" (once wrote Mr. Moody) "that the things that men cavil most about are the very things to which Christ set His seal?" Then he refers to the Master's references to Noah and the Flood, Lot and the cities of the plain, Lot's wife, the brazen serpent, manna, the smitten rock, Elijah and the widow, concluding in his characteristic way with "Men say, 'Well, you do not believe in the story of Jonah and the whale, do you?' I want to tell you, I *do* believe it. A few years ago there was a man whom some one thought unsound, and they did not want him to speak on the Northfield platform. I said, 'I will soon find out whether or not he is sound?' I asked him, 'Do you believe the whale swallowed Jonah?' 'Yes,' he said, 'I do.' I said, 'All right, then, I want you to come and speak.' He came and gave a lecture on Jonah." Another man was once asked whether he believed that the whale swallowed Jonah, and his unblushing answer was, "Of course I do; I'd believe that Jonah swallowed the whale if the Bible said so."

Well, better, *much better*, to believe in the infallibility of the *Bible* than in that of the Pope, the Church, or human reason, or in the infallibility of the Higher Critics, who doubt our *Lord's* infallibility.

Now, British-Israelites have such trust in God and the Bible that they hold that He has over-ruled its contents, by which He wishes men to get some conception of His work, through men, for the world at large. If the Old Testament Scriptures are not reliable, can we suppose that the Lord Jesus would so often have referred to them as the Scriptures that must be fulfilled?

What a wonderful talk that must have been during the two hours' walk from Jerusalem to Emmaus. Little wonder that the hearts of Cleopas and Stephen (as I believe the second to have been) were all aglow as the Christ, beginning with Moses and all the prophets, explained to them, all through the Scriptures, the passages concerning Himself. Maybe there are echoes of the sermon, if not elsewhere in the New Testament, in the record of St. Stephen's remarkable oration before the Jewish Council, which forthwith caused his martyrdom. Just before his address was cut short, he spoke of the crucified Messiah as the Just or Righteous One, the source of which title this man of wisdom would surely have known, *viz.*, Isa. liii—"The Holy of Holies of the Old Testament"—which, with its prelude, we may be quite sure would be enlarged upon during the journey to Emmaus, by the Risen Lord Who had to drink the prophesied cup of suffering to the full. That St. Stephen believed the Righteous One to be Divine is a *certainty*, otherwise he would not have consigned his human spirit to Him or knelt in prayer to Him as he prayed for his murderers, including the young man abettor named Saul, who afterwards became Paul!

THE CLAIMS OF JESUS.

Now let us see what Jesus Himself claimed for Himself:—

Divine Paternity and pre-existence; being loved before the foundation of the world; glorified before the world was; one with the Father; in the Father and the Father in Him; from the Father; the only way to the Father; the Christ; the Son of the Blessed; David's Lord and David's Son; our Lord and Master, with power on earth to forgive sins; having all power in heaven and earth, power over all flesh; the bestower of eternal life; and to be the coming Judge of all mankind, on the Throne of Glory.

He set Himself above Moses to whom, on a mountain, as Jehovah, He had given the Decalogue and Statutes; and in the Sermon (on another mountain), where His affirmation "I say unto you" occurs twelve times, He amended or extended several of them, just as "Lord of the Sabbath" and the Author of the fourth Commandment, He could and did indicate its proper purpose and observance. In one passage He seems to have suggested that sacrifices were offered to Him in ancient days: "I will have mercy, kindness or charity, and not (mere ceremonial) sacrifice." This was originally declared by "Jehovah," but Jesus applied the words to Himself, and goes on to add, "for I am not come (*i.e.*, from heaven to earth) to call the righteous, but sinners to repentance."

What else can all this unveiling of Himself mean but that He is Emmanuel—God with us? Thus Divine homage has ever been paid to Him, since the worship of the eleven Apostles on the Galilean mountain, all adown the centuries of the Christian era.

The martyrs, from Stephen onwards, almost invariably called upon Him in their agony, and on the wings of their prayers they were carried up to the crown that awaited them.

Our national Prayer-Book is replete with devotional addresses to our Lord Jesus Christ—in the Litany, the Lesser Litany, Te Deum, Doxology, Gloria, and the prayer of St. Chrysostom when we remind Him, as "Almighty God," of His promised presence to be with us.

Probably because the Collects are part of the Eucharistic worship, considered to be a sacrificial presentation of Christ (once for all sacrificed on Calvary) to the Eternal Father, all but four are addressed through Christ to "Almighty God." But if it is *right* to pray to our Lord Christ at the end of Mattins, Evensong and Litany, also in the Collects for III. Advent, I. Lent, and St. Stephen's Day, it cannot be wrong at other times, and so our popular hymns are mostly addressed to Him, whether as prayers or praises.

As was said in the Long Parliament of 1641:

"If Christ be Jesus; if Jesus be God, all reverence, exterior as well as interior, is too little for Him."

But, be it remembered, "It is Christ's eternal Person which claims our adoration; that Person with which His Manhood is now for ever joined, as an attribute of It."

"Worthiest art Thou at all times to be sung
With undefiled tongue,
Son of God, Giver of Life. Alone!
Therefore in all the world Thy glories, Lord, they own."

Thus the Christians sang at eventide in the early centuries, and thus, when "lights of evening round us shine," we sing in many of our Churches to-day.

REVEALINGS THROUGH INSPIRED APOSTLES.

So far we, as it were, have been casting our line for Truth in comparatively shallow waters. Now, we must launch out into the *deep* and let down our nets for a draught.

When the Christ descended into matter and humanity He was too great an expression of the Godhead for men to

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receive, and though, as we have seen, He gave many glimpses into the hiddenness of God's inner being, it was mainly after His Ascension—the Lord still working with His *old* Apostles and St. Paul the *new* Apostle—that He impressed their minds in such a way as to make them receivers and transmitters of the truth that the ever-present risen Lord and Saviour wished to communicate to mankind concerning His Divine Self. Notably was this the case with SS. John and Paul, and so it is mostly in their writings that we are 'planed up into Immensity or launched forth into profundity.

According to the Synoptic Gospels there is scarcely a thing in hell, heaven, earth, sea, air or grave that doesn't testify of Christ as the Son of God; and His miracles of power are works which Omnipotence alone could achieve. Demons cried out at His word, fish entered the nets under His influence, wind and wave obeyed Him, food was instantaneously multiplied, departed souls restored to their bodies, the symbolic fig tree withered, and, above all else, He conquered Satan, Hades and the Grave; and this without a confession of sin, a request for pardon, or a prayer for the necessary power.

Truly the Son of Man was also the Son of God!

Yes! But see the astounding revelation in the first fourteen verses of the fourth Gospel which, to a Bible believer, are in themselves sufficient evidence that Christ is absolutely God, the special doctrine, by the way, which this "Gospel of guaranteed evidence" was intended to establish in our very heart and soul.

In the beginning was the Word, the LOGOS, the self-communicating part of God, and the LOGOS was "the only-begotten of the Father," Who, in time, became flesh and dwelt on earth. When as yet nothing had been made He *was*. The first verse of Genesis shows us when time began, but the first verse of St. John launches us right away into an anterior eternity, where we finite beings behold, through the veil of our limitation, the OMNIPOTENS, the Master of all that is, Whose titles of relationship—Father, Son, and Spirit—involve each other, Fatherhood being impossible without Sonship and Sonship without Fatherhood, and Spirit implying One whose Spirit He is. Thus the Trinity in Unity make up the celestial harmony of love which God eternally is. The Son, in His High-priestly prayer recorded in St. John xvii—"The Holy of Holies of the New Testament"—referred to the glory He had with and from the Father before the world was. Which glory and all that it means was, by His greatest miracle (viz., Self-emptying for us men and for our Salvation) held back under a mighty control for the 33 years He lived as a man amongst men.

Divested of the *higher* glory He however was invested with a *lower* glory, which St. John tells us he beheld. But it was a glory which no other son of man could receive or ever will receive. What the glory was and is, is shown by the inspired sensitive St. Paul. His psychic nature had been quickened on the way to Damascus, developed in the solitudes of Arabia, and more and more perfected by exercise to be a clean and deep channel through which the Truth Himself would deign to direct His further self-revealings. The most exhaustive assertion of Christ's Godhead seems to be in the first half of the Epistle to the Colossians. The Son is the EIKŌN (image) of the Invisible God; and the PLEROMA (fulness),—the entire cycle of the Divine attributes—dwells in Him bodily-wise (or with a bodily manifestation, as Bishop Lightfoot words it), in Whom are hid all the treasures of Divine wisdom and human knowledge, implying surely His infallibility as a teacher and prophet. Comparing the LOGOS of St. John with the EIKŌN of St. Paul we find that each is prior to Creation, the one Agent in Creation, a Divine Person, equal with God and none other than God. Thus the LOGOS and EIKŌN, being equivalent in rank and functions, are the identical risen Lord energising with and through both Apostles. Therefore in their writings the Christ of the Old and New Testaments spake, and still speaks, from Heaven. But to confine ourselves to St. Paul, it is quite evident that his popular teaching was emphatically a preaching of Christ; and the doctrine of His Divine Glory is distributed, so to speak, through His Epistles.

If Liddon's Bampton lectures are still authoritative,

> "The doctrine of our Lord's Divinity is the key to the greatest polemical struggles of the Apostle's whole life, at Corinth, in Galatia, at Colossæ and at Ephesus."

It certainly was the key to St. Paul's *devotional* life, *e.g.*, Jesus, he places on a level with the Father:

> "Now God Himself and our Father and our Lord Jesus Christ direct our way unto you."

Jesus as well as the Father builds up the inward life:

> "Now our Lord Jesus Christ Himself and God even our Father . . . . comfort your heart and stablish you in every good work."

He prayed to the Lord Jesus, he hoped in the Lord Jesus, and he thanked Him for power and the Apostolic call.

So Jesus was to St. Paul not a deceased teacher or philanthropist, but a God ever-living and ever-present, his guide, his helper and his friend.

> "Name Him, brothers, name Him
> With love as strong as death,
> But with awe and wonder
> And with bated breath;
> He is God the Saviour,
> He is Christ the Lord,
> Ever to be worshipp'd,
> Trusted, and adored."

THREE MAIN POINTS.

Now, in conclusion, I must emphasize three main points. First, that the Christ was going about doing good equally in Old Testament as in New Testament times, for He was and is the Eternal Christ Who was to the Hebrew worthies what He became to the Apostles of later age. Possibly (I say *possibly*) as Melchizedek, He appeared to Abram. He was the "FEAR" of Isaac and He CHRIST-ENED Jacob by the new name of Israel. Why was Joseph the man and the type he was? And the Bible answers "The Lord was with him." The Rock in the wilderness, the Lord of Glory and the Lord of Israel history is the Ever-living Who, after His Ascension, continued His work "within the veil" in much the same way as before His incarnation He had done it through the Patriarchs, through Moses and the Prophets, and through David and the Psalmists. As Barnabas wrote in his Epistle:

> "The prophets having received from Him the gift of prophecy spake before concerning Him."

And as for the Types, they were not only foreshadowings of the Christ to be but shadows of the Christ that was.

The second truth that I wish particularly to emphasize is that when we see glory in, and give glory to, the Son, we do not detract from the Father, for all are to honour the Son as they honour the Father.

In the Sistine chapel at Rome we cannot see the beauty of the ceiling painted by Michael Angelo till we look at it reflected

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in the mirror presented to us by our guide. So we can only see the Glory of God fully revealed in the Face of Jesus Christ. The Father is never jealous in *our* way. He is only jealous of His honour when we, the people of His make and choice, degrade ourselves by worshipping any other of His creatures, animate or inanimate.

Likewise, in recognising Israel as the Lord's "Glory" (His own designation) and enumerating the glories which attend her and distinguish her among the nations, one doesn't detract from the exalted HEAD of Whom she is the body, the Bridegroom of Whom she is the bride, the Creator of Whom she is the handiwork, and the King of Whom she is the kingdom.

If Jesus, as Son, was called out of Egypt, so was Israel, His son.

If the heathen are the *inheritance* of Jesus, so are they of Israel.

If the uttermost parts of the earth are the *possession* of Jesus, so are they of Israel. Sometimes the prophecies are like a binary star; and sometimes they appear as separate stars indicating the similarity of service to be rendered by Christ and His chosen racial Israel in and for the world at large.

If the Messiah was the *Personal* Servant of Prophecies, so is Israel the Racial and *National* SERVANT.

Accordingly we find that whereas Jesus is the Light to lighten the Gentiles, so also was Israel decreed to be; and this she *is*, alike religiously and politically. "I and My Father are one in Essence." I think the Master would have us understand, and I and My people Israel are one in extending the "Kingdom of Heaven upon Earth."

As a definite *proof* of this duplex "Arm of the Lord" in the earth, study Isa. xlii. Behold My servants whom I uphold. He shall do this and that for the welfare of the world. And, as we read on, everything points to the Messiah, the Personal Servant. But when we come to verse 19 the question asked is, "Who is so blind but My servant or deaf as My messenger that I send?" showing in a trice that *not* the all-seeing and all-hearing *Personal* Servant can be meant but the *National* servant—*the inhabitants of the Isles*, blind and deaf as to their origin and destiny. But the blindness and deafness were to be removed, as we see in chapter xliii, when the command would be, "Bring forth the blind people that have eyes and the deaf that have ears." . . . "My chosen, the people that I have formed for Myself, they shall set forth My praise."

The third point, yet to be considered, I will put in Canon Liddon's own meaningful words:—

"The subordination of the Everlasting Son to the Everlasting Father is strictly compatible with the Son's absolute Divinity; and it is an integral element of the ancient doctrine which steadily represents the Father as Alone, Unoriginate, the Fount of Deity in the Eternal Life of the ever-blessed Trinity."

Therefore there need be no real difficulty in understanding that the exact, contingent, time-secret of Heaven's incursion to earth has, doubtless in wisdom, been kept from good as well as bad angels, also from the perfect Son of Man, if not indeed from the perfect Son of God. Christ's single Personality had two spheres of existence for the time being, and His words sometimes applied to the one and sometimes to the other. Which sphere He was consciously in when He confessed His limitation of foreknowledge in just one thing nobody can say. But that, as the Jehovah of the Old and the Jesus of the New Covenant, He was ignorant of other matters, is an inference for which critics have no warrant, and which they certainly make at their peril.

Canon Hoare, of the Irish Church Missions, used to tell the answer of a little ragged schoolboy in Dublin. The Canon had been speaking of Christ, the Rock, on which we stand. But if I am a poor trembling sinner, what good is a rock to me? To which the Irish laddie made reply: "My feet may trimble on the Rock, but the Rock won't trimble under me!"

So we build on the Rock, and we fear no shock!

"Can you tell me who Jesus was?" asked Napoleon on the rock of St. Helena. But no reply being vouchsafed, he himself gave a reply, too long to quote, in which he said:—

"Alexander, Cæsar, Charlemagne, and I myself have founded great Empires; but upon what did these creations of our genius depend? Upon force. Jesus alone founded His Empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature; and I tell you, all these were men, and I am a man; none else is like Him; Jesus Christ was more than a man. . . .

"He asks for the human heart; He will have it entirely to Himself. He demands it unconditionally; and forthwith His demand is granted. Wonderful!

"In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the Empire of Christ. . . . This it is which strikes me most; I have often thought of it. This it is which proves to me quite convincingly the Divinity of Jesus Christ."

ABANA AND PHARPAR.

BY HENRY D. HOUGHTON.

"ARE not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"

This pointed question of Naaman, apparently so sensible, so full of worldly wisdom, and yet so awfully delusive, is pregnant with meaning and application to the circumstances of to-day.

Usually this passage is made to prefigure the soul refusing Christ and preferring other methods of salvation. As an illustration and an argument this is, no doubt, quite allowable; but there is an actual and literal sense in which the question is meant, which must be examined, and which is full of instruction and warning to us.

Most assuredly Naaman knew nothing of Christ; his rage and his pertinent question were not directed against Him, *but against Israel herself, and against her exalted position as the favoured people of God.* Envy, jealousy, were both here, as well as ungovernable rage.

Naaman thought, "*Are not the Gentile waters better than those of Israel?* the same water, no doubt, in each; but our rivers are much superior."

And if he had acted on that, there would have been no cure.

God's plan, *whether we like it or not, is to bless the world through Israel.* Not some fictitious, imaginary Israel, but the actual, literal, lineal Israel. "Ye are My witnesses that I am God." "*This people have I formed for Myself,* THEY SHALL *show forth My praise.*" "*Thou art My servant, O Israel, in whom I will be glorified.*"

Find a passage in the Bible where God has appointed the Gentiles of heathen stock to be His official world-representatives

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to carry His messages to the nations! You cannot find one! *That is Israel's work!*

Israel is appointed to-day, as ever, God's witness, God's messenger; and any system of true worship or of the knowledge of God obtained by the pure heathen originates even now through Israel.

The Gentiles are to receive it; even in some measure to accept it; but it is Israel's holy privilege *to take it to them.*

"And they shall call them the Holy people, the redeemed of the Lord." "*But ye shall be named the Priests of the Lord; men shall call you the Ministers of our God; ye shall eat the riches of the Gentiles and in their glory shall ye boast yourselves. . . . And their seed shall be known among the Gentiles, and their offspring among the people*" (this shows that it is not speaking of the Gentiles). "*All that see them shall acknowledge them that they are the seed which the Lord hath blessed*" (Is. lxi, 6, 9).

What did good old Simeon say of Christ when the Holy Ghost was upon him? "*A light to lighten the Gentiles and the glory of thy people Israel.*" Please notice that the Gentiles and Israel are in contrast. While He is a light to the one, and that is exactly what He is; *yet He is to be the glory of the other!*

The Christian Church of to-day seems disposed to resent and discredit any superiority in Israel; and especially when they are shown the proofs of our identity with that people. *Like Naaman they will not have it. They would much rather have their Abana and Pharpar than any waters of Israel.* In some strange way, they imagine it detracts from God's glory. By what mistaken reasoning they arrive at this conclusion is difficult to see. On the contrary, God's glory is wrapped up in Israel, in her preservation, in her conversion, in her world-wide distribution and preaching of the Gospel. His Name is irretrievably and unalterably associated with Israel. "*I do not this for your sakes, O House of Israel, but for Mine Holy Name's sake.*" "*I have severed you from other people that ye should be Mine.*" "*In thee will I be glorified.*" And King David said: "Even, like Israel, whom God went to redeem for a people to Himself, and *to make Him a name*" (2 Sam. vii, 23).

God has made many great promises to Israel, but the Church (utterly oblivious of the fact that God decides) says that she herself is Israel! It is not even as honest as Naaman. He said, "Are not Abana and Pharpar better than all the waters of Israel." The church goes much further, and says: "*Are not our Abana and Pharpar actually the waters of Israel?*"

Abana and Pharpar? Yes; the churches have got them! Brought face to face with Israel—they will not have it, nor anything belonging to the literal Israel. They, like Naaman, look down on the very name with scorn and loathing, *assured that their Abana and Pharpar, like the waters of Damascus, are better than any waters of Israel.*

How ominous! If Naaman had kept in that mind, he would have lived and died a leper!

Strictly speaking, those rivers of Damascus might have been better, larger, and more useful, *but they were not the appointed way of blessing; and that was fatal!*

It is no use men bringing their Abana and Pharpar in the shape of a Gentile choice, and saying they are better than any waters of Israel. It will not do. *That is not the God-appointed way*; and He will not alter His prerogatives to suit our Abana and Pharpar; nor even to fit our theology, nor yet to save our dignity.

Better? Better? They may have been! But that was not the question! *Were they the appointed way? No! they were not! Then all else is useless; and Naaman must come down to the literal insignificant stream of Israel, Jordan, if the great work is to be done!* So must our Teachers accept God's choice of Israel, if they are to be in accord with His declared intentions and purposes.

The Church has not any objection to the term Israel, nor any objection to the fulfilment of all Israel's great promises *provided she is allowed to say which people are Israel; or rather which Abana and Pharpar are better than the real Israel. But God won't have it. He is jealous for Israel.*

"*Considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them.* Thus saith the Lord, if My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob, for I will cause their captivity to return, and have mercy on them" (Jer. xxxiii, 24–26).

Israel must be found in the true line of inheritance; *and have the Israel marks!* It is impossible to foist upon God some Abana and Pharpar of our own. "I have loved *thee* (not some other) with an everlasting love." "Thus shall *they* know that I the Lord *their* God am with *them*": (Please notice these three great pronouns, and the great noun to follow): "And that they, *even the house of Israel are My people saith the Lord God*" (Ezek. xxxiv, 30). There is no room here for any Abana and Pharpar, however worthy; and the man that dare introduce any after such a declaration is guilty of falsifying Scripture; though, perhaps, till it is pointed out, he might be doing it through ignorance.

Christ our Lord when He was on earth said: "*I am not sent but unto the lost sheep of the house of Israel.*" How is it possible to introduce any Abana and Pharpar here? The theories of our Leaders would belittle these definite words of Christ to cover some Gentile substitute. But it cannot be done. Try it and see. "*I am not sent but unto the lost sheep of the House of the Gentiles.*" Or: "*I am not sent but unto the lost sheep of the Christian Church.*" Both statements would be absurd. The Christian Church was not instituted, *and therefore could not be lost!* And even after its institution *it could not be lost*, for once lost it would of course cease to be "The Church." Individuals might be lost, but not the Church!

And as to "The lost sheep of the House of the Gentiles," there was no such thing. *The Gentiles never were God's peculiar people, only Israel were His sheep!* see the whole of Ezek. xxxiv. And these, Christ went after, that He might redeem them, and bring them back to their duty as the Holy People, the Priests of the Lord, that they might go into the vineyard, to take the news of Salvation to the whole of human kind. So Israel became the first Son, who, bidden to go into his Father's vineyard, at first refused, but afterwards repented and went.

In some very strange way God has connected Israel in His word with the New Jerusalem. Many students of the Bible have been greatly surprised by that astounding passage in Rev. xxi, 12: "*And had a wall great and high, and had twelve gates . . . and names written thereon, which are the names of the twelve tribes of the children of Israel.*" How very strange! *The New Jerusalem with twelve gates, and all Israel gates!* It is most remarkable that we do not read of a single Gentile gate. The Gentiles may go in, they do go in, as verse 24 says: "*And the nations of them which are saved shall*

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walk in the light of it" ; but if so must pass in through the Israel gates!

This declaration in Rev. xxi must be a great trial to our spiritualising theologians. It is utterly destructive to their theory that God has finally cast Israel off. And in the new city of Ezek. xxxviii, it mentions the same twelve gates, and gives the name of each separate tribe inscribed over their particular gate, and finishes: "And the name of the city from that day shall be *The Lord is there.*" (F. F. says "*The Lord's Home.*")

This ought to give our theologians pause in their mad rejection of literal Israel. However they may fret and fume, these astounding words of approval and blessing cannot be wiped out of Scripture, and they stand there among the very last declarations of our Lord Himself to the Apostle John. The Churches may say that Israel is rejected and superseded, *but here they are elevated to the highest dignity. For there stand emblazoned over the twelve gates the names of the Twelve Tribes of the children of Israel!*

Our teachers, objecting to literal Israel being still the favoured people of God, and offering some Gentile substitute, are taking up Naaman's attitude, and are virtually using Naaman's words.

He wanted the water of the Gentiles, his own particular Abana and Pharpar, and to his disgust the water of Israel was offered him, and so he went away in a rage. *He did not want the waters of Israel. Neither do our leaders want the Israel severance, and the Israel appointment of place and honour above the other nations;* that arouses their anger and rage. When it is suggested that Israel (not the Jews) is still the favoured people of God just as of old, long lost, but now found again in the British Race, the Church holds up its hands in horror, and says, "That is partiality."

What a mercy Naaman's servant had a better vision than that! *He was prepared to accept Israel's superiority if it would cure his master.* He, not knowing anything about it, yet was prepared to acknowledge *the* "*separation,*" the "*severance,*" and so he said, "My father, if the prophet had bid thee do some great thing, would'st thou not have done it?" He knew there was no healing for Naaman in Abana and Pharpar, *but there might be in Israel! And there was!*

Just as Naaman thought that there was the same identical water in Abana and Pharpar as in the Jordan, so now people are saying that men are "*All of one blood,*" and *thus they want to erase the demarking line between Israel and the Gentiles.* Set this down, *We can offer God no Abana and Pharpar in the place of His long-loved people Israel; He will not have it!*

"For the mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, that hath mercy on thee." (Isa. liv, 10). Is not that very decisive, as well as very significant?

To fall foul of the prerogative of Jehovah is fatal whoever indulges in it. No man has merit whereby he can be saved. Even Israel has not. And to fall foul of God's declared plans of mercy to a lost race because that mercy is to come through a chosen people is to slight both the Giver and the Gift.

We may not dictate to God how He must save the race. If it is His good will to make a certain line of people His chosen instruments for the spreading of the Gospel, we shall be guilty of the most terrible folly in rejecting the gift, because the blessing does not come through an Abana and Pharpar of our own. *Let us be sure that God will not be instructed nor advised by any man, neither in His purposes of punishment, nor in His offers of mercy.*

If it is His good will to bring untold blessing upon the race of mankind through a chosen and separated peculiar people, severed that they may be His, let us devoutly thank God for such amazing condescension, as well as the Divine forethought and wisdom displayed by such a scheme. For if the plan is His, it is the best.

It is not humility, it is not impartiality, but presumption and conceit unparalleled for any one to think that he can improve upon God's plan for governing and saving His world. Shall not the Judge of all the earth do right?

OUR YOUNG FOLK'S CORNER.

MY DEAR NEPHEWS AND NIECES,—"Well, Dick," said Dad, "have you been thinking any more about the Israel people and their captivity? Do you think they clearly understood the why and wherefore of it all when the Assyrians took them away from their own land and planted them in a new one?"

"Were there any special reasons at the time why the Assyrians should have acted as they did?" asked Dick.

"Yes; I believe they had some great schemes for the expansion of their trade, and in order to carry them out they saw that it was necessary to have access to seaport towns, and thereby develop trade with other nations.

"They naturally envied Israel the advantages of their coast-line, and without any regard for the discomfort of the Israel people, they came down upon them upon four different occasions, carried them away to Assyria and to Media, and took possession of the country."

"They seem to have lived on the principle of claiming everything they could snatch," said Dick.

"That's exactly what happened, and I suppose the same rule has applied to most nations. Kings who could command powerful armies have come down upon weaker nations like birds of prey, have seized all they could, and made it their own."

"Well, it's very hard indeed upon the weaker nations," said Dick, "and there's no wonder that the Israel people set out to find a land where they could settle down without being disturbed. I think it was a fine idea to emigrate to these islands, surrounded by the sea, and well separated from the nations which were then the great powers in the world."

"Of course, they were a long time journeying across Europe," explained Dad. "They became such a numerous and powerful people that they had little difficulty in breaking away from Assyria, and moving on to districts which they could control and call their own. They settled down for long periods at various points in their long trail from Assyria to Britain, and took about 1,000 years to complete the change. However, God led them safely stage by stage, and taught them many great lessons during that time. They certainly came into Britain a much wiser, stronger race than were their fathers who had left Samaria over a thousand years before."

"I shall be glad if you will tell us the story some day about their names, and how you can tell that the various Saxon peoples were descendants of those whom the Assyrians took into captivity," said Dick.

"All right, my boy. You can put that item down as the next on the programme," replied Dad, "and in the meantime I suggest you find out all you can about it for yourself."

Yours sincerely, UNCLE BEN.

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THE
NATIONAL MESSAGE
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THE SECRETARY-GENERAL'S PAGE

ALL are cordially invited to the Round Table on Monday next, June 4th, at Central Hall, Westminster, beginning with tea at 4, followed by addresses by the Revs. Arthur C. Chambers and Gregory Bestall, Dr. T. G. Wakeling, and, it is hoped, Rev. C. M. Stuart-King, M.A., Vicar of Lye, Worcestershire.

* * *

The Secretary-General is to speak at the Drawing Room Meeting, kindly arranged by Mrs. Dent Gardner, at Nailsea, near Bristol, on the afternoon of June 8th. Mr. C. F. Waddington will preside.

* * *

Great preparations are being made by the Rev. T. H. Whitehouse and the Birmingham friends for the all-British Conference to be held in the Ebenezer Church, Steelhouse Lane, Birmingham, on June 11th and 12th. Conference each afternoon at 3, and Public Meeting each evening at 7.30. Promises of support and co-operation have come, we understand, from all parts. The British-Israel World Federation will be represented by the President, Lord Gisborough; the Deputy-President, Major J. Knowles, O.B.E.: and the Secretary-General, Mr. Herbert Garrison.

* * *

The Rev. W. E. Woodhams Denham, F.R.G.S., is giving a lantern lecture on Egypt for the Worthing Branch, on June 12th, at 8 p.m., in St. James's Hall. On June 13th he will give an address at the Book Depot, 71, Rowlands Road, at 5 p.m.; and on June 14th he will address a Drawing Room Meeting, kindly arranged by Mrs. Canning.

* * *

The South Essex Study Circle will meet on June 5th, at 7.30, in the Parish Hall, Chandos Road, Leytonstone Road, Stratford, E.

* * *

We would remind our readers that the fourth B.-I.W.F. Congress will be held during the week commencing October 8th next, in Central Hall, Westminster. We hope to welcome members and readers of this journal from many parts of the world, especially from the Overseas Dominions and the United States.

* * *

The Rev. Philip Young, L.Th., President of the Worthing Branch, gave a very interesting address on "Signs of the Times," on May 23rd.

* * *

It is interesting and significant to learn that articles in this journal are being used by many of the clergy of the Anglican Church and ministers of Nonconformist Churches as foundations for their sermons.

The third Annual Report of the B.-I.-W.F. is being printed and will be ready for circulation in a few days.

* * *

All members who have not yet paid their subscriptions to the Federation will greatly oblige by sending them to Colonel Vincent Wright, D.S.O., the Financial Secretary, 14, Fetter Lane, E.C.4.

* * *

Mr. G. W. Surgey, Hon. Secretary of the Sheffield Branch, writes: "We have had some remarkably good addresses from our own members, in the Victoria Hall, Norfolk Street. Mr. Herbert Barritt led off on January 10th with a rallying speech, giving great encouragement for the session. Mr. S. E. Steele gave a useful exposition of the Identity as viewed from the Bible, and showed the gradual development of the Israel scheme throughout the prophets who foretold the future of the House of Joseph. On February 7th Mrs. Bloxam paid us a second visit, and spoke on Egypt and the Pyramid, illustrated by photographs. On April 25th the Rev. J. Oliver Vince, B.A., B.D., gave a rousing lecture on 'The Divine Potter's Handiwork,' which was listened to with the deepest interest. It was, of course, founded upon the 8th, 9th and 10th chapters of Romans, over which some Bible students stumble, but which to Identity believers furnish a mine of rich treasure. The President-elect of the Free Church Council presided, and afterwards declared his conviction that the lecturer was right in his exposition of the chapters named. On May 16th we were very pleased to welcome our old friend Mr. T. W. Plant, who has served our Association ever since its resuscitation in 1907, when our aged President, Mr. W. H. Mason, and our now retired Treasurer, Mr. E. Parkin, called together the old members to make a new start. Mr. Plant was, I believe, the first to lecture for us in the large room of the Café, in West Street, and though a very busy man, he has continued to lecture for us almost every year since 1907. Mr. Plant is singularly happy when with his battering rams, aided by more modern artillery—F.F. and the Century Bible—he storms the citadels of the so-called Higher Critics. He dealt especially with the prophecies of Jeremiah and Ezekiel. We have also had a lecture by Mr. Wm. Whitton, and it aroused much interest. Our late Treasurer has addressed us on 'The Book of Common Prayer,' demonstrating it to be of Hebrew origin and compiled for the use of Hebrew people—Britons of to-day. We in Sheffield have been very 'hard hit' since the War, and we are carrying on under difficulties. We are greatly in need of funds, and we appeal to all believers and friends in the Midlands to help us."

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE SEED LIMITATIONS OF PLANTS AND ANIMALS, IN NATURE AND THE BIBLE.

BY PROFESSOR E. ODLUM, M.A., B.Sc., F.R.G.S., &c. (President B.-I. Association of Canada).

GENESIS 1, 11: "And God said: Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit AFTER HIS KIND, WHOSE SEED IS IN ITSELF upon the earth: And it was SO."

In the chapter on the "New Heavens and the New Earth," one important phase of this subject is treated in my book so as to round out the matter there under consideration.

If there be any one subject of far-reaching import in the whole realm of nature and science—yea, of religion itself—it is this which lies at the bottom of the materialistic evolution theory.

Before attempting the discussion, it will be well to give a quotation as the corner-stone of the structure to be erected.

Read once more the above taken from Gen. i, 11: "And God said: Let the earth bring forth grass, the herb yielding seed AFTER HIS KIND, and the tree yielding fruit, whose seed is IN ITSELF AFTER HIS KIND: and God saw that it WAS GOOD," just as all mankind sees that IT IS GOOD. It would be terribly bad if it were not so. How would a farmer like to sow a crop of wheat and find the seed jumped over into a crop of thistles? Look now at the historic record:—"And the earth brought forth grass, and the herb yielding seed AFTER HIS KIND, and the tree yielding fruit, whose seed was in ITSELF AFTER HIS KIND: And God saw that it was Good." This is the historic account. The first was the command, and the second is the account of Nature working according to God's plan and command.

"And God created great fishes and every living creature that moveth, which the waters brought forth abundantly AFTER THEIR KIND, and God saw that it was GOOD." Anything different would be BAD. Verses 24 and 25: And God said: "Let the earth bring forth the living creature AFTER HIS KIND, and cattle AFTER THEIR KIND, and every creeping thing that creepeth upon the earth AFTER HIS KIND: And God saw that it was GOOD." Limitation to "HIS KIND" was the sensible order of the Almighty. Haeckel, *et al*, had not sense enough to see that their bungling methods of interminable crossing is the doctrine of fools. They would insist on a turnip producing a cherry tree, or a turtle dove, if it had plenty of time. But God said "AFTER HIS KIND" to all plants and animals.

"And God made the beast of the earth after his kind," and cattle "AFTER THEIR KIND." Here, in Gen. i, we get the knock-down blow given the devil's teaching that *a man can come from a monkey*, a pig or a mouse. Time alone is needed to produce anything the atheists wish to get, and they grow so foolish as to produce life out of inorganic death.

NO CROSSING OF KINDS.

We shall proceed. We see here the basic idea of the Almighty was to keep each and every created organic structure in LIMITATIONS to its own KIND. He intended from the first to prevent crossing of the different species, or "KINDS."

The transmission of species from one line to another organic line was prevented from the first, by a special command and plan of the Creator. He limited every plant, bird, animal, and reptile to its own kind.

Reader, what do you see here? What do I see? Just this:—We see scientific and natural truth. There never was at any time an opportunity for materialistic evolution to get even a foothold, outside the mad, rationalistic and very superficial speculations of certain schools of philosophy.

These schools for the most part have sprung from the universities of PAGAN Germany. From the above verses quoted we see that the Bible clearly teaches that materialistic evolution is an impossibility. Now let us ask: What is the voice of NATURE concerning this matter? We have no other teacher than NATURE and REVELATION. In this question I am not asking: What is the voice of SCIENCE? It is a fact that no man knows what natural science is to-day, in the midst of the manifold mouthings of all sorts of opposing thought and philosophic speculating. As a matter of fact, too much of what is passing as science is but a poor attempt at conjecture, put into the language of science and philosophy.

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NATURE'S VOICE.

My question is this: What is the voice of NATURE, of FACT out in the big world, FAR AWAY FROM BOOKS? Let us see. Man has long tried to cross from one species to another, both in the plant and animal world. What has been his success? NIL. He has had no success up to the present time—if we are to call success the gaining of the thing he has sought during many centuries. Dr. Burbank is one of the best known plant experimenters of the present century. His labours are well known all over this earth. I asked him on one occasion, in words somewhat as follows: "Doctor, if you let the 'Spineless Cactus' alone for a long time, and give it no attention, what will happen to it?" His answer was short and frank. It was to this effect: "Why, that spineless cactus which I have through much toil and care developed from the spine-bearing cactus would revert to its former state in a short time." It is a law of NATURE that the UNCARED-FOR plants and animals revert to their former state—that is, "to type," or to the condition from which they have been brought by the agency of man. How about the ring-dove, the tumbler pigeon, the fantail, and all the other varieties of pigeons, if they are left alone indefinitely? Why they revert towards the parent wood-pigeon from which they have been uplifted or varied by the labours of man.

HUMAN EXPERIENCE.

All well-informed farmers, stock-raisers, bird-fanciers, horticulturists and close students of Nature know well that a constant demand exists for improving the breeds by importing new stock of birds and animals of what is known as the "Pedigreed Variety." If this be not attended to, all organic structures will gradually breed down, or "revert to type." Hence man is always trying to up-breed, so as to prevent NATURE from DOWN-breeding. I use the word NATURE and not Science, for science has nothing to do with it. Nature acts, and science in the hands of man investigates and explains, but has no other vocation. When science is applied, it is then ART, and without any act of man, NATURE goes on her way. Should man in any way interfere it is done by his will, under instruction of his reasoning mind, and as soon as he touches any part of NATURE he is acting in the realm of ART.

One who gardens or farms knows that even the grains or seeds, if not selected, would gradually *revert to type*. By this term we use the favourite expression of the evolutionist. "Reversion to Type" is just the falling back, or down-breeding according to the stern laws of NATURE, and not according to any laws of SCIENCE, which have no standing in this arena. What lesson do we get here? It is this: The keeping up of the breeds of birds, plants and animals, is AN ACT OF THE HUMAN MIND. We see no up-lifts, no up-keep to standard in Nature, except so far as it is accomplished by the applied will, mind and plan of thinking, designing man. Reader, keep this in mind. It goes far afield, and down from all past ages to all future æons. Another lesson we learn from the study of Nature and fact is this: No man has been able to develop a NEW SPECIES. He may cross and get a hybrid such as the mule, but beyond this he cannot pass, with all his ingenuity and patient plannings. And why so? Just because from the beginning God limited every species of both plant and animal to ITS OWN SEED AND KIND. Its seed is FOREVER within itself, in spite of the ravings of the materialists.

Evolution of this type was headed off by the Almighty long before there were any earth-born men to follow philosophic impossibilities and sham scientific word-jugglings and absurdities.

In conclusion, we may say: God arranged for the Species of Plants and ANIMALS to be limited to THEIR OWN SEED. Thus hath God said; and as we see by a short review of fact, thus hath NATURE said. Both said long ago, and eternally say, that the LIFE-LINE of ANIMAL and PLANT LIMITATION AND SUCCESSION cannot be passed, so that the seed of the pumpkin may bring forth an oak, or the seed of a dog bring forth an elephant of the jungle.

These laws are eternal and universal, though man in his folly may imagine it is not so; and though he vainly try to cross from one species to another, and to produce a butterfly from an alligator, which is the very basis of ALL Materialistic Evolution.

GOD'S SEED LIMITATIONS ETERNALLY STAND.

[The foregoing will form a chapter of Professor Odlum's coming book.]

ADDRESSES AT THE MAY MEETINGS ON MAY 8TH, 1923, AT CENTRAL HALL, WESTMINSTER.

LORD GISBOROUGH, the President, said: I think it is one of the charms of the British-Israel subject that you can find something new in it every day of your life. Not a day goes by but what you may find something which comes home to you with great force if you are a believer in British-Israel Truth. Speaking for myself, I have hardly partaken of a single lunch, or dinner, on a public or private occasion, but what I have brought the subject in. It is astonishing to find how many people there are who have never heard of the movement, and when they are told about it, it arrests their attention. Only last week five or six people told me that they had never realised before how much there was in it, and I suggested that they should purchase our literature so that they might see for themselves whether what I had told them was true or not. If only we British-Israelites would act as missionaries wherever we go, and whatever we are doing in business, or in the homes, we should be doing a tremendous work. It is always an interesting topic, and it is one that has splendid ideals. And, after all, it is a great thing to have an ideal. If you believe that you are one of the Chosen People chosen by God to carry out His will and plan, is that going to be of no value to you? It gives you an ideal to live up to when you realise that your race has to do that work, and that you are to have a share in it. We could not have a higher ideal before us. We have all got influence; we do not know how much. Sometimes it is very great, and sometimes very little. We none of us know what our influence is. But we have all got the opportunity of using our influence, if we would only use it in the right direction, if we could all make up our minds to be missionaries. Let us everyone make up our minds that in season and out of season we will advocate the principles for which we stand, and by so doing make other people realise that there are high ideals to live up to.

REV. ARTHUR C. CHAMBERS.

MY LORD PRESIDENT, LADIES AND GENTLEMEN,—I count it a very great privilege to be called upon to set the tone, or, at any rate, have the responsibility of doing so, of this very important Conference. It is always a great privilege, and,

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at the same time, a great responsibility to do this. I recognise the fact that we are practically a Bible Conference. It is that which attracts me very largely to the whole question of British-Israel Truth. Although I may not say anything very directly concerned about the identification question, I want to pass on to you one or two views which I think may be helpful in combating the arguments of some of our opponents who are inclined to treat the matter in a hypercritical sort of fashion. You have all been quite familiar with the phrase that "the Bible is the secret of England's greatness." I wonder if you have ever been inclined to invert that, and to say that the secret of the Bible is England's greatness! There is a great deal in it—that the ray that shines from that particular angle of truth, viz., the identification of the British people (the Anglo-Saxon races) with God's ancient people, Israel, has been for a long time veiled in the Book, and is only seen now by those whose hearts are unveiled, who have no prejudice in their hearts in the matter, but look straight into it.

They tell me that "Broadcasting" is spherical; that the wireless communications, starting from a centre, not only radiate in circles, but in spheres, so that from the point above to the point below and all the points around, the same message, limited only by the power that transmits it, is received everywhere, whether near or far. Now when God sends out His truth, there is the power of the Almighty behind it, and there is no limitation, and therefore the angels above hearkening to the voice of His word, and the demons below hearing it, and trembling, and the nations from the uttermost parts of the world hearing His message, and on to the end of the ages catch the truth, and either reject it or reflect it. Now we are here towards the "end of the age." We are all agreed on that; and the truth that I have just enunciated in a sentence is one that is beginning to find its way amongst people. But it is astonishing, as our President has said, how many people there are who do not seem yet prepared to even look into the question. I was talking recently to quite a number of people, and one was a preacher, a Bible teacher, and scholar of some forty years' experience in the City of London. I shall not more closely identify him. He wrote to me, when I asked some questions about one or two points of Scripture, and said, "Dear Sir, my mind is made up!" And that is the way a lot of people talk. And when they talk like that I think of an air balloon tied at both ends—it is made up—nothing can get in, and nothing more can get out except gas, and when that gets out there is precious little left.

Now *our* name for the great Book of revelation of the truth of God—"the Bible"—is not altogether a happy one. There are some who have a very much better name for the Divine library. The Armenians' name is very much better than ours—"The Breath of God." That reminds us of our Lord's own word that "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." Not that *has* proceeded, but that *is* proceeding out of the mouth of God, the living breath of the living God. Let us remember that our Bible has come to us by the reverent, devout and earnest investigation of scholars; therefore the wholesale condemnation of Biblical criticism is a very unwise thing. We owe all that we have to the reverent, careful, scholarly and consecrated investigation of the ancient manuscripts and ancient traditions. But the scholarship that makes arrogant claims, that considers itself clever enough to see faults in the way that the Divine library was put together, has taken upon itself to displace the ooks, to rearrange the documents, and to invert sentences, making excision of passages as being purely traditional, is only self-glorification. Can you imagine someone saying to Moses when he saw the burning bush, and remarked, "I will now turn aside and see this great sight why the bush is not consumed," can you imagine someone taking up a phrase like the modern one of destructive criticism, saying, "Approach it in a spirit of bold and fearless enquiry"? (That is what they say to us.) Can you imagine Moses taking hold of the bush, and pulling it up by the roots? He would have found a dry bush and dry roots. And that has happened to all these *merely* literary and scholarly critics, pulling the Bible up by its Hebrew and Greek roots, and therefore they have found no living fruit, no sap, no "holy ground," because no presence of the living God.

I want to speak on a still more wonderful theme; it is the question of Inspiration. For, after all, it all depends on that; as to whether we believe in the inspiration of the Book, or not. What do we mean by the word Inspiration? It is God's Spirit taking possession of the human spirit and communicating itself through human language. It reminds me of one of my own people who said to me, "Yes, it is right, humanly speaking." But what other way can you speak? There are so many people who use a phrase like that without noticing what they are saying. The whole Bible is human language. It is really the voice of God speaking through human language. The late Dr. Maclaren, of Manchester, who belongs to all the Churches in his wonderful expositions of Scripture, once was charged by a somewhat brilliant young minister of the new School with being very old-fashioned in his way of preaching. He always preached firstly, secondly, and thirdly. Said this young man, "Dr. Maclaren, as a shepherd of the sheep, don't you use this three-pronged fork pretty often?" And, looking beaming and kind, as he always did, he said, "Yes, and a very useful instrument for feeding the sheep I have found it." I am old enough to realise that a three-pronged fork is very good. I think it is Ruskin who says that there is no more tantalizing speaker than the man who gives you no clue as to what he is going to say next; so I want to give you my clue. First of all, I want to speak about the (*a*) *Inspiration of action* in connection with the Bible; then the (*b*) *Inspiration of the records* of actions; and then the (*c*) *Inspiration of direct speech* from God through human minds and hearts.

First, The Inspiration of *action* in connection with the Bible. First of all, as to *individuals*. Take the case of Noah. "Now Noah, being moved with fear, prepared an ark." Don't you see the inspiration of God in the working upon a human mind and life? He produced an object lesson for all time in that which was contained in the symbol of safety and of salvation. There was the inspiration of action when Abraham offered up Isaac. He did not make a tremendous mistake, as one great theologian would have us believe. Beneath all his dimly, groping conception after what the mighty Jehovah did want him to do, he was inspired by God to do that which gives us a representation of a substitutionary sacrifice, and a foreshadowing of a wonderful unfolding of Holy Scripture right away to the end. When the sons of Jacob said of their brother that he was a dreamer, and pushed him down into the well out of sight, and then pulled him up and sold him into slavery, do you believe that there was no overwhelming providence of God behind it for Joseph, so that Joseph did not come to the throne of Egypt *in spite of* being sold into slavery, but *by means of* being sold into slavery? God was working in all that. "Ye meant it unto me for evil, but God meant it unto

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me for good." One was their responsibility, the other was God's overruling. When Moses smote the rock and the waters gushed out, when he lifted up the brazen serpent for the cure of the people—all these were inspired actions. Right away through from Genesis to Revelation you have that clear vision that God was inspiring individuals.

Turn to *communities*. The miracle of the Exodus. I always think that the miracle of the Children of Israel coming out from Egypt was the biggest miracle of any recorded. Those of you who have had the privilege of travelling in Egypt, think of that great sweep of cities and towns and villages and hamlets and little farmsteads; think of that great and mighty assembly, of all sorts of people, of slaves, scarcely able to communicate with one another in the usual fashion. Yet in one night they all meet in the same place, and those "who were not a people become the people of God." It surely was a great and wonderful movement, the inspiration of action. Then their wandering in the wilderness was God's great programme and plan for the prodigal nation mapped out on the sands of the desert. Those who "wandered in the wilderness in a solitary way" found at last a city of habitation. Then there came the breaking up of the people into sections, each jealously watching the others. So the sacred message has come down to our own day. All these actions are to me unaccountable on any other basis than that God inspired the movement. So much for the first prong of my fork.

Secondly, The Inspiration of *record*. How do we know that these things occurred at all? These critics of to-day tell us that the Bible account of the Creation in Genesis is unscientific. Now, Mr. President, I have always noticed this, that when I get a Bible statement, and a so-called scientific fact, and they contradict one another, I am absolutely certain in my own mind that the so-called scientific fact has not been established, or that t e Bible statement has not been clearly and adequately translated and transmitted. But when I get the Bible truth clearly enunciated, meaning exactly what it meant in the original, and not in my own language, and a scientific fact clearly established and recognised by authentic scientists, they never contradict one another; they always fit in, as day and night, and as all the various sets of God's wonderful work do. The other day I noticed a newspaper periodical calling attention to the fact of the new discoveries that man had been on the earth for millions of years, and that they had found a skull to prove it. There were some articles in a so-called scientific paper about it. But since then they have discovered that the skull was only a stone, and not a skull at all! I wonder how those gentlemen are feeling to-day with all their learned depositions. Take the Bible account of Creation. "In the beginning." You may go as far back as you like; you may put in your billions of years if you like. To create means to make something out of nothing. It has nothing to do with one of the modern uses of the word. Some of you ladies are invited by people to examine their latest "creations"; sometimes these mean nothing made out of something. But creation is something made out of nothing. "In the beginning God created the heaven and the earth. And the earth was without form, and void." Did you ever know God make anything like that? T ose of you who have some little knowledge of microscopical analysis, some little acquaintance of astronomy, some smattering of geology, did you ever know God make anything like that without any shape, or empty? But in between that first sentence, which describes God's creation, and the earth being without form and empty, something has happened, some great catastrophic calamity as the consequence of sin and evil. How do we know, for instance, about that talk that took place between Eve and Satan; there was no one present to give us the record? How do we know in that "mythical drama"—that dramatised *biography* I prefer to call it—how do we know what the devil said in the Book of Job to God when only God and he were together, if God did not reveal it? How do we know what our Lord said to the woman of Samaria, seeing that the disciples had all gone into the town to buy food, and were astonished when they found Him talking to her? How do we know what our Lord said in prayer to His Father amid the shades of Gethsemane when the disciples were so heavy with sleep that they had forgotten all about watching, even for one hour? How do we know what happened in the Council at Jerusalem when having put them all out, "they said"—Where was the reporter? There is the inspiration, you see, of the *record*. There is evidence that the Holy Spirit of God conveyed to men's minds and hearts things that they could not have got in the ordinary way. The Apostle Paul was able to say, concerning the things he passed on to the Christian Church, "I received from the Lord that which I also delivered unto you."

Now the third, and last prong of my fork is this: The inspiration of *direct speech from God*. The inspiration of records mingles with this. Don't you see how this helps us? A man was standing up in defence of verbal inspiration, and he attacked in this fashion: "You don't believe every word in the Bible." And my friend, who was a great believer too, said, "Neither do you?" And he said, "I believe every word." My friend said, "Listen to this. In the Psalms we have these words, 'There is no God.' Do you believe that?" "Oh, but it was the fool who said that." "Yes," rejoined the first speaker, "but how do you *know* he 'said it in his heart?'" There are many things in the Bible conveyed to us by the inspiration of the *record* that do not necessarily convey the full idea of the things said at the time. Men and women in their written messages said, "Thus saith the Lord." "Searching what, or what manner of time the Spirit of Christ which was in them did signify." The things that they uttered were greater and better than they knew themselves even when they uttered them or wrote them. All the *Promises* of Holy Scripture are each the result of somebody's trouble. Did you ever notice that? There are 35,000 promises of Scripture: it was a Scotchman who counted them. One can scarcely conceive this, yet I am bound to say it is absolutely true that everyone of those promises was made to somebody in the time of his trouble or difficulty, and that God spoke directly to that person the promise that has become so precious to *all* of us. That is the inspiration of speech. *Prophecy* is the anticipation of history, and history is the explanation of prophecy, the unfolding of it. This inspiration does not take away the human factor. Do let us remember that. It does not dehumanise anybody; it does not unsex anybody. The woman who speaks the message of God speaks it as a woman; and the man who speaks the message of God speaks it as a man. The whole of the historical allusions, and the symbols, and the metaphors, and all the various illustrations are Israelitish from beginning to end. Is it not a remarkable thing in our completed Bible, first in Deuteronomy iv, 2, then in the middle of the Bible, Proverbs xxx, 6, and then in the Revelation xxii, 19, there are just three passages warning us not to add or take away anything from these words of prophecy

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and of record and of experience that God gave to His ancient people, which are the bases of spiritual trust to all those who believe Him! Thus the Divine library is made a great unity.

I feel that we need to stand shoulder to shoulder in reverent adoration before the great Book of God, remembering what the white lady in Sir Walter Scott's work said :—

"Within this awful Volume lies
The mystery of mysteries.
Happiest they of human race
To whom our God has given grace,
To read, to fear, to hope, to pray.
To lift the latch and force the way.
Better had they ne'er been born,
Who read to doubt, or read to scorn."

BIBLE READINGS.—Series II. No. 16.

BY REV. WM. PASCOE GOARD, F.R.G.S.

(GENESIS XLIX).

THE FIRST OFFICIAL GATHERING OF THE TRIBAL HEADS OF ISRAEL.

WE now come to the last of the beginnings set forth in this wonderful Book of "beginnings"—Genesis.

Hitherto the Children of Israel have been dealt with as one family. True, certain of them have now and then occupied the platform alone. Still, even in the case of Joseph, they have been considered as units of the family circle.

Hereafter the family circle shall be continued unbroken, no matter how the expansion of Israel may progress. The family shall be divided into tribes; the tribes shall become a nation; the nation shall be rent in twain and become two nations; the British Colony shall develop into nationhood also; there shall be a "company of nations" and a "great people," but always there shall be the family as the basis upon which all shall be built. This is the difference between the Israel nations built by God, and the nations built by men. The latter are made up of unrelated elements of humanity, and therefore never can ultimately endure.

True, into the Israel nation, and the Israel family, there may come the alien, but only after generations have passed, and upon confession of faith in Israel's God, and fealty to Israel's King.

In the latter days (our days) the mode of entrance shall be through Jesus Christ, the open door, and the qualification shall be regeneration through the spirit of God. This is God's plan; at the present time unfortunately sadly rejected.

The family are now to be constituted into tribes, each tribe under one of the Sons of Jacob–Israel.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*; he went up to my couch.

Simeon and Levi *are* brethren; instruments of cruelty *are* in their habitations.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.

Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?

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*.

Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

His eyes *shall be* red with wine, and his teeth white with milk.

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

Issachar *is* a strong ass couching down between two burdens:

And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Dan shall judge his people, as one of the tribes of Israel.

Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backwards.

I have waited for Thy salvation, O LORD.

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

Out of Asher his bread *shall be* fat, and he shall yield roya dainties.

Naphtali *is* a hind let loose: he giveth goodly words.

Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:

The archers have sorely grieved him, and shot *at him*, and hated him:

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence is the shepherd, the stone of Israel:)

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

And he charged them, and he said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite.

In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Reuben, to whom should have come the birthright had he been worthy, is debarred from excelling, for himself and his posterity, by his and their unstableness.

Simeon and Levi, cursed by their wrath and cruelty, are "divided in Jacob" and "scattered in Israel." That this is manifest as to Levi is clear to all, for they were not numbered among the tribes, but became the priestly tribe, ministering to all.

Simeon was scattered from the first, as witness the number

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who went with Moses into the desert, and the number who went with Joshua into the promised land.

Judah is mentioned twice, and probably with a double meaning. The first time for the tribe; the second time for the kingly house, and the coming Messiah, the Lion of the tribe of Judah.

Zebulun is the seafaring and maritime tribe.

Issachar is the labouring burden-bearer of the people.

Dan is mentioned twice. Once as a tribe amongst the tribes at home, and again as the serpent of the pathway; the pioneer tribe of Israel in its north and westward journey.

Gad, Asher, Naphtali, are mentioned briefly and blessed.

Joseph is the "fruitful bough"; and upon him comes the chief of the increase and blessing.

Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Thus has the warlike spirit of Benjamin, the Norman, shewed itself under the banner of the ravening wolf from the beginning.

Thus were constituted the tribes of Israel; and thus was their future portrayed.

Three tribes stand out for special mention. The tribe of Judah, the tribe of Joseph (afterwards Ephraim and Manasseh), and the tribe of Dan.

Has this any connection with the fact that the Lord, in speaking of the reckoning with His servants, speaks only regarding three out of ten?

And now this wonderful Book of beginnings ends with the account of Jacob's death, his burial, and the death and burial of Joseph.

From this time the line of the Covenant and the Dominion is no more to be vested in the life of one man, but in the family, now organised into the tribes of Israel.

We have now ended the readings which deal with this unique Book.

Among many things which have been said regarding the matter is that the readings have not been sufficiently full. It has been our purpose to touch with a light hand these great writings. The intention of the readings has been simply to be a pointing hand to call attention to the text of the Book itself. We have desired to prevent our writing from coming between the student and the Word. As the teacher stands beside the student and points out the facts to be mastered, so have we desired to do, pointing to the unity and steady progress of this Book. If we have in any measure been able to point out the steady progress and unity of plan and purpose shewn in Genesis we shall have been repaid. At all events, the great sweep of the Book stands out more clearly to our own mind as a result of the writing of these studies.

The impression now upon our mind is strongly accentuated, that there is not in all human literature a book which is in the same class with the Book of Genesis, and the assurance is strongly with us that its marvellous chapters were inspired by Him who formed, and has been directing the progress of, the plan, not only the writing of it in Genesis and the succeeding Books of the Bible, but in the answering experiences of His chosen nation, and in the writing of it over again as the history of the ages, as the great movements which have their beginnings recorded in Genesis have found, and are finding, their outworking in the history of the people and the world during the succeeding ages down to the present day; and which shall have their final and perfect fulfilment as the age unfolds itself, hastening to the coming of the Lord.

THE RUSSIAN CHAPTERS OF EZEKIEL.

By Rev. W. M. H. Milner, M.A., F.R.G.S., A.V.I.
("Oxonian.")
(*Author of* "Israel's Wanderings," "Russia Japhet," "Verse by Verse," &c.)

(*Continued from page* 245.)

V.

"New Readers," as they say at the head of each fresh instalment of the newspaper novelettes, "may begin here." [It is, however, the devout hope of the author that they will find themselves sufficiently interested to procure the previous issues.] But—*in case*—it is best to summarise again, because the argument becomes so cumulative as it proceeds.

Last week it was *three* verses with *five* points. We have now investigated *five* verses which produce *ten* points, any one of which is good enough to suggest where on the map to look for this great anti-Israel—therefore, anti-Christ—confederacy, and most of which are, separately, quite conclusive.

The ten points of identification arrived at up to date are as follows:—

1. Autocratic Dictatorship.
2. An extensive area in Asia *and* in Europe entirely or partly "Mongolian."
3. The Russians, Russia, "All the Russias."
4. Moscow and the Muscovites.
5. Siberia, with its more important offshoot, Bulgaria.
6. The systematic Providential Turning-back of Russia (1852 to 1922).
7. The huge percentage of the Russian Armies Cavalry—regular or irregular.
8. The dominance of Russia in Persia.
9. Their intrigues in (a) Afghanistan, (b) Abyssinia—either or both of which fulfils the reference in verse 5.
10. The assistance rendered to them by some Asiatic half-tamed people (Tibetans), *or* similarly wild North African tribesmen adjoining Egypt (Senussi).

Any reader who has never studied Bible Prophecy before must see here a literal and exact *fulfilment*, proving that the "Word of God" can be depended on!

Those, on the other hand, who *do* believe in it, may learn from this exposition to distinguish between *one prophecy* and *another*. The ruler of Rosh, Meshech, and Tubal, identified also with the Land of Magog, and exercising political control over Persia, and a Cush, and a Phut, seeing the location of these several peoples can be precisely ascertained, at different points of an area of the earth's surface, which, *while enormous*, is yet *not world-wide*—he cannot possibly be (however much the two may resemble one another), *the One* who presently will raise "the kings of the whole earth" against us in *the final war* of "Armageddon."

But, to resume the argument. We have seen what the first five verses have to say—The verse which follows is of *transcendent importance*, especially *in the light of recent events!*

Thirty-seven years ago, when the German "Empire" held full sway, and Russia was still ruled by the Czars—when, as yet, the intense light of *recent events* had not been brought to bear upon the fulfilling of the old prophecies—in my *Russia Japhet* I was permitted to deal exhaustively with *this wonderful sixth verse*. After dealing with Meshech, Tubal, and Magog, the next five chapters deal with this one verse—47 solid pages of closely-reasoned argument. It will suffice to give the

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chapter headings from the Table of Contents. If any of my readers will kindly note the various points thus indicated, and write me for information on any points of doubt, and give me a little time for the necessary replies, I will gladly answer them. These, then, are the contents of the five chapters which deal with Ezekiel xxxviii, 6.

CHAPTER XII.—WHO ARE THE TURKS?

The "Turk" family of the Ethnologists covers :—
1. Tartars.
2. Osmanli, or Ottomans.

Radical distinction between the two—
The countenance of the former, Mongolian ; of the latter, Caucasian.
Othman, the founder of the Osmanli—
Ala-ed-din, the last Sultan of the Seljuk Turks—
Alliance between the two.
Rise of the Empire of the Ottomans upon the ruins of that of the Turks.
The Crusades waged against these predecessors of the Osmanli—Hence the Confusion.
The Osmanli Edom.

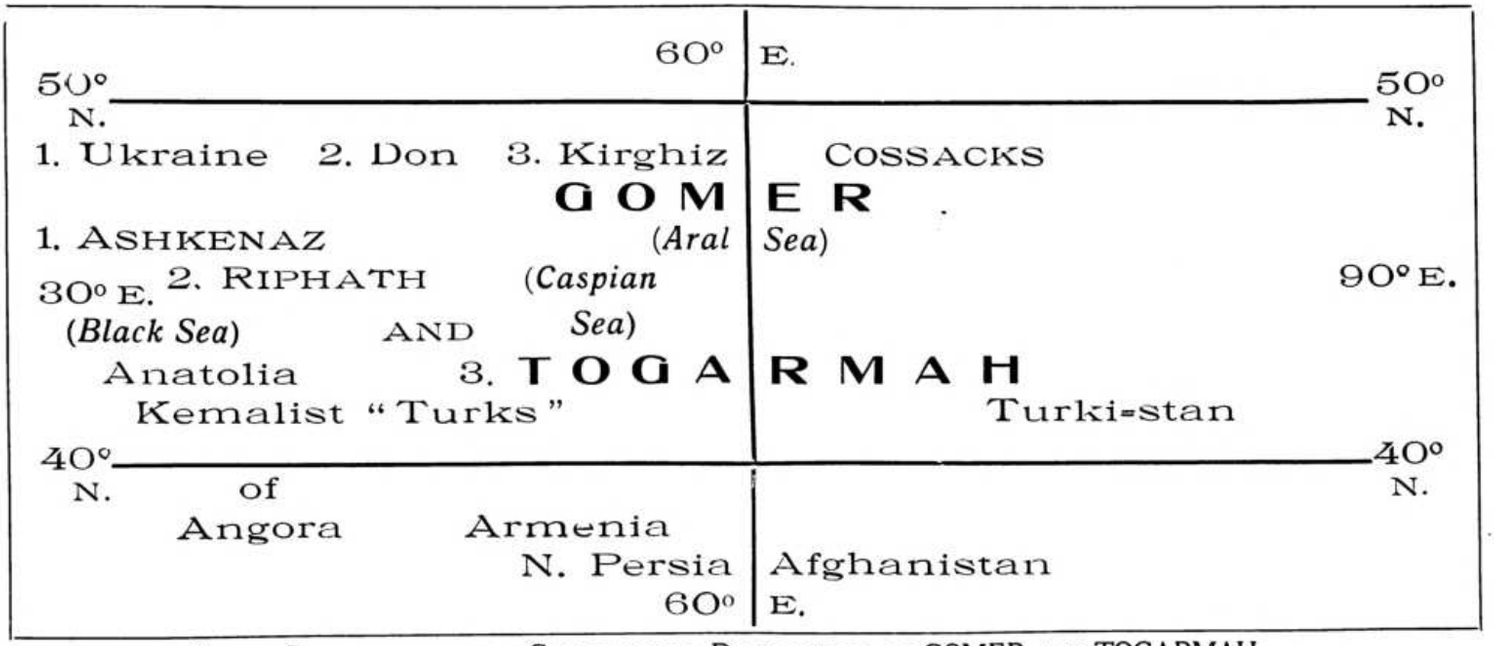
CHAPTER XIV.—HOW TOGARMAH BECAME RUSSIAN.

The Empire of Tamerlane.
Ivan, the first of the Czars.
Limits of the Turki-sh area, or Land of Togarmah :
1. Kazan and Astrachan.
2. The Kirghiz.
3. The Uzbek Khanates.
4. The Turcomans.

These successively occupied by Russia.
(A.D. 1370 to 1888.)

CHAPTER XV.—THE SIDES OF THE NORTH.

Armenia, supposed by some to be Togarmah.
Armenia Aram—partly *also* Togarmah.
Turcomans in Armenia and Asia Minor.
These only a small fragment of the Turki race.
The phrase rendered "Sides of the North" exactly applicable as a geographical description of Togarmah's territory.
The Thighs of the Northern Colossus.
This same area the gathering-ground of Russia's Armies.
Turki "Horses and Horsemen."



SKETCH-PLAN SHOWING THE GEOGRAPHICAL DISTRIBUTION OF GOMER AND TOGARMAH.

CHAPTER XIII.—THE HORDES OF TOGARMAH.

Mount Tagharma in Central Asia.
The Turki claim to be "Sons of Yapit."
Turki-stan Togarmah.
Various spellings of the name : *e.g.*, Thorg-ama, LXX ; Targ-om, Armenian ; hence, Turkoma-n, and Turk.
The Tokhar-i of Sennacherib, Strabo, mediæval and modern geographers.
The origin of the Turks, strictly so-called.
Invasion of Turkistan by the Saracens.
Invasion of Asia Minor and Palestine by the Turks.
The Empire of Togrul.
Turkomania.
The fall of the Turks before the Ottomans.
(This chapter traces the story of Togarmah from 2000 B.C. to A.D. 1244.)

CHAPTER XVI.—GOMER THE COSSACK.

Gomer, the father of Togarmah.
Gomer not the Cymry.
The Gomer of Hosea I.
The three families of *Gomer :*
1. Ashkenaz, in the Ukraine
2. Riphath, on the Don.
3. Togarmah, in Turkistan.

Answering to *the three families* of *Cossacks :*
1. The Cossacks of the Ukraine.
2. The Cossacks of the Don.
3. The Cossacks, or Kirghiz, of Turkistan.

The Cossack Cavalry.
The Cossacks *with*, rather than under, the Czars (or other rulers of Russia).
The forty pages of *Russia Japhet* bearing on Gomer and

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Togarmah being impossible to condense, I may incorporate this summary, adding one or two comments to bring it up to date, from my paper on "Ezekiel's Gog."

"Let us deal with Togarmah first. The Rev. Dr. Joseph Woolff, missionary to the Eastern Jews in the early years of the nineteenth century, has recorded in his 'Travels and Adventures' how on the way through Persia into Bokhara he arrived at the deserts of Turkistan. Here (he tells us) he was among a people who called themselves descendants of Japhet. They are styled 'The Children of Togarmah,' and they also call themselves 'Togarmah.' In the very heart of Turkistan, among the Pamir tablelands which divide the Russian portion from that which is still Chinese, rises a great mount, Tagharma. The Septuagint form of the name in Ezekiel is Thorgama. That spells the Tûrkoman, or Tûrkish race. For, in reality, Turkey is not Turkish except in name (except also that there are Turks still in Turkey). Turkey, as we call it, is, to its rulers at any rate, the Ottoman Empire, and they are the Osmanli. The original Osmanli appeared in the thirteenth century, apparently from nowhere, just in the nick of time to save the real Turks, who were then planted in Asia Minor, from defeat at the hands of the Eastern Roman Empire. Those real Seljuk Turks were kith and kin of the Turks of Tûrkistan and Tûrk is simply the short for Togarmah. It goes without saying that the greater portion of the Turki race is already Russian. The Kirghiz Tûrks of the Aral Steppes, the Tûrks of Khiva, Bokhara, and Samarcand, the Tûrks of Turkomania east of the Caspian, the Turks of Afghan Turkistan, the Turks of Northern Persia and Armenia have, by gradual process of absorption during the latter part of the nineteenth century, become incorporated in Russia. And now, in the wonderful campaign in Asia Minor (1915, 1916) directed by the Grand Duke Nicholas, the Turki population of Turkish Armenia, Anatolia, Trebizond, and the Southern Black Sea region are rapidly being brought under Russian domination. How far the original Turki element in Turkey extends westwards it is impossible to say. If Russia should ever occupy the Bosphorus, Constantinople, and Thrace it will be because there is Togarmah there. At any rate, Chinese Turkistan is the only large Turki area not included (controlled by the Bolshevists from 1920) in the Russian Empire, and with Mongolia gone from China the Russian influence must be dominant even there. (It is now, 1922.)

"There is another point of interest in connection with Togarmah. Togarmah is said in the Authorised Version of Ezekiel to occupy the 'north quarters,' in the Revised Version the 'uttermost parts of the earth.' In the margin of the Authorised Version is given 'sides of the north.' That is grammatical according to the Hebrew; but the word rendered 'sides' or 'parts' or 'quarters' means definitely 'loin,' or 'flank,' or 'thigh'—Flanks or Thighs of the North. And here we get a picture. Men speak of the gigantic Russian Empire as the Colossus of the North. That is exactly the picture presented in Ezekiel. 'Thou shalt come from thy place out of the north parts, uttermost parts, literally the Flanks or Thighs of the North.' The picture of 'The North' personified as a Giant Warrior—his head resting upon the Frozen Ocean and facing westwards with anxious gaze, directed toward the island home of exiled Israel; his right arm grasping Moscow, his left dragging behind him Tobolsk, Siberia; his backbone the chain of the Ural Mountains (trace this picture out on the map of Russia and see how exactly it is so); his left leg, stepping forward against Europe, fits exactly into the space between the line of the Volga and the Don and the western shore of the Caspian, the knee bending at the Crimea, whence the lands of the Caucasus lead down to the ankle in Armenia, the foot resting upon prostrate Persia; the right leg follows a similar line between the Aral and its rivers and the eastern shore of the Caspian, through the lands of the Turcomans to the sources of the Oxus, where the foot stands firmly planted on the slopes of the Hindu Kush. The *thighs* exactly cover the great camping ground of the Tûrki people on the Caspian Steppes. Had the prophet consciously desired to express the fact that Togarmah in the twentieth century would be found established on the great prairies of the Volga and Lake Aral, he could not have stated the same with exacter geographical precision than by describing them as occupying the sides or thighs or flanks of the North.

"Now the Kirghiz Turks are included under the wider designation Kazak, Cossack.

"Of the Cossacks there are *three* families:

"1. The Cossacks of the Ukraine on the borders of Galicia and Poland.

"2. The Cossacks of the Don and the Volga.

"3. The Turki Kirghiz Cossacks of the steppes and the mountain plateaux of Central Asia.

"Of these three families the third and largest we have above identified with Togarmah. There being three families of the Gomeridæ and three families of Cossacks, and *one of the three being in each case identical*, I submit that it is reasonable and probable to identify the other two families of the Gomeridæ with the other two families of Cossacks. Ashkenaz will be the nearer to Central Europe, for the Jews passing that way have always been known as Ashkenazim. Riphath would be about the Volga and the Don, for were not the Riphæan mountains (the Urals) called from him? and *Togarmah is the Turk*. In these three sections of the Cossacks we find the several '*hordes* of Gomer,' amongst which the '*hordes* of Togarmah' receive special mention by the prophet.

"*It was through the region settled by Gomer* on the Russian shores of the Black Sea that *Israel's path into Europe lay*, hence the use of *the name Gomer by Hosea* in connection with the Lo Ammi condition of Israel. If Gomer be responsible for the name Kimmerian, as old writers used to suppose, and Kimmerian and Cymry are the same name, which is very probable, that would account for the persistent identification by those early ethnologists of Gomer with the Kelts. But he couldn't be both the Kelts and the Germans as well, as I think one of our friends once suggested. Nor do I think it philologically possible to make *Gomerman* into *German!* If any of these Ezekiel names fits Germany philologically it would be To Garmah. Certainly the German *hordes* are bad enough. But, even now, with all this terrible trouble brewed by Germany, and German culture being responsible for worse barbarities and atrocities than ever man dreamt of, and in spite of Russia being an Ally in this present war—(Why, 100 years ago Prussia was our Ally against Napoleon—it looks as if *we ought to trust in God and not in alliances*, albeit we are right to stand up for the weaker nations)—all these things notwithstanding *my geographical and historical instinct fix my identification of these Ezekiel names with the peoples of Russia.*

"There is one point in connection with Gomer and Togarmah that must be mentioned here. They are described as being WITH Gog, while Rosh, Meshech, and Tubal are directly *under* him. The Turkomans of the Steppes and the Khanates of the Persian and Afghan frontiers are all Allies

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(albeit compulsorily so) rather than directly subjects. The same is the status of the Cossacks. Such, at least, is the description of them given by Alison in the 71st chapter of his History of Europe. 'The word Cossack,' he says, 'means a Volunteer or free partisan; their whole service is voluntary. One of their most highly valued privileges is that they cannot be chained when enrolled, and on the march to the military stations, as the other conscripts of Russia are, when they prove refractory. They hold their lands by military tenure; and by the terms of it every individual is obliged to serve four years in the Russian armies, and this they do in times of peace for a merely nominal pay. This service is to them rather an amusement and delight than a duty. *Pillage is their principal object.*' So we see how the Cossacks, Turkomans included, are *willingly with, rather than under* those who rule in Russia, even as Gomer, especially Togarmah is 'with' Gôg."

The very word "horde" is a clue. The Turki Kirghiz are divided into the Great Horde, the Lesser Horde and the Middle Horde. Horde is a Turki word from "ordu," a camp. The use of the Turki word in Ezekiel corroborates the identification set forth above of Togarmah with the Turks.

Verse 6, therefore, gives us the following points (to continue the numbering from the previous articles):—

XIV.—GOMER THE COSSACK.

XV.—TOGARMAH THE ORIGINAL TURK.

XVI.—HIS PLACE—THE FLANKS OF THE NORTH.

XVII.—THE USE OF THE WORD HORDE.

The Soldiers of Kemal (Turks of Anatolia) are ninety-nine per cent. Togarmah. This it is that explains the alliance between *Moscow* and *Angora*.

OXONIAN.

(*To be continued.*)

AN APPEAL TO THE CHURCHES, ESTABLISHED OR FREE.

BY MRS. H. PERIAM HAWKINS, F.R.A.S.

IF the Church could realise the immense power it would gain, the great influence for good it would derive, from preaching and teaching the fact that the promises in God's Word are literally true, it would bring new hope and new life not only to the Church itself, but also to the whole world.

In these days there is nothing we need so much as the assurance that the Hand of God is directing all our affairs, individual as well as national—to feel that His very Infinity makes this possible. The simple, literal truth of the Bible, especially with reference to the events of the present day, is of far more thrilling interest than the forced and often far-fetched spiritual interpretations which are offered in their stead.

One of the strongest arguments of the atheist against the truth of the Bible and of Christianity is the apparent non-fulfilment of the promises with reference to the great future, in this world, of the "House of Israel" as apart from the "House of Judah," the Jews, who, we must remember, had rejected and crucified the Messiah, while He had been accepted and followed by His disciples and others who were not Jews, but chiefly of the Tribe of Benjamin, whom Christ Himself sent out as missionaries to the "lost sheep of the House of Israel," knowing, as He must have done, where they were to be found. Later they should be "a great people," as numerous as the stars and as the fish in the sea. They would be "a company of" and also the "chief of nations," would rule over many, but be conquered by none. They were to colonise the desolate parts of the earth and also to protect their brethren the Jews, during their wanderings. Finally, when the House of Israel and the House of Judah should be once more united, they should, together, be the means of bringing peace and justice to all the nations of the earth.

But the Church has been unable to silence infidelity because she has left unanswered the challenge of those who are "unwilling to accept a spiritual allegory for literal history," who find it impossible to understand how the promises relating to Israel could be fulfilled by the Jews alone, while the descendants of the remaining tribes, who must necessarily be somewhere in existence at the present time, would be far greater in number.

This argument would be unanswerable unless we accept the fact, *now well confirmed by history*, that the British and American race is the continuation of the House of Israel, our own ancestors, the Anglo-Saxons, being first "found" in or traced to those regions where the captured tribes from Northern Palestine were said to be "lost." The Jews themselves say that "the ten tribes are certainly in existence, and all that has to be done is to discover which people represent them."

The ten tribes called themselves the Sons of Isaac instead of Israel, *Sacsuna, suna*, being Sanskrit for sons (the origin of our own word), the plural being *Saconus* or *Saxsons*. After their captivity they passed from Assyria to Scythia, in Southern Russia, and from thence to those regions in Southern Germany to which they gave their name, but the bulk of the ancient Anglo-Saxons crossed over to Britain and were not of the same race as the more modern Germans who now inhabit Saxony.

The sons of Isaac were also called the "Kumri" by their captors, meaning "the tribes," Palestine being called the "Country of the Kumri, or Cymri," which is still the name of the Welsh.

Great Britain and America, with their colonies or dominions are now encircling the earth, their people numbering about 100 millions. We also hold the chief "gates" of the world, which Israel was to possess.

If we, as Anglo-Saxons, are not the descendants of the House of Israel, to say nothing of our earlier Hebrew connections—especially in the north-west of Ireland—it is now too late in the world's history to discover any other people who could possibly fulfil the predictions concerning them, as we have already done.

God's Word cannot fail, and our own blindness to His wonderful way of working would appear to have been essential to the carrying out of His great purpose, that of raising up, for the benefit and blessing of the whole world, a people through whom it might be accomplished. The knowledge of our true origin and of our great destiny might otherwise have interfered with its fulfilment. But the "veil," which was to be spread over the nations, is sooner or later to be "removed," and it already appears to be lifting.

There are many considerations in connection with the subject, too numerous for this short article, but I would gladly reply to any correspondent who would care to go farther into the question.

Such a belief, into which the late Admiral Lord Fisher entered with so much enthusiasm, is one of the best cures for the world's pessimism, and enables us to say with the deepest thankfulness, "The Lord reigneth; let the earth rejoice."

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WHITSUNTIDE.

"*And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity.*"—1 COR. xiii, 13.

A LITTLE time ago it seemed as if a new thought was revealed to me in "the visions of the night," which I should like to pass on to other British-Israelites,—and it is this:

God calls Himself the God of Abraham, Isaac and Jacob, and they are spoken of as "our fathers," from whom our race has sprung, their characters being the root or foundation of ours.

1. Now, our God when seeking an heir chose Abraham in whom He had imbued the first great trust He sought for, and he became "the father of the faithful." Obedience was the fruit of this faith, and so God enriched him with the most wonderful promises, all of which he devoutly believed, and God would speak of him as His friend, and his faith was justified by his works.

2. Isaac was the child of promise and hope, and from all that is revealed of his character is meditation founded on hope (Gen. xxiv, 63), and realising that God was faithful Who promised, he passed on the blessings "concerning future events" (Heb. xi, 20) to Jacob and Esau.

3. Jacob's life and conduct is full of love, and though he is often blamed for "tripping up" his brother, as his name means, it was from a loving desire to inherit the birthright, about which Esau was so careless (Gen. xxv, 34), and this love was rewarded by God, Who declares He "loves those who love Him," and says emphatically, "Jacob have I loved." Jacob's tender love for Rachel, and (in spite of Laban's deceit) his love for Leah often shown, and to the other wives, his tender love for the children and the young of his flocks, his anxiety for Simeon (who was evidently a troublesome son) when he was detained in Egypt, and his tender love for Joseph and Benjamin, all show a heart of love and unselfishness. So when God continually speaks of us as "Jacob," it seems to me as if He did so because of His love for us, and the love He looks from us in return—for of the three traits of character, the "greatest is love."

We are often told by missionaries who translate the Bible into pagan languages that they find it a difficult task in respect to these three words, as there is often no word in the language representing the true meaning. I have seen this myself in India, where I worked as a missionary for nearly forty years. Now there is not that difficulty, I am told, in the Hebrew Chaldee and Greek languages, and English that has come from there abounds in expressions which explain what God looks for in His own chosen people, His own Race, the Anglo-Saxon Race, whom He has Himself rooted in Faith, Hope and Charity, and led us all along the wonderful way by which this character could be developed, so that now we ought to see, and I think we do see, that among all the nations of the earth "these three" are seen and exemplified in these people "blessed of the Lord," so wonderfully, more than among others who have not had the privilege of being of the olive tree of God's planting. Shall we now seek more and more the Holy Spirit poured out at Whitsuntide Who is brooding over us, waiting that He may do for us *now* as is promised in Ezekiel xxxvi, and by His fructifying grace follow after these graces, for the Mighty Lord says, "Yet I must be requested by the House of Israel to do this."

And so we pray in our beautiful Collect for the Fourteenth Sunday after Trinity, so applicable for us of the Race of Abraham, Isaac, and Jacob: "Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord.—*Amen.*"

A. J. A.

Harrogate, Whit Sunday, 1923.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

A.W. WRITES:—

BRITAIN'S DUTY TO THE WORLD.

The above title naturally suggests the question—Has Protestant Britain, so far, since the Reformation (1547–1562) fulfilled the duty and mission assigned to her as delegated through Abraham to his seed? And is Protestant Britain continuing to fulfil the ordained new Covenant? Britain being the centre and head of the Protestant faith, which was that of the earliest Christians who, because they had faith in and were followers of Christ, therefore they

> "the disciples were called Christians first in Antioch" (Acts xi, 26). The precepts being:
>
> "If ye love Me keep My commandments" (John xiv, 15).
>
> "He that hath My commandments and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him" (John xiv, 21).

The first Diet of Spires was called by Rome in 1526 to suppress the rising power of Luther, who preached, "The just shall live by faith." The Edict that "no one should preach any doctrine that was not sanctioned by Rome" *failed to be passed*, the adherents of Luther being in the ascendant.

But in 1529 another Diet was assembled by Rome at Spires, for the same purpose, when Rome carried through the rejected 1526 Edict.

It was then that the Elector of Saxony, representing the princes and nobles, said: "We protest *that* (in contradistinction to protesting *against*, as often wrongly quoted) that God, speaking through His Word (the Bible) and not Rome, speaking through her priests, is the supreme (*i.e.*, paramount and primary) law of the human race" (Wylie's "History of Protestantism").

The principles contained in this celebrated protest or declaration of April 19th, 1529, constitute the very essence of Protestantism, that sets conscience above civil magistrates, and the Word of God above the visible Church, rejects the civil power in Divine things, and says with the prophets and Apostles: "*We must obey God rather than man,*" and that all human teaching should be subordinate to the Oracles of God.

> "And thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. lxii, 2; lxv, 15).

The name Protestant has since that time (1529) been the name by which were known those who made this *declaration of faith—pro*, for, and *testor*, to bear witness.

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"Ye are My witnesses, saith the Lord, and My servant whom I have chosen" (Isa. xliii, 10).

By the eternal Priesthood of Christ, the Levitical priesthood of Aaron was abolished; the temporal covenant of the fathers by the eternal covenant of the Gospel, and the sacrifice made, "once for all," by Christ.

"For this is the covenant that I will make with the House of Israel. I will put My laws into their minds, and write them in their hearts, for ye shall all know Me from the least to the greatest" (Heb. viii, 10-11).

"And know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. iii, 7).

"And if *ye be Christ's then are ye Abraham's seed and heirs according to the promise*" (Gal. iii, 29) made to Abraham and his seed—that is, *equal with* Abraham, to whom the promise was made.

The New Covenant, assuring us that *all* shall eventually be included (Heb. viii, 6, 10, 13) is very distinct:—"Ye *all* shall know the Lord," and so, as this consummation is being realized, the affiliations to the *Protestant faith* will increase till it comprises the whole world, and all without exception will, according to the promise, be heirs to that promise (Gal. iii, 29).

"And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall *all the nations* be blessed" (Gal. iii, 8; Gen. xxii, 17-18).

"So then they which be of faith are blessed with faithful Abraham" (Gal. iii, 9).

"Go ye into all the world and preach the Gospel to every creature" (Mark xvi, 15).

From the Scriptures as quoted the references would appear to show:—

FIRSTLY, that Abraham's seed is represented by Protestants (the "new name") on account of its faith *shown by the works of Protestants*, not necessarily or exclusively British, for others have been converted and affiliated to the Protestant faith and works, so helping equally to assist in propagating the Gospel.

"Yea, a man may say, Thou hast faith and I have works; show me thy faith without thy works; and I will show thee my faith *by my works*" (James ii, 18; and 20-23). "Ye see then how that by works a man is justified, and not by faith only" (James ii, 24).

SECONDLY, that to this end Protestants—the pioneers of our Reformation—have been doing, in face of sinister obstacles, what no others have done, by—(1) translation of the Bible into 550 languages, (2) missionaries to many lands, (3) Sunday Schools, (4) hospitals, (5) keeping the Sabbath and the Commandments, or, as a Protestant nation, not deliberately breaking any—in all which they stand apart.

THIRDLY, that the New Covenant will be fulfilled when all are converted to the Protestant faith; and become

"Witnesses" (Isa. xliii, 10),

"Sons of God" (John i, 12),

"Children of God" (Rom. viii, 16),

"And if children, then heirs of God, and joint heirs with Christ" (Rom. viii, 17).

ANSWER.

We fully sympathise with the questioner and see his point of view. We have, therefore, admitted nearly all he has put forward. He believes every word of God—so do we—but more than he appears to. Our point of view is that all the promises to Abraham and his seed, Christ came to perform first to that literal seed. "The Lost Sheep of the House of Israel." These must first be fed (Matt. xv, 24; Mark vii, 27). These, then will feed the world. The Lord has redeemed His people Israel. He has placed upon them His Name (Num. vi, 27; Rev. iii, 12). This is the name of Christian (Acts xi, 26) called (of God). His new Name (Isa. lxii, 2; lxv, 15; 2 Cor. i, 21) *Christed* us.

You are quite right that Israel must be Protestant and *vice versa*. If you will take the trouble to look into your own conviction you will see that Exod. xii, 48, 49; Lev. xix, 34; Num. xv, 15, 16, and Isa. lvi, 1-8, especially provide for strangers to be joined to Israel, and all to be reckoned under one law, as though born in the land.

Who provides most of the Bibles?—the missionaries?—the money?—the Sunday Schools?—the hospitals?—Sabbath-keeping by law? The Sabbath and the Commandments were given especially to Israel. The Protestant British, Anglo-Saxon, U.S. of America, and all our King's dependencies alone fulfil all the promises to Israel.

The New Covenant is made first with the House of Israel. It is all Israel's people that are to know God first.

The Epistle to the Galatians as those of St. James, St. Peter and the Hebrews are especially written to those who know the law.

In fact you cannot name an Epistle that is not mainly written to Israel. But since Israel was scattered among the Gentiles, the nations of the world have had an opportunity, and will yet again when Israel is known to be raised (as it were) from the dead. Israel shall blossom and bud and fill the face of the earth with fruit. The earth shall be covered with the knowledge of the Glory of the Lord as the waters cover the seas.

As to the name "Christian," see also "Enquirers Answered," Answer 1, p. 204, THE NATIONAL MESSAGE, April 28.

OBITUARY.

WE regret to hear of the decease of Sir Lewis John Erroll Hay, ninth Baronet, of Park, Wigtonshire, who was a member of the King's Bodyguard for Scotland. He was taken away on May 14th, leaving a young son and seven daughters. A descendant of King Robert II of Scotland, his pedigree runs back, in "Or and Sable," to *cir.* A.D. 405.

We shall miss his writings very much, as he was greatly interested in our British-Israel Ethnology, and ever ready as a correspondent to assist in our researches. We extend our sincerest sympathy to his family, seven daughters and one son (the latter Arthur Thomas Erroll, born in 1909), who succeeds to the baronetcy.

THERE is a deep underlying reason why the Hebrew Bible could be translated into English better than into any other language, and there is also a profound reason why the Anglo-Saxon has been so influenced by that one Book.—FRANK HANCOCK, in *The New Watchman*.

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THE SECRETARY-GENERAL'S PAGE

THE volume containing the Congress addresses is now ready, and a large sale is anticipated. Orders should be sent to The Covenant Publishing Co., 14, Fetter Lane, E.C.4. The price is 3s. 9d., post free. There are some seventy-five addresses by forty different speakers. Every British-Israelite will wish to possess this remarkable collection of varied presentations of our great subject. No B.-I. library will be complete without it.

* * *

The Birmingham Conference on Monday and Tuesday next, June 11th and 12th, is attracting much attention. It is anticipated that there will be a large gathering of leaders from many parts of the country. The Conference meets each day at 3 p.m., in Ebenezer Church, Steelhouse Lane, where also public meetings will be held at 7.30, for the proclamation of Israel Truth. The Rev. T. H. Whitehouse, Holland House, 132, Gravelley Hill North, Birmingham, will be happy to send particulars to all who desire such. The Associations are invited to hold Prayer Meetings for the Divine blessing on the Conference. London members are invited to meetings for intercession on Monday and Tuesday next, at 3 p.m., in the Council Room at 14, Fetter Lane.

* * *

The Worthing Branch is looking for good times with the Rev. W. E. Woodhams Denham next week. He gives a lantern lecture on Egypt on Tuesday, at 8 p.m., in St. James's Hall; addresses a meeting of members and their friends on Wednesday, at 5 p.m., at the Book Depot, 71, Rowlands Road; and speaks at a Drawing Room Meeting on Wednesday, kindly arranged by Mrs. Canning.

* * *

Mr. Clarke will speak for the Sheffield Branch on June 13th, in the Victoria Hall, at the usual hour.

* * *

Mr. H. Beckwith will address the Nottingham Branch on June 14th, at 7.30, in the Friends' Schools, Friar Lane, on "Why and How Israel Came to Britain."

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The Southampton Branch meets on the second Wednesday evening each month, in the Lamb Memorial Hall, Dorset Street.

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The Preston Branch meets every Thursday, at 7.30, in the Lyric Hall, Avenham Street.

* * *

Mr. H. Beckwith is to give a public lecture for the Leicester Association on June 19th, at 7.45 p.m., in the Church Institute, Victoria Road, on "A Great Bible Mystery and Its Solution." Mr. A. E. Briggs will preside.

* * *

Mr. H. Colenso gave an address for the Liverpool Branch on May 24th, on "The Great Image of Daniel II." There was a large audience. In future, the meetings held on the second Thursday are to be conducted by local members, and those on the fourth Thursdays are to be addressed by special speakers. The meetings are held at 8 p.m., in the Common Hall, Hackins Hey.

* * *

Special Campaign Meetings were held on May 28th and 29th, in the Stanley Hall, Norwood. Addresses were delivered by Messrs. Garrison, Morey, Hooper, Baxter, and Parmenter. Mr. Mason kindly aided in the organisation.

* * *

The Rev. R. Grimson, of Southampton, presided over an excellent meeting when Mr. W. J. Ferguson, the President of the local Branch, gave an interesting address in place of Mr. H. Beckwith, who was absent through illness. A local paper gives a report of nearly two columns.

* * *

The Rev. George Moore, Pastor of the First Congregational Church at Verona, New Jersey, U.S.A., who has been preaching Israel Truth for the past three years, writes that at the suggestion of Mr. Edgar P. Young, of Plainfield, he arranged services for Rev. Pascoe Goard and Colonel Mackendrick on a recent Sunday. Mr. Goard had a congregation representing for the occasion a union of three churches, and he made a great impression by his sermon on "The Three-fold Kingdom of God." Colonel Mackendrick preached on "The Prophetic War of the Future." Many have said they wish to hear these men again. Mr. Moore wishes both Spirit-filled preachers every blessing in their great work of spreading the news of the coming Kingdom. We hope the Pastor will be able to attend the next Congress.

* * *

The Rev. Pascoe Goard reports on a wonderful series of Revival Services in Vancouver, in which he and other British-Israel leaders are taking part.

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Interesting accounts of the work of our Great Yarmouth, and Brisbane (Queensland) Branches are just to hand, extracts from which shall be given in a future issue.

* * *

Will Mr. S. E. Wivil, of the Worthing district, please send us his address, so that his letter may be answered?

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

NATURAL SELECTION *VERSUS* MIND OR WILL SELECTION.

BY PROFESSOR E. ODLUM, M.A., B.Sc., F.R.G.S., &c. (President B.-I. Association of Canada).

HERE we venture upon a large subject, and especially as we insist on holding ourselves down to an epitome, whereas in this and nearly every chapter there is room for a book, or a booklet, at least.

The words "Natural Selection" in the above caption are intended to convey a definite idea, and the reader must hold his mind to the purpose and definition by which the following notes are limited.

Herein "Natural Selection" means just what the German atheistic school of Speculative Philosophy means by the term. And right here we use the words "Speculative Philosophy" designedly. *The whole Evolution Theory is* SPECULATIVE *and* NOT *Scientific.* This fact is not sufficiently emphasised by writers on the subject. Every man who touches the evolution theory knows he is speculating, which means, in plain words, he is guessing. And his word as authority in the realm of either science or philosophy is worthless.

"Natural Selection" is one phase of Evolution. There are many departments into which evolution is divided. These could be discussed under such headings as "The Survival of the Fittest," "Reversion to Type," "Evolution of New Species," "Colour Variation by Environment," "Variation by the Advent of Monstrosities," "Simulation or Dissimulation," "Effect of Heredity," "Atrophy of Parts through Disease," &c.

As a matter of fact these are all tied together in the general theory, much as the various bones of the human body are connected and related one to another. True, one of these might be dropped without too serious a blow to the whole theoretic structure, just as a man might let go a finger without a very serious loss to his body and life. Nevertheless, they are tied, concatenated, co-ordinated and interdependable. It is safe to say that at the very foundation "Natural Selection" is placed as the basic necessity. Remove it and the whole structure falls in a moment. So with the human and his head! Take it off and the man is gone. Remove Natural Selection and down goes the Evolution of the Theoretic, Guessing Atheists. In this chapter I am attacking Atheistic, Materialistic Evolution, and using the term "Natural Selection" *for a means of approach.*

Do we, as thinking, honest, observing men see any selection outside of volition on earth to-day? If not, we have no means of affirming such a process as Natural Selection *at any period.* Then, again, do we see Selection NOW? The answer is: YES, WE DO. And where do we see it? We see it in human marriage. A man selects a woman to be his wife, and the woman selects him to be her husband. This sort of selection we see among the birds and all animals.

SELECTION AMONG MEN.

Again. One man is chosen out of a number at a public meeting to act as chairman. Another is selected as secretary. Another as treasurer. Such, then, is the universal selective method among the human kind in pairs, homes, communities, and nations. Such is the selective process in the world of animals, birds and reptiles. Do *we see selection operating in the plant world?* We do. We see wheat developing, expanding, and improving. We see beans, turnips, roses, carnations, and other plants gradually improving and becoming varied in size, colour, fruitage, odour, flavour and in other ways.

Do we see selection operating in the INORGANIC world? We do. We see the parts of a mechanical contrivance of to-day discarded for a better contrivance of to-morrow. It is replaced by a better bit of machinery. We see the selective process giving the world better railways, bridges, agricultural implements, ships and all the rest, as time passes. In all the above selective processes or acts we can determine the direct cause, and in EVERY CASE IT IS THE MIND OR WILL. Run over the list—marriage, election of a chairman, premier, general, or pound-keeper—we see that the selection is the result of mind or will. Watch the birds mating, and see the selective process as the result of mind or will. So with the animals. Words multiplied would not make these facts more clear to the reader's mind. Look at the development of the grass, wheat, rose, or carnation. How do these plants improve by selection—and what selection? Very simple. They are selected by the farmer or gardener. They have no power of selection in themselves. THEY ARE SELECTED. They do NOT select. It is MIND selection.

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How about the inorganic world referred to above? How about the world of steamships, bridges, railways, printing presses, and all mechanical contrivances? In every case it is the selection caused by the mind of the expert. The bridge never selects a better part, whether rod, nut, or screw. But man selects.

UP-BREEDING.

Do plants and animals up-breed. Yes, they do. How? Simple! Always under the guidance of the selecting mind of man. Hence the long pedigrees so carefully kept of the dog, pig, or horse. Man's selecting process is historically kept by that pedigree. No farmer is fool enough to imagine his horses, sheep, pigs, cattle, fowls, or plants will UP-BUILD themselves into better varieties, except as he himself does the actual selecting. He improves them by bettering their conditions, and by selecting the best specimens and mating them with the best of the other sex.

Ask the farmer, gardener, or special expert along any line what the result will be if he take away his personal oversight of conserving the variety, and giving it every possible care. He will at once tell you that the animals, birds or plants will run back surely and quickly to the condition of their early progenitors. Pigeons, farmyard fowl, sheep, cattle, horses, pigs, turnips, wheat, potatoes, and all the rest *will drop down without the selective process being kept up by the mind and will of man.* No argument is required here. We shall pass on and look at another aspect of this big question.

Do we know of any positive development of any plant or animal on this earth without the active presence and selection on the part of man? We do not, and every honest observer, with a well-balanced brain, knows this is true. Every phase of this question the writer has carefully examined during the last forty-five years. It is only fair to my reader to say—and it is not said boastfully, but for the sake of truth—that there are not ten animals and birds known to man that have not been examined by the writer of this short article. The whole face of the world has been ransacked by specialists in search of plants and animals. These plants and animals have been gathered into the museums or zoological gardens of the big cities of civilisation. They have been specially described, and their habits and habitats made known in language, and by picture and photograph. These the writer has inspected for the purpose of writing and speaking somewhat authoritatively upon them, as is the case in this article.

Moreover, most of the important specimens known to geologists, archæologists, palæontologists, ontologists, and other scientists, have been carefully gone over during these long years. Lithology, mineralogy, botany, zoology, and the topography of this earth have been examined and studied on a large scale, so as to have definite knowledge, *and not speculation*, the only real basis of atheistic evolution. Speculation in the hands of men believed to be scientists is a fine devil's club to destroy the simple trust of man in his Heavenly Father.

Having said so much, I have no hesitation in declaring that we have no known example of an uplifting selection *without the selecting act of man.*

READER, DO YOU KNOW?

Mark very clearly—I am not saying there is no selection outside the will of man. But I am saying we have no knowledge of one single act of such selection. It has not been found by mortal man. All honest observers know this statement is true. Reader, let me ask you one question: Do YOU know, of your own personal experience, of one such act of selection, one single such act? Answer! Now, look out! If you have not, can you place your hand on a single neighbour who has seen such an act? Look out again! He is not able to cite you an instance of his own personal observation or experience. Then, if not, you had better go slowly when some stranger tells you there is, or was such an instance a thousand million or a few billion years ago. I say *go slowly*. And I urge you to go farther in your *selection research* and examine with a hard head and an honest heart. You will find there is not in the realm of science a single known proved fact to establish that there ever was one uplifting selective act out in the big world of Nature wherein man's hand and will had no part.

This is far-reaching and most important. Bear in mind that so far I do not deny selection without the hand and mind of man. I only say we know of no such act outside the selection of man's own hand. We are ready now for a forward step. It is this, and is most easily understood. Since we do find evolution on this earth, scattered among plants and animals, including man himself, and even in the economic and material world; and since we see that in every case where we KNOW that there is evolution, we see that the *evolution came from the hand and brain of man*, we are ready to enunciate as a safe guiding principle this basis truth: If we find evolution in the organic or inorganic world, we must conclude that such EVOLUTION comes from the HAND and the MIND of a THINKER. And there we land at the basis of all SELECTION, of all possible selection. There can be no selection without a SELECTOR. And a Selector should have will, even FREE-WILL, just like man, or there can be no selection—nothing but a chance or haphazard.

A CONCLUSION!

Let us suppose that there is found anywhere what might be accepted as a clear case of selection, then we are at once driven to the only sane conclusion, judging from analogy and experience, viz., that such selection came from a SELECTING MIND OR WILL. And this lands us at the foundation of all things. Here is the inevitable basis:—*Mind caused and developed all we see caused and developed*, or all we see came by chance and has no designing cause.

Without a designing cause there can be no design in the effect. The fountain cannot rise higher than its source, or water-head. Design cannot be in this world unless it came from design. And if design be the cause of design, then at this moment we postulate a designing mind, and make a sane provision for SELECTION.

Either matter and force created mind and design, or a designing mind produced matter and force in their eternal co-relation and variations. It must be clear to even an ordinary reader that then Matter and Force had as a basic element in their constitution MIND AND DESIGN if MATTER and FORCE produced MIND AND DESIGN, or we land ourselves in the position of asserting *that they gave what they did not possess*, which is absurd. The conclusion is this:—If there be selection outside the designing choice of man, then it must have been done by a Selector with the design of making choice for a definite PURPOSE.

The Old Book says: "In the beginning God created the heavens and earth." This suits the writer well, and sounds eminently sane. It has no guessing or speculating. It is an authoritative statement, and makes provision for boundless

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EVOLUTION and NATURAL SELECTION under the guidance of Eternal Wisdom and Power.

[The foregoing will form a chapter of Professor Odlum's new book.]

THE RUSSIAN CHAPTERS OF EZEKIEL.

BY REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")
(*Author of* "Israel's Wanderings," "Russia Japhet," "Verse by Verse," &c.)

(*Continued from page* 262.)

VI.

THE DIABOLICAL PLOT AND (IN VII) ITS PROVIDENTIAL FRUSTRATION.

VERSES 7 to 13—(I) THE PLOT.

READY, then, ready be thou, and the hosts all marshalled around thee,
Safely guarded by thee. Long days from now[1] is thy muster,
Far in the close of the years[1] it will be, thou wilt come up against the
Land won back from the sword,[2] relieved from the rule of the peoples,
Up against Israel's mountains,[3] scene of so long desolation.
Then will the Land have been relieved from the rule of the peoples,
Then will her sons, as they live and work, forget to be anxious.
Then comest thou like a storm, like a cloud to cover the country,
Thou and thy Hordes, and the many peoples marshalled around thee.

¶ Thus saith JEHOVAH, the Lord, When that day comes it will be that
Things will rise up in thy mind, thy thoughts will be wicked devices,
For to thyself thou wilt say, I will get me up surely against this
Land whose towns have no walls.[4] I will certainly go up against it.
See they pursue all the arts of peace, and forget to be anxious.
Bars and gates they deride, or to strengthen their towns with defences.
Spoil and plunder will tempt thee,[5] to seize upon cities deserted
Once but peopled again, their sons come back from the nations,
Rich in cattle and wealth, the earth's very centre their country.[6]
Then will the trading tribes of Arabia,[7] and India's[8] merchants,
And all her village bazaars[9] make thee the theme of their gossip.
Spoil and plunder will tempt thee, they'll say, to marshall thy war-host;
Gold, silver, cattle and wealth, the prospect of plunder enormous.

These lines, descriptive of the Plot, require some notes. These I will number, corresponding to the numbers inserted above.

1. "After many days" (verse 8), all this was to come to pass, and "in the latter years." Therefore, it was not to be *soon* after the time of the Prophecy, and it was to be in the Christian era, always spoken of as "the latter years." So no pre-Christian irruption of barbarians *can* have fulfilled it, nor, in Christians' times, has there been any such confederacy, embracing all the peoples named, *till now*. The "latter years" are literally, in the Hebrew, the "after part of the years." This might be *either* the second half of the 2,520 years of the great Seven Times, *or* actually the closing years—the end of "times," and the dawn of the new age. The "times" are running out, and the confederacy of Gôg stands revealed.

2. "The Land brought back from the Sword." The "Mountains of Israel" so long time "waste," is stated (verse 8) to be the objective of the great assault. The Turkish Rule is gone. A rule of the Sword it was. The time is ripe.

3. It is an attack upon *us*, by way of *Palestine*. The Russians always have a hankering after Palestine. Stephen Graham draws a graphic picture of the Russian pilgrims crowding down to the banks of the Jordan to wash their burial shrouds therein! Kinglake, the historian of the Crimean War, writes: "In the Greek Church the rite of pilgrimage is held to be of such deep import that if a family can command the means of journeying to Palestine, even from far distant provinces of Russia, they will do so." "When the Emperor of Russia sought to gain or keep for his church the holy shrines of Palestine, he spoke on behalf of millions of brave, pious, devoted subjects. Such was 'the honest and pious desire rooted deep in the bosom of the Russian people.'" Hepworth Dixon, in his "Free Russia," graphically corroborates Kinglake. "These northern pilgrims are grave and sad; their movements are sedate. Seeing these worshippers in many places and at many times—before the Tombs near Moscow, and before the Manger at Bethlehem, I have everywhere found them the same in reverence, in humility, in steadfastness of soul. This pilgrimage is a matter of life or death. If God is good to him the pilgrim will strive finally to reach the valley of Nazareth and the heights of Bethlehem and Zion. Some hundreds of these pilgrims annually achieve this highest effort of the Christian life on earth; making their peace with Heaven by kissing the stones in front of the Redeemer's tomb."

For those who cannot accomplish the actual pilgrimage to Palestine a perfect counterfeit of the Holy City and its surroundings have been erected near Moscow. Large artificial mounds were thrown up by the father of Peter the Great, representing the mountains round about Jerusalem. And there are imitations, in miniature, of the Holy Sepulchre, to which crowds of Russian devotees annually resort, as they are taught that, if unable to visit the real scenes of the Holy Land, a pilgrimage to the counterfeit will stand them in good stead. Thus religious enthusiasm will co-operate with other motives to impel Russia presently to make a bid for Palestine.

4. The Land of Unwalled Villages it is said to be. It would not be the Palestine of old, divided as it was originally amongst mutually hostile tribes, requiring that each little city should be fortified. Now, under English rule, the people would dwell free from anxiety, hasting to succeed in their various enterprises, not expecting any sudden onslaught, all of them dwelling without walls, and having neither bars nor gates.

5. The evil thought that comes into the mind of Gôg is unveiled in verses 12 and 13. Palestine will be prosperous. Settlers (both of Israel and of Judah) will have flocked thither from every quarter of the world, and will be already making a good thing out of the old country. Just as Egypt has been regenerated from bankruptcy by the coming to it of the British rule, so, in as short a time or shorter, will Palestine be blessed. They will, in the language of the prophecy, have gotten "cattle

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and goods, silver and gold," and the silver and gold, the cattle and the goods will be too tempting to be resisted by Gôg—by Russia, victorious indeed with her allies in this present conflict, but impoverished. They will need, if they can, to " take a great spoil."

6. *Earth's very centre*, not " midst of the land," which would be meaningless, but, as the LXX say, " On the ὀμφαλὸς, navel, of the earth " ; Palestine, being geographically midway between the East and the West—the Red Sea and the Persian Gulf leading to the Indian and Pacific Oceans, the Mediterranean being her highway to the Atlantic and America.

7. *Arabia*—Sheba and Dedan, as of yore.

8. *India*, A.V. Tarshish. Southern India, and not Tartessus in Spain, was undoubtedly the Tarshish which was the destination of the fleets made by Solomon and Jehoshaphat at Ezion Geber, *on the Red Sea* (see 1 Kings ix, 26, compared with 2 Chron. xx, 36) ; also the whole article in Smith's Bible Dictionary—" The *peacocks* of 1 Kings x, 22, point conclusively to India."

9. *Village bazaars*, כְּפוֹר used in Nehemiah vi, 2, as a lengthened form of the more usual כְּפַר *Kefr*, " a village," and so rendered here by the LXX πᾶσαι αἱ κῶμαι αὐτῶν; a rendering which seems to me more likely than the A.V., " all the young lions thereof." The " young lions " are supposed by some to represent the Colonies of Britain, but Tarshish could only be metaphorically Britain, as the great naval power of the latter days ; a usage not likely in this place, as " Sheba and Dedan " immediately preceding, and the names which appear above, are not metaphorical but geographical terms.

10. " When my people dwelleth safely," securely, free from care, of verse 14, does not necessarily imply a national knowledge of our origin. Here, in Britain and the Empire, the Lord's people, Israel, are dwelling all this time, but not as yet do we know we are Israel, not nationally. So it is quite within the bounds of possibility that Israel should begin to settle back into her own old land without at once knowing she has the right to be there. We shall begin to go back as Englishmen, as Britons, adding Palestine as another jewel to the crown. Our British rule will prove, as elsewhere, a rule of blessing : Russia will note it with envy.

We may pause for a moment to consider the present plight of Palestine (1916). There is a reign of terror there—a reign of German terror. At places on the coast the natives, seeing a warship of the Allies pass by, swim out to it for safety. A military railway has been constructed from the Haifa-Damascus line through Western Palestine to Beersheba. From the hallowed wells of Abraham a pipe-line has been laid to accompany a Turco-German invasion of Egypt. Men of light and leading have been murdered because their sympathies were with England. Only two days ago, at a crowded lecture given in Torquay on Palestine exploitation up to date, the lecturer said he had some very sorrowful news to communicate. The Garden of Gethsemane was riddled with German trenches, and there were numerous emplacements made by German machine guns on the Mount of Olives. The four creatures named in the Prophecy of Joel have been devouring the Holy Land for centuries, but this last invasion by the Germans is a very abomination of desolation. In some way or another, during or at the close of the War, we have a profound conviction that Palestine will be ours (1917).

11. Up to the north (verse 15), God will have been mobilising " a mighty army." Indeed, after this war it is difficult to see how the Allies can demobilise. If Germany and Austria, with a joint population of some 120,000,000, could mobilise at the outset 10 or 12 millions of men, Russia, with its 170,000,000, could easily count upon 15,000,000 at least. There would be no fear of Germany and Austria, beaten for the moment to dust. Russia would have a free hand, and would have the numbers to move with—truly a " great army." the greatest that has ever come into action. It will be indeed as a " cloud " to " cover the land." The *sequel* proves to be startling, to *us*, but still more to them.

12. The words in the A.V., " Art thou he," are often read as if they said, " Art thou not he." Undoubtedly *the* one of whose assault against God's people is *the* Man of Sin, *the* son of Perdition, in his final appearance at the end. But, as the Prophet Paul says, " the mystery of iniquity, of lawlessness, is already working, and has been trying all these centuries to come out on the surface." Every now and again it makes a special push, and at such a time it is headed up in a Man of Sin, a son of Perdition. There are marks of the beast upon them all. Antiochus Epiphanes, Nero, the Papacy, Mohammed, Napoleon, the Kaiser, are all fulfilments. Gôg will be a fulfilment. But, as I understand it, the question of verse 17 is asked in irony—*Thou* He ? Time will show.

VERSES 14 to 16—(2) THE SOUTHWARD PLUNGE.

Lift then thy voice, Son of Man, against Gôg, and say in thy forecast,
Thus saith JEHOVAH the Lord, The day when My Israel People
Rest in their Land,[10] and live at their ease, and forget to be anxious,
Grasping it all, thou wilt speedily come from the Place of thy Muster,
Whence the North moves, thyself at the head, many people around thee,
Horsemen all, a mighty array, an army enormous.[11]
So on My Israel People thou comest, a cloud o'er the country ;
Far in the close of the days will it be ; so, so will I bring thee
On to the Land that I love, to this great end, that the nations
Then may indeed know Me, when they see Me hallowed in thee, Gôg.

VERSE 17—(3) THE IMPORTANT QUESTION.

Thus saith JEHOVAH the Lord, Canst thou be he[12] whom I spake of
Long, long ago, by the hand of Israel's Prophets, My servants—
Prophets who said even then that I would bring thee against them ?

We approach the great Denouement. In next week's issue, in which It will be revealed, there shall a real Map be given showing clearly how and where Gôg may strike—*and* the precise point at which

GÔG WILL FALL. OXONIAN.

(*To be concluded.*)

THE CHARM OF THE PRAYER-BOOK.

BY CANON A. C. DEANE.

(From *The Church Family Newspaper*. By kind permission of the Editor.)

TWICE within late years our average citizen has learnt to value more rightly the Book of Common Prayer. First, the incidence of war brought a new vividness into prayers the most of which had been written in war-time. Others, if not made within the period of some set campaign, yet came from an age of frequent disorder, were shadowed by the menace

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of foes temporal as well as spiritual. Through tranquil and prosperous decades their significance had become dim; in the hour of danger it flamed with new poignancy and new comfort. Thus from childhood we had met at Evensong to ask that "we, being defended from the fear of our enemies, may pass our time in rest and quietness"; had prayed God to "defend us from all perils and dangers of this night." It was a new thing to use the words in a darkened church, while searchlights slid across the clouds, and already we heard, continually nearer, the boom of artillery and the crash of bombs. From childhood, too, we had known the Litany—dreading, likely enough, "Litany Sunday," and, at a later age, permitting ourselves to day-dream through its measured monotony of petition. How changed was its value to us in time of war! With what insight of thought, with what beauty of language, it phrased all we had most need to ask! No longer with a mere half-drowsy assent did we ratify the intercession for "all that are in danger"—ah, the new sting of that word!—"necessity and tribulation"; for "all prisoners and captives"; for "the fatherless children and widows"; our hearts throbbed with the words. And perhaps we never realised the wonderful adequacy of the Prayer-Book so well as when "special" and novel forms of prayer were put forth by authority for our use. With very few exceptions, these were strangely infelicitous. They were apt to be composed partly of disjected sentences from the Prayer-Book, and partly of that horrid jargon in which official religious literature—reports, diocesan charges, and the like—is commonly written. Moreover, these prayers seemed to have been made by people with no ear, no sense of euphony or rhythm, no feeling for the worth of pure English prose. Our average citizen may not have been consciously critical of points like these, yet he did know that the idiom of the Prayer-Book seemed right and that these "special forms" seemed wrong; that the Prayer-Book petitions, framed centuries ago, put into words his own most immediate needs, while these modern writings, offered him as specially appropriate, stirred irritation rather than devotion. Bad as they were, this of gain they brought; by force of contrast they showed our average citizen how noble and satisfying a treasure his Prayer-Book enshrined.

* * * * *

The second fact deepening popular regard for the Prayer-Book is yet more recent, and of another kind. As all know, we incline to rate a possession most highly when we are threatened with the loss of it. To-day the "man in the street" understands the Church authorities to be contriving a new Prayer-Book, designed—if his vicar assents—to replace the old. Our friend is not of the kind which figures at Diocesan Conferences or the National Assembly; it is to be feared that he does not even read a Church newspaper and its leading articles—which is, of course, greatly to his loss. Of the protracted labours upon revision, of liturgical niceties, of party issues, he knows nothing. To some changes in the Prayer-Book he would not demur, for he is glad when the Marriage Service is edited discreetly, and yet more glad when he is spared the Athanasian Creed. But he is quite sure that he does not want a new Prayer-Book. He takes little comfort in being told that the revision is to be "mainly conservative" and such "as is requisite to bring our services into line with modern thought." He is quite sure, though, that he will resent the introduction of a Prayer-Book which is novel to him. I think the National Assembly may be rather startled in July when it discovers how general and how deep this feeling is. Plainly, it can make various replies, all of which have some cogency. It can point out that the "alternative" use of the present Book is conceded. It can urge that no change has been made without ample thought. And it can remark that every amendment of the Church's Services in the past stirred opposition for a time, though it died swiftly when the new form had become familiar through use. But I will not dare to examine here the general question of Prayer-Book revision. It is certain that many differing views are held, and it seems probable that some of them are less wise than others. With that exceedingly safe remark, I turn away from controversy, being anxious to-day merely to insist that the average citizen—both within and without our own Church—has a real love of the Prayer-Book, a love far deeper than commonly is supposed.

* * * * *

What is the secret of the Prayer-Book's charm? We may find much of it in the force of association, so far more potent than commonly is discerned. No matter what his political views, our average citizen has still (thank goodness!) a strong element of conservatism in him. His memory values that which he knew of old, and his historic instinct reaches out yet further, prizes all that, in a definite and visible way, links him with his forefathers. That instinct it is which stirs even in the least educated their intense and wonderful love of the old churches, which draws them—as you may see on any holiday—to linger by ancient monuments, to spell out the inscriptions on crumbling tombs. Something of that same instinct helps our average man to reverence his Prayer-Book. If its idiom is sometimes archaic, and therefore obscure, that fact disturbs him far less than our fervent reformers suppose. What he feels is that this is the Book he used when first he was taken as a child to church, this is the Book that his father and grandfather used before him; he has no wish to alter it. Indeed, our humblest folk, for whom ecclesiastical gentlemen at Westminster profess such solicitude, are probably of all classes that least desiring a revised Prayer-Book. . . . But again I find myself upon the edge of controversy. None the less, in any estimate of the Prayer-Book's charm, its associations, its richness of memories, cannot be forgotten.

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Much of its power, again, springs from its noble English. Taste may be, doubtless has been, lowered by the odious jargon written to-day, yet we are not so far fallen from grace as to have become insensible to the spell of sound and dignified English when we meet it. And the most of those who framed our Prayer-Book between 1549 and 1662 were masters of their craft. They had for their use a tongue more rich, because more varied, than any other. The sonority of Latin has its own power, and we may own (to take a chance example) that "who hatest nothing that Thou hast made" falls below "*qui nihil odisti eorum qua fecisti.*" But the Latin effects are all of one kind; English alone is able to conjoin stately words of Latin origin with the short and simple Saxon speech. Thus of all languages it is the most flexible, having a range to chime with every mood, and lending itself to every phase of devotion. Often the Prayer-Book shows (like the writings of Shakespeare) with how fine an effect words from these two sources may be brought together, or how apt a contrast may be gained by a swift passage from many-syllabled to the shortest words: "Mercifully hear the supplications of Thy people"—that sentence rolls equably, but note the change, the concentrated force of petition in the monosyllables that

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end the prayer: "Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life." Notice again in the collects how often a restful, strong pause is contrived at the break midway through the prayer, as "more than they desire or *deserve*"; or, yet more strikingly, "Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace." . . . How the natural heavy stress of that last word accords with the sense! Do you think this fanciful? Then change the order, and see how vast is the loss from a change so slight: "Grant, we beseech Thee, merciful Lord, to Thy faithful people peace and pardon"—the whole effect is lost. How perfect, too, is the euphony of the Prayer-Book. Scarce anywhere in it can you find a jingle—that troublesome snare in writing English prose—or even an ugly repetition; the recurrent "life" in the collect of St. Philip and St. James's Day is almost the only instance, though I dislike the doubled "who" in the St. Stephen's Day collect, and admit that the Whit-Sunday "Proper Preface" lacks rhythm and balance. But most of the Communion office is superb, and Lord Macaulay describes "Therefore with angels and archangels" as "the stateliest prose in the English language." Let us be sure that the splendid level of the Prayer-Book's style was not gained by happy chance. It was wrought by men of delicate ear and trained sense, and it was made the noble thing it is by infinite pains. We might wish that more men of letters, men who know what English prose should be and practise the art of making it, were taken into counsel over this business of revising the Prayer-Book. Not otherwise will its old charm endure; not otherwise, indeed, shall we fulfil the plain duty of using our noblest speech in a work consecrated to the noblest end.

THE BIBLE AND THE PYRAMID.

BY REV. WM. PASCOE GOARD, F.R.G.S.

A VERY large and rapidly-increasing number of Pyramid students believe that there is a very real connection between the Pyramid and the Bible.

It seems that the Pyramid is referred to in the Bible some four times. This has been fully stated in past articles on the Pyramid.

The Pyramid seems to incorporate all that can be said *in mathematics and architecture*, of science and of revelation. Astronomy, geography, prophecy, much of which has been turned into history since it was built into that great building, and that which still remains prophecy seems to be incorporated there.

What the Bible is we need not very fully discuss here. Sufficient to say that the Bible also seems to tell all that can be told, *in language*, of Nature, embracing all the system of which our earth forms a part; and of other mighty systems, which swing along their courses or occupy their apparently fixed places, in the heavens.

The Bible also gives a very comprehensive pre-writing of history in the shape of prophecy. That history, if we assume that it began with Moses, has a synopsis of all former history, which makes a very perfect foreword to the history of Israel and the other nations.*

The scheme of history, of which the Bible gives the system and development, began four centuries before Moses in the call of his forefather Abraham. Abraham was given to see the Divine purpose in His specially selected seed, and their progress as a family, as tribes, as a nation, as a company of nations plus a great people, until the coming of the Lord Who should bring in the universal reign in His kingdom. To Abraham it was given to see Jehovah descending to meet His nation at Sinai, to see Him Incarnate for the redemption of His nation and for the Saviourship of the world on Calvary, to see Him coming again to reign upon Mount Zion. "Your Father Abraham rejoiced to see My day, and he saw it and was glad" (John, 5–8 chapters).

To Abraham and to the succeeding prophets was it given to see the great outlines of history, through the intervening ages, and especially the latter days.

These all showed that there should be a mighty struggle on the earth for kingship. That forgetting that God is "a great King in all the earth," men and nations should struggle to wrest the kingship from each other, never doubting but that if they could overcome each other the kingdom would rest with the strongest.

But the Lord has also shown us that the kingdom shall never pass from His hands and that it shall be administered by His appointees until the end.

He has shown that the Throne of David shall ever endure among the nations, and that it shall finally extend its rule over all the earth.

Many events connected with that struggle for dominance have long passed out of prophecy into history, including the great events of the last great struggle (1914), which were clearly foretold and clearly fulfilled.

Further great events in connection with the same great struggle for kingship are before us, and we are told what they are.

Among the physical conflicts yet to be are two: One with Edom—Turkey—and one with a great combination headed by Russia.

When these shall be, as to time, *the Bible does not say*. It is the province of the Bible

TO TELL THE EVENTS AND THEIR SEQUENCE:

But *it does not tell the time* of the events.

Certain outlines of chronology there may be, and indeed are in prophecy; but there is nothing to assure that at a given time a given event will take place. Let this be fully borne in mind.

The Bible gives the sequence of events, but *not the time of the events*.

Thus we know that the great struggles we have named are before us. But we do not know constructively at what time they shall transpire. We may take the four *seven times* sentences (Lev. xxvi), and discover their ending, and we may say, certain things should happen at the ending of these. We turn to the history of the beginnings of three of the four recorded in the Bible, and of the ending which in regard to these three have been written in modern history, all of it British, and we find the things we should have expected. We turn to the beginning of the fourth, and find the date at which it will end by lapse of time, and because of what we find in regard to the three we say surely in regard to the fourth there will transpire the Great Day of God Almighty. But this is a matter of our reasoning, probably very well founded, but nevertheless *not certain until the event*.

For notwithstanding the fourth seven times sentence will have passed away, and Israel and Judah will be free from all of them, yet there will be the general punishment under the

* See "New Light on the Old Paths." Covenant Publishing Co., Ltd., 14, Fetter-lane, London, E.C. 4.

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Covenant of the Constitution still remaining, and *this may hold until Israel restores the Constitution.*

Therefore, from the Bible we may not with certainty say the Day of the Lord will come at such and such a time.

Again, from the lips of the Lord we have the agenda of His procedure when He shall come, given in the twenty-third, fourth, and fifth chapters of St. Matthew. But *we have not the time of His coming.*

The Bible, we repeat, tells of the events to take place and their sequence, but it does not tell the time.

PYRAMID CHRONOLOGY.

A great number of students of the Pyramid find in it *an exact chronology.* Following the line of the History of the chosen people of the Old Testament, and of Britain in the New, the Pyramid furnishes a chronology which, placed along the line of History, answers exactly to the great events outlined in the Bible. This is true right down to the present day.

Because the chronology of the Pyramid answers so fully to Israel-British history through all the past ages since its erection down to the present date, it is good ground to believe that it is giving also *the chronology of events not yet transpired. What these events should be* the Pyramid never stated, and does not state. But it gives a chronology, which has marched so long with our history that we seem justified in believing that it will still march with our history to the end.

Now the Pyramid seems to indicate that in 1928 we shall enter upon a period of burden and trouble a little heavier than our nation has ever before been called upon to endure. That period will endure for a certain definite time. Then, issuing into the King's chamber, we shall enter upon enduring peace.

What are the troubles which shall then come upon Israel and the World? *The Pyramid does not say.*

The Pyramid gives a chronology, but does not forestate events.

* * * *

Now, if we may bring *the sequence of events found in prophecy* and lay *the chronological measure of the Pyramid* upon that sequence, then we should be justified in saying:—

A. The Pyramid indicates that we shall enter upon a world period of trouble worse than any preceding it in 1928.

B. The Bible indicates that we have yet to see *the destruction of Turkey* by the hands of "My people Israel," "the House of Judah and the House of Joseph (Obadiah)," and, *after that, we have to meet all nations gathered against Jerusalem to battle.*

C. The combination of the *chronology of the Pyramid* with the *Prophecy of the Bible* would seem to warrant the statement that we shall be called upon in *the time* indicated in Pyramid measurement to meet *the wars* indicated in the Bible, and this will constitute the beginning and the ending of the "Great Day of God Almighty."

Therefore, we believe that first we shall have Turkey flung upon our lines in the East, at the instigation of Russia. (Remember, however, the still possible eleventh-hour repentance of Turkey.) Russia will promise Turkey all manner of support, but she will give little or none. For it is Russia's wish, or rather those sinister influences which now are using Russia as their weapon for the accomplishment of their ambition to establish a Jewish world Kingdom; it is their wish *to see Turkey utterly destroyed and out of the way,* for, at present, Turkey is a buffer against Russian expansion to the Mediterranean. And, secondly, it is the desire of these powers *to see the grasp of Britain weakened in the East,* that they may the easier enter into possession of Constantinople, Jerusalem, and Egypt, following that with India and the East, and then reacting upon Western Europe with all those accumulated forces.

So, if the two factors, the Bible and the Pyramid, may be brought together, we have the indication of the period and the cause of world suffering which this line of endeavour by the Soviet powers will plunge the world into.

* * * *

Accepting that chronology, how long will the agony last?

The Pyramid gives something over a hundred inches. This is a measurement of time.

Up to the outbreak of the Great War, the measurement was *an inch to a year.* Then the measurement seemed to drop to *an inch to a month.* Turning to the Bible for an explanation we find a very definite promise that "These days shall be shortened for the elect's sake." This was made by the Lord in the great prophetic address in Matthew xxiv.

Now the question arises, will the time be further shortened?

No man can say so with assurance.

But we may hope so. There seems to be a scale of time measurement indicated in Revelation, thus "a year, a month, a day, and an hour." We have had *the year* scale, we are passing through *the month* scale, may we not hope that at the outbreak of that, the greatest of the world's agonies, it will again be shortened to *the inch for a day* scale? I, at least, have good hope that it shall be so, and that as far as actual conflict is concerned, it will be cut short to a terrible hundred and three or four days.

And after that, or at the end of that:—

The Hour of His coming!

For this last and greatest event is declared to be synchronous with the crisis of the last great war.

* * * *

But now let us see how we have arrived at this matter of the time.

By the Bible alone we could not with assurance proclaim the time!

By the Pyramid alone we could not know what events are coming!

By combining the two, we may foresee the time *period, and the* events *which are to transpire during that time.*

* * * *

Perhaps we are justified in thus arriving at a forecast, and it might be very remiss of us if we failed to do so, and if we let the results of our enquiries remain unknown.

But we must not give these things out as resting alone upon the Bible.

THAT WHICH THE BIBLE STATES IS AT ALL TIMES SURE. Adding the Pyramid measurements to the statement of the Bible adds a factor which is not so certain, nor so generally accepted!

Our Bible exposition, standing alone, and keeping true to the Bible, we can present with assurance.

Our composite exposition of the Bible, *plus Pyramid chronology,* we can only present as a probability, and the failure of our understanding of the Pyramid chronology must not be the cause of distrust of Bible exposition.

* * * *

We say, then, Bible prophecy is sure. *Our understanding*

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of prophecy may not be sure, of course; but *the sure word of prophecy stands.*

Pyramid chronology *seems to be dependable*, and given as such should command attention and respect. But a few more years will have passed until we shall have reached the place of knowledge regarding it. But as its story is now so nearly told, its age-long story, and as the sequence of events foretold in prophecy is so nearly completed, it will not then avail us much. To-day, its warnings may prove invaluable indeed.

Let us take its indications seriously and be prepared for that of which it appears to give us warning as to time; the Bible supplying the event; and then we shall not be found sleeping when called upon to meet the Great Day, in all its terror, and in its ravishing hope of the appearance of Our Lord for our deliverance.

"THE OLDEST LETTERS IN THE WORLD."

A BOOK BY MRS. SYDNEY BRISTOWE.

BELIEVING that "All Scripture is given by inspiration of God," the authoress of the book under review takes the Bible as her key to ancient history, and finds, in "THE AMARNA TABLETS," corroborations where some of the authorities, who deem the Bible records to be faulty, only see discrepancies and contradictions. Canaan's race was to be a subjugated race. The Canaanites were to serve the descendants of Shem.

Therefore the supposed great *Hittite* Empire must have been Aramœan, from Aram, the son of Shem; and much evidence is adduced to prove the contention. Subjugated territories and peoples have, in history, frequently given their names to their new possessors or conquerors, *e.g.*, the imported Assyrian aliens, who displaced the Ten Tribes, were Samaritans! Exiled Israelites were variously called Medes, Persians and Manda! Slavonic tribes in the German Empire were, and are still, called Saxons! And some of the *real* Saxons are now called Americans!

Historiographers, past and present, not infrequently overlook the name-changes of race and nation even in the same period and on the same Tablets, hence history is unconsciously falsified, *e.g.*, it is shown that the Haberi, Sagas, Amorites, Hittites and Phœnicians, on the Tablets, &c., were designations of the same subjugating Shemitic race.

Mrs. Bristowe very forcefully supports all her contentions, and they merit the diligent investigations of the experts, who have pinned their faith on the priest-craft Boghas Kenie documents rather than on the Amarna Tablets and Holy Writ which, it is shown, interpret each other. If at the time of Joshua's conquest of Canaan there was a Hebrew king in Egypt favourable to the Hebrews and their religion, and a great Aramœan Empire (not Hittite) stretching from Mesopotamia to the gates of Taurus, ruled over by the Shemite brother-in-law of the king in Egypt, we can plainly appreciate the military support from the North and the moral support from the South which Joshua must have had, as is so clearly seen when looking at the translations from the Egyptian Tablets and the Biblical clay cylinders, through the enlightened eyes of a Bible believer, who is also a British-Israelite.

The book has blue board bindings, the type is large and plain, there are 96 pages, and the price is 5s. net. It can be sent to you from 14, Fetter Lane for 5s. 3d., post free.

A. P.

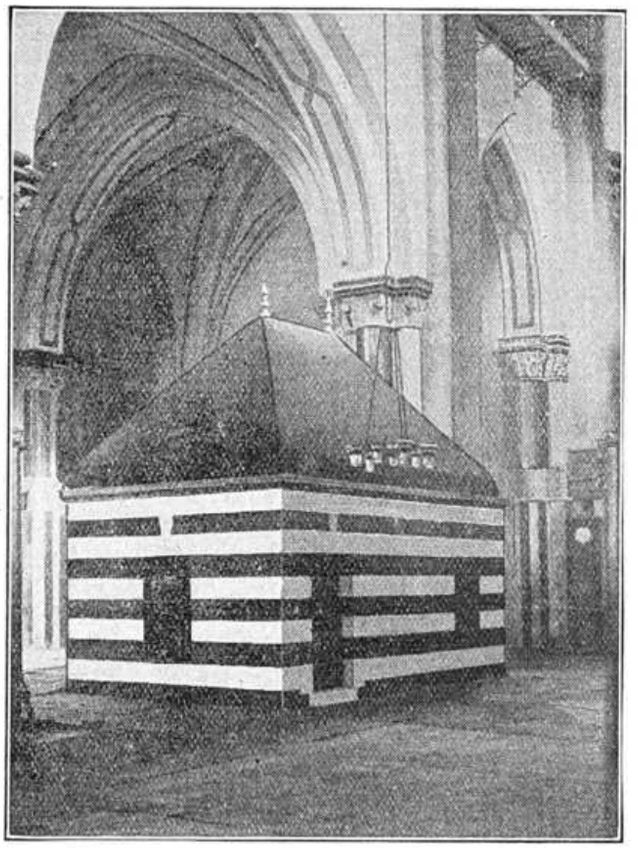
THE TOMB OF ABRAHAM.

BURIED NEARLY 4,000 YEARS AGO, NOW PHOTOGRAPHED FOR THE FIRST TIME.

BY HAROLD J. SHEPSTONE, F.R.G.S.

FOR the first time the interior of the famous cave of Machpelah near Hebron, in Southern Palestine, wherein are the tombs of Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, has been entered by Christians and photographed.

This burial ground of the old Bible patriarchs is the most historic in the world. Its authenticity has never been questioned. The Jews kept it as a holy place throughout the ages. Christians inherited this veneration, and when the Mohammedans conquered Palestine they in turn preserved the spot as



sacred, for the Arabs among them are descendants of Abraham. The Crusaders in the eleventh century built a castle-like church over the cave. This was turned into a mosque by the Turks, and it has been a mosque ever since.

We read in Genesis the pathetic story of the death of Sarah "in Kirjath-arba" (the same is Hebron in the land of Canaan), and of Abraham mourning for her, and of his appeal to the sons of Heth, as a stranger and sojourner with them, to entreat of Ephron the son of Zohar to give him the Cave of Machpelah at the end of his field, for as much money as it was worth, for a burying-place, and of Abraham weighing to Ephron the four hundred shekels of silver as its price; and so the field and cave and all the trees of the field were made sure unto Abraham for a possession. That was 3,780 years ago.

Here he laid Sarah, his wife, to rest. Here, later, Isaac and Ishmael buried Abraham, after he had died in a good old age. Here, later still, Esau and Jacob buried Isaac, who

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died old and full of days. Here Rebecca was laid, and here Jacob buried Leah, and gave instructions at his death in Egypt that he should be buried here, which desire his sons fulfilled.

The Moslems regard the cave as a holy place, and prior to the war the Christians who had entered it could be counted on the fingers of your hands. One of the last to do so was the late King Edward, when he visited the Holy Land as Prince of Wales. Since the British occupation, however, a few British officers have been allowed to enter it, but only on two occasions have any photographs been taken. Mr. C. Radd, an American, managed to secure a photograph of the tombs of Isaac and Rebecca, but was prevented from taking others. The American Colony photographers in Jerusalem, through influential Moslem friends, went one better, and secured a striking picture of the tomb of Abraham shown in our illustration, and a more distant view of the shrine of Sarah, his wife.

The six places of sepulchre are marked by monumental tombs in separate chapels. Entrance is gained to those of Abraham and Sarah through silver gates, the chambers being encased in marble. Abraham's tomb consists of a coffin-like structure built up of plastered stone or marble, and covered with three carpets, green embroidered with gold. They are said to have been presented by Muhammed II, Selim I, and the late Sultan Abd el Nejid. The shrine of Sarah the photographer was not allowed to enter as being that of a woman. The tombs of Isaac and Rebecca are very similar, except that the entrance gates to the shrine are of iron.

GREGORIAN MUSIC.

By Rev. A. B. Grimaldi, M.A.

Among the deeper harmonies of music, none, perhaps, take a higher place, in the estimation both of the public and of the musician, than the celebrated Gregorian chaunts. Added to their intrinsic excellence there has ever been a mystery, generally considered insolvable, as to the authors, origin, and purpose of these mysterious chaunts which has added impressiveness to their use, and interest to their history.

The question that we are concerned with is, are they of Hebrew origin? David was a harpist, Solomon introduced an elaborate system of musical services into the Temple worship. Calmet remarks: "The ancient Hebrews had a great taste for music, which they used in their religious services, in their public and private rejoicings, at their feasts, and even in their mournings. The Book of Psalms is an ample collection of different pieces for music." Laban speaks of the tabret and harp (Gen. xxxi, 27). Miriam used the cymbals, and Moses made silver trumpets. Judging from their songs, Hebrew music must have possessed great excellence. Elisha used music to assist inspiration.

History of the Music.

The Gregorian chaunts were so named because Gregory the Great when Pope (A.D. 590–604) introduced them into the Western Church, as his biographer, John the Deacon, A.D. 882, informs us. Grove remarks that they were called Playgal Modes, *i.e.*, plagiarised or borrowed modes, as Gregory borrowed them from the East.

These tunes are grave, mystical, joyful or angelic. The Playgenic Modes are sad, harmonious, devout and perfect; in fact, just such music as would suit the solemn services in the Hebrew Temple. The Cantofermo, then, is a solemn style of unisonous music. It is the only kind of Church music the use of which has been prescribed by English authority. It exhibits peculiarities that can be detected in no other kind of music whatever. For nearly 400 years it was transmitted by oral tradition only in the Christian Church. After Constantine schools of singing were established to preserve the old traditions; one at Rome in A.D. 314. Helenus at Poictiers, in imitation of the Eastern Church, introduced Antiphonal singing in the choir (*Dictionary of Music*).

The Monk Austin introduced Gregorian music into Cantia (Kent), A.D. 597. John Masbeck published the *Prayer Book* with Plain Song melodies, printed in the square-headed Gregorian characters, adapted to the Anglicised Offices of Matins, Evensong, Communion, and Burial, with so perfect an appreciation of the feeling of Plain Song, that one might suppose the words and music to have sprung into existence at the same time. Except during the Commonwealth, this music has been used in the Cathedrals of the National Church up to the present day. So that from A.D. 598 to now the solemn music of the Hebrew Temple has been used in the English National Church.

Antiquity of the Chaunts.

An eminent musical writer says the Gregorian Plain Chaunt is a style of music of immense antiquity and unknown origin, "some very ancient fragments of which are believed to have been in use under the Jewish dispensation from a remote period, and to have been thence transferred to the Ritual of the Christian Church."

Bishop Ambrose of Milan (A.D. 374), fearing the corruption of these venerable melodies, undertook to restore them to their pristine purity. Gregory the Great undertook a still more extensive restoration.

Hebraic Character.

The number of melodies is immensely large, divided into several classes. Mode 9 is a peculiarly beautiful melody called Tonus Peregrinus. It has been sung from time immemorial only to the Psalm cxiv, *In Exitu Israel*. To the oldest version now extant tradition imputes a very high antiquity. A widely-accepted tradition points out this melody as the tune sung to *In Exitu Israel*, as part of the Great Hallel (*vide* Psalms), which is identified with the hymn sung at the Last Supper at Jerusalem (Mark xiv, 26). One very powerful argument in favour of the Jewish origin of the Psalm tunes lies in the peculiarity of their construction. Their perfect adaptation to the laws of Hebrew poetry, as opposed to Greek and Latin verse. The *Te Deum* is a manifest reproduction from Hebrew Psalms. The melody of *Exultat* is very often cited as the very finest example of Plain Song in existence. In 1868 Pius IX ordered the Plain Chant to be used in all the parish churches in England.

This mysterious music is traced back from Rome to Greece, to Asia Minor, to Egypt, and its connection with the Hebrews is equally clear. From Amos v, 23, vi, 5, it is clear there was music among the Hebrews in the eighth century B.C. in the Temple. The evidence and musical opinions thus deduced point to the Hebraic origin of this ancient mysterious and magnificent music; and when the Babylonians asked of the exiled Jews, *sing us one of the songs of Zion*, struck by the deep pathos of these solemn melodies, they were admiring Plain Song, and, having copied it, introduced it into their religious mysteries, from whence it passed into Phrygia, Greece and Rome.

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A WONDERFUL PARALLEL.

BY J. G. TAYLOR.

SLIPSHOD reading in any branch of learning is incompatible with sound education, and men whose idea of a science is based on snatches of information are called quacks. The same principle applies to Biblical research, and although our spiritual pastors are, in these days, well pleased to find their flocks giving even spasmodic attention to the inspired Volume, they do not conceal their belief that disconnected reading of the Book is no way to understand it. Theologians, and all friends of Scripture, cry out for "method." Its utterances, they say, should be examined, classified, compared; and must be allowed to explain themselves, modify themselves, amplify themselves. It is true that when this highly-approved and highly sensible system is practised with the object of discovering the Biblical portrait of Israel, theologians and non-theologians withdraw the term "method." They then style it "garbling the Scriptures," and "wresting the text from the context"; but we must suppose that this startling change of view is owing to a temporary loss of judgment. Every doctrine, and people, and land, and figure in Holy Writ has been thus treated by students, and there is no reason why Israel's prophetic destiny should be an exception. So far as Anglo-Israelites are concerned, it is not going to be an exception.

To gather all the texts which make up the prophetic picture of Israel is beyond our present range, but we can deal with one particular feature, namely, her Population while under blessing, and perhaps it may be found that even this limited survey is sufficient to identify Great Britain with the Ten Tribes. As a preliminary, let us remember that when sacred history closes its story of their sad career they were in a scattered condition. It was foretold in 1 Kings xiv, 15, "The Lord shall smite Israel as a reed is shaken in the water, and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river," and this was carried out by 678 B.C. To learn their subsequent fate we enter the region of prophecy, where we are taught that they would mingle with and become wanderers among Gentile nations (Hos. ix, 17); yet be preserved, and eventually separated from them (Amos ix, 9), gathered, and guarded, for "He that scattered Israel will gather him and keep him as a shepherd doth his flock" (Jer. xxxi, 10). These texts are strikingly descriptive of our own racial past, for our ancestors were nomads, *i.e.*, wandering tribes, and their movement from east to west was actually designated by old historians "the wandering of the nations." Further, the several divisions of the nation were "separated" from their Scythian and other Gentile environments and gathered together piece by piece. Hence it is that we came to be looked upon as a mixed race, though scientists now allow that Saxon, Dane, Engle, Norman, Jute, and Frisian were all fragments of a single stock, while archæology teaches us that the Briton belonged to the same stem. And that the British realm has been "kept" or protected by God in a marvellous manner is acknowledged on every hand, not merely by our own religious thinkers, but by foreign and secular authorities. Bonnechose, for instance, in his "Life of Hoche," says (p. 89): "It needs but little reflection for the mind to be left astounded at the innumerable obstacles, altogether independent of the will and genius of man, which at different epochs, and during eight centuries, have interposed themselves between England and her enemies."

Next, we may take Isa. xli, 1, "Keep silence before Me, O islands, and let the people renew their strength," from which we infer that Israel's mustering-places are islands; but that does not concern the immediate enquiry. What does concern us is the obvious deduction that her tribes were to go through a weakening process, which would be succeeded by a period of recuperation. Everybody familiar with English history knows how true this has been of us. Our forefathers, arriving on these shores in various detachments, fought with each other for admission and then for some sort of supremacy. But peace reigned at last; the supposed "different races" were quickly fused into a solid unit, and a nation arose filled with energy and strength.

It is at this stage that we may expect to see the development of those promises which attach to a prosperous political life; and, confining ourselves to the matter of Israel's population, they are mainly as follows:—

The Israelites had to increase with rapidity, "as fishes increase" (Gen. xlviii, 16; Zech. x, 8).

They wax multitudinous and are ultimately an uncountable host (Gen. xxxii, 17, xxviii, 14; Zech. x, 8; Hos. i, 10).

The land becomes too small for their numbers (Isa. xlix, 20).

They accordingly, like the branches of a tree, "run over the wall" (Gen. xlix, 22); breaking forth "on the right hand and on the left" (Isa. liv. 3), "to the west and to the east, and to the north and to the south" (Gen. xxviii, 14).

They colonise the waste or vacant parts of the world (Isa. xxxv, 1, xlix, 8).

Penetrating to the very ends of the earth (Deut. xxxiii, 17).

And frequenting "many waters" (Num. xxiv, 7).

They grow into a "company" or "multitude of nations" (Gen. xlviii, 19).

Inhabiting countries far apart from Palestine (Zech. x, 9).

And enjoying a flourishing existence (Zech. x, 7).

A mere glance at these passages will show their astonishing agreement with the evolution of the British folk. The increase of our race during the nineteenth century was phenomenal. The prophet Zechariah declared of Ephraim (x, 8) that they would "increase as they *have* increased," and it has been estimated that the multiplication of the Anglo-Saxon equalled the fecundity of Israel in Egypt. The land has long proved too narrow for its teeming millions, who have in consequence spread abroad to west, east, north and south, settling in the "wildernesses" of the universe, going to the "ends of the earth," and taking to the sea, where their flag floats triumphantly in every breeze. Our colonial offspring have likewise built up and are building up powerful States, forming with Great Britain an absolutely unique "nation and company of nations," occupying widely-sundered territories, where they rejoice in their prosperity, their liberties, and their splendid destiny. We shall seek in vain for a fulfilment of those predictions by any people, ancient or modern, Hebrew or Gentile, except the British, and we are therefore compelled to ask, Is prophecy fiction, or is our identity with Israel a fact?

The Financial Secretary desires to acknowledge, with best thanks, an anonymous donation of £10; a Friend (Belfast), £2; Well-wisher, 2s. 6d.; Anonymous (Brighton), 2s. 4d.

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ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

A. G. J. writes:—During a lengthy discussion with some friends, in which I endeavoured to prove to them that the House of Israel never returned to Palestine, and took no part in crucifying our Lord, the following passages were quoted by them to disprove my contention. I should be glad if you would kindly give me your opinion upon them: Matt. xxvii, 9; Luke i, 80, vii, 9; Acts ii, 7–11, 22, iii, 12, iv, 8, 10, 27, v, 35; Rom. ix, 4, xi, 1; also what St. Paul means 2 Cor. xi, 22; Acts xxi, 39, xxii, 3?

Answer.—A common answer would meet nearly all these points. For instance, there were a few stray relics of the Northern house, *i.e.*, of the Ten Tribes, who found refuge in Judah when the Assyrian took Israel into captivity, no doubt. We may assume that these had lost touch of their geneaology, but this would not affect the main body, which prophecy tells us were mixed among the nations and became as Gentiles. Then the whole tribe of Benjamin itself, one tribe out of the Kingdom portion, was a tribe lent to Jerusalem, and that David might have a representative of Israel over whom his seed should reign until the greater David appeared. This destiny of Benjamin is foretold in Deut. xxxiii, 12, as a light-bearer, 1 Kings xi, 32, 36. This was to extend until Zech. xi, 10–14, when the brotherhood between Israel and Judah was to cease. This is also seen in Mic. v, 1, 3. Consequently there *were* some of Israel present when our Lord came to His own (Judah), but His own received Him not, John i, 11; yet some received Him (v. 12, 13). These we are told in John iv, 45, the Galileans, welcomed Him. So the tribe of Benjamin escaped at the taking of Jerusalem, Jer. vi, 1, also Isa. xlviii, 1, 9, 12, 16, and became the harbingers of the Gospel. "Are not all these which speak Galileans?" Such was St. Paul, a Benjamite by tribe, but a Jew by religion. Taking this as a common answer, we will proceed *seriatim*, Matt. xxvii, 9. Thus the roll "Jeremiah" contains the truth, that "they whom the Children of Israel did value," included both nations representatively, though not equally culpable. Luke i, 80, vii, 9: Same as above for the ten-tribed nation was at that time Lo-Ammi, and not included. The Israel mentioned are as stated. Acts ii, 7–11, 22: These Galileans were Israelites and are evidently not the Jews mentioned in verse 10. In verse 22: "Ye men of Israel" are appealed to as being of Benjamin. But we must remember the Jews were also spoken to as being "men of Israel"; and so are not excluded in the appeal. They were given a chance to repent. This also in Acts iii, 12.

Acts iv, 8, 10, 27, v, 35: Remembering that the Lo-Ammi are not present, the Jews with Benjamin were known and recognised as "Ye men of Israel," as apparently the only Israel extant. We cannot help seeing what an opportunity was given to all alike to choose the good.

Rom. ix, 4: We must differentiate now that St. Paul had been admonished of the intention of the Jews to kill him, and that God told him that he was to turn to the Gentiles, between the Jews who rejected Christ, and the Israel or "children of the stock of Abraham" who received Him.

So Rom. iii especially calls these JEWS who did not believe, 1–3; whereas in Rom. ix, 4, first speaking of them all, he distinguishes between those—who were Jews and trusted to circumcision and the law—and those who through faith in Christ showed themselves as "The seed of Isaac." These are of the seed of Abraham and of the tribe of Benjamin. They were through faith *the remnant according to the election of grace.*

These formed the Olive Tree, the unbelieving Jewish branches were broken off. Also the Gentiles who had faith in Christ though "a wild olive branch" were grafted in, and stand by faith, whereas "the good olive tree stands by promise," Isa. xlv, 17, 25.

So Rom. xi, 1, &c., is answered.

2 Cor. xi, 22, is speaking of those "false prophets, deceitful workers," trusting in their Abrahamic descent. St. Paul proved himself more of a true Hebrew, more of a real Israelite, more certainly Abrahamic, because he was a Minister of Christ, who came to confirm the promises.

Acts xxi, 39, xxii, 3: The religion of the Jew and also his nationality were the only recognised basis of his natural position; and St. Paul was right in saying that he "was a Jew born in Tarsus." He was not an Egyptian Jew, but one brought up in Jerusalem.

BOOK REVIEWS.

ST. JOSEPH OF ARIMATHEA AT GLASTONBURY; or, *The Apostolic Church of Britain.* By the Rev. Lionel Smithett Lewis, M.A., Vicar of Glastonbury. Eight beautiful illustrations. Price 1s. 14, Fetter Lane, E.C. 4.

This is a compact pamphlet dealing with the authorities which substantiate the fact that Britain was the first nation to accept Christianity. As it deals solely with the Glastonbury versions, the evidences are concentrated upon Joseph of Arimathea having built the Church in the West. By confining himself to ancient writings, the author makes a most conclusive story which defies contradiction. It is, therefore, a very good weapon to use against all who depreciate their ancient British ancestors, or look to Rome for our Christianity.

GOD'S FORGET-ME-NOTS TO ISRAEL. By H.G. Locke. Price 2d. 14, Fetter Lane, E.C. 4.

A reprint, and one that should be read by everyone who wishes to comprehend the love of God for His people.

IS BRITISH-ISRAEL TRUTH SCRIPTURAL TRUTH? *A Reply to Rev. W. C. Procter by Rev. Wm. Pascoe Goard.* Price 2d. 14, Fetter Lane, E.C. 4.

Anyone who has a doubt as to what British-Israel Truth really teaches should obtain this pamphlet for himself, and give away one to each of his clergy or ministers as well as to any opponent. Here is an answer without any rancour or even charge against a fellow-Christian, conducted in a most gentle and persuasive manner, giving the distinction there is between the British-Israelites' conception of the utterances of our Lord Himself and all modernists; also of our interpretation of the Old Testament in a fuller and more real manner than any Christian who has not the benefit of having grasped this Truth. If the Lord Jesus denied Himself even to self-sacrificing His life for the world, so is Israel called upon as God's dear Son to follow Jesus and deliver the world from Satan's power. For Israel was constituted God's Son to show what the Sons of God should be. So the Nation must follow its Head. Israel's blessings are national, and are those appropriated by the Church to-day. Britain and its descendants are that National Church.

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THE
NATIONAL MESSAGE
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THE SECRETARY-GENERAL'S PAGE

THERE is a great demand for the volume of Congress Addresses just published. Those who wish to obtain a copy will do well to make early application.

* * *

The Secretary-General's Round Table on June 4th was addressed by Lieut.-Commander Trumper, R.N.R., M.R.A.S., who has resided for many years in Egypt and Palestine, and was thus able to give interesting impressions and experiences of those lands: and by Dr. T. G. Wakeling, who spoke on Archæological matter bearing on Israel Truth.

* * *

The Drawing Room Meeting, kindly promoted by Miss Thatcher and Mrs. Dent Gardner, at Nailsea, near Bristol, on June 8th, proved a most delightful gathering. The meeting for addresses was preceded by a tea, which deserves to be called a feast of delicious country provisions dear to the heart of a Londoner. It was indeed a charming spread in an old-world garden, amid lovely flowers and plants. Mr. C. F. Waddington, Honorary Secretary of the Bristol Branch, presided at the meeting. Mr. Garrison was followed with the keenest interest while he dealt with Israel Truth, and explained what the Federation stands for. A specially cordial vote of thanks was passed with great applause. Sir Charles King-Harman, K.C.M.G., formerly Governor of Sierra Leone and High Commissioner of Cyprus, expressed his personal thanks to the speaker, and said he wished that such addresses could be delivered all over the land. The Rev. S. M. Bridge, Rector of Tickenham, and Mrs. Bridge were among the large company. The Rector was in full accord with the B.-I. attitude towards Modernism, and our contention for the integrity of Holy Writ. Mrs. Waddington presided at the Bookstall.

* * *

Mrs. Woodward, of Southport, and Mr. Steele, of Liverpool, recently visited Grange, and held there a very successful meeting, which was attended by a good company of the leading people, nearly filling the Parish Hall. The Vicar and the Curate were present

* * *

Mr. H. Beckwith addressed a good meeting at Leicester on June 5th, and spoke of how much he owed to Israel Truth. Mr. Walshaw presided, and Mr. J. W. Wesley expressed the thanks of the audience. Mr. Beckwith is announced to give another public lecture in the Church Institute, Victoria Road, Leicester, on June 19th, at 7.45: subject, "A Great Bible Mystery and its Solution."

* * *

Mr. Valentine Williams, the author, asserts that: "Never within the memory of living man has the good name and the influence of Great Britain abroad stood higher than it does to-day. Quietly, unostentatiously, ploddingly, as is the British way, this country has restored and is now reasserting that widespread influence which, after the Armistice, pessimists lamented was gone for ever."

* * *

We are glad to learn from Mr. Victor Rigby, Hon. Secretary of the Brisbane (Queensland) Branch that Mr. Arthur Exley, one of their Vice-Presidents, is on his way to England. He may be assured of a cordial welcome. We shall expect to hear him at one or more of our meetings, and we hope he may be able to remain for the fourth Congress in October next.

* * *

Our next issue will contain, we hope, a report of the Conference being held this week in Birmingham.

* * *

Mr. H. W. Howard, the Hon. Secretary of our Adelaide (South Australia) Branch, sends a cheering account of the work there. The Stow Memorial Church Lecture Hall has been secured for meetings. It seats 500, and is in a fine position. THE NATIONAL MESSAGE is eagerly read and much enjoyed. Major Hutchison is the President, and Mr. F. W. Hughes is Vice-President. Lectures are being given for the session by the President, and by Revs. J. Sexton, W. Ffloyd Shannon, O.B.E., Messrs. T. Stratfold, T. A. Riordan, A. W. Wilson, Mrs. F. Graham, and Mrs. W. Hutchison. At the meeting in March a resolution was unanimously adopted, strongly protesting against the Romanizing tendencies in certain churches, and pledging opposition thereto in every possible way. We send our very best wishes to all members of our Branch in the Queen city of the Commonwealth.

* * *

A reader of this journal in Calgary, Alberta, Canada, tells us of splendid meetings addressed by Rev. Pascoe Goard and Colonel Mackendrick, D.S.O., which have done much for the local Branch. He says that the Rev. Mr. Hartley, one of our effective speakers, has been invited to address a meeting of the Ministerial Association on the subject of British-Israel. Will like Associations in this land please note, and act in the same honest and straightforward manner? How much ignorance might be dispelled and prejudice overcome if ministers would only squarely face our teaching? Thank God, they are doing so in increasing numbers, but the pace wants speeding up.

* * *

A subscriber in far-away Portland, Oregon, U.S.A., writes: "I cannot tell you how greatly I enjoy THE NATIONAL MESSAGE. When it comes I read it at one sitting, advertisements and all. British-Israel Truth is to me the greatest discovery of the age."

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

KNOWEST THOU JEHOVAH?

BY REV. WM. PASCOE GOARD.

THIS is a question which was on the lips of the ardent lover of the Lord when he exercised hospitality towards the stranger, or when he enjoyed fellowship with his neighbour, in Bible days.

It is a question which still remains to be answered, on the pages of the Bible both in the Old Testament and the New. Only when it shall not be necessary to say to thy neighbour "Know Jehovah," for all shall know Him from the greatest of them even unto the least of them, shall the question cease.

The Lord has not superseded the knowledge of Jehovah. On the contrary, it has been His purpose and effort to reveal Him to us.

To the Jews he said, "Ye neither know Me nor My Father. If ye had known Me ye should have known My Father also."

To Thomas Jesus said in part the same words: "If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.

Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father. How sayest thou then, Shew us the Father?

Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake" (John xiv, 7–11). Judas saith unto Him (not Iscariot), Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?

Jesus answered . . . If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him" (verse 23).

Chapter xvi, 27: "For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God.

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

John xvii, 24: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me.

And I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them."

Manifestly therefore it was, and is, the purpose of the Lord to lead His followers to the perception and intimate knowledge of Jehovah.

Shall we, therefore, as a people who have learned to know and love the Lord Jesus Christ, seek to receive the manifestation of the Father to which He is striving to lead us back.

And the first lesson He would teach us in the upward return journey of Redeemed Israel is to know Jehovah.

The self-revelation of God has been progressive, and the progress has been step by step nearer and nearer to our limitations.

At first we have the *Elohim* name. This we find to be associated with the universe in its widest scope. "In the beginning Elohim created the Heaven and the earth" (Gen. i, 1).

Then we have the name *Elyon El.* And this we find to be associated with all the family of mankind; and is the manifestation revealed in the Priesthood of Melchizedek; and of Jesus, Who is declared "a Priest for ever after the order of Melchizedek."

Then we have the name *El Shaddai.* This we find associated with the Abrahamic family and with the Abrahamic covenant.

Then we have the name *Jehovah.* This we find to be associated with the nation and activities of Israel. *But it is a name which is to become known to all the earth.*

Then we have the name and man Jesus. This we find to be limited in His individual mission to "The lost sheep of the House of Israel."

Now why is it that step by step we have a *narrower* and *more material revelation of God?* What, but that

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revelation kept pace with a most serious devolution in human perception.

At the beginning Adam walked and talked with God in the Garden, in His broadest manifestation, in relationship as Son with his Father, but unfortunately that power of vision and apprehension has passed from his descendants very largely.

Abraham talked *face to face* with God.

To Moses God said: "Lo, I come unto thee *in a thick cloud* that the people may hear when I speak with thee, and believe thee for ever."

We have been born under *the manifestation of God in the person of the man Christ Jesus* " veiled in the flesh." In Him even there are some who can see only the *Son of Manship* of Jesus. To them His *Son of Godship* is not apparent at all.

Thus does God keep pace in His revelation with what appears to be our increasing blindness, deafness, and lack of perception (see Isaiah vi).

Absolute blindness to the Divine had happened to mankind; and blindness in part had happened to Israel. That is to say, the nations had suffered the loss of the vision of God as the Ruler of the nations, and Israel had become blind toward Jehovah as the King of Israel.

The progress of that blindness is well illustrated again and again. There was an acute attack of it at Sinai, when, after Jehovah had appeared and had spoken to Israel the words of the law, the people prayed Moses, saying: "Speak thou with us and we will hear, but let not God speak with us lest we die."

But there seems to have been a certain recovery of vision which continued during the time that Jehovah was recognized as King in Israel.

Then came the time that they lost the vision of God. This was during the gross sensual ministrations of the sons of Eli.

In the danger of the battlefield they were no more in touch with Jehovah of Hosts, and showed it by taking *the material Ark* of the Covenant, and carrying it forth to the field of battle.

Immediately thereafter they put in their permanent plea *for an earthly king*.

Jehovah acceded to their request, and gave to them the House of David as *His permanent representative*, who should administer among them His laws.

Soon they lost the vision of David's vicegerency. They saw in him only a dynasty which had achieved the Throne of Israel, as other kings achieved the thrones of other nations.

Even so *they honoured the King and the law* to a degree, as they do at this time; but looked upon the law as man-made, and had forgotten Jehovah's connection with it entirely.

Last of all, there are the criminal and anarchistic classes, who have *lost perception of any law and of all authority*, and who are only restrained by fear of the consequences at the hand of their fellows from outraging the persons and rights of all.

This is the nadir of human blindness. And *the throne of David is the nadir of Divine manifestation of rule.*

The readers of these pages will have been saved from the last stages of blindness.

(1) We recognize the authority of the King and of the law.

(2) We have taken a further step. We have recognized Jesus Christ, the Son of Man, as a man sent forth from God to bring about our restoration to Him.

(3) We have gone further, and have seen in Him the Lamb of God which taketh away the sins of the world, and have found in Him our personal Saviour, and in our hearts have crowned Him King.

Thus far it is well; but we have not reached the end of the journey. Led by our Incarnate Lord, we have only begun to retrace the steps our race have taken away from the realized presence of Our Father.

To Him Jesus directs our attention when He bids us pray, "Our Father, which art in Heaven."

You, we, are all invited to realize the gift of Eternal life. And this is one of the great things which the Lord Himself defines. "This is eternal life; *that they might know Thee*, the only true God, and Jesus Christ, Whom Thou hast sent."

In the final presentation of the restored Garden condition, lost in Eden, found in Heaven, as described in the last two chapters of the Bible, we are assured: "And they shall see His face"; "And God Himself shall be with them, and be their God."

In the national sense the descent, as we have seen, has been complete. Our perception has descended from Jehovah to David *as the manifestation* of the Jehovah throne.

Now we begin the return journey. From (*a*) King George of Britain to (*b*) King George, the vicegerent of Jehovah. See last chapter 2 Chron.

From King George, the vicegerent of Jehovah (*c*) to Jesus Christ, the root and offspring of David in the millennial Kingdom. During this period "He shall reign in Zion before His ancients gloriously."

(*d*) Then comes the time when the Son shall deliver up the Kingdom to the Father, and the Son Himself shall be subject to the Father, that God may be all in all. This indicates that our perception of Jehovah, our Father and King, has been regained.

The upward progress of the conception and occupation of the Throne of Jehovah in Israel will be in proportion to the restoration of the perception of the people of the Lord.

In our next Leader we shall take up the presentation of

"*Jehovah, King of Israel.*"

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THE RUSSIAN CHAPTERS OF EZEKIEL.

BY REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I.
("OXONIAN.")

(*Author of* "Israel's Wanderings," "Russia Japhet," "Verse by Verse," &c.)

(*Continued from page* 269.)

VII.—THE GREAT DENOUEMENT.

VERSES 18–23.

SURE saith JEHOVAH the Lord, It will be in the day of His coming
Up against Israel's soil, My wrath will come up in My nostrils
(Even now in My hot indignation and fury I say it);
Here, upon Israel's Land, will suddenly come a great EARTHQUAKE.
Fish of the sea and Bird of the air, will be shaken before Me;
Beast of the field and whatever creeps on the ground underneath men,
All too of human kind above ground. Thrown down are the Mountains;
Low lie the carefully built up Terraces; low lie the fences.

Terraces, A.V. "steep places," with margin "towers or stairs." The word מרדנות, designating "steep places, ascending only by ladder-like steps or paths," evidently describes the terraces for vine and other cultivation which will be built up upon the slopes of Lebanon, as once was done.

Then do I call for a SWORD against him throughout all My mountains;
Sure saith JEHOVAH the Lord—A man's sword will be turned on his brother.
By both blood and PLAGUE I wage My contest against him,
Him and on all his Hordes; and the Peoples marshalled around him.
Magnified so and hallowed and known before many a nation
I will be. and they shall know that

I AM] JEHOVAH.

The zeal of the Lord of Hosts performs this. It is not our strength or our right arm. Not by the number of our men or the accumulation of our munitions does this deliverance come. It is an intervention of Providence. Are we ashamed to look to Him to intervene? Now (1914-1918) that the modern Assyrian has come down like a wolf on the fold, had we prayed, they would have been all dead corpses. We may be driven to pray as we have never prayed before. God, the Lord has said He will destroy, by earthquake, pestilence and internecine warfare, till *the mighty host is gone.*

VIII.—THE SCENE OF THE DOWNFALL.

Verses 1 to 5 of Chapter xxxix.

Lift then Thy voice, Son of Man, against Gôg, and say in Thy forecast,
Thus saith JEHOVAH the Lord, Thou Gôg, Behold ME against thee,
Ruler of Russ, Moscow, and Tobolsk. I will turn thee, and lead thee,
Bring thee from where the North moves, and drive thee on Israel's Mountains;
And from thy left hand I will smite thy bow, and the arrows Dash from thy right; and thou shalt fall upon Israel's Mountains:
Thou, and all thy Hordes, and the Peoples marshalled around thee,
Carrion birds of all kinds, and beasts of the field, will devour thee,
Thou my banquet to them. On the open ground will thy grave be,
Sure saith JEHOVAH the Lord. 'Twill be so, for 'tis I that have said it.

Verse 11.

Then will it be I will give unto Gôg a place, a Remembrance,
Even a grave, in the Land that he sought—the *Valley* men pass through
East of the Sea; and all will there be stayed as they pass through.
Gôg and his Host they will bury them there, and the Valley be surnamed
Gôg and his Hosts.

The scene of the downfall of Gôg is thus *exactly specified*, verse 4, "Thou shalt fall upon *the Mountains of Israel.*" Verse 11: "I will give unto Gôg a place there of graves, *the Valley of the Passengers on the East of the Sea.*" Between Israel's two great mountain ranges of Lebanon and anti-Lebanon lies the valley, now unknown as El Buk'aa—"the valley" par eminence—known anciently as *Coele Syria, running north and south, Eastwards of the Sea, and in a line with the sea-coast.* This has always been a Trade and Pilgrimage route, and now the railway from Beirut and Damascus to Aleppo and Constantinople runs along it. Now, *nowhere else in the world* is there a great valley used by travellers for purposes of pleasure, commerce, or piety, *parallel to the sea, and with the sea on its west—nowhere else but here.* Here, then, I take it, when the cedars still spread themselves, on the slopes of the mountains of Israel, will the mighty and motley host of Russia's subject and tributary peoples meet their doom.

IX.—BRITAIN WILL NOT GO SCOT-FREE.

Verses 6, 7.

Fire will I also send on the Land of Magog the Mongol,
And on the Island folk who aye forget to be anxious;
And *they* shall surely know that I, *their* God, am JEHOVAH:
Holy My Name, I will have it known by My Israel People:
Nor will I longer give My Holy Name to profaners;
Nations will know Me then as *Israel's* Holy JEHOVAH.

Giant Aeroplanes, to carry great engines of war, are even now being constructed by German science in Russia. *On a sudden*—what may not happen? A Raid, a *Fire*, worse than the Air Raids of *The War*, and needed to humble England to her knees. *If we be Israel*, we *must* be taught how to fill the part.

X.—THE PÆAN OF TRIUMPH.

Verse 8.

See, saith JEHOVAH the Lord, At last It is Come; it is ended!
This is the Day of which in times gone by I have spoken.

BEHOLD!

IT IS COME! IT IS DONE!

Here, then, is the keynote of the whole episode. *The* Day "*Der Tag!*"), the "Day of Jezreel," spoken of by the

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Prophets of Israel from first to last, wherein the LORD shall *roll back the veil of centuries* and once again manifest His Government in the affairs of men, bringing to light His long-hidden instrument, *His Ancient People* ISRAEL, to the great confusion of the mighty and the wise of this world. *In that Day* shall Judah and Israel be found to have appointed to themselves *One Head*. *In that Day* shall the Ark of the Covenant be brought forth with joy and gladness, to head the returning Hosts of the People of the LORD. Then shall they go forth, from the North Country, these Islands of the West, in peace, their high destiny known to themselves and to the nations. So is the LORD glorified in Gôg. Until that day, then, let us in patience possess our souls, treasuring up our hope till we can join in the exulting cry,

IT IS DONE! IT IS COME!



XI.—THE EPILOGUE.

Verses 9 and 10—12 to 16.

See, they go forth that dwell at the time in Israel's cities;
Kindle and keep up their fires with the arms, the shields and the bucklers;
Kindle their fires with this fuel for *Seven Long* years, that they take not
Boughs from the field, or hew from the woods, for surely they will then
Kindle their fires with the arms, and so will they spoil their spoilers;
Sure saith JEHOVAH the Lord, and rob their robbers that would be.

Incidentally, the vastness of the host, as well as the completeness of its destruction, is shown by what is said in these two verses. The natives of the land ("they that dwell in the cities of Israel") will gather up *all the woodwork* of the scattered weapons and implements of war, left on the ground by the vanquished invaders, *to use for fuel*. For *this* is the literal meaning of the phrase used twice over in the text of the A.V.

"Burn them with fire."
It is *not a huge bon-fire that is named, but*
"Burn with them fire,"

for so the Hebrew reads, and that means, use them for fuel. Seven years will it last them for this purpose, so that they shall not need all that time to take any wood out of the field, or to cut down any out of the forests.

It is a great destruction—
(Gôg and his Hosts). For *Full Seven Months* will Israel's People
Bury the dead to leave the Land clean—so will all the Land's people
Bury the dead.

XII.—A BETTER WORLD.

So, saith JEHOVAH, the Lord, will I surely set forth My Glory.
Nations *then* will see *My* Hand in the Doom that is dealt out.
Israel *then* will know that 'tis I, JEHOVAH, that rules them.
Know will the Nations *then* that Israel went into Exile
For what they did against Me, that I had to hide Myself from them.

Now, saith JEHOVAH the Lord, I will surely bring back the Exiles
Safe to their Land and My Love; and so My Name shall be honoured.
Then they will know at last that 'twas I JEHOVAH, their Ruler,
Who at the first, mid the Powers of the World, dismissed them to Exile.
Now they are Home in their Land once more; no longer abandoned;
Now will I hide Me no more from them, for *My Spirit is poured out.*
Surely so saith JEHOVAH the Lord, *Upon Israel's People.*

This is that great Pentecost written of by the Prophet (Joel ii, 28, 29) as following on the Great War:—

I will pour out My Spirit upon all flesh;
Your sons and your daughters shall prophesy;
Your old men shall dream dreams;
Your young men shall see visions.
On the servants, on the handmaids, *in those days*
Will I pour out My Spirit.

. . . . . .

For sheer interest, *and* for confirmation of the Faith, I do most sincerely, after many years spent in their study, commend to all Christian people

THE RUSSIAN CHAPTERS OF EZEKIEL.

OXONIAN.

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ADDRESSES AT THE MAY MEETINGS.

THE BISHOP OF THE FALKLAND ISLANDS (*Chairman*) said :—

Ladies and Gentlemen,—I would not have missed this occasion for anything. Now, what I want to say more especially to-day is this, that we are here engaged in a great and mighty research. It must be a research because we have to find out what God's plans are as indicated in Holy Scripture, and we have got to come back to that idea, that all we have got to do is to vindicate the truth of God's Word. Now, in presenting this great matter to the public, we have to be very careful how it is done, more especially as we belong to a great and mighty Federation, in which all the members are trying to work out this great research. Now we have to think of things in this way. Here we are to-day in a very complicated world. There are great questions going on all around. We might say, humanly speaking, that we as a nation are almost all-mighty, with our far-fetched colonies, with all our wealth ; that there is nothing we could not do if we really tried to do it. Well now, that being so, what is the thing that prevents, and has prevented, and will prevent, the world going wrong ? Why do we, a great Power as we are, worry about other things when we can depend upon our human resources ? That is the question. And I do not think anyone here would deny that it is all because of the great plan of God. We have got this great power. We have not gone out into the world conquering and to conquer for the sake of conquering. We are as great as we are, not that we may boast about it. We cannot get away from the fact of the tremendous power that lies in the British Empire. If we deny that God has got anything to do with it we have to assert that God has left this world to itself, that it is quite by accident that Great Britain is what it is, that it is quite by accident that Germany did what it did, and is still going on doing, that there is no design, no plan, and that God is standing aside and letting the world go on as it pleases.

But we say that God has a plan, a design, and that He intends that the world shall rise to the highest. And the question is asked : How do you know that ? We can only say that there is a God of love Who designed and planned the world. And that is where we come in, and we say that it is in black and white. And it seems to me that one of the greatest arguments that we have is this—that when God has given His promise to Israel, and has spoken of the latter days, and has spoken of all that Israel is to do, which some people interpret as the Church, well, then, supposing you take that literally, then the curious part of the whole thing is that Israel has been told all about this, and we are doing it. And that brings up the question : Why are we doing it ? Why should we, with all our might and power, be doing just what Israel is supposed to do ? The point is that we are carrying out the design that God said Israel was to carry out.

It would be the greatest miracle in the world if this great imperial Power were beaten to the ground, everything separated and scattered, and some obscure nation were to rise up in our place. Another length of the world would be required for that country to develop, and to do everything that Israel is supposed to do. The inference is that God has not made a mistake. He is not treating us as a cat treats a mouse, allowing us to reach this height of power only to dash us to the ground. That is not His design. The design is, that having brought us to this point, the inference is that we are that great Israel of God, that great nation, the northern kingdom, which is supposed to be, and to do, all that I have described. What a glorious thing that is, we say ! But are we to sit down and do nothing ? No, Israel has got a mighty responsibility. Some people say, " You seem to think that everything that is good is given to the British Empire." Do not make any mistake about that. God has not given to us everything that is good without qualification. In the great war, for instance, things might have been different if only *we* had been different, if only we had realised things more. We have to take our ups and downs. We have not merely to sit down, and to fold our hands, knowing that God is ruling Israel as in old times, but we have to be up and doing. We have to carry out, not only personally but nationally as well, the great character which God expects from His Chosen People, and to do that work which God has in store for us wherever we may be.

THE REV. PHILIP YOUNG, L.TH., said :—

I deem myself happy this afternoon in that I have as Chairman an old friend. It is a pleasure to me again to meet the Bishop of the Falkland Islands, and to feel, too, that he is carrying on there in his diocese the same great work which he is here this afternoon to foster. I do not in the least wonder because it is a great work, an important work. I think that every British Christian—real Christian—should also be a British-Israelite by conviction. He ought to know why he is what he is. Some things are unknown to us. For instance, a man might be ill, but might have overlooked the symptoms which were a warning of something wrong. A man might be well, and yet not know it, because he might imagine so many little things which led him to think he was really ill, while he might be well all the time. One ought to know whether one is a Christian, or not ; and one ought to know whether one is a British-Israelite, or not. Quite clearly a hundred times over you will see how our Lord Jesus Christ gave high honour to the Old Testament writings. We have heard from the Chairman this afternoon, and also from the last speaker, the absolute value of believing in the Word of God. Indeed, our whole work is dependent upon the truth of God's Word. You are aware, of course, that there are in these days, and have been for a considerable number of years past, those who are associated with what has been called so erroneously the Higher Criticism School. You know that there are some so-called Higher Critics who deny all the fundamental doctrines of the Bible, who deny practically the Old Testament with its matchless teachings, who deny even the very existence of a personal Abraham. But think for a moment. Think of God's declaration to Moses at the burning bush : " I am the God of thy father, the God of Abraham, and the God of Isaac and the God of Jacob " (Exodus iii, 6). The writers of the New Testament had no kind of doubt about there being an Abraham ; and our Lord Himself says : " Before Abraham was, I am." No, if we are going to accept the teachings of the Higher Criticism School we may as well close our Bibles. There can be nothing more mischievous, it seems to me. Professor Huxley, who could hardly be credited with an overwhelming favouritism towards the Gospel, said that " if Satan had wished to devise a means of discrediting the revelation, he could not have chosen a better means than by the Higher Criticism." That is Professor Huxley.

We who are British-Israelites stand by the Word of God, with its "Thus saith the Lord." That is the end of all controversy. We accept it. It seems to me that it is a very

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smart thing to be a Higher Critic, according to some people. To some it would seem as though it indicated a greater intelligence, a higher and superior grasp of the truth. It appears to me rather a sign of pride of intellect, prejudice, and profanity. We stand for the honour of God and His Word. The critics would abolish both.

Now we are met together to know something more, perhaps, or, in a way, to refresh our minds about the various arguments which are given for the establishing of our great truth. There are some here, perhaps, who are wavering, not knowing quite whether to be decided on the question of believing it, or not. Well, you need not be in a hurry. I think possibly it is better not to be in a hurry. I will tell you why. Let me quote you some words of a Jewish writer. Adolf Danziger, in writing his book, "Jewish Forerunners of Christianity," said this: "As Moses marvelled at the bush which burned, and was not consumed, and approached to examine into the nature of it, so I," he said, "am drawn to examine into the mystery of the life and death of Jesus with fullest powers of the mind and in deep reverence." I think in these words you have exactly the true spirit in which to approach the subject, which we are gathered together here this afternoon to hear something about; to examine with the whole of our minds, and with a deep reverence; a deep reverence for God, a deep reverence for His Holy Word from beginning to end. And I am quite sure of this, that anyone drawn to the Holy Scriptures, in such a spirit, cannot fail to be illuminated by what he reads, and what God gives him to understand.

Now, I have mentioned that the Lord Jesus Christ throws the ægis of His authority over the Old Testament writings; and He speaks again and again of the prophets. You may remember how, even after the Resurrection, on His way to Emmaus, when He overtook the two disciples, that when He drew near to them, and enquired into their sorrow and their sadness, and they told Him of the Crucifixion, and how that they thought that Jesus was going to restore the Kingdom to Israel, and so forth. Then we are told how He began to explain the Holy Scriptures, which were the Old Testament writings, "And beginning from Moses, and from the prophets, He interpreted to them the meaning of those prophetic writings; and then they understood how true the Word was that they had failed hitherto fully to understand. Jesus Christ showed them that from Moses and the prophets could be proved the truth of His own Resurrection. Cannot you remember how that He spoke of God being a God of the living and not a God of the dead? He spoke of Abraham, and Isaac, and Jacob as still living. Abraham, whom the critics would dismiss as a myth, Isaac and Jacob.

Now all these are just real incidents in the life and character of a great and wonderful people. And when you come to think of God's plan and purpose you find the career of Israel placed before you; and when you see how God has mapped out for Israel wonderful laws, how He formed their tribal relationships, how He gave them their laws, and their polity, how He guided and protected them in all their national life as it was then, do you suppose for a single moment that God would suddenly cease from guiding, cease from protecting, cease from rebuking, or encouraging that people? Had He not Himself elected or selected them in order, largely, that belief in Him as the God of Heaven and earth should not be dissipated by the race, or lost in the mists and degradation of the nations surrounding it? God made the race of Israel an exclusive race, and so poured out His blessing upon Israel, and upon Judah. Then came the great disruption, and the breaking-up of the family life, and the wonderful career marked out for Israel, and the opposite career marked out for Judah. You cannot read your Old Testament Scriptures without seeing how absolutely divergent those two careers have been. But if you think at all that God has cast off His people, then I would urge you to read the prophets once again and to read Isaiah from the fortieth chapter onward; read Jeremiah and you will find that those prophets, and also Amos, Joel, Obadiah, and right up to Malachi, in different ways, all bring out the wonderful destiny which is in the plan of God for Israel, as distinct from Judah. There is only one nation in the world that has carried out that purpose. When you have found a nation existing to-day which has fulfilled, as no other nation can fulfil, or has fulfilled, the wonderful promises of God, then put your logic to work, and you will find that the people which is doing Israel's work, and fulfilling Israel's destiny, must be the Israel of to-day. It is not difficult to say who the Israel of to-day is. The accumulative evidence is so great, so absolutely strong, that it is amazing to me that anybody can really read the evidence, link by link, which is given in so many writings, and yet fail to see the logical deduction which one ought to draw.

I said just now to those who have not yet come to any decision on this question, you need not be in a hurry. I say that because if you come to the research which the Chairman has said is so necessary, you cannot do it in a hurry: there is so much in the teaching of the Old Testament; and seven-eighths is directed to the elucidation of the history of Israel and Judah. Although I have been a student of this great truth for over forty years, yet I feel I am only just beginning, and I have never seen the very slightest reason to doubt the truth of it, for everything that has transpired in the history of this great Empire has only served to fortify the decision which I came to then. I can assure you this that there is hardly anything I can think of in the whole of my life that could so well have illuminated the mind as a knowledge of this great truth. My salvation does not depend upon it; but my comfort as a member of this great Empire does. During the war, if I had not known it, I should not have been the optimist I was. When all things were so dark and threatening, when Lord Haig said that the British Army had its back to the wall, I never lost a single iota of my optimism, and I taught my people that if they would have patience, and trust in the living God, He would bring the British Army, so hard pressed at that time, out of its terrible difficulties. And eventually victory came. I should not have had this optimism if I had not been a British-Israelite. I am thankful, more than thankful, that my father, who, many years ago was president of the Lincoln Association, brought it from time to time before my mind. For two years I would not yield. And I remember perfectly well how Edward Hine came down to Lincoln, and I went to his lectures, but still I remained clouded in my mind about it. Then suddenly it seemed to me that the clouds passed away, and everything became clear; and it is as clear as daylight to-day, that Great Britain stands to-day for God's chosen race of Israel, and is fulfilling those great and wonderful promises of the prophets which the Higher Critics profess to discard; and yet before their very eyes the history of God's people is being worked out. About thirty-six years ago—I cannot remember exactly what happened—the Higher Critics used to say with unblushing assumption and assertion that Moses never could have written or compiled the Pentateuch—

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that there was no literature in his day. Then in 1887 the Tel el Amarna Tablets were discovered by the side of the River Nile, and then was shown to bewildered people the extraordinary civilization which existed in those days, and how that writing in various forms was perfectly well known. I may say this, that Professor Sayce, Professor of Assyriology in Oxford University, says, "We have learned from Assyriology so many great things, but the greatest lesson we have learned is this, that in those days right away back to Moses, and even to Abraham, there was a literary atmosphere, a literary power almost as great as we have to-day."

PONDER THESE THINGS.—I.

BY THE REV. GEORGE MOORE, VERONA, NEW JERSEY, U.S.A.

Luke ii, 19: "*Mary kept all these things and pondered them in her heart.*"

I SEE here a mother. I see her with a Babe in her arms. She sits as mothers have sat since the foundation of the world. She dreams, she wonders, perhaps she whispers as mother Eve whispered ages before: "I have gotten a man from the Lord." She whispers this and more: "I have gotten Immanuel, which being interpreted is God-with-us." Well may she rejoice, for she was honoured above all women.

She justly thinks of herself as she sweetly magnifies her honoured condition, saying, "From henceforth all generations shall call me blessed." Her vision reached to the farthermost limits of time, for she perceived fully the nature and mission of the Babe in her arms. But she did not dwell on her own condition, for her "spirit did rejoice in God her Saviour." A true mother would naturally think of her babe, but what mother foresaw so clearly the future years of her child?

Mary was familiar with the oracles of God. She was a true mother in Israel. Her thought was not merely of the celestial choir described by the shepherds; not merely of the angels of annunciation who appeared to both Joseph and herself; she saw in her Babe "the hopes and the fears" of all Israel. Others may wonder at the things told by the Shepherds and by others, but Mary pondered deeper things in her heart. Because she pondered them, she kept them; because she kept them, she understood them. We to-day may possibly see more than she saw, for our perspective is nineteen hundred years greater than hers; but do we? She who knew "the overshadowing of the Holy Ghost," comprehended far more than many a modern Biblical student who reads the Word only superficially. Surely her Child was "the mystery of godliness" revealed in "the Word made flesh," but He was also the Messiah of the Kingdom, bringing not only salvation to man, but restoration to His people. Therefore she sang:

"He has succoured His servant Israel (Kingdom of Israel) (1 Kings xi, 11).
Ever mindful of His Mercy
As He promised our Fathers
To have mercy on Abraham and his offspring for ever" (Luke i, 54-55, Moffat's translation).

Hers was a theme covering a very wide range of revelation. What are "the things" involved in the thought of this most wonderful mother in Israel? Let us note:—

1.—THE MYSTERIES OF THE PROTEVANGEL.

Here thought transcends the ages to those highly significant events in Eden. In the dawn of re-created things God breathed into Adam the breath of life and he became "a living soul." In God's image he was the climax of all the things which God had made. "The morning stars sang together and the sons of God shouted for joy." The birth of man was an event to be heralded in the universe. He was such a creature that the Creator could bless him and say, "Multiply, replenish the earth and have dominion."

But the anniversary of the birth of the founder of the human race has never been celebrated by man. Man was created innocent. His life was negative, not positive. The ordeal of good with evil came and he fell. In him lay the race, a magnificent ruin. The shadows stretch their long length across the landscape of human life; the glories fade away; God the intimate withdraws; the lights go out. Paradise is closed. Man shall walk therein no more. Yet His voice is heard in "the cool of the day," piercing like a sword through the conscience of man. There he stands self-condemned before his Creator. He is without hope and without God in the world. What now? What is man now that the Eternal should be mindful of him or the Son of Man that He should be visited upon him? In the balances of God he is so valuable that God would wreck His world, nail His Only Begotten to the Cross of agony and blood, and send Him into the depths of Hades to lead "captivity captive" and to bring "life and immortality to light," to redeem the last stray son.

Behold! There stands the Protevangel—"*the seed of woman shall bruise the serpent's head.*" There stands the angel with "flaming sword which turns everyway," safeguarding from the Tempter the one and only way back to immortality and to God—man may not ascend, but God will descend "in the fulness of time." What is this that God will do for man's emancipation? He will do two things: It was written at a much later day that "To Abraham and his seed were the promises made. He saith not, And to his seeds as of many; but as of one; And to thy seed which is Christ" (Gal. iii, 16). The Redeemer is one "Who took not on Him the nature of angels; but He took on Him the seed of Abraham" being made "like unto His brethren." But, the chosen line is there—"the seed of Abraham," clearly manifest all the way from Adam. "In the seed of the woman" there was both the *Redeemer* and the *redeemed*, both the *King* and the *kingdom*.

God begins at once His work of redemption with the individual and will complete it with the Kingdom. There is separation of man from man, of family from family, tribe from tribe, nation from nation, as history testifies, from the beginning. A chosen line because of inherent virtues, because holding and propagating the true faith; a line that must be separate and having no part with idolatry any more than light can have part with darkness. Spiritual Israel is there, having a foundation in fact in a chosen line of the human race from the gateway of Eden. Without the chosen line there could have been no chosen Son. There is no clear pronouncement of a suffering and redeeming Messiah till Isaiah's day. Isaiah declared Him. He came in due time.

See how clearly that line stands out against the background of the human race. Abel was slain, but Cain never could usurp his Divine prerogative, and Seth becomes the godly line over against Cain. The patience and longsuffering of mother Eve were exemplary. If at a later date mother Sarah had contained herself instead of attempting to force the hand of God, Who does all things well, in His time, the world may have been saved a serious problem to-day (Gen. xvi, 2, 12).

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Enoch who "walked with God and was not for God took him" was the spirit-filled man in days that were growing very evil. The "imaginations of men's thoughts were evil continually." Nevertheless God had His man in Noah, "a preacher of righteousness" who seemed not to have converted a soul outside his immediate family, but who by his virtue and faith saved the race. Can we not see in him a picture of the chosen race who is to be saved through final tribulation which shall come upon all mankind, such as the world has never seen, "no, nor ever shall see again" (Jer. xxx, 5–9; Matt. xxiv, 4–51; Rev. vii, 14).

In Noah were all the families of the earth numbered after the Flood. And "the whole earth was of one language and of one speech." "Come, let us make for ourselves a name," they said. So they built for themselves cities and towers "reaching unto heaven." A federation of men without God, and reaching unto heaven; God came down to see the towers man builded, and, consequently, the name of it is "Babel" to this day, for there He confounded the language of all the earth.

If mankind in a state of natural racial solidarity could not succeed in a federation without God, how can a federated world in less propitious circumstances be made to succeed? If the first federation, taking no recognition of "the seed of the woman," came to utter judgment, what shall be the result of this latter-day attempt, which also fails to recognise both the Jehovah of creation and the race in whom He has chosen to bring the Kingdom? It will be more than a confusion of tongues; the age closes with Armageddon!

In Abraham there is not only a chosen line—here and there stalwart individuals—but a chosen nation. In Isaac is the seed "to be called." In Jacob it is to be named "Israel." In Jacob's sons the character and spirit of the future history of the nation is revealed. In Joseph's sons the trend of history is more clearly revealed; in the younger a company of nations, and in the elder a great nation. How surely God works His purpose! The days come when the prophet says for God, "I will rend the kingdom out of the hand of Solomon, and will give ten pieces to thee" (that is to Jeroboam) and from thence the Kingdom is with Israel while the sceptre is with Judah (Gen. xlix, 10). How blind were the Jews looking for the kingdom in the days of Jesus. How impossible! And there was none that followed the House of David, but the tribe of Judah only—they must move on toward Calvary. And when Rehoboam would reunite the tribes the word came from God, "Fight not against your brethren; this thing is from Me." Captivity and the way of the wilderness is the road for Israel till God shall call them from the North and the South, the East and the West, in order to the fulfilment of their divine mission as a nation.

In this as in other things, "the secret of the Lord is with them that fear Him." Mary pondered many things in her heart, and who will say she thought not of these things. Three tribes only were in the land in her day; surely the kingdom could come only on the bases of twelve. And the Christ came "to fulfil the law and the prophets." O man, ponder these things in your heart; consider the Protevangel.

(To be continued.)

BEWARE of jealousy. It can have no place in a Christian's heart. Especially learn to rejoice when God has given another superior spiritual gifts.

THE TWO COVENANTS AND THEIR PEOPLES.

BY MR. H. D. HOUGHTON.

THE Bible is a most wonderful book; the more we know of it the more amazed we are at its marvellous unfoldings. But even now its pages are not thoroughly understood. The visionary and fictitious meaning which some of our teachers of theology have given to the Scriptures is repugnant to the common sense of honesty which is the inheritance of us all. This accounts for the great neglect of the sacred word, and especially of that part called "The Old Testament."

Those Old Testament scriptures tell us of the great split in the Kingdom of Israel, and of the determination of Rehoboam (the King of the Two Tribes) to go and fight with the seceding Ten to bring them back to his allegiance. They also tell us of the strange interference of God Almighty with Rehoboam's plan. "Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for this thing is from Me" (1 Kings xii, 24).

Up to this time Israel had been an undivided kingdom. Why then did God interfere like this? He does not tell us why! He only tells us that He did it. But He had a reason! And that reason we can gather from Scripture, and their subsequent history. It was because God had planned out a different career for the two divisions; that He might accomplish in them some great purpose which was impossible while they remained in union. What was that purpose? We shall see.

Let us turn back a little. In the reign of the great King David, 65 years before his grandson Rehoboam came to the throne, the Prophet Nathan was commanded by God to go to David and say, "Thus saith the Lord, I took thee from the sheepcote . . . to be ruler over My people Israel, and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name. . . . Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time" (2 Sam. vii, 8-10). This meant nothing less than the removal of the whole nation from their own land! The abandoning of their God-given country, the closing of their industries; the forsaking of their homes—what a strange blessing! That land was theirs. It had been given by God to their forefathers for ever! Then why forsake it? Why leave it? Surely God had made a mistake! He could not mean it!

Now, a very surprising thing in connection with this singular incident is this, that we never read in Scripture of God fulfilling all this! He said it; He declared it most positively, and left it there! But, strange to say, 65 years after that, God Himself divided the Kingdom of Israel into the two houses of Israel and Judah. And Israel—ten tribes out of the twelve—was afterwards sent away into captivity, from which she has never returned. This was God's first move in bringing Israel into her promised blessing, and it came through her punishment and captivity. We have a glorious instance here how God can make the wrath of men to praise Him. For even in Israel's sin and wickedness He was not only designing and purposing good to her, but actually accomplishing it—even through her captivity. This, then, was one of the great things God had in His mind and purpose when He separated the two Houses, and said, "This thing is from Me"! And this was the first process of the planting, which God purposed when

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He said, " I will appoint a place for My people Israel, and will plant them."

After the captivity they became absolutely lost. They are so to-day, for no nation calls itself by their name. Nevertheless, in the prophecies, these missing people are constantly referred to. Numberless predictions concern them, and them alone. Even in their trouble, and in their lost condition, the prophets all recognise them, promise them innumerable blessings, heap upon them wonderful testimonies of a marvellous future, and say that not a grain of them shall fall to the ground! What does all this mean? It can mean nothing less than this, that the great purpose which God had in His mind when He divided the House was being accomplished by Him, quietly, secretly, but most effectually. Now in those same prophecies God has set marks by which in the latter days this same Ten-Tribed House of Israel may be known and recognised—marks which no other nation but Israel possess, and which are placed there so that after more than 2,500 years she may know herself, and the nations may also know her. These marks are on the British race and no other! This race, then, must be the House of Israel, as no other people or nation in all the world correspond with the God-given marks! But the Churches of to-day protest, and say that God has finally and for ever cast off Israel for her sins. They do not search the word of God to see if this is so, but, looking round the nations of the earth, and finding none ostensibly Israelite, except the Jews (who are of Judah), they jump to the disastrous conclusion that God has finally and for ever cast " Israel " off. This is man's thought. Now let us look at God's.

" Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord " (Jer. xxxi, 35–37. See also Jer. li, 5; l, 19, 20). Now, seeing that the sun, moon, stars, the day, the night, the heavens, the earth, the sea, are still all here, so then (if God is true) Israel is also!

One of the most remarkable of the clues by which Israel may be identified is the promise made by God that she shall be placed under a New Covenant. " 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," &c. (Jer. xxxi, 33). This is the New Covenant; and the way into it is by Christ's death as He tells us: " This cup is the New Testament in My blood: which is shed for you " (Luke xxii, 20). And St. Paul says: " And for this cause He is the Mediator of the New Testament " (Heb. ix, 15). " By how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second " (Heb. viii, 6, 7).

Now, if the British race with its offshoots are not this " Israel " with whom this New Covenant has been made, and which Christ brought in, where are the people anywhere on the earth that are under it? Have we not the Bible as our greatest and best book? Is it not, even in spite of our laxity and sin, read and treasured more than any other? Is not the New Testament appealed to and valued more in British and American lands than in the whole world beside? If we are not under this New Covenant, this New Testament, who is? Certainly not the Jews! They repudiate the New Testament, and the Christ who brought it in, with loathing and scorn. Nevertheless, there is one people on the earth who have made this book, the New Covenant book, their own. They study it, love it, print it, and circulate it all over the known world. They send missionaries everywhere to preach it. They teach it to their children in ten thousand Sunday schools. It is their standard of virtue, honour, truth and integrity. Its principles have silently moulded the very conscience of that people. Its words are the end of all argument. Its injunctions are even incorporated in some of their laws! And these must be the very people " Israel " whom God specially designated as being under this New Covenant.

Just think for one moment.

Old Israel was under the Old Covenant (the Mosaic); they were placed under it by God; the ordinances, worship, customs, laws, were given by God Himself; and the Book—the great Book which contained them all (the Old Testament)—was given into their keeping. The people of the Old Covenant had got the Book of the Old Covenant!

Now, supposing if you can, so terrible a mischance that, through some miscarriage of God's plans, the Book of the Old Covenant and the people of the Old Covenant had been separated, that the Book had by some awful disaster got to a strange heathen people ten thousand miles away, and that the people of the Old Covenant did not receive the Book! What would have been the result? Irretrievable disaster! Indeed, the whole of God's plans would have been frustrated; absolute and irreparable disaster would have overtaken His purposes; and the result would have been utter failure. But God in His wise providence gave to the people of the Old Covenant the Book of the Old Covenant; and so, instead of confusion, we have order, plan, scheme and purpose all fulfilled. The heathen, who we have supposed had the Book, would have known nothing about it—its call, its commands, its teaching, its promises, were not to them; the Book of the Law had nothing to say to Gentiles apart from Israel. Then, as to the People of the Old Covenant, look what an anomalous position they would have been in without the Book. They would have known nothing of God's plans, purposes, promises, nor of their great calling, nor of their great inheritance. They could not act without the Book; and so, if such an impossible thing can be imagined, God's wonderful purposes to Old Israel would have ended in irretrievable ruin! But this did not happen and why? Because, in God's over-ruling Providence, He took good care to see that the Book of the Old Covenant got to the People of the Old Covenant.

Now, what about the New Covenant Book and the New Covenant People! Who are these last? Are there such people to-day as the New Covenant People? And, if so, who are they, and where? The Book of the Old Covenant tells us, if we are prepared to listen. For the Book of the Old Covenant promises the New, and to the very same People! " Behold, the days come, saith the Lord, that I will make a new Covenant with the House of Israel and with the House of Judah " (please notice here who it is with, and the next words prove unquestionably that it is the literal houses that are spoken of). " Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which My covenant they brake . . . But this shall

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be the covenant that I will make with the House of Israel," &c. (Jer. xxxi, 31, 33).

Evidently, Judah or the Jews have not yet entered into this New Covenant, for they repudiate the New Covenant Book, and, alas! also, the Mediator of the New Covenant Himself. Then, where is the other house, "Israel," the people that are to enter in? We can find them by their possessing the New Covenant Book! For, surely, amid all the confusion of the nations, the warring, the turmoil, the overturnings that the world has seen in the last 1900 years, God would see that the Book of the New Covenant with its living vital message, intended for Israel, would amid all earth's convulsions get to Israel, the People of the New Covenant! For without it, they would be ignorant, helpless, lost! And the heathen nations themselves, since they had to receive the Gospel throug Israel, could not understand it, nor receive it. "Ye are My Witnesses that I am God!" "This people have I formed for Myself, they shall shew forth My praise." "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men" (Mic. v, 7). This was all spoken to "Israel," and reveals to us her great commission. So, then, the Book of the New Covenant must now be in the hands of the People of the New Covenant!

St. Paul speaks of "My kinsmen according to the flesh, 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; whose are the fathers, and of whom as concerning the flesh, Christ came" (Rom. ix, 3, 5).

So, then, if there can be found on the face of the earth a people with the New Covenant Book, loving it, reading it, preaching it, distributing it, witnessing to it, taking it, and giving it to all the world, and inviting all the heathen nations to hear and read and live, that People are the People of the New Covenant, and they are the very identical literal Israel, God's chosen People, to whom alone He gave this great commission.

For, surely, God, to obviate the frustration of all His purposes, would see that the vital and life-giving Book of the New Covenant would get to the people for whom it was intended —the People of the New Covenant. For without it, they would not know of its marvellous provisions; they could not obey its commands; they could not know of its promises; they could not enter into possession of its legacy; nor could they fulfil their own world-wide commission—"Go YE into all the world and preach the gospel to every creature."

Here then was another great purpose which God had in mind when He divided the old House of Israel. He foresaw the rejection of Christ by the Jews and so divided the house that He might still have a people who would come under His New Covenant, show forth His praise, and carry His Gospel to the ends of the earth.

WHAT we believers in the identity hope for, let us earnestly pray and work for, and then God Himself will remove the veil that is still spread over all nations, including our own, and over all the Churches, especially the ministers thereof.

The Bible is the fulcrum, and British-Israel Truth the lever, to move the world.

ENQUIRERS ANSWERED.

By Rev. Commander Roberts, R.N.

THE following will answer the queries in a letter written to the Secretary-General by C. T. W.:—

British-Israel Truth is the Revelation to the Race of Anglo-Saxons the world over, that God's promises to the Abrahamic seed are true.

The great factor that has hindered the advance of God's Kingdom is the ignorance of the Bible history and prophecy, arising from the misunderstanding as to where Israel is. Their scattered condition in the world at the commencement of Christianity led eventually to the belief that only Jews were actually the descendants of the Israel stock through Abraham; whereas the Jews at the time of our Lord were not even one-twelfth part of the whole nation of Israel.

The discovery in these latter days of the fact that the whole Anglo-Saxon and British race is the people to whom God's promise of universal dominion is given under the Son of David is a proof that God's time has come for the people to know themselves, and to set about the enquiry as to who they are.

Searching into the Bible we find every mark of identification placed upon Israel is fulfilled in this race. Therefore, our faith is strengthened in the Truth of God's Word.

But it is this faith in God's Word which has been so terribly undermined by the Higher Criticism within the last two centuries. Parallel with this has grown up "a terrible lack of faith" in the Bible, which we assert that nothing but the teaching that we are God's ancient people Israel will tend to overthrow. When our leaders or ecclesiastical teachers should have done all they could to overthrow this Higher Criticism, they were either too indolent, too apathetic or too wanting in Spiritual ardour, so that they never raised their voice against it. But, thank God, as our Lord told us and Habakkuk explained, the stones are crying out and proving the Bible to be true in every particular. So by these long-buried evidences in Babylon, Assyria, Egypt and elsewhere coming to light, and our ability to decipher them, the Truth is being gradually developed and the mists are clearing away.

The difficulty of "lack of faith" will, we are told, proceed no further, for the folly of the "higher critic" will soon be manifest to all men.

This is why we assert that the knowledge of British-Israel Truth confirming the testimony of the Prophets, and the proof that our Lord's work to seek and to save "the Lost Sheep of the House of Israel" will do more to restore God's people and make them willing to assist forward the establishment of Christ's Kingdom upon earth than anything that has been attempted.

So our people hearing our subject will be brought to the conclusion that faith cometh by hearing, and *that* hearing, which they are taught, must be the Word of God and not man's traditionary surmise.

"God has not forsaken His people whom He preknew."

II.

This question loses sight of the progressive growth of "the Kingdom set up by the God of heaven" being initiated in the days of these four Kings (or Kingdoms), Babylon, Medo-Persia, Greece and Rome, which necessitates the search for a Kingdom set up prior to the fall of Babylon under Cyrus (*cir.* 536 B.C.). Looking back from George V we have his

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ancestral line running back to Ireland as far as (*cir.* 583 B.C.) Eochaid Heremon, King of Ulster. This line through Ireland and Scotland finally came into England under James II of Scotland and First of England. A Kingdom has thus been growing from a stone into a mountain. It is this Kingdom that is to be made willing in the day of Christ's power, and will smite the last form of the image and break it into powder.

The *racial* "hope of Israel" is in her living Head; as she realises that all the promises of God made to her are confirmed in Christ, she will grow into her ideal and be more and more confirmed in Him. All prophetic portents show the gradual and progressive growth spiritually and materially, until the last great battle determines them as on the Lord's side against the Anti-Christian powers.

We may be apparently apathetic at present, indifferent as to many things which concern our future as revealed in the Word; but, nevertheless, the God who rules over all will so bring it about that our very blunders and misunderstandings will make ultimately towards giving Him the Glory. The seventh chapter of Micah, verse 7, to the end, reveals how near to being overcome we shall be, but here and everywhere else we are taught that victory ultimately will be unto God. That all this is before the Millennium is clearly proved from every reference to the prophecies of Jacob, Moses, David, Isaiah, Jeremiah, and all the prophets, as well as the Book of Revelation.

Now let our questioner look at Gen. xlix, 24; Deut. xxxiii, 17, 26–29; Ps. ii, lxxxiii, cx; Isa. xli, 14, 15; Jer. li, 20; Ezek. xxxviii, xxxix; Dan. ii, 34, 35, 44, 45; Joel iii, 16, 17; Amos ix, 11–15; Obad. 17–18; Mic. vii, 7, to end (see also iv, 13); Hab. ii, 2, 3; Zeph. iii, 8, &c.; Zech. xii, xiv.

Can all this take place when the nations shall beat their swords into ploughshares and their spears into pruning hooks, when they shall learn war no more? When Christ comes, He comes as our Peace.

E. H. S. asks:—

At the commencement of the Millennium, there will be four (4) classes of people, please say what will happen to each?

1. The righteous living.
2. The righteous dead.
3. The wicked living.
4. The wicked dead.
5. What will happen to all the other nations after Armageddon, who are not destroyed at the battle?
6. During the Millennium will the ordinary business of life be carried on? and children born?

I note one reply states there will be sin and death during the Millennium; in that case we shall not be much better off than at present?

Answer.—The day that is coming, as Mal. iv tells us, is to discriminate between the righteous and the wicked, and between him that serveth God and him that serveth Him not.

Our Lord, referring to it, says: "At the time of the harvest, He will send His angels and gather out of His Kingdom all that offend and do iniquity. Then shall the righteous shine in the Kingdom of their Father."

The wicked are to be trodden under the feet of the righteous, just as Satan will, during the Millennium, be under our feet.

1–2. The righteous living and the righteous dead are both dealt with in 1 Thess. iv, 13–17, 1 Cor. xv, 51–57, perfected together.

3–4. The wicked living are dealt with in Zech. xiv. The dead are not dealt with until the Great White Throne is set up after the Millennium.

5. The nations (*qua nations*) have to submit to the rule of the Lord Jesus, who is reigning over the House of Israel for ever, during the Millennium. After which, Satan, being again loosed, is allowed to test their fealty (Rev. xx, 8–9), and is finally overcome.

6. If we can imagine what this world would be like without Satan and under a righteous rule. The Lord Jesus as King over the whole earth. His resurrected Saints apportioned their number of cities, to rule over according to their works—the Nation of Israel ALL RIGHTEOUS. Those who have been changed and become immortal, like the Angels of God, neither marrying nor giving in marriage; but those who were not changed, still living in a far holier atmosphere, without any inducement to sin but their own natural hearts, all the while influenced for good under righteous laws and every advantage to follow only that which is good. Now, if a man wilfully sin, he will surely be cursed, and the infant may live to a hundred years old, so children will certainly be born to the man or woman who is in that dispensation not immortal (Isa. lxv, 19–25); Truth springing out of the earth and righteousness looking down from heaven (Ps. lxxxv) make a very different world.

Whereas now, in this dispensation, evil predominates, then things will be reversed and good will take the upper hand.

All the promises to Israel, Abraham, Isaac and Jacob will be for ever sure, and that which God appointed Israel to do be accomplished.

CORRESPONDENCE.

To the Editor.

DEAR SIR,—The Bristol Branch of The British-Israel-World Federation has arranged a char-a-banc outing to Glastonbury on Friday, July 6th, leaving Bristol at 1.30 p.m., and arriving back about 9 p.m.

The Rev. L. Smithett Lewis, M.A., Vicar of Glastonbury, has kindly promised to show the party round the famous Abbey.

Tea will be taken afterwards at a neighbouring restaurant. The inclusive total charge for the outing is 9s. (Nine Shillings) each.

Any members of the Federation and their friends who are able to join the Bristol Branch members in this trip will be cordially welcomed. They should write to the undersigned, to reach him by June 16th, stating how many seats they will require and enclosing remittance.

Faithfully yours, C. F. WADDINGTON,
Hon. Sec. and Treasurer.

29, Harcourt Road, Redland, Bristol.

BOOK REVIEW.

ISRAEL: *Her Racial Divisions and Geographical Wanderings.* By Rev. Merton Smith. Price 3d. 14, Fetter Lane, E.C. 4.

The author's intention is evidently to lay stress upon the difference between Israel and Judah. Judah, as we see it, does not necessarily include the whole tribe of Judah of Old Testament times, before the captivity of a great part of that tribe by Sennacherib, and who evidently are to-day with Israel. The Jew of to-day is the portion of Judah separated from Israel on account of the crucifixion of our Lord. These can only come into the blessings by accepting Christ and joining Israel in her Kingdom of God.

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THE SECRETARY-GENERAL'S PAGE

As the other pages are filled, we are happy to give here space for the Rev. T. H. Whitehouse's report of the Birmingham Conference.

"On June 11th there assembled at Ebenezer Church a gathering of British-Israel stalwarts from many parts of the land, every one a devoted and self-sacrificing worker in our Cause, to join in earnest deliberations for the promotion of the highest interests of our organisation throughout the kingdom. The need was for a scheme which will be as new bottles to contain new wine, and our task was to evolve a plan to meet the requirements of to-day, and one sufficiently far-seeing and elastic to meet the still greater requirements of the days to come. All the signs clearly indicate that future growth will tax to the utmost the united powers of the entire body of British-Israel believers, both in the way of Evangelistic work, and provision for the enfolding of ever-increasing converts to British-Israel Truth in our Associations, and welding the Associations together in harmonious cohesion. To this end delegates from many districts and official representatives of the B.-I.-W.F. and the B.-I.N.U. and the N.E.A.I.C. met in Conference. Fervent prayers offered by thousands had preceded the gathering, and simultaneous meetings for prayer were being held in various centres, so that we in the crowded Conference chamber distinctly felt the Divine presence creating an atmosphere of happy fellowship and harmony which made the four strenuous sittings a real delight. There was a realisation that the Holy Spirit was directing, inspiring and binding us all together in Christian love and concord. The unfailing courtesy and self-restraint of the delegates was most marked. Though seeing and feeling points very strongly from their own personal or local standpoint, they yet, with real nobility of mind and heart, strove to grasp the meaning of things as seen from other angles, and willingly subordinated the lesser interest for the greater good of the whole British-Israel Movement. The unanimity was remarkable. Nine resolutions were adopted, after the most searching examination and painstaking consideration. At the close of the fourth session the Conference delegates spontaneously rose for thanksgiving and prayer, realising that if their resolutions are confirmed by existing organisations in due course, as they hope, the whole British-Israel interests will be so consolidated that the way will be made clear for a great Forward Movement, that in turn should lead to a mighty Revival along the lines of Israel Truth. Major J. Knowles, O.B.E., Deputy President B.-I.-W.F., presided at the two sessions on June 11th, and the Rev. W. Ward, President of the Sparkbrook Association, presided at both sessions on June 12th. It should be recorded that the yearning for complete unity was so strong that every resolution was adopted unanimously, not a single adverse vote being given from first to last. *Laus Deo.*

"The absence of Lord Gisborough, President B.-I.-W.F., through illness, was greatly deplored. At the last moment several apologies owing to illness were received from delegates who had planned to be present. Even so, most parts of the country were represented.

"A happy feature of the Conference was the delightful social converse at the tea-tables between the sessions. The interval, though short, gave much-needed relaxation for strained nerve and brain in pleasant fraternal greetings, and enduring friendships were formed between delegates from widely separated districts geographically.

"Each evening there was a great public meeting in the church for the proclamation of Israel Truth, and notwithstanding the excited holiday frame of the public mind—for the city was *en fete* on account of the visit of the Prince of Wales—the audiences were surprisingly large. Under the chairmanship of Major Knowles and Mr. F. G. Whittall respectively, the two meetings were addressed by Messrs. W. H. Hesketh, J.P., of Manchester, Herbert Garrison, F.R.G.S. (Secretary-General), T. W. Plant, of Doncaster, S. E. Steele, of Liverpool, J. Griffin, of Dudley, the Rev. J. J. R. Armitage, of Coventry, and the Rev. J. B. Gratton, of Towcester. The addresses covered several phases of B.-I. teaching, and it was delightful to observe the eagerness and enthusiasm of the hundreds of people present, who rewarded the speakers with liberal applause.

"A personal word may be forgiven. As convener of the Conference I beg to offer my best thanks to all who responded to my invitation and came, to those also who were kept away by illness or otherwise, but who wrote sympathetically. I arranged the Conference under the conviction of a Divine impulse, which I feel is more than justified by the splendid results achieved, and I humbly express my gratitude to Almighty God for so richly blessing a venture of faith."

T. H. WHITEHOUSE.

The whole British-Israel Movement owes a debt of gratitude to the Rev. T. H. Whitehouse for having organised this Conference, which he arranged with signal ability and thoughtful care. Though modest and retiring to a degree, he has shown organising powers of a high order. We thank, too, most warmly, his able seconder, the Rev. Arthur Pritchard, M.A., whose advice and counsel proved very helpful and wise; also Mr. F. G. Whittall, whose financial aid counted for much, and all the helpers and stewards, and the devoted ladies who provided the tea, &c.

All combined have set a standard and an example for other centres, where we hope further conferences will in due time be organised.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING

KNOWEST THOU JEHOVAH, THE KING OF ISRAEL?

BY REV. WM. PASCOE GOARD.

IN the last leader we saw that it is the Lord's good pleasure that we should not only know Him in the incarnation manifestation in Jesus Christ our Lord, but that we should know the Father as well. Let us this week approach the consideration of Jehovah, *the King of Israel.*

1 O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our Salvation.
2 Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.
3 For the Lord *is* a great God, and a great King above all gods.
4 In His hand *are* the deep places of the earth: the strength of the hills *is* His also.
5 The sea *is* His, and He made it: and His hands formed the dry *land.*
6 O come, let us worship and bow down: let us kneel before the Lord our Maker.
7 For He *is* our God; and we *are* the people of His pasture, and the sheep of His hand. To-day, if ye will hear His voice,
8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness:
9 When your fathers tempted Me, proved Me, and saw My work.
10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known My ways:
11 Unto whom I sware in My wrath that they should not enter into My rest.

The name Jehovah is introduced into the Scriptures at the beginning of human history—that is to say, in Genesis, second chapter. But down to the time of the organisation of the Kingdom of Israel it is a reserved name not in general use among the people of the Lord.

At the establishment of the Kingdom the Lord appears under the Jehovah name and in the Jehovah manifestation.

He comes as the King of Israel, *to establish His throne among and over His selected nation for ever.* Henceforth that nation shall be to Him a Kingdom in the earth.

In one sense His Kingdom shall be restricted to that nation. True, He shall exercise dominion over all the earth; but that dominion shall be exercised through Israel. And in the end *all the earth shall have come into that Kingdom by coming into Israel.*

The description of the coming of Jehovah to establish His Kingdom in Israel is most graphically described in the 19th chapter of Exodus.

He comes *enshrouded in thick darkness,* because of the inability of Israel to look upon His face and live.

He comes *heralded with the trump of God.* Never since that day have the startled ears of men heard the thrilling appeal of the Trumpet which heralded His approach. And not till in the Son of Man manifestation when He shall again descend from heaven "with the voice of the Archangel and the trump of God" shall it be heard by men again. When its silvery notes again arouse the startled echoes of earth and skies, even the dead shall hear His voice and shall come forth.

He came amidst the "quaking of the earth and the skipping of the mountains.

"The sea saw it and fled: Jordan was driven back.

"The mountains skipped like rams, and the little hills like lambs.

"What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

"Ye mountains, *that* ye skipped like rams; and ye little hills, like lambs?

"TREMBLE, THOU EARTH, AT THE PRESENCE OF THE LORD, AT THE PRESENCE OF THE GOD OF JACOB; WHICH TURNED THE ROCK INTO A STANDING WATER, THE FLINT INTO A FOUNTAIN OF WATERS." (Psalm cxiv).

Let us carefully read the few verses of description from the nineteenth chapter of Exodus, verses 17–20.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.
18 And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.
19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.
20 And the Lord came down upon Mount Sinai, on the top of the mount: and the Lord called Moses *up* to the top of the mount; and Moses went up.

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It was thus, O "Brith-ish" reader, that Jehovah your God came and established Himself in Israel; and from that time forward, notwithstanding we have lost the perception of the fact and also largely of Him, *He has never for an hour vacated His throne in Israel.*

THE SELF-PROCLAMATION OF JEHOVAH.

Exodus xxxiii, verse 18: "And he (Moses) said, I beseech Thee show me Thy glory."

And He said, I will make all My goodness to pass before thee, and I will proclaim the name of Jehovah before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

And He said, Thou canst not see My face: for there shall no man see Me and live. (Note that the limitation is in man THOU CANST NOT . . .).

And Jehovah said, Behold there is a place by Me, and thou shalt stand upon a rock: and it shall come to pass, while My glory passeth by, that I will put thee in a clift of the rock, and will cover thee with My hand while I pass by: And I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen.

Exodus xxxiv, 5: And the Lord descended in the cloud, and stood with him there, and proclaimed the name of Jehovah.

And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah God, merciful and gracious, long-suffering, and abundant in goodness and truth,

Keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation.

And Moses made haste, and bowed his head toward the earth and worshipped.

One is tempted to dwell upon the sublime proclamation, but it is best to let it stand in its grandeur without comment; further than to say it would seem that "Keeping mercy for thousands" should be treated as was the visiting the iniquity of the fathers . . . unto the third and to the fourth. In the latter case the word "generation" is supplied. Should it not be in the former. The "visiting" is to the third and fourth generation. The mercy unto thousands of generations.

This is the proclamation of the King of Israel and of the principles of His reign. This, O reader, is the proclamation of Jehovah, the King of our nation—your King.

This is the Kingdom which Jesus taught; and this is the Kingdom represented by the House of David.

ADDRESSES AT THE MAY MEETINGS.

T. H. WHITEHOUSE said:—

AT this Ascension-tide one's thoughts go back to the journey on that day when the disciples' hearts were full of sorrow and heavy with foreboding, when the Lord led them out as far as to Bethany, and those disappointed men wondered what was going to be the end of it all; for they were bewildered, and their minds were in a state of confusion. They were too troubled to bear the day, and they hated to think of the morrow because they knew that their Lord was being taken from them and they could not understand how He could still be with them when His bodily Presence should be removed. But there was one pressing question that forced itself on their minds. They did not dare to let their Lord go until they had tried at least to solve this difficult matter. What about Israel? What about the King of Israel? What about the Kingdom? They had hoped for such glorious and wonderful things. And so at last they put the question to Him, "Wilt not Thou at this time restore again the Kingdom to Israel?" They thought the moment had come. Was it all to end like this? But Jesus says to them, "It is not for you to know the times of the seasons which the Father hath in His own power. Ye shall receive power—not the power that you are thinking about—but ye shall receive power after that the Holy Ghost is come upon you, and you shall be witnesses unto Me." Witnesses! The power of the Holy Ghost to be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. So put away all thoughts of material greatness and power and splendour. Do not let your longings dwell on thrones and dominions and principalities and power. And then you will be happy to be witnesses, even if your witnessing means martyrdom. "Unto the uttermost parts of the earth." We wonder how many of those men did reach the uttermost parts of the earth! Are we to take our Lord's words literally? Let us turn to the Old Testament for a moment. Isaiah xliii, 10: "Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall there be after Me." All the earth shall acknowledge God through the witness of Israel. Let us take a leap for a moment over that gap of time of 700 years or more that elapsed. There is that little group at Bethany gazing into the heavens. They had lost sight of the bodily form of their Lord, and the angelic messengers say to them, "Why stand ye gazing up into heaven? This same Jesus shall so come in like manner as ye have seen Him go into Heaven." As if to say, "Go and do your work. It is yours to go and bear witness and prepare the way for the Coming of the Lord so that when He shall come again He shall find the hearts of the fathers turned to the children, and the children to the fathers, and the disobedient to the wisdom of the just." Had He not said to them in effect on another occasion, "I want you to go and witness for Me. I want you to go and carry the message for Me. I want you to go, not in the way of the Gentiles, nor to any city of the Samaritans, but go ye rather to the lost sheep of the House of Israel." Again, those same men had heard Him say on another occasion, "I am not sent but unto the lost sheep of the House of Israel." Did those men turn from Bethany, and work their way through

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Judea, and Samaria, and unto the uttermost parts of the earth? Did they? We do know that during the lifetime of those men there was a Church of Jesus Christ established in these islands; and from these islands their sound has gone forth to the ends of the earth. We do know that we have become, by the grace of God, the witnessing nation. And I suggest to you, as our closing thought, that the object of all our British-Israel propaganda and work; our labours to establish new branches, and to strengthen our organisation, and to proclaim by means of voice and Press to the remotest ends of the earth the great truth which is so dear to us; our object is to bear witness together to a living God Who reigns in Heaven and in earth, a God Who never ceases to work His own purposes, Who, notwithstanding all that may happen seeming to mar His work in the world, is ever strengthening and controlling all history for His own purpose. We have to bear witness to the providential ordering of all the strange and terrifying happenings, if we may so call them, in the world, and to witness that behind all these things, the omnipotent God is directing human history through all the ages, to bring about a glorious, pre-ordained consummation of His own wonderful plan. We have to witness, and never so much as in these days, to the inspiration of the Bible as God's Word, to the unity of the Bible as one designed, complete whole; to witness that we will stand for the integrity of the Bible, as God's inspired word, against scoffers and modernists and atheists. It is ours, as British-Israel believers and workers, to bear witness to the interdependence of the sacred record and the Divine revelation. People have some queer notions about the Bible. They say it is full of strange stories which have no bearing whatever either upon modern life, or even upon morals, much less is it able to minister to any spiritual growth. These so-called queer stories have a very intimate bearing upon the fulfilment of God's purpose. It is impossible to read, and to read carefully, such a wonderfully suggestive book as Weldon's "Evolution of Israel" without learning much. It is impossible to study such a work without learning that these seemingly strange records which find a place in this Book all help to show us how God has evolved for Himself out of that one-time slavish people the greatest nation, the greatest witnessing nation, of modern times. It is ours to witness to the Messiahship of Jesus Christ, and to remember that not only is He the Redeemer of Israel, but the Saviour of the world; to preach, not only the Gospel of the Kingdom, but the same Gospel in its aspect as to the workings of Divine grace. We have to bear witness to the training, by God's Holy Spirit, of a people for Himself to be His missionary agents in all the earth. We have to witness to the supremacy of Jesus over all earthly organisations, and to make fit for Himself and for His own use a people who should be qualified and trained administrative agents for His own purposes in His dealings with men and nations of all climes and all times. Lastly, it is ours to bear witness to the continual and unfailing work of God's Holy Spirit, shaping, disciplining, controlling and transforming the lives, the aspirations, the tendencies, the hopes of His servants, until He has made them jewels meet for His own crown, as well as the chosen instruments of His own will.

THE REV. COMMANDER ROBERTS (Chairman) said:—

In the absence of Dr. Mountain, our great friend, who should have been here this afternoon, I have been called to the chair. I want you to see this: How did the Disciples, the early Christians, come to the knowledge of the fact that the Lost Sheep of the House of Israel were in the position in which the Lord found them. We are in the midst of the great forty days. To-morrow is Ascension Day, one of the greatest days in the history of Israel, because our dear Lord ascended, as Head of His people, having completed the work which He came to do; and His work was accepted by God, the Father; the redemption of Israel was accomplished.

Well, now, what occurred during those forty days? Just consider. Our Lord had risen from the dead. He was now holding a position between Manhood and Godhead; and that position was going to be manifested every day of those forty days when He was amongst His people. The work which our Lord came to do He only partially accomplished, and He left His people to finish it for Him. Now they were to go and carry out the work which He came here to accomplish. "I am not sent but unto the lost sheep of the House of Israel," and He commanded them, "Go ye not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel." That was the prime purpose of our Lord's coming. And yet, as He was going away, He gave them another commission: "Go ye into all the world and preach the Gospel to every creature." But the children must first be fed. Israel must first be told of that wonderful redemption. And now He has gone away to receive to Himself a Kingdom, and to return. Whilst He was here He told those that were about Him, His immediate Disciples, that "the Kingdom of God is within you." To preach to all around that the Kingdom of God is now at hand. He told His Disciples that "there be some standing here which should not taste of death until they should see the Kingdom of God come with power." He told the Jews, "Wherefore, I say unto you that the Kingdom of God shall be taken from you, and given to a nation (not a Church, but a nation), bringing forth the fruits thereof."

Now, in the great forty days wherein He appeared to His Disciples, He instructed them of the things pertaining to the Kingdom of God, or that kingdom which was the kingdom of Israel. Search right through the Old Testament, and in the New Testament, and you will find that it is not a Church that our Lord talks about—it is the Kingdom of God. When He constituted the new congregation (or the Church, as it is called), He constituted it of the twelve Disciples, the twelve Apostles; and the Church so-called, the congregation of Israel, is built upon the foundation of the twelve Apostles and prophets, Jesus Christ Himself being the chief Corner Stone. You go into the Old Testament, and you will see that any Gentile might come in. Any Gentile coming in was to be received by Israel, not as a stranger, but as one born in the house. And that, you will find, is the law of this nation to-day. So that together with Israel are gathered others beside; and those who are willing to submit to the Lord Jesus Christ are joined together with the people of the God of Abraham. And that constitutes the Kingdom. Israel, as you see in the Book of the Revelation, is the instrument, the gate through which all the nations enter. You cannot understand that! Well now, in the time of our dear Lord, when He appeared to His Disciples, He instructed them as to where these lost tribes were. No wonder, then, when they started upon His work afterwards, acting upon what He told them, they went in a certain direction to where the lost tribes were. What does St. Paul say in Acts xiii? He calls them, "Men and brethren, children of

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the stock of Abraham," and says also, "whosoever among you feareth God, to you is the word of this salvation sent" (verse 26). James writes "to the twelve tribes which are scattered abroad." He says that we are the first fruits of His creatures, the twelve tribes, begotten again by the Word of God. God's promises are unchangeable. Just what He said in the Old Testament would assuredly come to pass in the New. And then St. Peter calls them the elect of the dispersion, and he tells of the very places where they were begotten, "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." Elect according to the foreknowledge of God the Father. He calls them a holy nation, a chosen generation, a royal priesthood—a people called out of darkness into the marvellous light of God. He tells you also how long it will take to bring them to the glory and consummation which will drag them from the world power altogether. That is all revealed to us. Unto this hope which the glorious resurrection of our Lord Jesus Christ prefigured, that is the resurrection of Israel from the dead as a nation, our twelve tribes instantly serving God hope to come. They knew, therefore, where they were. Of course they did. Because the Lord Jesus Christ atones for them. And when they asked the question, "Lord, wilt Thou at this time restore the Kingdom to Israel?" what had He said to them before? He told them before that He would not commit Himself at all to man, because He knew what was in man; and the first thing that was to be done was to reconstitute the heart of man, that He might reign in his heart first. And then when they were ready to receive Him into their hearts, then were they ready to come into the Kingdom.

And so He has gone away into a far country to receive unto Himself a Kingdom and to return. Now look at this for a moment. The apostles went right into the very midst of the places where Israel was. Commentators will tell you that in Asia Minor the Celtic character of this nation was first anticipated, and that those to whom St. Paul preached—the Galatians—were our immediate ancestors. Not only that, we know from the writings of the Jews themselves there were in these Islands Hebrews at the time of our Lord, and we know that the apostles themselves came into these Islands. Therefore some of the apostles who were standing there when Jesus spoke these words saw the Kingdom of God come into these British Isles with power, and with such power that that Kingdom has remained with us ever since. And now we have been growing in grace and in the knowledge of our Lord Jesus Christ. We have ripened into a nation which has begun to bring forth the fruits of the Kingdom of God. "Thy people shall be made willing in the day of Thy power." This Kingdom set up by God shall never be destroyed, but it shall wait, as we are told, for the times of refreshing from the presence of the Lord. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you, whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. . . Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Unto you first; the children must first be fed. What a solemn responsibility! Oh, let us embrace our privileges, let us act up to our responsibilities, and thank God that He has put us into such a position of honour and of trust.

THE REV. J. J. R. ARMITAGE said:—

What I have to say is based particularly upon the whole of what a good many people call the second Book of Isaiah, or the third Book of Isaiah (chapters xl to lxvi). I may just mention that, in order to satisfy any here to-night who may belong to the School of the Higher Critics, I do not care how many people had a hand in the writing of this Book. It is here, and that is enough for me and for my purpose. In chapter xli, v. 8–12, you have these words: "But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend. *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away."

In the 20th chapter of St. Matthew, v. 25–28, you have these words: "But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Whosoever has the will, has the ambition, has the desire, to be great among you, let him be your minister (or your servant), and whosoever will be chief among you let him be your servant (or your slave). There are several terms used in the New Testament in the original language, each of them having a different shade of meaning, but which repeatedly translated into English by the term "servant," and in that way sometimes we lose the fineness of the idea that is contained in the original. Here, says our Saviour, "whosoever will be chief among you, let him be your slave. Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." If there is any nation in existence in the world to-day that has given its life as a ransom for the many, that condition is fulfilled in the long story of the Anglo-Saxon people. There was no need, politically speaking, for Great Britian to go to the help of little Belgium. There was no need for Great Britain to go to the help of France, politically speaking. But we gave our life, as we have repeatedly done in our history, in order to ransom, in order to buy back from bondage peoples here and there and everywhere on the surface of this earth who were bound and fettered.

I want to answer to-night one or two questions which are often put to me as I go about the country in connection with my own work, when I always endeavour to drop in some word showing that behind the British Empire, as we know it to-day, there is undoubtedly some Divine purpose. Mr. Garrison will remember that at the meeting of business men we had in the Y.M.C.A. Hall in Birmingham, at the time of the great mission there, one and another said to us, "Well, we are not inclined to doubt what you have to say, but what is the good of it all? Does it not tend to create national pride?" Our reply is that it does not, if rightly understood. On the contrary, let the British people grip the essential significance of the British-Israel Truth—not a fallacy, not a fad, not an opinion, but the British-Israel Truth and then every Briton would have in himself an incentive to put forth every effort to bring the world to sanity and true peace. I suggest to you again, as I have already hinted, that no people nationally has so fulfilled the ideal of the passages that I read to you as the British. I say nationally.

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You will always find inside a community individuals who are traitors to their nation and traitors to the race. You find them in England and you may find them inside the House of Commons to-night; traitors to the greatness of England, and to the meaning of England. But no nation, no people have fulfilled the ideals of the passages I have already read to you so completely as the British people, the Covenant people. God has undoubtedly spoken to the human race through a people with whom He made a distinct covenant: a covenant as binding between God and that nation as any Covenant entered into on the London Stock Exchange to-day.

Here, then, is the ideal of the New Testament. "Whosoever will be chief among you, let him be your servant," *i.e.*, "Shall be your servant." There you have the future tense: the days that are ahead. "Whosoever would be first among you shall be your bond slave." All this is foreshadowed in the Book of Isaiah. I want to keep repeating this. You know the function of an advocate is to keep playing with one idea and presenting his notions in different terms until he gets the jury to give a verdict on his behalf. I am reminded of that by the picture over there of that great man, Hugh Price Hughes. I heard Hugh Price Hughes give some of his remarkable addresses, when he was President of the Wesleyan Conference, in the Central Hall in Manchester, and something that he said on that occasion has stuck with me from that moment to this day. I am glad to see his portrait there, and the portrait also of Wesley. Would that the Wesleyan Communion had men as great as their founder, England would be the better! This is what Hugh Price Hughes said: "When I am in my study I am the solicitor preparing the case, but when I stand before the audience I am there as an advocate for Him, and before I have done I always endeavour to get a verdict for my Master." That is why I keep repeating my idea. Remembering what our Saviour said in the chapter in St. Matthew from which I have quoted, and remembering the main thought of those chapters in Isaiah, that there should come forth a nation, and then an individual who would embody the great ideals of that nation, and from that individual there again should be inspired a great nation that should embody the Gospel ideals, the ideals of the Kingdom, I ask you emphatically to-night, from your knowledge of history, has any nation so fulfilled these prophecies as the British nation? Look through the long years of our Island story. I put this as a political idea. And when I think of these things I am bound to take this line—that no man can be a Christian and a real Socialist. As you listen to a certain political party in England they would have us believe that every nation is right, except the one that has given them their birthright. The Union Jack is something to be trodden under foot, and the Red Flag is the flag to be honoured, according to their propaganda. They say that England's greatness is built upon bloodshed, and that because like tyrants we have marched through history getting our Empire as the result of slaughter and the subjugation of peoples who could not turn round against us. "England is always false; our enemies are always true! Long live the Soviet!" That is the political ideal of some people to-day who want power.

I say our greatness has not been built upon military strength or upon naval strategy. I would go so far as to say that it is the only Empire that has not come to power as the result of mere military glory and naval prowess. Turn to the Empire of Babylon, the Empire of Greece, the Empire of Rome, and of Spain, and of France, and of Germany. What then? Germany, in the long course of her history, has never shed one single drop of blood for the emancipation of any serf. Neither has France, nor Spain, nor Rome, nor Greece. But England has always been the pioneer of a beneficent civilization—and I use the term, "beneficent civilization," in its essential meaning—the expression of the ideals of the people.

I should like to take you through the Old Testament, and put before you the ethical principle of the Hebrews as compared with the ideals of the people by whom they were surrounded. You young fellows have thrown into your teeth as a sort of clinching argument that the Old Testament contains stories that are not fit to be read among respectable people, proving, therefore, that there was no God and no holy people. But will you always remember that the Hebrew civilization was ever in advance of the civilization of the peoples among whom the lot of the Israelites for the time being was cast. And so, in like manner, our British civilization has always been higher and nobler and better than the habits and beliefs of the peoples among whom, for the time being, our lot has been cast. Wherever an Englishman has gone, there has always been accompanying him some sort of power that has resulted in the uplift and ennobling of the people amongst whom he has mixed. You may learn this from reading the history of British expansion, with the Bible left out of sight altogether. I suggest to the young men that they go and get any one of the many books which deal with the story of British expansion, and, if they are true to the deductions which they may draw from their study, they can only come to the conclusion that in the development of the British Empire there has been the marvellous unfolding of a great plan. The whole earth is strewn with evidences of our intervention between the tyrant and the oppressed for the liberty of mankind. That is the significance of the battle of Waterloo. That is the significance of the Ypres salient. Wherever you go among men you find some emblem showing where British blood has been shed in order to free the slave. Not only does this apply to the arts of war; it also applies to the arts of peace. It is very significant that the great inventions and discoveries in the realm of the physical, and the concerted efforts for human betterment, have generally originated in the mind of a Briton. It is also remarkably significant that these same great inventions and discoveries and institutions and societies, having as their object the betterment of the condition of the masses of the people, came to birth immediately after the Protestant Reformation. I wish that this were the occasion and the time when I might give you reasons why England must never become again a priest-ridden nation.

Has it all been by accident that we Britishers have so succeeded and that we have so originated these beneficent movements? No. There is a wonderful amount of cumulative and collateral evidence to be found outside the pages of the Bible, outside mere religion as such, which to an unbiased mind conclusively proves that God has chosen the British race to be His Israel.

Matthew Arnold says somewhere there is something in the character of the patriarchs which somehow fits in with English ideals. That is from the pen of a man who was, by no means, a British-Israelite. Well, why is it so? Because God has called us. There is an affinity between us and the Hebrews.

Let me give you one or two more ideas. Look how other people treat the Bible. The Frenchman never looks at his Bible. Take a German. If a German uses his Bible at all,

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it is just to regard it as a document in philology, or as a Book that is built upon a myth. Whereas England—well, leaders in our Universities are suggesting now that we should turn to the Authorized Version of the Bible as presenting a treasure in the English language, and as containing our highest ideals in chivalry. Just so! The Bible is the warp and woof of our Prayer Book. The Bible is the foundation of our political constitution. The Bible has entered into the essential fibre of our being. The working man to-day, if I may say it, has a very high regard for the Bible. I say this advisedly. I have been up and down the length and breadth of this land talking in the open air to crowds of men who will not go inside our churches. In addition, away yonder in Coventry, every Sunday afternoon it is the general rule for me to address from 1,500 to 2,000 adults. I say this in order that you may know that I am speaking from experience, but not egotistically—God forbid! I always allow men to ask questions. And I have yet to find one man in the course of my pilgrimage who will point the finger of scorn at the Person of Jesus Christ. If they do point a finger of scorn it is at those of us who, they think, are not true to Him Whose ideals we preach. In England, in Wales, and in Scotland, the Bible is honoured in a way that it is not honoured on the Continent, or by any other people. Is this an accident? Will you work that out?

Every effect must have an efficient cause. The only cause that can be efficient (or to which we can ascribe the quality of being efficient), to which we can look for the greatness of England, is the Mind that called this people into being, and, having called them into being, controlled them—the Mind which could "see the end from the beginning"—the Mind of the Creator Himself. The principles of the Bible are still powerful enough to smash organised Socialism—Socialism masquerading under the name of Communism and Bolshevism—Socialism, which is Atheism.

There are four great principles that we need to learn. No man must stand between a man and God; no man must stand between a man and truth; no man must stand between a man and his fellow-men. "But go ye into all the world and preach the Gospel of the Kingdom."

NOTES ON DAN IN IRELAND.

(NATIONAL MESSAGE, No. 59.)

BY J. R. STEVENSON.

THE lion with the lilies and the lily tail carved on the temple at Cashel by the Tuatha de Danaans is the source of the Royal Standard of Scotland—the lion rampant surrounded by a tressure (border) of lilies—but sometimes the lion is shewn with lily tail only. William the Lion was contemporary with Richard Cœur de Lion, both adopted a single lion as their respective emblems, but Richard changed to three.

This symbolism of the solar mythos represents the sign Leo of July, wherein the sun attains the height of his heat and power and glory, which the grand messenger of the Creator blazes forth to all His creatures here below. The lily represents the planet Venus; her domicile is Leo. The complete meaning is that the animal creation or re-creation of the face of Nature is bisexual. The king of the nation below—"son of the sun," as the Royal title of Egypt ran—is upheld even as God Almighty upholds the sun—the king of Nature above—at his highest and hottest.

In framing the allegories of the mythos, the wise men represented the feminine element by Venus or the sign Virgo, indifferently, as the exigencies of the drama demanded.

A well-known tradition relates how the bones of Saint Andrew were carried to Saint Andrew's from Achaia by the monk Regulus.

The pilgrim must have tarried by the way, however, because we find the port of Santander in Spain. Moreover, the Royal colours of Scotland and the colours of the national ensign of Spain are red on yellow—the colours of that king and country alone.

The heraldry of England, however, has come out of Denmark, which has three lions for the Royal Standard and the ensign is that of St. George, but colours countercharged—the slightest "difference" in heraldic science.

WHY I BELIEVE IN BRITISH ISRAEL?

(FROM "THE BANNER OF ISRAEL" OF SOME YEARS AGO.)

THE RIGHT HON. THE EARL OF DYSART.

We possess Jacob's Stone, on which our Kings and Queens are crowned,
And the Regalia,
And also the Lion of Judah in our Royal Coat-of-Arms.
The prophecies from the Bible are now being fulfilled.

J. G. TAYLOR, ESQ.

The reason why I believe in British-Israel is because I cannot help it. The proofs in its favour, both sacred and profane, are so strong and striking that I am compelled to accept it.

REV. G. H. LANCASTER, M.A., F.R.A.S.

Because I see it clearer than daylight; and because with the open Bible in front of me, with the Holy Spirit within me, with the British Empire around me, and with Jerusalem and the Promised Land in British hands, I see no reason for arriving at any other conclusion than that to which I came years ago.

REV. SAMUEL CLEMENTS, D.D., *Wesleyan Methodist Church, Philadelphia.*

Because I believe the Bible clearly teaches that Israel was to be a nation and a company of nations, and I believe the Bible. History testifies to the truth of the Bible, and as face answers to face in the glass, so Great Britain and the United States are that nation and company of nations, through whom all the world are to be blessed.

THE LATE REV. A. E. BULL, B.A., *Eastbourne.*

I have been, and still am, very ill, but full of the blessed hope of the glorious appearing of the Lord Jesus Christ, and with that I connect the main events associated with what is understood as British-Israel Truth, which has for many years been a strength and comfort to my own soul.

REV. J. GILL WARD, M.A., *Vicar of Avebury, Marlborough.*

I have believed in British-Israel for some forty years, because I consider it has been proved from history that the different waves of immigration into these islands, both before and after the captivity, came from the Ten Tribes, and that our Royal Family, Jacob's Pillow, our weights and measures, language and position in the world, add weight to the historical proofs.

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REV. C. MOON, M.A., *late Rector of Trusthorpe, Lincs.*

Years ago, the Rev. A. E. Bull pointed to Isaiah lxv, 13–16 as proof of distinction between Judah and Israel. From that time our identity with Israel became a matter of faith and "groweth exceedingly."

REV. E. J. WEMYSS-WHITTAKER, M.A., *Bath.*

(1) Because without it God's covenant promises to Israel are unfulfilled.

(2) Because without it there is no answer to Bradlaugh and others as to God's verity.

(3) Because the British and Saxon race in the last days have all the identifications necessary, that in them the promises of God to the Fathers are fulfilled.

(4) Because it is the key which fits and opens the book of Israel prophecy.

(5) Because it is unanswerable and God-glorifying.

REV. A. B. GRIMALDI, M.A., *Worthing.*

Because the covenant birthright blessings given to Abraham descended, through Isaac, Jacob and Joseph, to Ephraim and Manasseh; and as Britain (and no other country) is in possession of the fulfilment of these blessings, therefore the British must be descended from those to whom they were promised, for God does not promise to one people and give the fulfilment to another; therefore the British must be Israelites.

REV. FREDERICK ASTON, M.A., *late Vicar of Huddersfield, Macclesfield.*

(1) Because, as a student of the prophetic Scripture, I found that all the great empires of the world—Egypt, Assyria, Babylonia, Medo-Persia, Greece, Rome, the Ottoman, Russia and Germany, are all enumerated in the Sacred Scriptures, and the British Empire, the largest of them all, was apparently not mentioned.

(2) Because I found that the details of the Abrahamic covenant, with its glorious promises of material world-wide greatness, exactly correspond to all the features of the great world-wide empire of the Anglo-Saxon race, and to no other race, nation, or empire.

(3) Because, without it, I could not account for the wonderful spiritual mission entrusted to our own race and nation, for sending the Word of God to every nation, race, and people, in their own language; or for sending missionaries into all the world to proclaim the everlasting Gospel of God's love in Christ, His Own dear Son, to all mankind.

The fact that we are the lost House of Israel can alone account for the position we hold, materially and spiritually, n the world to-day.

REV. N. C. HARDING, *Vicar of St. Andrew's, Bromley, E.*

The truth of the theory is manifest. The promises made to Israel are fulfilled in the British people, and the British people are carrying out the destiny of Israel. The British nation stands, therefore, a living proof that God will make good His promises, and it is a witness to the fact that these promises are pledges given by an All-powerful Covenant God, who will never suffer His word to be broken.

ERRATA.

No. 76, p. 288. Third line read "James Sixth" instead of "James II."

PONDER THESE THINGS.—II.

BY THE REV. GEORGE MOORE, Verona, New Jersey, U.S.A.

(*Continued from page* 285.)

THE MYSTERIES OF INCARNATION.

AGE upon age moved forward with heavy tread. Men were born and men died. Prophet upon prophet came with reassuring message and disappeared. Then the manner of His arrival is proclaimed by the great Isaiah from the hilltops: "A virgin shall conceive and bear a son, and shall call His name Immanuel" (Isa. vii, 14). More definite still is the next word declaring the family branch: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious" (Isa. xi, 10). Now a single family is disclosed: "Of the increase of His government and peace there shall be no end, upon the throne of David—to establish it with justice forever" (Isa. ix, 7). Then attention is directed to a particular village: "But thou, Beth-le-hem Eph-ratah (house of bread) though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel, whose goings forth have been from old, from everlasting" (Micah v, 2). Then followed a long period of silence of about four hundred years, when no voice was heard.

Then there is a whisper from heaven. There is a hallowed atmosphere in the homes where "mothers are heavy with child." What is this strange overshadowing in Israel? Why the nation, heavy under the heel of Gentile power, so expectant of coming redemption? The day was breaking over the hills of Bethlehem. "The fulness of time" had come. Judah was pondering "these things."

Two apparent strangers enter Bethlehem, their ancestral city. Long has been the journey from Nazareth; footsore and weary in body are they, but strong in spirit. It is with a strange peculiar dignity they come; the secret of the Lord is with them. The mystery of godliness is to be revealed. They must hasten. "Her days are accomplished." But, there is no room in earth's hostelry; to the shed where browses the beasts of burden which man has made slave to his comfort and convenience. Self-denial and self-degradation begin here for this child. "He is despised and rejected of men." The rough manger is the cradle of the Incarnate. Surely, there is an element of divinity in the lowest birth of man.

Lo, the angel of the Lord appears over Bethlehem and the glory of the Lord shines about, then suddenly there is the celestial choir praising God and singing "Glory to God in the highest and on earth peace and goodwill to men." It is the birth of "the second Adam," in Whom all shall be made alive. He comes to express the goodwill of God toward men and peace among men, not as the avenger of blood.

Mary the mother knew the Scriptures—the story of the protevangel, the words of the great Isaiah, the message of the angel: "The power of the Highest shall overshadow thee—therefore that Holy One which shall be born of thee shall be called the Son of God." She heard the good tidings of the Shepherds who had come as fast as their feet could bring them to the swaddling Babe in the manger.

She knew the stupendous fact in her own being. She had been found with child while yet a virgin before she was married to Joseph. Joseph, an honourable and just man, not willing to make a public matter of it, would put her away privily. He would meet the law of Israel and free his own reputation of fornication. But the angel of the Lord said unto him,

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"Fear not to take unto thee Mary thy betrothed wife, for that which is conceived in her is of the Holy Ghost." The Babe leaped in her as she made her salutation to Elizabeth. Ask Mary "Whose son is He?" and surely she would answer, "The child of my pain and travail, flesh of my flesh." Ask Joseph, her husband, "Whose child is He?" and surely he would answer, "Not my son—I am His foster father only." We too must answer likewise or make Christ less than other men—a child of fornication, a bastard. Ponder these things in your heart.

THE MYSTERIES OF THE ATONEMENT.

Surely she recalls Isaiah's words, "He shall be wounded and bruised for our iniquities." And fresh in her memory is the word of the angel, "He shall save His people from their sins." He shall save—but how? He shall make "His soul an offering for sin." Did not the blood-besprinkled altars of an age long past point to that coming event?

In due time she hastens to publicly dedicate her son to the service of God. There the aged Simeon—a man just and devout—waiting for the consolation of Israel, speaks as a prophet: "This child is set for the rising and the fall of many in Israel . . Yea, a sword shall pierce thine own soul also." It is also written, "Joseph and His mother marvelled at those things which were spoken of Him."

At twelve years of age this child is lost from His parents for three days. They find Him in the temple answering and asking questions of the wisest in Israel. "And when they saw Him, they were amazed. And His mother said, 'Son, why hast Thou thus dealt with us?' . . and He said unto them, 'Wist ye not I must be about My Father's business?' They understood not His saying." Was not His answer the sword in her soul once more? Was He not for the time rising above maternal authority and exerting His Son of Godship? Was not this the mutual understanding? "He went down and became obedient unto them," for His time was not yet come.

In Cana of Galilee at the wedding feast this considerate mother is heard saying, "They have no wine." Back comes the answer as never before, "Woman, what have I to do with thee?" No more motherly restraint. His time had come. Time to declare His Messiahship, the Kingdom of God, and the Saint who taketh away the sin of the world.

On another occasion mother-love breaks through restraint. The word is brought to the Christ, "Thy mother and thy brethren are without desiring to speak with Thee." Again His significant answer, "Who are My mother and My brethren? But whosoever shall do My will the same are My mother and My brethren." More than man? Surely, He spoke with authority as the Son of God.

Yet another occasion and the sword goes deeper. The scene is the place of a skull. There is an agonizing figure on a cross. The Protevangel announced Him; the brass serpent on the pole typified Him; the oracle declared Him "bruised for our iniquities." And now "there stood by the cross of Jesus His mother," as He makes the last supreme act of at-one-ement for God and sinful men. But had she not "pondered these things in her heart"?

Here is the deepest mystery of all. On these facts hangs the truth of the whole Christian religion. Without the Protevangel, without incarnation, without the atonement it would no longer be the Christian religion. It is the message Immanuel. Truly God's ways are not our ways, nor His thoughts our thoughts, and the world problem is sin. Your problem and mine is sin. How shall we escape if we neglect the only "way" under heaven whereby we may be saved?

THE MYSTERIES OF THE KINGDOM.

It is clearly manifest in the prophecies to every thinking mind that a kingdom is on the way. It is so declared. It is also declared that the Kingdom has its basis in Israel. This was the expectation in the days of Jesus. Of this truth Mary was aware, and she must have pondered it also. "His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, to establish it with judgment, and with justice from henceforth even for ever" (Isa. ix, 7). This prophecy did not have its fulfilment in the first century, nor has it had its fulfilment in this twentieth century of the Christian era. Yet Jesus came on His own declaration "to fulfil the law and the *prophets*." We may ask with Paul, "Hath God cast away His people? God forbid."

Was not the recurrent question of the Pharisees, "Wilt Thou at this time restore the Kingdom to Israel?" Had not the disciples also oft asked that very question in earnest expectation that they would be specially favoured in the setting up of the Kingdom? In that last moment with the Master on the Mount of Ascension, "Lord, wilt Thou at this time restore again the Kingdom to Israel?" (Acts i, 6).

The Kingdom could never have come on the narrow lines of the three-tribed kingdom of Judah that then existed in Palestine. It could not come to those of whom He was despised and rejected. It could not come at any time since then, nor in this twentieth century on the basis of modern Zionism; one tribe cannot carry forward so great a divine mission, which is to find its fulfilment in the prophetic mould of twelve tribes. Lost Israel must be found and restored.

John makes it clear and—this is the final word from Heaven—that the Kingdom comes having its foundations in Israel, and "having twelve gates and at the twelve gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the East, three gates; on the West, three gates; on the South, three gates; on the North, three gates. And the wall of the city had three foundations, and in them the names of the twelve Apostles of the Lamb . . . and the gates shall not be shut at all . . . and they shall bring the glory and the honour of the nations into it. They shall enter in whose names are written in the Lamb's book of life." (Rev. xxi, 11-27.)

Jesus said, "After this manner, pray ye—Thy Kingdom come." In this He was placing the Kingdom supremely in our vision as the consummation of the ages, the stone Kingdom of Daniel cut out without hands in the days of the Gentile nations of the earth, the Kingdom which comes and for ever must come along the line of "the seed of the woman." The great dream-image of Nebuchadnezzar discloses the Gentile course of the history of the world unto the consummation, when the cry is to be "Babylon the great is fallen, is fallen" (Rev. xviii, 2). Then the stone Kingdom of Israel for ever bruises the head of the serpent; then the Kingdom of the Christ, with Christ on the throne of David, drives away the order of this world as chaff from the summer threshing floor.

That Kingdom is now as "leaven" in the loaf of the world; that Kingdom is now in a particular branch of the human race moving on toward manifestation. "There shall be weeping and gnashing of teeth . . . as the days of Noah were,

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so shall also the coming (the return) of the Son of Man be," to take the Throne of David and to reign for ever. Then shall He sit on the throne of His glory . . . then shall the King say to those on His right hand, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." "Nation shall rise against nation," said the Master; but He also said, "When ye see these things coming to pass, look up, for your redemption draweth nigh."

Let us PONDER "these things." Let us pray, pray, pray, fervently, "THY KINGDOM come."

"THE IMMORTAL HOUR."

BY H. P. H.

MANY, recently, have been enjoying, at the Regent Theatre, the exquisite musical version, by Rutland Boughton, of the above dramatic poem.

It may add considerably to their enjoyment and interest to know something of the historical basis for the character of Etain, the beautiful "unknown Princess." In the dramatic poem by the late William Sharp (Fiona Macleod), from which the libretto is taken, the Princess represents a somewhat fantastic or mythological personage only; while Eochaidh (pronounced Yokhay), whose wife she eventually became, was the first King of all Ireland. He was of Hebrew ancestry, of the Tuath de Danan (the tribe of Dan).

The Hebrews and Phœnicians in the time of Solomon possessed in common a fleet of ships for the transport of tin and other metals from our Cornish mines, and thus many settlers were left on the western and north-western shores of these islands, which, on account of the ships and the presence already of friendly or related tribes, became a place of refuge for those of their kinsmen who were in peril in other lands.

There are many records and traditions in Ireland of the landing at Tara (a name of Hebrew origin), about 585 B.C., of Jeremiah the Prophet and his scribe, Baruch, as fugitives; also of a Princess, Tea Tephi, the daughter of Zedekiah, the last King of Judah, who, in 588 B.C., was taken captive to Babylon, and all his sons destroyed, his captors believing that this would put an end to all further pretentions of the royal line of Judah. The Princess, however, to be transplanted later to another line and where the royal tree would again take root, had been left under the special guardianship of Jeremiah.

The time of peril came after the death (by treachery from his own people) of Gedeliah, the Babylonish General, in charge of the peasants left in Palestine to cultivate the land. The fugitives appear to have set sail for these islands, where Jeremiah had his own special "mission to the nations" to fulfil. Jeremiah was also left in charge of the stone pillow, upon which Jacob had dreamed his wonderful dream. It was always treasured and carefully guarded by the Israelites, who brought it out of Egypt "with the bones of Joseph."

Jeremiah must have brought this precious stone with him to Ireland, for we learn that the Princess Tea Tephi and King Eochaidh, on their marriage, were crowned upon it. Years later, it was sent to Scotland for the coronation of Fergus I, one of their descendants.

It was brought to England by Edward I, since when all our Kings and Queens, with one exception, have been crowned upon it; and at the coronation of our present King, the sacred oil was poured upon him just as it had been over King David nearly 3,000 years ago. It now rests beneath the Coronation Chair in Westminster Abbey.

And thus, through this Princess, whom the beautiful Etain of "The Immortal Hour" actually represents, the direct descent of our own Royal Family from the Throne of David may be traced; while the origin of the British and American people may be also traced, not to the Jews, who are of the tribe of Judah only, but to the other tribes of Israel, represented by the sons of Joseph, Ephraim and Manasseh, through whom "all the families of the earth should be blessed."

THE POWER OF REVELATION.

BY HENRY PROCTOR, M.R.A.S., F.R.S.L.

THERE is a most remarkable prayer of our Lord in Luke x, 21: "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and prudent, and didst reveal them unto babes." What things are those which the Father hides from some and reveals to others? We learn from the context (v. 17) that "the seventy (had) returned with joy, saying, 'Lord, even the demons are subject unto us in Thy name.'"

This was the revelation, that the whole spiritual world was subject to the name of Jesus, and this revelation gave them a power superior to all the power (*dunamis*) of the enemy, and even authority (*exousia*) over it, so that they could in His name command even the unclean spirits and they must obey, even as they did in His presence. So that we learn this wonderful truth that

SPIRITUAL REVELATION

confers power and even authority in the spiritual world. All authority in heaven and earth has been granted to Christ. But we need a special revelation from the Father in order to exercise that authority. For no man can learn any spiritual truth concerning the Son except it be taught him by the Father (Luke x, 22).

This knowledge is beyond the compass of the greatest human intellect, and is altogether HID from it. It seems at first to put a premium on ignorance, and this is how many understood the expression, "revealed unto babes." It is wrong to think this, however. As far as this world is concerned, some men cannot help becoming wise any more than others can avoid remaining ignorant. But it is within the

POWER OF THE WISEST

as well as of the most ignorant to become a babe. It must be so or salvation would not be possible to all men, for except we become as little children we cannot enter the kingdom of heaven. The fact is that the wisest man on earth, or the man who has gained more human knowledge than any of his fellows, may by grace and power of God become, by means of the new birth, a babe; and have the spirit of wisdom and revelation in the knowledge of God, which shall give even to him authority in the spiritual world, and power over all the power of the enemy. At the same time, a man who is unable to read a letter of the Scriptures may yet be gifted with

GREAT SPIRITUAL KNOWLEDGE.

The great mistake of the present age, and the reason of the comparative lack of spiritual knowledge to that which was

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exercised centuries ago, is that men are SEEKING SPIRITUAL KNOWLEDGE BY NATURAL MEANS.

Spiritual revelation, and with it spiritual (*exousia*) authority and (*dunamis*) power, can only come by inspiration from God—for these things " no man knoweth "—no outward eye can see them—they can only be seen by the enlightened eyes of the inner man, and heard by means of the " Silent Voice " within, speaking in the

EAR OF THE INNER MAN.

By means of natural faculties of the outward man we can receive nothing from the Spirit of God—the outward eye cannot see the Spirit, the outward ear cannot hear His voice—but spiritual things are discerned only by the inward or spiritual man. We cannot " ascertain them " by means of the natural faculties (I Cor. ii, 14, Rotherham). "The things of God no one has come to know save the Spirit of God " (ver. 11), but we have received the Spirit, that we may know the things that are freely given to us of God ; yea, even

THE DEEP THINGS OF GOD.

And every revelation made by the Spirit of God to the inward man adds to the spiritual power which we may exercise—which resides in the inward man, and it is by means of these revelations that we are " strengthened with power through His Spirit in the inward man," so that " Christ is formed " in the heart of the inward man, and takes up his permanent dwelling there. So that we may clearly discern how the Old Testament type is fulfilled in the far more glorious Antitype.

The body, or outward man, is the outer court of the temple ; the inward man is the holy place, the heart of the inward man, where Christ takes up His abode, and the Father in Him is the holy of holies—just as the Shechinah was manifested usually in the Most Holy Place—although there were times when the whole temple was filled with His glory ; and so there are times with us of special

MANIFESTATIONS AND ANOINTINGS,

as was the case with the Apostles, although the inner man is always pervaded by the presence of the Spirit. His special work is to change the new creation into the likeness of Him that created him. The unveiled face of the new man, reflecting as a mirror the glory of the Lord within, is being transformed into the same image " from glory unto glory."

To see Him there it is necessary to be pure in heart (Matt. v, 8), to " strip off the old man together with his practices " (Col. iii, 9), to be " circumcised with a circumcision not handmade, in the stripping off of the body of the flesh, in the circumcision of the Christ, being jointly buried with Him in the immersion (baptism in the Holy Spirit), in which we are also jointly raised and made to sit with Him in the heavenlies. After the initial Pentecostal experience, there is constant progress to be made, for the new man is " being moulded afresh into full knowledge " (Col. iii, 10), and being restored fully to the image and likeness of God in which man was originally created ; and He gives special revelations and special gifts to some that they may act as Apostles, and some as Prophets, and some as Evangelists, and some as shepherds and teachers, with a view to the fitting of the saints for work of ministry ; for an upbuilding of the body of Christ ; until we are advanced into the oneness of the faith and of the full knowledge of the Son of God, into a man of full growth, into a measure of stature of the fulness of Christ (Eph. iv, 10–13).

MOSCOW'S WAR ON RELIGION.

JEWISH IMMUNITY.

IN certain quarters, writes our Russian Correspondent, every effort has recently been made in connection with the war on the Christian Churches to prove that the Jewish religion is being persecuted in a similar way. The Jewish news agencies in America, Germany, and this country have been very busy in the last few months issuing detailed accounts of various Bolshevist outrages against synagogues and rabbis alleged to have been perpetrated in different Russian towns and cities.

It is interesting, therefore, to cite the official communique issued by the Soviet Government published in the semi-official Berlin daily *Nakanune*, which emphatically declares that " no persecutions of Jewish rabbis or compulsory transformation of synagogues and Jewish places of worship in Soviet Russia have taken place. The Jewish Church is enjoying in Soviet Russia complete freedom."

Morning Post.

CORRESPONDENCE.

THE CENOTAPHS AT HEBRON.

To the Editor.

DEAR SIR,—In No. 75 is an article headed "The Tomb of Abraham," but there is no record of this having been seen, since Isaac and Ishmael laid the Patriarch's embalmed body in the cave of Machpelah. In the field which Abraham bought was a large rock, containing a double cave—an inner and outer one—as the name imports. Into this cave even the Mahometan guardians never enter. The Crusaders built a Gothic church over the cave rock. The Saracens, when they reconquered Palestine, turned this church into a Mosque, as they did other churches.

With very few exceptions, Moslems alone have been allowed to enter this Mosque. In it are the Cenotaphs of the Patriarchs buried in the cave below. These Cenotaphs are large stone monuments, placed, it is said, above the actual tombs below, of Sarah, Isaac, Rebekah, Jacob, Leah and Joseph. In the Mosque pavement is a grating, through which Moslems throw down written prayers to the Patriarchs.

The article says the "Cave" has been "entered" and "photographed." A few people have entered the Mosque, above the cave ; and the Cenotaphs in it have been photographed, and a copy of one is given.

The article also says, the " tombs " have been photographed for " the first time." But it mentions that Mr. Radd had already photographed them. And also that the " tomb of Abraham " had been " photographed." But no one has entered the cave where this tomb is.

Years ago the late Sultan of Turkey commissioned a first-class photographer (I believe, a Scotch gentleman) to photograph, for his private use only, the Cenotaphs in the Mosque, and even he was not allowed to go into the cave. Mr. Coltart, editor of the *Northern British-Israel Review*, obtained, as a great favour, copies of these valuable photographs, the first ever made, and asked me to write an explanatory article upon them. The article and the six photographic copies appeared in that excellent *Review* for January, 1911, Vol. 1, No. 3, pp.16-23. The six views show the Cenotaphs of Isaac, Rebekah, Sarah, Jacob, Leah, and Joseph.

The editor of the *Quarterly Statement* of the Palestine Exploration Fund thought them so valuable that he wrote to

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me for permission to reproduce the engravings and article in the *Quarterly Statement*, which therefore appeared in the number for July, 1912, pp. 145–151.

Since then a copy of the Cenotaph of Isaac and extracts from my article appeared in the *Chicago Sunday Examiner* for February (?), 1912. A. B. GRIMALDI.

REPORT OF SOUTHPORT BRANCH OF B.-I.-W.F.

WE are glad to say there is nothing but success to report. One disappointment only—Mr. Pilcher, London, was prevented lecturing for us as arranged. We shall hope it is only a pleasure deferred.

Our session began in September, 1922, with Mr. Griffin, of Dudley; October, Mr. Vine, President of the Southport Branch; November, Rev. G. Waddington, Vicar of Christ Church, Bradford; December, Rev. J. P. Hodgkinson, Bishop of the Reformed Church, Wigan; January, Rev. Oliver Vince, Rector of Oxhill, Warwick, and President of the B.-I.N.U.; February, Mrs. Bloxam; April, Rev. J. Gratton, Wesleyan Minister, Towcester.

No praise is too high for these lecturers; but—*place aux dames*—Mrs. Bloxam's limelight lecture deserves *special* praise. We ought to have more of such, for they always draw an outside public who know nothing of B.-I.

Thanks to Mr. Steele, the Organising Secretary of the B.-I.N.U., we were able to secure even this array of talent at a very small cost. Our new quarters at the Y.M.C.A. have many advantages: to instance one, young men look in to criticise, and remain to join. Our members have increased, greater general interest has been aroused, we owe nothing, and have a small balance at the bank, out of which we shall be able to send a few pounds to the B.-I.-W.F. Benevolent Fund.

We had each month a quantity of up-to-date literature on sale, and disposed of many pounds' worth of books. The library is a good one, and has been well patronised. Several new volumes have been presented by interested members. We hope next year to secure the B.-I.N.U. caravan for summer work on the shore.

Our session concluded in April with a sale of work, tea, and concert. Excellent addresses were given in the intervals by Mr. Vine, Mr. Jacques, and Mr. Steele. The sale was opened by the Rev. J. P. Hodgkinson, who made a telling speech, in which he gave the recipe for filling empty churches—"Preach and teach British-Israel Truth." He ought to know; he has tried it and succeeded. You have to be very early to secure a seat!

There were five stalls: needlework, bric-a-brac, cakes and afternoon tea, household goods and books. A bran tub, ably presided over by Miss Lever and Master Frank Lever, caused immense amusement. A tiny mite of three sold a basketful of button-holes. Tea was partaken of at 6.30 by a large number of happy, joyful people. Not one crumb was left over; another guest and the last straw would have been added, as it was closing day for the shops!

We had really good talent for the concert. The whole affair was well organised. A hearty word of praise is deserved, not only to the officials, but to every member of the Association, who are a hard-working, enthusiastic, and united body.

On July 27th we hope to hold our annual re-union of the Lancashire British-Israel Associations, which will this year take the form of a garden party, to be held in the Botanic Gardens. Mr. Marchant, of Brighton, is booked to visit us on that day, and will address us in the Pavilion.

The motto common to all British-Israelites is "Unity." We endeavour to make it a very living motto by working whole-heartedly for His honour and glory, and the establishment of His Kingdom. Our next session commences September 28th, with Mr. Griffin as our lecturer. We shall have a fresh lecturer each succeeding month until April, 1924.

En passant, we have always excellent reports of our meetings in the local papers, *Visitor* and *Guardian*.

M. WOODWARD, *Hcn. Sec.*

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

PASTOR RICHARDS finds a mystery in Hos. i, 4, 11, as to the name Jezreel, and asks if Hos. ii, 21–23, is now being fulfilled.

Answer.—The mystery is contained in the name meaning "God Scatters" as well as "God Sows." Evidently God's judgments were meant in mercy. The banishment of Israel from Palestine was in order that in their scattered condition they might become recipients of the knowledge of Jesus Christ sown by Israel (Benjamin), and thereby themselves become as good seed sown amongst all nations, so that the earth should hear them (Isa. xxvii, 6).

PASTOR RICHARDS infers that Hos. iii, 5; vi, 1–3 and 11 are connected.

Answer.—"The children of Israel" spoken of in chapter iii may refer to both Israel and Judah. Mainly the prophecy fits most completely Judah.

It is Israel to whom Hos. vi, 1–3 refers, as we know from history now accomplishing. The second day terminated in the reign of Edward I, the English Justinian, when, as a nation, we were being raised up. The acquisition of the Stone of Destiny, the birth of John Wycliffe, "the morning star of the Reformation," point to the awakening of our nation; neither must we forget the great men who preceded Wycliffe, Bradwardine, and Grossetête. The third day, in which we are living, we are standing on our feet. (Compare First and Second Epistles of Peter.) The harvest for Judah is through the instrumentality of Israel (Isa. xl, 9).

PASTOR RICHARDS says: In Hos. x, 11, we find both Israel and Judah together. He also refers to Hos. xi, 12.

Answer.—This is subsequent to Ephraim having been taught and loving the work of gathering in the harvest, being under the easy yoke of Christ; or, as Zech. ix, 13, puts it, when the bow is filled with Ephraim, Judah will be bent for God.

The reference to Hos. xi, 12, does not point to the future but to the then present. This continued allusion to Israel's transgression as then present brings out in contrast the wonderful grace and love of God in their redemption.

PASTOR RICHARDS then points to Hos. xiv.

Answer.—Here we have the "summum bonum" of God's gracious purposes concerning and towards His people. Here we have the love of God winning back a backsliding and perverse race and the Goodness of God leading them to repentance. Their acceptance of Jesus Christ and Him only causes them to desist from all idolatry and to bring forth plenteously the fruit of good works. The growth of the Empire, its fragrance, its strength, its wonderful protective power, are all summed up in this short epitome of God loving them freely.

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THE SECRETARY-GENERAL'S PAGE

THE next London meeting will be the Secretary-General's Round Table on Tuesday, July 10th, in the Central Hall, Westminster, beginning with tea at 4 p.m. This will be a specially interesting and important occasion, as we are to have the pleasure of welcoming Mr. Arthur Exley, J.P., a Vice-President of our Brisbane (Australia) Branch, and Mrs. Exley, who are leaders and active workers in many good causes in Queensland. Both will address the meeting. As they sail for Australia on July 12th this will be the only opportunity we shall have of hearing them. We feel sure that all our readers who can possibly attend will be glad to meet our visitors. We hope also to welcome Lady Keith Jackson from Monte Video, and Major Johnston from Natal. The Rev. Joseph Gay has promised to give a selection from one of his famous Recitals.

* * *

By invitation of the Rev. R. G. F. Waddington, M.A., Mr. Herbert Garrison will lecture on "The British Empire" to-night (Saturday) at 7.30, in the Lecture Hall, Church House, North Parade, Bradford.

By invitation of Kendra Baker, Esq., Mr. Morey will address a Drawing-Room meeting to-day at 5.30, at Hindhead, Surrey.

* * *

The next B.I.N.U. Conference will be held in September at Nottingham. * * *

The fourth Congress of the B.-I.-W. Federation will open on October 8th next in Central Hall, Westminster. Delegates are expected from various parts of our Empire and U.S.A. All Associations are invited to elect their representatives and advise the Secretary-General in good time.

* * *

Mr. H. Beckwith has been doing good work in Leicester by a number of lectures and addresses, which have been well attended and keenly enjoyed.

* * *

Mr. Corrin gave a capital address for our Liverpool Branch on June 14th on "The Perception, Reception and Expression of British-Israel Truth." He told how he first came to the knowledge of Israel Truth when, in 1921, he was led out of apparent idle curiosity to attend our Congress meetings in King George's Hall. His case is one of many. Mr. Corrin made a distinct impression, and another address is desired from him. Bishop Hodgkinson was announced for a lecture on Thursday of this week. The hour for meeting has been changed from 8 to 7.30. * * *

The Congress volume is keenly appreciated, we are glad to hear, and is selling well. There are 75 addresses by 40 speakers. It is the simple truth to say that no such addresses can be found within the covers of any other book in existence. One of our members has purchased three dozen copies for giving to friends. * * *

The book by Professor Schuyten, D.Sc., is now on sale and is being eagerly perused. Many buyers have taken several copies for friends. * * *

We earnestly appeal to all B.-I. believers to join the Federation and thus help forward our great work. We need every possible support. There is a big programme before us. The demand on our resources is ever increasing and wonderful opportunities are opening out. The call to go forward is insistent. No organisation to-day is doing or can do the work of witnessing for God in the way our Federation is doing it. * * *

The British-Israel-World Federation and its Branches have circulated books, leaflets and papers in large numbers. In response to many requests the Executive Committee of the Federation now propose to undertake this work on a much larger scale and to establish a special fund, to be called

THE BRITISH-ISRAEL DISTRIBUTION FUND.

All who wish to help this form of propaganda are invited to send their contributions to Colonel Vincent Wright, D.S.O., Financial Secretary, 14, Fetter Lane, E.C. 4. If those who desire particular books, leaflets or papers sent to friends, societies, clubs, libraries, &c., will kindly communicate their wishes to the Secretary-General, at above address, parcels can be sent to any part of the world. When desired by the donors, the Committee will select books, leaflets, &c., to the value of the money received.

* * *

Many of our readers will be glad to learn that it has been decided to establish a Teaching College as soon as possible. All who wish to be enrolled for the classes are invited to send in their names to the Secretary-General.

* * *

The Rev. W. E. Woodhams Denham, F.R.G.S., lectured for the Worthing Branch on June 12th on "The Land of the Pharaohs," to a good audience, in the Institute Hall. On the following day he addressed the members and their friends at the rooms of the Book Depot. His visit was much appreciated. The usual Wednesday meetings are suspended until September. * * *

The Rev. C. J. Cumberworth recently addressed the Halifax Association on "What the Bible Means to Me." Mr. A. W. Dargue (President of the Branch) presided, and also gave an address. Mr. R. W. Gair (the Secretary) reports that they are doing all they can for our Cause in the town and district.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE ACTIVITIES OF THE JEHOVAH KINGDOM.

BY REV. WM. PASCOE GOARD.

PRIOR to the formal establishment of the Kingdom at Sinai we have the record of the activities of Jehovah, God of Israel, in the land of Egypt.

The narrative of the contest between Moses, the representative of Jehovah, and Pharaoh, King of Egypt, is startlingly clear. It may be well for us to look at the transaction briefly but closely.

From the beginning there has been a remarkable religious history in Egypt. There has also been a very chequered history of ruling races. Shemitic peoples dwelt there who had acted upon the knowledge of the true God. Hamitic peoples were there also, who from the first seem to have lost, or been without, that knowledge. The reason seems to have been "As they did not like to retain God in their knowledge God gave them over to a reprobate mind . . ." Thus Paul analyses similar matters in the ages then future.

Yet it must be remembered that Jehovah never gave to humanity less than it was able or willing to receive of blessing at His hand: If the people with whom He was dealing could receive the highest blessings, they were theirs to receive: If they were able to receive or willing to receive only limited blessings, up to their limit they were blessed: If they were wayward and would receive neither Him nor His blessings they were caused by suffering to call upon Him for aid: If with hard heart and stiff neck they chose their own evil course to the danger and injury of the health, physical, moral, and spiritual of the nations, and especially of His kingdom, He gave to them the last sad boon of death. For death is better than a continued life determined to evil courses which perpetually "lays up wrath against the day of wrath."

Egypt had lapsed from a knowledge of God into the foulest idolatry. He so brought on and conducted the war of independence by which His people were set free that they were against their will convinced of His being and of His power. This was all to the good in the future possibilities for Egypt. Every act and stroke which fell upon Egypt was the very best that the Lord could do for that people, which had so far receded in vision of the Divine that only through chastisement and suffering could they be brought in any degree to the knowledge of the Lord. What this meant to Egypt in after ages it would be a most interesting study to determine.

The next great exercise of administrative activity, after the establishment of the kingdom, was the destruction of the seven nations of Canaan.

The record declares that with these the Lord had borne until the very last, but now the cup of their iniquity was full. Not by preaching: not even by suffering could there be a re-birth of these nations, and it would be against the physical, moral, and spiritual health of the nations that they should longer be allowed to remain a part of the body politic of the world. Death, for the generations inhabiting these, was the least of evils which could befall them. For it is possible for a race or a person to fall into such an abyss that death is better for them than life.

Therefore the time had come when these nations must die.

There have been other races since that time which have passed to death and have ceased to be. There is at least one race now living which is rapidly approaching its predicted end. There have been many races in modern times on this and other continents which have ceased to be.

But why should the Israelites be made the executors of the Divine will in the removing of these nations from the earth?

Think for a moment. This is the beginning of an earthly nation Israel which shall endure for ever. It is necessary to burn upon their brains and hearts the necessity of eschewing the vices of the nations of Canaan: how should this be done effectively? By making them the executors of the Divine Justice, accompanied with the assurance that to follow in the footsteps of the destroyed nations would be to follow them to punishment, dishonour, and death.

And the lesson has never been forgotten by Israel to the present day.

The next great policy, pursued through centuries, was settling the nation of the Kingdom in their land,

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defending them from enemies, and gradually giving them the ruling place among the nations. This was achieved when, under David and Solomon, the great Kingdom of Israel gave the law to a very large portion of the earth. How large a portion we have not space here to name.

Then came the Administration of Judgment when Israel lost the vision of Jehovah their King and entered upon a course of apostacy and rebellion.

The punitive clauses of the Covenant of the Constitution were put gradually in operation until they were fully active. And the full course of these we have not become wholly free from to the present day. But one of the seven times sentences remains in operation now, however, and emerging from that period of punishment Israel is beginning to catch returning visions of Jehovah the King, and will soon restore the Divine constitution and re-enter into her glory of ruling with God.

In connection with the progress of the administration in dealing with the nations of the Kingdom of Israel, we shall look for a moment upon the vision of Jehovah sitting in Judgment upon the House of Judah. The record is given in the sixth chapter of Isaiah, and we are invited to attend the session of that great assize.

IN the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3. And one cried unto another, and said, Holy, holy, holy, *is* the Lord of hosts: the whole earth *is* full of His glory.

4. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.

6. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7. And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

9. And He said, Go, and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not.

10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11. Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

12. And the Lord have removed men far away, and *there be* a great forsaking in the midst of the land.

13. But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten; as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves; so* the holy seed *shall be* the substance thereof.

Ponder this august chapter. It is the issuing of sentence of deafness, blindness, and lack of perception against a branch of the Israel people. How was such a sentence justified? Here the prophet asks the question regarding the other branch of the House to which, in part, the same thing had happened. Not by Divine sentence, but by their wandering from the centre of their light and life in God. Isaiah, xlii, 18: "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? Who is blind as he that is perfect and blind as the Lord's servant?

"Seeing many things; but thou observest not; opening the ears, but he heareth not.

"THE LORD IS WELL PLEASED FOR HIS RIGHTEOUSNESS' SAKE; HE WILL MAGNIFY THE LAW AND MAKE IT HONOURABLE."

What is the sense of this. It seems to be the application of the principle of equity laid down by our Lord. "If ye had not had sight ye had not had sin; but now because ye say we see, therefore, your sin remaineth."

It seems as though lest they should utterly damn themselves the Lord removed their sight, hearing, and perception. And He did it through adding to their material possessions. "Make the heart of this people fat. . . ."

From that time to this that people have stumbled forward in the dark except for those who have found new light in the Lord Jesus Christ as their personal Saviour.

We shall consider other policies of the Jehovah administration next week.

ADDRESSES AT THE MAY MEETINGS.

MAJOR J KNOWLES, O.B.E. (Chairman), said:—The last time I had the privilege of presiding at a British-Israel meeting, towards the end of last year, I ventured to predict that we might look forward to the year 1923 with hope and with confidence. I think you will agree with me that the outlook to-day for us British-Israelites, and Britain generally, is a lot brighter than it was six months ago. In a recent speech at a great gathering in the Albert Hall, Lord Curzon said that the clouds were lifting, and he spoke with optimism about the negotiations with the Turk, and of the position both in Egypt and Mesopotamia. He spoke, too, of the co-operation between the various parts of our great empire, and he told us something of the Government's proposals to alleviate various evils at home. Altogether he took an optimistic and hopeful view of the present situation, and I think that most British-Israelites will be inclined to agree with him. Therefore, we may confidently look forward to a period, I do not say of increasing prosperity, but a diminution, at any rate, of our troubles in the immediate future. Our position in the world, compared with the nations other than those of Israelitish origin, is greater than it has ever been before. Our credit to-day stands higher than that of any other nation; and I am convinced that we may look forward to the future with greater hope than ever before. Of course, our future depends to a large extent on our own individual efforts. I am quite sure that if we could take

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a census of those who are present here to-day we should find the majority were in happier circumstances now than they were six months ago; and from the point of view of our Federation, I know you will be pleased to hear that we are making very satisfactory progress. Our Secretary-General reports a constantly increasing membership. Our literature, also, is being more and more widely circulated, and we now have two official journals, namely, THE NATIONAL MESSAGE and *The Banner of Israel*, which are going to all parts of Anglo-Saxondom. We do, however, need your help and co-operation, and I most earnestly beg of you all to do your utmost to proclaim British-Israel Truth whenever and wherever you can. Our President sets us a splendid example in this regard. In fact, as he says, he preaches British-Israel persistently wherever he goes. I hope that none of us will ever hesitate to bring this great subject before the notice of all our friends, and, in so doing, help to bring our nation back to God, and to the doing of His will. We are sometimes told that there is a risk of our people becoming conceited by being told that they are God's Chosen Race; but that is not the case; for conceit is not a characteristic of the British people. If you tell a Briton that he has been selected for a certain job his first thought is, "Can I do it?" and his second thought is that he must not disappoint those who have selected him for the task. Let us, therefore, all think how we can best perform this task with which we have been entrusted. But, above all, let us not disappoint God our Father who has selected us as His servants and agents to prepare the world for the coming of our Redeemer and our King. We must not allow ourselves to be discouraged because our efforts are not always crowned immediately with success. Let us remember that the world's greatest men have not always lived to see their ideals realised. Others who have come after them have been able to accomplish what they in their day were only able to work for and hope for. As an example of this we might take the great wish of King David to build a temple to the Lord. He was not allowed to build the Temple; but his desire to do so was counted to him for righteousness; his son, Solomon, did that which his father had so earnestly desired to do. Another example of a man with a great ideal was John Brown. He never realised his dream, but it was his example that inspired his countrymen, and his name is immortalized in the great Battle Song of the American Republic, to the strains of which they marched to victory. We, too, may not live to see the results of our work in this great cause. Indeed, many of those who proclaimed this Truth for years have now passed away; they did not see their hopes realised. But we, I believe, are more fortunate, in that we have already seen great things accomplished; and I am firmly convinced that there is a splendid future for our Movement.

THE REV. J. J. R. ARMITAGE said:—

Some of you may know by now that it is my unspeakable privilege every Sunday afternoon to stand before an audience of from between 1,500 to 2,000 adults in a theatre in Coventry. At the end of the address any one who will may ask questions. The other Sunday afternoon, when I had finished my address, a young man sitting on my right in the orchestra stalls got up and said to me that he did not believe at all in God; that he did not believe at all in anything that the Bible contained; that it was based on mythology, and that at the best, and probably at the worst, it was but the effusion of deluded minds. He said, "My great ideal of a man was Bradlaugh. Now," he said, "will you read the opening verse of the 12th chapter of Genesis." I did so, and then this young man quoted to me some of the sayings of Bradlaugh about these verses. I want to make the first three verses of the 12th chapter of Genesis the basis of my remarks to you this afternoon. Parenthetically, may I say that we who are gathered here in the centre of our marvellous empire are justified in giving our allegiance, not merely to the Bible, but to the idea of God, and not merely to the idea of God, but to His purpose and His power. The verses read as follows:—"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

The young man then quoted to me the sayings of Bradlaugh; but before I give them to you may I say just a word to those of you who have to go into your factory or workshop, and who come across young men who say that they believe in a First Cause, in some sort of Force, but who cannot believe that the First Cause emanates from a Personality? May I remind you here of the language of the earlier chapters of Genesis? You have given there sufficient evidence to switch you over entirely to the Biblical position. The term "Jehovah" itself, many scholars say, in its origin comes from three Hebrew words—I was; I am; I will be—the First Cause, Sustaining Cause, and Ultimate Cause. Or, Elohim, as in the 1st chapter of Genesis, a "supreme force," a "force," that for the purpose of argument need not necessarily have emanated from personality. But before you go very far in the Bible you discover that that supreme force is centred in a mind, and that that mind in its essential nature is like our personalities; or, to put it in a better way, our personalities in their essential nature are emanations from the Divine Force that is Mind, that is Will, that is Emotion. "*I was*"; and for there to be an ever-present "*I am*" (in the terms of our finite mind) there must be "*I was*—the past"; and if there be a past (according to our finite minds) there must be a present, and because there is a present, there must be on ahead of us some force that is at present controlling things, making it possible for us to assume that to-morrow's sun will rise. All these ideas are embodied in the term you have here, "The Lord (Jehovah) said unto Abram." Not only so, you are presented with the idea of Creator, Who made man in His own image. When we talk about something being made in the sacred "image," it does not mean that our bodies are "like" the One Who created us. The image of King George is the broad arrow; and all the Government property is stamped with this peculiar sign. The stamp shows that these things belong primarily to something or to somebody. Man is stamped in the image of God. Out of all created order God has laid hold of man and said, "This I have marked as belonging to Me, and as adapted by Me for My own purposes." You are here brought face to face with this: The Being who called us into existence is the Being that made us akin to Himself, therefore able to intelligently communicate with us, and He speaks to men to-day, and He inspires men to-day just as He inspired men in days gone by; though not in the same degree of intensity. These are some of the issues that are raised to-day by the reading of these verses, as they open with, "Now the Lord had said."

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Well, the young man said to me, "You have read those verses. Here are the words of Bradlaugh: 'God is supposed to be a God of truth. He made a promise to Abraham in the most solemn words. He repeated His promise to Isaac and to Jacob; and you have the echo of His promise right away through the Old Testament from beginning to end.' "Now," says this young man. "The Bible reveals an Almighty God.'' (And, may I point out, the term "Almighty" is used of set purpose; it is not a God who belongs to one particular part of the earth). "The Bible tells us," said Bradlaugh, "that God swore to weak, puny man that He would establish His Kingdom for ever. That promise was reiterated; and where is that Kingdom now? God swore that the Kingdom should be for ever, and now it is a thing of the past, yet you tell me that the God of the Bible always speaks the truth."

Here was a dilemma. The Bible is either true, or it is not true. Never mind your Higher Critics. The Bible is either the Word of God, or it is not the Word of God, and you cannot get away from this logical position. If the promises of God have been broken, then the Atheist is right. God is either a God of truth, or He is not. Is the Bible true? We affirm that it is. Wherever you investigate, you discover that there is purposeful order running through nature. I do not mean to say that you start with some sort of muddy ooze in the bed of the Thames away yonder in the past, and that between this problematical protoplasmic germ and an ideal man there are twenty-two stages, as some "scientists" affirm. I do not believe in that kind of order at all. I am not going to search round the Zoo to discover from which kind of tribe I have emanated. I do not believe in that kind of evolution at all. The Bible is quite scientific. "Man is of the genus God" (Acts xvii, 29). When I talk about order in nature, what I mean is this: If you look at the tiniest thing under the microscope, you find an evidence of design there as carefully worked out as in the highest form of created order that you can bring to mind. How is it produced? If you follow the Communist representative in the House of Commons yonder, and all that of which he is a type, you will be told that there is no God. We are asked by these men to believe that a purposeful nature is the effect of chance; that an unreasoning atom could produce a thinking machine, like man. The whole thing is unthinkable. We assert this, that the Creator of the world is a Person, and as there is design and purpose in nature, so is there design and purpose in the unfolding of human history. "Is God a man that He should lie? Has He spoken, and shall He not make it good?" No, God is not a man that He should lie. God is not the author of lies. For our purpose this afternoon we are not particular as to whether the age of "man" is 5,000 years or 5,000,000 years. If one studies biology and geology, it is quite within Biblical science and Biblical assertion to admit that the age of "man" can go back to many thousands of years; but right through the centuries we find that there is an unending plan, and that God is working out His purpose in human history. As He declared to Abraham, He is undoubtedly and invincibly endeavouring to bless all the nations of the earth through one nation, and (as sprung from that nation) a company of nations.

Now that is what God foretells here in Genesis repeatedly; and the question we have to ask ourselves is—Where is that nation? If there are any here this afternoon who do not believe in the aspect of truth as we present it to you, you are faced with the dilemma that God said He would bless the nations of the earth through and by one nation. Where is that nation? Unless I can accept the truth as we present it to you this afternoon, I will go and become a Communist agitator at once. That is the only alternative for me. Will you people wake up to the fact that this is the only alternative that is before us in the next twenty years. The two forces which are striving for world domination are the forces of Christ and the forces of Communism: and there is no other alternative. In the religious and political realms we have got to face that fact.

Now, then, where is that nation through whom God was to bless the human race? The mistake that a good many people make is in looking for the working out of the promises of God through the tribe of Judah alone. But there are the descendants of the other tribes—the sons of Jacob—to be found somewhere on this earth. Everybody, generally speaking, will be prepared to admit that the Jew, as we know him to-day, must have had an originator. He did not spring into existence by accident.

Probably there were only some 45,000 of the descendants of the tribe of Judah who came back from the Babylonian captivity; and there must have been several million descendants of the other eleven tribes who trekked somewhere, and having migrated somewhere, their children must be alive on the surface of this earth to-day. You cannot get away from that. As you have the Arab, and the Turk, and the Jew (all Semitic), we must look somewhere upon the surface of this earth for the lineal descendants of the other tribes. Where are they? As a matter of fact, right through the Old Testament there is a clear distinction made between Judah, and the rest of Israel. This is not a far-fetched theory. It is here in Joshua xi, 16–22. In verse 21: "And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel." You have here the distinction made between the mountains of Judah and the mountains of Israel. I mentioned this quite casually the other Sunday in the theatre, and a man shouted out in the gallery: "Aren't the Jews descendants of Israel?" The Jews are undoubtedly descendants of Israel, just the same as all Lancashire men are Englishmen, but all Englishmen are not Lancashire men. A distinctive name is given to the eleven tribes of Israel as distinct from the one tribe of Judah; and you find that distinction right away through the Old Testament, starting particularly here in Joshua xi. A Bishop of the Anglican Church got up into the pulpit of one of the Anglican Cathedrals recently and said that Abraham was a Jew. Now, Abraham was not a Jew. Jacob was not a Jew. Joseph was not a Jew. They were Hebrews—Semites. The Jews are descendants of Judah, and you find their name first mentioned in the 2 Kings xvi, 6, when the name "Jew" was the nickname given to them by the Assyrians. A nickname generally has a habit of sticking, and it has stuck to them from that day to this.

Here is another fact I want to bring before you: One-tenth only of the distinct promises contained in the Bible relate to Judah, the other nine-tenths relate to Israel. No one denies to-day that the large proportion of the promises that have been made to Judah have been literally fulfilled. In like manner many scholars who have given years to the study of philology and archæology and ethnology are discovering that God has literally fulfilled the promises made in the Book of Genesis, and the instrument that God has deliberately used for the carrying out of His purpose is the company of nations, known by the name of Anglo-Saxon—Celtic. The

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development of the great plan is clearly defined by Jacob, Balaam, and Moses. "Joseph is a fruitful bough, even a fruitful bough by a well"; "Israel's seed shall be in many waters." Moses sees a vision of Ephraim and Manasseh pushing the peoples, all of them, even to the ends of the earth. Other texts can be quoted bearing out the statements here made.

Will you take the nations of the earth, and see if to them you can apply the test of the Old Testament forthtelling and foretelling. Do the Chinese fulfil these promises? Do the Hindus? Do the Persians? Do the Russians? Do the Italians? Do the Germans? Do the French? Does Africa? Does Latin and aboriginal America? Leaving out the Anglo-Saxon races, can you apply the forthtelling and foretelling of national greatness and national power to any of these peoples? You cannot. You have another literal fact. The Anglo-Saxon to-day rules over a fourth part of the whole world's population. This is a remarkable fact. If Great Britain and America made up their minds on a certain world policy, they could dominate the thought of the whole world. There have been Conferences all up and down Europe attempting to give the Continent a new outlook, but the politicians will never do it, to be frank, until they bring God in. The Bible is against them, and if the Bible is against them the whole of their scheming will be brought to nought. God failed? No, but politicians have!

We cannot get away from this fact of history—through Great Britain all the nations of the earth have been blessed. Is all this an accident? Every effect must have an efficient cause. There never has been an empire like the British Empire. It has always worked for the benefit of the people whom it has been called upon to rule.

As a nation, the British were the first to accept the Gospel of Jesus Christ. Reputable authorities assert that in the person of Linus (2 Tim. iv, 21) Britain gave the first Bishop to Rome.

So then we say that the promises made to Abraham, Isaac, Jacob, and to Joseph, and to his two sons are being literally fulfilled in the Anglo-Saxon-Celtic races to-day, and in no other. There is another point I want to make. It is rather significant that where the Bible leaves the descendants of Joseph in the time of the captivity, there we find the springs of secular Anglo-Saxon-Celtic history.

THE REV. W. H. STUART FOX, M.A., said:—

This is a wonderful day, this Ascension Day. You remember the words that were spoken by the angels to the disciples as they looked up into Heaven, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus shall so come in like manner as ye have seen Him go into Heaven." And we to-day are looking for that great event. The word for man in the Greek is Anthropos. It means the upward looking; for centuries men lost that upward look. "Why is thy countenance fallen?" said God to Cain. And that fallen countenance has continued, until in Jesus Christ, man caught again, by His great magnetism, the upward look. "And I, if I be lifted up, will draw all men unto Me." That is not only true of the Cross, but of the ascended Lord. And the normal condition of the true follower of Jesus Christ is the life of the upward look.

Now, there are three appearances spoken of in the 9th chapter of Hebrews dealing with the past, and present, and future, with regard to sin; because sin is the great hindrance to the upward look, and that has to be dealt with before man can live looking upward. "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." That was the first appearing. "Now to appear in the presence of God for us," to plead His finished Sacrifice. "Unto them that look for Him shall He appear the second time without sin unto salvation." You see how He deals with sin. First He deals with the guilt of sin, and its penalty by taking it upon Himself. Then He deals with the power of sin at the throne. And through the gift of the Holy Ghost He deals with the power of sin in the life. "He breaks the power of cancelled sin and sets the prisoner free." Then, when He comes again He will deal with the presence of sin, and banish it altogether from the believer's heart and life.

Now in order to carry out this great work of dealing with sin Christ was anointed to a three-fold office—Prophet, Priest and King. He came to this earth, and He gave His prophetic message, His great word, the Gospel of the Kingdom. He went back to Heaven on this Ascension Day that He might plead His finished Sacrifice as our High Priest, not after the order of Aaron—He could not be of the order of Aaron because He was of the tribe of Judah—but after the order of Melchizedek, a Priest for ever. And yet before so-called altars to-day there are so-called priests who profess to be able to create Incarnate God afresh, and repeat the Sacrifice of Calvary; and the arch offender is the Church of Rome. No wonder Protestantism issued its plea that our King should forego His visit to the Pope. We read in the paper to-day, with something of a shudder, I think, that the front Papal carriage bore the royal standard of Britain side by side with the Papal flag. My friends, we believe, do we not, that our standard is the royal standard of King David, and we believe that the Papal flag is the banner of Babylon, the great enemy of Israel? I say, there can be nothing but displeasure in God's eyes as He sees the union of these two banners. There can never come anything but harm from this visit to the Pope.

Just another word about our High Priest to-day. "Now to appear in the presence of God for us." It is the same word as that which is translated "informed" in Acts xxiv, 1: "And after five days Ananias the high priest descended with the elders, and with a certain orator, named Tertullus, who 'informed,' i.e., appeared before the governor against Paul." It is a legal word. It means that Jesus Christ is our advocating Counsel before God upon the throne to-day. No wonder that St. Paul says, "I am persuaded that neither death, nor life, nor any other creature can separate me from the love of God which is in Christ Jesus my Lord." We have a great High Priest Who is passed into the heavens, having offered one perfect Sacrifice, and He for ever liveth to make intercession for us. And He was anointed as King, for He sat down at the right hand of the Majesty on high, anointed as King first to rule in the hearts of His people. Jesus tells us why Pentecost is necessary. "It is expedient for you that I go away," He says, "for if I go not away the Comforter will not come unto you, but if I go away, I will send Him unto you." And the work of the Holy Spirit is to make real in the hearts of His people this three-fold ministry of Jesus Christ as Prophet, Priest and King. The Holy Spirit comes with the message of the Prophet. He gives us illumination. "He will lead you into all truth." He interprets the message of the prophets, and He applies the work of the High Priest, that precious Blood, to the human conscience, cleansing it from dead works to serve the living and true God; and then He comes to write the King's laws, not upon tables of stone, but upon the fleshy

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tables of the heart. That is the work of the Holy Spirit. Here we have the general aspect of Christ's work. It is the Gospel for the individual. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." That is the general aspect; but there is a special aspect, and there is a national aspect.

I want just for a moment to speak about that special aspect and that national aspect. I want you to go back to Israel before Sinai. God's message to them was this, "Ye shall be unto Me a kingdom of priests." Israel was chosen to be a servant nation. "Thou art My servant, O Israel, in whom I will be glorified." Israel was chosen to be a prophet nation, to reveal God; a priestly nation, to reconcile men to God; a kingly nation, to rule over men for God. But Israel could never function through those offices on behalf of other nations because she was a sinful nation; she must first come into fellowship with the Lord Jesus Christ, the Servant Son. "Behold, My Servant, Whom I uphold; Mine Elect, in whom My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles." And so 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 they might receive the adoption of sons. And still as God's servant, but with the spirit of the Son in their hearts, Israel shall become a Kingdom of Priests. So He brought His prophetic message first to Israel. "I am not sent but unto the lost sheep of the House of Israel." In St. Matthew, you have Christ's great manifesto of the Kingdom: but the laws of that Kingdom could not be carried out by Israel until Israel was redeemed. So He came as High Priest, first to work out the atonement of Israel. "He hath visited and redeemed His people." And, as Mr. Pascoe Goard tells us, the fifty-third chapter of Isaiah is the great redemption chapter of Israel.

And then the Kingdom. He comes as the King, not to sit upon the throne of David yet, but as God's King, to re-establish His Kingdom. What does He say to His little band of disciples "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." I think, if we rightly understand those words, they shed considerable light on those other words of Jesus spoken to the Jews. "The Kingdom of Heaven shall be taken from you, and given to a nation bringing forth the fruits thereof." And it could not be any other nation but the nation of Israel, because the Kingdom given to Israel was to be an everlasting Kingdom. Now, what does that exactly mean? Just go back for a moment. What Kingdom could be taken from Judah? The kingdom then belonged to Judah, I think, in two senses. First of all, Benjamin was with Judah, and Benjamin was a part of the Kingdom of Israel. This tribe was lent to Judah, because Jerusalem was in the lot of Benjamin, and Judah must have the Temple to carry on her work; and because Judah had the sanctuary work of the Kingdom to do (see Psalm cxiv, 2). And so, in two senses, the Kingdom must be taken away. We know what happened. The day came when Benjamin was no longer reckoned with Judah. Thus far the kingdom had departed. When Christ hung upon the Cross the veil of the Temple was rent in twain. The sanctuary work of Judah in the Kingdom had ceased. Henceforth, the whole work of the Kingdom must operate in one channel only, in the House of Israel. My friends, the story is so well-known, is it not? How the mustard seed of the Kingdom grew and its three mighty branches of the prophetic, and the priestly, and the kingly service spread, until the nations began to rest under the shadow of them. And he is blind, indeed, who fails to see that these three great ministries of revelation, reconciliation and administration are being carried out by the Anglo-Saxon race to-day—the apostolic, priestly and kingly offices. The Church of Israel and the Kingdom of Israel are with us to-day. The Church of Israel is lengthening her cords and strengthening her stakes and extending her borders; and into the stock of Israel the olive trees of St. Paul's wonderful figure are being grafted, the wild olive branches of many Gentile peoples who are sharing with Israel to-day those magnificent spiritual blessings that were promised to Abraham. And as the Church goes on and grows and expands, according to God's great purpose, the Kingdom under the gracious, wise and righteous administration of David's successor is preparing the way for the heralds of the Cross. The Church and the Kingdom are working side by side. The temple and the throne must work hand in hand, for that is God's great purpose. The missionary is helping the administrator, and the administrator is helping the missionary. All the time, while this magnificent work is going on under God's good hand, we know that the Anglo-Saxon race is coming into possession, surely, of the material blessings that were unconditionally covenanted to the literal seed of Abraham. One wonders how it is that people are so blind. One wonders how it is that this nation fails to see the greatness of the glory of its inheritance. Well, it is up to us who know the truth to proclaim it from the housetops, to consecrate ourselves individually in order to give the national message; for I believe that is the great message that this nation needs to-day. We want men and women of apostolic mind, men and women who have understanding of the times to know what Israel ought to do; and when you give your testimony, pray give it in the right way; let it be based on the Word of God. Let me tell you an incident. I was speaking to a converted Jewess about this work, and she said, "I cannot accept it." And she went on to say, "My husband was preaching one day and an old clergyman came to him and said, 'I have made a great discovery.' 'Have you?' 'Yes; I have discovered that the Scotch are Israelites.' 'How did you discover that?' 'Well, Joseph had a coat of many colours, and the Scotch wear a tartan.'" Don't you see that that sort of thing will bring discredit upon the cause. Begin with the Word of God. It is quite enough for me. I can search and search, and yet never get to the end of it; and the more you search, the more convinced you will be and the more you will convince others, because the Word of God is infallible. And we need not only the apostolic spirit, but the prophetic mind taught by the Spirit of God, and the priestly character, with a passion for souls, a readiness for sacrifice, mighty in intercession. And these two will inevitably, one might almost say, create a kingly influence which will turn a Jacob into an Israel, a prince who will have power with God, and with men, and will prevail.

The civilisation which they had inherited was that old civilisation of Western Europe which for seventeen centuries had been built up through the powers of all conditions of men, of saints and soldiers, kings and statesmen. It was said they were seeing that civilisation cracking, and the whole world was looking for salvation to the British Empire and the U.S.A. England was an orchard that had sent forth its old stock to the uttermost parts of the world. The fruit ripened in the United States. There were elements in the old stock which persisted, and were regarded with trust throughout the world.—*The Prime Minister.*

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NOTES ON GOD'S PROMISES TO ABRAHAM, ISAAC AND JACOB: AN OUTLINE OF THE HISTORY OF THE TWELVE TRIBES.

GOD'S PROMISES TO ABRAHAM.

BY A. A. COLES.

THESE promises given in their order in the Bible are threefold, showing Abraham to be the father of:—

An Earthly People. = The Dust of the Earth.
A Heavenly People. = The Stars of Heaven.
A Great Maritime Nation. = The Sand of the Sea Shore.

The promises occur in the following order.

In Gen. xii, 1-3, Abraham is told by God that he shall become a "Great Nation," that his name shall be great, and he shall be a blessing, those that bless him will be blessed, and those that curse him will be cursed. It is the founding of the nation and its power for good in the world and the result of the treatment other nations accord it in the days after Abraham.

In Gen. xiii, 14-17, God promises Abraham that his seed shall be as "*The Dust of the Earth*," for multitude. This is connected with the promise of the Land, that which the eye of Abraham could survey as at God's bidding, he arose to *walk* N.S.E.W., turning himself in each direction that he might behold the promised land. This it will readily be seen is a promise of earthly material blessing only.

In Gen. xv, 5, there is a development in the destiny of Abraham's seed. God says they shall be as the "*Stars of Heaven*." Abraham is here commanded to "*look toward Heaven*." This people is to be a Heavenly people, and here Abraham is shown to be the father of all them that believe. Immediately following comes this remarkable verse, "And Abraham *believed* in the Lord and He counted it to him for righteousness." Marvellous! all the story of salvation through faith, given in a few words. The circumstances of this promise are very significant. Upon Abraham's enquiry as to how he should know that he should inherit "*this land*" (remember Abraham has been told to "look toward heaven" and he is gazing upwards), God directs him to take an heifer, a she goat, a ram, a turtle dove, and a young pigeon. Abraham prepared these sacrifices, and laid them before the Lord, "*and when the sun went down and it was dark*" (compare, "and when the sixth hour was come there was darkness over the whole land until the ninth hour, and Jesus cried with a loud voice and gave up the Ghost) Abraham beheld a Smoking Furnace and a Burning Lamp which passed between the pieces of the sacrifices. Every circumstance in this Scripture speaks of the great work that was wrought on the Cross by the Lord Jesus Christ. The *horror* of *great* darkness which Abraham felt, the nature of the offerings—the heifer to put away the guilt of shedding *innocent* blood (for the Lord's burden of sin which he bore away was *imputed* sin only), Deut. xxi, 1-9, the she goat, the ram, the sin offering, and the burnt offering, the turtle dove, and young pigeon—all speak of the great sacrifice for sin; and then, again, the *Smoking Furnace*, type of the Sacrificial work of Christ, and the *Burning Lamp* passing between the pieces, type of the Holy Spirit ("who by the Eternal Spirit offered Himself to God"); I say, again, all these things speak of that perfect work of Christ on the Cross through and by which alone we can become "Stars of Heaven."

This wonderful vision was given to Abraham, the man who believed God, and whose belief was counted for righteousness. "By faith are ye saved." But all this was only the *promise* of the Saviour, and a *vision* of the atonement.

Along with the children of faith, the Stars of Heaven, we get a further development of the career of the earthly seed, for there are always the two aspects of the Kingdom, the spiritual and the material, or earthly. So, on the same occasion God said to Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and afterwards shall they come out with great substance; in the fourth generation shall they come hither again."

In Genesis xvii God promises Abraham that he shall be the father of many nations, and that Kings should come from him. In the eighteenth chapter Isaac is promised more definitely, thus further separating the seed of Abraham and Sarah from Ishmael, who was the son of the bond woman. In Genesis xxii, 15-17, many years after, when Isaac is a lad, the great offering for sin which Abraham before saw only as a vision and a promise, now, *in type*, actually takes place. Isaac, his son, is laid upon the altar of sacrifice, God afterwards Himself providing a ram (the burnt offering), which was consumed, and Isaac was received back in resurrection. So God has now brought Abraham up to that point in Israel's history, when Christ on the Cross offers Himself to God as a sin offering, and is afterwards raised again. Abraham, because of his great faith, now receives a further revelation in God's dealings with his seed. Remember, there are still the two aspects, the heavenly and the earthly. The promises that are now given, Abraham would understand, could only be fulfilled in the *power* of the *death* and *resurrection* of Isaac, who was a type of Christ, and are undoubtedly prophecies which began to be fulfilled after the death and resurrection of Christ. "For a testament is of force where there has been death, for does it ever avail while he that made it liveth?" No, the Covenant with Abraham regarding the promise could not take effect until the death of the Testator, which Isaac had just fulfilled in type, his resurrection supplying in type the power.

Now, Abraham receives the promise that his seed shall be as the "*Stars of Heaven*" and the "*Sand of the Sea Shore*," and further, his race is "*to possess the gate of his enemies*." The whole picture is one of the sea, and prefigures Israel as a great Maritime Power, and the fact that the Sand of the Sea Shore is here linked with the Stars of Heaven—not, be it noticed, with the Dust of the Earth—shows that this great seafaring power will be held by a professedly Christian nation, and both have their starting point from the death and resurrection of Christ. The same fact is presented in Hosea i, 10, 11, "Yet the number of the children of Israel shall be as the *Sand of the Sea* which cannot be measured or numbered; and it shall come to pass that instead of that which was said to them 'Ye are not My people' it shall be said unto them, 'Ye are the Sons of the Living God' or 'Stars of Heaven.'" This prophecy is for the ten tribes, or children of Israel, for it is after this that Hosea continues: "*Then* shall the children of Judah and the children of Israel be gathered together, and they shall appoint themselves one head, and shall go up from the land."

So we see that the title *Sand of the Sea Shore* is given to the Ten Tribes whilst in separation from Judah. The Spiritual Kingdom, "the Stars of Heaven," is also as to its foundation Israelitish, though having within its borders members of

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all nations and tongues, their only passport being faith in Christ. God has now brought Abraham up to the point when the great Stone Kingdom is set up, and has shown to him its two sides, Spiritual and earthly. "Shall I hide from Abraham the thing that I do, seeing that Abraham shall surely become a great and mighty nation?"

(To be continued.)

BRITISH-ISRAEL-WORLD FEDERATION.

BRISTOL BRANCH, ANNUAL MEETING.

THE Annual Meeting was held on May 16th last, at 4.30 p.m., some 120 members and friends being present. Tea and conversation occupied about an hour, and the meeting then settled to business.

The President (Lieut.-Colonel Arthur B. Prowse) was in the chair, and was supported by the Right Rev. the Bishop of the Falkland Islands, the Rev. M. E. Thorold, and Mr. Herbert Garrison (the Secretary-General of the Federation). After Mr. Thorold had opened with prayer, the Branch Secretary reported on the work and finances of the Branch during the past session, and stated that steady progress had been made and was still being made. The membership was steadily increasing, the total now standing at 188 (*i.e.*, at close of the year under discussion. Since then, 11 new members have been enrolled).

There had been 12 public lectures given, addressed by the Revs. Woodhams-Denham, Merton Smith, J. H. Satchell, M. E. Thorold, Philip Young, Mrs. M. Bloxam, Mr. J. W. Derrick, and the President. All had been well attended and general interest was increasing. The accounts showed, as usual, a deficit—this year amounting to £14 0s. 10d. on an expenditure of £110 0s. 2d.; and an appeal was made for further financial support. The sale of books and leaflets again showed an increase, and much credit was due to Mrs. Waddington for her excellent supervision of the bookstall.

The reports were adopted unanimously. Colonel Prowse was re-elected President; Mr. C. F. Waddington, as Hon. Secretary and Treasurer; and Mr. R. A. James, Assistant Secretary.

The Bishop of the Falkland Islands said it gave him very great pleasure to be once more addressing the Bristol Branch of the Federation, and congratulated them on the progress being made. He spoke specially to the point that the Federation was entirely non-political and non-sectarian. It was open to all churches and their members, Church of England, and all shades of Nonconformity. For this reason, it was desirable to hold our lectures, where possible, in places unattached to any denomination, so that all might come freely. It was also very desirable that we should not countenance attacks on other views. Rather should we seek points of agreement than points of difference, and so encourage unity. We should strive to confine our propaganda and our teaching to the simple truths of our Identity with Israel, for that contained the solution of the problems of uniting our divided Churches. Put British-Israel Truths first; all other issues were side-issues and would fall naturally into place later on, but could and should be avoided until Israel was awakened. (He did not, of course, refer to the Gospel in this.) Our view had been called fanatical and blasphemous, and many other hard things had been said of it. But even our Lord had been accused of blasphemy; so let them not be troubled in spirit, but march on in faith. Some people did not jump at the news we had to give, but the time was surely coming when all would know the Lord, and the veil would be withdrawn from Israel. He wished the Branch every success and hoped that all present would do their utmost to broadcast the Truth.

The Secretary-General thoroughly agreed with all that the Bishop had said, and in the course of his address, gave an account of the manifold activities of the Federation and of the progress it was making. He reminded them that the *Banner of Israel* had now become the property of the Federation, and hoped all present would help in increasing its circulation, as well as that of THE NATIONAL MESSAGE. He congratulated the Bristol Branch on its progress, saying that London regarded it as the premier branch of the Federation in England.

The usual votes of thanks were very heartily accorded to the speakers and to the officials of the Branch, and Benediction was pronounced by the Bishop at the close of a very successful gathering.

C. F. W.

MANCHESTER BRANCH.

ON June 12th the bi-monthly meeting was held in the Church House, Deansgate, under the presidency of Mr. Kay. The impressive circular-letter of the Secretary-General, with its eloquent and moving call to prayer, was placed in the hands of all present. It was recognised that a letter like this must take precedence, and, accordingly, the meeting at once gave itself to prayer. Prayer was offered for the Federation—for its immensely important task, and for its far-flung membership and influence, for the Executive and the Secretary-General, that they may be granted all grace and all-sufficiency for the exacting work of leadership and guidance committed to them, and that they may be endued with power from on high for their important witness to the churches and the nation; and for a mighty revival of Bible religion in our land. As the Birmingham Conference was in session, this important gathering, in which the President of the Manchester Association was taking part, was earnestly remembered in prayer.

After this quiet season of prayer the meeting gave itself to the enjoyment of an excellent paper by Miss Schill, a valued lady member of the Association. From Leviticus xxiii, with its record of the great religious seasons of Israel—passover, trumpets, atonement, tabernacles—the paper gave a lucid and interesting exposition of these old ordinances and their spiritual significance, and led us on in an engrossing study of the great verities of our religion based on these wonderful "feasts of the Lord."

The conversation following the paper was joined in by Mrs. Henderson, Mrs. Witham, and Messrs. Kay, Gaskell, Pepper, Booth, Hadfield, Wallis, Potts and Ford.

QUEENSLAND BRANCH.

ANNUAL REPORT, YEAR 1922.

IN presenting this, the fifth Annual Report, since the reorganisation of the Association in February, 1918, we desire to again render thanks to God for the blessings and mercies vouchsafed to us, His Israel.

YEAR'S ACTIVITIES.

During the past year twenty general and ten Committee meetings have been held. The attendance at the meetings has been most encouraging.

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Addresses have been delivered by Rev. James Cosh, B.A., B.D. (ex-President), Rev. Wm. Richer (President), Rev. E. Fox, Messrs. C. W. Gregory, W. H. Parker, A. Exley, (Vice-Presidents), Rev. O. H. Purnell, Messrs. H. Bliss, and M. V. Rigby.

The Annual Meeting was held on March 30th, 1922, taking the form of a social gathering. There was a good attendance and Rev. James Cosh (President) was in the chair. An address was delivered by the Chairman and Reports presented by Secretary and Treasurer. Election of officers resulted as follows:—President, Rev. Jas. Cosh; Vice-Presidents, Rev. Wm. Richer, E. Fox, Messrs. C. W. Gregory and W. H. Parker; Secretary, Mr. M. Victor Rigby; Treasurer, Mr. A. G. Calow; Librarian, Mr. F. A. Ferguson. The following members were also appointed to the Committee (Executive officers ex-officio members):—Messrs. H. Bliss, G. T. C. Lang, T. Moon, W. Shirras, A. W. Ham, A. Exley, J.M. Roberts, Mrs. J. P. Wilson, Mrs. W. H. Bell, Misses Stewart and McConechy.

Public Meeting.—We were able again to hold a special public meeting in the Albert Hall in connection with the Federation Congress meetings held in London. This meeting was held on Thursday evening, September 28th, 1922, and was well attended. Rev. Wm. Richer (President) took the chair. Addresses were delivered by the Chairman and Rev. E. Fox. Greetings were read from branches of the Federation in Melbourne, Adelaide and Wynyard. These gatherings, we are sure, help very much in bringing before the people of Brisbane the truths of British-Israel teaching.

Social Gatherings.—In addition to the Social held in conjunction with the Annual Meeting, we have held several others of a social character during the year. These evenings have given members an opportunity of getting to know each other better.

Rev. J. Cosh, B.A., B.D., Resigns as President.—We were very sorry, in August last, to receive the resignation of our President, Rev. James Cosh, B.A., B.D. Owing to the many duties demanding his time and attention he was compelled to relinquish the office. The resignation was accepted with regret. We desire to place on record our appreciation of the services he rendered since February, 1918, when the present Association was re-formed. Following this resignation, Rev. Wm. Richer (Vice-President) was appointed President and Mr. Arthur Exley Vice-President.

Library.—With Mr. F. A. Ferguson as Librarian the Library has continued to be of value to members of the Association. We hope soon to be able to place some of the newest and best works of British-Israel Truth in the Library. The NATIONAL MESSAGE and *Banner of Israel* are received regularly and are available to members.

Literature.—From time to time literature has been purchased and distributed to members, who in turn have sent or given same to friends. We desire to thank very sincerely those who have handed to the Secretary special donations for this most useful object. Requests are coming now from the far North, Bowen, due no doubt to the work being done by our friend Mr. Smith, who is in charge of a mission motor that is working its way through Queensland.

This gentleman was given some hundred copies of THE NATIONAL MESSAGE, and these have been distributed as he journeys about. In a letter written to me recently, he says "people are eager for the Truth, and I could spend all my time on this great subject." We have determined to do more this year in the dissemination of literature, and *in order to accomplish our purpose, it was decided, after very full and careful consideration, to raise the subscription.*

"*National Message.*"—In January, 1921, the *Covenant People* became the official organ of the British-Israel World Federation. In January, 1922, a new publication took its place, called THE NATIONAL MESSAGE. This is splendidly prepared and contains valuable information on our Truth. It is issued weekly and is finding its way right round the world.

Progress in England.—From the columns of THE NATIONAL MESSAGE we learn of great progress being made in England in the cause of British-Israel Truth. Many who a few years ago were antagonistic are joining up as members of the Federation. It is the Truth of God and it shall prosper.

Southern Visit.—As the Secretary of the Queensland Branch, it was a privilege and also a pleasure to visit fellow-believers in the Southern States in January and February of this year. For some eighteen months or more I had been in correspondence with Branches of the Federation in Melbourne, Adelaide and Wynyard. When these friends knew that there was a likelihood of my being in the south for my annual leave, they very kindly extended to me invitations to visit them. I was able in the south to attend the meetings of the Melbourne and Wynyard (Tasmania) Associations. It was my privilege to address the Associations and also convey words of greetings from our Association. At the request of individual believers in Tasmania I addressed meetings in Launceston and Ulverstone. I would like to pay a very warm tribute to the kindness that was extended to me by the friends in Melbourne and Tasmania. They did all in their power to give me a very happy time.

Conclusion.—There lies before us here in Queensland great opportunities for service. People need the Truth. It will help to make things plain. If they would believe British-Israel Truth, the Bible would become a new Book and more easily understood. The great Truth we advocate will help make men better Christians and better citizens of the greatest Empire the world has ever seen. Our Association must be the Power House from which we go forth, taking the Truth unto those whom we meet day by day. It is always the personal touch, the personal note, that accomplishes most, and opportunities are always coming when we can let people know where our belief and where our trust is founded.

Sir Isaac Newton, towards the end of his life, turned his attention and thought to prophecy. He came to the conclusion that the time had not arrived for the full light to shine, but looked for clearer light to shine in future days. "About the time of the end, in all probability, a body of men will rise up who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamour and opposition." We are living in these days. Let us, as members of the British-Israel World Federation, stand fast for the things that matter most. There is now the sound of clamour and opposition, but that always shows that our voice is being heard and that progress is being made. British-Israel Truth proves the faithfulness of God. Let us do all in our power to help towards the coming of that day when the Kingdoms of this world will become the Kingdom of the Lord and of His Christ.

M. VICTOR RIGBY, *Secretary.*

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WHY I BELIEVE IN BRITISH ISRAEL.

(FROM "THE BANNER OF ISRAEL" OF SOME YEARS AGO.)

REV. W. W. DUNGAN, M.A., *Clerical Vicar and Secretary, Christchurch Cathedral, Dublin.*

It is the logical conclusion of any thinking person who studies the Old and New Testament, with a mind unfettered by mere ecclesiastical traditions, and unbiased by so-called theological explanations. It makes the prophecies intelligible —is a most convincing proof of the inspiration of the Bible, and the faithfulness of God—and it explains the trend of present-day events, enabling the reader to be a cheery optimist in face of even such unsettledness and depression as are everywhere prevalent to-day.

REV. HECTOR MACTURK, M.A., *Vicar of Holland Fen, Lincoln.*

(1) Because I see that God has a plan of salvation for the world, and a people, as such, through whom He is working out that plan, as revealed in the Old Testament Scriptures, which our Saviour says "cannot be broken," though unthinking orthodoxy tries in vain to break them.

(2) Because I cannot fail to see the clear distinction, in prophecy, between Israel and Judah.

(3) Because the British are so evidently fulfilling Israel's foretold destiny in "the latter days" which precede the second coming of the Saviour-King, as the approaching climax of the plan, at the complete end of the age.

"Truth is its own evidence."

REV. W. M. SELWYN, M.A., *Vicar of S. Simon's, Upper Chelsea, S.W.*

I think it is up to the opponents of British-Israel theory to answer these questions :—

(1) Did God really mean the blessing which He gave to Abraham and to his seed?

(2) Who conforms to this blessing in a greater way than the British?

(3) Where are the Ten Tribes now?

And unless they can answer them satisfactorily, I certainly enrol myself under the *Banner of Israel.*

REV. WM. C. BATTISCOMBE, M.A., *Bexhill-on-Sea.*

Because the history of the British, together with their "company of nations" and the U.S.A., corresponds, in a most marvellous way, with the prophetic portraiture of Israel's—Ephraim-Israel's—condition in the "latter days," and because I believe that God's promises to the fathers of old *must* receive literal and precise fulfilment.

REV. COMMANDER L. G. A. ROBERTS, R.N.

I could not understand that Israel could mean the Church as generally accepted by most commentators. I saw the necessity that if Christ was God all the Old Testament promises must be literal. If this is not the case, how could I be certain that I could accept all that Christ had spoken? But the Old Testament being true as to Israel, it is true as to Christ, and all He has promised of eternal life must certainly come to pass. For He must be God. This conviction grew as my realisation that the British and Anglo-Saxon race was indeed God's people. Since this time my faith has never wavered; rather am I lost in the marvellous love of God in national redemption and my personal salvation.

CORRESPONDENCE.

RUSSIAN CHAPTERS OF EZEKIEL.

To the Editor.

DEAR SIR,—I have read with great interest the Russian chapters on Ezekiel by Mr. Milner. He has a wonderful insight into this subject, and I hope it will be published in pamphlet form.

I am glad he sees the truth of those prophecies that deal with the great attack of "Gog" upon "Israel," which is the time of Jacob's trouble and is a *world-wide* revolution, and not confined to Gog's attack against Israel in Jerusalem.

There have been many interpretations as to what the Abomination of Desolation means. Something is to be made desolate that is an abomination. What that exactly is we cannot tell just now. But when it comes it is to be a warning to those that understand to fly to a place of safety, i.e., the mountains *immediately*, for "every town shall be laid low" (Mark xiii, 14), and the following verses are all warning of great haste: "When thou shall see it (the Abomination of Desolation) let him that is on the house-top come not down, or he that is in the field turn not back, and pray that your flight be not in the winter time. For in those days shall such affliction be, such as was not since creation." All these are warnings to "those that understand" of flight, and great haste, as soon as they see that which is made desolate which is an abomination. In another 40 or 50 years wireless and broadcasting will have been brought to great perfection, and if Gog has arranged an attack against Israel in every part of the world at the same moment—India, Africa, Colonies, as well as England—as soon as that signal the Desolation of Abomination has been broadcasted forth to all parts of the world, Israel will not be able to send each other help as she did in the last great war. It is a world-wide attack, and such tribulation as the world has never seen, and not just an attack of Gog against Israel in Jerusalem. That comes last, and is where Gog falls. I do not believe that Jerusalem will fall, for God has said, "I will defend Jerusalem with wings" (our air force); and if it had fallen to Gog we should not be defending it outside at Armageddon, where Gog and his armies fall.

For those who say Gog's attack is only against Israel and in Jerusalem and all these tribulations have been fulfilled, and in the last destruction of Jerusalem, or that the last great war was our tribulation (it was no more Israel's tribulation than the Gentiles who fought with her), Mark xiii, 24 contradicts them, for it says :—

"Immediately AFTER these tribulations shall the sun be darkened, and the moon not give her light; a day of darkness and gloom." If these tribulations had been fulfilled the day of darkness would also have been fulfilled, which it has not, and should be read literally and not spiritualised into another meaning.

A. C. E.

SHEFFIELD BRITISH-ISRAEL ASSOCIATION.

To the Editor.

DEAR SIR,—It is with the deepest sorrow and regret that we of the Sheffield Branch have to report our great loss by death of our Hon. Secretary, Mr. G. W. Surgey.

After only a few days' illness, having been stricken with influenza, he passed peacefully away on the 7th inst., aged 71.

Hardly had the family and friends recovered from the shock, when a sister, who had also been suffering with the same dread disease, developed pneumonia and died with tragic suddenness on the 10th, three days after her brother. Both were laid to rest on the same day in adjacent graves, four of

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his oldest British-Israel friends performing their last sad office in bearing Mr. Surgey to his rest, whilst the whole company, largely representative of the Sheffield Association, sang "Rock of Ages," the hymn which he asked his sister to sing as he lay breathing his last. The Rev. E. T. Hodgson, assisted at the graveside. The great sorrow which his loss has occasioned to his two surviving sisters and his many friends is mitigated by the comforting assurance that his last moments were very happy, and that he was ready for the call.

Almost with his dying breath he asked that this message should be conveyed to his employer: "I am dying, knowing that what I believe is true." Let us thank God for such a glorious testimony, and for the stimulating example of a life, self-sacrificing in the extreme, which was truly "a living epistle, known and read of all men." And the simple beauty of that life—for years past rendered hard and difficult through adverse circumstances—both demanded and received the love and respect of all who knew him.

For upwards of forty years he was an ardent believer in and witness for our glorious British-Israel Truth, and was "one of the old members" called together by the veteran Mr. E. Parkin when the new start was made in Sheffield in 1907.

His last written words on British-Israel Truth were published in his reports to the *Banner of Israel* of June 6th and THE NATIONAL MESSAGE of June 4th.

Rev. E. T. Hodgson—himself a staunch believer in Identity Truth—has arranged to conduct a Memorial Service on Sunday evening (17th inst.) at Christ Church, Ecclesall Road, Sheffield.

The enjoyment of Mr. F. W. Clarke's able address on "Abraham," at our meeting on the 13th (the day of the funeral) was sadly marred by the public announcement of the loss sustained by our Society.

Next meeting will be June 27th, in the Victoria Hall, when Mr. E. Parkin (acting as substitute for our President, Mr. H. Barritt, who will be unable to attend), will address us on "JACOB."—Yours faithfully,

C. W. WEBSTER, Hon. Secretary, *pro tem.*

THE CREATION EPOCH.

To the Editor.

DEAR SIR,—I feel that I ought to make a comment on the article by Professor Odlum contained in your issue of May 19th last. In regard to the Creation Epoch, it is said: "Before He set them (the sun, moon and stars), there could not be years." This would be true if the stars were not there. But were they not? It is said, "In the beginning, God (the Alhim) created the heavens and the earth." Did not these heavens consist of stars? Later, and on the fourth day, when the earth had emerged from its condition of *tohu-vebohu* (chaotic waste), "God made two great lights, the greater light for the rule of the day, and the lesser light for the rule of the night—*with the stars* (*vecocabim*). If the stars were not already created and set in their places, how could the sun and moon be said to rule with them in the regulation of "times and seasons." Moreover, how were the first three days counted, if not by the rotation of the earth on its axis by which a given meridian would come to the same star again? Then the revolution of the earth round the sun would register years by the coincidence of the earth and sun with a particular star, as soon soever as the sun had a fixed place from which registration could be made. There is no good reason to suppose that this particular period of the earth's activity preceded the creation of the stars, and unless we are prepared to make the earth the central fact of creation, we are, I think, justified in assuming that "In the beginning" may be separated from "the first day" (of this earth's new period of life) by many æons of ages. This provides for the periodic life and death of the earth and for the existence of successive humanities during these periods of probational activity. The idea is not a new one. There seems to be a hint of it in the words of our Lord: "The night cometh when no man shall work," and a more explicit utterance (from the same source), by the prophet Esdras, where he says: "Whosoever remaineth from all these (tribulations of the latter days) that I have told thee, shall escape and see my salvation, *and the end of your world.*" Then he speaks of the millennium and the presence of the Lord on earth, "and the heart of the inhabitants shall be changed and turned into another meaning. For evil shall be extinguished and deceit shall be quenched. Faith shall flourish and corruption be overcome, and the truth—so long without fruit—shall be declared." At the end of those times, he says: "The world shall be turned into the old silence seven days, like *as in former judgments*, so that no man shall remain."

These statements appear to admit of no other interpretation than that the earth passes through successive periods of activity, there being a judgment of the world at the end of each such period.

Yours in the freedom of Truth,

W. GORNOLD.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

G.B. asks concerning the Fourth Commandment:—

(*a*) Why is it we keep the first day of the week, instead of the seventh appointed by God?

(*b*) Does not the alteration to the first day originate from Rome?

(*c*) Nowhere in the New Testament do I find the seventh day Sabbath altered to the first day of the week.

Answer.—(*a*) The first whole day of man's life upon earth was the seventh of the creation; in which he certainly praised God for all he saw and knew of God.

In Exodus xvi we have evidently an alteration in the keeping of the Sabbath. In Leviticus xxiii, both seventh and eighth (first) day of the week are consecrated.

If we, as Israel, are not keeping the right day, how is it that the blessings of Isaiah lviii, 13 and 14, are ours; whereas the Jew who keeps the seventh day has none. Does God make mistakes?

(*b*) No, certainly not. Constantine merely gave authority for the universal acknowledgment of the Christian Sabbath, whereas before, both seventh and first days were kept by Christians.

(*c*) We look upon the restoration of the Sabbath to its original position through the Resurrection of Christ on the first day of the week. He gave countenance to this day by the first appearance to the disciples on two occasions. It is also the day when Christians came together to worship and to break bread; also St. Paul exhorts the Corinthians, when they came together on the first day of the week, to be mindful of their collections. The Lord's day in the Book of Revelation is, no doubt, the first day of the week. The principle of one day in seven is sacred to the Lord. The day honoured by Christ we believe to be the original day before the Exodus.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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THE SECRETARY-GENERAL'S PAGE

THE Secretary-General was stricken quite suddenly last week by a sharp attack of influenza. His doctor, who is in daily attendance, feared pneumonia complications, but is now happily able to report that dreaded danger over.

* * *

All Mr. Garrison's engagements have had to be cancelled for some days. But he greatly hopes to have sufficiently recovered by July 10th to take part in the Round Table at Central Hall, Westminster, when a large gathering to welcome our friends from Overseas is anticipated.

* * *

A member of the staff has supplied the items for this page for the present issue.

* * *

By the kind invitation of H. Kendra Baker, Esq., Mr. J. J. Morey addressed a successful drawing-room meeting at Hindhead on Saturday evening last. About thirty people were present and a most interesting meeting was held. The address was followed by questions and conversation, and it is expected that other lectures upon a larger scale will be the result. Our thanks are due to Miss Hazel Nelson, Mr. H. W. Laurie and others for their help in arranging for this gathering.

* * *

NATIONAL MESSAGE readers will be glad to know that interest in our Truth is increasing in the Dominions. Orders for literature and subscriptions to the NATIONAL MESSAGE arrive by nearly every mail.

* * *

The United States is also awaking to the importance of our work. We have friends and subscribers in many of the States, and the number is steadily increasing.

* * *

This week we had the pleasure of meeting two friends from Frostburg, Maryland, who are on a tour through Southern Europe and Palestine, and we hope to see them again in September, before their return home.

* * *

British-Israel visitors to London from the Provinces and Overseas are invited to get into touch with 14, Fetter Lane. Our staff is at your disposal. Let us help to make your visit a pleasant one. Our headquarters can be used as a postal address or a calling place for letters, and, if necessary, we shall be pleased to forward the mails to you.

Will intending visitors to the Congress kindly make themselves known to us? We can possibly be of service in arranging hotel or private accommodation for their stay during the Congress period.

* * *

Latest news from Australia informs us that great interest is being shown in our subject in Perth and District.

* * *

Will subscribers to THE NATIONAL MESSAGE, also Members and Associates of the Federation, please notify us promptly, and also their local postal authorities of any change of address?

* * *

This especially applies to our friends Overseas. Papers are returned sometimes marked "Gone away." This causes delay and unnecessary expense. *Verb. sap.*

* * *

The Nottingham Branch meets on the second and fourth Thursdays in each month at 7.30 at the Friends' Schools, Friar Lane.

* * *

The Preston Branch Meetings are held every Thursday in the Lyric Hall, 7, Avenham Street, at 7.30.

* * *

South Essex British-Israel Bible Study Circle. Meetings of the above are held on alternative Tuesdays at the Parish Hall, Chandos Road, Leytonstone Road, Stratford, E.15, at 7.30 p.m. Meetings will be held on July 17th and 31st.

* * *

A London evening paper gravely announces:—

> "A GREAT EGYPTOLOGIST.—Mr. Flinders Petrie was sent out to Egypt at the beginning in order to measure the Pyramid for a religious body who rested their beliefs on its shape and size. When he got there he found he had no instruments to take the exact measurements. He invented these, and then found that the measurements of the Pyramid were entirely different from what had been believed. This naturally upset the beliefs which had been based on the supposed measurements."

The writer of the above is evidently not a reader of THE NATIONAL MESSAGE and its predecessor, or he would be much more up to date, to say the least. He might drop in one day to hear B.I. Pyramid Lecture.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

JEHOVAH AND THE BABYLON EMPIRES.

By Rev. Wm. Pascoe Goard.

LAST week we looked at some of the administrative activities of Jehovah's Kingdom:—His activities regarding Egypt, Canaan, the establishment and development of Israel; His actions regarding Israel and Judah when they fell into apostacy and rebellion; and, finally, the great assize, in which Judah and Jerusalem were judged, and sentenced to blindness, deafness, and lack of perception. That judgment, recorded in the sixth chapter of Isaiah, comes at the end of the "Judah and Jerusalem" section of the prophecies of Isaiah, which include the first six chapters, and are addressed to "Judah and Jerusalem."

We shall now look at some of the other activities of the Jehovah Administration.

The establishment of the Babylon succession of Empires when Israel failed of usefulness for the carrying on of the Divine plan in its fulness, for she never dropped out entirely from usefulness—and she was sent into captivity—*the Lord established the Kingdom of Nebuchadnezzar* in order that there should be some rule and order in the earth among the external nations. It should be observed that this succession of Kingdoms was "given" by Jehovah to the holders thereof. They were not established by the Devil! That establishment of the initial kingdom and the forecast of them all is recorded in the second chapter of Daniel.

DANIEL II, 31–43.

Thou, O King, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This *is* the dream; and we will tell the interpretation thereof before the king.

Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

The vital difference between these kingdoms, which rose and fell in succession, and that of Israel, which has continued in some form throughout the ages, is that *God is the centre and life of the Israel Kingdom*; while all the others have had as *their centre and life the ruling person or class; in them has been no Divine element.*

God established and laboured with Nebuchadnezzar personally, until he was converted to the knowledge of the true God and confessed to the truth.

But his successors went their own way, and rapidly the dynasty was overthrown on the dramatic night of Belshazzar's feast.

God appointed Cyrus to establish the succeeding dynasty. By the help of Israel, he took the kingdom, *and set Israel and Judah free.*

With the goodwill and assistance of Cyrus, such as desired migrated back to Jerusalem and *established the nation of the Jews. Israel, in the meantime, marched out from their territories and established themselves in Europe.*

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But again the Dynasty went rapidly downhill to utter ruin, and by Divine appointment and Israel's help, Alexander took the Kingdom. Within a short lifetime he had gone astray, and upon his early death the Empire was divided into four, the parts of which fell into violent conflict and disorder.

Again, by Divine appointment, there arose the Roman Empire. Thus the Lord had *given its opportunity to every leading race. And each in turn became corrupt, and each in turn fell.*

Finally came the revivification of the Babylon succession of Empires in Spain, in France, in Germany. And at last all have been broken, and upon that whole succession the appointed seven times have passed, and the appointed course has run, and they have passed to rise no more.

Appointed to keep order among the outer nations during the time that Israel plumbed the bottom of her humiliation in her loss of perception of Jehovah her King, to them the world owes what of order it enjoyed during the ages. And when the descent into the hell of vices made each succeeding Empire a menace to all that was good in the earth, *then the Jehovah administration laid the structure low.*

Anyone who, in addition to the Book of Daniel, will read the fiftieth and fifty-first chapters of Jeremiah, which is a complete book dealing with Babylon *versus* Israel, will see that, while in humiliation during the period of her punishment, Israel was still God's battle-axe with which He brake in pieces the nations when they became a menace to the world.

The experiment has shown that *there can be no permanent government and no successful government which is purely human.*

Those who have followed the organisation of the successive Empires will be able to realize that the internal order in each until it became utterly corrupt was better than the chaos and bloodshed which prevailed when there was no central power to keep order among the races which were then huddled about the centre of the Empires.

Babylon covered the centre of humanity at her period, including ten-tribed Israel and Judah.

Medo-Persia brought beneath her sway all the nations which have been the foundation and bulwark of modern society, including the ten-tribed House of Israel and the House of Judah. The populations which later strengthened Greece and Rome were then eastward and southward.

Greece added the forces of Israelite-Europe to the active Empire.

Rome, however, while gaining in the west, lost in the east. Outside of her borders were Israelite-Parthia, Israelite-Scythia, the Israelites of Europe, now including the bulk of the ten-tribed House of Israel, and Israelite-Britain, except for such territory in England as Rome was *permitted by Jehovah to occupy* in order to prepare a place for Saxon Israel. The British were not conquered at any time; the Scots were such a perpetual menace that Rome built a wall as a protection against them, and Ireland, where was the central throne—the throne of David in the Isles—was never pressed by the armed foot of a Roman soldier.

Gradually, as the time of punishment slowly passed, and as Israel in Britain returned to the worship and obedience to Jehovah, these four sections of the Israel people closed a wall of steel about Rome and finally broke her power.

The succession of Babylon Empires were given their opportunity of rulership with God. "We would have healed Babylon, but she would not be healed," is the testimony of Jehovah.

At first they were kingdoms "given" of God in succession to Nebuchadnezzar, the servant of Jehovah; then to Cyrus, the "Called of the Lord"; then to Alexander. Even the authority of the Cæsars was acknowledged by the Lord.

But that kingdom became successively "The kingdoms of this world," the "Seat of the beast," and finally "the Kingdom of the beast." It passed through a rapid and complete devolution, and it was finally broken.

Who shall say that the flaming sword of Mohammed did not at first perform a work of God in sweeping away the last of the old and rotten idolatry in Asia and part of Europe, establishing instead the monotheism of Israel as far as *the element of faith* is concerned? But in connection with that they established *a system of worship*, and *a code of ethics*, neither of which had anything to do with the way of the Lord. There is but one great road of worship and but one great road of obedience, and in neither regard did the followers of Mohammed travel that road.

They knew of God, but they worshipped Him not as God has appointed.

Failing themselves to attain the fellowship with God which the inspired Scriptures would have led them into, they yet nevertheless performed a service to the world by burning out much that was corrupt in the last degree.

But their power waned, and again the last stage of the Empire was reached. The stump of the tree of the Nebuchadnezzar dynasty, bound with iron and brass, still had life in it, and it flourished again in part, culminating in the Kaiser and his combination. But the seven times were reached which had passed over Israel, and over the Babylon Empires. The time of the fall of the giant tree came.

Before the fighting hosts of Israel-Britain and

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Israel-America the tree fell on land, and before the guns of the British Fleet the "great millstone" sank in the sea, as predicted by Daniel, Jeremiah, and the Revelation.

The Babylon Empires had played their part—or, at least, had run out their time—and they fell, and great was the fall thereof. It was the fall of all the resurrected Empires together, smote by the stone cut out of the mountain without hands.

We will continue next week.

OIL IN PROPHECY.

By JAMES M. TAYLOR.

Pasadena, California.

"EPHRAIM feedeth on wind, and followeth after the east wind (*i.e.*, always migrates westward); he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and OIL is carried into Egypt" (Hos. xii, 1).

How the "signs of the times" do increase. The marks of the last days multiply. Twenty months ago if you had taken the old Santa Fe trail—paved now to the Mexican border—that runs south-east from Los Angeles, about twelve miles out, you would have come to the cross-roads running directly north and south, and also paved. At these cross-roads you would have seen a large pepper tree. It is a landmark, and stood as an inviting portal to the little sleepy Mexican village called Santa Fe Springs. Had you sat there for an hour, just twenty months ago, you probably would have seen an old Mexican and a dog go by, coming from the highway to the little village. Sit there to-day, just from sun up to sun down, and you will see FIFTY THOUSAND people pass. What has caused the change? OIL! Four hundred derricks, one hundred and twenty feet high, bristle all about you like a forest of redwoods. A thousand engines roar and boom, and the automobiles, trucks (loaded with pipe, machinery, cement, sand and gravel), great 'buses filled with "tourists," and speculators, and every class on earth—rich and poor—jostle each other in the mad struggle that is like Broadway, New York. A stream of the "liquid gold" runs from those derricks to the sea, to Los Angeles, and to the refineries along the coast, carrying one-twelfth of all the oil produced in the world—*two hundred and fifty thousand barrels* every twenty-four hours. Yet not more than ninety of that four hundred wells are finished and allowed to flow, or are pumped. One hundred and fifty thousand dollars have been poured into that field for every well there or being drilled. Sixty millions of dollars poured in, and yet not less than one million of dollars *daily* will flow out when those four hundred wells are all pouring out oil.

I stood on the bluffs above Long Reach, just over two years ago, June 8th, looking down upon that beautiful city across the now famous Signal Hill. Not an oil derrick there. A half-developed suburb to the city climbed discouragingly over its almost precipitous sides. To-day there are four hundred oil derricks bristling like a porcupine's quills over that entire hill. Out from its roaring engines and pumps flow every day two hundred and fifty thousand barrels of the "liquid gold" that has made this County of Los Angeles, California, the most famous in the world, and from which, alone, comes one-seventh of all the oil in the world to-day. The other day I stood in the backyard of a widow woman's cottage, where a company paid twenty-five thousand dollars for the privilege of boring one hole in that backyard. Across the fence they paid fifty thousand to the man who owned the same sized lot for the same privilege. What is it all about? Stop and listen for a moment. Read Nahum ii, 3, 4, and then listen to the one million of autos of California alone, and then recall what this is, merely, in contrast with the whirring motors which feed and are fed alone upon that stream of so-called "liquid gold." Oil—it is *oil* we must have, and without which every auto and truck in these United States would stop dead still if those wells were to cease flowing for just six months.

But what is there in this to point to "the last days," and that there are unmistakable signs of the coming King? It all has to do with these—"*Ephraim, oil, covenant* and *lies*." "Ephraim" is a Bible synonym for Israel; for Jacob gave the birthright to Joseph and conferred it on his two sons, crossing his hands and setting the younger, Ephraim, before the elder, Manasseh. "Israel" is a Bible synonym for the ten tribes which separated themselves from Judah and the house of David, and eight tribes of whom were carried captive into Assyria, the other two escaping to the British Isles, and all thereafter known as "The lost sheep of the house of Israel." The eight tribes then escaped from their captivity, fled to the woods and plains of the Black Sea region, and there as the "Scythian tribes" burst their bounds and poured down over Europe as the Franks, the Gauls, the Jutes, the Lombards the Teutons, the Angles, and the Saxons, and were henceforth known as the Anglo-Saxons. Jeremiah, one hundred and thirty-four years after the captivity and dispersing of the ten tribes, and at the time of the captivity of Judah, Levi and Benjamin—henceforth and until now (though Benjamin has escaped and joined his brethren) known as the Jews—transferred the throne of David to "Israel," in the British Isles, by carrying there his grand-daughter,* the daughter of Zedekiah, the last king of Judah, and made her the Queen of Ireland, and a progenitor of a direct line of kings and queens down to King George the Fifth. That the Scriptures might be fulfilled, that "David shall never want a man to sit on the throne of the house of *Israel*," and that "The sceptre shall not depart from *Judah* . . . until Shiloh (rest) come."

From thence until now the kings and queens of the British Isles have justified their divine right to the throne, and based their diplomatic actions on *this one thing*, and to-day the whole British Empire assumes, and her diplomats base all their acts, and all her diplomacy and treaties and international compacts, on this one settled fact: "*We are Israel, and our King is the seed of David in their latter day and divinely promised glory.*"

Since the landing of the Pilgrim Fathers, the laying of the corner stone of the Capitol of our country, and the election of Warren Harding as President, the Masons have hidden these facts in the hearts of millions of Americans. To-day the whole nation is about to awaken to the fact that we are—and our Statesmen have for decades recognised, assumed and acted upon the fact that we are—the elder, but lesser, brother in this blessing of Ephraim, and in the compact of God Almighty with Abraham, Isaac and Jacob to deliver the kingdoms of this world to their seed forever, and with David to put his seed on an eternal throne over that kingdom. The Christmas number of *The Marine Journal*, the official organ of the United States Navy, published in New York City, ran a three-paged Editorial, covering the first three pages with thirteen different Scriptural references, set in black type, and

* Jeremiah of Libnah and Jeremiah of Anathoth are not necessarily the same person.—EDITOR.

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bracketed in large squares right in the middle of each page, setting forth the fact and proving with these and unmistakable arguments that WE, the United States of America, are the lawful, legal, and direct descendants and inheritors of the seed and blessing of that elder brother, Manasseh, and together with our brothers across the sea are the "Chosen people"; "My Servant"; "My Flock"; "The Sheep that were scattered"; "The Sheep of My pasture," and declaring that *this* is "the great subject which so vitally concerns America and Great Britain" to-day. (Issue of December 23rd, 1922.) I have mailed copies of "Judah's Sceptre and Joseph's Birthright" (by Bishop Allen), within the last five months, that went directly into the hands of such men as President Harding, John D. Rockefeller, jun., Hoover, Wanemaker, and others of the statesmen and financial kings of America.

In 1917 an American OIL Company landed a shipload of pipe and pumps near the mouth of the Nile River with which to pump oil into Egypt. General Allenby, as a representative of the armies of Ephraim, whose privileges go before Manasseh, promptly commandeered the whole thing, stuck one end of those pipes into the Nile and hitched on the pumps and pumped the water of the Nile along with his army clear across that Sinai Peninsula, and into Jerusalem, which, when the Turks saw—having for centuries been told by their prophets that they were to "Hold Jerusalem until the River Nile flows in"—they promptly surrendered the city, and Jerusalem came into the hands and under the mandate of Britain and the sceptre of David. The Turk was driven out, and Britain made Mandator of the land of the Assyrian, and completed a *treaty* with him for the OIL fields of Mosul, and the peace conference at Lausanne blew up because the teeth of this British "Mastiff" would not let go.

Admiral Chester—true to the Scriptures and the blessing of Jacob, AFTER Ephraim—secured a concession from the Turk and for the same reason, and along the same line, to help his brother Ephraim to "carry oil into Egypt," and the world blew up again. But our official representative stood up in the midst of the Allied Conference and surprised the Turk by saying that we, as a COUNTRY, would just see that contract through. Now the American Oil Company can gather up its pipes and pumps and ship over some more, and sell them to Ephraim, and build railroads and oil tanks and refineries with the money, and carry "*oil into Egypt*."

Come with me, and within an hour I will take you to any one of a hundred big tents or board pavilions in the midst of the mightiest oil-fields of the world, and you may sit down with from one to four hundred of the ten thousand people who will leave these cities and villages within twenty miles of where I write, and listen to the greatest experts in geology, oil, oratory, and commercial "*lies*" that this nation can produce, who will "lecture" to them for one hour, and thereby sell a half-million dollars worth of "Units" to them. Then we will walk out of these places as we walked in, through the finest of orange orchards, walnut orchards, city resident front lawns, and beautiful alfalfa fields that are as "desolate" with noise, machinery, mud, oil, trampling feet, roaring engines and jostling automobiles as if they were the "No Man's Land" of Flanders' fields. Stand still with me and listen to a thousand drills grinding their way through the granite rock four thousand feet below and watch a thousand pumps "sucking oil out of the flinty rock," and you will see what and whom God was blessing when through the lips of Moses he spake, saying: "Jacob is the lot of his inheritance. He made him to ride (not walk) on the high places of the earth, to suck honey out of the rock, and OIL *out of the flinty rock*." And of Asher, one of the twelve: "*Let him dip his feet in oil*," and you can erase from your vision the old-time picture of a camel teetering into Egypt with a jug of olive oil swinging on either side of his humped spine, and begin to paint there instead the true picture—the one God had in mind when he moved Moses to speak—of a river of oil flowing through the hills and down the valleys—three millions of barrels a day—through huge pipes to huge "tankers," to be carried into Egypt, and all the world for Jacob to ride "the high places," and that "David, My son" may "build again the waste places," and sit once more as King over Israel and Judah, and swing the sceptre as a rod of iron over all nations and peoples, and you will see why "Ephraim feedeth on wind and followeth after the east wind (travelling westward); he daily increaseth lies and desolation; and they DO make a covenant with the Assyrians, and OIL is carried into Egypt" to-day, and not *until* to-day—for it "shall come to pass in the *last days*."

WHAT THINGS?

BY PERCY E. T. SARGANT.

WHEN two of our Lord's followers, puzzled and sad, were earnestly engaged in conversation on their way to Emmaus, Jesus Himself drew near, and went with them. Not recognising Him they expressed their astonishment at His apparent ignorance of the stirring events which had just taken place. During their conversation Christ upbraided them with the remark, "O fools and slow of heart to believe all that the prophets have spoken," and then, "beginning at Moses and all the prophets, He expounded unto them in ALL the Scriptures the things concerning Himself."

We also are living in stirring times, but with this difference. Formerly the events referred to were confined to a small area, now the whole world is unsettled, and men's hearts are quaking with fear as to what will happen next.

Surely it is the time for all earnest Christians, and especially our clergy, lay readers and Sunday School teachers to follow the admonition of Jesus to search the Scriptures, which means not so much the historical parts, but more especially the books of Moses and of the prophets. Could they not devote one Sunday a month to an address on prophecy? In these enlightened days it is hardly an excuse to plead they have no time for such study. For God cannot lie, and the promises He made to Abraham, David and the Israelites generally are as sacred to Him as the promises of eternal life to those who accept Jesus as their Saviour. Some of the former have already been fulfilled, others are being fulfilled during our own lifetime, and the rest will be as duly honoured by God in due course just as assuredly as the latter. If Christ, therefore, explained all the Scriptures referring to Himself to those two men who were worried and sad, would it not be a great help to all those who attend a place of worship, or a Sunday School, if the clergy and teachers would make a point of devoting a little time occasionally to explaining some of the prophecies referring to the present day. Thank God some are already doing it to their credit, others will find plenty of men and women only too willing to help. The outlines of current events are plainly foretold in the prophetical parts of the Bible. Is it a thing to be wondered at that so many of our places of worship are so ill-attended, if those in charge of them

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cannot give the real reason of the unsettled state of the world, viz., the dissolution of the old order of affairs, and the extreme activity of the devil prior to the second coming of Christ to establish the Kingdom of God upon earth, and to reign as King of Kings and Lord of Lords? Well may we repeat the words of the prophet Amos, "Prepare to meet thy God, O Israel."

A little encouragement to look beyond the present anxieties and distress of nations to the time when Christ will take the government of the world upon His shoulders should comfort the distracted and teach us all to pray more earnestly, "Thy Kingdom come, Thy will be done on earth, as it is in Heaven."

NOTES ON GOD'S PROMISES TO ABRAHAM, ISAAC AND JACOB: AN OUTLINE OF THE HISTORY OF THE TWELVE TRIBES.—II.

GOD'S PROMISE TO ISAAC. (Genesis xxvi, 2-5.)

BY A. A. COLES.

THERE is only one definite promise to Isaac, and also a command. The promise was, that his seed was to be as "*The Stars of Heaven*" for multitude, and the command was "Go not down into Egypt (a type of the world system), but dwell in the land which I shall tell thee of." No doubt we get here a type of the *Christian* as a man of faith, and a citizen of the City not made with hands, whose Builder and Maker is God.

The "*Dust* of the *Earth*" and the "*Sand* of the *Sea Shore*" are not mentioned to Isaac, a most significant omission, showing that "The Stars of Heaven" are not to be partakers of the future earthly destiny of Israel. They will be like the Lord Jesus Christ after His resurrection, having incorruptible and spiritual bodies, able to be touched, but also capable of becoming invisible as the Lord was also able to vanish from sight at will. The Stars of Heaven are distinctly a Heavenly people, and have no abiding city here, but seek one to come.

Isaac was the child of promise, miraculously born, in a sense, and like his Divine Anti-type, a root out of a dry ground, also in type going through death and resurrection.

There is little recorded of Isaac after his typical offering up; we get the history of the choosing of his bride by Eliezer (type of the Holy Spirit) and the conducting of that Bride to Isaac (the Lord Jesus Christ), and that Isaac and his servants were builders of wells in a desert or waterless country—a beautiful example of what the Stars of Heaven should be. All the incidents connected with Isaac are spiritual types. Isaac and his typical death and resurrection and one only promise of a heavenly seed, "The Stars of Heaven," stand alone. God could allow no material promise to divert the eye from that one central fact of the great sacrifice for sin; that is why the history of Isaac occurs midway, and deals only with the Heavenly aspect of things. Undoubtedly in the events of Isaac's life, we also get an outline of the history of the Christian. For instance, the command that he should not *go down* into Egypt but dwell in the land that God should name. Personally I think this land was Beersheba, which means the Well of the Oath, or Covenant. That is where God would have had Isaac dwell in the enjoyment and anticipation of Covenant promises, but instead Isaac dwelt in Gherar. This place was not actually in Egypt, but very near, and Isaac consequently became involved in what the word Gherar implies, that is "Contention." Gherar belonged to the Philistines, and they resented Isaac's presence. The Philistines next fill up all the wells that Abraham had made with earth. Isaac proceeds to clear the wells.

Then Isaac's *servants* digged in the *valley* and found there a well of *Living Water*.

It was in the valley of Etah (or the Valley of the Curse) that David met and conquered the Philistine Giant, and it is in the Valley of the Sacrificial Death of the Lord Jesus Christ that His servants will dig and find a Well of Living Water.

But now the Shepherds of Isaac came into conflict with the Philistine herdmen over the *Wells of Water*. They fight over the first well, which Isaac calls "Strife," and the next one "Contention." It was not till the third well was found that peace was restored. It was when Isaac's servants came out on resurrection ground that they were brought into a large place ("The *third* day He rose again"). And Isaac named the third well "Room enough." It is the Christians who live in the power of the resurrection life of Christ, dead indeed unto sin but alive unto God, who bring forth the fruits of the Spirit, "Love, Joy and Peace."

Finally Isaac takes the step which God meant him to take at first; he removed to Beersheba and dug a fourth well, and called it "Satisfaction." God always comes to us where we are. In spite of the savoury dish of venison which in Isaac's old age was accorded such a prominent place (every type must necessarily fail or it would be more than a type), Isaac was a peculiarly spiritual man, one who could appreciate the beautiful picture of the "*Stars of Heaven*," but who would feel little interest in the "*Dust of the Earth*," that is, the earthly career of his seed. The miraculous events accompanying his own birth, his going right to the altar to be offered as a sacrifice, would undoubtedly colour his life, and incline him to spiritual thoughts. We are introduced to him in manhood in meditation in the field, coming to meet his bride, at the close of day. I do not think the "Stars of Heaven" will go through the Great Tribulation which is connected with Jacob and the "Dust of the Earth," and is called "Jacob's Trouble." The picture of Isaac and Rebecca is, of course, the personal relationship of Christ to His Church.

(*To be continued.*)

IN "THE LIVES OF THE PRINCE OF WALES."

A.D. 1377, De Doran.

THE Bishop of St. David's, in the fourteenth-century, appears in his speech in Parliament to have distinctly recognised England as God's heritage Israel, for he says:—

"And so you may embrace your noble King . . . . for there is through him that peace over Israel which the Scriptures name—Israel being the heritage of God and that heritage being also—England. For, in good truth, I believe that God would never have honoured this country by victories such as had given glory to Israel, had He not intended it for His heritage also."

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SHAKESPEARE TERCENTENARY.

BY REV. A. B. GRIMALDI, M.A.

IN 1623 was published the first edition of Shakespeare's collected "Writings," in folio, by his friends Heminge and Condell; and, as the national celebration of this Shakespeare Book Tercentenary is taking place, it seems suitable that the NATIONAL MESSAGE should also remember the National Poet. The Archbishop of Canterbury, in his address on this occasion at St. Mary Overy's, London, remarked that the service was "unlike any ever heard of for commemorating the publication of a book." The Lord Mayor attended Southwark Cathedral in full State.

The increasing admiration in which this book has been held is shown by the ever-increasing prices paid for it. It was published at £1, about equivalent now to £10. In 1902 Mr. Pickering paid £307 for the Third Folio.

The rarest of the Folios is that of 1623, bearing the name of John Smethwick on the title-page, as a guarantor, instead of Robert Aliot, as in other copies. One of these sold for £690; and a second, slightly damaged, for £615. A third copy, lacking two leaves, and the last in MS. with two from a shorter copy, with two holes in the title-page, was sold by Sotheby for £350.

Baroness Burdett-Coutts was a collector of these Folios, and Queen Victoria gave her a casket made from Herne's Oak in Windsor Forest, in which to enshrine her "Daniel" First Folio, the finest and cleanest First Folio extant. It was sold in 1921. The British Museum had an exhibition in the King's Library. The great catalogue contains 10,000 Shakespeare entries, among which is an autograph composition by himself; also the recently acquired copy with Droeshout's portrait of the poet in the unshaded state. The Stationers' Hall also exhibited a copy of the First Folio on April 23rd. It is said there are known to exist some 14 perfect and 170 imperfect copies of the First Folio. Of these, Baroness Coutts' copy was bought by her in 1864 for £716 2s. But in 1907 Sotheby sold a copy for £3,000; and a fine copy of the Third Folio (1663) for £1,950. He also sold to Mr. Sabin a First Folio for £2,650; and a Third Folio of 1664 for £720. In 1921 Sotheby sold to Quaritch a First Folio for £4,200, probably the highest price given, the property of Captain Clifford of Chestal. His Second Folio sold for £265, and a Third Folio fetched £950, the dates being 1632 and 1663. In 1921, at another of Sotheby's sales the first four Folios were sold highly. Mr. Sidney Lee enumerated 158 First Folios in 1901, and another was found in the library of Mr. Turbutt, of Derbyshire, formerly in the Bodleian Library.

Some of Shakespeare's plays were published separately, and these also fetched very high prices. A copy of *Titus Andronicus* (1594) was recently discovered in a country woman's house in Sweden, for which £300 was not thought sufficient.

The First Folio has been exactly reproduced in the Dallas-type Facsimile, but even this is expensive and rare. This year Sotheby had for sale "The Merchant of Venice" in quarto, by I. R. (1600), 1st edition; so unknown that it is not in the printed lists. It belonged to the Earl of Powis, who also possessed an "Othello," 4to (1622).

The First Folio has been called "the greatest Book after the Bible," and the "most precious secular book ever published," by Shakespeare enthusiasts. Shakespeare's "Writings" are said to be almost the greatest possession of the English-speaking peoples.

In the last 200 years more than 3,000 literary men and women have devoted themselves to the production of books dealing with Shakespeare's works, of which 500 or 600 have been foreigners. Sir S. Lee estimates that 6,000,000 volumes dealing with the poet were published in the nineteenth century. The latest bibliography of Shakesperiana is by Cohen (1882). It is suggested that a suitable Tercentenary Memorial, in which all could join, would be a book at a popular price. And perhaps no better one could be compiled than a one-volume edition of his "Writings," with all the passages he has taken or copied from other writers printed in italic type. Thus every reader would always know whether he was reading Shakespeare's own original compositions or those of Green, Holingshed, or other authors. Halliwell's folio Shakespeare would assist in this.

THE TRIBE OF BENJAMIN.

BY D. R. GOODYEAR.

THE history and destiny of the tribe of Benjamin and the immensely important work in the scheme of redemption to which this tribe was called demand more than a passing notice. From the first this tribe was smaller and less important than the rest. On the numbering of the people by Moses in the second year of deliverance from Egypt, the tribe of Benjamin numbered 45,600 (Num. xxvi, 41). In the division of Canaan the portion allotted to Benjamin was in proportion to the size of the tribe. This territory lay between that of Ephraim and that of Judah, which in part accounts for the vacillating course between those two pursued by the Benjamites. At first they sided with Ephraim on the separation of the tribes, after the death of Saul (2 Sam. ii, 9), and the bitterest enemies of David came from this tribe; but when David made Jerusalem his capital, the affections of the Benjamites seem to have been gradually drawn towards Judah; and although, on the revolt of the Ten Tribes, part of Benjamin (1 Chron. xii, 29) joined the Ephraimite confederacy, the greater part of the tribe adhered to the House of David (1 Kings xii, 21). After the Babylonish capitivity, Judah and Benjamin (such as returned) became one people (Ezra i, 5; iv, 1; x, 9).

Now it is clearly evident that this singular conduct on the part of the Benjamites was in the order of Divine Providence. It should be noted that Benjamin really belonged to the Ten-Tribed kingdom, and it was not until that kingdom had been established that we find Benjamin taking sides with Judah. Yet it would appear that Benjamin was only lent to Judah for some important purpose and would eventually rejoin the Ten-Tribed kingdom. The time of their separation was foretold by the Prophet Jeremiah (Jer. vi, 1). Our Saviour also warned His disciples of the coming great tribulation and advised them to "flee into the mountains" (Matt. xxiv, 15). Benjamin appears to have been principally located in Galilee, and probably eleven out of the twelve apostles were men of Benjamin. From Bethphage, in the territory of Benjamin, Christ passed in the procession which was really the inauguration of the new King of Israel. It was Judah, not Benjamin, that assumed the racial responsibility of shedding innocent blood (Matt. xxvii, 24, 25). It is evident that there could not have been many Benjamites before the Governor's house, inasmuch as we read that in the court of the High Priest's house, Peter was distinguished as a Galilean—a

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follower of Christ. St. Paul informs us that he also was of the tribe of Benjamin.

Seeing that nearly all the apostles belonged to this tribe, it is fair to assume that up to A.D. 70 a vast majority of the Christians were of the tribesmen of Benjamin. We now see the purpose for which this tribe was attached to Judah. It was that they might be the "light-bearers" and the missionaries to their brethren who at that time were evolving their destiny in Scythia and in the countries between there and their future island home. They were to separate from Judah and seek out their own brethren of Israel and unite with them. The time of their departure was coincident with the siege and destruction of Jerusalem.

When the Christians saw the Roman eagles about the city the warnings given would be brought to remembrance, and it is fair to assume that they would pay heed thereto. History teaches that a curious incident occurred in the siege of Jerusalem. After the investment had begun, a time occurred in which the legions withdrew (Josephus: *Wars* v, ix, 1). With the warning words of the Saviour ringing in their ears it is impossible to believe that they would remain in the city after the first investment. A large number escaped to the mountains and there is no doubt that this flight took place exactly as Christ foretold. Now where could these Israelitish Christians turn but to their brethren of the Assyrian captivity who were "beyond Euphrates"? The whereabouts of the Ten Tribes was well known to Josephus and others at this time, and our Saviour's injunction to flee to the mountains would doubtless indicate to these people the Caucasian mountains. We may assume, therefore, that the Christians proceeded by the same road that Israel had followed centuries before, rounded the Euxine, and eventually joined their kinsfolk after a march of intense suffering. Like their brethren of the House of Israel, they disappeared into the Maelstrôm (Jer. xxx, 23). Destined like the other tribes to reappear in the isles of the north-west, we would naturally look for their reappearance as the last of their race to arrive. Historians agree that the latest arrival of the peoples making up the elements of the British race were the Normans. The leaven of the Norman element soon began to work; English writing began to revive, culminating in a flame of poetry by Geoffrey Chaucer (1340–1400)—a flame which to this day has never shown a sign of dying out.

Religion also received an impetus by reason of the "genius for religion" displayed by the Normans. The Church life in town and village was invigorated and new religious enthusiasm engendered. The multitude of great architectural works erected at the junction of the eleventh and twelfth centuries, and the vast scale on which the majority of them are designed, combined with the immense solidity of the walls, and the massive character of all structural features, are such as to awaken a feeling of astonishment at the indomitable energy and the command of almost inexhaustible resources such buildings imply, and of admiration for the religious zeal which dictated the devotion of so much labour and treasure and thought to the honour of the Most High, and the service of His Temple. Nearly every cathedral and great abbey was rebuilt on a stupendous scale; new cathedrals and new abbeys were founded, and churches of all grades, from these vast temples down to the smallest village churches were erected throughout the length and breadth of the land. In fact, almost every one of our existing cathedrals is, either in its ground-plan or its actual fabric, an outward and visible sign and token of the arrival of the Normans in England and of the advanced civilisation introduced by them. Norman-Benjamin was indeed a "light-bearer." It is also worth while noticing that the Norman emblem was a wolf—the very device which would have been expected having in view the prophetic declaration of the Patriarch Jacob (Gen. xlix, 27). Six years' hard fighting occurred, but the outcome of national unity made the struggle worth while.

"EPHRAIM IS MY FIRST-BORN" (Jer. xxxi 9).

By R. W. K.

MANY years ago a dear friend and relative, long since departed, took the opportunity afforded by one of our rare meetings to explain to myself and another the clear distinction in the Scriptures between Israel and Judah, the two Houses, and their wholly different destinies. He quoted, "the *outcasts* of Israel, and the *dispersed* of Judah," and Amos ix, 9, adding laughingly, "It is said that we are not even content with our British greatness, but we want to prove ourselves the chosen people as well!"

Previously attracted to the name by comfort strangely given me when in trouble, yet quite in the dark as to what the Scripture might mean, I asked, "And who is *Ephraim*?" At once came the unforgettable answer: "Oh! . . . Ephraim is *My first-born*" (Jer. xxxi, 9).

Unrealised at the time, that word went home and lived. Its import dawned and grew. Other things helped. God's first-born! How, then, can he be forgotten or lost? Let us try to see the truth.

Now to retrace. What did being the first-born imply? What was his temporal "birthright"?

In Israel's Law it entailed "a double portion of all that he (a man) hath" (Deut. xxi, 15, 17). In 1 Chron. v, 1, 2, we are told, "the birthright was Joseph's," Reuben having forfeited it. Joseph was the eldest son of Rachel, and father of Ephraim, who was specially chosen for the birthright blessing, so the line is sure. See Gen. xlviii.

But Ephraim-Israel was later taken captive to Assyria and lost, the reason for which chastisement cannot be too plainly stated, viz., "because they obeyed not the voice of the LORD their God, but transgressed his covenant, even all that Moses, the servant of the LORD, commanded, and would not hear it nor do it" (2 Kings xviii, 11, 12).

He was lost; the Jews do not know his whereabouts; he is not with them. In their Synagogue Service they pray for him "wherever he may be." Men for the most part do not trouble about him. Not so the Almighty Father. Were we asked to quote a single verse of Scripture to prove that Ephraim-Israel exists nationally to-day under the love and care of God, it might well be that cry of the Father's heart, "*How* shall I give thee up, Ephraim?" (Hos. xi, 8). On the lips of a human father such words might carry no hope, but from the Almighty the end is certain, for "Thine is the *Power* as well as the 'glory'" Even though the words were not followed as they are, by "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God and not man. . . ." (verse 9).

Now this "prodigal son," who "was dead and is alive again, was lost, and is found," is called in St. Luke xv "the younger son." (Ephraim was "younger" by a generation than Judah, to whom in the person of the Pharisees this parable

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was in part addressed.) He was also "met" by the father while he was yet "*afar off*." (See Jer. xxxi, 10, 11, for the place of Israel's redemption.) He never uttered his carefully thought-out plea to be his father's servant, but received instead compassion and love, and the best (Heb., "first") robe and ring.

We know that the name "Ephraim" stands prophetically for the Headship, or Personification of the House of Israel.

That Ephraim's literal seed were to become a "*multitude*" or "*fulness*" of *nations* (Heb. *fulness* of "*Goyim*"—plural), a term applied to nations living outside the land of Palestine (Gen. xlviii, 19).

It is the same expression in Hebrew as St. Paul uses in Greek (Rom. xi, 25), there translated "*fulness* of *the Gentiles*," and is mentioned only in these two places, Gen. xlviii, 19= Ephraim's *fulness* of "*goyim*"=*nations*, and Rom. xi, 25, "Blindness in part is happened unto Israel until the *fulness* of *the Gentiles* be come in," better translated "nations," and clearly a quotation of Gen. xlviii. A "nation and company of nations," which Jacob's seed, headed by Ephraim, were to become—a veritable "fulness of Goyim," with their Royal Standard carrying the Unicorn, or wild ox (Heb., "Engl."= bull) of Ephraim (Deut. xxxiii, 17; Num. xxiii, 22–24) with the Lion of All-Israel, exists in our sight to-day. But we are "blind," as prophesied (Isa. xliii, 8, 9; Jer. xxxi, 7). What follows? Go back to Jer. xxxi. We understand the figure of Rachel (please mark, Mother of the House of Joseph) (Gen. xlvi, 19, 20) weeping for her lost and scattered children, "because they are not" (Jer. xxxi, 15, 17). Representatively, we indeed saw them "come again to their own border" when the British Army entered Palestine in 1917, as saith the Apocrypha (Baruch, v, 5, 6), "Arise, oh Jerusalem . . . and behold thy children gathered from the *West* unto the East, by the word of the Holy One, rejoicing in the remembrance of God. For they departed from thee on foot and were led away of their enemies: but God bringeth them unto thee exalted with glory and *as children of the Kingdom*."

Next, the prophecy foretells Ephraim turning to God. Now, when a man suddenly sees for himself a truth he had not seen before, and realises that because of that blindness he has missed many things of value, been mistaken, and erred, what does he do? He "smites upon his thigh." It is a perfectly natural action, expressive of shame, chagrin, regret. Listen to the prophetic story. "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me and I was chastised, as a calf (R.V.) unaccustomed to the yoke. Turn Thou me and I shall be turned, for Thou art the Lord my God. Surely after that I was turned, I repented; and after that I was *instructed* I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth" (verse 19). What was that reproach? Very briefly, that he was headstrong, and fell away from God, with dire consequences.

The Divine answer follows: "Is Ephraim My dear son? . . . for as often as I speak against him I do earnestly remember him still. . . . I will surely have mercy upon him, saith the Lord" (verse 20, R.V.). Have we as yet no echo of this in our midst to-day? Who shall say? for the British rarely reveal the heart. In our somewhat neglected Commination Service we are actually addressed as "O ye House of Israel," and literally pray the prayer of Ephraim, "Turn Thou us, O good Lord, and so shall we be turned," and we add, "Be favourable to *Thy people* . . . *Thine heritage*."

British Ephraim! Whose is the great inheritance of the first-born son, the "double portion" of material blessings; wealth of land and sea (Gen. xlix, 22–26); let us nationally and individually turn to God, repent where needed, and humbly try to keep the Commandments, the Ten, and the Two (S. Mark xii, 29–31).

Under the New Covenant, made with Israel (Jer. xxxi, 31–33) the Law is written on their heart. Here is the Key to the Way which will end our sorrows.

We follow our daily path, and it is a strange and wonderful thought, that to the Redeemer of Israel, Christ Jesus, we may even owe the very soil of the homeland on which we tread, the beloved and beautiful country we dwell in.

Yet how else? since it was He Who came to "*confirm* the promises made unto the fathers"; to fulfil and carry out the Abrahamic Covenant; the promise of an "appointed place" (II Sam. vii, 10)—the prophetic indications of the Isles of the North or West. To "save His people from their sins," fitting them for their high destiny and service.

He was the "Testator" (Heb. ix, 16, 17, and chap. viii, 8, 9). His Death brought in also those farther Reaches of the Inheritance—open to all children of God—*eternal*, "reserved in heaven for you" (Pet. i, 3–6).

In daily life many of us have been saying in our hearts, "Make me as one of Thy servants." Service is ordained for Israel, yet even this falls short of our calling and of what will satisfy. "Thou art not a servant, thou art a son. There floats before thee the vision of the imperial palace whence thou camest" (Rev. G. Matheson, D.D.). Thou hast been "loved with an everlasting love, therefore with loving kindness drawn" (Jer. xxxi, 3).

Is Ephraim My dear son?" "My first-born."

WHY I BELIEVE IN BRITISH ISRAEL.

CANON EDWIN C. ASPINALL, *The Vicarage, Ipswich.*

Because while all the great empires of history, including political Roman Catholicism, are mentioned in the Bible, there is no account taken of the greatest of all the Anglo-Saxon dominions, except in the very accurate account of their growth and sway ascribed in the Bible to Israel. The great war has literally fulfilled many prophecies of Israel by the British and American people, notably the ships of Tarshish (Gibraltar) and the Isles, and the ships of Kittam (Cyprus), carrying the Jews to Palestine, *via* Egypt, to deliver Jerusalem, and the Jews fighting there for the first time as Jews since the days of the Maccabees.

REV. J. M. TATE, M.A. (*Vicar of Syleham, Scole, Norfolk*).

Because, showing, as it does, the faithfulness of God to His promises, it strengthens my faith in Him; and if He has been faithful in fulfilling His promises of temporal blessings, I am thereby assured that He will be no less faithful in fulfilling the promises of spiritual blessings through Christ. The Bible thus becomes a new book to me in the light of British-Israel; infidelity is silenced; and the Pope is shown to be a usurper, as he claims universal sway, which British-Israel Truth shows to belong to David's descendants, or rather, to

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Him, "Whose right it is," Who is both David's Lord and David's Son.

REV. J. RUSHBY SMITH, *Vicar of Holy Trinity, Barking Road, E. (late Canon of Christ Church, Oxford).*

I believe in British-Israel because I see the prophecies concerning Israel being fulfilled in contemporary history, in and through the British Empire.

REV. ARTHUR PRITCHARD, M.A. (*Vicar of Rowington, Warwick; author of "God in British History," &c.*).

After some years' analytical scrutiny of the so-called British-Israel *theory*, I am now as absolutely convinced as I am of my own existence, that it is British-Israel Truth, God being nearer, His purpose clearer, and the Bible dearer than ever before. Thanks be to God for His gladdening gift of insight!

REV. J. ANDERSON WATT, M.A., F.R.G.S. (*United Free Church of Scotland*).

Because as a free-born and reasonable citizen of the kingdom of these isles, a believer in the veracity and literal interpretation of the Scriptures, I could be nothing else. Also because prophetically, historically, and ethnologically, Britons are Israelites, and by the grace of God I am a Briton.

REV. GEORGE JONES (*late Vicar of Thrimby with Great Strickland, Penrith*).

It is now more than 40 years since I was convinced of the truth of the British race being the lost House of Israel, and I have always found the subject appeal strongly to members of Men's Bible-classes. When facts are shown to coincide with prophecy, and the Bible to mean what it says, there is no difficulty in gaining the attention and interest of those who listen.

To my mind, British-Israel teaching is the antidote to atheism and infidelity.

In the wonderful times in which we are living, it is easy to prove how true God is to His word in the fulfilment of His promises made to Israel in the latter days.

REV. JOHN GAWTHROP (*Wesleyan*).

Because it has been revealed to me while reading "The Lost Tribes," by Reader Harris, that we are Ephraim, who was destined to become a multitude of nations. We see the multitude of nations forming even more so since the war.

MAJOR-GENERAL C. A. HADFIELD (*first President B.-I.W.F.*).

Because the characteristics foretold for Israel—and for the "Stone kingdom"—are all, *solely*, possessed by the English-speaking races.

COLONEL FREDERICK HORNIBLOW, C.B. (*South Kensington*).

I am a believer in British-Israel because the Bible is the Word of God. God cannot fail in His material promises contained therein, and in reading these promises, they apply in so wonderful a manner to this nation in particular.

COLONEL EDWARD F. GOSSET.

I see from the Bible how the vindication of God's faithfulness depends so greatly on the existence of a literal present-day Israel as the chief of the nations, with many other identification signs.

As we British bear all these signs, and as I believe the Bible to mean what it says, I am compelled to believe we are Israel of the Ten Tribes.

COLONEL A. O. GREEN (*Camberley; author of "The Great Pyramid," &c.*).

Because it is the sole key with which we can arrive at a solution of the mysteries of revealed religion contained in the Old Testament. God is true, and His Word is true, and the more it is studied the more convinced must the inquirer become that there is no other solution possible than that God created a nation to show forth His praise and to be His instrument for the better of mankind, which He shall undoubtedly accomplish in His good time.

COLONEL F. WELDON (*Indian Army; Earley, Reading*).

Because it is proved to be the truth, *i.e.*, conformable to fact. Fact means a thing done, not imagined.

MAJOR JOHN SAMUELS, V.D. (*late R.G.A.; Llanfairfechan*).

If I did not know the truth of British-Israel, I should be an agnostic, and look upon the Bible as a fairy tale. It is a question of *knowledge*, not of *belief*. No one who has studied the matter in all its branches can, if honest, refuse to accept it.

MAJOR A. A. GORDON, C.B.E., M.V.O. (*Kensington*).

My belief in British-Israel is due to the fact that the Anglo-Saxon race is the only people who answer to the Biblical prophecies. If the latter do not mean the race in question, then belief in divine prophecy is vain.

LT.-COL. C. V. R. WRIGHT, D.S.O., F.R.G.S. (*South Kensington*).

Because I find that the prophecies regarding the lost Ten Tribes have been, or are being, fulfilled in the history of the British race; and travel where you will, you find that the natives all look to the British for justice and help.

LT.-COL. ARTHUR B. PROWSE, F.R.C.S., *President Bristol Branch.*

Jehovah—Author of all things, all-powerful, just, unchangeable—made with Abraham the *un*conditional covenant that his descendants should be the agency through which the whole world should be blessed in the Christian dispensation; and gave numerous signs by which his seed should be known in the "last days." The British race, and no other, has *all* those signs; and is doing Israel's God-appointed work. Therefore, I believe this race must be Israel.

COL. H. P. P. LEIGH, C.I.E., *President Bath Branch.*

British-Israel Truth is like a jigsaw puzzle, with the pieces much scattered. One big piece may give a clue to the whole. I fixed on "a nation and company of nations," which gave the clue, and much reading has produced the remaining pieces, which nearly finish the picture.

MAJOR H. C. GIBBINGS, F.R.G.S.

Because I believe in my Bible.

MAJOR J. H. ANDERSON.

(1) Because of the miraculous growth of our "nation and company of nations" for centuries past, in spite of our politicians.

(2) Because by using it as one of the master-keys of the Bible, it explains and verifies it. Without this, very large portions are unintelligible.

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CORRESPONDENCE.

To the Editor.

SIR,—I had not the pleasure of hearing Mr. W. Gornold's address on April 12th, on the basis of Scripture prophecy. It has, however, been issued by you recently in some later numbers of THE NATIONAL MESSAGE. There are some points of interest in it that naturally arise, and I am quite sure if the lecturer would see his way to kindly throw a little extra light upon them, it would be of great satisfaction to all interested in this subject. About Esdras, as far as Scripture is concerned, if I am right, little is known, unless he appears under another name. That is where I am puzzled. The lecturer says he was a prophet contemporary with Daniel, that he was in Babylon in 557 B.C., and the date of his prophecy, which he quotes, was 543 B.C. It is here that I am at a loss to know where this is stated on historical and scriptural grounds, and I confess my own ignorance.

The lecturer gives 25,290 years as the period of The Great Year. The 50 inches yearly in the precession of equinoxes, of the slipping back, against the order of the Signs of the Zodiac, works out as one degree in every 72 years, so that 360 multiplied by 72 makes this also 25,290 years. This agrees with the lecturer, and I suppose is the simplest plan in making the calculation.

Most authorities who have written on this have given a different figure, or figures, considerably less. Some years ago I came to the same conclusion as the lecturer, basing my calculation as one degree in every 72 years. I somewhere have read that the revolution of the Pleiades group, to complete it, takes 72 years. Mr. Bunsen mentioned a book on the subject of the Pleiades by Mr. Haliburton, of Nova Scotia, and Mr. Bunsen himself wrote on them. I often wondered if it was translated yet into English, and to be had. A nice point arises: Is there some central solar system in the Universe around which all other systems revolve? This is quite possible, and probable, according to known laws of motion and gravitation. We know that Regulas, Sirius, *Aldebaran*, Canopus and Antares are immense suns, to which our own sun is a mere baby, as far as size is concerned. The circumference of some of them is larger than Mercury's orbit in which she travels round our sun.

Mr. Barrett, a late Provost of Trinity College, wrote on The Twelve Signs, the first six of which represented Creation, and that these were joined to the other five signs by Libra, the Seventh Sign, which represented The Sabbath or night, when no man can work, and during which, as the *Balance*, the great Judgment Day, takes place of 1,000 years. Mr. Barrett refers to II Esdras, v. 24, "And of all the flowers thereof, one *Lily*." This, he says, was the *Lotus-lily*, and a symbol here of the Zodiac, because only at night did the Lotus flower open its petals.

The dates of the Leading Signs in the Zodiac, such as Taurus, are also interesting to know, and I confess also here there is some difficulty. Virgil, in his Eclogues, refers to "Candidus Taurus, aperit annum, auratis cum cornibus." The White Bull opening the year with his golden horns. I take it, Aries began in A.D. 321, to be the Leading Sign. Then Taurus must have been the previous Leading Sign up to that date, from 1839 B.C., and was therefore leading when Virgil-Maro wrote about the beginning of the Christian Era. Dating back from 1839 B.C., another 2160 years, or 30 × 72, we come to the astronomical Epoch or Cycle of 3999 B.C., the beginning of the Age when Adam appears in Genesis. I presume it is at this time, Adam, as a symbol of humanity, appears on the scene at this *important epoch* in the world's history. The Leading Sign then would be *Gemini the Twins*, a symbol, as Adam and Eve, of Man's Creation, and therefore quite appropriate.

It would be very important to get the Lecturer's opinion as to this fact, if correct, and I think very interesting. It appears that *Esdras* is the Greek form of EZRA, and Josephus calls EZRA by the name *Esdras* (Ant. xi, 51).

But the writer of II Esdras cannot be the same as EZRA, according to Mr. Gornold, for he lived nearly a century earlier, in Daniel's time, as it was in 458 B.C. EZRA went from Babylon to Jerusalem. In a Sunday School Bible Manual, page 41, it says—II Esdras—This is quite a different style from I Esdras, and the two can scarcely have had the same author. The author is *unknown*, and its date has been placed at from 50–25 B.C. It is for this reason, therefore, I am asking the Lecturer if he could kindly throw more public light on the *authorship of II Esdras*, and what Azariah was the grandson of?

Two high priests were both named Azariah, one under King Hezekiah, the other under Josiah, perhaps he would be a grandson of the last-named, as that would be about seventy years before his prophecy, when Azariah was High Priest. Certainly in chap. iii, I Esdras mentions he was in Babylon 30 years after Jerusalem was burnt, this must have been in 557 B.C.

It is in chap. iv, 37, that Uriel the Archangel answers Esdras and says, "By measure, hath He measured the Times," &c. In chap. vi, 8, Uriel also says, "For Esau is the end of this *world*, and Jacob is the beginning of *it*, that followeth."

I am, Yours, &c.,

FRANCIS MOODY LOWRY.

REPLY BY DR. W. GORNOLD, F.R.A.S.:—

It was not I but Esdras himself who said that he was in Babylon in 557 B.C. The prophet says that the Word came to him thirty years after the burning of Jerusalem, and, as this was in 587 B.C., it follows that in 557 he was in Babylon. We know that in his prophecy of the end of the age Esdras states that the whole cycle of the four ages has a definite value of which, at the time of his prophecy, had expired to the extent of 22,896 years, so what remained is equal to 3,024 years to the end of the age and cycle. And as the cycle expires in 2481 A.D. we know that Esdras was prophesying in 2481 A.D. —3024 = 543 B.C., and this entirely agrees with the collateral statements of the prophet concerning the Edict of Cyrus in 536 B.C. at the expiration of the 70 years' captivity of Judah.

One degree in 72 years is the *mean* rate of the regression of the equinoxes. In some ancient works it is given as 48″ per year. It is now a little more than 50″, so that the rate is temporarily on the increase. But we have to observe that the Pyramid year (2170 B.C.) was 365.242465 days; whereas, the year is now only 365.242264 days, and by this part the difference is equated.

It is commonly held that the motion of the solar system through space infers an orbit of some kind. The sun would seem to be answering to the gravitational pull of somebody in the region of Alcyone (Eta Tauri). It is known that the solar system is at present speeding towards Hercules. The stars in that constellation are said to be opening out, while those in the opposite constellation of Gemini are closing in, and we know from the fact of precession that those in Pisces and Virgo (the constellations at right angles to them) are passing us

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It has already been calculated that the meridian passage of Libra's fulcrum star coincides with the year 2481 A.D. Hence, this sign represents " the state of rest " where the balance of all action is struck and the world is weighed in the scales. It is the " Night when no man can work." The inference that Gemini coincides with the beginning of the Adamic Age is quite correct according to the scheme of thought involved by the prophecy of Esdras. The chronological setting of Esdras is determined by his own statements. His genealogy is, therefore, not a matter which should be in much doubt, and I conclude he was grandson of the Levite priest Azariah (*vide* " Bible Dictionary "). It is claimed that what Daniel " heard but understood not " was revealed a little later to the prophet Esdras. Certainly no more consistent statement concerning the " signs of the end " and the " measure of the times " is to be found in any book of Holy Scripture. What is more remarkable still is that the said measure agrees with the astronomical and chronological facts as far as we know them, and clearly defines the year B.C. 3999 (astron.) as the epoch of the beginning of the Adamic Age, and the year 2481 A.D. as the end of that Age. It is further stated that before 400 years from the end of the Age " My Son Christ shall appear and them that be with Him." This would be at the end of the 6,000 years, viz., 2001 A.D. according to Pyramid measures.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

H.M.B. says :—In the most interesting article by Rev. Pascoe Goard on " The Bible and the Great Pyramid," he states that " It seems that the Pyramid is mentioned in the Bible four times " ; I only thought it was once—Isa. xix, 19, 20 ?

Answer.—He might have said at least seven times it is inferred as to its existence. See John Taylor's Great Pyramid quoted by Piazzi Smyth, 5th edition, pp. 353–369.

Here are some : Isa. xix, 19, 20 ; Jer. xxxii, 20 ; Job iii, 14 ; xv, 28 ? ; Job xxxviii, 5, 6 ; Zech. iv, 7 ; Ephes. ii, 21.

The top-stone of the Great Pyramid is wanting to the outward view, being at present hidden. Here is a symbol of the great Head and Corner Stone of our Great Temple not made with hands. He is now invisible to the mortal eye, but He will come as foretold in Zech. iii, 8, 9, 10 ; iv, 7 ; the latter text pointing to the symbol as the former to the Lamb of God (Rev. v, 6).

J. D. says :—In your answer to enquiries sixth portion, p. 288, will you please explain who they are, or where they are from, that are referred to as " not changed," and still living in a far holier atmosphere ? I admit I am a bit puzzled and would thank you for an explanation. I Cor. xv, 50, says, " We shall all be changed."

Answer.—The Epistle is addressed to " the Saints," and faithful in Christ Jesus, for such we must infer are meant by those who call upon the name of the Lord Jesus, both their Lord and ours. It is these who shall all be changed at the last trump when the dead in Christ shall rise first and we who are alive (or quick) in Him shall be caught up. From Matt. xxv these are the wise virgins and the bride. But Luke xii, 36, shows us that some will be ready when He shall return from the wedding. These, then, were not changed when He came and found them sleeping. The difference of these two (1) ready when He comes and (2) ready when He returns from the wedding, is fully borne out in Rev. iii, 10–12 and 19–21. One must judge for oneself whether these latter contain those who pass through " the hour of temptation which shall come upon all the world to try them that dwell upon the earth." Does this language infer that they loved this world too much ? Yet by the grace of God these have apparently to be brought into the Kingdom by affliction (Luke xii, 47, 48). Alas ! there are some of the Lord's servants whose lot will be apportioned with the unbelievers (Luke xii, 46).

The question now arising is : Will Israel alone be saved ? We are told in Rev. xxi, 24, " the nations of them that are saved," and here bearing out Isa. ii, 2, *all nations* shall flow to the light of Israel (Mic. iv, 2). This is borne out in Isa. lx, 3–5 ; lxvi, 12 ; Ezek. xxxix, 2, " a sixth part " of the host of Gog will remain.

There is yet one passage which shows that though All Israel is saved, yet the sons of the stranger that hath joined himself to the Lord will have given to him a place in God's house better than the false Israelite (Isa. lvi, 1–8).

The " holier atmosphere " is an expression which covers not only a more righteous condition, but maybe a new era resulting from the condition through which this heaven and this earth will have to pass for purification. The nations saved will be under a regime of truth springing out of the earth and righteousness looking down from heaven (Ps. lxxxv, 11).

" J.D." asks for further elucidation of " The Basis of Scripture Prophecy," published in our issues of April 28th, May 5th and 12th.

REPLY BY DR. GORNOLD.

The " treading down " by the Gentiles began in the year 593 B.C., and lasts for 2,520 years (the Week of Prophecy). It will expire in 1927–8. The same date is derived from the offering up of Isaac by his father Abraham. This event took place in 1866 B.C. From this to the Crucifixion is 1,897 years ; and from the Crucifixion a further 1,897 years brings us to 1927–8 A.D. There is no authority for connecting the End of the Gentile Times with the beginning of the " Everlasting Kingdom." This latter cannot transpire until the Second Advent, when " the Earth will become the Kingdom of the Lord and of His annointed." Now, concerning the date of the Second Advent, our Lord distinctly says : " No man knoweth that hour, neither the Son, but the Father only," and adds, for our fuller admonishing, " At a time when ye think not." There is no possible disagreement in matters of truth. Dimbleby thought that the Everlasting Kingdom would be set up immediately on the termination of the Times of the Gentiles. From Joel and Amos, at least we gather something of the truth, for it is clearly stated that the rebuilding of the waste places and the raising of the Tabernacle will not take place until after the Armageddon, in the " valley of the threshing," and at this time Turkey (Edom), having been entirely decimated, passes as a remnant into the hands of " them that are called by my name." The captivity of Israel, we are told, " shall be remitted, and they shall build the waste places and inhabit them, they shall plant vineyards and drink the wine thereof, and make gardens and eat the fruit thereof, and I will plant them upon their land and they shall be no more pulled up out of their land which I have given them." First then, we look for the Armageddon, then the development of the promised land from the Levant to the Euphrates, and later for the Advent of our Lord, a sequence of events which must of necessity take considerable time for their fulfilling.

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THE SECRETARY-GENERAL'S PAGE

MR. H. A. MARCHANT, of Brighton, is announced to lecture for the Manchester Branch on July 24th, at 7.30, in the Houldsworth Hall, Deansgate; for the Leeds Branch on July 25th, at 7.30, in the Philosophical Hall, on "The Greatest Discovery of the Age: a Mighty Race (not Jews) which proves the Bible is not a Jewish Fabrication. A Challenge to so-called Higher Critics and Sceptics." Questions answered. On July 26th, at 7.30, he lectures for the Liverpool Branch in the Commons Hall, Hackins Hey, and on July 27th for the Southport Branch in the Y.M.C.A. Hall. It is hoped that Mr. Marchant will also speak on the Sands at New Brighton on the afternoon of July 26th, and on Southport Sands in the forenoon of July 27th, and Southport Botanic Gardens in the afternoon of that day. Many old friends of our veteran friend will be glad to meet him, and we hope he will have a very happy time in all these meetings.

* * *

A very successful lecture was given by Mr. B. R. Parkinson, of Finchley, on July 4th, in the Church House, Blacklands, Hastings, by kind permission of the Rev. A. Thornton; subject: "How Britain and the U.S.A. were trained for their World-wide Mission." Captain Tupper presided over a large and appreciative audience. A cordial vote of thanks was accorded to the lecturer for his admirable address.

* * *

The meeting of the Manchester Branch, June 26th, was presided over by W. H. Hesketh, Esq., J.P., the President. It was the first time he had met the members since his return from the now famous Birmingham Conference. Everything at Birmingham, he said, had impressed him deeply. There was a marked spirit of earnestness; sanguine optimism pervaded the gatherings, and in all the consultations there was a consensus of feeling that unity of aim and spirit in the Associations was of supreme importance. Great opportunities were presenting themselves at Headquarters, and it was of the highest importance that they should be sure they had an intelligent spirit of unity and loyalty behind them in the Provinces.

* * *

Mr. Kay was the set speaker of the evening, and he at once addressed himself—taking Revelation xi as his starting-point—to the interesting task of finding out whether there were any grounds in prophetic Scriptures for the expectation, widely indulged, that the present year 1923 was to be specially notable, and also whether the widely-held expectation of a great revival rested on solid foundations. In the interesting conversation which followed a member of the Liverpool Branch took part and was cordially welcomed.

Mr. H. Beckwith, of Bournemouth, has given another lecture for the Leicester B.-I. Association under the title of "A Great Bible Mystery and its Solution." It was based upon Nebuchadnezzar's dream as given in Daniel; describing the great image which was a prophetical symbolical forecast of world events. All commentators were practically agreed as to the four world powers; the mystery lay in the fifth kingdom. Who and what nation did it foreshadow? No nation, said the lecturer, corresponded so minutely or promised to fulfil so fully all the required conditions as the world-wide British Empire of to-day.

There was an excellent attendance, and the lecture was much appreciated, as evidenced by the hearty vote of thanks moved by Mr. G. W. Sparrow. Owing to the illness of Mr. A. E. Biggs, the chair was taken by the Vice-President, Mr. J. W. Walshaw.

* * *

The South Essex B.-I. Bible Study Circle will meet on July 17th and 31st, at 7.30, in the Parish Hall, Chandos Road, Leytonstone Road, Stratford, E.

* * *

The Preston Branch meetings are held every Thursday, at 7.30, in the Lyric Hall, Avenham Street.

* * *

The Nottingham Branch meets on the second and fourth Thursday in each month, at 7.30, in the Friends' Schools, Friar Lane.

* * *

We are glad to hear of the good work being done by the British-Israel Foreign Correspondence Circle, conducted by our friend, Mr. Charles Seargeant, F.A.I., of Bath, who is the compiler of the excellent little Pocket Text Book on British-Israel, printed in two colours, three editions of which are nearly sold out.

* * *

Dr. Charles Foxe, of Combwich, Somerset, has very kindly presented to the Federation a wonderful model of the Great Pyramid, and Colonel A. B. Prowse, President of our Bristol Branch, is good enough to house and care it until we have premises large enough to accommodate it. The model is a marvel of skilful construction and painstaking care. We are deeply indebted to the generous donor and to Col. Prowse.

* * *

Many new members have been enrolled, we are happy to say, and interest in Israel Truth is spreading in many directions. We cordially invite our readers who have not yet joined the Federation to do so and thus help in the great work we are carrying forward.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE KINGDOM SET UP BY GOD.

By Rev. Wm. Pascoe Goard.

"(1) In the days of these kings shall the God of Heaven set up a kingdom; (2) which shall never be destroyed; (3) and the kingdom shall not be left to other people; (4) but it shall break in pieces and consume all these kingdoms; (5) and it shall stand for ever" (Dan. ii, 42); read also 43.

In the last leader we dealt with "all these kingdoms." That is to say with Babylon, Medo-Persia, Greece, Rome, and the revived development of them all in Germany and her allies.

"In the days of these Kings," of whom it was said to Nebuchadnezzar, "Thou art this head of gold." In this vision there are no other kings mentioned.

"In the days of these kings shall the God of Heaven set up a kingdom" which shall have five characteristics: The characteristics are named and numbered above.

Look around the earth and find a kingdom which bears these five marks.

A kingdom set up by God. Turn to the seventh chapter of II Samuel, ver. 10: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." ". . . Also Jehovah telleth thee that he will build thee an house."

Verse 16: "And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever."

Verse 23: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemest to thee from Egypt, from the nations and their gods?

"For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever; and thou, Jehovah, art become their God.

"And now, O Jehovah, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

"And let thy name be magnified for ever, saying, Jehovah of Hosts is the God over Israel: and let the house of thy servant David be established before thee.

"For thou, O Jehovah of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

"And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever."

Israel was to be established in an appointed place, not in Palestine. Yet Dr. Schofield looks for the succession of the David line there. The House of David was to be established in an appointed place over the House of Israel, *not in Jerusalem.* The promise was made to David in Jerusalem, and most certainly it spoke of a place not yet appointed, not yet given to Israel, in which Israel was not yet planted.

Where was that appointed place?

Turn to the great Israel message of Isaiah, commencing with the fortieth chapter, and see that it is addressed to Israel in the Isles. Like the promise to David, it is made concerning Israel and David not in Palestine, but in an Island Home.

Very well! Let us now search the Island kingdoms for a Kingdom set up by God; which shall never be destroyed, therefore never has been destroyed; shall not be left to other people, therefore never has been left to other people; shall break in pieces and consume all these other kingdoms. Can we find any other kingdom subduer than Britain, who has already broken all these specific kingdoms? And it shall stand for ever. And this in spite of the predictions of some prophetic interpreters that all the kingdoms of the earth shall go down before the power of the anti-Christ!

Once more, let us turn to a still later prophet,

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Jeremiah (xxxi, 1): "At the same time, saith Jehovah, will I be the God of all the families of Israel, and they shall be my people.

"Thus, saith Jehovah, The people left of the sword FOUND GRACE IN THE WILDERNESS, EVEN ISRAEL, WHEN I WENT TO CAUSE HIM TO REST.

"Jehovah hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.

"Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in tne dances of them that make merry.

"Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

"For there shall be a day, that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto Jehovah our God.

"For thus saith Jehovah: Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Jehovah, save thy people, the remnant of Israel.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither."

Verse 31: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers. . . .

"But this shall be the covenant that I will make with the house of Israel: After those days, saith Jehovah, 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, and every man his brother, saying, *Know Jehovah:* for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and I will remember their sin no more.

"Thus saith Jehovah, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; Jehovah of Hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

"Thus saith Jehovah; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith Jehovah."

Chapter xxxiii, 14: "Behold, the days come, saith Jehovah, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, Jehovah our righteousness.

"For thus saith Jehovah: David shall never want a man to sit upon the throne of the house of Israel."

Jer. xxxiii, 18, to end of chapter

18. Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

19. And the word of the Lord came unto Jeremiah, saying,

20. Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21. *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne: and with the Levites the priests, my ministers.

22. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23. Moreover the word of the Lord came to Jeremiah, saying,

24. Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25. Thus saith the Lord: If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26. Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Let us now return to our starting point: "And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, and which shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand for ever." To one who has a knowledge of prophecy, studied from the standpoint, not of the Lord Jesus Christ, as to time, but from the standpoint of the establishment of the Kingdom of Jehovah at Sinai (see Exodus xix-xx) and the activities of that Kingdom through all the ages, the Kingdom which our Lord tried to cause His hearers to see; and added to that a knowledge of history, especially as pertaining to the Brith or Covenant Colony of Israel in Britain from David's time onward, and who applies to Prophecy and History the rules of logic, the conclusion will be irresistible:—

That Britain is the appointed place; that the nation inhabiting it is the Israel in the Isles of Prophecy; that the throne of David is established for ever over

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it; and that Jehovah of Hosts is in presence in the midst of His people Israel.

This, then, is the Kingdom which in the days of these kings the God of Heaven should set up. This is the kingdom which should smite the image upon its feet and break in pieces together the gold, silver, brass, iron kingdom.

This is the kingdom which should become a great mountain and fill the whole earth.

THE BOOK OF GENESIS—TRUTH OR MYTH?

By M. J.

"IF they believe not Moses and the Prophets, neither will they believe though one rose from the dead." Jesus also said, "Had ye believed Moses, ye would have believed me." There are three instances given of the dead being raised by the Lord Jesus, yet only a few seemed to believe, and the great mass of the people still went on in their unbelief in Him, although in His whole life and teachings He proved every prophecy true which was written concerning Himself as the Messiah. Those who truly believed in the Lord Jesus ought certainly to believe Moses and the Prophets because He did, and because He lived and testified according to their teaching; or do they think that He, the God-Man, could have made a mistake? We know that that was impossible, and although the teaching of the so-called "Higher Criticism," and many of the present-day preachers and leaders in the Churches, also many of the secularly learned, would have us believe that the teaching of the Book of Genesis is only a myth or allegory, we know that God's Word, as given in the Old Testament, is true, and that the book of Genesis is historical fact, probably at first revealed to Adam and passed on through the long-lived Patriarchs before the Flood, and until the times of Joseph, which comprised a period of about two thousand three hundred years.

Genesis gives us a sketch of the beginnings of many of the peoples and races as now known, and especially of the choice and formation of Israel, in whom and through whom all the families of the earth were to be blessed.

Some present-day teachers would have us believe that the story of the Creation and of the temptation and fall of Adam and Eve in the Garden of Eden are mere allegory; that man was not created perfect, but that he evolved from some much lower type of life; and they try to prove by geological and other discoveries that it was impossible for the Creation to have been completed in six days. We are not called upon to consider those six days as only twenty-four hour days. In the Scriptures a day often denotes a period, as St. Peter wrote that "one day is with the Lord as a thousand years, and a thousand years as one day." It may be quite consistent with the truth that each period of the Creation should occupy a thousand years, especially when it is remembered that the two great lights, the sun and the moon, which were to control the earth's time, were not placed in the heavens until the fourth day.

The first two verses of Genesis state: "In the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." No human mind can conceive or know when was "The Beginning," neither can we tell how long the earth had been in that state of chaos, nor whether that state of chaos was the result of a time of judgment or overthrow of an earlier and more beautiful creation which had been completely marred by the evil work of Satan, who had been made prince of the earth, but who became proud and arrogant, and did all in his power to frustrate the will and power of God.

Whatever had been the cause of that awful chaos, God still loved the world, and His Spirit moved on the face of the waters, and brought about the fulfilment of the command for each day's special creative work. If each of these days were equal to a thousand years, we can understand how well furnished this earth would be in that time for man's occupation. When we read of all that took place on the sixth day, it seems certain that it must have been longer than a twenty-four hours day. On that day cattle, creeping things, and beasts of the earth were created. Then was man made from the dust of the earth; God breathed into his nostrils the breath of life, and man became a living soul. Man was created in the image of God—perfect, and able to talk with God. (How different to the origin claimed by the Evolutionists!). And God saw that everything was good. In that same sixth day the Lord God planted a garden in which grew everything that was good for man's food, and there He placed the man He had formed, and there "God brought to Adam all the beasts of the field to see what he would call them, and whatsoever Adam called them that was the name thereof . . . but for Adam there was not found an help-meet for him." There was none other that had the power of speech and communion with God. God said: "It is not good that the man should be alone; I will make an help-meet for him." And God caused Adam to fall into a deep sleep, and took one of his ribs, from which He formed a woman, whom He gave to Adam to be his wife. Then God rested from His work of creation, and instituted the seventh day as the Sabbath. This early account in Genesis shows us the important and sacred origin of Marriage and the Sabbath—two institutions which, in these days of free thinking and rebellion against Old Testament truth and teaching, seem in a fair way to be overturned, unless the Holy Spirit brings our people to a better mind, which He will yet surely do.

There are some who contend that there was no such event as the universal deluge, and that certain races of mankind are not descended from Noah and his sons, but are from those who escaped the deluge, and some even consider certain peoples as pre-Adamite. In the Genesis account of the deluge, God reiterates seven times His determination that all living creatures, both man and beast, that were in the dry land, should die, save those which were safe in the Ark (see Gen. vi, 7, 13, 17, and vii, 4, 21, 22, 23). When the Flood was quite over, and Noah with his family offered sacrifice and worship because they were saved, God blessed them, and promised He would never again smite every thing living as He had done, and He set His bow in the cloud as a sign to all flesh that the waters should no more become a flood to destroy the earth. God has kept His word hitherto, and we know that He will in the future. Amongst many very remote and scattered races is found a legendary remembrance of a great destruction by deluge in the far distant past. The old Babylonian stone records of about 2,000 B.C., now in the British Museum, give an account said to be derived from one named Sitnapishtim, who lived in an ancient city on the Euphrates. He tells tha

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" Because of the warrings going on between the people of the earth and conflicting gods and goddesses, the chief god, Ea, determined to send a deluge upon the earth." Sitnapishtim was warned of this design, and instructed by Ea to collect wood and materials with which to build a ship in which to save himself, his wife, and family, and his beasts of the field from the waters of the flood. He made a barge one hundred and twenty cubits wide, and on the deck he built a deck-house one hundred and twenty cubits high; this house was divided into six stories, and each story contained nine rooms. The outside was smeared with bitumen, and the inside with pitch. After slaughtering oxen and making a feast, this man with his family and belongings entered the ship under the guidance of a pilot. The same night a heavy rain began to fall, and a mighty tempest raged for six days and six nights until even the tops of the mountains were overwhelmed. On the seventh day the storm abated and the sea went down, but by this time all mankind, with the exception of those in the ship, had been destroyed. Meanwhile the ship had drifted until at last it had grounded on the top of a high mountain named Nisir. Seven days later, Sitnapishtim sent forth a dove, but she found no resting-place and returned to the ship. After a further interval he sent forth a swallow, which also returned to the ship; but when, some time after, he sent forth a raven, the bird flew away, and although it approached and croaked, it did not re-enter the ship. Sitnapishtim then knew that the waters had abated, and, having come forth with his family and the beasts of the field, he offered up a sacrifice to the gods upon the mountain. The god Enlil, however, was wroth that the race of mankind had not been utterly destroyed, but he was appeased by the god Ea, and Sitnapishtim and his family were allowed to live, and immortality was conferred on him. Many years afterwards his descendants made long dangerous journeys to him to learn his experiences and how to get immortality. Sitnapishtim was undoubtedly Noah under a Babylonian name, and it is not surprising that the new race of people looked upon him as immortal, seeing that he lived three hundred and fifty years after the flood, and, according to the Babylonian legends, was exempt from the sicknesses to which mankind after the flood were prone. No one can fail to see how very similar is the Babylonian story of the deluge to the Genesis account, and it may have been received from Noah, but as Babylonia was soon steeped in idolatry, and in worship and fear of demons, whatever truth they might have received from their early progenitors would become mixed with false ideas.

How can we account for the great diversity of languages that there are in the world, seeing that all are of Adam's, and, yet later, Noah's, race, except by the Genesis account of the confusion of language by God, to prevent men from building the Tower of Babel which they had planned to be a means of keeping themselves together instead of obeying the Divine command that they should spread forth and replenish the earth?

In the third chapter of Genesis we read of the origin of sin in the human race and how truly it was the work of Satan; but in that same chapter we read the first promise of the coming Saviour, He of the woman's seed who should bruise and break the power of the serpent Satan.

From the history of Abraham, Isaac, and Jacob, we learn the origin of the Jews, who, for so many centuries in almost every land and clime have been living witnesses and proofs of the truth of God's word, and His faithfulness in judgment. It is not so well known that the book of Genesis supplies us with the history of the beginnings of this Anglo-Saxon race, which, in these " latter days," has become the head of the greatest, strongest, richest, and most beneficent empire that has ever existed. There is every evidence that the Anglo-Saxon peoples are descendants of Joseph, the most favoured of Jacob's sons. They are receiving all the blessings promised to Joseph's seed in Gen. xlix, 22–26. It is wonderful to see in these present times how truly the destiny of the Anglo-Saxon peoples of Britain and America was foretold by Jacob not long before his death, when he placed his right hand on Ephraim's head, and his left on that of Manasseh! He said: " Let them grow into a multitude in the midst of the earth." Of Manasseh he said: " He should become a great people, but truly his younger brother should be greater than he, and his seed should become a multitude of nations." Is not this perfectly fulfilled in the " great people " of the United States as Manasseh, and Ephraim the English people, who, in their colonies and dominions, have truly become a " multitude of nations," all held together in true loyalty to the mother country? The events and exigencies of the great war have led these two branches of the house of Joseph to see and acknowledge their brotherhood, and to realise their united duty and responsibility for the good and peace of the whole world. Truly, the position of the Anglo-Saxon race of the seed of Joseph on the earth of these " latter days " is a perfect proof of the truth and faithfulness of God's promise and plan spoken about three thousand six hundred years ago and preserved to us in the Book of Genesis! Well might the writer of the Epistle to the Hebrews (chap. xi, 21), record as Jacob's special act of faith that " When he was dying, he blessed both the sons of Joseph, and worshipped, *leaning* upon the top of his staff."

In this Book of Genesis we find the divine origin and sanction of marriage and the Sabbath day; we also find that giving the tenth to God was an accepted institution, although there is no command on the matter. In Genesis xiv, 18–20, we read that Abraham, after his victorious battle with the kings of Shinar, Elam, and the nations, came to Melchisedek, the King of Salem, and Priest of the Most High God, and, after receiving his blessing, Abraham gave him tithes of all. In chapter xxviii we read of Jacob seeing the vision of the ladder which reached up to heaven, and of his receiving from God a renewal of the glorious promises which had been made to Abraham and to Isaac. Jacob rose up early in the morning knowing that God was truly with him, and took the stone that he had used for his pillow, set it up for a pillar, poured oil upon the top of it, and called it Bethel (the House of God) and promised that if God would preserve him, provide for all his needs, and bring him again to his father's house in peace, then should the Lord be his God and this stone that he had set up should be God's house, and of all that God gave him he would surely give back the tenth. This took place about three thousand six hundred years ago, and, wonderful to relate, there is an old worn stone under the seat of the Coronation chair in Westminster Abbey called Jacob's Stone, and believed to be the stone of Bethel, upon which the sovereigns of England have been crowned since A.D. 1296. This " Stone of Destiny " had been used for the same purpose by the Kings of Scotland until then, since A.D. 503, and before that for the Kings of Ireland since about B.C. 710. According to the oldest annals extant of Ireland, this stone was brought there by a chief and his

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company of the same Milesian race who afterwards came and took all Ireland. This chief and his followers were shipwrecked there. The stone was always considered sacred, and even at that early time it was said of it that, " In what land this messenger shall stay, a chief of Iber shall yet bear the sway " (Iber was an early chief of the Milesian race). Seeing that this stone is placed in such a central and honoured position with regard to this great British Empire and its sacred use, it ought to remind this people who are of Jacob's race that God is still expecting them to give back their tenth to Him. If only those of this favoured race of Joseph who knew their Bibles and worship God would give back the tenth to Him, how different would be the outlook of the many philanthropic institutions of the land, and of the Missionary Societies, who are so greatly needing funds to enable them to take advantage of the many openings and earnest entreaties from foreign lands! Through the prophet Malachi God says to us: " Will a man rob God? Yet ye have robbed me. . . . Bring ye all the tithes into my storehouse, that there may be meat in my house, and prove me now *herewith*, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it . . . and all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts." (Mal. iii, 8—12.)

Seeing how truly in these " latter days " the book of Genesis is being verified as truth and not myth, especially by the existence of the great Anglo-Saxon power in the world (the two branches of the house of Joseph), then people ought surely to hold very tenaciously the sacredness of marriage and the Sabbath day, and to acknowledge and practise their duty of yielding the tenth to God. The Lord Jesus believed and taught Moses and the prophets, so as followers of Him we dare not consider the book of Genesis as " myth " or " allegory."

[The portions of Israel who are with Joseph are with them recipients of the same blessings.—ED.]

NOTES ON GOD'S PROMISES TO ABRAHAM, ISAAC AND JACOB: AN OUTLINE OF THE HISTORY OF THE TWELVE TRIBES.—III.

GOD'S PROMISES TO JACOB.

BY A. A. COLES.

IN Genesis xxviii, 13-15, Jacob is told that his seed shall be as " *The Dust of the Earth*," and this is again connected with the four quarters of the earth; but it is remarkable that, whereas before God told Abraham to look North, South, East and West, that he might see the extent of the land promised him, God in speaking to Jacob tells him that his seed shall " *spread abroad* " to the West, East, North and South. This is extraordinary, for it is practically the order and direction geographically in which the English-speaking peoples have spread abroad.

A short time after this God again appeared to Jacob (Genesis xxxv) and said: " I am the Almighty God; be fruitful and multiply; a nation and an assembly of nations shall come from *you*, and kings shall proceed from your loins, and the land which I gave to Isaac I will give to you and your race after you."

Notice that this nation and company of nations were to come from *Jacob*, not from Esau or Abraham's other wives after the death of Sarah. They are, therefore, *not* the Arabs or Turks, or any other allied nation, but were to be pure Israelites from Jacob, for on this occasion God changed Jacob's name to Israel.

Of course, the Arabs and the leaders of the Turks are Abraham's seed, but this particular promise of the nation and company of nations was given to Jacob, and concerned those who should come out of *his* loins. This is a very important point, as so many people would make the Turks, Arabs, and such like, to answer to this prophecy, for we see that it must concern the twelve tribes, or part of the twelve tribes only. But, I ask, have the Jews at any time been a nation and a company of nations or are they ever likely to be?

Where is that great Nation and company of Nations to be found? Is it not in England and all her Colonies?

These two promises are the only ones given to Jacob. There is nothing said of a Heavenly People. Jacob was to be introduced only to the Dust of the Earth side of prophecy, as it were. It is the literal, practical, material and earthly history of his seed as a great colonising people.

Spreading abroad West, East, North and South, forming a Nation and a company of Nations, starting from the time they left Assyria and began to spread westwards to those islands, expanding and spreading abroad in the order given by God to Jacob.

Was this prophecy finally fulfilled when we annexed the German colonies in the South? It would seem so, as our next operations and captures were in the East. Has Britain's Empire in this dispensation reached its prescribed limit? Has the curtain at last been rung up in the East (the rising sun) —sure sign of the return of the Lord? Is Israel, together with Judah, beginning to possess her possessions in the Holy Land? If so, the end must be extremely near.

But to return to the two promises made to Jacob. They are in marked contrast to that made to Isaac; but then they are made to Jacob—the man of business, the schemer, the supplanter. We will not say such a man could *not* rise to the heights of the " Stars of Heaven "—in fact, his God-given name of Israel shows how and when he will—but he certainly could appreciate and understand better the " Dust of the Earth," the Nation and company of Nations, and the expansion of his race. There is everything here to captivate the soul of a Jacob, and we are not surprised to find Jacob on his death-bed foretelling to his twelve sons what would happen to them in latter days; a peculiarly earthly history. But " all these things," as the Apostle says, " are written for our instruction upon whom the ends of the age are come." In connection with " Jacob's Trouble," or the " Great Tribulation," I think this one solitary promise of a *Heavenly* people to Isaac proves that the " *Stars of Heaven* " do not participate in this, they will be removed before; but the residue of the ten tribes, *i.e.*, the Sand of the Sea shore, known as Great Britain and her colonies, together with America and the Dust of the Earth—that is the Jews—will, I believe, go through this time of trouble and will be pitted against the Great Northern Confederacy, and will, in so doing, come to a knowledge of themselves and their relation to God, and so " all Israel shall be saved."

The history of the " Dust of the Earth " and the " Sand of the Sea Shore " in these days is merging even closer together until at last they shall be joined, and Judah and Israel shall become one Nation in the Land.

(Conclusion.)

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LECTURE ON THE BRITISH CHURCH.

GIVEN TO THE BRISTOL BRANCH ON APRIL 19TH, 1923, BY THE REV. R. G. F. WADDINGTON, M.A. (*Vicar of Christchurch, Bradford*).

POSSIBLY the most useful and interesting way of studying the history of the Church of Christ in these Islands of the North-West is to approach that study from the point of view of a man who is at the same time a minister of the Church of England and a convinced believer in British-Israel Truth. Believing, as I most emphatically do, that the so-called lost Ten Tribes of Israel are to be found in the British peoples to-day, and believing also that the Church of England in its ideal teaching and practice comes nearer to Truth than any other Christian Church, it is evidently worth while for me to try to show forth the Church of England as a Church with a great influence and a great opportunity, because it is the National Church of that people which was called out to be God's witness to the world. And the best way of showing this is to speak of the history and the ideals of the Church of England.

I suppose that if I were to ask the average member of this Church: "Have you any idea how your Church came to be the Church of this land? Do you know the story of its beginning?" I should not get by any means the correct answer. Indeed, it is safe to say that the large majority of men and women who would, if asked, describe themselves as members of the Church of England really do not know what that Church is, what distinguishes it from the other churches or how it is governed. I am afraid that many "good Churchmen" have never been in church, except to be baptized and married, and when they see a "parson" they say: "There's a man who gets a fat screw for doing nothing"!

I remember asking a man who had described himself to me as a "good Churchman," "Are you a buttress or a pillar?" and to his puzzled request for more light I said: "Do you support it from the outside or the inside, for I've never seen you inside?"

There are many, too, even among our confirmed and regular members, to whom the Church of England is little more than a name, who know nothing at all about the origin and history of the Church they believe to be the true Church. Most of them know, as a matter of school history, the story of Pope Gregory and the Angle slaves. It was a very pretty and touching interview, and, as a result of it, Augustine was sent to this country. He arrived in Kent in the year 597, he preached the Gospel, and converted the people of Kent, and there you are. This is the story of the birth of our Church. This is the story that, even in these enlightened days, is solemnly put down in the history books used in the schools. This is the story carefully repeated in the latest of historical publications, "The Outline of History." But, as an account of the origin of our Church, it is what is called in Yorkshire "piffle." It is hopelessly inaccurate. The impression that it gives is that this country was entirely heathen before Augustine's visit, that Augustine was the first missionary to these islands, and that the Church of England owes its origin to Rome. "Rome is our Mother" is the statement often made by certain clergy of our Church. Now this idea is absolutely at variance with historic fact, for when Augustine landed in Kent there were already missionaries at work in the north, who did not come from Rome, who had received no commission from Rome, who had no connection with Rome, and who taught and practised much that was different from the teaching and practice of Rome.

What, then, is the story of the beginning of our National Church?

You will have to go back far beyond 597 to discover the birthday of the Church of England, right back to that day, probably in the year A.D. 38, when Joseph of Arimathea came over to Britain with a few companions, was received by the British King, and was allowed to settle down on a portion of high land, surrounded by marsh, and known as the Isle of Avalon. Here, at that spot known now as Glastonbury, Joseph laid the foundation of the Church of England, when he built his little church of mud and wattle. This little church lasted till the Norman Conquest, and then was burnt down, and the foundations of the present Abbey were laid.

During recent years the remains of several mud and wattle houses have been discovered at Glastonbury, and a great deal of light has been thrown on what was once considered to be but legend. During the time of the dominion of the Roman Church in England, the Abbey of Glastonbury was called by the name of the most popular of all Rome's myriad saints; but it is circumstantial evidence of the truth of its origin, that its traditional connection with Joseph has persisted throughout the years, in spite of Rome's camouflage, and still to-day there is a portion known as St. Joseph's chapel. Now is this story of the connection of Joseph with Glastonbury to be definitely accepted as a fact of history? I think that any reasonable man who will examine the following proofs will not hesitate to conclude "Yes."

At the Council of Basle, 1431, the Church of England claimed, *and was allowed*, precedence, on the ground that it was founded in apostolic times by Joseph of Arimathea.

Baronius, a historian, who was a member of the Roman Church, mentions the coming of Joseph to Marseilles in A.D. 35, and adds: "From Marseilles Joseph and his companions passed into Britain and, after preaching the Gospel there, died."

Four other historians (all of them members of the Roman Church), Pitsæus, Sanders, Alford and Cressy, all agree that Joseph was the first to preach the Gospel here, and their testimony is of especial value, for no Romanist would willingly give such important witness to the antiquity of our Church unless it were both emphatically true and beyond the possibility of denial.

But you have a witness in the Bible itself, for you read in 2 Timothy iv, 21, of Pudens, Linus and Claudia. Linus and Claudia were son and daughter of Caradoc, the famous British prince who became a Christian in Britain before he was removed as a captive to Rome. Pudens was husband to Claudia, and Linus became first bishop of Rome. Clemens, the third bishop of Rome, definitely states this, and as he became bishop only thirteen years after Linus, he must have known the fact. This shows that there were Christians in Britain at the time that Paul wrote from Rome to Timothy.

Records of the early years are indeed exceedingly scant, but those that we can read are beyond the power of controversy, for they are verily written in stone. For example, St. Alban's Cathedral stands to-day as a witness to the existence of a Christian Church in Britain 293 years before the day of Augustine, for it is the monument of that British soldier Alban, who, recruited into the Roman army of occupation, refused to deny the faith of his fathers.

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And what student of Church history does not know that at the Council of Arles, A.D. 314, three British bishops were present?* A Council was also convened to consider the question of the heresy of Pelagius, a British teacher who had perverted the Scriptures. Surely there could have been no question of heresy in Britain, no case of a man perverting the Faith, if that Faith had not already been preached and established in the land? And surely, too, there could be no bishops if the Church were not in fair force? Obviously, then, the Church in Britain was of some considerable strength and influence 170 years before Augustine, and though the Saxon invasion of the fifth century brought about a severe check to its progress, the Church was not destroyed, nor was its record broken. The ancient Britons were in all probability members of the tribe of Dan, who, having left Palestine before the overthrow of Israel (being a seafaring tribe), had settled in these Islands in the days before Christ, and were the first of the Israelites to receive the Gospel. (The ancient name of Devon was Danmonia.) When the Saxons came, the first waves of the Israel of the Captivity to arrive in the Islands of the Sea, they were heathen, and, not recognising their own brethren in the ancient Britons, not knowing, indeed, their own identity —if they had, how ever could they have been lost?—they drove the British into the west. Glastonbury, owing to its isolated position, remained untouched, and continued a centre of Gospel activity for generations, whilst the rest of the British Church was forced into the hill country of Wales and Cumberland, or else crossed over to Ireland.

The chain of our Church history has no broken links in it, and the Church in Wales is to-day a living witness to this fact of unbroken continuity. Bangor Cathedral, though not the oldest of Welsh churches, yet can trace the line of its bishops back to A.D. 500, or 97 years before Augustine. But the most interesting fact of all is this, that the British Christians, though defeated in war, gradually worked for the winning of their conquerors to the faith of Christ. For, passing from Wales to Ireland, and working there, they pressed on to Iona, where the Cathedral, made famous by the missionary labours of Columba, was built, and Scotland was brought to Christ.

It is really most inspiring to us to-day to recall the work of the British Christians, who, having lost home and everything the world counts dear, yet retained their faith in Christ, and in the end came back to preach that faith to their conquerors, and to win them for Christ. For the greatest offshoot of Iona was Lindisfarne. Here Aidan settled, and from here he set out to convert England, just about the same time that Augustine landed in Kent. From this time, then, we see two streams of missionary effort in Britain—Augustine in the south-east, and Aidan in the north. And what was the result of their labours? Just this, that whilst Augustine succeeded in converting the south-east only, Aidan and his successors were responsible for the conversion of the rest of England. Even Sussex, the last part of the country to receive Christ, owed the Gospel to the north, for it was Wilfrid of Ripon who conducted the mission of conversion.

It would be well here to emphasise these points. First, that the northern Mission was essentially a Bible Mission, and one of the chief works of the Mission was the giving of the Gospel story to the people in their own tongue. The Bible standard has always been the ideal for the Church of England. Second, that the northern Mission had unbroken connection with the Church at Glastonbury, established by Joseph of Arimathea. Third, that it was by far the greater and more important Mission.

These points are essential, for there are many friends of the Roman Church, particularly in our own ministry, who are anxious to bring about re-union with Rome, and in order to forward that movement, are teaching English people that they owe their Christianity to Rome and Augustine. They know, of course, that there was a strong Church here before Augustine —they simply can't get over that historic fact—but, they say, this Church was entirely destroyed by the Saxon invasion. If it had been, where did Iona and Lindisfarne spring from? And if further proof were needed of the unbroken union of Glastonbury, Wales, Ireland, Iona and Lindisfarne, you have but to go to Winchester, the original church of which city was built by Lucius, king of the Britons, in A.D. 162, and, with the exception of a short time during the Diocletian persecution, it has been the seat of a bishop ever since. But Winchester is of intense interest, not merely because of its antiquity, but because it marks the beginning of our National Church. For Lucius is famous as the man who overthrew the ancient Druidism, and established Christianity as the National religion. And it is a fact, neither well known nor properly appreciated, that this birth of a National Church in Britain preceded the like event in the Roman Empire by at least 150 years.

Further, Winchester testifies to the unbroken history of our Church, because it was from Winchester that the decree went out in 828, changing the name of our country from Britain to England, and the name of our Church from the Church of Britain to the Church of England.

(To be continued.)

* The Pelagian heresy was one hundred and fifteen years after the Council of Arles.

DEVON AND CORNISH LANES AT MIDSUMMER.

The wild rose reigns o'er hedges green,
In pearl-white robes, a crowned queen.

Tall foxglove spears, in serried ranks
Of pink-blotched bells, o'ertop the banks.

Masses of honeysuckle fair
With wafted perfume fill the air.

And dainty scents from new mown hay
Enhance the sweetness of the day.

In ambient air, upsoaring high,
The lark pours forth a rhapsody.

The upland meadow-lands are bright
With golden cups and daisies white.

Amid the fern leaves' glossy sheen
Masses of campion pink are seen.

Matching the blue of summer skies,
'Midst grassy blades the speedwell lies.

The lowly stonecrop's gleam of gold
Quite glorifies the granites old.

Great trees, in robes of varied green,
Complete a most entrancing scene.

ARTHUR EXLEY.

July 1st, 1923

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[VANCOUVER CONFERENCE ADDRESS.]
THE LAW OF THE LORD IN ISRAEL AND BRITAIN.

By WILLIAM SAVAGE, BARRISTER-AT-LAW.

To say that Law is a foundation of human existence is a simple truism. It is a truism, however, that requires emphasis in these days of growing license which finds expression in increasing lawlessness and crime. Nor is this evil confined to the individual. Nations as much as men disregard the rights of other nations and base their claims both upon their own power and upon the weakness of other nations. The Anglo-Saxon alone maintains the rights of weaker nations and minority peoples. Some of the very best evidences that our race enjoys a lineal succession from Israel are our inherent respect for law and the great similarity of our laws with those of Israel.

Quaere: Can it be that our instinctive reverence for law is permanently set in our race as a result of the awful scenes at the declaration of the Law at Sinai, a national privilege never accorded to any other people, and, consequently, never so inherited by them.

Definitions: Law has its basis in the character of God and its earthly beginning is in the command of God. Modern definitions of Law are inadequate because they are conceived in relation to Decrees, Statutes, Orders-in-Council, By-laws, Regulations, Judgments, and other forms of law imposed by the all too numerous governing bodies which from the King downwards constitute the Authority of the Nation or State. Not all of these so-called laws are based on principles of righteousness. They may, and sometimes are, based on convenience, necessity for revenue, and in some instances even are procured by favouritism and by corrupt influence for private gain.

Whereas Law, having its foundation in the Command of God, decrees only truth, produces order out of chaos and established blessing for obedience. Law in this sense is not primitive. Punishment comes from a return to the state of disobedience, untruth and chaos from which, and not from law, results confusion, disease, disaster and death. How true the words of Our Lord, "Whatsoever a man soweth that shall he also reap."

Laws of Nations govern persons and property rights, whereas the Law of God created and established all things, worlds and men. It decreed the eternal truths by which planets maintain their course and by which alone men live.

It is conceivable, and in some cases actually so, that the decrees of men are evil, as when Darius decreed that "Whosoever shall ask a petition of any god or man for thirty days, save of thee, O King, he shall be cast into the den of lions" . . . . (Dan. vi, 7).

This was a man-made law conceived not in right but in the wrong of envy to serve the ends of the enemies of Daniel. In Quebec within the last year an editor criticised the Government, against which there was no law, and the Government retaliated by passing a statute imprisoning him for one year. The Laws of God are right. The laws of men are never right in authority. They may be right in essence in so far as they embody the external principles laid down in the Law of God.

"CENTURY ENCYCLOPÆDIA 'LAW.'"

Froude, the historian, says: "Our human laws are but copies, more or less imperfect, of the Eternal Laws, so far as we can read them, and either succeed and promote our welfare or fail and bring confusion and disaster, according as the legislator's insight has detected the true principle, or has been distorted by ignorance or selfishness."

Huxley gives as his definition: "Law is a rule which we have always found to hold good and which we expect always will hold good." According to this definition many man-made statutes fail to be laws. But the definition is true of God's Laws.

We are concerned in this article with "Israel's Law." That is the law given to the whole house of Israel before its division, and under the influence and discipline of which the nation grew. It is sometimes called the Law of Moses. This is wrong. It is the law given by God to Moses. Hence it is very properly called "the Law of the Lord." To get an adequate view of this body of law it is necessary to search back to the commencement of time, as you must also search for the setting of the race of Israel. The genealogy of the latter is clear back to Adam. By Divine election and selection of the line spiritually discerning and spiritually discerned, descends from Adam through Seth, Noah, Shem, Abraham, Isaac and Jacob. This was declared by God to be for the ultimate blessing of all the nations of the earth.

Likewise we must trace back the law to its commencement.

The first evidence of law was in creation. It was the "Word" and the Word was God. The laws of God are referred to as commandments, statutes, and judgments. The first command of God began to restore order out of chaos and light from darkness. The command proceeded to separate water from land—waters above and below the firmament (only now beginning to be dimly understood by men of science). His command created man and beast and food for both. Thus was established natural law by which men live, planets swing and millions of heavenly bodies maintain their several courses. How little we understand of this is illustrated in the books of Job and Psalms and Isaiah xl. Like all the Laws of God, these are absolute. They are true. All truth is absolute. In the Scriptures the people of Israel have the richest heritage in the most perfect and hence the most scientific statement of natural law that has yet been given to men. Contrast these first statements of natural law with the changing theories of men respecting astronomy, matter, light. But the Word of God shall stand for ever.

The next branch of law *applied to men.* We only suppose that it was unwritten. It was not necessary to be written at first because man was in the image of God and walked and talked with God. Only one bound was set: Man was commanded "not" to partake of the Tree of Knowledge. The controversy between Eve and Satan reveals this, that Satan tempted our first parents with a promise of knowledge equal with God if they would only break this law. Is not this the sin of presumption? One shudders sometimes at the presumption of some who glibly pretend to deny Scripture and deny the laws of God laid down therein.

(To be continued.)

NOW.

HAVE you any cheering greeting?
Tell it out to-day;
While you wait, the friendly faces
May have gone away.

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ADDRESS AT THE ROUND TABLE.

By Dr. T. G. Wakeling, O.B.E.

I SHOULD like to impress upon you the importance of watching closely the reports of archæological finds that are appearing in the press from day to day.

Recently, Mr. Flinders Petrie described the finding of a bone handle, probably belonging to a weapon, and described it as a very important discovery. The handle is exquisitely carved and shows, on one side, ships of war of two types—one is clearly Egyptian, the other of a type unknown at present; on the reverse side is depicted a man clothed in a long thick garment, like an overcoat, and holding in leash two lions. This, Mr. Petrie considers, shows that an invasion of Egypt took place at a very early date by a northern race of people.

Not long ago some weapons were found in Denmark; these are believed by scientists to have belonged to a blonde race that was widely distributed a very long time ago.

Such are the frail links in the chain of history—how easy to be lost—and who knows how many links have already been totally destroyed or for the time being unwittingly hid away, unimportant they may seem to some, yet to those who understand their significance, they are priceless—a find may not appear to be of value at first, but in the light of a wider knowledge it may be the link that is wanted to connect up the story of the past.

Nearly a year ago, in an address, I said that we had to change all our ideas as to the way people moved about the world in ancient days and the state of culture existing then. The carving on the bone handle could hardly be done better now, and it must have been carved thousands of years ago.

Professor Sayce, in that remarkable book, "Monument Facts and Higher Critical Fancies," states: "The Babylonia of the age of Abraham was a more highly educated country than the England of the time of George III, and the Mosaic age, instead of being an illiterate one, was an age of high literary activity and education throughout the civilised East."

The statement is often made that the books of Moses were written after his time, and that writing was not known in his days. I do not mean that scientific men make these statements, but theologians do, and recently a Jewish barrister told me that the Book of Deuteronomy was written after Moses' time; I do not believe this. Read it for yourselves. It is a personal narrative and holds the vital essence of personality. Professor Sayce, in his book, deals faithfully with the Higher Critics, and states: "Centuries before Abraham was born, Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose writers, and of the literary works which they had composed."

Time presses us hardly and things that a few years ago we would have laughed out of court as impossible are to-day in common use.

A book I would strongly advise you to read is "Akhnaton, Pharaoh of Egypt," by Weigall, late Inspector-General of Egyptian Antiquities.

Akhnaton was an idealist and the first king to introduce the worship of one God in Egypt; prior to his reign, many Gods were worshipped, the great God being Amen-Ra. Ra was the sun God of Heliopolis and Amen the God of Thebes; the priesthood joined the two names together and worshipped them under the name of Amen-Ra.

The meaning of the name Akhnaton, Weigall states, is "The Glory of the Lord," the "Aton" meaning the actual sun's disc; but that Akhnaton drew his followers' attention to a force far more intangible and distant than the shining orb to which they bowed down. Akhnaton's conception of God was, as we now begin to observe it, the power which created the sun, the energy which penetrated to this earth, in the summer heat, and caused all things to grow. There is no quality attributed by the King to "Aton" which we do not attribute to our God.

Akhnaton raised the status of women to almost an equality with man, and loved to be seen driving about with his wife and daughters. Art, music, and painting flourished in his time, and many of the wonderful objects found in the tomb of Tutankhamen may have belonged to Akhnaton.

Military operations he disliked. Gentle and cultured, he could not bring himself to send expeditions against those who rebelled, or even send relief to those of his garrisons that were besieged; so bit by bit the great empire over which he ruled fell away from him, and, perhaps, one of the most pitiful pages of history are the appeals made by his governors of provinces for assistance.

After reigning seventeen years he fell ill, and, feeling that his end was near, caused his eldest daughter to be married to Smenkhara, a noble whom he appointed to succeed him. The latter reigned but two years; the method of his death is not known, but he was succeeded by Tutankhamen, who to consolidate his position married Akhnaton's youngest daughter, a girl of twelve years of age.

If Tutankhamen was the Pharaoh of the Exodus, as some think, then it would be interesting to know what influence the Hebrew faith had in forming Akhnaton's conception of "The living God." The priesthood of Amen-Ra had been treated with great severity and on the King's death they soon regained power and Tutankhamen, whose name had been Tutankhaton, found reason to change his name to the "Living image of Amen," and it would be reasonable to suppose that the priests of Amen-Ra would be exceedingly bitter against the Hebrews, whom they would regard as the cause of their degradation, and would persecute them with religious fervour, but these matters must be left till this winter, when the opening of the second chamber of the tomb of Tutankhamen may throw some light on what is a debated point.

FOUR GREAT WORDS.

"OUR INTERESTS ARE ETERNAL."

Lord Palmerston on "British Interests."

By J. H. H.

THESE words caught my eye and riveted my attention recently as I glanced through some newspapers to see if there were any articles which should be cut out and preserved before sending the papers away as "waste."

"Books of the Day." "British Foreign Policy." That looked interesting, so I read on, rather casually at first. It was a review of the recently published second volume of "The Cambridge History of British Foreign Policy, 1783–1919," edited by Sir A. W. Ward and G. P. Gooch, dealing with the period 1815–1866. (Cambridge University Press, 31s. 6d. net.)

"It is a strange thing," the reviewer began, "that no one hitherto has attempted to write a connected history of British foreign policy during the last century."

I read on rapidly until suddenly my attention was arrested by the four words "our interests are eternal." So I read the context. The subject of the paragraph was "the greatest

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triumph Palmerston achieved—the establishment of Belgian independence."

Mr. Omond admirably sums up his methods :—

"Throughout the negotiations . . . the British Ministers worked in harmony with the Ministers of the Continental Powers whenever that was possible; but they made it plain that Great Britain sought no permanent alliances, nor even a passing understanding with any power, save for the purpose of preventing a rupture of the peace.

"It is a narrow policy that this country or that is to be marked out as the eternal ally or the perpetual enemy of England. We have no eternal allies, and we have no perpetual enemies. Our interests are eternal, and those interests it is our duty to follow. . . ."

"We get, then, the time when nations, rightly struggling to be free, learned to look to this country for encouragement and support." And so on to the end of the interesting review of what is evidently a very illuminating book, based upon "the original documents which are preserved in the Records Office, and which were thrown open to the public a few years ago."

In this brief note I am not concerned with party politics. I suppose that the history of British Foreign Policy will show that whichever of the great parties has been in power the Ministers of the Crown have had one object in view, the preservation of the integrity and paramount influences of the British Empire, and this for the reason that British interests, rightly understood, are the interests of all other nations, and of the whole wide world. And so the charge passes on from one generation to another, from one reign to another, from one Minister to another. "Our interests are eternal, and those interests it is our duty to follow."

But British policy can hardly ever have been expressed in briefer or more arresting words than those of Lord Palmerston.

They seem to re-echo the ancient primal Charter and promise :—

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice."

WHY I BELIEVE IN BRITISH-ISRAEL

(*Continued from page 322.*)

REV. J. VAVASOUR HAMMOND, B.A., *Rector of Holy Trinity, Ayr.*

I believe in British-Israel because it illuminates the whole Bible, elucidates the true office of the Church, explains history, sacred and secular, with its unique message to-day to the nation; opens out a vista of Divine eternal purpose for the salvation of mankind, confirms Christian faith, stimulates Christian endeavour, enlarges Christian vision, consummates Christian hope.

REV. J. S. WOODHOUSE, M.A., *Vicar of Bucknell, Shropshire.*

I believe that the British nation are God's chosen people Israel, for the following reasons :—

(1) They possess the gate of their enemies.

(2) They are a nation and a company of nations.

(3) They have proved themselves unconquerable as a military power.

(4) They have been used by God to bring the blessings of peace and salvation wherever they have gone.

(5) Now that the great "seven times" of the Gentiles are ended, they are once more in possession of almost all the lands promised by Almighty God to Abraham for an inheritance.

DANIEL PARKER, ESQ., B.-I.N.U.

Because its teaching confirms all the covenants made to Abraham, Isaac, Jacob, and David. It unfolds the prophecies concerning Israel and Judah. And the Anglo-Saxon race is fulfilling all that was promised that Israel should do. "In Isaac shall thy seed be called." Hence the Anglo-Saxons are Isaac's sons.

REV. PHILIP YOUNG, L.TH., *Rector of Clapham and Patching, Worthing.*

To tell this would mean to marshal a thousand cogent arguments in three lines! Fundamentally, belief came through faith in the promises of God. God foretold—history has absolutely, irrefragably replied.

I cannot evade the plain, literal fulfilment of promises whether to Israel or to Judah. No promise made by God to either the one or the other has ever failed. This key to Old Testament study I have had in my possession for 40 years. I hold it still. Great Britain has fulfilled, is fulfilling, and will yet fulfil the great patriarchal predictions as no other nation will or can do.

REV. T. H. WHITEHOUSE, *Birmingham.*

As a God-fearing, Bible-loving Englishman, profoundly convinced of our "manifest destiny" of service and blessing to all mankind, and seeking the Scriptural reason why, I have long studied the history of our race, past and current, in the light of the prophecies relating to Israel, and therein alone, and in marvellous fulness do I find the problem solved. Thus strengthening my faith, confirming my hope, quickening my love, and firing my zeal for God and man.

THE REV. KENNETH DODDS, *High Wycombe.*

Certain promises (Gen. xii, xxii, 15–18, xlviii, xlix, Jer. xxxi, 31–34) were made to Abraham and to his seed which were to be fulfilled in the "latter" or "last days," or New Testament days, by Him Who cannot lie. A certain nation fulfils those promises without one flaw in the very days signified (1 Peter i, 20; Heb. i, 2). Ergo, that nation must be the one to whom the promises were made.

LAURA LADY GRANT, *Eaton Square, S.W.*

Because, reading the Bible with my eyes opened, I cannot help seeing that all the prophecies and promises concerning Israel are now coming to pass in the great British nation.

The "covenant man" in the "covenant islands," protected by the "covenant ships," carries on the covenant made between God and Israel.

HERBERT GARRISON, *Secretary-General, British-Israel-World Federation.*

Because I found it to be the master-key to the Bible, explaining the Old Testament prophecies and demonstrating the faithfulness of our covenant-keeping God, and because, along with salvation through Christ, I believe it will bring about the transformation of the Anglo-Saxon (Israelite) race, and through them, as God's agent, the regeneration of the world.

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THE CREATION EPOCH.

To the Editor of THE NATIONAL MESSAGE.

DEAR SIR,—May I suggest a simpler and, I think, more Biblical explanation of this immensely important and interesting subject than those which appear in Nos. 72 and 78?

1. The Bible refers only to this planet, upon which man dwells, known mythologically and astronomically as Tellus, and to no other planet, sun or star, except as they may incidentally refer to Tellus.

2. In *Genesis* i, 1, *Earth* refers to Tellus, and *Heaven* to that vast envelope of air, ether, &c., which surrounds it, in which it is enveloped, and which scientists inform us has a radius of six miles; the same as the highest Himalayan peak, above which no animal life can exist. In fact, Glaisher and Coxwell, in their scientific balloon ascent, lost consciousness at five miles from the earth. The diameter, therefore, of this vast envelope called Heaven would be 6 m. + the diameter of Tellus + 6 m. In No. 78 this envelope is called "Heavens," and said to "consist of stars." But in the Hebrew, Greek (LXX), Latin (Vulgate), French (Saci), Josephus (I, i, I), English (A.V.), and Cruden, it is singular: "Heaven."

3. This chapter only refers to the creative preparation of this planet, from a state of chaos into a condition suitable for man. All attention is concentrated upon that. Insignificant as it appears in comparison with the apparent infinitude of stars, yet of them it is only said, *He made the stars also* (16). It is evident they were in being long before the preparation of Tellus for man's abode. So with the sun and moon, they were not created on the fourth day; but were then appointed to be *light bearers*, as the word means. The previous light having apparently been the Aurora Borealis at the two Poles. Thus the Heaven could not "consist of stars," for they existed long previous to the creation of Heaven. The waxing and waning of the Aurora would produce light and darkness. When the sun was appointed the *light-bearer*, the Aurora was no longer needed, would be gathered up into the sun, and only a remnant left to testify to the truth of *Genesis i.* It does not say the sun ruled before the fourth day; and the stars were determined to be for signs (of the Zodiac as we call them) or types of the future Messiah's work. The periods (Hebrew *yom*), would be marked by the increase and decrease of the Aurora.

4. In reference to years and other divisions of Time, they also only refer to our planet. Time on Saturn or Jupiter, &c., is something quite different to our time, for the divisions of time depend on the rotation of the planet and its solar orbit; but these differ in every planet.

It would seem that time on Tellus consists of 50,000 years, typified by the Jubilee period of 50 years, ending with a Sabbatic rest, as time will end in the rest of eternity. Very ancient Jewish belief held that each of the seven Creative Periods would last 7,000 years. This is remarkably confirmed by Biblical statements of time. After *beginning*, a hiatus, Bishop St. Augustine, Bishop St. Hilary and Bishop Wordsworth point out that "of time" is understood. The Creative Preparation occupied, therefore, $6 \times 7{,}000$ or 42,000 years. Add 4,000 to A.D. 12,000 for the Christian Dispensation, 1,000 for Millennium, and 1,000 for Period of Judging (2 Peter iii, 8). These combined numbers exactly amount to the required 50,000 years as the duration of time, typified by the Jubilee of 50 years: followed as to time, when time shall be no more, by the rest of Eternity.

A. B. GRIMALDI.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

E. M. A.: Kindly explain exact meaning of Jacob's trouble. Has it yet happened? or is it yet to come on in the latter days? What does it embrace?

Answer.—The expression as used in Jer. xxx, 7, concerns both Israel and Judah (ver. 4). But evidently, although Israel is treated as a whole (verses 10, 11), they are otherwise distinguished in prophecy generally. As, for instance, Judah's treatment is summarised as a prolonged time of tribulation, which reaches a climax when Jerusalem shall cease to be trodden down of the Gentiles. Israel, on the other hand, is seen to be dwelling with the daughter of Babylon. The two may be characterised at the present time as Judah and his land, especially under the Mohammedan apostles; whereas Israel is under the Roman Apostasy.

The terms of oppression to Judah are clearly marked by our Lord as from the destruction of Jerusalem by Titus, until the destruction of the oppressor. The Turk (Edom) has had the city and land wrested out of his hand in 1917, when the fulfilment of seven times had passed over the Jew since Nebuchadnezzar's first invasion.

The terms of the oppression to Israel is portrayed as of woman bringing forth the man-child that is to rule all nations.

The figure of travail is seen to be Israel in Babylon. The various figures of speech fitting the time of the birth of Israel's Saviour, the Glorious Reformation, and, lastly, Israel's final deliverance.

The final throes before deliverance fit in with Judah's struggles in her land and Israel's uncertainty as to her condition. The pangs, sharp and decisive, are fraught with terrible sufferings. These concern both Judah and Israel, or may be assumed to be Jacob's trouble as a whole.

This last phase "Jacob's trouble" is spoken of as:—

1. "Alas, for that day is great so that there is none like it" (Jer. xxx, 7).

2. "A time of trouble such as never was since there was a nation" (Dan. xii, 1).

3. "Great tribulation such as was not since the beginning, &c." (Mat. xxiv, 21). (See other Synoptic Gospels.)

4. "A great earthquake, such as was not since men were upon the earth" (Rev. xvi, 18).

Judah or the Jew has to learn that Jesus is her Messiah and her King.

Israel has to learn that she is God's handmaid to carry His will.

When Israel in Britain sees her destiny, and the nations realise her God-given position, the struggle will have passed. "Jacob shall be delivered out of it."

The stages before us seem to be:—

1. The doom of Esau (Ezek. xxxv, 10–15; xxv, 14), Obadiah, &c., &c.

2. Armageddon.

We think there is reason to suppose Rome and Constantinople, or the two, Babylon and Edom, will be judged at the same time.

Britain purified and humbled will be triumphant.

The U.S.A. will, no doubt, be drawn to us when Edom's punishment is about to take place. Japan probably participating with Israel.

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THE SECRETARY-GENERAL'S PAGE

THE Round Table on July 10th was well attended, in spite of the great heat wave. Many were absent, however, through illness. The Secretary-General, though very weak from an attack of influenza, presided, and welcomed our visitors from Overseas, and others from the Provinces. As the L.C.C. was known to be sitting in the new County Hall and discussing the question of Sunday games in the Parks, the first thing as a matter of urgency was the passing of a resolution protesting against this desecration of God's Holy Day. This was immediately conveyed to the County Council, and welcomed by the opposing section thereof. The next item was a proposal made by Miss Prentice that the Federation should carefully consider the matter of having a Kiosk for the sale of literature, &c., at the British Empire Exhibition, to be held at Wembley next year. Promises of financial aid were made, and a resolution was adopted requesting the Council to look into the question, and ascertain whether a plan could be worked out, and what the cost would be.

* * *

Mr. Garrison, on behalf of the Federation, conveyed cordial greetings and a warm welcome to Lady Keith Jackson from Monte Video, Mr. Arthur Exley, J.P., and Mrs. Exley from Brisbane, Major Johnston from Natal, Mr. and Mrs. J. J. Hall from Great Yarmouth, the Rev. Joseph Gay, of Wandsworth, and others.

* * *

Mr. Exley said it was a very great pleasure to him and his wife to meet members and friends of the Federation after an absence from the Homeland of nearly forty years. Mr. Garrison had spoken of Australia as the Land of the Dawning, and a land of magnificent distances, twenty-six times the size of Britain, and yet a population not equal to that of London and Greater London. Yes, the State of Queensland whence he came comprised an area of nearly 670,000 square miles—almost 427,840,000 acres—and it was sparsely populated. All British-Israelites would desire to see it peopled by our own race. Mr. Exley spoke of the virility of the Queensland community, and of its progressive spirit. Brisbane was now a fine city, and had many excellent buildings and worthy institutions. The local Branch of the Federation was doing well and increasing in influence. Our race was doing Israel's work in Australia—clearing, planting, reclaiming and peopling vast open spaces. A great work worthy of special mention was the sinking of 3,100 artesian wells, which sent out 430 million gallons of water per day.

* * *

The speaker referred to the various ways in which our identity with Israel is received when introduced, and the extraordinary ignorance of the subject commonly manifested. He had no patience with the senseless question, *cui bono?* He urged on us a progressive policy, and a recognition of our responsibilities in connection with the proclamation of the Gospel of the Kingdom and the Gospel of Salvation side by side. If we claim to be the Covenant People we must be prepared to accept the obligations involved.

Mrs. Exley—who, like her husband, has been in the forefront of many important movements in Queensland—spoke of some of her work there. She beautifully expressed her great pleasure in visiting the dear Homeland after so many years, and her joy in the lovely English springtime, the flowers, the foliage, the green swards. She had everywhere received the greatest kindness and hospitality. It was to her a great delight to meet Mr. and Mrs. Garrison in their own home as well as at the Round Table, and to hold converse with so many fellow British-Israelites. She urged all to live up to the Israel faith, and work for the great Cause.

On the motion of Mr. Percy Sargant, seconded by Mr. Edward Pritchard, a very cordial vote of thanks was accorded to Mr. and Mrs. Exley for their addresses, coupled with a message of greeting and hearty goodwill to our friends of the Brisbane Branch.

* * *

The closing item of the Round Table proceedings was a masterly Recital by the Rev. Joseph Gay, from Dickens' "Tale of Two Cities," which held the company spellbound. Mr. Gay prefaced his Recital by remarking that he was carefully reading a number of books on British-Israel, and hoped to report on his conclusions in due course. We hope the reverend gentleman will one day ere long be among the platform advocates of Israel Truth. His gifts and his personality will make him an acquisition to our ranks.

* * *

Mr. J. J. Morey addressed a good congregation at Westbourne Grove on July 11th on "British History in the Bible," and aroused much interest in the subject. He has accepted an invitation to give a series of addresses there in the coming season.

* * *

Bishop Hodgkinson has recently given a suggestive and illuminating address to the members and friends of the Liverpool Branch. The subject was Jerusalem. It was based on Bible records, and dealt with the foundation, growth and history of the City, also its future as foretold by the prophets. The speaker's expositions of several portions of Scripture were most helpful. The next meeting will be held on July 26th, at 7.30, in the Commons Hall, Hackins Hey, when Mr. Marchant is to give the address. Attention is directed to Mr. Marchant's other engagements in the North next week, as given in our last issue.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE KINGDOM ESTABLISHED IN BRITAIN.

By Rev. Wm. Pascoe Goard.

THE first direct attention of Jehovah to Israel in Britain mentioned in the Bible is in the charter chapter of the House of David. We quoted it in the last article. It is the 2 Samuel, chap. vii. There is here appointed: 1, *The place*; 2, *The nation*; 3, *The House and throne of David.* All these in the appointed place. This took place in the tenth century before Christ.

History so far answers to this matter—by showing incidentally from various sources—that there was a vigorous colony in Britain, and it is well established that metals which came from Britain went to beautify the temple of Solomon.

That the attention and purpose of Jehovah was directed at this time *to some future dwelling place for the nation*, and *to some future kingdom for the House of David*, there can be no doubt; thus far we are beyond controversy. The scholars who are looking *at Jerusalem alone* for the continuance of the House of David have failed to see this fact, and the sooner they turn their attention that way the better for their general credit as teachers of the Word.

Next we have the prophecies of Isaiah.

These fall into sections in the great Book of Isaiah. Three of these we shall name:—

1, Judah and Jerusalem. Look at the prophecies and see that they are thus addressed (from chap i to chap. vi.).

2, The House of David. Again look and see that they are thus addressed (chap. vii to chap. xii.).

3, Israel in the Isles. See that these also are so addressed.

The first shows that the Judah and Jerusalem prophecies are distinct from the House of David and the Israel in the Isles prophecies. This is very important, to avoid confusion.

The House of David section is not narrowed to a particular location. It shows the constant and increasing attacks which shall be made upon the House and Throne of David and the relationship of the Messiah to both. That because of the fact that it is the throne to which the Messiah should be born, and that it is His for ever, no combination of powers should be able to destroy it. The sign of its unshakable foundation is *the virgin birth of the Son who should occupy it.* The assurance to Ahaz was that before the Son should know to refuse the evil and choose the good, the land which the then king abhorred (Israel and Syria) should be deserted of both her kings.

The refusing the evil and choosing the good is a manifest reference to the offer of another kingdom. "All these things will I give thee if thou wilt fall down and worship me."

The prophecies sweep on to *the birth of the Lord*: "For unto us a child is born: unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful; Counsellor; the Mighty God; the Everlasting Father; the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever; the zeal of Jehovah shall accomplish this."

Again the prophecies sweep on to fiercer conflicts, to which are added the terrors of fire after the birth of Christ; they continue until the establishment of the reign of the righteous branch.

The House of David section of the prophecies end with *the glory song of the House of David* in chap. xii, proclaiming "the Holy one of Israel in the midst of thee."

Thus is the perpetual continuance of the House of David reasserted.

We now come to *the Israel* in the Isles section (chaps. xl–lxvi).

The reader will be in danger of confusion by the initial use of the words Jerusalem and Zion in chap. xl. It will be well to examine closely, for it is the present opinion of the writer that these terms are not confined to the geographical points named.

There is not time to give a full examination of this at this point. We will quote but one passage of many which might be pointed out. It is this, and it is very significant. ". . . And Jerusalem shall be inhabited again in her own place, even in Jerusalem" (Zech. xiii, 6).

Is not the implication that Jerusalem has been inhabited elsewhere than "in her own place, even in Jerusalem."

The writer is of the impression that, during Israel's wanderings and Israel's dwelling in the ap-

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pointed place, Jerusalem has been the *place of the temple* or *centre of Israel's worship*, as *Zion has been the place of the throne of David.*

Therefore, the address of the first chapter is to Zion, the place of the Throne, "The City of the Great King," and Jerusalem, the centre from which is going out to all the earth the glad tidings of Salvation. Where is this? At Westminster, and, perhaps, at Washington.

Be this as it may—for it is not a part of our main theme—*the Message to Israel in the Isles is a message to Britain*, and to her progeny over the seas.

As surely as the Epistle to the Romans was written to people in Rome and that to the Corinthians was written to people in Corinth, so surely is the Message to Israel in the Isles written to those who were to be given as a Britham to the nations (Covenant people).

This is not primarily a message to the ten tribes. They were not at first in Britain. It is a message to a Colony of Israel which stood in the same relationship to Israel in Palestine as the Overseas Dominions do to Britain to-day.

To this Colony, the "Mother" nation, the ten tribes came in due course, and that coming is recognized and the people are merged as "Ye comers from afar" (xlix, 1). This follows immediately upon *the marching orders to the ten tribes, ordering them to march away from the land of their captivity* (Isaiah xlviii, 20–22); not to return to Samaria, but to join the Brith Colony in the Islands. From this onward the two branches of the nation are one. But we shall revert to this in considering the Jehovah policy towards and with the ten-tribed House of Israel in Captivity.

Without question Britain was in the mind of Jeremiah when he recorded the solemn declaration in chapters xxxi–xxxiii, regarding the nation of Israel and the House of David. The nation of ten-tribed Israel had been away from Palestine for a century and more. The House of David was about to be plucked up from Jerusalem, and Judah was about to be led into captivity.

With the utmost assurance the prophet speaks of a Nation of Israel over which the throne and seed of David should be established.

Ezekiel had this also in mind beyond reasonable doubt when he spoke of the transplanting of the tender twig (Feminine) in Ezekiel xvii, 22: "Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it; and it shall bring forth boughs and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of *the branches* thereof shall they dwell.

"And all the trees of the field shall know that I Jehovah have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."

Daniel also had this in mind when he spoke of the Kingdom which the God of heaven should establish "in the days of these Kings. A stone cut out of the mountain without hands . . . which became a great mountain and filled the whole earth."

Zechariah had these things in mind when, by the direction of Jehovah, he ordered four golden crowns to be made and laid up in the temple for a memorial—naming as the possessors of the crowns men whose place is in ancient British history. (Zech. vi.)

Jesus would have this in mind in the wonderful parables of the kingdom (Matt. xiii); and when He said to the Jews, "The Kingdom is taken from you and given to a nation bringing forth the fruits thereof."

Paul had this in mind when he conveyed the greetings of Linus Pudens, and Claudia, members of the Royal household of Britain, and the latter pair ancestors of the present reigning House of Britain. (2 Timothy v, 21).

Space debars from carrying this phase of the matter further. Take these wonderful passages and read them, for they are a message from Jehovah to your fathers, and to you, their sons and daughters of the Isles of Britain.

ADDRESS BY THE RT. REV. THE BISHOP OF THE FALKLAND ISLANDS.

(*Read at a Drawing-Room Meeting at the Links House, Hindhead, the residence of Kendra Baker, Esq., on June 30th.*)

LAST Sunday happened to be St. John the Baptist's Day and I went to Church, where I heard an excellent sermon.

It was based on the courage and faithfulness of the Baptist. It was pointed out that about seven centuries before, his coming had been foretold.

The application was our own faithful witness to our Blessed Lord, and our own devotion to Him for life and conduct. Now, there is nothing to be said against the arguments adduced by the preacher; I would desire to echo every word. But I wonder what the position of things was in those days? We talk about ancient and modern. I suppose the same ideas have been expressed throughout all history. I don't for a moment suppose that the people who lived in our Lord's day called themselves "ancients." I expect they were as "modern" in their own estimation as any of us. Well, then, what was even to them ancient prophetical Scriptures are produced and they are told that this very striking and bold preacher was none other than the second Elias. I wonder what they thought about it? Is it any wonder that his full mission was not recognised by a great many?

The parallel to-day is the rejection by so many, without any sort of serious and prayerful examination, of the Truths of British-Israel. We are so modern, these things do not happen!

This is a very necessary line of thought when we try and prove from Holy Scripture that God is still working out His great designs.

"The Lord is King; the earth may be glad thereof." Oh, no, He has ceased to be an active King in these up-to-date times!

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Well, if that is so, then it is a very sad fate for the world that we are preaching a God who cannot carry out His own plans.

God has a people that He has reserved for Himself; He has sworn by Himself that that people are to be kept for His own purposes for all time. Those purposes are very clear and they are being carried out. No one can deny that. But then the question is, Who are the people carrying them out? Again, I think there can be no doubt. The Anglo-Saxon race is the only race capable of doing it. This race is represented by the British and the Americans. Where is the nation that can in any way be described as a nation and a company of nations? What nation can be described as holding the Gate (not gates) of its enemies?—command of the sea. What nation can be said at such a time as the German War as lending to all nations and borrowing from none?

Of what nation can it be said that the sun never goes down on it? Of what nation can it be said, "What nation is there so great and hath God so nigh unto them as the Lord our God is in all things that we pray unto Him for?" Of what nation can it be said, "This is a wise and understanding people"? To what nation can "The blessings of Joseph" (at the end of Gen. xlix) apply? or the similar blessings (Deut. xxxiii), and numberless other passages (see Balaam in Numbers xxiv); and all this continued by the promise, The sun and the moon shall cease before Me before Israel shall cease to be a nation. Further, some time or other Israel and Judah are to be reunited. The sticks of Ezek. xxxvii are very clear, so is the vision of the dry bones; but that leads me to point out one objection—"I don't want to be a Jew." You could not be a Jew if you wanted it. Israel is in question, not the Jews whom we are familiar with. You are English; then I have no right to assume that you are Yorkshire. All Yorkshiremen are English, all English are not Yorkshire. All Jews are Israelites, all Israelites are not Jews.

Another objection: We can't be Israel; we have no Hebrew sympathies; we do not speak Hebrew; we have no Hebrew customs.

One of you tells me that he or she is of French extraction. You can't be, you have no French sympathies, you are intensely British, you cannot speak French, you have no French customs, you have never been there. How is that for an argument?

I hope you will form a Branch, not to say at once that you agree to all I have written, but to investigate honestly and prayerfully and with an open mind this great matter. To throw it over without any sort of investigation is not reason. We are told that it is a blasphemous fable and dangerous deceit. Our Lord was told that. Let this be ever so erroneous, the worst you can say is that it is an attempt to prove the *truth* of God's Word on wrong lines. Moreover, we say, "What pride of race" this produces. On the contrary, it humbles us to the dust when we think of our national sins—yet of God's patience. Again, do you think that God would allow this great Federation to exist, with all its encouragements, if we were on the wrong lines? He might if it was intended as an act of Satan to prove how false the Word of God was. He might allow this as one of the coming errors of the Last Days. But the point is that we are trying to show the Truth of God and to add to His glory.

And we are asked to believe that we are on blasphemous lines. People say it lowers Christ. It exalts Him, on the contrary. He is the King of Israel, and we say, "Blessing and Honour to Him."

LECTURE ON THE BRITISH CHURCH.—II.

GIVEN TO THE BRISTOL BRANCH ON APRIL 19TH, 1923, BY THE REV. R. G. F. WADDINGTON, M.A. (*Vicar of Christ Church, Bradford*).

(*Continued from page* 332.)

THIS means that, for four hundred years after the Saxon conquest, both country and Church retained the name British, a thing that would have been impossible, as far as the Church is concerned, if the old Church of Britain had been destroyed at the conquest.

Another Cathedral which gives some similar evidence is Gloucester, which was founded by the same King Lucius, and though the line of descent of its bishops is interrupted, the story of its history is not.

It is a valuable asset to have these monumental facts, to set over against the "historical" fictions of the Romanizing party, and, therefore, I would remind you that York sent its bishop to the Council of Arles in A.D. 314. York, once the capital of this country, centre of the government of the Roman Empire here, and even for a time the seat of the Roman Emperor himself: York, far more venerable, far greater than Canterbury, with a Minster, the grandest in Europe.*

And if evidence of a humbler, yet no less interesting kind be sought, you have it in the wonderful old Saxon Church at Bradford-on-Avon, a witness to the zeal and devotion of the ancient Church when troubles were very many and serious in the land.

Very early after the coming of Augustine there were seen grave signs of that grasping for power that has always characterised the Church of Rome. Students of Bible Chronology will remember that the early seventh century comes in the "bisection" period, which saw the rise of the two great apostasies. Augustine brought with him both customs and doctrines that differed considerably from the simple, primitive, and apostolic teaching of Aidan, and Rome exerted itself to gain the upper hand in Britain, and to bring this country under the authority of the Pope. Rome did not win the day without a struggle, but at the Council of Whitby, A.D. 666, the foreign party gained the victory, partly owing to the power and influence of Rome, partly owing to the deceitful misrepresentations of "Catholic" teaching that has always been a characteristic of that apostate Church, and partly, as so often in our Church of England history, by the treachery of her own ministers. For it must not be forgotten that it was Wilfrid of Ripon who engineered the triumph of Rome. So, from the year 666 down to the Reformation, England was under the authority of the Popes of Rome.

Has it ever struck you—I have thought it to be much more than a coincidence—that the year of the Council of Whitby is the same number as the number of the Beast?

Before going on to speak of the evils brought upon our land by Rome, and of the story of the Reformation, we should think of two monuments of the missionary work of the old Church.

* York was originally the first Church in the land. It was Augustine who subjected it to Canterbury, with the consent of the Pope. The Bishops of York did not take this foreign interference kindly, and long was the quarrel between the Prelates of York and Canterbury. Occasionally the dispute took a humorous turn, as, for instance, at the Council of Westminster, 1176. Richard of Canterbury, arriving first at the Council Chamber, seated himself in the place of honour at the right hand of the Papal Legate. Roger of York, coming in later, seated himself in Canterbury's lap! Pope Innocent VI decided that the Archbishop of York should be Primate of England, and the Archbishop of Canterbury should be Primate of All England, whatever that might mean!

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For, though beaten at Whitby, the Monks of Lindisfarne continued their missionary activity, and set to work to win the newly-arrived Danes to Christ, preaching the Gospel with such success that they were able to lay the foundations of what is now Ely Cathedral. And even when they were driven from their home in Lindisfarne by fresh inroads of Danes, they went about sowing the seeds of the Gospel amongst the victors, settling down at Durham, and so causing historic repetition. For just as the ancient British Church had won the victorious Saxons for Christ, so, in their turn, did the Saxon Christians win the conquering Danes to the Faith.

Possibly the most famous name connected with Durham is that of the Venerable Bede, whose life work was the translation of the Bible to the English of his day. Unfortunately his translation is lost, but we may thank God that the spirit which dominated him is not. It still lives, and we may again thank God that no Church in all Christendom has done half so much as our own to give the Bible to the peoples of the world in their own tongues. And is not the existence of such a Society as the British and Foreign Bible Society an eloquent proof of our Israel identity?

It has ever been England's task and privilege to publish abroad the Word of God, whilst on the other hand it has ever been the work and determination of Rome to keep the Bible a closed Book, and withhold it from God's children.

So the victory of Rome at Whitby meant the withdrawal of the Bible from the people, until the Christian world became covered with the gross darkness of ignorance and superstition, whilst the preposterous claims of the Popes of Rome went from bad to worse till they have reached the climax in the claim to infallibility.

England, however, has always been blessed by God with a spirit of independence, a spirit, by the way, that has often manifested itself in "Stiff-neckedness," and she has always resisted the Papal claims. Sometimes it was the clergy who protested, more often it was the people, who, in their protests, received the help of the kings. Many of the crises of English history turn on relations with the Church of Rome. One example will be sufficient: Henry II resisted the Papal interference, and when Thomas-à-Becket, miscalled "Saint," devoted his energies to promoting the power of Rome, violent quarrels broke out which ended in the murder of the Prelate. The result of this murder was that Henry climbed down, and gave away everything that he and the people had been fighting for.

The struggle broke out again in the reign of John, and when he tried to sell our English liberties altogether to Rome, clergy and people united against him and compelled him to sign Magna Charta, the first clause of which reads, "The Church of England shall be free." It was remembered that for six hundred years our Church had had no connection with Rome, and it now laid claim to complete independence. So Magna Charta, the great charter of our English liberties, is also a witness to the falsity of the Papal claims. One may, indeed, with very real justice look upon the signing of Magna Charta as the beginning of the Reformation movement, and with that movement I now wish to deal.

Inseparably connected with Hereford Cathedral, which is another of our historic monuments, is the name of John Wycliffe. In the Chapter House at Hereford there is preserved a copy of the translation of the Bible that this great Anglican saint made.

John Wycliffe, famous not only as the founder of our later English prose, but as the founder of a religious order, as the unsparing assailant of abuses, as the boldest and most indefatigable of controversialists, as the first reformer who dared, when deserted and alone, to question and deny the creed of the so-called Christendom of his day, as the first to break through the traditions of the past, and even with his last breath to assert the freedom of religious thought against the dogmas of the Papacy.

Wycliffe's attack on the Roman Church began when it had reached the very lowest ebb of spiritual decay, and when the greed and extortion of the Popes were exciting almost universal revolt. At first he confined his attacks to the practices of Rome and to the corrupt lives of her clergy; but soon he came to see that behind all this lay the cardinal doctrines of Rome, and so he became a Protestant with his formal denunciation of Transubstantiation in 1381, thus setting on foot that great movement of revolt against Rome which ended nearly two hundred years after in the establishment of religious freedom in Britain. And, as ever with the reforms in the Church, he began by turning to the Bible: he translated it into the English of his day, and gave the people the opportunity of searching for its truth themselves. His action was all the bolder because he stood absolutely alone. "I believe that in the end truth will conquer," was his dictum. He appealed—and the appeal is memorable as being the first of its kind in our history—to England as a whole, and issued tract after tract in the language of the people. He appealed to the Bible as the one ground of faith. Expelled from Oxford, he retired to Lutterworth, and forged there that terrible weapon, which, wielded by hands other than his own, produced so fearful an effect upon the so-called Catholic Church. I refer to his translation of the Bible; for there is no weapon that the Christian can wield with half so deadly an effect upon the enemies of truth and righteousness as the Bible, the Word of God.

Now we are often told that the Reformation came about in England only because of Henry VIII's quarrel with the Pope over the divorce question; but this, like the Augustine story, is a falsehood told by Rome and her friends. Henry's quarrel with Rome or, rather, with the Pope, gave the English reformers an opportunity that they were not slow to take, but without that quarrel the Reformation was bound to come. John Wycliffe had already paved the way; then light and learning had flashed across Europe after the fall of Constantinople in 1453; and finally, Martin Luther set the ball rolling irretrievably when he burnt the Papal Bull of Excommunication.

Henry's share in the Reformation was altogether an unwilling one. True, he hanged the Romanists for denying his divine right; but he also burnt Protestants as heretics. Have our English historians forgotten—some of them have very convenient memories—that the very title, "Defender of the Faith," given to our Monarchs, was won by Henry for his defence of Romanism against the new learning?

One great contribution, however, Henry did make, though I am quite certain that when he made it he had no idea that he was helping to destroy that very faith he had so ably defended in his dissertation—he commanded a translation of the Bible to be made and a copy set up in every Parish Church.

Again, it is asserted against our claims that we received the light of the Reformation from Germany. This is easily seen to be a false statement in the light of what we have already learned about John Wycliffe, and even if, as some of our gainsayers declare, even if Wycliffe's work in England was destroyed, from whom did Martin Luther receive his inspiration? Why, from John Huss, who was converted to Protestantism by studying Wycliffe's writings.

Enough. We have seen the Church of Christ in these

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islands passing through many ups and downs, and we know how, even after the Reformation, darkness came again over the land. We think of life in Charles I's reign and the Civil War. Or of the attempt in James II's reign to restore Romanism. Or of the spiritual deadness of the early Georgian days. Yet, after every period of darkness the light has returned. Have you ever asked yourself, why? There is no doubt that England has been favoured in a way that has not been permitted to other countries. The countries of Europe have all had the Gospel once, and what have they done with it? The Roman countries—France, Spain, Italy? What can they show of the fruits of Christianity? Well, France is avowedly atheistic and the others are not much better. And the Protestantism of Germany is a dead letter; it has been killed by the blasphemies of the "Higher" criticism.

To Britain alone does the light return, as dawn follows night, and why? There is only one possible answer. "God is faithful unto Israel." "He showed 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." The whole course of the history of the Church of England is a history of God's faithfulness to one race, His chosen people, and that history shows without a shadow of doubt how constant has been His love and guidance, how faithfully His promises to Israel have been kept. Like the other nations we have forsaken God's laws, and broken His covenant, but ever in mercy and love He has returned to us, because he would keep the oath which He sware to Abraham, to Isaac and to Jacob for ever.

And I would emphasise here the idea with which I started—the thought of the opportunity given to our Church by God. Go back to the beginnings of our history, and call to mind God's revelation of truth to Israel, and remember the failure of Israel to use her opportunity. Remember how God spoke again and again to Israel, warning her to be watchful and wakeful. Her failure meant years of agony through the Captivity, and the subsequent flight across Europe. And possibly the most extraordinary feature you will notice in the Bible story is this, that though long threatened and distinctly foretold, the disaster was not expected; no one seemed to have any fears about it; most simply said, "Oh! the thing is impossible." Even when the judgments had actually begun, when God had begun to cut off Israel, even then the people did not take it to heart, nor consider it a fulfilment of prophecy. They never connected the judgments with God. The prophets warned, and said, "See!" but they were laughed at. The people would not see. False prophets cried peace, peace, when there was no peace, and no possibility of peace, and they were heard and honoured.

And is not the same thing true to-day? Prophecy is being fulfilled before our eyes, and yet people will not see and believe. Clergy are saying that God is not a God of judgment and that it is very wrong to connect Him with judgment. They are saying that there is nothing wrong with the world, that every day and in every way we are getting better and better, that the Church is making wonderful progress, and winning the world for Christ.

Experience simply does not teach.

How loud, then, is the call to all who love the Word of God to proclaim that Word. How loud is the call to English Churchmen to strengthen those things that remain, and to strive to fulfil the ideals of that Church, the most ancient Church of Christendom, that is the National Church of God's Chosen People, Israel.

DANIEL'S FIFTH OR STONE KINGDOM.

By D. R. GOODYEAR.

THE purpose for which the stone was cut out of the mountain was to destroy the image and fill the world—a process of gradual demolition acting on the world-powers represented in the image by constant attrition. The words used in Dan. ii, 44, indicate that the destruction of the image was to be by violent action; some positive crushing force; something like that which occurs in conquests when nations are subdued. This cataclysm is certainly not a spiritual attribute. The theory that this Stone Kingdom is a material kingdom is no bar to a belief that it is also Christ's kingdom upon earth. It was to be the function of the Israelitish kingdom to prepare for Christ's kingdom. Israel was to penetrate the world with thoughts and ideas that were God-inspired. From the teaching of many inspired passages we learn that God is going to put this evil world right through Christ. Israel was the prominent nation in pre-Christian times, to whom pertained "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). As the Stone Kingdom, Israel is to be the dominant nation in the earth's golden age (Micah iv, 7). Redeemed by the precious blood of Christ (Hosea xiii, 14; Luke i, 68; xxiv, 21), Israel was to be made a blessing to all nations.

There are five conditions required in the Fifth or Stone Kingdom indicated in Nebuchadnezzar's dream as interpreted by Daniel, viz.:—

1. It was to be cut out of the mountain without hands.
2. It was to be set up "in the days of these kings."
3. It would smite the image on its feet and crush them.
4. It was to grow into a great mountain.
5. It would fill the whole earth.

Let us for a few moments enquire how far the British people in their national development comply with the conditions enumerated.

1. It is astonishing to find what a variety of interpretations are given as to the meaning of the Stone Kingdom. Augustine said the mountain out of which the stone was cut was the Jewish nation. Calvin said that the interpretation of Daniel indicated that the origin of Christ was sublime and superior to the whole world. Many others have maintained that it referred to the mountainous country of Judea, in which the Messiah was born, or the tomb of Joseph as a rock from which the Messiah sprang to life and victory. These assumptions are trifling in the extreme. A "mountain" stands for an empire in prophecy, and it is certain it so stands in this prophecy; as we see from Dan. ii, 35, the Stone Kingdom was to be cut out of an empire by superhuman effort. This was certainly the case in reference to Israel. Enslaved in Media, she secured her freedom during the upset between Babylon, Assyria and Scythia. Attaching herself to Persia and increasing her power and numbers, she fell upon Babylon and secured the freedom of her brethren of the House of Judah. Throwing off her allegiance to the Persian Empire, she was a very powerful factor in the dissolution of that Empire and in the establishment of the Macedonian Empire of brass. Her various

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tribes under different names, such as Scythians, Getæ, Dacians, Massagetæ, Gauls, &c., constantly nibbled at this great Empire of Alexander the Great, and whilst at the same time proving a bulwark against what is termed barbarian attack on a magnificent Grecian culture, during which she still further increased in both power and numbers, she witnessed the downfall of this third kingdom of Nebuchadnezzar's vision. During this period the various tribes migrated further north and west on that tremendous journey to a " prepared place " in the " isles of the sea." Rome's power eventually, like its predecessors, commenced its decline, and both politically and geographically the British Isles correspond to the description of the Stone Kingdom. Britain was voluntarily abandoned by Honorius when Maximus took away the Roman legions from this country to assist in defending Rome against the inroads of the Goths and Vandals. From this it will be seen that an unseen Power was shaping the destiny of our race. In addition to all this, geographically the British Isles have been cut out of the Continent of Europe " without hands."

2. The Stone Kingdom was to be set up " in the days of these Kings " and not in the Millennium, as is frequently taught. It has already been pointed out that the forefathers of our race took a very prominent part in the destruction of each of the four kingdoms. Moreover, the nucleus of the British Kingdom was in the process of formation during the years when the kingdoms represented by the colossal image were established and superseded.

3. Some have put forward the theory that we are part of the ten kingdoms of the Roman Empire; but this cannot be, for the reason that it was in A.D. 410 that the Romans left Britain, and that it was not till A.D. 476 when the Roman Empire was broken up into its ten parts. The stone which was cut out of the mountain was to fall upon the feet of the image. Nearly all the wars in which we have engaged have been directed against those sections of the Roman Empire which are represented by the feet. Hallam says: "The dark clouds gathered round our coasts in 1588, when Europe stood by in a fearful suspense to behold what should be the result of that great cast in the game of human politics, what the craft of Rome, the power of Philip, the genius of Farnese, could achieve against the island-queen, with her Drakes and Cecils, in that agony of Protestant faith and English name." Alison continues the story: "The decisive blow struck at Blenheim resounded through every part of Europe; it also destroyed the vast fabric of power which it had taken Louis XIV, aided by the talents of Turenne and the genius of Vauban, so long to construct." At the battle of Trafalgar, within five hours, the combined fleets of France and Spain were simply destroyed. The great battle of Waterloo, which ended the twenty-three years' war of the first French Revolution, and which quelled the man whose genius and ambition had so long disturbed and desolated the world, deserves to be regarded as one of our great national victories, and it secured for us a position of ascendancy corresponding to the destiny attaching to the Stone Kingdom. This has been further accentuated by the recent German and Austrian debacle.

4 and 5. Space is only available for brief reference to these points. The British Empire is eight times the size of the Persian Empire, twice the size of all the Russias of to-day, three times the size of the Chinese Empire, four-and-a-half times the size of the United States, and 52 times the size of Germany. The British Empire has to look after the welfare of a human family of 460 millions of people, of whom 200 millions speak the English language. Expansion is not yet completed, inasmuch as it is the destiny of the Stone Kingdom to fill the whole earth. The British Empire is founded on the Bible, that grand old Book which proclaims more than twenty fundamental evidences of our identity with ancient Israel and hundreds of collateral evidences.

THE PHILOSOPHY OF PRAYER.

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

PRAYER may be dealt with under three heads, viz.:—

(1) The Why of Prayer.
(2) The How of Prayer.
(3) The When of Prayer.

(1) THE WHY OF PRAYER.

There seems to be at first sight something strangely inconsistent about prayer, for if, as we are told, Our Heavenly Father knows what we have need of before we ask, why should it be necessary to " make our wants and wishes known " as we say we do? There are many reasons for this. God has definitely commanded it. After making His great promises to the House of Israel, He says, " I will yet for this be enquired of, to do it for them."

" Ye have not *because* ye ask not," but " every one that asketh, receiveth." There is evidently a needs-be both for prayer and faith which is above the common understanding. For of the town of Nazareth we read that He *could* not do many mighty works there because of their unbelief. So that our faith enables God. We are also in the position of aliens on the earth, strangers and foreigners and pilgrims. Those who are energized by the Prince of the Power of the Air are the subjects of the Prince of this world. It is to another Government that we appeal in prayer, just as a citizen of Rome could appeal to Cæsar from any part of the world, so can the citizens of that heavenly city, the New Jerusalem, appeal to the Principalities and Powers in the Heavenlies over which Christ has dominion. And just as the prayer of a British subject, in any part of the world to-day, would give the Home Government a right to intervene and demand redress for wrong and satisfaction for injury, so does our appeal to Heaven *enable* God to act on our behalf.

And we are not only subjects of the Kingdom of God, but we are ambassadors, nay more, we ourselves are kings and priests, and as vicegerents of God we can ask for anything—nothing is impossible to believing prayer—it is, in fact, almighty. Many people think that what God wills must of necessity take place, but this is by no means the case. God wills much good to mankind which never comes to the individual. It is for us, as kings and priests, to say when and where this good that God wills shall descend. For why are we priests, if it is not that we should exercise the priestly right of intercession for poor humanity? If we reign as kings it is not for our own good, but for that of our subjects. The disciple is not above His Master, and He came not to be ministered unto but to minister; not to be served but to serve. Were His all nights of prayer for Himself, think you? Not so, but for you and me and for every creature that breathes, who through Him, and through us, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. But,

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by what means? By prayer without ceasing. For although we know not how to pray as we ought, the Spirit himself maketh intercession for us with unutterable groanings and the whole creation groans together with us in travail-pains, waiting for the Birth of the New Creation, the New Heaven and the New Earth.

(2) THE HOW OF PRAYER.

The first essential to prayer is faith, but faith itself is the gift of God. We can take Christ for our faith as we took Him for our justification. It is not our own faith, but the faith of God and of Christ. So Paul says in Gal. ii, 20: "I live by the faith of the Son of God," and in Mark ii, 22, we are told to "Have the faith of God." In the spiritual world failure has but *one* cause—the want of faith. The power of believing prayer is simply irresistible; real faith can never be disappointed. Our new creation has brought us back to our original destiny; has restored God's image and likeness and with it the power to have dominion. With holy boldness we may make known what we will.* The powers of the age to come begin to be at our disposal. Our prayers bestow or withhold the blessings of Heaven. As Sons of God we determine by our prayers the history of the earth. Each of us as God's kings and priests obtain and disperse the powers of Heaven. All power is put into the hands of redeemed man in Christ Jesus. His Spirit breathes in us what He wants to ask and obtain through us.

The inspired prayer—the prayer energized by the Holy Spirit, is absolutely infallible. It is this that builds us up in our most holy faith—praying in the Holy Ghost.

All prayer should be in the *Name* of Jesus. To ask in His Name is to come with His power and authority as His representative. Christ Himself presents my petitions as His petitions; desired by Him for me. In the bosom of the Deity nothing is ever done without prayer—the asking of the Son and the giving of the Father. He whom the Father always hears prays within us, and your prayers go in to the Father as if He were asking.

(3) THE WHEN OF PRAYER.

If we ask *when* should we pray—the answer is: Men ought *always* to pray; Pray without ceasing. In *everything* let your requests be made known unto God. Be anxious for nothing, but roll thy way upon the Lord and commit everything to Him, by a habit of continual prayer which becomes a second nature. And though your desires may not be articulated, yet while we wait upon God, in silence, not only of the outward but of the inward man, then the Holy Spirit maketh intercession for us with inarticulate sighings. We may not know what He prays for, but He maketh intercession through us as prayer instruments according to the will of God. Thus by ejaculatory prayer for felt needs and momentary guidance and by an attitude of desire toward God constantly maintained, we can pray without ceasing. But this attitude needs special times of retirement to be alone with God. If our Saviour needed these, how much more we. The Psalmist says in one place, "Seven times a day"; in another, "morning, noon and night."

The Apostles even after Pentecost said, "We will *give ourselves* to prayer." Our true aim should not be to work much but to pray much, and then to work enough for the power obtained in prayer to find its way through us to men. Everyone that has been greatly used of God has been a man of prayer. Luther prayed three hours a day, Bramwell six hours, and John Knox used to spend whole nights in prayer. But in order to do this, we must learn to wait upon God in silence. I had in the past, said an old saint of God, committed an immense mistake, I had been doing most of the talking. God has very much to say to US. The Psalmist often says: "My soul, be thou silent unto God"—literally, "Dumb to Jehovah."

"How rare it is," cries Fenelon, "to find a soul quiet enough to hear God speak." We should wait in silence until the mind is cleared of all its preconceptions. Our attitude should be that of the listener and the learner. We should keep the soul open for the sacred message with a greater intensity than the Astronomer at the moment of deepest expectancy when, fixing his gaze upon the eclipse, he gives his undivided attention to the supreme moment. Then shall we have the opened ear of the learner, which is wakened morning by morning to hear the voice of the Silence, in words which cannot return unto Him void, but must accomplish that whereto He sent them.

* The School of Prayer.

[VANCOUVER CONFERENCE ADDRESS.]

THE LAW OF THE LORD IN ISRAEL AND BRITAIN.—PART II.

BY WILLIAM SAVAGE, BARRISTER-AT-LAW.

(*Continued from page* 333.)

INHERENT LAW.

WE find, then, in Scriptures evidence of a body of basic law anteceding any mention of the written law. This is what we term "inherent law." It is illustrated by the case of Adam above cited. Adam sinned the sin of irreverence to God—disobedience of a supreme command, as a result of which sin and death entered the human race.

The sin of Cain—murder—followed. But the law of the sanctity of human life was known to Cain, and because of the breach of it he was branded and banished from men. God had said to Cain, "If thou doest well, shalt thou not be accepted?" showing that the principles of right and wrong were then clearly understood.

There is an interesting historical similarity in the fact that our early British Druids used this identical form of punishment for murder, viz., branding of the forehead and excommunication. It is a very strong evidence of the first migration of the British people from the cradle of the earth.

Because Ham failed of filial piety toward his father Noah, Ham became a burden bearer. Shem showed filial piety toward his father Noah, and because thereof he became the chosen line for communicating the blessings of God. Later this was incorporated as the Fifth Commandment, "Honour thy father and thy mother."

Let it be understood, then, that Law does not obtain its sanction because of writing, but finds its basis in the eternal principles of truth. It is the Truth of God applied to men and matter.

Abraham came out of Ur by the command of God. God chose Abraham and established His eternal covenant with him because, in confirming the Covenant with Isaac, God assigned as a reason, "because Abraham obeyed My voice, kept My charge, My commandments, My statutes and My laws." It is interesting to note these specific references to the forms of law, because it was nearly 500 years later when the law was declared at Sinai and extended by Moses into the Biblical Code. Yet the terms used of Abraham are identical with those

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used in Deut. vi, 1, to describe the Law of Israel. The Commandments were written. Strictly, the word Statute refers to Law incorporated in writing. Can it be that we shall yet find the Word of God in tablets anteceding Sinai by centuries, before Moses, and even before Abraham?

Let us pause here to say that it was because of Abraham's keeping of the Law of God the Covenant was established with him and the blessing of God's protection promised—Gen. xii: "I will bless them that bless thee, and curse him that curseth thee"—was made perpetual. The enemies of Israel are self-accursed, because they strive not only against the Covenant, but because they strive against the eternal laws of righteousness for which the Covenant people contend.

THE WRITTEN LAW.

Coming now to the Written Law of Israel, we find its best definition with description in Psalm xix:—

7. The Law of the Lord is Perfect—converting the Soul.
8. The Statutes of the Lord are right—rejoicing the Heart.
9. The Commandment of the Lord is pure—enlightening the Eyes.
10. The Judgments of the Lord are true and righteous altogether.
11. Moreover by them is thy servant warned and in keeping of them there is great reward.

For contrast, compare these in detail with the Commandments, Statutes and Judgments of Men, and you will see how far we fail. Who, for instance, suggests that the Laws of Men are "perfect," or that they "convert the soul"? Will any legislator say that the "Statutes of Men are right," or that they "rejoice the heart"? How ridiculous it would be to say that the "Commandment of Man is pure, enlightening the eyes"? It would be a satire almost amounting to contempt of court to say that "the Judgments of Men are true and righteous altogether." We paraphrase the words of the Psalmist only to show that it is not the function of men to make law. It is the function of men to obey laws revealed by God. We can safely assert and maintain that no human system of jurisprudence has any such basis as can bring it even measurably within the Psalmist's description.

In this discussion *we omit any consideration of the ordinances which were priestly*, and which were repealed by the supreme priestly sacrifice of Jesus on Calvary and the substitution of the ordinance of His new Sacrament until He come again.

The forms of the law may be described as: First, *the eternal principles* understood by the people of God from Adam to Moses; as Love to God and Man. These embodied the laws of worship, tithe, Sabbath—holiness to God, the rights of men—the sanctity of life, the rights of property, and the bounds of nations or races.

Second, there appear *the Ten Commandments written* on tables of stone. It is important to note that these contain the same divisions, duty to God and men.

I agree with Pascoe Goard that *the Statutes follow as necessary illustrations of the brief statement of the law in the Commandments.* They were necessary because of the depths to which the people had sunk since the sin of our first parents. The history of the human race is one of devolution (not evolution) until Christ came, then the ascent is through redemption.

Finally, *the judgments* are the application of the principles of the Statutes to the Kingdom of Israel.

OUR STATUS AND APPOINTMENT.

BY T. H. MEEKING (N.Z.).

"BEWARE of those Anglo-Israel arch-materialists laying claim to the Covenant promises to Abraham—assuming the role of latter-day Israel; renouncing the Saviour's finished work in atonement for sin; defaming His honour as the Second Person in the God-head." Impeachments of this kind are sometimes hurled against us, but "to err is human, to forgive divine." On the first count regarding the promises we frankly acquiesce; we hold the indubitable identifications, and our cause clearly indicates the truthful attributes of the Covenant-keeping God of Israel. To the second charge, in controverting the divine nature of our Saviour, we make an emphatic denial. The foundations of our faith and the primary principle in our cause rests in the words contained in John iii, 16. Apart from this, as a basis, Christianity would be unworthy of the name, and the rendering of due service to God would be devoid of all meaning. Christ "came not to destroy but to fulfil." He came to confirm the promises made to the fathers, and in application these promises are both literal and spiritual. As the latter demands our most fervent support and prayerful devotion, surely the former is also within the realm of our highest consideration. Look at Gen. xxii, 18: "And in thy seed shall all the nations of the earth be blessed." Our opponents argue these words refer exclusively to Christ. We maintain they refer both to Christ and to the multitudinous seed that the preceding verse attests. "I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies." Conquest and multiplicity are here involved; this is only futile to deny. Victory over our enemies certainly conveys a meaning toward conquest; and in later time, Israel, as we know, when faithful to God, was ever victorious in battle. Israel was to become God's battle-axe and weapon of war (Jer. li, 20). To crush oppression, warlike measures have to be frequently assumed; where diplomacy and exhortation have failed, there is sometimes no alternative. Such utterances may be obnoxious to the well-meaning votaries of "No more War," but wherein lies the greatest blessing—the repeated subjugation of our foes, or in having possession of the gate of our enemies, thereby frustrating attempts in doing us injury? Common sense supports the latter, as thus the possibility of war becomes much more remote.

What specific reason can be advanced that the Anglo-Saxon is to-day in possession of almost all the strategical positions of the globe, and that in the scheme of colonization his powers stand paramount? He has already spread to the east and to the west, to the north and to the south, thus occupying the geographical and ethnological position divinely ascribed to Israel. Is he a usurper, or is he the legitimate legatee to the dignified heritage he assumes? From whence the origin of the Anglo-Saxon, and whither is he wending? He certainly displays abnormal characteristics in enterprise and tenacity of purpose.

Regarding the origin of the Anglo-Saxon, the celebrated historian, Sharon Turner, asserts that evidence of his wanderings can be traced from the Black Sea and, further, from Media of the Captivity on the shores of the Caspian Sea, thence across Europe to the region of Scandinavia. And again his moving to Britain at various times in bands or tribes known as Danes, Angles, Jutes, Saxons, Picts, Scots, &c. These, we learn, were of Hebrew origin, who later, augmented by the Normans—

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probably Benjamites—so commingled in forming the dauntless and multitudinous Anglo-Saxon race. Apart from this, the shores of Britain received early visitation from Hebrew stock by way of the sea; trade and commerce being established at a very early period. In unmistakable lines, Britain corresponds with the "appointed place" of security promised toward Israel (2 Sam. vii, 10). That, as indicated in the context, was to be located outside of Palestine. British pre-historic ruins, such as Stonehenge and others, indicate Hebrew design and origin, and, strange as it may appear, the familiar name, "London," is of Hebraic derivation.

By no means can it be said that Great Britain has built up her accumulated inheritance through prudence and foresight. No, her national mistakes are frequently glaring and palpable. To what other source then must we appeal? By general consent Identity believers or otherwise agree that Great Britain is the recipient of wondrous blessing from the hand of the Beneficent Creator. Her soil is inviolate to foreign invasion, and her accumulated wealth is the envy of all outside nations.

Unfortunately, through congested population, poverty is greatly in evidence. "The place is too strait (confined) for the inhabitants" (Isa. xlix, 20). Wide-spread emigration has thus become a product of stern necessity. The Anglo-Saxon is forced to go abroad to make provision for his daily wants, and to develop his dauntless spirit of venture and enterprise. What better incentive could there be toward the upbuilding of character? Self-reliance and freedom have ever been conspicuous features in the Anglo-Saxon. Yes, he is a "wanderer," and no habitable part of the earth is left untrodden by way of venture or exploration. Physically he is built to stand extreme climatic conditions; equatorial heat or Canadian cold do not materially detract the project of his ambition. Situated as it were at the extremity of the earth, the thoughts of the writer revert at times toward the trying experiences of our early pioneers. What attraction did the inhospitable shores of our now-famed dominion of New Zealand present to British emigrants, say seventy years ago or even less? Doubtless, our fathers were lured here by the spirit of adventure and in the hope of carving out a home for themselves and their loved ones. Through irrepressible energy and determination they laid the foundation of this "Britain of the South," where we have become even more British than the inhabitants of the Motherland. Gifted with the potency of brain, brawn and muscle, our forbears overcame difficulties apparently insuperable; and now, under Divine blessing, we rank as an entity and partner in the great commonwealth of nations.

Verily this is an astounding fulfilment of Israel inheriting the desolate heritages of the earth (Isa. xlix, 8). Throughout the full extent of modern civilisation Anglo-Saxon influence is traceable. This assertion is not due to passing delirium or to freakish adulation, but to the frank avowal of Whose we are and Whom we serve. As leading actors in the drama of the nations, God has chosen to use us as instruments toward the promotion of His own glory. "Ye are My witnesses" (Isa. xliii, 10). Here again Anglo-Saxon missionary effort leads the way. The Bible has been translated into nearly all the spoken languages throughout the world, and to the spiritual welfare of the inhabitants our teachers and preachers unreservedly devote their energy.

In recounting the prophetic utterances bearing on latter-day Israel, the unbiassed mind cannot miss the remarkable similitude disclosed in the Anglo-Saxon race. We carry the marks of identification, and not infrequently does "blind evidence" lend moral support in our claim. At last Sunday morning's service the preacher touched on our national advantages as Gospel messengers to the heathen, but offered no suggestion or reason for our so doing. On this essential point our pulpits are singularly silent, but let us take heart; "The mills of God grind slowly, but they grind exceeding small." Israel's mission is confirmatory with the promise that "in thy seed shall all the nations of the earth be blessed." In spite of our many failings and imperfections, we stand for justice, liberty and righteousness. We exalt the Bible as the inspired Word of God, and in our appointment scatter the truths contained therein wherever man is found.

The hope of Israel fills our heart with joy, song and inspiration. We extol the faithfulness of God in His Covenant with the fathers. Delete God's gracious promises to Israel, and the very basis of our faith becomes blank and despairing. Israel figures as the music and illumination of prophecy, as the lustre and opulence of history, as the vindication of truth and promise. Israel is the completion of the whole counsel of God, rendering supreme honour to His name, His works, His attributes and eternal purpose. The creation of Israel was in strict harmony with the needs of erring humanity; God's love toward His creatures is boundless, and in His Omniscience He sent His well-beloved Son into the world as the Saviour of mankind and the Redeemer of Israel. Can our puny imagination fathom the full significance herein involved? Here "we see through a glass darkly," but in the future we "shall know even as we are known." This is an astounding truth, and Israel is the instrument chosen toward its glorious consummation. Our obligations are momentous, but our faith is resolute and our hope established. We leave the issue in Higher Hands than ours, and to the God of Israel—the God Triune—we will pay our vows of praise and adoration.

OBITUARY.

NOTTINGHAM ASSOCIATION

IT is with very deep regret and a sense of serious loss that we have to record the sudden death, on June 28th, of Mr. W. Start, who has been our President and a tower of strength for many years.

It is over twenty years ago that, at the invitation of the late Mr. A. A. Blood, he attended one of our meetings, and after the lecture he testified that although he had not heard of the British-Israel teaching before, he found that it was just what he needed to save him from drifting into a position of unbelief. He had read his Bible well, and knew the history of Israel and the prophecies concerning them. He had travelled in many parts of the world, and seen the pre-eminence of the Anglo-Saxon race. To him the B.-I. teaching fitted in perfectly, and his position was changed from one of doubt and uncertainty to one of faith, firmly rooted in a covenant-keeping and unchangeable God. This made him a more staunch adherent to, and worker for, his Church. He exercised considerable influence with the ministry, some declaring that they shared his British-Israel views.

Very clever with his pencil, his lectures were often illustrated with a series of coloured pictures which made them most interesting and instructive, and these lectures were given at many of the adult schools in the city. He was beloved by all, and our Association will miss him greatly.

F. G. DANN,
J. W. BURROWS, } *Hon. Secs.*

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WHY I BELIEVE IN BRITISH-ISRAEL.

DR. J. LLEWELLYN THOMAS, F.R.C.S., *Author of "God and My Birthright."*

The promises made to the fathers, which Christ came to confirm, are not fulfilled in the Jews, but do find complete fulfilment in the Anglo-Saxon and the Jewish races side by side (the Houses of Israel and Judah). In these two peoples the promises are being fulfilled in the *place* foretold, in the *manner* foretold, in the *time* foretold, and in every detail.

THE LATE DOUGLAS A. ONSLOW, ESQ., J.P., *late President I.B.-I.A.*

Because, forty-five years ago, a pamphlet was put into my hand which enabled me to see and understand how grievously I had been misled as to the true meaning of the predictions of the prophets relating to Israel and the Almighty's promises (on oath) to Abraham, Isaac and Jacob, and their lineal descendants, in the line of Isaac for ever, which great and ever-expanding promises could not possibly be alienated from them to be fulfilled to other than their lineal descendants, without breaking the Almighty's word, *which could not possibly happen!*

As a firm believer in that Word, I see that now in the end of these "latter days" they are being fulfilled in the Anglo-Saxon peoples of the "great and mighty nation" of Great Britain and her "company of nations," and in the Anglo-Saxon elements of America, for they alone are in possession of these promises, and in present occupation of the lands promised to Abraham, Isaac and Jacob, and no other people can possibly take their place.

MISS G. HAIG, *Hon. Sec. Ealing Branch.*

(1) Because it is the only common-sense thing to be. When one reads in the Bible of certain definite promises made to a certain man and his descendants, and when one sees at the present time a race and nation in the actual enjoyment of the fulfilment of those promises, the only rational thing to believe is that this race and nation are the lineal descendants of the man to whom the promises were first made. The "2" of prophecy and the "2" of history make a very satisfactory "4" in British-Israel, and the more one thinks about it, the more certain one is that it is the only "4" that can be made in this way.

(2) Because it is the only satisfying and satisfactory answer to the question, "Why are we, as a nation, so different, so much more successful at colonising, etc., than any other nation in the world?"

(3) One of our proudest boasts is that ours is the Empire upon which the sun never sets, and to Israel it was said, "Thy sun shall no more go down" (Isa. lx, 20).

M. GRAHAM COLTART, ESQ., *Hon. Secretary, Northern British-Israel Council.*

Because I have earned my living throughout the British Empire and learned my Bible while doing so. The Empire has magnified the Bible to me and the Bible has sanctified the Empire to me.

ERRATUM.

Page 336, first column, sixth line from bottom. Read: Add 4,000 to A.D. 1.—2,000 for the Christian Dispensation.

CORRESPONDENCE.

THE ZODIAC.

To the Editor.

DEAR SIR,—Having studied and written upon the Zodiac for some years past, will you allow me to make a remark anent the two valuable letters in No. 79, p. 323?

Dr. Barrett was the most learned of the Senior Fellows of Trinity College, Dublin. I doubt if he was ever Provost, being too eccentric for that responsible post. His learned and valuable work, "Enquiry into the Origin, &c., of the Constellations," was published in 1800. It is full of classical learning, and was specially intended as a counterblast to Volney and the Encyclopædists. But his attempted application of the Signs to the Creation, &c., is too far-fetched and unsupported to be of much value. Not till 1867 was the mystery of the Zodiac cleared up, when "Mazzaroth," by F. Rolleston, appeared.

Since then other informing books, giving the true origin of the Constellations, have been published, as "The Witness of the Stars," by Dr. Bullinger, 1893; "The Testimony of the Stars." by C. Dent, 1879; "Theology Older than the Bible," by Rev. J. Ervine, 1897; "The Gospel in the Stars," by Dr. Seiss; "The Zodia," by E. M. Smith, 1906. I sent articles upon the Zodiac to the *British Israelite*, 1888, 1889, to the *Two Witnesses*, 1889, the *Protestant Observer*, 1897, and a Catalogue of 500 Zodiacs to *Notes and Queries*, 1897–1900, all of which maintain the true origin, &c., of the Zodiac.

In 1915 I issued my booklet, "The Zodiacal Arrangement of the Stars," New Haven, U.S.A., in which the whole subject is gone into in 45 sections, with full evidences and proofs. From these works it appears that the twelve Signs were formed by Seth, and the 36 Decans by Enoch, as Josephus states.

As to *Libra* symbolizing the Sabbath because it is the seventh Sign, this feeble fancy is disposed of by the fact that, counting from *Taurus* (the primitive first sign), *Libra* is the sixth Sign. And the first six Signs have no more fancied relation to the Creation than the last six have. And the Judgment Day of 1 000 years does not take place on the Sabbath, of Creation, which lasts 7,000 years, from Adam to the end of the Millennium. (2 Peter iii, 7, 8). There is still less meaning in the fancy of the Lotus being a symbol of the Zodiac; but it appears to be the symbol (with its twelve stamens) of Israel in Egypt. (Vide Nos. 52, 71.)

As to the date of *Taurus*, it is much older than 1839 B.C. (*temp.* Abraham). Seth commenced his great work of forming the twelve Signs on his son Enos' birth (Gen. iv, 26), 3756 B.C. The study of the heavenly bodies would be the first work, and would take a long time; but the formation of Taurus would naturally be before Adam's death, or about 3670 B.C.

This is remarkably confirmed by a very ancient tradition, that when Adam was created Sol was in that asterism afterwards designated by Seth as *Shur* (*Taurus*). Another confirmation is still more interesting. In the British Museum is a Babylonian tablet with a representation of the Temptation on it. Adam and Eve, the serpent and the Pomegranate tree are shown; and on Adam's head are Bull horns; which, of course, could not refer to Ashtaroth, who was a woman, and much later. Doane engraves it ("Bible Myths," 1882, p. 9).

It was inevitable that Seth should place his father Adam's sign as the first, and so it continued till Moses made Abib the first month, and so *Aries* became the first Sign (Exodus xii, 2).

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So 1491 B.C. would be the date of *Aries* (the Passover lamb) as the first Sign. As Sir W. Drummond says: "Before the time of Abraham, *Taurus* was the leading Sign, the conductor of the celestial hosts" ("Œdipus Judaicus," 1866, p. 49). So the date of the formation of the twelve Signs would be 3765–2958 B.C. At Virgil's date *Aries* was the first Sign. At Adam's epoch the leading Sign would be *Taurus*. *Gemini* could not refer to Adam and Eve, as it is two youths, Castor and Pollux; though one or two Oriental Zodiacs perverted it to a boy and girl, just as they perverted the Babylonian bull into the Hindu hump bull.

In reference to the orbitular motion of the mass of Constellations; in modern times Mædler, the Russian astronomer, suggested that the whole revolved around the Pleiades. But the original astronomers evidently entertained an analogous view, for the ancient Hebrew name of the chief or central star in that group is Alcyone, or the centre.

A. B. GRIMALDI, M.A.

Worthing.

SALISBURY CATHEDRAL.

Reigning o'er Avon's meadow lands,
The Pride of the City of Salisbury stands;
Queen of Cathedrals, Majesty,
Fashioned in matchless symmetry.
Massive tower and wall arise,
Planned on the Cross of Sacrifice;
Marbled music of exquisite tone,
Souls of the builders expressed in stone;
Slender glory of spire raised high,
Piercing the blue Eternity,
Where countless suns run the courses set
At command of the Master Architect.

Brisbane. —ARTHUR EXLEY.

DANCING.

BY LADY PEIRSE.

IT seems lately that research is throwing more and more light on our origin as the people of Destiny, God's chosen race; hidden away until the time is ripe, in the Isles of the West: the Isles "shadowed by wings"—*i.e.*, aeroplanes.

Our music has lately been brought home to us in an able little article on Gregorian chants, which might more rightly be called "Hebraic"; and now light has been thrown upon our dancing, and, incidentally, another slender link been found.

By dancing, *modern dancing* is not intended, but the old almost lost art of English Folk Dancing; lost had it not been for some ardent folklorists, like Mr. Cecil Sharp, &c., who have been unremitting in their research, and have caused a very excellent revival to take place.

Various explanations of the word Morris dance have been forthcoming, which it is not necessary to enter into here; suffice it that the best known folklorists place the origin of these dances back to the earliest times of history, long before Moorish influence was felt in Europe, and have decided that the Morris sword dances and Morris dances were all used in ritual, of which the Mumming Plays give us a faint echo, and one eminent writer is convinced these dances came by way of Scandinavia, whilst yet another (Mr. Dawkins) says, after writing of the English Mumming Plays, "a similar dance and play is found still in Thrace (Greece) at Haghios Gheorghios," in which he discerns the central idea to be the mysteries of Dionysius; this may prove another link between Greece and Scandinavia.

Thus our ancient National Dances embody long-forgotten pagan ritual, brought to Greece or found by our ancestors; and we may well ask who carried them *from* Greece? The answer lies in the oft-told tale of the "treks" of both Judah and Israel, from Babylon and Greece (where they learnt these pagan mysteries), ever pushing northwards until they reached these Isles of promise.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

M. T. D. asks: Are the 40 and 2 months to be taken literally, or is there a longer duration?

Answer.—The futurists' idea is that the whole of Revelation is to be taken literally. Whereas we hold that the Apostle was shown by symbols or signs what should come to pass.

All symbols or signs should be interpreted by common sense, and the authority derived from God's own Word.

In the case of prophecy we sometimes have "years" (Isa. vii, 8) literally fulfilled, as also Jer. xxv, 12: In the first case there was but *one* realisation; in the second there were *three*.

Usually, however, we find this method does not apply, so we search for a guide, which we find in Num. xiv, 34, and Ezek. iv, 4–6, where a day prefigures a year. The difficulty is then but partly over, for we must ascertain where to begin to count. For this history must be our mentor.

Now in the passage under consideration (Rev. xi, 2) the Mohammedan power has trodden down the Holy city 42 months (certainly not 43).

The witnessing power of the two olive trees and two candlesticks, two nations and two Churches, British and English, has just been 1,260 years.

But here we come to a little more definite handling. These 1,260 years may be lunar, prophetic or solar. They have a very distinct fulfilment through which we have been passing lately.

No one can deny but what our Witnessing Power in Europe was dead for 3½ (days) years, nor can they deny the ascendancy of our Nation by God's grace at the end of the war. We have yet to see the earthquake which puts an end to the Mohammedan house of Esau. But study these following verses (Rev. xi, 15, &c) with Obadiah and, perhaps, one can see the sequel.

We have the final completion yet awaiting:—

Protest of British Church at Council of Whitby, A.D. 664.

Continued protest of Anglican Church under Theodore, A.D. 668.

1,260 years added to these two gives us the ominous era of 1924—1928, to which we are hurrying.

What have higher criticism, Anglicanism and Modernism, effected in the killing of the Witnesses? we can see.

Are these to triumph over God's Word and His Israel?

Let Isa. liv, 17, 2 Tim. iii, 9, supply the answer.

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THE SECRETARY-GENERAL'S PAGE

THE time for our fourth Congress is fast approaching—October 8th is the opening day, at the Central Hall, Westminster. Excellent as those of 1920, 1921 and 1922 were, we hope that the next will exceed them both in attendance and general interest. We are already advised of the coming of delegates from distant parts of our far-flung Empire and U.S.A., as well as from many parts of the Homeland. This is an important year in our history, and still more eventful times are ahead. By correspondence from the four quarters of the globe, we have indications of increased interest and keen expectancy. Great numbers of people are turning from mundane and material things to a study of prophecy and things pertaining to the Kingdom of God. They are ready to receive the Israel Message. We ask all our readers to render what help they can in preparation for the Congress and for the advancement of our Cause generally.

* * *

The Rev. Pascoe Goard is expected to arrive in the middle of September. He will address some meetings in advance of the Congress in various places, and he is booked for important engagements thereafter. All Associations desiring his services during the Autumn and Winter are invited to make known their wishes as soon as possible, so that dates may be booked and halls secured.

* * *

We are able to announce that Professor Odlum, M.A., hopes to be with us during the Autumn, and we trust he may be able to reach us in time for the Congress.

* * *

Colonel Mackesy, D.S.O., of New Zealand, has been urged to come. We hope there may be a letter from him by an early mail.

* * *

We have greetings from the Rev. T. Sparshott Johnson, M.A., who has resumed his work in Ceylon in connection with the Tamil Cooly Mission of the C.M.S., a report of which he sends us. The Mission is doing excellent work among the coolies of the Isle of Cinnamon and Palms, described as "The best and brightest Gem in Britain's Orient Diadem." On behalf of our many readers who know Mr. Johnson and his loyalty and devotion to British-Israel, we send him hearty greetings and best wishes in his valuable work in the field of Missions, part of Israel's great role in these Latter Days.

* * *

The value of Drawing-room Meetings in the promotion of our Cause was amply demonstrated by the one kindly arranged last week by Mrs. Zoe Bell at her residence, 82, Eaton Square. There was a goodly company of influential persons, who listened intently to the addresses by Messrs. Garrison and Morey, and engaged in conversation and the asking of questions over the tea which followed. New members were enrolled and new subscribers secured to this journal. Mrs. Bell was warmly thanked for her generous hospitality, and her splendid work for British-Israel. She kindly proposes to hold another meeting early in October just before the Congress, when she expects the Rev. Pascoe Goard to give an address.

We hope it may be possible to arrange for other such meetings in advance of the Congress, as they would prove of very great help in attracting attention to our subject, and securing increased attendance at Congress gatherings.

* * *

Mr. H. A. Marchant has been addressing the Leeds, Liverpool, Manchester, and Southport Associations this week. We hope for reports thereof in due course.

* * *

The South Essex Branch meets on July 31st, at 7.30, in the Parish Hall, Chandos Road, Leytonstone Road, Stratford.

* * *

The Financial Secretary (Colonel Vincent Wright, D.S.O.) wishes to acknowledge with best thanks a donation of £10 from a generous well-wisher who desires to be known only as "Africa" in this case. We are most grateful for such timely help in the heavy expense we have to face. Others will, we feel sure, be ready to follow a good example. Could a better Cause for help be found than that for which this Federation stands?

* * *

We are happy to say that many of our readers have responded to our invitation to become members, and we hope all will do so. The address for correspondence on all matters is our Book Depot, 14, Fetter Lane, E.C. 4.

* * *

The Archbishop of Wales, in a letter issued from the Palace, St. Asaph, says: "There is the historical fact that the Welsh Church, the oldest branch of the Catholic Church in this island, comes in unbroken continuity from the ancient British Church—here three centuries before Augustine came—a fact best expressed in the words of Archbishop Benson at the Rhyl Conference: 'But you, who are our eldest selves, fountain of our Episcopacy, the very designers of our sanctuaries, the primeval British dioceses, from which our very realm derives its only title to be called by its proudest name of Great Britain.'"

* * *

We are glad to report many excellent orders for large quantities of literature received at our Book Depot.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

JEHOVAH AND THE TEN TRIBES HOUSE OF ISRAEL.

BY REV. WM. PASCOE GOARD.

PLEASE read the "Book of Babylon" in your Bible. You will not find it listed under that name in the table of contents, for it is embedded in the Book of Jeremiah. The fiftieth and the fifty-first chapters of Jeremiah make up the whole Book.

The theme of the Book is Babylon. This term is not confined to the city of that name, nor to the "Head of Gold" period of the world Empire. But it includes all the phases of Empire embraced by the image of Daniel in the second chapter of Daniel.

St. John, in the Revelation, follows the same nomenclature, using the name Babylon long after the capital city of that name, and the Empire, had passed into history. In reading that Book, therefore, let your thought traverse the ages from the beginning of the captivity of Judah, or from the setting up of the Babylon Empire, until the destruction of the German fleet in Scapa Flow, which answered to the final action of binding a stone to the Book of Babylon and casting it into the water, saying: "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and they shall be weary. Thus far are the words of Jeremiah."

This is also in line with the vision of the end of Babylon in Revelation (chapter xviii, 21): "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

The national military structure of Babylon has already fallen, as indicated, the last act being the sinking of the fleet. The ecclesiastical organisation which has run parallel with the national all through the ages in the Babylon combination has a little further to go. Then it, too, shall fall to rise no more.

Turn now to this Book of Babylon and read it (Jer. L, LI). Whatever else we may see in this great prophecy, it is most clear that Babylon and Israel are set in deadly opposition to each other.

Israel is declared by Jehovah to be "My battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Mark that both nations and kingdoms are plural. Not the kingdom of Babylon, the Head of Gold only, but kingdoms, all the succession of them; not the nation of the Chaldeans only, but all the succeeding nations which from time to time held the kingdoms Chaldea, Medo-Persia, Greece, Rome, Spain, Napoleon, Germany and her allies—all in turn have gone down before Jehovah's battle-axe brigade. And the end is not yet. Before the trenchant blows of that battle-axe, wielded in the hands of Jehovah of Hosts, shall go down the ranks of Edom-Turkey, and later the multitude of Roosch Mesheck, the multitude of Gog (Ezekiel xxxviii-xxxix).

The first fulfilment, in part, came when Israel in the land of their captivity rallied foot and horsemen at the call of Cyrus and marched against Babylon. On the night of Belshazzar's feast they entered and captured the city and Darius the Mede took the kingdom.

Let us now take a prophecy which becomes active for fulfilment in the time of Cyrus. It is made to Israel in captivity, and doubtless the freedom to obey came as a reward for assistance rendered in the overthrow of Belshazzar. The prophecy will be found in the Israel in the Isles' message of Isaiah. Turn to chapter xlv, which, after addressing the Israel colony in the Isles, turns attention to Israel in captivity, and for four chapters deals with ten-tribed Israel in Eastern captivity, ending with orders to them to march out from captivity and thereafter treating them as present with the colony in the Isles, overleaping the long period of their progress up through Europe. The probability is, if we could reconstruct the activities of that day, we should find that the prophets urged an immediate migration to Britain. But the people came only step by step over nearly a thousand years, and only as they were pressed forward by the congestion of the East. Probably, if they had fully obeyed their orders, there never would have been a Roman invasion of Britain, and the history of Europe would not have been written as it has been.

Certain it is that the four chapters to which we refer the reader end thus:—

"Go ye forth of Babylon, flee from the Chaldeans, with a voice of singing declare ye, tell this, utter it

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even to the end of the earth; say ye, Jehovah hath redeemed His servant Jacob.

"And they thirsted not when he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also and the waters gushed out.

"There is no peace, saith Jehovah, unto the wicked."

What is the meaning of the last strange ending? What but that there should be no peace for those who disobey Jehovah's command. In this case, Jehovah's command was an order to march out from Babylonia.

Many of the people disobeyed. Among them the Armenians and colonies in the Balkans. And, indeed, there never has been peace for them through the intervening ages. The peace of the British Isles might have been theirs all these ages.

Immediately the prophet finds the obedient of the captivity in the Isles merged with Israel of the Isles. Jehovah thus greets them there.

"Listen, O Isles, unto me . . ." This is the expression in use for the Brith Colony already there. But he continues: "And hearken ye people from far . . ."

Thus, with masterly sweep, the prophet shows the obedient in Israel of the ten tribes settled in the Isles, the people from afar.

Now that the two branches of the family are there . . . But I think one will say, "Is not that taking too much for granted—are both there?" Let us see further. Turn to the fiftieth chapter and read with your eyes open. Jehovah is speaking *to a daughter regarding her mother* and regarding herself. *Jehovah speaks in the first person* to a daughter *in the second person* regarding her mother *in the third person.* That is very clear. "Where is the bill of *your mother's* divorcement, whom I have put away?" Of whom is He speaking? Turn to Hosea, to which this prophecy has a direct reference, and read of the divorcement of ten tribes Israel in Palestine. She has now been led to the Covenant (Brith) land, and Jehovah now undertakes to bring about her redemption from the divorced condition.

The mother was divorced; the daughter had sold herself. Both were in need of redemption, and the redemption is to be undertaken.

Read this entrancing story of the redemption of Israel. Chapter after chapter it progresses, to the glorious fifty-third chapter, where there is given the prevision of Calvary; and therein the redemption is complete.

Immediately thereafter there is recorded the miraculous extension of Israel. She loses one child, but others soon begin to clamour for room to dwell. Read on, as the vision of Jehovah's triumphant activity through His redeemed nation carries light and gladness to the ends of the earth.

But, you say, "Is this not the function of the Church?" *Not the national side of it.* The function of the Church is to preach Jesus Christ and Him crucified, "for Jesus Christ by the Grace of God tasted death for every man." It is the function of the nation to preach and to establish the Kingdom of Jehovah among the nations; and under the shadow of the authority of that Kingdom the Church carries on its regenerating work. It is given to the nation to establish material order, law, and good. It is given to the Church to break the bread of Eternal Life. But God's order is, first, that which is natural; afterward, that which is spiritual. And wherever the Church has tried to reverse the order it has found its work swept away.

Read this glorious Israel in the Isles' message (Isaiah xl—lxvi) as God's message to our race and nations.

Turn now to the Epistle to the Romans and read Paul's message concerning Israel, and his impassioned prayer for Israel's salvation.

In his day ten-tribed Israel was in Parthia, and in Scythia, and the Brith Israel in the Islands were very closely connected with him in the matter of friendship. If indeed Pudens was the half-brother of Paul, as his greeting sent to Pudens ("Mother and mine") seems to indicate, he was even connected by marriage with the Royal House of Caradoc of Britain. It is historic that the children of Pudens and Claudia were "brought up on the knees of the Apostle Paul."

All these branches of the Israel people were well known to the Apostle, and he was able to give the clear-cut description of them recorded in the ninth to the eleventh of Romans, which is *the Israel section* of that great Epistle as *the first chapters* are the section devoted to the Jew.

From these Scriptures take references to other great Scriptures dealing with the same theme. For instance, the prophecies of Ezekiel which were made out on the banks of the river Chebar, for and among Israel in captivity. Read that whole Book as a part of the ministrations in Holy things provided for Israel in their captivity, and carried with them in their wanderings. Remember that Israel was turned back to her faith in Jehovah by Elijah at Carmel. From that faith she never fully departed, and it was added to by such ministrations as those of Ezekiel and Esdras, the latter recorded in the Apocrypha.

Thus all the way along the line of their wanderings Jehovah had thought and care for His people.

[Our space is now exhausted. More next week.]

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THE STARS A WITNESS.

From *The New Watchman.*

BY REV. BISHOP J. H. ALLEN.

Author of "Judah's Sceptre and Joseph's Birthright," "The National Rebirth of Judah," "The National Number and Heraldry of the United States of America," "Fact and Fiction Concerning Israel and Judah," &c.

"THE heavens declare the glory of God; and the firmament sheweth his handywork" (Ps. xix, 1). In this text of Scripture we have two clauses, the second telling us that the firmament shows or reveals the handiwork of God; or, in other words, that when we look upon the glittering heavens on a dark night there is revealed to us, who dwell upon the earth, the handiwork of God. David was so lost in wonder at the stupendousness of it all, he, together with all mankind, seeming such mere atoms, that he exclaimed, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man, that Thou art mindful of him?"

The first part of the sentence does not tell us that the heavens show or reveal the glorious handiwork of God, but that they *declare* something, and this is the truth that we desire to consider and to which we wish to call your thoughtful attention—that the heavens, as well as showing the handiwork of God, also declare His glory. Now, the heavens, in order to declare, state, or tell anything, must have some way of making it known to us; and this is just what the Psalmist meant when he said, "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world" (Ps. xix, 2–4).

Therefore, since Holy Writ tells us that the heavens have power to declare the glory of God, we are led to understand that the heavens have somehow, in some way, been endowed with the power of speech, or language, by which they may declare these things; and that their voice and their words have gone out through all the earth. For nothing can be declared without speech, language, words or voice, to proclaim that which is to be made known. We must, then, endeavour to learn the language in order to understand what the heavens declare. Why were the stars and the other lights in the firmamental heavens created? One reason is, of course, that they should be for lights to divide the day from the night. Yet four other reasons are found in the following verse, "Let them be for signs, and for seasons, and for days, and years."

To take the last of these reasons, "for years," we find that Mazzaroth, or the twelve signs of the zodiac, is the apparent path of the sun on the wall of the sky, as viewed from the earth, while it is making its annual revolution around the sun. The earth's progress is, or may be, computed nightly by the twelve constellations or star groupings through which it passes month by month as it makes a yearly trip in 365 days and the fraction of a day.

As to the third reason, "for days," in the 89th Psalm concerning the covenant promises to David regarding the perpetuity of his seed and his throne, we have the following, "His seed also will I make to endure for ever, and his throne as the days of heaven . . . His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever, as the moon." Herein are three expressions used in connection with "for ever": (1) "as the days of heaven," (2) "as the sun," (3) "as the moon." They are all astronomic phrases; the sun is the light of the earth by day; the moon, its light by night; "the days of heaven" are produced by the diurnal motion of the earth on its axis—days tolled off by heavenly or celestial motion, time itself being only a record of astronomic motion.

The lights in the firmament of the heaven were also "for seasons," dividing the year into spring, summer, autumn and winter. These are determined by the period of time it takes for the earth to move through three constellations of the zodiac.

But, first, the lights in the firmament were "for signs"—and as soon as we learn the signs, we shall be able to understand what the heavens declare. "What!" cries someone, "learn the signs?" Yes, learn the signs. People say, "I can read music." But, we ask, how can they read music except they first learn the signs? It is impossible to read it any other way; signs such as a treble and a bass clef, various notes and rests must all be understood by the reader of music.

Again, dear reader, we are communicating with you now by signs. The very letters on this page are a set of arbitrary signs, word signs, to convey our thoughts to you.

In the same way the stars in the heavens are for signs. The names of the constellations show forth the glory of God in that they declare, as we purpose to show, the same general and fundamental facts which are found recorded in the Bible.

The name Mazzaroth, if it had been translated instead of being transferred, would have read "the twelve signs" (Job xxxviii, 32). The twelve constellations which form the circle of the zodiac appearing in the visible heavens in their season have been called throughout the ages by all nations, everywhere, "the twelve signs." These twelve signs correspond to and are perfectly analogous with the twelve sons of Jacob—the twelve patriarchs of heads of the twelve tribes of Israel. The name of each sign is connected in some way with one of the tribes of Israel.

In some instances the name of the constellation contains the meaning of the name of a tribe, or it refers to some special historic fact or prophetic utterance concerning one of the tribal heads, in such a manner as to identify it with one or the other of the twelve sons of Jacob.

Thus, of Reuben, the first-born of Leah and Jacob, it is said, "Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it" (Gen. xlix, 4). Reuben is identified with Aquarius, the water man. The name Reuben means "Behold the man," or, as Leah said at his birth, "See, a man," but he proved himself to be a man unstable as water. Aquarius, the water man, literally means, "poured out like water," and the sign is always represented as a man pouring out water. Reuben, the man unstable as water, thus becomes the water man.

Another one of these twelve signs is called Gemini, and is defined as meaning "Brethren joined." It is a remarkable fact that when Levi, the third son of Jacob and Leah, was born, his mother said, "Now this time will my husband be joined unto me, because I have born him three sons." Therefore, she called his name "Joined" or "Levi"—for *Levi* means joined, as the marginal reading shows. But it is also a fact that while Leah, who felt that she was hated, was greatly pleased at the birth of Simeon, the second son, she could not feel that her husband was really joined in heart to her until Levi was born. Another notable feature concerning these two

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sons is found in the following, "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man . . . Cursed by their anger, for it was fierce; and their wrath, for it was cruel" (Gen. xlix, 5–7). These brethren correspond to the constellation Gemini.

Of Judah, the fourth son of Jacob and Leah, it is said, "Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" (Gen. xlix, 9). There is a constellation in the zodiac called Leo, which means "the lion." In the charts or maps of the celestial heavens Leo is always represented by the figure of a great rampant lion, standing on his hind feet, and leaping forth with one of his fore paws lifted ready to strike a writhing serpent. The family ensign of Judah has always been a lion, and it was under this standard that the tribes of Issachar and Zebulun with Judah gathered and camped, and by the side of which they marched throughout the forty years of their wanderings in the wilderness. Paul says, "It is evident that our Lord sprang out of Juda" (Heb. vii, 14), in consequence of which he is called "the Lion of the tribe of Juda."

Of Zebulun it is written, "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships" (Gen. xlix, 13). The counterpart of Zebulun is the constellation or sign of Cancer, meaning the crab, dweller of the sea, not a deep-sea dweller, but an inshore dweller, a dweller of the havens or harbours. This sign Cancer also limits the sun's course northward in summer. Hence it is the sign of the summer solstice that, when reached, is like the haven or harbour, the point at which the sailor must turn and go back again. *Argo*, which means a ship, is one of the decans or side pieces of the constellation of Cancer—the sea dweller. Ships and their crews are ever going to and fro from the havens of the sea. Thus is emphasized the fact that the star signs in the sky corroborate the prophecy, "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships."

"Dan," it is declared, "shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward" (Gen. xlix, 17). In the margin we have "arrow-snake" instead of "adder." Also, in the heavens, among the twelve signs, there is one called Scorpio, the Scorpion. One of the decans of the constellation of Scorpio is Hercules, the strong man wounded in the heel; and also Ophinchus, the one battling with the serpent, is stung in one heel. Woe to him who goes to war with Dan, for he and Scorpio are figuratively one and the same.

The forty-ninth chapter of Genesis says of Gad, "A troop shall overcome him; but he shall overcome at the last" (Gen. xlix, 19). And in Deuteronomy we read, "Blessed be he that enlargeth Gad." Take the name Gad and reverse it as the Hebrew does, in reading from right to left, and you have *Dag*, which is the Hebrew for fish. Among the twelve constellations we have Pisces, the fishes, which is always represented by two fishes in the act of swimming, one to the northward and one along the ecliptic.

Concerning Joseph, it is prophesied, "Joseph is a fruitful bough . . . whose branches run over the wall; the archers have sorely grieved him and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."

Joseph corresponds to Sagittarius, the Bowman. The conquering bowman in the sky has found his complement in Joseph, the conquering bowman of God's chosen people. The bow of Joseph abode in strength, and the arms, his fighting strength, his munitions of war, the arms of his hands which hold the bow and place the arrow are made strong by the mighty God of Jacob, "Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep [the ocean], that lieth under, blessings of the breasts, and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren." (Gen. xlix, 25, 26). To be a descendant of the House of Joseph is to enjoy all the blessings.*

Joseph had two sons, Ephraim and Manasseh, whose mother was an Egyptian princess, the daughter of a Prince of On, as the margin reads.

When Joseph went to visit his dying father, God revealed to him that the sons of Joseph were to inherit the Abrahamic birthright blessing, the blessing of the first-born in place of Reuben. In consequence, these half-breed Egyptian boys were fully adopted by Jacob. "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine, as Reuben and Simeon they shall be mine" (Gen. xlviii, 5). "Now the sons of Reuben, the first-born of Israel (for he was the first-born), but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel" (1 Chron. v, 1). And in transferring the birthright to the sons of Joseph, Jacob said, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads, and let my name [Israel] be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth . . . he [Manasseh] also shall become a people [a separate nation], and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel [the rest of the tribes] bless, saying, God make thee as Ephraim, and as Manasseh; and he set Ephraim before Manasseh." (Gen. xlviii, 15, 16, 19, 20).

Further corroboration of this transfer of the birthright is found in Jeremiah xxxi, 9, "I am a father to Israel, and Ephraim is my first-born." Birthright and first-born are the same word in the Hebrew original.

Now, with these points clear, we come to the subject of another constellation, which finds its complement in the whole house of Joseph-Israel. Taurus is represented in the illustrated planispheres by the head, horns, shoulders and forefeet of a powerful bull, charging and pushing forward with masterful energy. "His glory is like the firstling [birthright] of his bullock, and his horns are like the horns of unicorns [the wild ox]; with them he shall push the people [nations] together to the ends of the earth; and they are the ten thousands of Ephraim and the thousands of Manasseh" (Deut. xxxiii, 17).

The bull was the tribal ensign, standard, or heraldic banner of Ephraim. "I have surely heard Ephraim bemoaning

* See "Judah's Sceptre and Joseph's Birthright."

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himself thus . . . I was chastised as a bullock unaccustomed to the yoke" (Jer. xxxi, 18). "Many bulls have compassed me, strong bulls of Bashan have beset me" (Ps. xxii, 12). Bashan was a part of the territory belonging to the land inherited by Ephraim. "Hear this word, ye kine of Bashan, that are in the mountain of Samaria [both the country and capital city of Ephraim, or Joseph-Israel, were called Samaria], which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks. And ye shall go out at the breaches, every cow at that which is before her" (Amos iv, 1-3). "Though thou, Israel [the ten tribes], play the harlot, yet let not Judah [the Jews] offend and come not ye unto Gilgal, neither go ye up to Beth-aven [the house of vanity], nor swear. The Lord liveth. For Israel slideth back as a backsliding heifer; now the Lord will feed them as a lamb in a large place. Ephraim is joined to idols; let him alone." (Hosea iv, 15-17). The idols to which Ephraim-Israel [the ten-tribed kingdom] were joined, were the two golden calves, which the first king of the ten tribes, Jeroboam, an Ephraimite of the House of Joseph—set up, one in Bethel and one in Dan, for them to worship. The calf, or ox, was the emblem on the standard of Ephraim under which that tribe marched for forty years in the wilderness.

As there were two tribes for Joseph, Manasseh having his tribal lot as well as Ephraim (see Josh. xvii, 1), and there being only twelve divisions or lots in the land of their inheritance, one tribe, Levi, had no portion in the land. Levi was, therefore, joined with Simeon.

THE REVELATION OF SARDIS.

A ROMANCE OF EXCAVATION.

(From *The Christian World*, by kind permission of both Author and Publisher.)

PROFESSOR HOWARD CROSBY BUTLER, whose enviable labours as director of the American excavation of Sardis were suspended by the war, has at length given to the world a systematic survey of its results. In a remarkable monograph, enriched with abundant illustrations, he passes under review the achievements of five strenuous and fruitful seasons. The digging is to be resumed as soon as conditions in Asia Minor become more settled, and the further researches of the Princeton professor and his accomplished band of helpers will be awaited with eager interest.

The city of Sardis lies on the marble slopes of Tmolus, from whose snow-capped summit the golden waters of the Pactolus flowed through its streets into the broad and fertile valley of the Hermus. It lay at the intersection of two great routes of ancient traffic, being midway between Philadelphia and Smyrna, on the "royal road" from the East to the Ægean, and also midway between Thyatira and Ephesus, over the Tmolus passes. Its opulence as an early centre of trade passed into a proverb, and the finding of coins of Crœsus himself, in the very land in which coinage first began, is of hopeful augury for further treasure yet to be unearthed of Lydia's golden age.

The American expedition's first concern was the exposure of the great Temple of Artemis, which was famed throughout antiquity. It was apparently entombed beneath a forbidding mass of debris, out of which all that emerged were the summits of a lonely pair of marble columns, which ultimately proved to be half buried in the ground. This temple, which now lies open to the light of day, is revealed as a stately edifice almost as large as the great Diana Temple at Ephesus itself. It was overturned by an earthquake in A.D. 17, and was never afterwards fully restored.

It is a commonplace of exposition that in the apocalyptic message to "the church in Sardis" the words "be watchful" are held to imply a covert reference to the city's history. On two fateful occasions it was caught napping by the foe, when it was taken unawares by Cyrus and by Antiochus the Great. Of its equally sinister reputation as one that "livest and art dead," interesting illustrations emerge from the story of its excavation. The great temple, with its seventy-eight Ionic shafts, although planned in the spacious days of fifth-century art, seems ever to have halted on the threshold of completion.

When the great earthquake disaster almost levelled it to the ground, the Emperor Tiberius made a substantial grant for the rebuilding of the city. But more attention was apparently given to the erection of a theatre and a stadium than to the restoration of the city's chief glory. There is evidence that its ruins still cried out against the lassitude of the citizens when the first Christian community arose in its midst. Some of the fractured capitals, displaying Greek work in its prime, were replaced by copies of the poorest style. Plastered walls were lined out to imitate ashlar masonry. Although master masons cut out of the rough shafts patterns to be copied by the craftsmen entrusted with their completion, the work was often left undone. The time was to come when the whole interior fabric, over a great part of the shrine, was cleared out to be burned for lime, and the cavity thus left used as a cistern. Again and again it is clear that the glory of the past came to have little meaning for its unadventurous heirs.

For the student of the early days of Christianity, a tiny church which arose within the precincts of the Diana temple is of surpassing interest. Nearly square in plan, it was tucked in behind two great ruined temple columns, which caused the west door of the church to be deflected to the left of the middle line. A small north-west door was placed in the exact position of many English church porches, and at the east end was a tiny apse enclosed by a half-dome of brick. The large marble slabs of the pavement may have been annexed from the pagan temple. The plastered walls were probably painted. In the centre of the apse floor lay a rough square table of sandstone, poised upon a low cylindrical pedestal. It stands in its original position, and is perhaps the earliest Christian altar known. A still larger apse behind the east wall suggests that in process of time the Christian community found the need of ampler accommodation. This would be consistent with the growth of population which followed upon the restoration of the city to its place as the provincial capital at the end of the third century. The church may have been built shortly afterwards, and it therefore belongs to the time when the Bishop of Sardis, as the Metropolitan of Lydia, ranked as the sixth dignitary of the Eastern Church.

Of that same age, a Christian tomb of singular importance has been laid bare. It bore the Constantinian monogram, with the symbols for Alpha and Omega. The stuccoed walls were painted with designs in which peacocks strutted through fields of poppies, while baskets of fruit suggested the opulence of the departed. The work is closely modelled upon other ancient examples of Oriental art, especially some unearthed

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in South Russia. It is shown in this and other ways that in the Christianity which flourished under the encouragement of imperial sanction, when the era of persecution was succeeded by the peace of the Church, there was already a strong tendency to turn the highest and freshest art to the service of religion.

Because Roman Sardis lay upon the plain, beneath the crumbling slopes of the old Lydian acropolis, little of it has as yet been touched. Some of the tombs of that age reveal the high standard of comfort with which the upper ranks of society were surrounded. Dress and jewellery, gold-encrusted robes and gem bracelets, bronze mirrors and choice vases, were as highly prized as in Rome itself. The life of the humbler people is traceable here and there in less spectacular ways, and there is evidence of a thrifty, hard-working class which lived its unpretentious life in the midst of much arrogant display. Out of the abundant material already unearthed, without waiting for that which is yet to come, we are already able to picture in the mind the daily life of first-century Sardis. Whether rich or poor, there were, when the new century began, still an undefiled few of whom it could be written that they were found worthy to be " arrayed in white raiment."

E. G. HARMER.

THE PROMISES MADE TO JOSEPH AND HIS SONS.

BY " ISRAELITE."

" *His bow abode in strength, and the arms of his hands were made strong, by the hands of the Mighty One of Jacob.*"—GEN. XLIX, 24.

" *His glory is like the firstling of his bullock, and his horns are the horns of the unicorn (wild ox), with them he shall push the peoples, all of them, even to the ends of the earth: and they are the ten thousands of Ephraim and the thousands of Manasseh.*"—DEUT. XXXIII, 17.

WE have no Scripture evidence that Joseph's sons were noted for power or valour; on the contrary, we find from 1 Chron. vii, 20–22, that ten of Ephraim's sons were slain in a raid made against Gath before they left Egypt. In Judges i, 22–26, the conquered one city and Manasseh and Ephraim failed against the Canaanites (verses 27–29), and they failed against the Gileadites (Judges xii, 4). They turned back in the day of battle (Ps. lxxviii, 9). The only notable circumstance is the conquest of Jair—60 cities (1 Chron. ii, 22, 23).

We read in 1 Chron. v, 26, that the Reubenites, Gaddites and half the tribe of Manasseh were taken captive to Halah and Habor and Hara and to the river of Gozan. From the chronicles of the Beni Israel of Malabar we learned that the tribes of Reuben and Manasseh went to the north-east of the Caspian, but we do not know the date. Strabo places them at the east of the Caspian. The Israelites, the Scythians and Sacæ all occupied the same country, and Scythians and Sacæ, or Sakai, were names used indiscriminately, that the Sacæ were Saxons (Turner's " History of Saxons," Ptolemy–Strabo). According to Strabo the Sacce conquered Armenia, but again no date. Sir H. Rawlinson (*Athenæum*, August 23rd, 1851) speaks of the Assyrian tablets in which the Israelites are spoken of as of the House of Omri and that he (Shalmaneser, 2 Kings xvii, 3) took 27,280 families captive. If we reckon five individuals to a family they would number 141,000. We have no means of computing the rate of increase, but of Joseph (Gen. xlix, 22) it is said that he is a fruitful bough " whose branches ran over the wall."

In his " Sixth Great Monarchy," Rawlinson (pp. 246–248) mentions colonies of Jews in Babylonia, Armenia and Media dating from the time of the Babylonish captivity, exhibiting the remarkable tendency of the Jewish race to increase disproportionately to the rest of the population and that they perpetually became larger and more important, but he never applies the same rule to the Israelite captivity, though the blessing of abundant increase was to Israel, not only to the Jew. If we reckon the increase of these 141,000 Israelites at the same rate as Israel increased in Egypt, from 75 souls to over 3,000,000 in 215 years, when they left Egypt, we find that in Media they may have increased to the astonishing number of 230,000,000 in 150 years. This is quite apart from the Reubenites, Gaddites and half-tribe of Manasseh, who had been in Media for 20 years before their arrival.

It was when Cyasceres was besieging Nineveh (" The Lost Tribes," G. Moore, p. 72) that the Scythians invaded Media, after driving out the Kimmerians from the Crimea, and causing Cyasceres to withdraw from the siege. The Scythians held the ascendancy in Western Asia for 28 years. The reign of Cyasceres was from 632 to 594 B.C. (Haydn), and it was not till he had driven out the Scythians that he took Nineveh. From that time we find the Scythians and Sacæ, or Saxons, a mixed people.

There is no mention of Israel in the Book of Esther (521 B.C.), so we may believe that they had already left Media according to 2 Esdras xiii, 40-45; and in Ezek. xx, 38, we read that they should not return to the land of Israel, but that God would bring them out of the country where they sojourned.

The chronology of these papers is based on the chronology of the A.V. based on that of Ptolemy, though probably incorrect, but the period is a difficult one and the fall of Nineveh is placed by various writers from 625 to 585 B.C.

Dr. Moore (p. 72) says the special fact to be observed is this: The Scythians and Sacae were afterwards confounded together. The Israelites, Sacae, Getæ, Gothi were blended with the Scythians in their migrations (p. 74). The people dwelling in Chebar are named Sucki (Soki, Saaki) in the Assyrian tablet translated by Rawlinson. The Scythians occupied the very provinces in which the Ten Tribes dwelt.

P. 79: The overflowing of the Scythians led to the ultimate removal of the Israelites into the land of the Tartars and thence into all parts of the world. Turner's " History of the Anglo-Saxons " says (vol. 1, p. 100):—" The Saxons were a Gothic or Scythian tribe." The Sakai or Sacæ are the people from whom the descent of the Saxons may be inferred with least violation of probability. Sakai-suna, or sons of Sakai, abridged to Saksun, seems a reasonable etymology for the word Saxon. The Sakai were in Latin called Sacæ. Pliny (*liber* vi, c. 19) says they were the most distinguished people of Scythia. Strabo places them east of the Caspian.

Dr. Moore, p. 88: They seized Bactriana and the most fertile part of Armenia. Part of Armenia was called Sacasinas. Ptolemy mentions a Scythian people sprung from the Sakai, by name of Saxons. Pliny (*liber* vi, c. 17): " The Persians called the Scythians Sakai, the ancients more frequently called them Aramaeoi, the most celebrated of them Sakai.

Rawlinson's " Herod " (vol. 1, p. 667-8): " The Scythic or Turanean population was spread over the whole of West Asia. Their language extended from the Caucasus to the Indian Ocean and from the Mediterranean to the Ganges."

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(Note from Murray's Dictionary: "Turanean is in opposition to Iran or Persian). 2. A number of races, speaking the Ural-Altaic language, Tartars, Scythians or Turaneans. 3. Applied loosely to a group or supposed family of languages, originally applied to all or nearly all of Asiatic origin that are neither Aryan nor Semitic. 4. Applied to Nomadic races of Asia as opposed to Agricultural or Aryan races." P. 672: The place where Indo-European languages developed was probably Armenia, whence the several lines of Indo-European migration appear to have issued. P. 673: Besides the Scythic inscriptions of Armenia, Susa, Elemair, the Achæmenian monuments, wherever set up, contain a column in Scythic dialect, which would certainly not have been, unless a considerable section of the population had understood no other tongue. They appear not only in Media at Behistun, but in Persia proper at Irakhish-i-Nustum and Pasargatæ. They can only be accounted for by the supposition that before the great migration of the Aryan race from the East, Scythic and Tartaric tribes occupied the countries seized by them. (Note from Murray's Dictionary:—"Aryan in Sanskrit means 'noble,' 'of good family.' Applied to a great division or family of languages, which includes Sanskrit, Zend, Persian, Greek, Latin, Celtic, Teutonic, Slavonic, and their modern representatives. Called also Indo-European, Indo-Germanic, and sometimes Japhetic.") When this type of language developed it is impossible to determine.

P. 688: It is from this point (Armenia) that the various tribes constituting the Indo-European family may most probably be regarded as diverging, as Cymri, Gaels, Pelasgi, Lithuanians, Teutons, Aryans, Slavs. They poured in, spreading in three directions. North, across the Caucasus, who settled in the steppes of Upper Asia, but principally in North and Central Europe, consisting of Celtic, Teutonic, Lithuanian, Thracian, Slavonic; West into Asia Minor, Phrygians, Lydians, Lycians, Pelasgi, who possessed the whole country above the Taurus, and some South of it, crossed the Hellespont and Islands from Asia into Europe, becoming the primitive colonists of Greece and Italy. East wandered the Aryan tribes to the Pamir Steppes, Afghanistan and Upper Indus.

P. 695: We have nothing but the evidence of comparative philology on which to ground the belief that there was a time when the ancestors of the Pelasgian, Lydo-Phrygian, Lycian, Thracian, Sarmatian, Teutonic and Aryan races dwelt together, the common possessors of a single language. The evidence thus furnished is conclusive, and compels us to derive the various and scattered nations above enumerated from a single Ethnic stock and assign them a single locality.

The earliest tradition of Aryan races in Bengal extends back to 1400 B.C., but there is no historical evidence before the sixth century B.C. In the west there is nothing historic before the siege of Troy, though traditions extend to an earlier date.

The Zendavesta is probably the earliest written account of the movement of the Aryans, and ascribe to them a position north of the Hindoo Kush and Himalayas. They seem to have travelled west and south, and according to Rawlinson they included Bactrians, Sogdians, Maryians, Hyrcanians, Aryans of Herat, Chorasmians, all south of the Jaxartis, but these people are claimed by other writers to be Scythian, and the truth may probably be expressed by supposing that when the Aryans came and invaded these countries they were already occupied by a nomadic people, of whose origin we know nothing. Owing to the lack of historical evidence, enquiry into the movements of peoples earlier than the sixth century B.C. would be fruitless and amount only to guesses at the truth.

G. Moore (p. 128): The Sacæ are located in the north of the Himalayas, as by Strabo and Ptolemy and Dionysius ("Anc. Myths," vol. iii, p. 226) as rendered by Bryant: "Upon the bank of the great river Ind the Southern Saithæ (Sacæ) dwell."

P. 130, 131: The Israelites were sent to occupy the cities of the Medes, by the rivers of Gozan (Gozan as pronounced in Aramean would be converted into Bhutan). There is another Bhutan north-east of Bengal and another Abor immediately adjacent. It is characteristic of the Saxon people that they transfer the names of places they come to from the places they left.

The first invasion of India by Aryan races we have historical proof of is that of Darius Hystaspes, King of Persia (521-518 B.C.)

The Sacæ do not seem to have been brought into contact with the Greeks till c. 480 B.C. in Xerxes invasion. When Alexander conquered Persia (c. 330 B.C.) they seem to have fought for Persia, but on the overthrow of that Empire did not refuse to serve the Greeks, but seem to have been part of his army on his invasion of India. After Alexander's death and the partition of the Empire, they revolted against the Selencidæ and set up an Empire in Parthia. Rawlinson's "Sixth Oriental Monarchy" (p. 25), says: "The Parthians combined great military prowess and vigour with a capacity for organisation and Government not usual among Asiatics; they never amalgamated with the conquered races, but continued for centuries the dominant race, *encamped* in the countries they overran." But he does not give them Semitic origin. Parthia maintained its power from 250 B.C. to A.D. 226—475 years. They seem to have been the only power feared by the Romans. It seems that Bactria, too, was for a time ruled by them. From the traditions of Cashmir we learn that the people of that country suppose themselves to be descended from a race that came from Turkestan, who taught them their religion. This is mixed up with the notion that Solomon, King of Israel, visited them and that Moses came to teach them the worship of one God, *i.e.*, they were really instructed in certain ideas peculiar to the religion and history of Israel, and that the people that taught them were known under the name of Sakai and came from Turkestan, the country of the Sacæ (Dr. Moore, p. 137). He continues (p. 139): "It appears that the Sacæ were confounded with or mixed up with the Javanas (Greeks). The term originally applied to the troops of Alexander the Great. The cavalry of the conqueror were many of them Sacæ."

The historian of Orissa states that in the reign Bijranath Deo the Javanas invaded that country by sea, and that they came from Babul Des, the country of Babylon, from which Alexander came.

The Sah dynasty of Kathiawar was established in the first century B.C.

Meadows Taylor's "Manual of Indian History," p. 61, says: "The Sahs are believed to have been a Parthian race. Whether the Sahs were Parthian, according to Col. Tod, or Medo-Bactrian, as Elphinston considers, or Persians of the Sassanian race, is undecided. The fact that the northern dynasties of India had coins is important not only in determining the dates of succession, but in proving a common foreign origin of the royal race of Sassanian or Persian invaders. The Saxon invasion of India may have been as early as Darius Hystaspes, and their influence extended as far east as Bhutan and the Abor and Kathiawar, and as far south as the Deccan.

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HAVE WE ARRIVED AT THE "TIME NO LONGER"?

BY REV. COMMANDER ROBERTS, R.N.

IT has often been stated that the fulfilment of prophecy is gradually developed as the time runs on and we approach the culmination era: as Daniel, when he understood that seventy years were accomplished since the taking of the Jews into captivity. Although there were three terminals for the commencement, this pointed naturally to three terminals as the resultant. In Rev. x we have the vision of the mercy of God in the deliverance of His people by the instrumentality of a mighty angel coming down from Heaven "clothed with a cloud, and a rainbow was upon His head, and His face was, as it were, the sun, and His feet as pillars of fire; and He had in His hand a little book open; and He set His right foot upon the sea, and His left foot on the earth. And cried with a loud voice, as when a lion roareth and when He cried seven thunders uttered their own voices."

If it had not been for the Grace of God and His miraculous deliverance of our nation from the clutches of Rome by, first, Wycliffe's bold protestation against the Pope, his translation of the Scriptures into the vulgar tongue, the invention of printing, and the denouncement of the Papacy by Henry VIII in 1540–1541, we should yet be in bondage to Rome. In a series of Acts of Parliament it was stated how "the Popes had long darkened the Word of God that it might serve their own pomp, glory, ambition, avarice and tyranny, both over souls, bodies and goods of Christians." This tyranny was now put down in England for ever.

"The King out of the benignity of his heart allowed to be published in books the Holy Word of God for the safety and comfort of the people, that they might read in their native language how much that most holy gift of God had been abused and perverted."

"In April, 1541, the Lord Chancellor, by command of the King's Majesty, set forth that the chief object of the Councils of the Nation was to bring into effect such laws as would be most conducive to the Glory of God."

So Henry VIII was raised up to give us the open Bible, which meant the freedom of our nation from the tyranny of Rome.

Then came the compilation of the English Prayer Book, retaining everything that was scriptural, ancient and devotional, and eliminating all that was superstitious, sacerdotal or unscriptural. The formation of the Thirty-nine Articles, every one of which is supported by Scripture, and ordering nothing to be retained as necessary to salvation that cannot be proved therefrom. This took up a considerable time, and was not completed until the counterblast of Pope Pius IV at the Council of Trent had finally fixed the doctrine of Rome. Whilst this was in process Queen Mary had come to the throne and restored Romanism and the authority of the Pope, destroying the English Protestant religion by martyrdom and cruel persecution. This continued five years (1553–1558). It is this era, we assume, which stands out in Rev. x, 4, when "the seven thunders uttered their own voices," during Mary's reign, which caused the Angel again to interfere on behalf of His people, and using somewhat similar words as Dan. xii, 7, set a limit to "the time, times, and half a time," by asserting that this ending "time" was now to be passed through; after which the mystery of God should be accomplished which He had declared by His servants the prophets. The era of Mary's reign and attempt to destroy God's people—

A.D. 1553 a time (solar) is 365 years, brings us to A.D. 1918;

A.D. 1558 a time (solar) is 365 years, brings us to A.D. 1923—

for Elizabeth was not proclaimed Queen till January, 1559.

She then, on the procession to her coronation through Cheapside, was offered a little book by a cherub (a little child), which she took, pressed it to her heart, and announced that it was the best gift she had received. Its principles became her pattern and the character of our nation ever since, thus confirming the Council of the Nation by the King Henry VIII Parliament of April, 1541.

There is to us a mystery about these dates, 1541 to 1553 and 1558. The enemy has again been asserting himself from February, 1911, when our Coronation Oath had its protestation against Rome taken from it, and now, twelve years after, the "hidden hand" has unmasked itself. "The Anglo-Catholic" sect in our dear old Church has declared itself ready to be acknowledged by Rome in union and fraternity. Fortunately only fifteen bishops and about nine hundred clergy, most of these bishops being what we understand as Colonial, and, no doubt, all the clergy belonging to the E.C.U. or C.B.S., &c. But what about the people who received the procession on their knees. How un-English! Were these adoring, praying, and whom or to whom? We hope they did it ignorantly.

In this "Anglo-Catholic Procession," as also the attempt at the Revision of the Prayer Book, the daring attempt to expurgate the Word of God and the blasphemy of the Roman Mass, we see the attempt of Rome, through her menials, traitors to our Protestant constitution and their own oaths at ordination, to win us back to what they would have us believe to be "the Mother Church." The fact, however, is that the British Church is much more the Mother Church than is the Roman. But we descend from Jerusalem, which is above and is free and is the Mother of us all (Gal. iv, 26).

Is, then, the "time no longer" expired? Has God come to the limit of His forbearance? Is judgment now beginning at the House of God? The wonderful parallel figure drawn for us in Rev. xi, where the Temple of God is measured, as by a rule (reedlike unto a rod) tells us that God's two witnesses were to prophesy, clothed in sackcloth for 1260 (days) years. These two are:—

The British Nation and Church protested against Rome A.D. 664
The Anglo-Saxon " " " " A.D. 668

We are therefore A.D. 1923 in the 1260th year of our Protestantation.

This very year, and twelve years after our Parliament listened to Roman sensibility instead of God — honouring common sense; the "Anglo-Catholics" repudiate the name of Protestant and assimilate themselves with Rome.

Then notice the "time no longer" is also A.D. 1923. Is this merely a coincidence? Or is it a warning from God to arouse us to beware of the fiery trial which is coming upon us (1 Pet. iv, 12), and that judgment is now beginning at the House of God (ver. 17)?

Thank God if we are right, and we thoroughly believe we are; this trial of our faith is to last 3½ years. It is only one *body* that is slain (see Greek σομα), that is the Anglo-Catholic; the other British Protestant, lying low maybe, yet waiting upon God (Mic. vii, 7–8) will gain the ascendency, and be the means of winning back the erring brother when the Spirit of Life from God shall enter into them. Compare also 2 Tim. iii, 9, for it is both bodies (Gr. σοματα) that are resuscitated.

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What rejoicing we may expect on the part of our enemy. How short-lived? Let the passages we have referred to state. But Ezekiel tells us (xxxiv, 10, Jer. xxiii, 2) what God will do with those leaders who have led astray His flock.

There are several passages which show us what follows; God's people will be made willing in the day of His power, they will be repentant and become converted, they will be called upon to fight with Edom and through God overcome him. They will be aroused to look for the return of their King and through Him overcome their last enemy at Armageddon.

"The mystery of God shall then be finished." "Time no longer" when their enemy shall be finally subdued under their feet.

We have got to conquer the world for Christ, but this is more of a spiritual conquest.

[VANCOUVER CONFERENCE ADDRESS.]

THE LAW OF THE LORD IN ISRAEL AND BRITAIN.—PART III.

BY WILLIAM SAVAGE, BARRISTER-AT-LAW.

(*Continued from page* 345.)

THE order of the writing may be thus described:—

The Ten Commandments.—These are the basis of all our laws to-day. They are more comprehensive in principle than the statement of law in any other nation, comprising in ten brief paragraphs the whole relation and duty of man to God and man to man. They include moral law and civil rights both of person and property.

The Judgments in Exodus.—These are the principles upon which the Commandments should be applied to the special circumstances of Israel in that day. The changing developments of the race required further Judgments applying the principles of the law but never any extension of the basis of the law.

Leviticus, containing (a) *the priestly ordinances*, and (b) *the Laws of Holiness*, in which the Lord requires purification and cleansing of the people from diseases and immorality. It is most significant that in this branch of law is included the Sabbatic year, the Sabbath of the land and the Jubilee which involved restoration of the land and the liberty of the people.

Numbers.—Containing the basis of National Organisation and statutes for its administration.

The Statutes in Deuteronomy.—Concerning which Moses wrote (chapter iv, verse 8): What nation is there so great that hath Statutes and Judgments so righteous as all this law which I set before you this day? In Deuteronomy the Commandments are repeated and there are added the Statutes extending the principles of the Commandments to apply to the particular evils of the people, but not in any way changing the principles, even as in our day a Statute may commence with a general declaration of its intent and follow with particular sections of detail in application.

It would be extremely interesting to trace the Law of Israel into the Laws of Britain. We can only do this briefly here.

There are the moral laws, *e.g.*:

Capital punishment.—The law both in Israel and Britain is the same. "Whoso sheddeth man's blood, by man shall his blood be shed." Provision is made in both systems for innocence of intent. In both systems we have a Criminal Code. In Israel the basis for maximum punishment is "an eye for an eye and a tooth for a tooth"; that is to say, the punishment may not exceed the injury, as Pascoe Goard points out.

In Britain also the effort is to make the punishment fit the crime. Maximum penalties are set both in Israel and Britain. It should not be presumed that the maximum penalty was imposed in every case in Israel any more than it is with us, though the position of the nation in the Wilderness and in Palestine, surrounded with the Gentile nations, required sterner enforcement. There was, however, forgiveness in Israel even of the guilty who repented and there is Crown pardon in Britain.

The similarities of the Civil law are more striking. There is the rule of damages for wrongful conversion and destruction of property. Damages actual and damages plenary. In Israel the maximum was laid down. With us actual damage is the rule and in gross cases plenary damages are assessed by Judge or Jury.

There is the law of the release of debt. Every seventh year was a year of release. The express reason assigned to this statute is "that there be no poor in the land." Israel was to be unique among the nations. The people should be care-free and holy unto the Lord. This is impossible with any people having wide class distinctions of wealth and poverty. It was not so in Israel. A man might fall into debt. It is possible to struggle under debt for six years, even as it may be possible to work hard six days. But to carry the burden of debt longer than six years brings physical and mental strain resulting in loss of hope, weakening of moral fibre, and often premature death. The seventh year set all Israel free, and with the freedom from debt came freedom from toil, for the land rested the seventh year. What happiness is possible with such law? What surety of recuperation? That year was holy. A people so blessed would live a year of praise to the Lord. "Ye are an holy people." Now we have this law of release from debt. It is emasculated, that is true, but it is one of our most beneficent statutes, the Statute of Limitations, by which the right of action is barred after six years from the due date of the debt. We have added refinements (?) to the statute, so that if the debt is acknowledged in writing, or if a payment is made on account, the six years count from the date of the last payment or acknowledgment. Thus we destroy the principle. I want to testify as a practising barrister that the enforcement of debts more than six years old results in such cost, weariness and dissatisfaction to creditor, debtor, Court and practitioner that it would be better if the original Statute of Israel prevailed. It would dispense with the Bankruptcy Act. Prolonged debt induces worry, sickness, death. The general release of debt does not destroy one penny of property. It does prevent both distressing poverty and unholy acquisition of wealth. "The Statutes of the Lord are right, rejoicing the heart."

There is the law regarding land in Israel. It is in three parts. First, as to title, *It is the Lord's.* Lev. xxv, 23: "The Land shall not be sold for ever; for *the land is mine.*" Now, it is true that all systems of political economy must base their foundations for reasoning upon the conservation of life and land. In Israel both are holy. "Ye are an holy people." "Ye shall be my people and I will be your God." "The Land is mine," saith the Lord. Here are the true foundations for National life. Most of our troubles in Statute making and Administration come from neglect of these foundational

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principles of law. And yet struggle as we may, we have been compelled to retain some of the elements of this Statute relating to land. The land is the Lord's. He gave it over in Israel *for Use* with specific provisions for preservation of family life. The King on the Throne of David is vicegerent of the Almighty. We have to-day reversion to the Crown, who is the ultimate owner.

Second.—There was the year of Jubilee, the fiftieth year, in which all land was restored to the family from which it had been acquired.

Third.—There was the Sabbath of the Lord, in which the land itself was rested every seventh year.

We have allowed absolute sale, subject to Crown rights, and always subject to this reversion. This right of sale has brought us much trouble, and one of the principal evils was the attempt to transmit land by will in perpetuity which was always opposed and finally settled in Britain in the rule against perpetuities, when it was laid down that land could not be disposed of by any executory device for a period longer than a life of a person in being and for twenty-one years thereafter. We have found it necessary also to pass statutes giving to the Crown, in the right of its City, Municipal and Local bodies, power to repossess land for Crown use and for redistribution to the people. The land laws in Ireland are a good illustration of the necessity for a return to the laws of Israel. In British Columbia it has been found necessary to compel speculators holding vast areas of land to either clear and settle the lands or return them to Government at a valuation, or submit to a wild (unimproved) land tax which is little short of confiscation. The great principle of the single tax advocated by the late Henry George is little less than a means by which the State might take absolute control of all land and distribute it for use according to the needs of the people. There are many forms of conveyances, in almost all of which the "uses" for which the land is conveyed are stated and in many of which, especially in family estates, the reversion is plainly stated. These lands were entailed. In all these matters we are struggling because we have departed from the original principles of the law relating to land in Israel.

(To be continued.)

THANKSGIVING.

FOR NATIONAL BLESSINGS.

Hymn 508, Ancient and Modern, L.M.

Tune, Warrington, 179, A. and M.

"*Thou shalt bless the Lord thy God for the good land which He hath given thee.*"

PRAISE to our God, Whose bounteous hand
Prepared of old our glorious land;
A garden fenced with silver sea;
A people prosperous, strong, and free.

Praise to our God; through all our past
His mighty arm hath held us fast;
Till wars and perils, toils and tears,
Have brought the rich and peaceful years.

Praise to our God; the vine He set
Within our coasts is fruitful yet;
On many a shore her offshoots grow;
'Neath many a sun her clusters glow.

Praise to our God; His power alone
Can keep unmoved our ancient throne;
Sustained by counsels wise and just,
And guarded by a people's trust.

Praise to our God; Who still forbears,
Who still this sinful nation spares;
Who calls us still to seek His face,
And lengthens out our day of grace.

Praise to our God, though chastenings stern
Our evil dross should throughly burn;
His rod and staff, from age to age,
Shall rule and guide His heritage.

J. ELLERTON.

SICKNESS.

To the Editor of THE NATIONAL MESSAGE.

DEAR SIR,—There is one way of doing away with all sickness from the nation if only we would believe it. "Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. . . . And he will love thee, and bless thee, and multiply thee. . . . And the Lord will take away from thee all sickness" (Deut. vii, 11–15). Even the false prophet Balaam was compelled to exclaim: "God is not a man that He should lie; neither the son of man that He should repent. Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" (Num. xxiii, 19). "And to Jesus were brought all sick people that were taken with divers diseases and torments, and he healed them" (Matt. iv, 24). "Also Jesus blamed two of his followers, and even called them fools, for not believing all that the prophets have spoken" (Luke xxiv, 25). Not a multitude of words offered to God will satisfy Him, but the doing of His Commandments by the whole nation.

W. J. HASSALL.

[Reprinted from *Leamington Chronicle*.]

THE FALL OF NINEVEH.

FROM a report in the *Morning Post* of the Annual Meeting of the British Academy, it appears that the Fall of Nineveh took place in 612 B.C.; but this was not the extinction of the Assyrian Empire, as its capital moved westward to Harran, which fell in 610 B.C. The 606 B.C. date is, therefore, a little late.

The "Barbarous Scythians" who overthrew Harran should interest all British-Israelites, as being largely composed of the deported House of Israel.

"NEW LIGHT ON EARLY CHRISTIAN HISTORY."

This should be very gratifying, to see the character of the women who reformed Society. These early Christians, we are sure, were Israelites.

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ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

C. T. W. asks:—How can the material greatness of a nation which is terribly lacking in faith and is at a distance from God be any proof that the kingdoms of the world are actually becoming the Kingdom of our Lord?

Answer.—God Himself has promised that, notwithstanding all Israel's shortcomings, perverseness, lack of faith and every other default, He will not bring about His glorious promises for our sakes, but for His Holy Name's sake.

As to the material greatness, this is only promised to Israel and to no one else. Therefore, if we have all the greatness, expansion, wealth, missionary zeal such as no other race outside the Anglo-Saxon possesses, we must be the Israel of those promises. For God foreknew and fore-ordained all concerning Abraham that has happened to us (Gen. xviii, 18, 19).

Is there any nation so great that hath God so nigh unto them as the Lord our God is to us? Is there any nation so great that hath statutes and judgments so righteous? Is there any nation whose children are all taught of the Lord as our children? Of whom can it be said, This is a great and understanding people?

Compare all the nations of the world. To whom has God given His Word, His ordinances, His Sabbaths, His Covenant, His love, as unto this great nation? Let the nations themselves answer. If you had travelled the world around, you would know that we have ever since Waterloo held the supremacy; though many a time has God apparently withdrawn Himself and left us to ourselves, He has but punished us in measure. He has never caused us to be overcome. This for His great Name's sake.

God reiterates all His mercy, all His loving-kindness, in drawing us, and states emphatically He will not return to destroy Ephraim.

The spread of Christianity in the midst of our dependencies, and the expansive growth of freedom under the British Flag, is an evident token that the kingdoms of this world are gradually becoming subservient to Israel's Lord, Jesus Christ.

A second question is:—Jerusalem, the capital city of the Nation of Israel, is to be besieged and taken by Antichrist; how can this occur if at that time Israel is invincible?

Answer.—The question presupposes that Israel is Judah. At present Britain has the mandate of the Allies; but it is for the Jews *apparently* that we are working. Judah does not acknowledge Israel, neither do we as a nation yet know who we are. There is no reason for supposing that Israel will lay claim to Palestine until Armageddon proves who Israel is. The question presupposes that the whole city will be taken at the siege mentioned in Zech. xiii, 3—xiv, 3; whereas a third part is to be left "in the land"; and only "half the city is to be taken." This is further explained in Zech. xii, where there is a distinction made between Israel and Judah. Judah is outside in tents. The inhabitants of that part of the city that is not taken is defended by the Lord (ver. 8), therefore invincible!

These are called "the inhabitants of Jerusalem"; they are to be "every one as David and David to be as God" (strengthened by Him), hence their invincibility. In the language here used the inhabitants of Jerusalem and the House of David are said to mourn for Him Whom they have pierced and to look upon Him. This may apparently appear to witness against Israel. But we must await the issue before passing judgment. For Israel has transgressed exceedingly and the House of David as well. It raises a question whether we, who have had the privilege of the Gospel, shall not be justly convinced that oftentimes we have crucified afresh the Son of God and put Him to an open shame. Then we shall loathe ourselves for all our idolatry and breaking of God's law. Even the best of us must acknowledge our sad shortcomings.

Again "I do not this for your sakes, O House of Israel," but "I will be enquired of to do it for them."

Therefore the necessity of some of us knowing we are Israel.

J. A. T.—The word "was" in Gen. i, 2, is the same as is rendered "became" in Gen. xix, 26, and is the same Hebrew word in both cases, "she *became* a pillar of salt."

As suggested, this leaves room to answer many arguments as to former creations. The story of Gen. i and ii refers to the present creation, after the former earth had become "emptiness and confusion." We entirely agree with you.

As to the length of the Biblical "day," the word *yom* (Heb.) is very often a prolonged period and not necessarily implying twenty-four hours.

Then, as to "the sun, moon and stars," these only appeared on the fourth "day" (period), and need not have been for the measurement of days and years until then to this earth. The expression, "evening and morning," is used in Dan. viii, 14, and is generally assumed by prophetic students to mean a prophetic "day" or year. Their creation, the original heaven and earth, were "in the beginning." Man's experience does not begin until after his creation, and as the seventh day (evening, morning) was a day of twenty-four hours, and also man's first whole day to admire all the work of God's hands and to give Him the glory, so it was very apt to appoint this God's seventh (so to speak) and man's first day as the Sabbath of rest in the Lord. The seventh day of the old creation giving way to the first day of the new; death under the law giving place to the life under the Gospel.

"F.S.C." asks: Does Mr. Gornold think that Britain will be *nationally* known as ISRAEL and restored to the land about 1927-8. And then, about A.D. 2001, our Lord Jesus Christ will return to earth to reign?

(2) Will the final great battle of Armageddon spoken of in Zech. xiv, 1-21, and especially verse 9, not be accomplished until A.D. 2000?

Answer.—Dr. Gornold will, no doubt, himself give a reply. In the meanwhile, we may state our conviction. Israel should be known to herself in the destruction of Edom shortly. How long it will take for the nations to know the same is another matter.

(2) But surely Armageddon will decide this question to the whole world. The Coming of our Lord is another matter, and seems to be intimately associated with the destruction of the Turk (Edom) (Rev. xvi, 15). The manner of the coming is the subject of prophecy. These days will be shortened, for the time of trouble will be terrible. No doubt astrologically and from a logical point of view, even the Great Pyramid, the year A.D. 2001 is most marked, if all went on as heretofore. But the promise is, "I the Lord will hasten it in His day." "A short work will the Lord make on the earth." To this also the Great Pyramid seems to point. "Be ye therefore ready, for at such a time as ye think not the Lord will come."

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THE
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THE SECRETARY-GENERAL'S PAGE

WE rejoice to learn that our Patron, the Right Hon. W. F. Massey, P.C., Prime Minister of New Zealand, is sailing this month for England to attend the Imperial Conference. It is greatly hoped that he will be able to preside at one or more of the Congress meetings in October.

* * *

Mr. John Baxter, of Australia, Vice-President of the Melbourne Branch, writes that he has planned to be present at the Congress.

* * *

The Christchurch, New Zealand, Branch sent us an important resolution with regard to an examination of the Stone in the Coronation Chair.

* * *

Mr. and Mrs. Arthur Exley have sailed on their return journey to Brisbane, Queensland. They deeply regretted not being able to remain for the Congress.

* * *

The Secretary-General has promised to lecture at the time of the B.I.N.U. Conference at Nottingham next month.

* * *

We have a further communication from our friend, the Rev. T. Sparshott Johnson, M.A. He says that during his voyage to Ceylon he distributed several copies of THE NATIONAL MESSAGE, which went into Egypt, Palestine, India and Burmah. He preached on Israel Truth and roused great interest, making at least one convert in the Rev. Dr. ———, an American Missionary on his way to India. Mr. Johnson has since travelled over 4,500 miles in Ceylon, and he is continually interesting people in our subject. He notes with pleasure that "THE NATIONAL MESSAGE gets better and better; recent articles are of a very high order."

* * *

In a certain provincial town a lady greatly interested in Israel Truth purchased a number of books thereon to give away or lend, and among them was a copy of "The Destiny of Britain and America," by the Roadbuilder, which she lent to one of her tradesmen's assistants, who happened to leave it one night in his basket at the shop, where it was found by his employer, who took it home to read, and became so fascinated by the subject that he read the book through that night, and then sent to our Book Depot for three copies to give to friends. Here is just an illustration of the way our Cause is promoted by devoted and enthusiastic individual members.

* * *

The correspondent for the Manchester Branch kindly sends us the following:—"Marchant in Manchester. On July 24th, Manchester gave a hearty welcome to the hale and able apostle of Brighton beach," who is devoting his holiday week to a strenuous Northern tour, taking in Manchester, Leeds, Liverpool and Southport. Manchester British-Israelites had been looking forward to the visit of the redoubtable warrior of the sands of whom they had heard so much. They were delighted to see that the veteran was in happy possession of the buoyancy of youth, and constituted an excellent living advertisement of the virtues of Dr. Brighton. Before he had finished his able and effective lecture the Manchester folk had taken the lecturer to their hearts.

Mr. Marchant devoted his efforts to a trenchant examination of the position of the Modernists, who hold that the Pentateuch was not written by Moses, but by Jewish writers of a much later period, for the exaltation and glorification of their race. He contended that this was absurd and impossible. No Jew could ever have permitted himself to write such documents, which give such unmistakable pre-eminence to Joseph, and present Judah, their own progenitor, in a light so detestable that it is unthinkable that any Jew could have written them.

A Jewish gentleman present for the first time at a B.-I. meeting referred with much force to the remarkable steps the Jews had always taken to preserve their Scriptures from interference and from destruction.

Mr. W. H. Hesketh, J.P., who presided, spoke at some length, wishing God-speed to Mr. Marchant on his tour, which had begun so auspiciously. A vote of thanks was spoken to by Mr. J. A. Ford and Mr. Kay; the latter, as a working man, emphasised the need of their Gospel of the Kingdom to counteract the devil's gospel of Bolshevism that is working havoc in the Manchester workshops.

* * *

Germane to the above, we would again call attention to "The British-Israel Literature Distribution Fund," which the Council of the British-Israel-World Federation has established, to promote the circulation of books and leaflets on a large scale, and for which donations are invited. Copies of this journal, and of the BANNER OF ISRAEL, also books and pamphlets, will gladly be sent to any address our readers may supply. We will send what they instruct, or if preferred we will undertake the selection of suitable items to the value of donations sent us. There is a great work to be done in this direction.

* * *

Mrs. Bloxam is planning to lecture at Esher, Guernsey, Jersey, Bristol, and various Northern centres. Any Associations desiring her services may communicate with the Secretary-General at 14, Fetter Lane, E.C. 4.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

"I AM JEHOVAH THAT HEALETH THEE."

By Rev. Wm. Pascoe Goard.

God's message to the Church regarding Divine Healing. The world is demanding at the foot of the Throne by a thousand voices that the Lord exercise His power to alleviate the suffering of the distressed and to heal the sick.

There are many endeavouring to meet this demand that the people are making at the Throne of Grace. Among them there are some workers who are manifesting some results. And yet in many cases there is an accompaniment of manifestation, or of excitement, or what not, that raises questions in the minds of men.

That the power of God is present to heal there can, I think, be no doubt. But not all have the gift of healing, and not all who are endeavouring to serve humanity in that department of Christian service have the gift.

What has the Lord to say to His people in regard to the matter?

The message in regard to Divine healing is divided into two parts.

The Church has a ministry of individual healing. This is founded upon the redeeming work of the Lord Jesus Christ and upon His ministry. Included in the instructions to His Apostles which sent them forth to preach the Gospel there was direction as to healing the sick. It is not necessary for us at this stage to go into that matter, for there are many ministers who are proclaiming the healing grace and power of the Lord. In no case would the Church, nor any member of it, put up a prayer to God for any matter *if convinced that it is not in God's plan to grant an answer* to such prayer.

The prayers for the healing of the sick, offered now and again in all Churches, must be taken as sincere, and offered with a measure of faith which looks for an answer. We have been convinced for many years that *if direct answers to such prayers were recorded* for the perusal of the Christian world, it would be found that the healing power of the Lord is, and has always been, quietly applied in our generation. We believe that restorations from the border of the grave have been as frequent, although often not recognised nor published, as they were in the days of the physical ministry of the Lord.

In a long ministry we have seen remarkable instances of this, and are sure that our brother ministers and clergymen have had similar experiences. Perhaps wisely we have taken these things as part of the "day's work" in the ministry, and have not given prominence to it. For it is a sad thing for any Church to build chiefly upon *the inferior gifts* as classified in the New Testament. And the gift of healing is so classified. Apostleship, Prophecy, and Teaching are classed as "the best gifts" by the Apostle Paul. The gift of healing is present, and many have been healed in our day, and many more will be. It is a grateful Gospel that the Lord is interested in the whole man—Spirit, Soul and Body.

The equipment of His Church with a ministry of individual healing seems to be but a provision to meet the case under the fact that the Ministry of the Lord as King of Israel has been wholly neglected.

The Kingdom Has a Ministry of National Healing.

The arrangement made by Him upon the establishment of His Throne in Israel was, and is still, that in the performance of the functions of His Kingship He should see to the physical, as well as the moral health of His people. When we say "The Lord is King," let us bear in mind that we are thinking of the same Person in a different office.

From the beginning His Covenant with His nation has been that when they were in obedience to Himself as King, and when they honour His law as their system, and obey the Commandments, Statutes, and Judgments: "I will take all sickness from among you."

It is not the purpose of the King to reign over people sick and suffering, poverty-stricken or distressed.

The normal condition of His nation when they live in obedience to Him would be that of perfect health. At present we are below normal.

Let us look at the matter from the standpoint which the Scriptures present. There is a union of

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three essential elements which constitute the Divine Kingdom on earth.

1. The nation—Israel.
2. Jehovah, who is a Great God and a Great King.
3. Jehovah's expressed law.

His Throne is established in Israel still—not because of Israel alone, but because of the work He has undertaken for humanity during all the human period on earth. Israel may fail of holiness, as she does—and she may fail in faith, as she does—and she may fail in obedience, as she does—but He cannot fail in His undertaking, nor desert His self-appointed task; therefore, His Throne is still in Israel.

He would hold us in the closest communion by spiritual means. But the trouble is that we constantly lose the vision and consciousness of God amongst us. Therefore, He must take the means we leave open to Him to reach our consciousness. This, unfortunately for us, is often alone through suffering. He would have reached Egypt by spiritual means if their ears and hearts had been open to Him, what time He subjected them to the ten plagues. But they could only be convinced of His being and power through suffering. Hence He applies to us the course of diseases spoken of in the Covenant of the Constitution. To these we have become hardened and take them as a matter of course.

But some of us are awakening, and are crying alarm to others. How long will it be until the nation awakes? For the nation, once convinced of the *bona fides* of the Lord, will return with eagerness to Him.

When the nation awakes and does so return, He will gladly relieve it of all suffering, and glorify His reign by banishing sickness and poverty from our midst.

We preach the Gospel of *a national redemption*, of *a national conversion*, of *a national healing*.

Do not confuse yourselves. We are not preaching a national rebirth in the meaning of individual regeneration; but in the material and political sense. Let God be the centre of Government, Commerce, Industry; let Him be the administrator of the departments of Government. But these are physical things. True; and sickness and poverty are physical conditions. With physical rightness God will bring about physical health.

Thus the Natural comes first, and the Spiritual will follow. Let the individual receive God as His healer, and Jehovah as His King, and he will first, or simultaneously, receive Jesus Christ as his personal Saviour.

"The Nation for the Kingdom of God." Let this be our slogan, and in this the Lord will be our "Leader and Commander," our "healer," and our "Saviour."

[VANCOUVER CONFERENCE ADDRESSES.]

THE LAW OF THE LORD IN ISRAEL AND BRITAIN.—Part IV.

By William Savage, Barrister-at-Law.

(*Continued from page* 359.)

THE SABBATIC YEAR.

With regard to the Sabbatic year for rest of the land. We have early discovered that in the great wheat belt of the Canadian West it is necessary to summer fallow approximately one-seventh of the land each year, otherwise wheat growing would become an impossibility. Everywhere the same practice is observed in a greater or lesser degree. But *there is an alchemy of the soil that is spiritual*, for the land is the Lord's. He has declared for it a Sabbath every seventh year, for the observance of which He has guaranteed food without labour. What scientist can explain this? It is the alchemy of faith. Read Lev. xxv: "Wherefore ye shall do my Statutes. And if ye shall say, What shall we eat the seventh year? behold we shall not sow, nor gather in our increase. Then I will *command my blessing upon you* in the *sixth* year, and it shall bring forth fruit for *three* years. The land shall not be sold for ever, for the land is mine." It is important that we should make a return to this law.

There is the law of the Sabbath—one day's rest in seven. Thank God we have this law almost in its purity. We should have it with its declarations of holiness. This law preserves our Nation. It distinguishes us from the Gentile world. It is our strength.

There was *the law of the Inquest for the dead*, in order that the "guilt of innocent blood" might be put away. We still have this beneficent Statute with solemn though not the same ceremony. The safety of human life was the underlying care of the Laws of Israel.

It would be possible to find many points of similarity between our laws and the laws of Israel. That is not the purpose of this article. But it is true that the best part of our law is the "Common Law" so called of England. That is the inherent law interpreted by Judges as distinguished from the laws made by Parliament. It is this Common Law now combined with the decisions of our Courts of Equity that most nearly corresponds with the laws of Israel. The attempt of both is to enforce right or righteousness as between man and man. "The judgments of the Lord are true and righteous altogether." The Law of Israel, however, is greater than our law in many ways, but particularly because it contains the law as between man and God.

Ancient Israel's difficulties came first from a neglect of the Commandments, Statutes and Judgments of the Lord, and second from the creation of man-made Statutes. Both of these evils brought, and still bring, punishment. Micah vi, 16: "For the Statutes of Omri are kept that I should make thee a desolation and a hissing." Man-made Statutes bring confusion. They are possible of enforcement only in-so-far as they conform to the Law of God. Man-made philosophy in spiritual things brings confusion, and makes religion a by-word and a reproach.

Our difficulties in Government to-day arise from the same cause—man-made Statutes and neglect of the Laws of God. Consider for a moment our system of written law. I write from one of the Provinces of Canada. We have guaranteed to us the Laws of England except as modified by the Statutes

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of Canada and British Columbia. Who knows what these laws are that are so guaranteed? In Statute law we would have to search hundreds of ancient volumes. In case law we have vast libraries containing all the reported English decisions. Then we commence with the Statutes of the Dominion Parliament and the reported decisions of the Supreme Court of Canada. Next we have the Statutes of the Province and the decisions of the Provincial Courts. Almost every Statute, whether Imperial, Federal or Provincial, is of necessity incomplete and provides for enlargement in detail by Order in Council. Both the original Statute and the Order in Council require interpretation by Judgment of the Courts. Add to these the By-laws and regulations of Civic and Municipal Councils and local bodies authorised by Parliaments, and you have a body of laws in such volume that not only are they not known by any living man, but it is true that it would be impossible in the lifetime of a man to read all these. This is "Confusion" leading to "Desolation." It is this condition, so little understood, that is fast bringing law into contempt.

COMMANDMENTS, STATUTES AND JUDGMENTS.

These formed the basis of the Constitution of Israel. When a king sat upon the throne he was required to make a copy by his own hand of Deuteronomy, the digest of the law, out of the original record that was in the keeping of the Levites, and to read therein all the days of his life. He was commanded to keep the laws and the statutes and to do them. The observance of the laws was the condition of the success both of the leaders and of the nation. Joshua was commanded to meditate therein day and night, for the doing of which prosperity and success were promised.

Upon completing the Statement of the Law in Leviticus (chapter 26), Moses looked down the ages with prophetic vision, and wrote the conditions of blessing which would inevitably follow as a consequence of keeping the commandments and statutes. They were rain in due season, prolific yields of the tree and field, peace, multiplication of the people, strength in defence, so that five should chase one hundred and one hundred should put ten thousand to flight. These blessings were to be sealed by the presence of God dwelling with the people. But for disobedience to the laws and for breaking the covenant with God there was determined against the nation, terror, specific diseases (such as consumption), war, captivity. For continuance of disobedience God imposed increase of disaster in fixed periods of seven times in four periods, the commencement and ending of each of which may be possible of computation by historians of the race. The dispersions were also predicted in the same chapter.

What is most interesting and inspiring for us in these days of national burden is that there is stated in specific terms and with glorious assurance the fact of the continuance through all these disasters of the Covenant which God made with Abraham, Isaac and Jacob, for God said: "I will not cast them away, neither will I abhor them to destroy them utterly and to break my Covenant with them, for I am the Lord their God."

Moreover, there is also laid down the specific requirements or restoration of the nation to the favour of God. They are:—

1. Confession of the iniquity of the nation.
2. Confession of the iniquity of their fathers and of the fact of the trespass and contrariness of both against God, and that God has walked contrary to them.
3. That their hearts be humbled.
4. That they accept the punishment of their iniquity (as being just).
5. This brings them back to their starting point, and the keeping of the Statutes, Commandments and Judgments will bring blessings as provided in the beginning.

Then God will remember His Covenant with Jacob, Isaac, and Abraham (in the order named), and He will remember the *land* (the last in order)

Let us, therefore, urge with all force the solemn duty of National repentance, commencing with His Majesty the King, and next the Priesthood and the Privy Councillors of the King, both Imperial and of the Dominions, with all the Legislators of the Empire leading the people. This is the chief duty of our Nation. It will prepare the Nation for a return to the righteous laws of God, for these are not the laws of Moses. "These are the Statutes and Judgments and Laws *which the Lord made between Him and the children of Israel in Mount Sinai* by the hand of Moses."

THE BIBLE BASIS OF A PERPETUAL ISRAEL KINGDOM GOVERNED BY THE ROYAL LINE OF DAVID.

BY PROFESSOR E. ODLUM, M.A., B.Sc., &c.

IT is sometimes stated that we who are called "Anglo-Israelites" and "British-Israelites" are neglecting the fundamental principles of Christianity. We join with all Christians in recognising Jesus Christ as our Saviour, Our Lord the Saviour of mankind, and Head of the all-time Israel Kingdom. Our ministers, from the time of Jesus Christ to the present, are men who have personally preached this plan of Salvation. We say to such, "God speed you! We are with you. Your work is of a high order." Personal salvation of humanity from the individual standpoint is the greatest thing on earth. The National standpoint is another thing.

Another thing! Every little while I am asked, as you are probably asked, if our teaching that God has chosen a nation to do special work is not inclined or likely to make that nation, *if it should believe it* in head and heart, a little puffed up with pride. We do not see it that way when we look back over history. We know right well the men of earlier days in the Bible, and the big men in the history of our World Empire, and other great nations; the big men, the real men, were anything but puffed up because of their high calling. Rather they felt they had to go into the valley of humility. That's the spirit that takes hold of a man or nation that realises it is a servant. *Ours is a servant nation.* Many of us are in service; all of us have been in service. Has that made us proud or puffed up? We think not. Was Moses puffed up because he was called to make a nation? To watch over it in the wilderness, go into the Mount and get the Law from God and bring it down? To announce the law, and put the Israelites into proper subjection? Did that make Moses proud? Anything but that. We read that Moses was one of the meekest of men.

Another point! We have those who cannot see—honestly or dishonestly—that it is right to select a nation to be prominent; a nation to carry light and life to all the world. Is it wrong to select a people to do a great work? I do not know how many we have selected to go to Victoria to represent us in Parliament—a great many since the establishment

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of representative government in this province! Is it wrong to select men to go to Victoria, or Ottawa, or to sit in the City Council Chamber? If we may select men to do certain work for us, may not God select a people to do a certain work for Him? We should have a little sense in our reading of this Book.

Now that we have cleared up these points a little I will proceed to my subject.

My subject is "THE BIBLE."

I am talking to those who believe the Bible to be the inspired word of God. Others may listen if they choose.

The Lord has constructed this part of the Universe. The Lord God has made this earth, travelling around the sun, and we are not so foolish as to imagine God did so without a plan. And if God has a plan would He not show it to what we consider the Highest order of life on the planet? We see His plan in connection with animals, and birds, and fishes. We learn His plan in organic and inorganic things on the earth. Let us now deal with His plan concerning the human family.

At once I postulate a PLAN.

A man in a house-boat called "The Ark," crossed the flood. From his family came all the inhabitants of the earth as we know them. From one line of that family, the Semetic, was a man called Abram; God called him from Ur, of the Chaldees, to come into a land of Canaan, after visiting Haran on his journey. In his early life he was in constant worship. The Lord did not call to a high work a man who did not listen to Him. God's eyes ran to and fro throughout the earth, and He saw under the stars by the Euphrates a man with his eyes turned to the God of Heaven—a man seeking to do the things that he should do—and He called that man from Ur to Canaan. And because the man came He said, "I will make of thee a great nation." I don't say this. God said it. I believe it. So did Abraham. And He took him forth at night and said to him, "A great nation, and seed as countless as the stars." "And he believed the Lord, and it was counted to him for righteousness." "Unto thy seed do I give it, even from the river of Egypt to the great river, the River Euphrates." Now you who are teaching in Sunday schools get this—the promised land was not just Palestine. It reached from the Nile to the Euphrates. "I will make of thee a big nation. . . ." Friends, do you believe it? I believe it. Not one nation, but a great nation, and many nations; and the great nation shall be a multitude of nations. "And I will make thee exceedingly fruitful, and kings shall come out of thee, and I will make nations of thee. And I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant." *To-day is part of the everlasting.* It is an unconditional promise He made to Abraham. "To be a God unto thee and thy seed after thee. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger." Now, don't you see the seed of Abraham cannot be the Christian Church? For *the Christian Church never held the land*—"All the land of Canaan for an everlasting possession, and I will be their God." Now God said it would be an everlasting possession for Abraham's seed. Abraham's seed have never left the land. Now to Sarah! "And God said, 'Kings shall be of thee; and thou shalt call his name Isaac, and with him shall I establish my covenant for an everlasting covenant.'" Do you believe it?

After Abraham offered his son, God said: "Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed . . . and thy seed shall possess the gate of his enemies." Notice, it is "*Because thou hast done this thing*," not "if thou wilt . . ." God is bound, and will carry out everything He has promised.

Now to Isaac! "Sojourn in this land, and I will bless thee and will be with thee, for unto thee and unto thy seed will I give all these countries, and will perform the oath which I sware unto Abraham thy father." Here we have a conditional promise to Isaac. Isaac obeyed, the condition was fulfilled, and the *promise became unconditional.*

Therefore the seed of Isaac shall possess the land. . . . "Because Abraham obeyed My voice, and kept My statutes and My laws." "Isaac, I am going to do this because of Abraham." And all the way down He tells us the same thing. Because of the "man of the covenant," Abraham, were the many promises made through him and the covenant seed through Isaac.

To Isaac God said, "Let people serve thee, and nations bow down to thee."

JACOB NEXT.

God spake from the ladder to Jacob: "I am the Lord God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the east and to the west, to the north and to the south, and in thee and in thy seed shall all the families of the earth be blessed; and behold, I am with thee . . . for I will not leave thee until I have done all that which I have spoken to thee of . . ."

I was there where God spake to Jacob—"And thy seed shall be as the dust of the earth." Notice Esau is not in this. I was there and spent a lot of time studying the place geologically. Where Jacob slept he set up a stone.

Later, in Charan, north of Bethel, the Lord sees Jacob, and says: "I am the God of Bethel." You entered into a contract with Me. Attend to your vow.

As Jacob was on his way home he had to meet his brother Esau, and was afraid to, until at the Jabbok he spent the night wrestling with the Lord. *Here* God gave him the name Israel.

"Arise and go to Bethel"! God sent him to perform his vow, to make that stone the House of God. "I am God Almighty. Be fruitful and multiply. . ." This is along the main line, the nation line. "And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Therefore the land was not given to the other seed of Abraham, nor to the other seed of Isaac. There were wonderful provisions made for them, too, which we would like to take up, if we had opportunity.

The time comes when Jacob must follow Joseph into Egypt. For hundreds of years God kept Israel in Egypt, and to bring them out He must find another *great* man, so He calls Moses from Midian. After Moses gets to work he makes many miracles by God's help. "Tell Pharaoh he must let *my first-born son go*, or I will kill every first-born in Egypt, of men and cattle. For thus saith the Lord, Israel is my first-born." God did not say Egypt, or Assyria, or any other country, but *Israel is My first-born son.* According to natural laws Israel was His first-born. I cannot go into that now. Later He

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said, "You shall be a kingdom of priests, a holy nation." That's a marvellous promise. Remember, He needed a kingdom of priests through whom He would bless the nations of earth. Are our ministers to-day doing God's work? Are they puffed up because they are doing God's work? Was that nation puffed up because it was doing God's work through the world? In no place was it puffed up because of doing its duty.

God made a new covenant, an everlasting covenant, the covenant of the Sabbath. "It shall be a sign . . . for ever." Now I have travelled around the earth, and I have only found one people nationally and officially keeping the Sabbath day—nationally and officially keeping the covenant sign. The people who do not keep the Sabbath *in the British Empire where I have been* in the vast majority of cases have come from the godless continent of Europe. See who keeps the shops open Sundays. You will find 80 per cent. of them come from the continent of Europe.

Now our friends say that when Israel was cast out Israel ceased to be; and millions of our people say to-day, "God cast out Israel and Israel is lost for ever." *God says:* "When they be in the land of their enemies I will not cast them off, neither will I forsake them, for I am the Lord their God." "I will not do what the liars of the world say I did. I have sworn to Abraham, to Isaac, to Jacob, and I will do so in spite of your sin against Me. I will whip you and chastise you, and will bring you to your knees and into service, and keep My word with your fathers."

God indicates the leadership of all Israel. The nation He was building up was to be led by one man—Joseph. The king was to come from another tribe (Judah). Note this combination, for it is very important. The outline of the future, given to Joseph, by Moses and Jacob, and repeated by Balaam, during the journey to the promised land, is: "God brought him out of Egypt. He hath, as it were, the strength of an unicorn . . .

"Behold the people shall rise up as a great lion, and shall lift himself up as a young lion. He shall not lie down until he eat of the prey and drink the blood of the slain."

Hundreds of years afterwards He calls this people His battle-axe and weapons of war, saying also: "No weapon formed against thee shall prosper." "Understand, therefore, the Lord thy God giveth thee not this land for thy righteousness." God knows they were wayward. He is not praising them. The Bible does not praise this people, yet God calls them a Royal priesthood—"And ye shall be to me a kingdom of priests, and an holy nation." Do not read "holy" as righteous, but as "set apart." The Lord never put them out of this position.

Now read the story of Solomon's prayer at the dedication of the Temple, wherein he prayed that God would hear the prayer of Israel TOWARD THIS HOUSE; and God's reply: "I have heard thy prayer, and . . . have hallowed this house." Israel, when they moved westward, prayed towards the east. And in their Churches to-day you have the eastward outlook in prayer. And if they were cast off, *why the "I will multiply thee above thy fathers"*? Thus, in after ages, they were to be even greater than in the days of Solomon and David.

When God divided the land, He set its bounds according to the number of the children of Jacob. Set the bounds of all nations! For Joseph, he has "The precious things of Heaven, and the deep which coucheth beneath." That's the second time the deep was given to Joseph. Go around the world and tell me who has the deep to-day. And who has tried to take the deep? Holland, Spain, France, and the Hun; but the deep remains in the hands of Joseph.

"The precious things of the everlasting hills."

The "crown" of Joseph was Ephraim. We may say, "Upon the head of Joseph and his chief son Ephraim. His glory shall be as the firstling of his bullock." In Joseph's dream the eleven constellations bowed down to his constellation—Taurus, the bull. He was to be at the head of the other constellations. "Joseph is a fruitful bough . . . whose branches run over the wall. His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. From thence is the shepherd, the Stone of Israel." The "Stone of Israel," the "House of God." First the pillow under Jacob's head, set up as a pillar, with a promise to *be the House of God*, and God called him back to do it. The stone was taken to Egypt by Jacob, and given to Joseph before the old man died. And that stone became the "Shepherd of Israel," and never ceased to be. The blessings above the blessings given to Abraham, above the blessings given to Jacob himself, indicate that Joseph was coming into something bigger than those before him possessed.

Now in the land there were first the judges, then the three kings. And when Solomon was set up, the Lord said: "Solomon shall build Me an house for My name, and if . . ." Notice the "IF." "If thou wilt walk in My ways My mercy shall not depart from thee, as from Saul. Thy house and thy kingdom shall be established for ever before Me." The throne of the Lord, given to David, and to Solomon, exists to-night. It was to last for ever; and *to-night is a part of for ever.* Therefore the throne exists and must be in possession of David's posterity.

In the days of Rehoboam the men of Israel, the ten tribes, wanted a change. Rehoboam was not willing to give them any reforms. Perhaps, like our city fathers of to-day, he could not; but he and his young courtiers were not able to put it so nicely, so Israel said "Good-bye." One tribe followed Rehoboam. That was Judah. Now, this young king said: "I will take my soldiers and whip these others back into my rule." He was sitting on the throne of the Lord, but he was abusing his position. God spoke of the ten tribes as the "Kingdom." The Lord said he would not take all the kingdom from Rehoboam, but would leave Benjamin to help form the House of Judah, and the balance to form a kingdom under Jeroboam. Thus we have two kingdoms—one under Jeroboam, who made Israel to sin, and the other under Rehoboam, who was sinner enough himself. And the prophet came to Rehoboam with the word of the Lord. "I myself have separated . . . . I have done this thing." I have work for these two kingdoms. One in this land and the other which must get out eventually and become My battle-axe and weapons of war. One tribe shall remain until the Light of the World comes. So the light-bearing tribe awaited the "Light of the World." This was Benjamin.

In 721 B.C. Israel was driven out. Isaiah says, long after the Israel captivity, "Israel shall blossom and bud and fill the face of the world with fruit." He is not talking of the Church, nor of Christianity, but of a nation, a great colonising nation, which shall make the desert places blossom as the rose. When I say a nation I mean one group of nations, and I will show you later that the U.S. is part of that nation and group of nations, and that it will come back, for the ruling people of the U.S. is part of God's royal priesthood, even though

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they don't like the name of king. Do we not pray, "Thy Kingdom come"? How can even a republican people have a kingdom without a king? They will accept the Lord Jesus Christ as King, and will find themselves in the same position as we are in, under the Eternal Father, who brought their ancestors out of Egypt. "As does this potter, so will I do with thee, O House of Israel." And this was in the days of Jeremiah. At that time the House of Israel was in Russia, in Crimea, in Scandinavia, making for the isles of the sea north-west of the continent of Europe. Yet people tell us Israel was cast off and lost for ever when carried into the wilderness! "For I am with thee, saith the Lord, yet will I not make a full end of thee." This was said while Israel was in captivity. "For I am with thee to save thee, saith the Lord. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." "Behold the day cometh, saith the Lord, when I will make one house of the House of Judah and the House of Israel."

Now, were Israel and Judah united? If so the Lord was using very strange language. Israel was in captivity, and Judah was going. "But this is the covenant I will make with thee, O house of Israel. After those days, saith the Lord, I will put My law into their inward parts, and write it in their hearts. And will be their God and they shall be My people." *Then was Israel scattered and lost and gone for ever?* When God says, "I will make them My people"—the very people He has cast off!—"I have appointed a place for them where they will rest, and grow, and they will overrun the earth and take possession of the wealth of the world." Israel is not lost in the eyes of the Lord.

"If these ordinances depart from before Me, saith the Lord"—that is, sun and moon—"then will the seed of Israel not live before Me forever." The sun and moon and stars still shine. Therefore Israel is a nation. He said I have a nation on earth, and that nation is Israel, because the sun is still shining.

God told David he should have a throne established for ever, and the House of David should remain for ever, and through Jeremiah the Lord said David shall never want a man to sit upon the throne. What throne? David's throne, Solomon's throne, the Lord's throne? "NEVER!" At this moment we are within the bounds of that word. Therefore at this moment there is a nation with the throne of David, and with a son of David sitting on that throne. You people who believe in the Bible go around the earth and find where a king is sitting on the throne of David.

One of the hindrances to Christianity to-day is this: There is a whole lot of spiritualising of material things.

Take Jesus Christ. We are told by a certain class of people who will not accept Israel teaching that come through the U.S.A. (but originally from Germany) that the Kingdom of Israel is *within the Kingdom of Jesus Christ on the spiritual side.* We know Jesus Christ has never sat on the throne of David, and the Church of Jesus Christ has never been a nation yet. It is the material kingdom in and through which the Christ must act. Jesus acted through human agency. God has done spiritual work through His people, for He calls people to Himself by the guidance of His Spirit, and when they come to Him Jesus Christ becomes the impersonal King. He becomes King by our election. But remember, all the time, this is a personal kingdom. It has nothing to do with the nation.

GREAT BRITAIN FOUND IN THE BIBLE.

By Rev. Commander Roberts, R.N.

THERE are many ways of finding a thing or a person besides that of seeing the name. For instance, if any thing is described most minutely, and we will say, has one hundred characteristics as to size, population, location, uniqueness, and especially if all these, with many other marks, fit only that one people, we cannot be far wrong in looking at them more narrowly and asking ourselves, Is it possible to find such a counterpart, such an identical parallel, and yet not have obtained that we are searching for?

Let us look at some of these characteristics.

Abraham's Seed was to be

A great and mighty nation. A Nation and a Company of Nations. They were to be spread over all the earth. They were to hold the gates. Their home was to be in the Islands. To the N.W. of Palestine. They were to keep the Sabbath, and be separated in religion from all. They were to be in all Waters. To lend to many and never borrow. To be unconquerable. To become God's messengers to all the World. To be the fifth Kingdom, and to become the Saints of the Most High. None of these were to be the portion of the Jew, and as Israel must "blossom and bud and fill the face of the Earth with fruit," these blessings must belong to that portion we know as the Northern Kingdom, the House of the Ten Tribes.

But besides all these we really have the name Britain mentioned in the Bible exactly where we would expect it to be, from the evolution of facts as we know them.

We know the Gospel came to Britain first of all the Nations, and Isa. xlii, 6, and xlix, 8, tell us clearly in the Hebrew, speaking of Christ, "I have given thee to Britain," where the word in our version "covenant of the people" is allowed by *Hitzig* and *Ewald* to be a composite word meaning "the covenant people"; and this word, Britham, happens to be the very name applied to the people in the islands, in the North and West who "go down to the sea in ships."

Now let us praise God as only we can do who have learnt His name.

I am now showing you a map of the world.

It is stated in Deut. xxxii, 8: "When the Most High divided to the nations their inheritance, when He separated the Sons of Adam, He set the bounds of the people according to the number of the children of Israel, for the Lord's portion is His people, Jacob is the lot of His inheritance." And we must remember St. Paul's interpretation of the Abrahamic blessings, that Abraham is to be "the heir of the world." The Psalmist also says that "the voluntary from among the people are to be joined unto the people of the God of Abraham for the shields of the earth are the Lord's" (Ps. xlvii, 9, margin). How this is to be brought about is set forth in such passages as "Though I make a full end of all the nations whither I have driven thee, yet will I not make a full end of thee, but I will correct thee in measure." Another passage tells us that God *will* make a full end of all nations, but that He will not make a full end of Israel (Jer. xxx, 11; xlvi, 28). "The nation that will not serve thee shall perish, those nations shall be utterly wasted" (Isa. lx, 12); and in this chapter we get the key to this secret—it is because this nation is to be the only Righteous nation. "Thy people shall be all Righteous" (lx, 21), to be "The Righteous nation

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which keepeth the Truth " (xxvi, 2) for " Israel shall blossom and bud and fill the face of the earth with fruit " (xxvii, 6).

In order to accomplish this we have many promises of God's help to Israel (Isa. xli, 11–16; liv, 13–17. Mic. iv, 8, 13; v, 7, 8; vii, 15–20), which show Israel to be so strengthened in the Lord that she shall be unconquerable, the " Kingdom set up by the God of heaven " (Dan. II, 44) " which shall never be destroyed," for Israel is " the people of the Saints of the Most High " (Dan. vii, 18, 27). " This is the heritage of the servants of the Lord, and their Righteousness is of Me, saith the Lord " (Isa. liv, 17).

Who would dare to despise such a birthright or say unto God, What doest thou? knowing the end from the beginning. " For I know Abraham that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment that the Lord may bring upon Abraham that which He hath spoken of him " (Gen. xviii, 18, 19).

Now to Abraham and his seed were the promises made, through Christ, for in " Isaac shall thy seed be called," and the promises were in abeyance until the seed should come through whom they were to take effect; so " Christ Jesus was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers, and that the Gentiles might glorify God for His Mercy " (Rom. xv, 8, 9). Since Israel, not Jews, had become Gentilized by becoming " aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world " (Ephes. ii, 12), precisely what Israel says they were (Ezek. xxxvii, 11); " Our bones are dried, our hope is lost, we are cut off for our parts "; and the Jews of Jerusalem in the time of Zedekiah (Ezek. xi, 15), had themselves so cut off, that it is no wonder the New Testament calls them " the dispersed among the Gentiles." " Will He go and teach (those) Gentiles." This word in the text for Gentiles is " GREEK," and is more emphatic in the original. The word διασπορα, the speaker's commentary quoting R. Eliezer, says, " it never is applied to any but those of the Captivity," who never returned, when the portion of the two tribes did, and this should read, " Whither will He go? Will He go to the dispersed of Israel that are amongst the Greeks and teach those Greeks."

Impossible! No one claiming to be a Jew, the Messiah, could dare to do such a thing. And yet this was just what the Apostles did, " preaching to none but Jews only at first," and then, " Ye men of Israel "—" children of the stock of Abraham " . . . " to you is the word of this salvation sent " (Acts xiii, 16, 26, 47).

And when the Gentiles τά ἐθνη heard this they were glad. Is not this clear that these so-called Gentiles were really children of the stock of Abraham?

Now, compare all the Epistles in this light, and especially James, Peter and Hebrews. Even St. Paul acknowledges he wrote to them " that know the law " (Rom. vii, 1), that they might be " redeemed from the curse of the law," " foreordained," " predestinated," " the Sons of God." The Israelitish covenant was just as widely open to any stranger who " took hold of God's Covenant and kept His sabbaths " (Isa. lvi), and they were to be admitted, if willing, to become as " one born in the house." This is the teaching of the New Testament, " If ye be Christ's then are ye Abraham's seed and heirs according to promise." The only difference being that Israel after the flesh are commissioned to the great work of bringing the nations to Christ. " In thee and in thy seed shall all the nations of the earth be blessed." This is only said of the Hebrew nation, not of any other nationality. " You only have I known of all the nations of the earth." " I called Abraham alone and blessed him and increased him " (Isa. li, 1, 2).

Now let us look at the promise which contains the key as to how God will bring it about (Gen. xxii, 15–18).

In order then to give them the power when they should have the will, God prepared the course of Israel's conquests to accord with His plan. " I have put my words in thy mouth and have hid thee in the shadow of my hand that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people " (Isa. li, 16). Spoken to Israel, " my nation."

Now we have chosen as our subject " Britain found in the Bible." We are now prepared to look back to where we started and see that Isa. xlii, 6, and xlix, 8, phonetically say, that Christ was given to BRITH-AM " to open the blind eyes, to bring out the prisoners from the prison, and them that are in darkness " out of the prison house "—" to establish the earth, to cause to inherit the desolate heritages, that thou mayest say to the prisoners go forth, to them that are in darkness, show yourselves."

Could anything be plainer. Look round and lift up your eyes you will see our seed inheriting the original Gentiles and building up all the old waste places, and making " the Wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose. It shall blossom abundantly and rejoice with joy and " singing " (Isa. xxxv).

To-day the British Empire holds sway over (Whitaker, 1923), 13,909,782 square miles, and has under its sceptre, 436,752,000 inhabitants; whereas in the year 1600 it owned less than 100,000 square miles and as few as 4,000,000 of people. We may well look round and say, " What hath God wrought? " " Not unto us, O Lord; not unto us, but unto thy name give the praise."

Now we must not forget there is another portion of the Hebrew race in the United States of America with a territory ranging over (" Whitaker," 1923) 3,743,529 square miles and about 117,859,495 souls. Here we find Manasseh and the tribes of Israel, his fellows; whereas in Greater Britain we have Ephraim and the tribes of Israel, his fellows, truly " his younger brother shall be greater than he and his seed shall be the multitude of nations " (Gen. xlviii, 19).

Of these two sons of Joseph, Israel, their grandfather, had said, " In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh." " Let my name (Israel) be named on them and let them grow into a multitude in the midst of the earth." There can be very little blessing to any of Israel who have not thrown in their lot with one of the favoured two. So " unto Him (Christ and Joseph) shall the gathering of the people be, for Joseph is the Shepherd or Keeper of Israel " (Gen. xlix (10), 22–26 with verse 10). " He that keepeth Israel neither slumbers nor sleeps " (Ps. lxxx, cxxi; Deut. xxxiii, 16). Joseph and the Nazarene are together in this building up of the tribes of Jacob and restoring the preserved of Israel, and Joseph is in the islands (Isa. xlix, 1–8).

We will now take a tour round the British possessions, commencing at the heart of this great system, then going to see her eldest daughter, Canada; then Australia; then New Zealand; then the Cape of Good Hope. We now return and take our way through some of those wonderful Gates promised to Abraham so as to enable him to carry on the work given him

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to do. Here we have Gibraltar, captured from Spain, Israel's great enemy, the left foot of the image of Daniel, in 1705—the strongest bastion in the world, rock-hewn, and impregnable.

We pass now to Malta, taken from the French, the right foot of the image of Daniel, in 1800, once our most inveterate enemy, now our friend, let us hope, for her sake and also for Spain's, for ever. Now we pass to Cyprus, ceded by Turkey at a time when there was the prospect of Russia—another enemy of God's people—taking Constantinople, in 1878, that grand stroke of Lord Beaconsfield! Next Port Said and the Suez Canal, another acquisition of that far-sighted politician, when, by telegraph, he bought the principal shares of the Suez Canal, then in the market, for £4,000,000.

The next port is Aden, from which we acquired also Perim and Socotra. From here we pass on to the Straits of Malacca, Singapore; then to Hong Kong.

We remember the picture of savage life in Africa, and here again is the same land, after the entrance of the glorious Gospel message, blossoming and budding as a rose.

The Promised Land is stated in Gen. xv, 18, to extend from the river of Egypt to the great river, the River Euphrates, and contains 2,500,000 square miles; at present, one-half of this is already in the hands of British-Israel, and the rest by mandate.

In this connection, remember Isa. xliii, 3-7: "I gave Egypt for thy ransom, Ethiopia and Seba (Khartoum) for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the East, and gather thee from the West; I will say to the North, give up; and to the South, keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name."

If anyone with Bible in hand will but look out the passages referred to with an unbiased mind, he cannot but come to the conclusion that the Bible thus far speaks of Britain as Israel.

We are in a position to-day to conclusively show from every science that our deductions are also historical, ethnological and philological. It may require time to search out all these. But to the earnest Christian, who loves God's Word and knows it to be true, we would advise him to accept the fact that God is not a man that He should lie, nor the Son of Man that He should repent. He changes not and the sons of Jacob are not consumed. So, as originally purposed by Him, this people are to Him to-day a nation of priests, working out His will to bring the nations back to God.

GEORGE V AND CYRUS THE GREAT.

By Rev. A. B. Grimaldi, M.A.

The *Daily Graphic* says that the descent of King George V has been traced thus from King Cyrus, whom the Prophets mention in so remarkable a manner (Isa. xliv, 28; xlv, 1, 2; Chron. xxxvi, 22, 23; Ezra i, 1, 2, 7, 8), and, if the previous links are added, the descent will be thus traced:—

1. Hercules (Samson of Dan), and Omphale. 1161 B.C. Ovid. *Fasti.*
2. Agelaus, son of Hercules and Omphale. Apolodorus ii, 7.
3. Mermnas, a descendant of Agelaus. Herodotus i, 7, 14.
4. Gyges, son of Mermnas, King of Lydia. 718 B.C. Cicero. *Offices* iii, 9.
5. Arienes, fourth in descent from Gyges. She married Astyages, King of Media. 550 B.C. Justin vii, 4.
6. Bardane, granddaughter of Astyages, married to Cyrus. 559 B.C.
7. Artaxerxes Mnemon, King of Persia, descended from Astyages.
8. Arcaces Magnus Tiridates, King of Parthia, descended from Artaxerxes
9. Tiridates, King of Armenia, descended from Arcaces.
10. Basil, the Macedonian, Emperor of Constantinople, of Tiridates' house.
11. Luitgarda, daughter of Basil II, Emperor of the East, who married Arnolph, Count of Holland. Luitgarda was descended from Basil.
12. From Arnolph, the descent runs through the Royal House of France, until it reaches to Isabel of Angoulame, who married King John of England, 1200.
13. George V of England is descended, in the female line, from King John.

Vide Anderson: *Royal Genealogies*, 1732; and Lempriere: *Bibliotheca Classica*, 1827.

Cyrus has been shown to have been the son of Queen Esther, who was of the tribe of Benjamin; so that the King would represent those three great Tribes of Judah, Benjamin and Dan.

Vivat Rex et Regina.

REDEEMED.

By Henry D. Houghton.

What a glorious word! Who can measure it? How deep, how high, how long, how broad? It speaks of a love that would not let us go; that works, that plans, that toils, that suffers and, best of all, triumphs!

It suggests bands of steel binding the Redeemed in an unbreakable bond to The Redeemer. It does not depend on worthiness or merit. It works and wins in spite of great unworthiness and demerit, and is everlasting in its operation and its effects.

But *who* are the Redeemed? The Evangelical Churches would say at once, "All those who believe in Christ." But is this so? Have we not got astray with our definitions?

Any man can purchase or buy, if the owner is agreeable to sell; *but only the original owner of a thing can redeem it. And he can redeem whether the present temporary owner is willing or not! It is his inalienable right which no one can deprive him of. And nothing but one's own can be "redeemed."*

St. Paul clearly distinguishes between "*Redeemed*" and "*Purchased*" in Acts xx, 28: "Feed the Church of God which He hath *purchased* with His own blood."

Take any great city—London, for instance—there are millions of things in that city I can buy if I have money enough, but there is not one thing in it that I can redeem, *because I have nothing belonging to me there!*

Take another city, where I might have some small article—say, a watch—in pawn; although there may be half a million people in that city *not one of them can redeem my watch, because it is not theirs to redeem! Nor can they buy it till I, the owner, by lapse of time, show I surrender my right to redeem!* It is mine, though temporarily in the possession of another!

Now, then, apply all this to the case of the Church and its

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explanation of the word "Redeemed." Did the Church belong to God before? And somehow He lost it to another? That is obviously wrong. God may, indeed does, offer *Salvation* to the Gentiles, but only His ancient people can be "*Redeemed.*"

What does the Book say about the captive daughter of Zion? "Thus saith the Lord, ye have sold yourselves for nought; *and ye shall be redeemed without money*" (Isa. lii, 3).

And again, "O Israel, fear not, *for I have redeemed thee. I have called thee by thy name; thou art Mine*" (Isa. xliii, 1). Here is the declaration of the Divine right of Redemption! *No other has any claim!* And He says as a result of that Redeeming: "THOU ART MINE!" And no one has a right to dispute it; and none can say Him "Nay"!

Again (in Isa. lxiii, 4) God says: "For the day of vengeance is in Mine heart." (What does that mean? The punishment and destruction of the Gentile wicked nations.) Then it goes on to say, "*And the year of My redeemed is come.*" What is that? It is the great year of God's open acknowledgment of Israel as His people!

In Zech. x, 8, God says of Ephraim: "I will hiss for them and gather them; *for I have redeemed them;* and they shall increase as they have increased."

But does the New Testament bear out this interpretation and application of the word "Redeem"? Yes, most definitely! Luke i, 68: "Blessed be the Lord God of Israel, *for He hath visited and redeemed*" (who?) "*His people*"!

Then, again, Anna the prophetess: "Gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem" (margin "Israel").

Those two disciples as they walked to Emmaus actually said to the Redeemer Himself, "We trusted that it had been He *which should have redeemed Israel.*"

St. Paul in Gal. iii, 13, exclaims: "Christ hath *redeemed us* from the curse of the Law." Exactly! That was where they were held in bondage. They had broken the Law, and so had got into bondage; but there had come to them through Jesus Christ the Great Redemption which St. Paul proclaimed. And the fact of them being under that Law showed very plainly that they were Hebrews to which St. Paul appealed, *for the Gentiles never had been under the Law!* See Rom. ii, 14: "*For when the Gentiles, which have not the law*"—thus showing very plainly that the commands of the Law never came to the heathen or pure Gentiles.

St. Paul, in this chapter, is speaking to them that are under the law, and showing them that redemption can never come that way; and so he says to them: "*Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped*"; *even those who looked for redemption by the law!*

And Heb. ix, 12, shows how that "*Redemption*" is an everlasting work. "Neither by the blood of goats and calves; but by His own blood, He entered in once into the holy place, *having obtained eternal Redemption for us.*" And remember this writer is writing not to the Gentiles at all, but to the Hebrews, and to them He says, "*Having obtained* (past tense) *eternal Redemption* FOR US!"

There is a great text in Isa. xxviii, 18: "*And your covenant with death shall be disannulled, and your agreement with hell shall not stand.*" How wonderful, how forceful, how compelling! And none may deny His claim, for God is here exercising His undoubted *Right of Redemption!* Israel, unlike the inanimate watch, could and did go away from her rightful owner, repudiating both Him and His commands; but He has something to say; and He says it very forcibly indeed; *declaring unmistakably that the wicked, dishonourable, illegal agreement with Hell shall not stand!* This is the Great Redeemer exercising His right of Redemption!

I once heard a minister say, very unwisely, referring to something our Lord said: "I wish our Lord had not said that." It came to me as a great shock to think that a minister should so far forget himself as to think he knew better than Christ. What a many people, however, would like to blot out something our Lord has said—something that does not fit their theology, their theories, or perhaps their practice. One of the singular and distinguishing things that our Lord said, which is utterly ignored by the Church to-day, and which cuts right across many theories, is this:—"*I am not sent but unto the lost sheep of the House of Israel.*" And Weymouth's translation is even more forcible:—"*I have no commission except to the lost sheep of the House of Israel.*" And F. Fenton says:—"*I was not sent to other than the lost sheep of Israel's house.*"

Now, no matter how the Church may desire to wipe that out, it had better leave it alone, *for it must be faced.* It cannot be explained away. Indeed, it is in exact fulfilment of Isa. liii, 5-8:—"He was wounded for *our* transgressions, He was bruised for *our* iniquities, the chastisement of *our* peace was upon Him, and by His stripes *we* are healed. . . . *For the transgressions of My people was He stricken.*"

Christ Himself went even further, and commanded the disciples to do the same as He, "*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel*" (Matt. x, 5). So, then, the first was His work! Israel, however, had hers; but she must hear the Gospel first. And so, just as He was leaving them, having laid down His life, having wrought out the Great Redemption *for Israel*, He commands them to go and take His truth, His message, His Gospel, to every creature. "Go YE into all the world and preach the Gospel to every creature."

He, having accomplished His work, bids Israel to take up hers. His was to make Israel in truth the Kingdom of Priests, the Holy People, and show Israel to whom this Kingdom of Priests were to minister, even *the whole wide world!*

So Israel is redeemed that she may be that Kingdom of Priests, carrying the news of Christ's salvation to the uttermost parts of the earth, and she is either now doing it or God's Word has failed!

Who can measure the full depth of meaning there is in this wonderful word, "*Redeemed*"? How intense, how uplifting! How reforming! How renewing!

"*Redeemed*," "*Ransomed.*" These words speak of an unexpected forcible exercise of long-forgotten rights and claims—a putting forward of titles to property that none may dispute. A re-claiming and a re-establishing of supposed forfeited rights and a forcible seizing of the goods! *A disannulling of Israel's covenant with death, and a cancelling of her agreement with hell!*

"Sold yourselves?" Alas, alas, how true! But, nevertheless, the Owner has His rights; *and He declares they shall be exercised!* "*Ye shall be redeemed without money.*" And so she was when the New Covenant of Jer. xxxi, 33-34, was brought in, which Christ our Lord accomplished. "This cup is the New Covenant *ratified* by My blood which is poured out on your behalf" (S. Luke xx, 20, Weymouth).

But has God really any rights in Israel? Undoubtedly;

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for He has declared it a hundred times! And more, *He has declared most positively they shall never be surrendered!*

"I have severed you from other people that ye should be mine" (Lev. xx, 26). "For thou art an holy people unto the Lord thy God; *the Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth*" (Deut. vii, 6). And 700 years afterwards He confirms it all by saying: "*This people have I formed* FOR MYSELF!" And David says: "Thou hast confirmed to Thyself Thy people Israel *to be a people unto Thee for ever!*" (2 Sam. vii, 24).

While salvation is individual, Redemption is national! "O Israel, thou shalt not be forgotten of Me; I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins, return unto Me, *for I have Redeemed thee*" (Isa. xliv, 21, 22).

"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). *No failure can be possible, for the Redeemer has come! "O, Israel, thou hast destroyed thyself, but in Me is thine help. I will be thy King."*

WHY I BELIEVE IN BRITISH-ISRAEL.

FRED. BIBBY, ESQ. (*Southport*).

Because Ephraim-Israel inherited the material promises of God made to Abraham, Isaac and Israel, and they are fulfilled in Ephraim-England.

THOMAS W. PLANT, ESQ. (*Doncaster*).

Because British-Israel research *rightly divides* the Word of God and enables me to fully realise the ever-present Biblical dissection of the diverse destinies of Israel and Judah, and I can now read history as the fulfilment of prophecy and covenant, and understand the Bible (as I never did before I became a British-Israelite).

JAMES STORER, ESQ. (*Harborne*).

Because after nearly fifty years' interest in all Biblical questions, and after having carefully considered various other interpretations, including the works of Baron and Wilkinson, and having heard many lectures from leading Futurist speakers, I have come to the deliberate conclusion that it is the Truth, and is a belief the promulgation of which is to the glory of God. Further, I have had much correspondence with opponents, and have not yet succeeded in finding any sound arguments against this faith.

DR. HEYWOOD SMITH, M.A., M.D. (*Chichester*).

Because I was brought up to it. My father (Dr. Protheroe Smith) accepted it from Mr. Wilson about 1847, so I have been a believer for about seventy-five years. By it the Bible becomes indeed a light to our feet. If we are not Israel, where is Israel? And if we are not Israel, why are we not mentioned in the Bible, when much smaller Empires are?

JOHN H. TENCH, ESQ. (*Darlington*).

I am a British-Israelite because of my faith in the inspiration of God's Word. Jesus said, "The scriptures cannot be broken." He also said, "For the things concerning me have an end." So His birth at Bethlehem, His being numbered with the transgressors, the piercing of His side, a bone of Him shall not be broken, His burial by a rich man, and hosts of others, were all foretold in the Scriptures and came to pass. In like manner prophecy is literally fulfilled of Israel—the British race. They have become "a nation and a company of nations"; they possess "from the river of Egypt unto the great river, the river Euphrates"; they possess "the gate of his enemies"; through the efforts of their missionaries "all the nations of the earth are blessed"; the Bible Society has published the Scriptures in 517 languages, fulfilling our Lord's prophecy to the priests and the elders of the Jews. "The kingdom of God shall be taken from you and given to a *nation* bringing forth the fruits thereof." The British race now possess Palestine, as foretold by Ezekiel: "They shall dwell in the land that I have given unto Jacob my servant wherein your fathers have dwelt."

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE.

DEAR SIR,—Doubtless considerable interest will have been awakened in the minds of Bible students by the exposition of a new theory of the Creation Date, advanced by the Rev. A. B. Grimaldi. I am afraid, however, that the too literal application of the well-known phrase: "A day is as a thousand years, and a thousand years as one day," has led the Rev. A. B. Grimaldi to elaborate a scheme which has none but a theoretical value, and which lacks, in my opinion, the essentials or even the best of theories, namely, authority and confirmation. Tellus or Gaea refers to the Earth, as distinguished from its ambient, but I think it quite incorrect to say that the extent of this ambient is only six miles. Science affirms that the atmospheric envelope of the earth is 300 miles in extent. This is probably an exaggeration, but we know from flying records that at 30,000 ft. the oxygen mask has been blown off the face of the aviator when in flight, which clearly shows that there is plenty of air for propulsive purposes at over five miles. The atmosphere in a rarified state probably extends for many miles more. I think the Rev. A. B. Grimaldi will find that it is incorrect to say that "in the Hebrew" the word for Heavens is singular. It is most distinctly in the plural. *Shemayim* from the root *shem*—a post, position or place; hence the disposers or placers, a name that does not refer to space but to bodies in space, and most probably the planets, since they are spoken of in the plural and as distinct from either the sun or moon, or even the *cocabim* (stars or constellations). And since they are neither the sun, moon nor stars, and yet are plural in number, it would seem that they can be none other than the planets. In short they are, as the word *shemayim* imports, the "movers."

It would, indeed, be seemly and convenient if we could find some astronomical or other confirmation of the 50,000 year period of the earth suggested by the Rev. A. B. Grimaldi. It is important to observe, however, that the "Jubilee" is at the beginning of the 50th year or at the end of the 49th, *i.e.*, seven times seven, and not at the end of the fiftieth. The Israelites in the taking of Jericho by the aid of the Lord of Hosts were preceded by seven priests, each carrying a horn, and they compassed the city for seven days, and on the seventh day seven times. With the Jews every seventh day was a Sabbath, and every seventh year was a Sabbatical Year, and every seventh Sabbatical Year was a Jubilee. The number fifty is not involved in the creative process, nor in religious observance. If we make the six days of creation each seven thousand years, then there are but seven thousand left to make up the forty-nine thousand, which includes the millennium.

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Thus we should have six days of 7,000 years each for the preparation of the earth for man's habitation; six working days of 1,000 years each for man's development; and one Sabbath day of 1,000 years (the millenium) to complete the total of 49,000 years. But, even so, we should entirely ignore the very explicit statement of Esdras concerning the division of time and the age of the world, which is, in fact, at the root of every other prophetic period mentioned in the Bible.

It would seem, therefore, that some sort of basis other than mere simplicity should be adduced in support of the fifty-thousand years advocated by your reverend correspondent.

Yours sincerely,

W. GORNOLD.

To the Editor.

DEAR SIR,—It seems necessary to make a few remarks in reply to the long criticism upon my letter, referring to the Creation Epoch (in No. 80), by Dr. Gornold.

1. Dr. Gornold writes of my view as "a new theory"; but it was printed in 1879, and though before the public for forty-four years I have not seen it adversely criticised till now.

2. He speaks of "too literal application" of a phrase. The trend of British-Israel teaching is to adopt the "literal" in opposition to the old, vague, indefinite, indeterminate, confused and confusing system so long in vogue. And I agree with that great theologian, the judicious Hooker, in concluding that that interpretation of a passage which is nearest to the literal meaning is nearest to the author's meaning.

3. He says the scheme lacks "authority." For some part, at all events, I refer to six authorities, and will quote some more below. And a few years ago Israel Truth itself lacked authorities!

4. I did not say, as he affirms, that "the extent . . . is only six miles." On the contrary, I estimated its radius as six miles all round the earth, at the least. If this envelope is larger, it merely increases the size of the "heaven," which is very likely to be so.

5. I withdraw the word "Hebrew" in section 2, and now remember how it inadvertently slipped in; but the Hebrew, being plural, emphasises still more the opinion of those authorities who deliberately translate it as singular.

6. To those authorities already mentioned, I will add the following: (i) Italian Bible, 1893; (ii) Luther's *German Bible*, 1893; (iii) *R.V.*, 1885; (iv) *Fonetic Bible*, 1850; and (v) Tischendorf's *Septuagint*, 1869.

7. In reference to rendering a Hebrew plural by an English singular form, we have examples in this very chapter. The plural Elohim (Gods) is rendered God (singular) some twenty-five times in this one chapter.

8. It seems that Dr. Gornold considers that *shamayim* (heaven) refers to the Planets; and yet considers it less than 300 miles extent. How can this be? Are the Planets only 300 miles distant? I certainly think the "simple" plan preferable to this confused one, which seems to mix up the atmospheric envelope and the heavenly bodies seen through it. How can *shamayim* refer to both?

9. I did not suggest (as he says), "50,000 years' period of the earth,"; but of Time or Tellus, a very different matter.

10. The number 50 certainly seems to appear in Hebrew religious connections; as Smith says, the Jubilee was the fiftieth year (*B.D.*); and Ewing, "After the seventh Sabbatical year, another year was added," making, of course, fifty years. In "religious observance," too, we find, breadth of Ark, 50 cubits, 50 loops, 50 taches, hangings of 50 cubits, males estimated at 50 shekels, service up to 50, &c.

11. In reference to type and antitype, even if the Jubilee period is not thought by some to correspond perfectly with the epochs of Time, it may be asked, what type does perfectly correspond to its antitype? A lamb type does not perfectly correspond to the Messiah, its antitype. If a type did so correspond it would be a copy not a type. And certainly few, if any, of the *O.T.* types correspond to their antitypes with such accuracy as the Jubilee 50 years to 50,000 of time. Every type must have its antitype. If, then, the above are not type and antitype, what is the antitype to the Jubilee 50? I have never met one.

12. The final objection is that this solution is contrary to Esdras' divisions of time. But as Esdras is neither inspired nor Canonical, his confused speculations cannot be put in opposition to the plain statements and logical deductions of *Holy Scripture*.

A. B. GRIMALDI.

To the Editor.

DEAR SIR,—I enclose an extract from the "Lives of the Haldanes" (in the catalogue of the British Museum) on the reliability of the New Testament.

I have shown it to several who have expressed the wish that this should be made known to others, and I think you may be glad to give it room in your paper.

Yours faithfully,

HENRY WALKER.

The following anecdote is taken from "The Bridge of History," by Thomas Cooper, published by Hodder & Stoughton, 1889 (page 72), "Lectures by T. Cooper" (twenty-sixth thousand):—

"You will see how important the memory of the Fathers is to us when I rehearse to you the substance of a note on one of the pages of a biography that you young Christian men should read—'The Lives of the Haldanes.' The brothers Haldane were wealthy Scottish gentlemen, at the beginning of the present century, who became evangelically pious, and performed great and good service in the Christian world. The note I refer to in that book relates how Dr. Buchanan was dining with a literary party at the house of the father of Sir Ralph Abercrombie, the general who died in Egypt, when a gentleman in the company put this question to them: 'If every copy of the New Testament had been destroyed at the end of the Third Century'—for it was *then*, you will remember, when Diocletian was engaged in his nefarious attempt to extinguish the book—'whether it could have been recovered again from the extracts made from it in the works of the Fathers of the Second and Third Centuries?' The question startled the company, but none could answer it. Two months afterwards, Dr. Buchanan says he called on Sir David Dalrymple (or 'Lord Hales,' as he was called), the Scottish judge, and he pointed to a table covered with books and papers, and said, 'Look at these! you remember the strange question about the Fathers and the New Testament which was put by one of the company at Mr. Abercrombie's two months ago?' Dr. Buchanan said he remembered it well. 'That question roused my curiosity,' said Sir David Dalrymple, 'and as I knew I possessed all the extant Fathers of the Second and Third centuries, I commenced the search, and, up to this present time, I have found the entire New Testament all but *eleven verses*'!"

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THE
NATIONAL MESSAGE
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THE SECRETARY-GENERAL'S PAGE

THE Council of the British-Israel-World Federation have unanimously adopted a plan for Life Membership in the Federation on payment of twenty guineas. It is believed that there are a number of those who will wish to become Life Members and help our Cause in this way; such help will be most welcome at this time, as we have heavy demands upon us for a vigorous Forward Movement. The Secretary-General will be glad to hear from those who can generously aid the Council in their great work by this method. Letters may be addressed to 14, Fetter Lane, E.C.4. In any case all our readers who accept Israel teaching are earnestly invited to join the Federation, either as members at one guinea, or as Associates at 5s. We are happy to report an increasing number of new members, and are grateful to all who have responded to previous invitations, but we need a still greater increase. We must have a great and compact organisation, fully equipped to carry on the proclamation of the Gospel of Salvation and the Gospel of the Kingdom side by side.

* * *

We desire to express our deep gratitude to the thousands who are constantly doing their best to make known Israel Truth in many ways, and it is only just that our readers should know of the devoted labours of members of Council, members of our various Committees, and Directors on the Board of THE COVENANT PUBLISHING COMPANY, who are giving much time and close attention to the highest interests of the British-Israel Cause, in many cases at no inconsiderable sacrifice, otherwise members may not realise how well they are being served.

* * *

The passing of Mr. Warren G. Harding has called forth world-wide sympathy with the American people, and striking tributes to the sterling qualities of their late President—qualities peculiar chiefly, be it noted, to men of the Anglo-Saxon Race. Naturally, the sympathy is most deeply felt by this Race, whether in Britain or in our Oversea Dominions, and we can with confidence say that no citizens of our Empire are more in sympathy and in tune with our Brethren of the U.S.A. than British-Israelites for reasons which must be obvious to readers of this journal.

We respectfully tender to Mrs. Harding especially our most sincere and heartfelt sympathy. We believe that her sad bereavement will do much to cement the friendship of the two great branches of the Israel stock.

It was very gracious of our noble King and members of our Royal Family to cable their condolences to Mrs. Harding, and to command that the Court should go into mourning for one week.

* * *

British-Israel believers in Sheffield are doing their best to rise superior to environment, for there is a wave of enthusiasm amongst them in spite of difficult times caused by depression in local trade.

The Rev. E. T. Hodgson, of Christ Church, Ecclesall Road, has offered his pulpit to our members for the spread of British-Israel Truth, and a Conference has been arranged there for October 3rd, at 7 p.m., when he will take the chair, and the speakers will be C. A. Broome, Esq., subject, "God's Plan for World Government"; T. W. Plant, Esq., on "Old Prophecies Recently Fulfilled in Palestine"; H. Barritt, Esq., on "Britain's Responsibilities."

It is hoped that all Identity friends in the Midlands will co-operate with the Sheffield Branch in making the Conference a real success. Financial assistance is urgently needed. Donations may be sent to the Hon. Secretary, Mr. C. Webster, 503, Pittsmoor Road, Sheffield.

* * *

The B.I.N.U. Conference at Nottingham is fixed for September 13th, when it is hoped some good work will be done and wise decisions made for co-ordinating B.-I. undertakings throughout the country.

* * *

We regret to learn of the tragic death of Mr. James Francis, J.P., of Cedar Hurst, Portland, Jamaica, aged 90 years. He was attacked in his own house by a negro burglar in the early hours of June 21st, and he died the following night. *The Kingston Gleaner* said of him: "The late Mr. Francis was one of the type of Englishmen who uphold the dignity of the British Empire. He was dignified and patriotic, he had at heart the highest interests of Jamaica, the home of his adoption. He was a sincere Christian, and loved to help every Christian cause. He was a firm believer in British-Israel teaching, and in the personal return of the Christ to reign over Israel, and through Israel the world.

"The latest from his pen appeared in our columns on the day of his death. Of him it must be said: 'A life well lived, the Kingdom won.'"

Mr. Francis was the senior Justice of the Peace for Jamaica. He did not long survive his friend, the Hon. Codrington Hall. Both were members of the Federation. We offer our sympathy to the sorrowing family.

* * *

The Secretary-General and Mrs. Garrison had the pleasure of spending last Sunday with the Rev. W. E. Woodhams Denham, Vicar of Chorley Wood, and of hearing him preach an excellent sermon, during the delivery of which we said several low-toned Amens. This, alas, is not our invariable experience of sermons, for it is not always possible to get out-and-out B.-I. teaching from the pulpit. The appreciation last Sunday was by no means confined to avowed B.-I. listeners; it was evidently shared by the entire congregation. Our week-end with the Vicar and Mrs. Denham was most restful and enjoyable, and we are very grateful to them.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

JEHOVAH ACTIVITIES IN MODERN BRITAIN.

By Rev. Wm. Pascoe Goard.

THE term "modern" may be taken as referring to Britain outside of history contained in the Bible.

1. The establishment of Israel in the appointed place, indicated in the tenth century before Christ. (2 Sam. vii).

Scholars are largely responsible for the fact that our information is not complete in regard to early Britain. They have busied themselves with literary fragments of Assyria, Babylonia, Egypt and Palestine, and have given full credence to the matters found there. They have left untouched the treasures of *early British literature*; have suffered much of them to fall into decay and be scattered; and have refused credence to those which have been thrust upon their attention.

In the Classics of Latin and Greek literature Cæsar described the Briton of his day; and his description is far from flattering. Strabo, the great and unprejudiced Greek geographer, also described him, and the description flatly contradicts that of Cæsar point by point. Instead of the "skin-clad savages" of Cæsar's description, the following is Strabo's description of the ancient Briton, copied from a quotation in "Prehistoric London," pages 147–148:—

"It is generally thought the Britons of this period were savages, clothed in skins. Quite the contrary was the case, as we learn from Strabo, a contemporary of King Conubeline, who has left us a most vivid description of the dress of the Britons of this period, which removes the false impression that the inhabitants of our Island were a race of semi-civilised barbarians as regards their personal appearance and weapons. The Greek geographer writes:—

"'He came not clad in skins like a Scythian, but with a bow in his hand, a quiver hanging on his shoulders, a plaid wrapped about his body, a gilded belt encircling his loins, and trousers reaching from the waist down to the soles of his feet. He was easy in his address; agreeable in his conversation; active in his despatch; secret in his management of great affairs; quick in judging of present accuracies; and ready to take his part in any sudden emergency; provident withal in guarding against futurity; diligent in the quest of wisdom; fond of friendship; trusting very little to fortune, yet having the entire confidence of others, and trusted with everything for his prudence. He spoke Greek with a fluency that you would have thought he had been bred up in the Lyceum and conversed all his life with the academy of Athens.'"

Why British scholars should choose to follow the prejudiced story of Cæsar, who was smarting under pretty "savage" treatment by the "bills" and "bows," the quarter staves and scythe-armed chariots of the Britons, it is not easy to say: especially when the testimony of Strabo is backed up by abundant evidences of culture and monotheistic religion. Is it that our scholars are not men of independent research, but rather followers of Latin and other leaders? Or is it wilful ignorance of things, the lack of knowledge of which is so disastrous to our people?

The British records, supported by contemporary literature, present to us:—

1. A well-established nation, rich in faith in God; in knowledge of Science; in arts of Government; in codified law; in social order; in moral purity; and in enjoyment of bounteous natural supplies.

2. A well-regulated priesthood; teaching the knowledge of God, and individual and national obedience to His will. In their religious system were abuses. But that system was the most Christlike on earth, notwithstanding.

3. A well-regulated economic system, in which every man, according to his degree, had his place and share.

4. A well-established throne. As to-day we have in Britain one central throne, surrounded in the Dominions by subordinated thrones; so in Britain there was one central throne, upon which, in due course, appeared the House of David, and in the sub-divisions

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of Britain were inferior thrones, subject to the Hegemon or Heremon or Pendragon, or whatever the chief throne and ruler may be called.

5. A wide international relationship with other branches of *Kindred stock* in Europe; and other branches of *Kindred Faith* in Europe and Asia. (See "Druidism in Europe and the East.")

JEHOVAH GATHERS THE PEOPLE UNTO "A PLACE OF THEIR OWN."

To this nation, "Israel in the Isles," Isaiah wrote his wonderful message.

To this nation Jeremiah brought the daughter of Zedekiah, probably his own grand-daughter, who married the Heremon of the day.

To this nation he brought Lia Fail, or the Stone of Destiny.

To this nation the Gospel came, and by this nation the Gospel was accepted as the natural development of the Druid faith.

Against this nation Rome hurled *all* her force, and here she sustained her first serious check after the time of Augustus; a check which encouraged the Israel peoples in Europe and Asia to attack Rome in turn, and which eventually led to her destruction.

To this nation Ten-tribed Israel came, under various names and leaders. These formed the Anglo-Saxon element of the Israel peoples.

To this nation the Normans, who are recognised by many of our best ethnologists as the Benjamites, who separated from the Jews at the last stand of the Nation of the Jews, when Jerusalem was destroyed, and who by stages, following the beaten path, the other Israel migrations had taken, settled in Northern Europe, descended on and conquered Normandy, and thence, under William, conquered a place for themselves in Britain, the last warlike immigration of Israel people into Britain.

Thus was fulfilled the prophecy:—

2 Sam. vii: "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more. . . ."

"I will bring them into their own land. . . ."

The latter is usually assumed hastily to mean Palestine. But it is the place appointed which is called "a place of their own. . . ."

Palestine was given to the Fathers!

The appointed place was given to post-Davidic Israel!

The Heathen and the uttermost parts of the earth were given to the House of David!

Thus the Jehovah activity gathered Israel into their own land, the land of Britain.

(*More next week.*)

STAR-POINTERS IN CHRONOLOGY.

By Dr. W. Gornold, D.A., F.R.A.S.

In the course of my lecture on the "Basis of Scripture Prophecy," which was reproduced in these pages, it was pointed out that the Great Year of Plato, which measures 25,920 years, is divided into Four Ages, each of 6,480 years, anciently referred to as the Gold, Silver, Copper and Iron Ages respectively. The present Age of the world began at the astronomical epoch 3,999 B.C. and lasts until the year A.D. 2481.

In this connection there are some interesting star-pointers which should not be overlooked by those who are assured that the stars were made with the sun and moon conjointly to serve as "signs, as well as for seasons." It has been ascertained by calculation that the equinox was in conjunction with the star Zeta Piscium, which marks the beginning of the constellations, in the year A.D. 321, and from this as a starting-point we can calculate backwards or forwards through successive signs. This is done by means of the procession of the equinoxes, which, although now accelerated to an annual increment of 50".26 is known to have been formerly not more than 48", and it is therefore safe to take the mean value of 50" per year in examining periods of long extent. Of course, it will be obvious that the mean value of 50" is produced by dividing the whole circle of 360 degrees by the Great Year 25,920. We do not know what is the cause of the acceleration that is noted, but various theories have been advanced in regard to it, which need not enter into discussion in this place. Enough that the mean precession gives us just 2,160 years for each sign of the Zodiac, and therefore 6,480 for a whole quadrant of Ninety degrees, which is one Age. Counting from A.D. 321 backwards we find that the equinox was just leaving Gemini and entering Taurus in the year 3999 B.C. and that it left Taurus and entered Aries in 1839 B.C., while in A.D. 321 it left Aries and entered Pisces, which it completes in the year A.D. 2481. It will be noted that the equinox had penetrated into Taurus just 23° when the Flood occurred in 2343 B.C. (1656 A.M.). Also when the equinox had progressed 23 degrees into Pisces the Great War of 1914 took place. A calculation from the same radix shows that the major axis of the solar system was pointing directly to the great martial star Antares (pro-Mars), the equinox being then in Pisces 8°. Thus the Flood occurred when the Pleiades were on the equinox and the Great War when Antares was on the axis, *i.e.*, 90 degrees from the equinox. One can hardly escape the symbolism of the equinox in the beginning of Gemini when the Adamic epoch began, nor that of the great martial star Antares on the axis when the Great War broke out, nor yet that of the Pleiades (the Weepers) which were on the equinox when the Flood occurred. Antares is the Heart of the Scorpion which was crushed in the Great War, but there still remains the Head of the Scorpion (Frons Scorpii) to plot and scheme against the unity of nations, to inculcate false doctrine, and to waylay the rider of the White Horse on upward progress. For we have to remember that this same Scorpion is the "Dragon" of the legends and occupies a Zodiacal position in opposition to Taurus, *i.e.*, "St. George," who derives his name from geo-earth, urgon-worker; literally the husbandman. St. George's Day marks the entry of the Sun into Taurus. Everybody knows why Virgil's pastorals are called the "Georgics." The Head of the Scorpion, which, according to the prophecy, will be bruised by the sons of Adam, is now in longitude 242° 6′, and therefore 6° 36′ from Antares,

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which we have already dated to the year A.D. 1914. Then it comes to the axis just as many years A.D. as the Plejades came to the equinox years B.C., and this may well mark the final conflict in which the sons of St. George gain a victory even more marked than that which was gained by Al-debaran (the Shepherd) against Ant-ares. The interval is 432 years.

Concerning the White Horse. This symbol is identified with that of the sign Sagittarius. In the spiritual sense it stands for the Messenger, and hence becomes the symbol of Christ, whose Messianic office is depicted in Rev. vi, 2, and whose apotheosis is portrayed under the same symbol in Rev. xix, 11–16. On the other hand the Scorpion was ever a symbol of malice and treachery and all kinds of evil. Thus Christ says: "Behold I have given you power to tread upon scorpions, nevertheless, rejoice not that ye have power over the *spirits*, but that your name is written in heaven." In the Apocalypse the symbol is used frequently for various kinds of torments and plagues which will afflict mankind or rather the idolators and workers of evil in the latter days (see Rev. ix).

The testimony that is written in the heavens is not less remarkable in the light of prophecy than is the written Word or the "witness in stone." Rightly interpreted and understood, the symbols of the star-groups serve to define the whole process of man's spiritual unfoldment, and those who, like Sir Isaac Newton, think that this knowledge was divinely inspired and committed to our forefathers, Seth and Shem, for a testimony of God's purpose through the ages, are not likely to repudiate the idea that particular great stars may well serve as pointers and time-measures, even as we find them to be. Those who have no other use for them than to speculate as to their physical composition and probable distances and sizes may well question the purpose of their creation. On purely scientific grounds it is possible to predict that there will be many earthquakes affecting astronomical observatories during the next decade of our intellectual progress!

THE PROMISE FULFILLED.

BY "ISRAELITE."

IN trying to ascertain who are now the inheritors of God's promises to Israel, seeing that Israel as a nation has not existed under that name for 2,600 years in accordance with Isa. lxv, 15, though that kingdom and the throne were to last for ever (2 Sam. vii, 16), it will greatly simplify our task if we enquire (1) which of existing kingdoms was set up in the reign of Nebuchadnezzar (Dan. 2, 44), and (2) what kingdom has maintained its present position from that time to the present, with (3) a descendant of David as King. Because Israel was to be planted in a place of its own and *move no more* (2 Sam. vii, 10).

In surveying the nations, there must be only a limited number that can show these three conditions. If it can be shown that any nation can claim these three conditions and that other promises made to Israel are true concerning her, it will be reasonable to suppose that, inheriting the promises, she is the nation of whom the Lord said He would call by another name instead of Israel. It is clear from Jewish history that no descendant of David or of the Kings of Jerusalem ever reigned over Israel or Judah after Zedekiah (588 B.C.), and from Ezek. xvii, 22, it is clear that the "tender twig" is feminine and, being the topmost branch, it is the youngest daughter and her descendants that was to become the goodly cedar; and that the place where it was planted is called a "high mountain and eminent, the mountain of the height of Israel."

It is to be noted that the youngest daughter is the chosen seed. It is instructive to follow in Scripture the history of those to whom pre-eminence is given.

Gen. iv, 1: Cain was the first-born. There is no mention of his having any rights as such. In no other case is the first-born mentioned before the Flood.

Gen. x, 1, 21: Noah's sons. The youngest has the pre-eminence. Ham is always placed between Shem and Japheth, who is the elder (v. 21).

Gen. xi, 27, 32; and xii, 4: Terah's sons. The youngest, Abram, has the precedence. Lot, the son of Haran, was probably older than Abram.

Gen. xix, 31; and xxix, 26: Lot's eldest daughter and Leah, the only women mentioned as first-born. The name of Lot's daughter not given.

Gen. xxi, 12: Abraham's younger son is preferred to Ishmael.

Gen. xxv, 23: Isaac's younger son, Jacob, is preferred to Esau.

Gen. xlix, 3, 4; and 1 Chron. v, 1: Jacob's younger son is preferred to Reuben.

Gen. xlviii, 12–20: Joseph's younger son, Ephraim, is preferred to Manasseh. Compare Jer. xxxi, 9.

Ex. vi, 20: Amram's younger son, Moses, is preferred to Aaron.

Gen. xxxvi, 15: Eliphaz, son of Esau, is the only Gentile first-born mentioned.

If we now turn to the Princes of Israel in Numbers i, of the heads of the thirteen tribes, no prince comes from the first-born of the Patriarchs. There is no record of their ancestors in the case of Reuben, Simeon, Zebulun, Manasseh, Benjamin, Dan, Asher, Gad, Naphtali, Nine Tribes, either in Numbers or 1 Chronicles. Levi's Prince Aaron was first-born of Amram, who was the first-born of Kohath, who was the second-born of Levi, so not direct primogeniture. Ephraim's Prince Elishama was fifth in descent from Ephraim; not from the first-born. Judah's Prince Nahshon was descended from Zerah, younger son of Tamar, by Judah, ancestor of David. David was the eighth son of Jesse (1 Sam. xvi, 9, 10). Solomon was one of David's younger sons. He was not the first-born of his mother.

Moses is called king in Jeshurun (Israel) (Deut. xxxiii, 5). His office was not given to his son. Aaron's office was hereditary, but not in the line of the first-born. We learn from Deut. xxi, 17, that the first-born had a double portion, and according to Parker's Hebrew Lexicon, he had pre-eminence or authority over other brethren, because, with the birth-right in those times was generally connected the progenitorship of the Messiah. But the above Scriptures do not strengthen that view. For 3,000 years after the Creation it is the younger son who has precedence.

In Matt. i we have the generations of Jesus Christ. From Abraham to David none are said to be first-born (fourteen generations). From David to Josiah only one first-born is recorded—Joram, the son of Jehoshaphat (2 Chron. xxi, 3, 4), and he slew all his brethren. These are reckoned fourteen generations, but three kings—Ahaziah, Joash, and Amaziah—are omitted as being descended from Ahab. Because of idolatry their names were blotted out (Deut. xxix, 18–21) to the third

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and fourth generation (Ex. xx, 5). Jehoiakim and Zedekiah are both omitted from the genealogy, the line being followed through Salathiel, the son of Jeconiah.

The law of inheritance is given in Numbers xxvii, 8–11 :

A daughter may inherit if a man has no son (v. 8).

If there be neither son nor daughter, the inheritance is given to his brethren.

If he have no brethren it is given to his father's brethren (v. 10).

If his father have no brethren, the next of kin inherits (v. 11).

It is, therefore, no new thing in Scripture that a younger child should be chosen instead of the eldest. Ezek. xvii, 22, shows that the goodly cedar is to descend from the topmost twig, and it was necessarily a female, because the King of Babylon slew the sons of Zedekiah before his eyes (Jer xxxix, 6). So we see that—

(1) Jeremiah was appointed to be a prophet to the Nations (Gentiles) (Jer. i, 5).

(2) He was not only to pull down and destroy, but to build and to plant (Jer. i, 10).

(3) His going down into Egypt with his enemies is foretold (Jer. xv, 14, A.V. ; compare Jer. xliii, 2–7).

(4) His being well treated by his enemies is foretold (Jer. xv, 11 ; compare Jer. xxxix, 11, 12, and lx, 4, 5).

(5) Jeremiah declares twice over (chap. xxxiii, 17, and v. 20, 21), that David's throne should continue.

(6) He recalls on two occasions Isaiah's prophecy of a Righteous Judge (Isai. xi, 3, 4 ; compare Jer. xxiii, 5, and xxxiii, 15).

Note, too, that the seed of the House of Israel is led out of the North Country to dwell in their own land (Jer. xxiii, 8). So they must first go to a North Country, as will be shown later.

Let us now return to Jeremiah's history. Gedeliah was murdered about two months after Jerusalem was burnt by Nebuchadnezzar's Army, about 588 B.C. (see Jer. chap. xli), and Ishmael carried off the King's daughters (v. 10), and Johanan, the son of Kareah, recovered them (v. 16, 17). In chap. xlii we read that Johanan came to Jeremiah to make supplication for the remnant and to ask guidance for them (v. 1–3). In v. 5, 6, they make a faithful promise to follow the guidance Jeremiah shall give, from the Lord, whether it be good or evil. The answer was delayed ten days (v. 7–22). In chap. xliii, 2, 4. we find the Jews regard not the promise they had made to Jeremiah in chap. xlii, 5, 6, but they took the remnant, with the King's daughters and Jeremiah and Baruch and went down to Egypt (v. 5–7). Then follows Jeremiah's denunciations to the 27th v. of chap. xliv, saying that they shall all die, except a few who are to escape (v. 28). This is the last we hear of Jeremiah and the King's daughters in Scripture.

Five years later (c. 583 B.C.) came a person known as Ollam Fola, this is a title not a name, accompanied by an oriental Princess and bringing with them a stone, about which more will be said later. Ollam is a Hebrew word signifying concealed ; Fola is Irish and means Revealer, *i.e.*, a revealer of secrets. Ollam Fola is celebrated in Ancient Irish History as a sage and legislator, eminent in learning and wisdom. His historical fame has been recognised by placing his medallion in Basso-relievo with that of Moses and other great legislators in the interior of the Dome of the Four Courts in Dublin. The ancient records and chronicles of the Kingdom were ordered to be written and carefully preserved in Tara, and these form the basis of the ancient history of Ireland, called the Psalter of Tara (England the Remnant of Judah and the Israel of Ephraim, by Glover, p. 26, note 3).

In the Talmud, it is said by the Rabbi that the Messiah shall be called Joden Moren (see Isa. xi, 1–4). In Ireland the Righteous Judge was called Jodhan Moran. It is a purely Hebrew or Chaldean phrase. It seems that there was an official in Ireland, a Chief Justiciary, to whom this name was given. Keating says (p. 237, ed. 1861, of the "History of Ireland") : "The famous Moran was one of the Chief Judges of the Kingdom. When he sat on the bench to administer Justice, he put on his miraculous Jodhan Moran about his neck (by a chain)." The Jodhan Moran is a character who appears not only in the pages of Keating, but over and over again on the stage of Irish history, and the gold insignia of his office have been exhumed more than once from the bogs of Ireland. According to tradition, the chain of the breast-plate would contract and strangle the Judge if he uttered an unjust sentence. The traditional memory of the chain or collar (says O'Flanigan) is so well preserved to-day that it is a common expression for a person asseverating absolute truth to say, "I would swear by Moran's chain for it." (Trans. of Gaelic Soc., Vol. I, apud Moore.)

From "Ancient and Modern Britons" : "The Irish name for the Jodhan Moran is identical with the Chaldee name for Urim and Thummim ; in short" (continues Governor Pownall, "Early Irish Antiquities, Archæologia," Vol. VII), "My friend, the Rabbi Heideck, will have it that none but Jews or Chaldees could have brought the name and the thing to Ireland."

How come these Hebrew or Chaldee words, sacred words, applied to Christ, to be found in Ireland from 500 to 600 B.C. except by the hands of the Prophet ?

THE STONE OF DESTINY.

In the Coronation Chair of the Kings of England is set a large stone ; it looks as if at one time it had been prepared for building, and it evidently was never used for that purpose. See Professor Ramsay's Report to the Dean of Westminster : "The only thing it (the stone) certainly indicates, being, that it was prepared for building purposes, but (was rejected, manifestly, by the builders, in) that it was never used." This Stone is known in England as Jacob's Pillow. The Report reminds us of Ps. cxviii, 22, and looking back to the time of Jacob (Gen. xlix, 24), we read of "the Shepherd, the Stone of Israel." It was that Shepherd who quoted Ps. cxviii, 22, concerning himself, and who is called by David, "his Rock" (Ps. xviii, 2). But all the Kings of Ireland, from about 580 B.C. to A.D. 513, were crowned on it. It was then removed to Scotland at the request of Fergus, the first King of all Scotland, and all Scotch Kings were crowned on it till 1296, when it was carried to Westminster by Edward I, and all Kings of England since then, except Queen Mary. Sir Walter Scott's rhyme about it only declares what has been repeated for ages in Scotland and Ireland in Celtic dialect.

"Unless the Fates have faithless grown,
And Prophet's voice be vain,
Where'er is found this sacred stone
The Wanderer's Race shall reign."

The Wanderer's Race is the *Scythian*, which means dwellers in tents. The Greek equivalent is *Skuthoi*, from which Scot is derived. The Scots came first to Ireland and then to Scotland. (See God's Judgment concerning Israel, Hos. ix, 17.)

"They shall be Wanderers among the Nations."

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This stone is called in Ireland, Lia Fail. Lia is a Celtic word and means a precious stone. Fail is Hebrew, and means wonderful, a title given to Our Lord (Isa. ix, 6). But the word has come to mean in Ireland, Destiny, and the stone is the Stone of Destiny, and Ireland is the Island of Destiny, or Innis Fail.

Where do these Hebrew titles come from? Jodhan Moran, Lia Fail, Tara, Ollam Fola, Tea Tephi (the name of the Princess), Mur Ollamin (the School of the Prophets), Mergech (a resting-place), Repository (where Tea Tephi was buried). It can only be accounted for by the presence of a Hebrew Prophet, who, according to tradition, came to Ireland about 580 B.C. in accordance with God's Word that in the North-West He would establish the Mountain of the height of Israel by Ezekiel (chap. xvii), the Prophet (2 Sam. vii, 10; Jer. i, 10; Ezek. xvii, 22; Dan. ii, 44; Isa. xxiv, 15)—Isles of the West, the name in Hebrew literature for *Great Britain and Ireland*, but translated in A.V. Isles of the Sea (Isa. xlix, 12).

The Stone was kept at Tara, in Meath, chief seat of the Irish Monarchs, till the reign of Murkertagh, whose brother Fergus, having established himself in Alba, as Scotland was then called, procured from his brother the Lia Fail, on which to be crowned, and it was never returned to Ireland.

Irish tradition, as far as the writer has been able to ascertain, gives no account of the arrival of Ollam Fola, Tea Tephi and the Lia Fail, but it tells us that Heremon Eochaid, Prince of Ulster, of the Tribe of Dan (Tuatha de Danan) was crowned upon this stone, and that he married an oriental Princess, Tea Tephi, and that from that date the Capital of the Irish Pentarchy was changed to Tara; that then a School of Prophets for the teaching of the Law, called Mur Ollamin, was founded, and means provided for its maintenance. The ruins of Mur Ollamin may still be seen. The name Jeremiah has been found among the Irish Kings, as well as in the text and notes of Prof. Kelly's "Cambrensis Eversus," and in the pages of Keating, under the three forms of Arem, Airiemh, and Aireamh. A widespread tradition exists in Ireland, which is also inculcated by the priests, that one of the Irish Kings,

> "Fin McCoyle,
> Went to school, with the Prophet Jeremiah."

Jeremiah is said to have been made King of Ulster by Heremon Eochaid. The above account is derived from "The Remnant of Judah and the Israel of Ephraim," by F. B. Glover. 1881. London.

Tara is said to have become deserted as a Royal residence early in the sixth century A.D., owing to a quarrel between King Dermot and St. Ruadham, Abbot of Lothra. The Stone of Destiny had previously been removed to Scotland. It is said in some of the "Lives of St. Patric" that there was a law in Ireland according to which slaves should become free in the seventh year. St. Patrick had become prisoner of war and made a slave, and under this law he regained his liberty. The same writer adds that this law was conformable to the practice of the Hebrews (Lev. xxv, 40; Deut. xv, 1, 12). Note the application as applying to Hebrews. Why was it so applied if St. Patric, a Celt, was not a Hebrew? This was over 1,000 years after the Law was introduced by Jeremiah.

We have no written records of Irish history for many hundreds of years after the time of Heremon, probably not till the fourth, fifth or sixth century A.D. All tradition was handed down by bards, who transmitted it orally. The chronology of early Irish history is not dependable.

The name of the Princess, Tea Tephi, is variously spelt, and is probably a corruption of some Hebrew word. (Tea may be short for Tea-Mair, or Tamar, which is a Jewish female name, has been suggested). Tephi is certainly Hebrew, meaning beautiful, gracious. She was buried in the Great Mergech. Mergech is also a Hebrew word, signifying, not a tomb as is generally supposed, but a resting place, a repository. It is 60 feet in circumference, and is said never to have been violated.

Tea is called in the Irish annals the daughter of Lugaidh. Log is Celtic for God, Aidh is Celtic for house. So that Lugaidh would signify House of God, or Bethel, the name of Jacob's pillow (Gen. xxviii, 19, 22). She is called the daughter of Lugaidh owing to her connection with the tradition of the Stone of Destiny that "Where'er the Stone should be, one of the Wanderer's race should reign." Her name is associated with mystery, the mystery being connected with the Hebrew names of the Stone, the Princess, Tara, and the Repository.

Isles of the West is the name by which Hebrews still designate these countries. The Lion on the Royal Standard, red on gold, is the Lion of Scotland. It is said to have been brought by Fergus, with the Stone of Destiny, from Ireland. The Lion is the ensign of the Tribe of Judah, of which Tea was Princess. The Harp became the National Standard of Ireland only in the reign of Henry VIII, to commemorate his election as King of Ireland by the common consent of the Irish Princes. It is said that Ireland had no National Standard till then.

HOPE.

WHEN a doubting heart is weary
With the thoughts that crowd around,
It is surely after study
Precious Hope is born and found.

Very close to all is comfort
To be taken, *if* we can.
Little word! A cruel tyrant,
Let us face it, see God's plan.

Sage and prophet down the ages,
Since God's Spirit enter'd men,
Whisper of our Great Redeemer,
Of His advent, where, and when.

Of the fall of His own nation,
Israel, with her promise fair,
Of her "latter days" awak'ning,
Teaching God's truth everywhere.

From her home, the Western Islands,
Chosen to fulfil His end,
Workers with the Great Creator
Hung'ring brothers to befriend.

It is true that many thousands
Have gain'd victory, faith anew,
While they read of Britain's birthright,
Grasp'd God's promises as true.

F. CARR.

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TARSHISH.

BY THE LATE MRS. GODWIN (*Clifton, Bristol*).

GEN. X, 4: "And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim."

Verse 5.—By these were the isles of the Gentiles divided in their lands every one after his tongue, after their families in their nations. Of the three sons of Javan, the son of Japheth, Elisa gave name to the Eliseans, who were his subjects; they are now the Æolians. Tharsus to the Tharsians, for so was Cilicia of old called, the sign of which is this, that the noblest city they have is Tarsus, the "tau" being by change put for the "theta." Cethimus possessed the island Cethima; it is now called Cyprus. (*Josephus An Bich.*, 6, *c.* 1.)

Tarshish.—1 ch., 7, 10. Grandson of Benjamin.

Tarshish.—Esther i, 14. One of the seven Princes of Persia.

Tarshish.—A navy. 1 Kings x, 22; 2 Chron. ix, 21; 1 Kings xxii, 48; 2 Chron. xx, 36, 37; Ps. xlviii, 7; Isa. ii, 16. "Silver spread into plates is brought from *Tarshish*" (Jer. x, 9).

"Howl ye ships of *Tarshish*" (Isa. xxiii, 1, 14).

"Pass ye over to Tarshish; howl ye inhabitants of the Isle" (Isa. xxiii, 6).

"Tyre called the daughter of T." (Isa. xxiii, 10).

"Surely the Isles shall wait for me and the ships of Tarshish first" (Isa. lx, 9).

"I will send those that escape to T." (Isa. lxvi, 19).

"The ships of Tarshish did sing of thee in thy market" (Ez. xxvii, 25).

"Tarshish was thy merchant" (Ez. xxvii, 12); and "Jonah rose up to flee unto T." (Jon. i, 3).

Dr. Thomson, in his "Land and the Book," says: "I resided sometime in Joppa; the people traded largely with Tarsus. It is true that Palestine traded with Asia Minor through Tarsus. Doubtless the first trading voyages from Phœnicia northward were along the coast and round by Tarsus and thence westwards to the islands. I am inclined to think that Tarshish or Tarsus, to whatever city first applied, early became a name for large merchant ships, just as we say, East Indiaman, liner, &c.

"The name may have been derived first of all from this Tarsus of Cilicia, and subsequently given to Tartessus, in Spain, which was, perhaps, a colony from Tarsus; 'Diodorus, Strabo,' all mention such a city.

"I think it probable Jonah meant to flee thither. Tarsus, on the road to Nineveh from Palestine, would not have been selected for the place of concealment. These ships of Tarshish sailed in their expeditions once in three years; trading with the Far East or with Ireland or England might require that length of time to complete their sales and to return home."

From John Wilson's "Origin," p. 25:—

"Tyre, the root of that great maritime confederacy, which, in such early ages connected very distant parts of the globe, which even thousands of years ago brought the British Isles, the isles afar off, the Isles of Tarshish, into commercial alliance with the land of Israel, and which, in the providence of God was given the greatest facilities for transmitting the escaped of Israel westward."

From "The Comprehensive History of England," by Charles Macfarlane and Rev. T. Thomson" (p. 7, vol. 1):—

"The trade of the Phœnicians may be considered the beginning of that British commerce which has outlived its ancient teachers, extinguished every successive rivalry, and secured a main part of the wide world's traffic.

"Tin was used, as it is supposed, by the Syrians in producing the rich purple dye for which they were famous, and was known to the Israelites before the Babylonish captivity, under the name '*bedil.*'

"But going still further back, we find that brass (that is bronze) was not only an important material in the construction of Solomon's Temple, but a metal precious as gold with which the Israelites, who must have obtained it from the Egyptians, adorned their tabernacle in the wilderness.

"In the former instance, we learn from the Sacred writings that the artificer employed by Solomon in the decoration of the Temple was Hiram, a native of Tyre, one of the cities of the Phœnicians, the early traders in tin."

NOTE.—Near "*Marazion,*" in the parish of Madron, Penzance, Cornwall, there is a very ancient old mine; they have a legend that formerly vessels came from "Hiram" for tin to aid in the building of the Temple.

"Here we trace the use of bronze up to the Mosaic period and, consequently, of tin also, without which bronze cannot be made.

"And where was tin obtained? At such early periods it was only to be found in two countries—*Spain* and *Britain.* These were, then, the valued sources from which the nations of earliest antiquity derived a metal that ministered so largely to their wealth, their luxury, and convenience. And these countries, perhaps, were that mysterious Tarshish lying somewhere beyond 'the Pillars of Hercules,' from which such precious shipments returned and whose locality our Biblical commentators have so long endeavoured to discover.

"It matters little whether the hidden treasures of Spain or of Britain had the honour of the first discovery; sufficient for us to know that that portion of the British territory called the Scilly Islands was known to the Carthaginians ages before the Christian era."

"The Students' Manual," by C. Taylor, LL.D., p. 67:—

"The Spanish peninsula, called in Scripture Tarshish, from the city Tartessus, was the country with which the Syrians had the most lucrative trade and the colonies they established there soon became independent States. Colonies were also planted beyond the Straits of Gibraltar, or, as they were called by the ancients, 'the Pillars of Hercules.' Trade was extended to the British Islands and the coast of the North Sea."

Extracted from "Life from the Dead," by Capt. Nickle, p. 110, vol. 1:—

"Like Babylon, the ancient city of Tarshish, with its mercantile navy, has passed away and yet we find that the name of Tarshish is applied to a great naval power about the present time.

"The Prophet Isaiah, moved by the Lord, gazed along the vista of ages to come, and uttered this prophecy applicable to the times in which we live, 'Who are these people who flee as a cloud and as the doves to their windows' (Isa. lx, 8, 9).

"If we examine the map of the world and consider what Isles are most likely to answer this description, we cannot help looking to the British Isles, and those many great and small ones connected with her. 'Surely the Isles shall wait for me,' expressing as we are led to suppose, until the inhabitants of *Great Britain* are aware of the *name they bear* as being the people to whom the promises are made. The British mercantile

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navy answers to the description of the ships of Tarshish first—that is, as the first naval power of these latter days, the leading power of the Saxon race.

"Those of Tarshish, first, are to find out who they are and that have been lost for many ages, whilst to those who have waited until the fulfilment of the times, God will make it known who they are. And the merchants of Tarshish, with all the young lions thereof, shall say unto thee, 'Art thou come to take a spoil?' (Ez. xxxviii, 13).

"These merchants of T. signify the great mercantile and naval power and her colonies who are to ask this question."

Extracted from "Life from the Dead" (by Cymru), vol. 2, p. 322, No. 23. Ez. xxxviii, 13: "Sheba and Dedan and the merchants of Tarshish with all the young lions thereof."

"The inhabitants of Tarshish are the people of Lost Israel. The ships of Tarshish (lost Israel) shall bring the sons of Judah first (by Isaiah) to Palestine on the restoration. Poor outcast Israel is to have the first post of honour—poor deluded swept out God-dishonouring wretches carried away captive out of Palestine some 2,600 years ago and ever since lost sight of. These are the people to whom Jehovah addresses the blood-stirring words of Ezekiel, 'Where then is Tarshish?'

"If we turn to the 27th chap. of Ezekiel we find Tarshish figuring amongst the many countries and peoples trading with Tyre.

"The secret of the Phœnicians visiting Britain, especially Cornwall, for these riches, *iron*, *tin*, &c.

"It has long since been supposed that Spain was the Tarshish of old; but inasmuch as *tin*, *lead* and *iron* have never figured in any marked degree hitherto in the list of her natural productions, we are constrained to regard the name Tarshish as applying to the particular and more extended region of the earth wherein Spain is situate and extending so as to include the British Isles.

"In Ezekiel's list of the traders to Tyre (Ez. xxvii, 19), we find Dan and Javan (Greece) alone contributed 'bright iron, cassia and calamus.' The first comes from Tarshish and the bright iron from Dan and, bearing in mind the superior skill (still possessed this day by their descendants) of the Hebrews in the working of metals, we have the true key to this prophecy.

"No wonder that with such superior metal as Dan furnished to Tyre 'the ships of Tarshish sang of her.' And from the islands of the sea. Is. xi, 11; Is. xxiv, 14, 15; Is. xl, 15: 'Keep silence before me, O islands, and let the people renew their strength.' The isles saw it and feared. 'And the isles shall wait for His law.' 'Surely the isles shall wait for me and the ships of Tarshish first.'

"We have here a very clear indication that wherever these islands were, there was *Tarshish*, and wherever *Tarshish* was there were these *islands*.

"The British nation and people fulfil *All* the prophetic conditions as being essential for them to become identified with these prophetic insular peoples."

A lecture given in Connaught Square by J. H. Titcombe, Sept. 6, 1875, "Standard of Israel":—"Tartessus in Spain was a large sea-port. Tarsus was not a sea-port.

"See Pliny's His. iii, 3: 'From Tartessus in Spain gold and silver mines existed.' From this port also 'ivory and apes and peacocks' would be easily obtained from the opposite shores of North Africa.

"The voyage to Britain was not beyond the power of Phœnician ships, for the circumnavigation of Africa by a Phœnician vessel 610 B.C. is now received by the most trustworthy of critics. *Tin* was indigenous to a certain spot in Spain. The yield was so insignificant that it never could have supplied the world with the vast amount of that metal of which we read in ancient days.

"We are therefore driven to conclude that it was the rich tin districts of Britain, see Smith's 'Dict. of the Bible' (Art. Tin)."

Notes from "Christ's Return in Glory and Millennium Reign on Earth," sec. 26, p. 265, 1831, by James A. Begg:—

"Joel iii, 16, may be regarded as proof that it is not the ancient Tyre and Zidon of which the prophet speaks, the former place being already so desolated as only to afford miserable shelter to a few fishermen and the latter incapable of any important enterprise.

"If this application of these numerous predictions concerning Tyrus and Zidon be correct, there is reason to fear we have yet a still deeper interest in Jeremiah's series of desolating judgments, for after Zidon the next in point of order who are made to drink of the wine-cup of the fury of the Lord are 'the Kings of the Isles which are beyond the Sea.'

"These, we apprehend, are the British Isles, their situation being beyond the Mediterranean, called by way of eminence the sea, as already mentioned. We observe that prophecies concerning this country under the name of Tarshish, a term denoting the '*utmost limits*,' and therefore expressive also of our situation and corresponding with the prophecies we seek to illustrate of 'the Isles which are beyond the Sea.'

"Among the nations trading with Tyre at the time of its destruction it is said Tarshish was thy merchant (Ez. xxvii, 12). Not only do these correspond with British exports to Constantinople, but other predictions concerning Tarshish seem equally applicable to England.

"*Tarshish* is represented as a maritime place, and the islands beyond the sea are in Jeremiah made to drink of the cup of God's fury after Tyrus and Zidon, so Isaiah calls on Tarshish to lament for the destruction of the former—the burden of Tyre, 'Howl ye ships of *Tarshish*, for it (Tyre) is laid waste, so that there is no house, no entering in' (Isa. xxiii). And when there appeared danger of the utter overthrow of Turkey by the Russian arms during the past campaigns our public journals commenced their howling as if in anticipation (see Ez. xxvii, 35). The overthrow of the Ottoman Empire will occasion our regret and be regarded with fear. One of these will doubtless be that the 'ships of *Tarshish* did sing of thee (*Tyrus*) in thy markets' (see Ez. xxvii, 25).

"Our commercial relations with Turkey have contributed much to the support of Mohammedan despotism. But the precedence in the honourable work of assisting Israel in returning to their land is distinctly given to *Tarshish*: 'Surely the Isles shall wait' (Isa. lx, 9). This *Tarshish* must, therefore, be a maritime place of modern times, and to whom are such predictions concerning it so applicable as to Britain?

"It is also predicted of the merchants of Tarshish and others that they shall interfere in behalf of Israel when 'Gog' shall think an evil thought, and also Sheba, Dedan and the merchants of Tarshish (see Ez. xxxviii, 13).

"The exertions made in this country in behalf of the Jews give probability to the view of our ships being first employed for assisting them in their return and otherwise interfering in their behalf; thus also countenancing the idea that this modern Tarshish represents the British nation.

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" If so, we have much reason to fear our being overtaken by severe judgments after the destruction of Constantinople. Tyre and Zidon are connected by Is. xxiii, 8, 14. It is in our ships our strength lies. If even these only were laid waste *Is.* says : 'The day of the Lord of Hosts' ; ' and upon all the ships of Tarshish ' (Is. ii, 12, 16).

" Also in Zion's songs among other of God's marvellous acts at the restoration of Israel—'Thou breakest the ships of Tarshish with an east wind ' (Ps. xlviii, 7). From this it seems probable that the same power which shall destroy Constantinople shall also be employed in the hand of God for laying waste the strength of Britain. For it is also said of modern Tyrus : 'Thy rowers (in the vessel of State) have brought thee into great waters; the east wind have broken thee in the midst of the seas ' (Ez. xxvii, 26). The fulfilment of the destruction of Tyrus in the issue of the present contest between Russia and Turkey (the peace only a truce) have we no reason to fear the infliction of judgments through the same instrumentality."

Extract from " Israelites found in the Anglo-Saxons," by William Carpenter.

" They were to be given possession of the Islands in the midst of the sea. That England is the place described is shown by other passages in the prophetic pages.

" Where is Tarshish, whose great ships and merchants and merchandise are so often spoken of in connection with Israel ? There were more than one place bearing this name, but that one of them was a place of considerable importance for its mercantile wealth, large ships and distant voyages with vessels whose sails like the white *wings of doves*—the symbols of *peace* and *protection*—cover with their shadow the width and breadth of the ocean is certain. Ez. xxxviii, 12, mentions it in connection with 'Sheba and Dedan,' and speaks of its *gold* and *silver* and dyed goods as though a hostile people might look there for great spoil, and what is remarkable he speaks of the young lions belonging to Sheba and Dedan and Tarshish as if all were closely connected.

" Whether Dedan be a port in the Persian Gulf, as has been supposed, we cannot be certain, but that Sheba is India and Tarshish England seems beyond doubt. What land but this is a large naval and mercantile power—a nation of merchants—a land rich in metals and cloth and cunning workmanship ? What land but *England* has a lion for its symbol ? What land but *India* young lions ? ' Be still thou inhabitants of the Isle whom the merchants of Zidon (the Phœnicians) have replenished ' (Is. xxiii, 2). This Island with its Independencies, including India, was to be possessed by Israel."

Notes on Tarshish extracted from " The Bible Educator," vol. 2, p. 351.

" Chrysolite appears in the later versions as the equivalent of the Hebrew ' tarshish '—the tenth stone or the first of the fourth row. The translation of the English Version, ' beryl,' is obviously incorrect.

" Pliny mentions other kinds of chrysolite, one of which, distinguished from others by its lesser weight came from Spain. 'Tarshish,' the Hebrew name of the breastplate stone, is the Hebrew name of Tartessus in Spain, from which the Phœnician merchants brought many articles of commerce. What then can be clearer than that this Spanish chrysolite is the stone which the commerce of the Phœnicians brought in early times to Syria and Egypt. From the account given of it it is manifestly the same as our yellow crystalline quartz—the Scotch cairngorm."

THE ENEMY COMING IN AS A FLOOD.

By Rev. Commander Roberts, R.N.

We are living in ominous times, and we may say a season pointed out directly by Rev. xi, 3. Believing, as this chapter points out, that the two Witnesses here alluded to are the British and Anglo-Saxon Nations and Churches which before A.D. 597 was simply the British, but owing to the Anglo-Saxon invasion became British and Anglo-Saxon. How little people thought at that time that this was God's method of uniting the Israel of pre-captivity (or prior to 721 B.C.) with the Israel of post-captivity (or those who were carried captive into Media) : yet so it was. We cannot help thinking that the devil knew what he was about when he caused the terrible heartlessness of these Anglo-Saxons in their depredations upon the ancient Britons. The ancient British had the Gospel even in Canterbury, as borne out by St. Martin's Church, where Bishop Luidhard officiated for Ethelbert's Queen, who was a Christian some time before the arrival of Augustine from Rome. Even Bishop Fastidius (A.D. 430–450), in alluding to the heathen Romans settled in Britain, wrote as well as exhorted the British thus :—" It is the will of God that His people should be holy, and free from all stain of unrighteousness ; so righteous, so merciful, so pure, so unspotted from the world, so single-hearted, that the heathen should find in them no fault, but should say in wonder, Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance."

Then came the Jutes and Saxons, to help the Britons hold their own against the Northern Picts and Scots. Instead of helping them, they seized their possessions and ravaged all they could lay their hands on. Having never learnt of Christianity, they ruthlessly destroyed all places of worship. And, notwithstanding the constant pouring in of these from A.D. 457, it took about 140 years before they had swept away these Britons and their Churches. It was in A.D. 594 that all the British Bishops had been compelled to fly into Wales. The last two to leave their Sees were Theonus of London and Thadioc of York, both in A.D. 586 ; or but eleven years before the landing of Augustine of Rome, when the mischief began. The British Bishops wisely refused to serve under any one but their own heads and the Lord Jesus Christ. Rome itself admits in four of her Councils that British Christianity came here by Joseph of Arimathea. The English were principally converted from the Celtic, the outcome of the British Church. One Saxon County, Kent, alone was surreptitiously stolen from Luidhard or Queen Bertha's influence, Sussex being won over by Wilfred, a Northumbrian, but even then led away by Roman finery.

Essex, Norfolk and Wessex were very little, if at all, influenced by Rome, the rest of England, or Anglian or Saxon, were converted directly or indirectly by Northumbrian Celtic or British Missionaries. These the Columban missions through Aidan from Lindisfarne, not Canterbury. It was through the machinations of Wilfred that, at the Council of Whitby, the Anglo-Saxons were perforce obliged to relinquish their Sees rather than submit to the arrogance and presumptions of Rome. This was in A.D. 664.

Now look at Rev. xi, 3, where the Witnesses prophesy, clothed in sackcloth 1,260 days (or years) ; this year is the 1,260th year of their prophesying in sackcloth, measured by solar years. On another measurement we saw the King

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compelled by his Parliament, intimidated by pro-Romanists, to renounce the Oath of Protestation against the errors of Rome. In quick succession we have had warnings that God is displeased, and yet more and more we have been compelled by our Shepherds to draw nearer and nearer to Rome. This year (amongst other things) the Revision of the Prayer Book, the introduction of the offensive Roman Mass, and the denial of our Lord's Deity and the infallibility of His utterances, are being pressed upon us. It is allowed to cut and pare the Scriptures as man thinks proper. The Articles of the Church of England as Keepers of Holy Writ fall to the ground. Are these to succeed? Is the British Church to die? Before answering this question, let us look at the other Witness. We are told there are two Witnesses. The British Nation and Church is the one, where is the other? The English Nation and Church, started mainly pure in doctrine, as taught from Lindisfarne. The corruptions came from Rome (for we know how pure our doctrine was under the Celtic or British administration); through ostentation and ritual Wilfred stands out as the main cause. As stated, in A.D. 664 the British Bishops and Church separated, as they were forced out by the King at Wilfred's instigation. This left the Anglo-Saxon mainly to itself. Northumbria and Kent agreed to the choice of an Archbishop, finally resulting in Theodore from Tarsus, in Asia, being elected. It was in A.D. 668 that Theodore and the English Community may be said to have originated, mainly as the outcome of the ancient British, and very few from Kent or Canterbury. However, their decision was that they were not subservient to Rome, and the tendency of this English Church has ever since been one of independence. If we add 1,260 solar years on to A.D. 668 we arrive at A.D. 1928; or, say, 3½ years from the protestation of the British. This whole period, from A.D. 664 to 1923, has been one in which the two Witnesses have been figuratively "clothed in sackcloth." The imagery which forms part of the figure is that adapted from former illustrations, and fits only the national and collective actions of our Protestant pre-Reformation and reformed National Church. The two Witnesses are characterised as two *bodies*. This word body occurs three times in the English version (Rev. xi, 8, 9). In the first two the word in the Greek is in the singular, whereas in the last only it is plural. The inference to be drawn from this is that it is only one witness who is slain, and whose dead *body* is exposed. And yet the other suffers with it. May we suggest that this may probably refer to what is now taking place? There is a party in our midst who repudiate the name of Protestant, who plume themselves as the "Anglican," or "Catholic" branch, &c. These, as evidence is only too clear, have assimilated as much as possible with Rome, and have been extremely disloyal to the Reformation, to the Church of England Articles and to their Bishops. Unfortunately, in their hurry to legalize their disloyalty, they have carried the Clergy of the National Assembly with them—the exception being about one-third, who found the tide too strong to resist; the Laity, however, are more faithful. What can this do but cause the exultation of Rome and all our enemies? (Mic. vii, 8, 9).

Shall they succeed? The figure in Rev. xi clearly says No! 2 Tim. iii, 9, also says No! The Prayer Book Revision, whatever comes of it, will cause a serious division, but 1 John ii, 19, gives us the hope that this extreme party will go out from us. Rev. xiv, 8, 9–12, tells us also the issue.

May all British-Israelites, as God's true Witnesses for His Word, His Utterances, His Deity, and the historicity of the Old Testament, be on the watch. Let us not fall into the condemnation, as in 2 Thes. ii, 10–12, of those who received not the love of the Truth. The lie has been impersonating in our midst. The blasphemy of the Mass is being enacted in our very midst. If Christ is in the Mass, we shall not be wishing Him to come from Heaven.

"If they shall say, behold, he is in the secret chambers (the Tabernacle), believe it not" (Matt. xxiv, 26).

The fiery trial is beginning at the House of God (1 Pet. iv, 12, 17).

RELIGION OF PRIMEVAL MAN.

By Rev. A. B. Grimaldi, M.A.

In a former Article (No. 54) it was pointed out that the sceptical opposition to the literal truth of the account in *Genesis*, of Eve's Fall by Satan, through a serpent, has been proved false, by internal and external evidence. I have since been informed that serpents even now have under the skin two fore legs in embryo, which are never developed; and a scientific and religious physician, who mentioned the fact many years ago, connected it with the curse; *upon thy belly shalt thou go*. It is also curious to note that the three serpent letters in the Greek alphabet seem to symbolise the three stages of the Satanic serpent, viz.: Ξ (Xi), the royal serpent, or basilisk, as he appeared in triumph in Paradise; ζ (Zeta), the uncrowned serpent cast out of Paradise, but still a tempter; χ (Chi), the serpent slain with the Divine arrow.

But there is another very prevalent sceptical attack, which is made upon the account of primeval man as recorded in *Genesis*. The whole of *Scripture* testifies, in various ways, to the truth that Adam, who was created 4000 B.C., was absolutely the first human being that existed in this planet.

This attack upon *Scripture* verily affirms that the first men were without religion, and that they were of such a degraded nature that their only religious forms (if they may be called such) consisted in some low reverence for streams and sticks and similar rubbish, and these senseless habits comprised all their religion.

What, then, does the *Word of God* say upon this important question as to the religion of primitive man? Does it support this fantastic and imaginary theory?

The *Bible* not only does not support this groundless folly, but flatly contradicts it. According to the *Sacred Record*, the primitive inhabitants of the world were Adam, Eve, Cain, Abel, Seth and their children. Instead of their being worshippers of sticks and stones and streams, they were devout worshippers of Jehovah as the Elohim of Creation and Mankind. They possessed a sacred Tabernacle, placed outside the entrance to Paradise, with its gate at the East, so that the worshipper on entering turned his back to the sun, as the Mosaic Tabernacle was placed. Its west end infringed on the gateway of Paradise, in which stood the Shekinah, barring man's entrance; while the two golden Cherubims stood on each side, as in the Tabernacle and Temple (*Genesis* iii, Ezekiel i, x).

Outside the Tabernacle door stood the great Sacrificial Altar, at which Adam and his family offered the Lamb, typical of the future Lamb of God which should take away the sin of the World, as a morning and evening sacrifice. In fact

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the first or Patriarchal Church commenced with Adam, who, as some Jewish writers have noticed, was the first High Priest. Its doctrines and ceremonies were similar, though not so numerous, as those of the second, or Hebrew Church. It had for its Bible the Zodiacal Star system, formed by Seth and Enoch, under the guidance of Adam as the High Priest. This Star Bible contains 48 signs or chapters, and each chapter has several verses or stars, with names, corresponding in their meaning, to those of the signs.

This Star Bible contained, by symbols and names, those same doctrines afterwards found in the Hebrew Church; together with similar rites and ceremonies. (See these fully set forth in *The Truth*, Nos. 137, 139. Jerusalem, 1913). Thus primitive man, instead of being a worshipper of sticks and stones, as rejectors of Divine teaching pretend, was possessed of a pure Church, Divinely founded, ministered by priests and prophets, with its Bible, rites, and doctrines; in fact the seed of the Hebrew Church, just as that was the bud of the full-blown flower of the Christian Church.

Even the heathen myths of Greece and Rome support the Biblical account; for they represent the first period of the World as the golden age, when there existed the Garden of Hesperides with its golden fruit.

CONCERNING THE GATES OF THAT GREAT CITY—THE HOLY JERUSALEM.

HAVING just perused the version by a "Spiritualizer" on the above "Gates," most usefully contributed by Mrs. Bloxam in *The Banner* of July 25th, may I contribute a little further note from another point of view as to these twelve gates?

Such a farrago of nonsense, one would think, has never before been delivered even by Spiritualizers. What a massacre of the pure Word of God! What a making of the same "of none effect"!

But turn to Rev. xxi and ponder the words as meaning exactly what they say:

And one of the seven angels of God carried John "away in the Spirit to a great and high mountain and showed me that great city, the Holy Jerusalem, descending out of heaven from God . . . and had twelve gates . . . and names written thereon, *which are the names of the twelve tribes of the children of Israel.*"

"*The twelve tribes of the children of Israel*"!

Before dealing with the position of the tribes, I would like to draw attention to the formation of that holy city (verse 16): "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal"! What does this mean but that it is a tetragonal, a Pyramid? The Great Pyramid of Egypt is a miniature of that wonderful casket, which is the home on the New Earth for "the Bride, the Lamb's wife," who is, in fact, the nation whom the Son of God took upon Himself to redeem from all their sins, and to fulfil His oath to Abraham.

But now let us turn to the way in which the twelve tribes were situated about the city that lieth foursquare.

Here I would like to draw attention to Numbers ii, which gives "the order of the tribes in their tents."

"Every man of the children of Israel shall pitch by his own standard with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

"And on the east side toward the rising of the sun shall they of the standard of the camp Judah pitch . . . and next unto him the tribe of Issachar . . . then the tribe Zebulun.

"On the south side shall be the standard of the tribe of Reuben . . . Then the tribe shall pitch by him shall be Simeon . . . Then the tribe of Gad."

Then the Levites set forward with the tabernacle of the congregation.

"On the west side shall be the standard of the camp of Ephraim. . . . And by him shall be the tribe of Manasseh. . . . Then the tribe of Benjamin."

"The standard of the camp of Dan shall be on the north side by their armies.

"And by him shall be the tribe of Asher." . . .

"Then the tribe of Naphtali."

Thus were the twelve tribes set for the foursquare formation (which was still in use as lately as 1885 by our British troops), "and the children of Israel did according to all that the Lord commanded Moses; so they pitched by their standards."

In Ezek. i and x we come upon the cognizance of the "four living creatures," and everyone had four faces, and everyone had four wings, as for the likeness of their faces, four had the *face of a man*—Reuben, on the right side, the face of a lion; Judah, and they four had the face of an ox; Ephraim, and they four also had the face of an eagle, Dan. And in Ezek. x, 14, everyone had four faces, all the same as above except for the first face, which is here "the face of a cherub."

In Ezek. xlviii the last six verses only can be given to avoid too great length.

"And these are the goings out of the city on the north side, four thousand and five hundred measures.

"And the gates of the city shall be after the names of the tribes of Israel: three gates northward: one gate of Reuben, one gate of Judah, one gate of Levi.

"And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, and one gate of Dan.

"And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

"At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

"It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there."

Again here we get the foursquare formation.

I would like to quote just one piece of advice at the conclusion of the extraordinary wrong exegesis which gives such an utterly false impression of the wonderful revelation by the Spirit of Prophecy Himself, as follows:—

"To impress the meaning of the twelve gates upon our minds it may be useful to summarize them in the following way, as given by the 'Spiritualiser':—

ON THE EAST.

I. Gate. Christ Himself.
II. Gate. Babes.
III. Gate. Young children.

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ON THE NORTH (STRENGTH).

I. Gate. Youths and maidens.
II. Gate. Workers.
III. Gate. Reformers.

ON THE SOUTH (FEEBLENESS). (Most appropriate !)

I. Gate. Penitents.
II. Gate. Unstable.
III. Gate. The maimed.

ON THE WEST (LINGERING LIGHT).

I. Gate. The noble Heathen. (!)
II. Gate. Deathbed penitents.
III. Gate. Unknown. God holds the key." (! !)

What a parody !

What a fall from this Divine foretelling of God's marvellous acts which are so near the time of the fulfilment of the same !

God's people of Israel are the theme of the Scriptures of Truth.

It seems incredible that any congregation could be found to sit still under such a conglomeration of folly and verbosity.

One greatly pities the poor souls who have nothing better than such trash as this to listen to. M. T. DALISON.

CORRESPONDENCE.

EGYPT IN BRITAIN.

DEAR SIR,—In a speech by Dr. T. G. Wakeling in the Congress Report these lines occur :—

" When you are told that our ancestors were painted savages, don't you believe a word of it. Archæology will nail that to the ground before many years have gone."

Allow me to copy a passage from Gerald Massey's great book of " Egyptian Beginnings " :—

" In Egyptian, vat is the name of bluish-green, as stone for paint, and green plants and herbs. It is also the name of a blue cosmetic in the great Harris papyrus. . . . Vat as the name of water included both green and blue. My own conjection is that Woad was green when wet, and that it dried on the flesh in a kind of blue tint. Green and blue were the two colours wanted for the types of lower and upper, earth and heaven ; whilst the transformation of the wet-green into the dry-blue would be the most perfect realisation of the symbol possible. . . . Vat is found to be the colour of vestments worn in certain religious ceremonies of the Egyptians. This is identical with the word vestment of the British devotees.* Painting the rosy flesh with a blue tint was clothing the earthly with the heavenly." (Vol. 1, page 325).

Gerald Massey says in the same volume (page 25) that " the final conclusion seems inevitable, that the universal parent of language, of symbolism, of early forms of law, of art and science, is Egypt, and that this fact is destined to be established along every line of research."

His book was published in 1881. And a recent writer in *The Times*, in connection with the discoveries of Lord Carnarvon and Mr. Howard Carter, used practically the same words.

I am, Dear Sir,
Faithfully yours, E. G. O.

* The distinctive dress of the Bards was blue, the Ovates green, the Druids white. The forms of the second in the Greek would be Vates. These three were the instructors of the British race, teaching the people " genius from God."—EDITOR.

To the Editor.

DEAR SIR,—I have read with much interest and profit the article by your correspondent, M. J., entitled " The Book of Genius—Truth or Myth ? " and beg to ask if he, or any of your other correspondents, can enlighten me on the following points ?

Taking the first verses in Genesis : The Bible states that " In the beginning God created the heaven and the earth, and the earth *was* without form and void, &c., &c."

Years ago a late relative, who was a fairly proficient Hebrew scholar remarked to me that the word " was " in the sentence " was without form and void " should have been rendered " became " (without form and void). If this latter is correct, it is evident that the heaven and earth must have existed prior to their " becoming " void ; and this I suggest would clear up the possibility of the pre-Adamite Man having existed.

Regarding the Adam and Eve story : Whatever else cannot be definitely proved, three points in it undoubtedly can and hold good to this day, viz. (1) " In the sweat of thy face thou shalt eat bread till (2) thou return unto the ground (3) unto dust shalt thou return."

Why should these points be correct and the remainder held as allegorical ?

As to the actual length of the Biblical days, I submit if each day is taken as equivalent to one thousand of our years in duration—

(A) We should only get one Sabbath day in every 7,000 of our years.

(B) Christ would be due to have risen 3,000 years after His death, and, therefore, would still be in the tomb.

(C) How is it that the " evening and morning " are stated to constitute each individual day as the creation proceeded ?

(D) In verse 14 of Genesis i, one finds mention of the Lights being for " signs, seasons, days and years," which clearly shows that days and years are not looked upon as one and the same measure of time.

Yours faithfully, J. A. T.

To the Editor.

DEAR SIR,—With reference to Mr. Lloyd George's letter on the Jews, may we point out that while all Jews are Israelites, yet, as the descendants of the tribe of Judah only, they comprise but one twelfth of the Patriarchal family ? In all the world there are not more than about fourteen million Jews, while according to undeniable historical proofs, both Scriptural and secular, there must be living at the present time a hundred million at least of the descendants of the remaining tribes, and especially those of the Joseph-Ephraim branch, to whom the principal promises of increase and of future greatness in the world were made. It has been declared by several atheists that if these predictions are not fulfilled the Bible must be untrue, for it is now too late in the world's history for them to be carried out by any other people than the British-American Race, by whom so much of the work has been already accomplished. It has not been sufficiently realised that the " mystery " of " blindness in part," even of that of the Church, was an important factor in the great design of carrying on through the history of the world the necessary education of a great people who were to be a blessing to all the nations of the Earth, and finally to win the world for Christ.

Yours truly, H. P. H.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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THE SECRETARY-GENERAL'S PAGE

A SPECIAL feature of our next issue will be an account by the Rev. Pascoe Goard of the visit of the late President Harding to Vancouver on July 26th last. Mr. Goard participated in the welcome accorded to Canada's distinguished guest, whose visit was an outstanding event in the history of the great Dominion; and what a pathetic interest now attaches to it! Mr. Goard has sent us an important article entitled "The March of Events." We also propose to print the address presented by the Dominion Government, and the late President's felicitous speech in reply thereto; both were worthy of the unique occasion, and were characterised by genuine feeling and transparent sincerity. The many friends of our beloved Professor Odlum will be interested to know that his son, General V. W. Odlum, had the honour of officially receiving and escorting Mr. Harding on his landing from U.S.S. *Henderson*. Enormous crowds joined in the welcome, and Vancouver was a blaze of colour. British-Israelites will rightly interpret the significance of this first visit of an American President to our great Dominion, to whose citizens his speech was among the last two or three he delivered.

* * *

We learn of many who are coming from distant parts to the Congress; they are enquiring for accommodation as paying guests. We shall be glad to hear from those who can respond to this enquiry as early as possible. Please address the Secretary-General at 14, Fetter Lane, E.C.4.

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We would call attention to a letter by the Archbishop of Armagh on the Anglo-Catholic Congress, wnich appeared in the *Morning Post* of August 3rd.

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Miss Florence H. Lee writes: "The Leeds British-Israel Association had the pleasure of a visit from Mr. H. A. Marchant, of Brighton, on July 25th. An excellent audience listened attentively for two hours to this able and experienced exponent of our Truth. The subject he had chosen was 'The Greatest Discovery of the Age: A Mighty Race (not Jews).' This was illustrated and enforced in a bright and interesting manner, and with a wealth of Scripture quotation. He traced the mighty race of people from their beginnings, when Jacob crossed his hands and blessed Ephraim and Manasseh, and found them to-day in Britain and her Dominions, with the great people of the U.S.A. The evidence was carefully arranged. Especially did Mr. Marchant show with sound reason the necessity for our being prepared as 'a strong man armed' to keep our heritage. We know of some who left with the resolve to search these things out for themselves. We pray that much blessing may rest upon our friend's earnest labours, and that he may long be spared to this glorious work."

* * *

The Secretary-General is the recipient of many remarkable letters from time to time, showing the most wonderful loyalty and devotion to our sacred Cause. We quote from one just to hand from Liverpool: "Dear Mr. Garrison,—Dedicated to the praise and glory of God, I enclose a golden sovereign, which I desire shall be placed either upon or under the foundation stone, when laid, of the proposed new Headquarters of the British-Israel-World Federation in the great capital of the British Empire, which I hope will be worthy of so great an object as that of promulgating the fundamentals of British-Israel Truth. You will notice the coin was struck to commemorate the Jubilee of the late Queen Victoria. It has been in my possession since 1887. It was given to me by my father, who was a firm believer in the Identity of our Race with Israel, and was a friend of the late Mr. Edward Hine. I would not have parted with the coin for any other object than this, our glorious Cause. I give it in full and perfect assurance that you will receive the contributions you need.—With kind regards, sincerely yours in the Hope of Israel,

* * * ———."

We have gratefully accepted this unique gift as a sacred trust, and, like our correspondent, we have faith that God will provide the means wherewith we may acquire the much-needed premises. No one among our members or readers can realise the difficulties under which we have laboured owing to the lack of a suitable building wherein to carry on our rapidly-increasing work. We read of enormous sums being given, or left as legacies to various objects—good, bad, and indifferent—and we long to receive for the Lord's work an amount adequate to its need. We are well aware that most of our members are nobly doing their part, and generously supporting the best of all Causes. We can only here ask that they unite with us in prayer that God will be pleased to put it into the hearts of those who have wealth to give liberally, and perhaps suggest to any of their wealthy friends that they should come to our aid.

* * *

We are happy to announce that the Rev. J. J. R. Armitage, of Coventry, has been appointed Vicar of Christ Church, Everton, Liverpool. We join with his many friends in wishing him every blessing in his new sphere, to which he removes after helping us at the Congress. He will be a great acquisition to our Liverpool Branch.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

JEHOVAH ACTIVITY IN MODERN BRITAIN.

By Rev. Wm. Pascoe Goard.

LAST week we saw the gathering and establishment of Israel in "the appointed place." This covered a progress of immigration and invasion covering a thousand years and more.

We saw the coming of the throne of David.

We saw the coming of the Gospel of our Lord.

This process was complete with the arrival of the Normans, considered to be the Official head and organisation of Benjamin.

A NEW SHARP THRESHING INSTRUMENT HAVING TEETH.

Ten-tribed Israel, used of God in Asia and Europe for "a time, times, and the dividing of a time," is declared to be "My battle axe and weapons of war." With this Jehovah declared He would "break in pieces the nations."

This function ten-tribed Israel fulfilled during all that period. Before their valour there fell, in succession, Babylon, Medo-Persia, Greece, Rome.

But Israel in the Isles is a new weapon in the armoury of Jehovah.

The mission of Israel in the Isles was not to destroy "mountains"—which stand for Governments and nations—but "thou shalt *thrash the mountains and beat them small.*"

Who, knowing British history, can doubt but that, as no other nation, she has been doing this work through ages. Politically it has been called

"PRESERVING THE BALANCE OF POWER."

Spain, backed by the Pope, aimed at world power, the first step towards which was the subjugation of Britain. This was to be accomplished by the Armada—Spain claimed control of the western seas and of both coasts of America.

Against this arrogant combination the "sharp threshing instrument moved" and effectively beat both parties to the Alliance small.

Louis XIV of France organised his forces and his influence, and endeavoured to make himself paramount in Europe. He was a better organiser and a more successful fighter than Napoleon; therefore he was a greater menace to the liberties of Europe. Every addition of territory he added to France she still possesses. Nothing of Napoleon's additions remained at the end of a century.

Against him was launched the sharp threshing instrument wielded by the genius of Marlborough, who effectually thrashed this mountain, France and Spain, and beat it small.

Napoleon raised his head, and ran his blood-stained course of ambition. Against him the "threshing instrument moved, and thrashed him so small" that the Island of St. Helena constituted his sole domain.

The Kaiser followed the footsteps of his predecessors in ambition; and made a stronger bid for world power than any before. Against him the new threshing instrument, Britain, moved, supported by her Allies; and Germany and all her Allies were "beaten small."

The last great contestant for world power is perhaps now living, and the last great effort will soon be made. Against him all the weapons in the armoury of Jehovah will be brought into play, and Jesus Christ, the incarnation of Jehovah, will take the final part. The last contestant and his hosts shall not only be "beaten small." He and they shall be destroyed from among men.

The defence of Israel in the Isles has attracted attention through ages. Not since Israel's last arrivals has the land been invaded.

The Papacy has been the constant plotter to effect the downfall of Great Britain. It is necessary only to quote the frank statements of his authorised officers to assure that this is so.

The words of Cardinal Manning, addressed to the Roman Catholic Priesthood, as published in "Sermons on Ecclesiastical Subjects" (vol. I, pp. 166-7):—

"It is good to be here in England. It is yours right reverend fathers to subjugate and subdue, to

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bend and to break the will of an Imperial race. You have a good commission to fulfil, and great is the prize for which you strive. England is the head of Protestantism, the centre of its movements, the stronghold of its power. Weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world. Once overthrown here it is but a war of detail. All the roads of the world meet in one point, and this point reached, the whole world is open to the Church's will."

Cardinal Manning declared it seems in 1874 :—

"There is only one solution of the difficulty, a solution, I fear, impending, and that is the terrible scourge of Continental war, a war which will exceed the horrors of any of the wars of the first Empire. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his adversaries have crushed each other with mutual destruction."—*Tablet*, January 24th, 1874.

Philip of Spain moved with all his maritime power against Britain. Humanly calculated, his success, in landing at all events, was assured. What would have happened to his people once they had landed is a different matter. Jehovah "blew with His wind and scattered them," and the Invincible Armada was no more.

Napoleon planned the invasion of Britain. He sought opportunity by way of the Channel; he tried to conquer Britain by campaigning in Egypt. How he utterly failed is known to all.

The Kaiser built his fleet against England; he fought for the Channel ports, to menace England; he invented the submarine and the Zeppelin against England. But Britain stands, and he is fallen very low.

Soviet Russia is organising one-half of the world against Britain. But they shall fail. For is it not written large in that part of the Bible which conveys its message of Redemption—national redemption—to us the Israel of God :—

"No weapon that is formed against thee shall prosper, and every tongue that riseth against thee in judgment thou shalt condemn."

This is the heritage of the people of Jehovah, and "their righteousness is of Me" saith Jehovah.

Thus in modern Britain Jehovah is carrying on the policy of His Kingdom.

Let the incense of your best endeavours
Unto God ascend,
Till He comes to close the diapason,
And to preach the end.

NOTES ON THE KINGDOM.

By A. A. Coles.

There seems to be very little understanding among Christians as to what the Word of God really teaches about the Kingdom. Some think that the Church alone comprises the Kingdom, others hold that the Kingdom will not be actually set up until the Millennium, and will then be strictly Jewish. There is a modicum of truth in both these views, but in either case it is a very poor presentation of the whole truth as taught in the Scriptures.

God has had only one Kingdom from its very inception, and that Kingdom is Israel, the only difference being a change in its constitution, which we will divide simply into two parts—the Kingdom under the Old Covenant, and the Kingdom under the New Covenant.

First and foremost, it nowhere says in Scripture that the Kingdom was given to the Gentiles, or to the Church alone. The Church, by a process of inference, has taken the Kingdom from the Jews, and given it to the Gentiles, or non-Israelitish people, through faith, but the Word of God does not do so. We know that the Kingdom was taken from the Jews and given to a Nation bringing forth the fruits thereof. There were no other people on the face of the earth at that time likely to bring forth fruit for God other than Israel. All the world outside the twelve tribes was in a state of heathenism, so, as Judah rejected Christ, the Kingdom must have been taken from Judah and given to Israel. This being granted, we must identify and locate the House of Israel; we shall then find out who holds the Kingdom in trust waiting the time when the Lord and Owner of the Kingdom shall come and cleanse it and take His power and reign. We have seen that the House of Israel is the Nation to whom the material Kingdom was given after it was taken from the Jews, and with regard to the spiritual side—*i.e.*, the Body of Christ, composed of all true believers—that also is primarily Israelitish. It must be so, for Scripture tells us that the Church was built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-Stone, all truly converted people of other nations being received into it on the condition of faith in Christ; they then, because of their faith, become Sons of God and children of faithful Abraham. *These* are the Gentiles, but it will readily be seen they are, after all, but a wild graft—the root bears them, not they the root, which is the whole twelve tribes.

It is true certain of the natural branches—the Jews—were broken off because of unbelief. The House of Israel was broken off 700 years before Christ because of idolatry, but in the power of the death and resurrection of Christ the House of Israel is now redeemed by blood from its outcast condition and brought back to God. In point of fact the whole twelve tribes were redeemed on the Cross (Luke i, 68, 79), but, as we shall see, only the House of Israel, as represented by Benjamin, received the joyful news, the Jews rejecting and spurning the message.

God makes no mistakes; the nucleus of the Spiritual side of the Kingdom was composed of eleven men of the House of Israel—the Disciples—and these were the first men who believed the Gospel. These became Sons of the Living God under the New Covenant, for if that first Covenant had been faultless, then would no place have been found for a second; for, finding fault with them, He saith :—"Behold the days come, saith the Lord, that I will make a *New Covenant* with

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the House of Israel and the House of Judah, not according to the Covenant that I made with their fathers when I took them by the hand to lead them forth out of the land of Egypt, for they continued not in My Covenant and I regarded them not," saith the Lord. "For this is the Covenant that I will make with the *House* of *Israel*" (mark, the House of Judah is here not mentioned) "after those days"; that is, when the Covenant was ratified and came into force after the death of the Testator. "I will put My laws into their mind, and on their heart also I will write them, and I will be to them a God, and they shall be to Me a People." This is applied to the *House* of *Israel* by the writer of the Epistle to the Hebrews. With this agrees Hosea: "Yet the number of the Children of Israel" (Hosea is speaking of God's intentions towards the ten-tribed House of Israel) "shall be as the sand of the Sea which cannot be numbered or measured, and it shall come to pass that in the place (or instead of) where it was said unto them 'Ye are not My People,' it shall be said unto them 'Ye are Sons of the Living God.'"

The House of Israel had been cast off, made like the Gentiles—"Goyim," "Lo-Ammi"—but under the New Covenant they were redeemed and made Sons of the Living God.

The Jews are still under the Old Covenant of works as regards actual practice, though the time is soon coming when they will recognise the Divine Testator of the New Covenant "and shall look on Him whom they pierced and shall mourn because of Him."

"At that time," says the Ever Living, "I will strike every horse with madness and his rider with frenzy, and will open My eyes upon the *House* of *Judah*" (not the House of Israel this time), "but will strike all the horsemen of the Nations blind." Then the chieftains of Judah will reflect in their hearts, "The people of Jerusalem are my strength through the Lord of Hosts their God" (Zech. xii, 4, 5).

Who are these "people of Jerusalem"? Are they not Sheba and Dedan, the Merchants of Tarshish, and all the young lions thereof who in Ezekiel xxxviii, 13, demand of Gog:

"Have you come to plunder and rob? Have you collected your host to carry off silver and gold, to seize commerce and trade?"

So we see that the House of Judah will receive the message of salvation long after the House of Israel. The inference, then, must surely be that we must look for the ten tribes under the *New Covenant* in *Christ*. Is it, then, too daring to connect that great and mighty Maritime Nation, possessing the gate or coasts of the Earth, with "The Sand of the Sea Shore"? And if this is granted, what great Nation is to-day occupying that position? Is it not Great Britain? Notice, too, that when Hosea says the House of Israel shall be called "Sons of the Living God" they are in separation from the House of Judah, for in verse 11 Hosea says, "*Then* shall the Children of Judah and the Children of Israel be gathered together and appoint themselves *one head*, and go up from the land, and great shall be the day of Jezreel"; and in the same connection, Jeremiah iii, 18: "Then shall the House of Judah walk to the House of Israel, and together they shall come out of the Land of the North."

The House of Israel must certainly be now dwelling as a professedly Christian nation apart from the House of Judah. We have seen that the Church in its beginning was Israelitish, and as to its root is *still* so. The Disciples understood well what the Lord meant when He said, "Fear not, little flock, for it is My Father's good pleasure to give *you* the *Kingdom*." When the Disciples asked if at that time the Kingdom was to be restored to Israel, the Lord replied, "It is not for you to know the times and the seasons which the Father hath put in His Own power." It was not a denial, merely a rebuke to a natural curiosity on a subject which it was evidently not the Father's pleasure to make plain at that time. There was only one thing the Disciples were to be busy about, and that was preaching the Gospel. These men were the first Spiritual members of the Kingdom of Israel—and they were sent to the lost sheep of the House of Israel, that was their prime commission. It was left to Paul to address the Gentiles, but remember the bulk of the House of Israel was dispersed, and dwelling among Gentiles, *as* Gentiles, though in actuality Christ by His work on the Cross had redeemed them, and it is to these Gentilised Israelites that most, if not all, the Epistles are primarily addressed, as a little real examination will prove. These dispersed ones were the lost sheep of the House of Israel. There were no lost sheep of the House of Judah in the sense of being strangers to the Covenants of God, or the Commonwealth of Israel. They have ever been with the Father, they have never left His house, as regards their status as worshippers of the One True God. It was the younger son Ephraim that went into a far country; but never forget, it was the younger son who, when he repented and returned, was clothed with the best robe, the ring, and the shoes. The elder brother refused to go in. He sulked, and he still sulks; but bear in mind the returning prodigal who was clothed with salvation was "*This* My *Son*," the actual younger brother, and means the House of Israel—Ephraim, the ten-tribed Kingdom Nation. We know, too, that the younger brother is now being used by God to carry out His great plans and purposes in the world. God's sovereign choice and purpose, regarding Israel as His earthly Kingdom, could not fail of execution because Judah, the elder brother, sulked in the field. So, in the inscrutable wisdom of God, Ephraim, the younger brother, the House of Israel, is here under the New Covenant a Kingdom gathered round righteous laws, the ten Commandments, God's own laws, and, unknown to itself, administering—imperfectly, we know, but still administering—justice to oppressed nations, and known as the Seed whom the Lord hath blessed holding in trust the Throne of David. Soon we shall see Judah again united to Israel, their destinies are merging ever closer together in answer to that long-ago prayer, "Hear, Lord, the voice of Judah and bring him to his people." Then the Lord will cleanse His Kingdom that it may show forth, as it has never yet done, the Salvation of the Lord. Everything is preparing for the cleansing of God's Kingdom, though it so often appears otherwise. There is much that offends as we gather from the parables of the Kingdom in Matthew, but in the days fast coming in the end of the age "the Son of *Man*" (that is, Christ in relationship to the earthly Kingdom) "shall send forth His Angels and they shall gather *out* of His Kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire." How could the Lord gather out of His Kingdom all things that offend and them that do iniquity if the Kingdom was not already here? It is not Scriptural to speak of Christ setting up His Kingdom at the Millennium. When He comes, after the Church is taken, He will *cleanse* His Kingdom. The Kingdom cannot possibly mean the Church only, as so many teach. The Church will be the Governmental side of the Kingdom. Not a member of that glorious body will be

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rejected or gathered out because of offence or iniquity; their offences have already been dealt with at the Cross. Theirs is a very different destiny. As "Stars of Heaven" the Lord Himself shall come for them instead of the angels, and they shall be separated from the merely material side of the Kingdom to meet the Lord in the air, to be made like Him, and to take their place as Kings and Priests unto God, sharing with Christ in the government of His Earthly Kingdom.

So we see the Heavenly people caught up and the Earthly people purified and cleansed, and the age known as the Millennium will commence, and Israel and Judah, now one Nation, will begin their vast missionary work to the Nations. But, in proportion to the unfaithfulness of Israel in these latter days, so shall be the punishment known as "Jacob's trouble." Nothing but the sharpest and most terrible furnace of affliction can cure Israel of its idolatry, and Judah of its unbelief, and when the Stars of Heaven are removed God will accomplish His last great work on His chosen people, known in Scripture as "The Sand of the Sea Shore" and "The Dust of the Earth," which will permanently restore them to the position of His faithful witnesses in the Earth. What a glorious prospect when *all* Israel shall know the Lord from the least to the greatest. "Then the *heathen* will learn that *I* the Ever Living sanctify Israel when My Sanctuary is among them for ever."

GREEK AND HEBREW CONNECTIONS.—IV.

By Rev. A. B. Grimaldi, M.A.

(*Continued from page 225.*)

The following learned work, published in the seventeenth century, "Homerii Scripturæ," by Dr. James Duport (Dean of Peterborough), contains a very large number of passages from Scripture, which the erudite Dean considered to be parallel to passages in the "Iliad" and "Odyssey" of Homer. A copy of this scarce work is in the Cambridge University Library.

A later work, "Luxtorphiana E. Platone," by P. F. Suhmii, O. Wormius (Harrsiac, 1790), gives parallels between the sentiments of Plato and many found in Scripture.

A modern work contrasts the declarations of Scripture, upon some important subjects, with those of various Greek and Latin authors. It is entitled "Christliche Klange aus den Griechischen und Romischen Klossikern" (Gotha, 1865); In B.M., pressmark 11,340d.

These very learned writings amply support the view set forth in these articles. It is to be also noticed that the Hebrews and the ancient Greeks used the plural of the Divine name in the same way; but in the English Bible the plural is translated by the singular; whilst in Greek authors the plural form is rendered in plural. Thus, in Genesis i, the name God occurs some thirty times. In the Hebrew it is always Elohim, the plural form of El. And El (singular) is rightly translated God (Psalm xix, 1); and Elohim (plural) is rightly rendered Gods (Psalm lxxxii, 6). It is evident, therefore, that the accurate rendering of Elohim in Genesis i would be Gods. And so the Greeks used the plural also, as Helen says: "Renounce the path of the gods" ("Iliad," iii, 406); and Ulysses, similarly "The gods conveyed me to the isle" ("Odyssey," xii, 524).

Judges v, 31.—From this Song, as well as from that of Moses, we see that the first as also the best poets of antiquity were found among the Hebrews, and that the art of poetry was highly cultivated among them many hundreds of years before Greece could boast of ode or epic, or any other kind of poetic composition. The idolizers of Greece should not forget this: to Hebrew models the Greeks owe much of their perfection. As an author well says: "Why are not these more studied? Why do not we go to the fountain head? To all the searchers after the venerable remains of antiquity, especially the poets, I would address the words of the old prophet:—

"Ye valiant sons of Troy, the land that bore
Your mighty ancestors to light before,
Once more their great descendants shall embrace;
Go, seek the ancient mother of your race."—*Pitt.*

Judges vi, 22.—This notion prevailed among the Greeks; and we find an instance of it in the myth of Zeus and Semele. She wished to see his glory; she saw it and was struck dead by the effulgence (Exodus xxxiii, 20). This opinion prevailed very anciently among the Greeks. In the "Hymn of Callimichus," "Lontrates Pallados": "The Laws of Saturn enact that if any man see any of the immortal gods, unless that god himself shall choose it, he shall pay dearly for that sight."

Judges viii, 18.—There is something in this account similar to that in "Æniad" xii of Virgil: When Turnus was overthrown and supplicated for his life, and Œnœas was induced to spare him, he saw the belt of his friend Pallas, whom Turnus had slain, and which he now wore as a trophy; this immediately determined the Trojan to sacrifice the life of Turnus to the manes of his friend (xii, 938)—

"In deep suspense the Trojan seemed to stand,
And, just prepared to strike, repressed his hand.
He rolled his eyes, and every moment felt
His manly soul with more compassion melt.
When, casting down a casual glance, he spied
The golden belt that glittered on his side—
The fatal spoils which haughty Taurus tore
From dying Pallas, and in triumph wore.
Then roused anew to wrath, he loudly cries—
(Flames, while he spoke, came flashing from his eyes);
'Traitor! dost thou! dost thou to grace pretend,
Clad as thou art in trophies of my friend.
To his sad soul a paleful offering go.'
'Tis Pallas, Pallas gives this deadly blow.
He raised his arm aloft; and at the word,
Deep in his bosom drove the shining sword."—*Dryden.*

The same principle impels Gideon to slay Zebah and Zalmunnah, which induced Œnœas to kill Turnus, and perhaps the ornaments he took from their camel's neck were some of the spoils of his slaughtered brethren.

Judges ix, 53.—Plutarch, in his "Life of Pyrrhus," observes that this king was killed at the siege of Thebes by a piece of tile, which a woman threw upon his head.

CORRIGENDA.

No. 83. Letter, section 9, Page 372, for "or Tellus" read "on Tellus."

No. 84, page 382, end of paragraph 1, for E. Z. X., read ξ, ζ, χ.

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MISUNDERSTANDINGS.

By H. E. TURNER.

HOLY SCRIPTURE declares that God's people Israel are prone to intellectual blindness, and will remain so until a certain stage has been reached in the development of the nation; the affliction, together with the punishment of banishment, causing subsequent loss of identity, will cease with the Divinely conducted return to possess the land of Canaan and dwell therein for ever; then the British and United States people will be recognised as the Israel of God. The natural result of mental blindness is misunderstandings; this we British inherit from our Hebrew ancestry; our condition is complicated by Israel being endowed and commissioned by God with talents and duties, apparently of a contradictory nature, displayed and performed by us British in an ordinary matter-of-fact execution of everyday business. Britain possesses opportunities and advantages, natural and circumstantial, far ahead of any other nation, and when we lack prosperity we have only ourselves to blame. The affairs of the nation, both religious and secular, afford conclusive proof that Parliament is blinded; the Church is blinded; as individuals we are blinded; Israel, literal or spiritual, we are blinded, and we British are especially and peculiarly oppressed by the bondage and burdens of misunderstandings. We have space—only to touch on a few points—sufficient to obtain a perception of the truth, but it must first be conceded that God never changes, neither in word nor in deed, therefore each Divine pronouncement must be traced to its source and accepted once and for all on the terms of its establishment. "As it was in the beginning, is now, and ever shall be, world without end. Amen."

Our legislators do not appear to recognise that success and prosperity depend on obedience to God and His law. Success, "because thou hast obeyed my voice"; adversity, because thou hast been unmindful of it, and left God out of all the national affairs. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me" (Isa. xxx, 1). Parliament is blind to the truth that the Almighty Ruler of the Universe is such in an especial degree to Israel in Britain. "For the Lord is our judge, the Lord is our lawgiver" (Isa. xxxiii, 22). In our legislation the tendency is to secularize everything possible, to ignore our Divine Ruler, and our innumerable failures are the consequence of impotent humanity relying on self instead of on the Divine Fountain Head of all wisdom.

Consider Palestine, that small portion of the land of Canaan, the whole of which was bestowed on Abraham and his after-seed, the lot of Israel's inheritance to a thousand generations; common sense would dictate that legislation for this land, holy to the Lord, should be of an especial character, having the deepest regard to the will of God, the ordinances of the Bible, and whatever declarations and instructions may be contained in Holy Scriptures; but there appears to be no indication that Parliament has considered God and His sovereign requirements, or consulted the Bible with a view to conform to what is essentially a matter for Bible administration. On the contrary, there is no evidence of any knowledge that the objects and results of our administration and laws are controlled, promoted or revoked by the Lord God. The circumstances and situation have been misunderstood, Zionism fostered in violation of the law and the prophets, the Holy Land administered as though it was not holy but secular, treated as though no Divine monopoly existed, and we careless islanders remain blind to the inevitable penalty which we are incurring.

The blindness of the Church is not limited to any section or sections; it is an infirmity affecting the whole nation, and as it is not practicable to include all classes and denominations in this article, we will confine ourselves to the Church of the Realm. Members of the Church of England may be classed generally as High or Low; the division comprising Ritualists, Catholics of Roman tendencies or sympathies, higher critics and other moderns, is denominated High Church; by the reputed High Churchman it is the Protestant who is called a Low Churchman. The question is—Which is the genuine High Churchman? That depends on the true meaning of High Churchman, and for this we must seek much further back than the time of the scribes and Pharisees, even to the lifetime of the father of the Church, the meaning of whose name, Abram, was "a high father." The high father and progenitor of the Church was, of course, the first High Churchman, and his successors, to qualify for the title of High Churchmen, must, in conformity with precedent, possess that characteristic of obedience by which Abraham attained to righteousness. Therefore the true meaning of High Churchman is obedient Churchman, "because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws" (Gen. xxvi, 5).

The designations, High and Low Churchman, in their present significance and application are unscriptural, invidious and unreasonable. No one who disobeys God and breaks His commandments can be a High Churchman; and a man who infringes the Articles of his Church is a Low Churchman; while, on the other hand, a faithful and obedient Protestant is a High Churchman, a righteous member of our National Church, which received the warrant of Christian constitution from our Lord Jesus Christ through His Apostles, at a time when Rome was and continued in its pagan state, and when all nations but Hebrews were heathen, that Church which goes back through the prophetic and Mosaic dispensations to Abraham, has its beginning from God, "is now and ever shall be, world without end." It is the same Divine old "Church in the wilderness" which, whatever may be its present corruptness, "the gates of hell shall never prevail against," the Church of England, from which Nonconformists submitted to be driven out, the Mother Church of Dissenters from which they derived their Christian and Apostolic inheritance and to which they must eventually return, that there may be "one fold and one Shepherd" (John x, 16).

One instance that, as individuals, we are blinded consists of an infatuation for what has, during the best part of a century, been mistakenly believed to be Free Trade, while all the time we have not had Free Trade.

The meaning of Free Trade is so simple that misapprehension is a sign of want of ability to understand; it means perfect commercial freedom on *both sides* of a transaction, no duties or restrictions on either imports or exports by either nation concerned; trade as free as the air we breathe—glorious, genuine Free Trade. Trade transactions are between a buyer (the importer) and a seller (the exporter). Under existing trade *conditions*, American machinery is admitted free into Britain because the American exporter has the right of Free Trade; but British machinery is only admitted into America on payment of a duty because the British exporter has not got Free Trade with America. It is only a one-sided Free Trade, and the

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commercial intelligence of the rest of the world is content to let it remain so. No object, whether commercial or territorial, can be given away to others and at the same time kept for ourselves, as if it were an act of mortal goodness such as love. Britain gave Free Trade to the world, and by that gift she abandoned freedom of trade, enabling all nations to export their merchandise, &c., to Britain free; but with one exception (Turkey), Britain has not had Free Trade. Our exports have to pay import duties into foreign countries, and by one of the most stupendous of misunderstandings our fettered trade is believed to be free.

As a nation we seem to take pleasure in belittling ourselves with bees in our bonnets. We scorn ourselves as a mixture of races, and on the poorest of evidence credit our ancient Britons with having been painted savages; whilst science and history, with Julius Cæsar at their head, on the contrary, prove the civilisation of ancient Britain and the purity of the British race—English, Scotch, Welsh and northern Irish—blood relations of a common stock. Even our form of government is defective as far as home legislation is concerned, and a proportion of the acts of our vaunted Mother of Parliaments are of neither use nor ornament.

It is beyond disproof that Judah was one of the children of Israel, that the royal line of David was of the tribe of Judah, that after the death of King Solomon the House of Judah and the ten-tribed House of Israel became separated into two kingdoms, were led into captivity at different periods of time, into different localities far apart, and that a portion of Judah returned to Palestine, known as the Jews. The House of Israel eventually escaped from captivity in Media and became lost, as was foretold by the prophets, their identity being preserved in the knowledge of Almighty God under the promise of redemption and recovery in the latter days. A misunderstanding generally prevalent—not excepting universities, schools and the pulpit—teaches that all Hebrews are Jews. This is the result of blindness to the imperative distinction made between Israel and the Jews throughout both Old and New Testaments—that is between the House of Israel and the House of Judah—and it is no uncommon experience to hear an authorised expounder of the Scriptures announce from the pulpit a House of Israel text, such, for instance, as "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (Hebrews viii, 8), and then proceed altogether to ignore the House of Israel and finally get out of his depth in endeavouring to apply the text to the Jews alone; or, taking as his text, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. x, 5, 6), succeed only in proving to his congregation his ignorance that there ever were any lost sheep of the House of Israel, whereas their rediscovery in the British Isles is made plain in the Scriptures to all who have clear perception of prophecy and history. Thank God our British-Israel birthright remains an invaluable possession. Shakespeare's lines are perfectly true:

"There's a divinity that shapes our ends,
Rough hew them how we will."

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." "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? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not" (Isa. xlii).

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. xi, 25).

The cause of our intellectual blindness is shown in the Bible to be forgetfulness of God and disregard of His commandments. The nation has to a great extent forsaken God, and in proportion the nation has been left to its own devices of human impotence. The two outstanding characteristics of Israel are wisdom and foolishness; they are respectively promoted and controlled by the nation's obedience to, or forgetfulness of, the Lord our God. Wisdom: "Behold, I have taught you statutes and judgments. . . . Keep therefore and do them; for this is your wisdom and understanding in the sight of the nations which shall hear all these statutes and say, Surely this great nation is a wise and understanding people" (Deut. iv, 5, 6). Foolishness: "For my people is foolish, they have not known me" (Jer. iv, 22). "And Moses spake in the ears of the congregation of Israel. Do ye thus requite the Lord, O foolish people and unwise? For they are a nation void of counsel, neither is there any understanding in them, O that they were wise, that they understood this, that they would consider their latter end" (Deut. xxxii, 6, 28, 29). The prevailing condition of Britain nationally is that of foolishness, notoriously so in Parliament and State departments—officialdom. The remedy is as clear as daylight: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?" "Only take heed to thyself . . . lest thou forget." "When thou art in tribulation, even in the latter days, if thou turn to the Lord thy God and shall be obedient to His voice. . . . He will not forsake thee . . . nor forget the covenant of thy fathers which He sware unto them" (Deut. iv). "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man" (Ecc. xii, 13). When British-Israelites shall, by the mercy and grace of God, happily become a wise and understanding people, when He shall have taught our senators wisdom, our race will be in possession of two eminent standards of reference on wisdom and foolishness—one demonstrating that "the foolishness of God is wiser than men" (1 Cor. i, 25), namely, the volume of the Sacred Law, the Bible; and the other, proving that "the wisdom of this world is foolishness with God" (1 Cor. iii, 19), namely, the statute book of Great Britain.

THE DIVINE MARRIAGE.

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

THE oldest literature of the world was written in a purely symbolic language. So true was this that they could be read quite independently of articulation by men of all tribes and tongues. It is not wonderful, therefore, that the Scriptures, while treating on the surface with literal facts, should have a far deeper symbolical meaning underlying them.

Such is certainly the case with the Bible in regard to the New Testament as well as the Old. The miracles of our Lord were all of this character.

From this standpoint will be seen the deep significance of the changing of water into wine, at the marriage feast in Cana

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of Galilee, for herein is contained the central secret of the Mysteries—

THE TREE OF LIFE IN THE MIDST OF THE GARDEN

the secret of immortality and incorruptibility, attained through the transmutation of water (soul-substance) into wine (spirit).

This is the completion of the work of regeneration; the redemption of the body. The Divine Marriage is the union of the two wills—Divine and Human—by means of which the body can be transmuted, indrawn and resorbed, so that all that is mortal is swallowed up of Life. The earthen vessel which is of the First Adam, "of the earth, earthy," is changed by marriage-union with the Second Adam into the pure gold of the Divine Nature. Being "married to Him who was raised from the dead, we are sharers in His resurrection-life." United with Him, "of the same plant" with Him over whom death has no dominion, we also are "made free from the law" (of death) through the Body of Christ, of which Body our bodies are members, so that we are "bone of his bone, and flesh of his flesh." Our earthly tent-dwelling is transmuted into a "house which is of heaven:

"A BUILDING OF GOD,"

eternal in the heavens.

And now let us treat of an aspect of this Great Mystery not yet understood. This Divine Marriage is not the marriage of the Lamb, for those who are married to the Christ now become members of His Body, that is, members of the Body of the Bridegroom. For the Lamb of the Apocalypse is the Christ, Head and Body, which, as Paul says, is not one member but many. This is shown grammatically by the change of gender in the original Greek, for when John the Baptist points out Jesus, the personal Christ, as the Lamb of God, he uses the masculine gender ὁ ἀμνος as applicable to one person, but John the Revelator uses the common gender τό ἀφνιον as applicable to "the many."

We know also that the Body is one with the Temple, which consists not of one Living Stone but many (1 Pet. ii, 4, 5: "A living stone, unto whom coming as living stones"), builded together for a habitation of God in the Spirit. Accordingly, John says of the Heavenly Jerusalem: "I saw no temple therein, but God and *the Lamb* are the Temple thereof." We, therefore, that are filling up in our bodies what is lacking of the afflictions of the Christ, constitute the Body of the Bridegroom, for we are joined together into one, in the sacrificial body of the Lamb, just as in the antitypical burnt offering the members of the slain lamb were laid together with the Head upon the Altar of the Burnt Offering. He showed His love by laying down His life for us: we show ours by laying down our lives for Him, and for the Brethren of whom He is the Firstborn. And through this death we enter into life NOW, being united by an indissoluble marriage to Him, who, being raised, once for all, from the dead, dieth no more, for death hath no dominion over Him, who is the Head of the Body, and therefore none over any member of His Body, however small or insignificant. For it is self-evident that the sharers in His death must be also sharers in His life, for together with Him we possess

HERE AND NOW

the power of an endless, indissoluble life. "For it we have come to be of joint-growth in the likeness of his death, certainly we shall be in that of his resurrection also."

But let no one think that this is a matter of imputation or of affirmation merely. That it is not so is proved to demonstration by the words of the Apostle Paul when he says that he had

SUFFERED THE LOSS OF ALL THINGS

and counted all his former greatness "as dung," that he might "win Christ." And yet he says it is "not as though I had already attained or were already perfected, but I press on toward the mark of

THE PRIZE OF THE HIGH CALLING

of God in Christ Jesus, that *I may get to know Him*, and the power of His resurrection (ἡ δυναμις τῆς ανασταςεῶς), and the fellowship (partnership) of His sufferings, becoming conformed to His death, *if by any means* I might advance into the out-resurrection" (Εξ-ανασταςις).

As he was already among "the Blessed and Holy" who would share in the First Resurrection (ἡ ανασταςις ἡ πρωτη), "*hē anastasis he prōte*," it follows that the word: out-resurrection or extra-resurrection (Εξ-ανασταςις), must refer to the Prize of the High Calling—that of sharing with Christ in being

THE FIRST FRUITS

of the Chief Resurrection: becoming this here and now by the changing of water into wine, which clearly denotes the changing of the human corruptible body, which is 75 per cent. water, into the incorruptible body by means of the energy (ενεργεια) or inward working of our Divine Bridegroom, so that we become "flesh of His flesh and bone of His bone" (Gen. ii, 23: "The man said: This form is bone of my own bone, and flesh of my own flesh").

This is the type of the Divine Marriage. Each of us is espoused "as a pure virgin to Christ."

Thus it follows that we must forsake all iniquity, and follow Him in the Regeneration; keeping the body pure from all uncleanness; cleansing "ourselves from all defilement of the flesh and spirit"; touching no unclean thing, and thus "perfecting holiness in the fear of God" (2 Cor. vi, 14–18; vii, 1).

"THE SONS OF GOD."

BY REV. COMMANDER ROBERTS, R.N.

We must leave out of consideration the expression "Sons of God" which occur before Exod. iv, 22, unless we are willing to accede to the proposition that those men who "began to call themselves by the name of the Lord" (Gen. iv, 26), in contradistinction to the descendants of Cain, whose daughters sought affinity with the worshippers of Jehovah, are to be included. If this be admitted, we can enter into the picture presented to us in Job i, 8; ii, 1: "There was a day when the sons of God came to present themselves before the Lord," just as to this day a Christian congregation is assembled in the place of worship. This, then, would be the earliest record of men assembling themselves together for Divine worship.

In the ungodly union of the believer with the unbeliever, God's displeasure is meted out at the destruction of the world that was then.

After the Flood the promise is that God would dwell in the tents of Shem, and of the Shemites, especially favoured, are the children of Abraham. "For I know Abraham, that he will command his children after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him"

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(Gen. xviii, 18–19). We know that God "called Abraham alone and blessed him and increased him," and said of his seed, "You only have I known of all the families of the earth." It is these, who in Exod. iv, 22, are stated to be "Israel is my son, even my firstborn"; and, "When Israel was a child, then I loved him and called my son out of Egypt" (Hos. xi, 1). Other passages are Hos. i, 10, speaking of the Ten Tribes, "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." In Isaiah also we read (i, 2): "I have nourished and brought up children (*Heb.*, sons), and they have rebelled against me"; also, "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth" (xliii, 6); and again: "Ask me of things to come concerning my sons and concerning the work of my hands, command ye me" (xlv, 11); and, lastly, Jer. xxxi, 20: "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him I do earnestly remember him still; therefore, my bowels are moved for him, I will surely have mercy on him, saith the Lord. . . . For I am a father to Israel and Ephraim is my firstborn." In Jer. iii, 19, we are told how this comes about: "But, I said, How shall I put thee among the children (*Heb.*, sons) and give thee a pleasant land, a goodly heritage of the host of the nations? And I said, Thou shalt call me, my father, and shalt not turn away from me." Here, then, we are brought to the New Testament, for Israel, having divorced itself from God, was incapable of coming back to Him except by some Sovereign and over-ruling Providence, "At that time, saith Jehovah, will I be the God of all the families of Israel, and they shall be my people . . . The Lord hath appeared of old unto me, saying Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jer. xxxi, 1–3); and the manner is stated in verses 21 and 22, "Turn again, O virgin of Israel . . . How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, the bride shall return to her husband"; or, "A woman shall compass a man," "the virgin shall be with child."

So, then, by the incarnation of the Lord Jesus Christ, the virgin birth, the "new thing in the earth," was also brought about by another new thing (Jer. iii, 1), God's wonderful forbearance towards His divorced people. In Isaiah xliii, that wonderful chapter which tells us that the Lord Himself is the Redeemer of Israel, we have set forth that these sons of God are so precious in His eyes, that He "gave Egypt for thy ransom, Ethiopia and Seba (Khartoum) for thee"; and there is also an assurance that whilst they are performing the rôle of God's witnesses: "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. Since thou wast precious in my sight, thou hast been honourable; and I have loved thee; therefore, will I give men for thee, and people for thy life."

Let me quote the "Speaker's Commentary" on Isaiah xliii, 19: "Behold I will do a new thing," *a Greater Redemption than the Old One, a New Covenant* (Jer. xxxi, 32, 33), *springing out of that "new thing in the earth"* (ib. v. 22), "*the Incarnation.*" To what purpose? Because "This people have I formed for myself, they shall show forth my praise" (Isaiah xliii, 21).

"*Since thou wast precious in my sight.*" When in an especial manner could this be said unless, when Israel commenced the work of witnessing for Him, and by laying down their lives, as on the West Coast of Africa, in South America, in Uganda, and almost everywhere where the British flag was not flying to protect the missionaries, they were willing to lay down their lives. *We* realised that "Precious in the sight of the Lord is the death of all His saints." So, as it were, meriting, if we dare say such a thing, the expression, "Since thou wast precious in my sight I have loved thee." And it wasn't until we had made full proof of our willingness to lay down our lives to free Africa from the bondage of slavery and the curse of Satan's chains that God gave us Egypt to ransom and Ethiopia and Seba (Meroe), Khartoum to occupy. To-day a beautiful cathedral is raised over the very spot where that hero of heroes, General Gordon, gave his life for the emancipation of the Soudanese. This is but one of the gems which has fallen to our lot. There is yet a greater gem which calls for our redemption. This is described in Isa. lxii, "Ye that are the Lord's remembrancers keep not silence and give him no rest until he make Jerusalem a praise in the earth."

The emancipation of the Holy Land from the cruel tyranny of Mahomet is set forth in Isa. xviii as the work of that power which affords protection to the regions "which are beyond the rivers of Ethiopia," a description which fits only the British people. "That sendeth ambassadors by the sea" is another characteristic which can only be applied to Britain or Japan, but since the description includes "clouds of sails," as the original is stated to do, and also "swift ships drinking in water," Gomē, גמא. Japan neither affords protection to any, nor did she make any great use of sailing ships. There can be no doubt, then, as to the Power here alluded to. The appeal to all nations and all the inhabitants of the earth to hear, at what time Britain commences to preach the Gospel, betokens the fact that the end of the age is near upon us—"the time of harvest."

Hitherto we have considered Israel as Sons of God under the Old Testament; before leaving this, however, it is well to call attention to the fact that they are also called His saints. "All his saints are in thy hand, they shall everyone sit at his feet and receive his words." Because of His love towards them. "Yea he loved the people." This is the secret. And again, "He exalteth the horn of his people, the praise of all his saints, even of the children of Israel, a people near unto him. Praise ye the Lord." Deut. xxxiii, 3; Ps. cxlviii, 14; Dan. vii also calls them "the saints of the most high," "the people of the saints of the most high."

But these, having divorced themselves from God's covenant, and thus become as "aliens and foreigners," are brought nigh again by the blood of Jesus Christ. This very chapter, Ephes. ii, taken with Ephes. i, should have convinced an earnest enquirer that this Epistle was written to this very people; they are addressed as "saints and faithful," "chosen in Christ from the foundation of the world," "predestinated unto the adoption of children," "to the praise of the glory of his grace," "redeemed through his blood," "according to his good pleasure which he hath purposed in himself." Every one of these expressions can be traced only to Israel in the Old Testament, and as "the gifts and calling of God are without repentance" (Rom. xi, 29), they cannot have been shifted on to any other nations. In reading the Epistles we must always bear in mind that all nations outside of Palestine

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are treated as Gentiles, that this word signifies " the nations," " *the uncircumcised*," " aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world " (Ephes. ii, 12). Gentiles only in the sense that they had divorced themselves and been cut off by the Jew (Ezek. xi, 15) and looked upon themselves *as cut off for their parts*, their *hope lost* (Ezek. xxxvii, 11). Besides this, it is easily seen in all the Epistles that the SAINTS refer to the " Israel of God " (Gal. vi, 16).

But now let us come to practical results. We have seen in Isa. xliii, 21, it is said, "This people have I formed for myself; they shall show forth my praise," and that this is the whole tenor of the Old Testament with reference to God's plan. Now both St. Peter and St. James assert that " the tribes of the dispersion," Israel out of Palestine, that is; so-called Gentiles are a " chosen generation, a royal priesthood, a holy nation, that they should show forth the praises of him who hath called them out of darkness into his marvellous light " (1 Pet. ii, 9), and applying the very same words to them as we find attributed to Israel of the Ten Tribes (Hos. i, 9, 10; ii, 23), whom Hosea says were to be known as the " Sons of the Living God." And both Peter and James tell us they were begotten by the Word of God unto obedience, and to the sprinkling of the blood of Jesus: " a kind of firstfruits of his creatures " (James i, 18). Now, this very promise is given to Ephraim-Israel: " I am a Father to Israel and Ephraim is my first-born " (Jer. xxxi, 9). How anyone can dare to take away this privilege from him whom God calls His " dear Son " and put the blessing upon anyone God has never mentioned is to us a mystery.

Again, St. Paul (in Rom. viii, 29), tells us these Saints, thus foreknown of God, were predestinated to be conformed to the image of God's dear Son, and that, when so conformed, they shall be glorified. " In the Lord shall all the seed of Israel be justified and shall glory " (Isa. xlv, 25).

If then we aspire to be Sons of God, we must purify ourselves even as Christ is pure, we must set our affections upon things above, we must allow ourselves to be led by the Spirit of God. More, we must cultivate the mind that was in Christ Jesus, we must be willing to deny ourselves, to sacrifice ourselves, to spend and be spent in the service of our Master. The whole world is our field and our aspiration should be that all who see us should take knowledge of us that we are the Seed which the Lord hath blessed. By this means, only, shall we convince the world that we are Israel, and when this manifestation of the Son of God takes place, the whole creation will be delivered from the bondage of corruption into the glorious liberty of the Children of God.

Christ the firstfruits, afterwards they that are Christ's at His coming.

" Thy people," O Lord, " shall be all willing in the day of thy power " (Ps. cx).

May we be seen as the 144,000 standing upon Mount Zion with the Lamb now, that when He comes as King we may be found to be His people, near unto Him in that day.

God smiles in the sunbeam, breathes benediction in the breeze, and drops diamonds in the dew.

JACOB'S PILLOW AND THE MARBLE CHAIR MYSTERY.

BY THE LATE SIR LEWIS J. E. HAY, BART.

AS the " History of Ancient Caledonia from the Time of Saint Caldea, the Founder of Christianity," is now out of print, and only a few copies are at present in circulation, sequential excerpts from it, referring to the above antiquities, may prove of exceptional interest. In this history, or story, the original ecclesiastical writers have followed, with very few exceptions, the precedent set in the Sacred Writings of omitting the chronology of events recorded.

But as these Caledonian records *seem* to conflict with the time-honoured traditions of Scotland and Ireland regarding these ancient relics, the writer will endeavour as far as possible to supply from other sources approximate dates and references, which, by indicating the apparent absence of Jacob's Pillow and the Marble Chair for a very long period from Caledonia (Iladh), whose remote connection with Ulster (Uladh) seems probable, may thus reconcile this seeming confliction.

The Caledonian history opens with the succession of the Pharaoh " who knew not Joseph "; while the latter's death, according to Ussher's chronology, occurred 1635 B.C.

The next event is the immediate departure—previous to the Bondage—which seems to have begun shortly after Joseph's death—of a band of Israelites (perhaps including Zara and Hushim) who would not worship the Bull—*cf.* the later Golden Calf—desiring, as stated, to worship the God of Bethel. It seems natural that they may have taken Jacob's Pillow with them—recollecting also the Zara-Pharez " breach "—and we are not told that Moses took it with the bones of Joseph, 1491 B.C. (Ussher's chronology). Their descendants later, it is related, founded Troy (the *sacred city*) in Grecian, *not* Turkish, territory, as previously stated, perhaps a century previous to *the* Exodus.

The Scots barons, in their letter to Pope John XXII, refer to it (the Exodus) as having occurred " above 1,200 years " previous to their exodus or migration from Spain, where they (the Scots, properly so called) had " resided for many ages."

TROY, 1194—1184 B.C.

The first reference to Jacob's Pillow *and* the Marble Chair occurs on p. 12, as follows:—

Excerpt No. 1:—

"The boats were all arranged at the seaside, and the scanty provisions that the city could afford were brought for their use. They also took on board Jacob's Pillow and the Marble Chair which was the seat of their prince or chief. They then departed from Troy, leaving the enemies of God (their own kin, as stated) to their fate."

As Troy is elsewhere stated to have fallen 1184 B.C., this escape of these ancient Covenanters, who worshipped the God of Bethel, appears to have taken place during the ten years' siege, 1194–1184 B.C.

CARTHAGE, 1184 B.C.

Excerpt 2, *p.* 14:—

"The Lord caused a mighty wind and drove their boats ashore upon the Island of Carthagena, which was governed by a queen, whom they called their goddess. Immediately the young men were ordered to go and collect stones, which were neither to be hewn nor cut, to build an altar to the God of

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Bethel. There were twelve stones laid round the outside circle to represent the twelve tribes of Israel. . . . They were at this time ruled by their own Prince Daniel, who occupied the Marble Chair."

DEPARTURE FROM CARTHAGE, 1150 B.C. (*circa*).

Excerpt 3, *p.* 16 :—

"So Daniel (I) slept with his fathers, and the people mourned him three times seven days. And when the days of mourning were ended, his son, who was also called Daniel, the second ruling prince, washed himself, and anointed his head with oil and was placed *in* the Marble Chair ; and Jacob's Pillow was used as a footstool to all the princes that have ruled since they left Egypt. The priest Lazarus then went *in* to the altar, and offered unto the Lord a lamb for Daniel's original sin. This lamb was a type of the promised Messiah, who was to carry away all the sins of the world."

". . . So, upon the day appointed, all the faithful followers of the God of Bethel came to the shore to depart. The Marble Chair and Jacob's Pillow were put on board the prince's boat and all others were stored with provisions. A great number of the Trojans, however, rather than leave their fields and vineyards, went with the Gentiles and became worshippers of Vulcan."

TROY EAST IN SICILY, NEAR ETNA, 1150 B.C. (*circa*).

Excerpt 4, *p.* 17 :—

"He also spoke to his son Daniel, and said : 'Remember the laws of the God of Bethel, of Abraham, Isaac, and Jacob.'" (There is no reference to Moses.) "So Daniel the Second slept with his fathers, and his son reigned in his stead, and they mourned for him three times seven days. And when the days of mourning were ended, Daniel (III) washed and anointed himself, and came to Lazarus, who took a lamb and offered it for the original sin of Daniel and placed him on his father's Marble Chair, and all the congregation came together and blessed him. . . ."

DEPARTURE FROM TROY EAST IN SICILY, 1120 B.C. (*circa*).

Excerpt 5, *p.* 19 :—

"So all came to the shore ; and the Marble Chair and Jacob's Pillow were put on board David's boat. After they had left the shore they beheld the destruction of the city, Troy East. All that remained or escaped from fire and sword were sold as slaves by the Gentiles ; while the faithful Hebrews were wafted away on the wide ocean, praising the Lord for all His goodness in delivering them from their enemies. They next landed on the shores of Gaul, which was a most beautiful country. . . . ."

IN GAUL, 1090 B.C. (*circa*).

Excerpt 6, *pp.* 20, 21 :—

"So Daniel (III), being an old man, slept with his fathers, leaving both his sons without either his blessing or counsel. The people mourned for Daniel three times seven days ; and when the days of mourning were ended, his two sons went to the priest Lazarus to enquire what counsel he would give them. The one strove because his name was Daniel ; while the other, David, strove because of his birthright. . . . He then put Daniel's offering upon the altar, and the smoke ascended to Heaven, and all the people cried with a loud voice : 'Daniel is the Lord's chosen!' The priest anointed Daniel with oil, and set him on the Marble Chair, and his feet upon the Stone, saying :— . . . . ."

"Daniel was then placed *in* the Marble Chair, and he made Lazarus (the priest) stand on the Stone Pillow, his left hand round the Prince's neck, and his right upon his thigh, and made him swear that they would have no war, nor depart from the law of God ; for there were to be no Gentiles in the land whither they were going, neither was it ever trod by feet of men—nothing but harmony and innocence was to be there. . . ."

DEPARTURE FROM GAUL AND ARRIVAL IN ALBA, 1060 B.C. (*circa*).

NOTE.—It was on this arrival the incident of the amputated *left hand* is said to have occurred.

Excerpt 7, *p.* 23 :—

"Daniel (IV), the ruling prince, ordered that every boat was to hold a certain number of people, and also a certain quantity of goods. The Marble Chair and Jacob's Pillow were put on board the prince's boat, and the priests and elders occupied Lazarus' boat. The unbelievers went to follow after their usual employment, and took no notice of all that was doing ; but the sun had not set ere the alarm of the approaching enemy was heard. The people ran to and fro seeking shelter but finding none. Some ran to the shore, but the boats were gone ; some ran to the mountains ; some to the wilderness—these (the history relates) were afterwards called the faithful Waldenses—some fell by the sword, and others were sold as slaves."

A GENERATION AFTER ARRIVAL IN ALBA (SCOTLAND), 1030 B.C. (*circa*).

Excerpt 8, *p.* 27 :—

"Thus died the two patriarchs who led the people into the land that the Lord had prepared for His ancient people. They mourned Daniel (IV) three times seven days, and when the days of mourning were ended, Daniel the Fifth arose and washed himself, and anointed his head with oil, and was set *in* his father's Marble Chair, with Jacob's Pillow under his feet, and Lazarus the Fifth took a lamb and offered it upon the altar for the original sin of Daniel."

Accepting 1184 B.C. as the approximate date of the fall of Troy, and three generations, or (say) 100 years, these Trojan-Israelites would appear to have settled at Mantrogen (Montrose), and the Hill of God (Dundee) *circa* 1060 B.C., bringing with them Jacob's Pillow *and* the Marble Chair (? Ægean marble).

(*To be concluded.*)

BRIGHT SIDE.

There's a bad side, 'tis the sad side—
Never mind it!
There's a bright side, 'tis the right side—
Try to find it!
Pessimism's but a screen,
Thrust the light and you between—
But the sun shines bright, I ween,
Just behind it!

—JEAN DWIGHT FRANKLIN.

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CORRESPONDENCE.

DEAR SIR,—The Rev. A. B. Grimaldi is under a misapprehension as to my expressed views. I am quite prepared to admit, and have myself suggested, that the six "days" of creation may have been long periods of time. The word "*yom*" in the Hebrew is often used in an indefinite sense, even as we use it ourselves in common parlance. What I contend for, however, is regulation and symmetry. God set the chronocrators (sun and moon) in the heavens to regulate the seasons, days and years. Prior to this institution there was no "time," *i.e.*, duration record. It has been clearly demonstrated that all luni-solar relations refer back to an epoch (October, 3999 B.C., astron.) or 4000 B.C. secular. From this time forward prophecy points to a period of seven thousand years consisting of six evolutionary or working "days" and one Sabbath day, or "day of the Lord," each of one thousand years. Arguing from analogy, therefore, the six "days" of creation would comprise 42,000 of our years and the seventh day would complete the 49,000, or $1,000 \times 7 \times 7$ years, which is involved in the equation. This is my reason for referring to the jubilee as 49 years complete, and not fifty as stated.

By extent of atmosphere we commonly understand circumferential limit from the earth's surface. If the word *shemayim* is used to denote the aerial extent we should find ourselves in a dilemma very frequently in translation. The word *nakio* (firmament) is definitely used in Genesis to denote the spatial extent separating the seas from the clouds. These latter are formed at a mean height of 30,000 ft. above sea level, and by condensation may accumulate and descend to about 4,000 ft., according to most recent authorities. The word *shemayim* seems in a primary cosmogonical sense to refer to the planets or "movers," as distinguished from the earth, sun, moon and stars, which are separately and distinctively mentioned. Oxygen disappears from the atmosphere at a height of 110 kilos, or 176 miles, beyond which are nitrogen and hydrogen. But only the lower strata of the air, in which all the gases are commingled, are capable of sustaining human life. I am, of course, aware that the word *shemayim* is used elsewhere in the Bible in a general and not specific sense to denote (*a*) location beyond the earth, (*b*) the celestial bodies, (*c*) the abode of God. I am also aware that the Hebrew word for "God" is in the plural, *Elohim*, the full significance of which is only revealed in the Kabalah, which develops from this name the dual Seven Powers which are before the Throne. The root *Al* signifies a Power merely, the feminine affix *h* and the terminal masculine plural is thus seen to refer to the sevenfold male-female potency which is emaned from the One Source of all. The words Jah, Jehovah, Adonay, Elohim are not presumably interchangeable, but have specific reference to various phases of the Divine Manifestation. A point that should not escape the notice of the Rev. A. B. Grimaldi is the fact that there is no light (as we know it) outside of the earth's atmosphere, and consequently it is only the images of the stars, planets, sun and moon, as seen by us when their rays impinge on our atmosphere, with which we are concerned.

As to the prophecies of Esdras, it may be said that these do not affect the question of time before the Adamic epoch, but they very definitely define for us this latter epoch as the beginning of the present age in 3999 B.C., and this is an astronomical epoch of standard value. It has been correctly and consistently used by all Anglo-Israel exponents of Scripture prophecy. There is, therefore, no need to exclude him from the sacred order of the Prophets merely because the Council of Jamnia was not prepared for such an explicit revelation. The fact that the book is preserved to us and that it confirms the basis of British-Israel chronology is quite sufficient reason for our recognition of it apart from its treatment of subjects that are both historical and religious.

Yours sincerely,

W. GORNOLD.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

G. H. D. says: "I shall be very glad if you can suggest the meaning of the present agreement with Turkey."

Answer.—We presume that our questioner means from the British-Israel point of view.

It is on record that we hold that Turkey is dominated by Esau (or Edom). The several prophecies pointing to the doom of both Turkey and Edom we have always held to assert that it is Israel (Britain) that is to execute God's vengeance upon her. If the following prophecies are considered, Ezek. xxv, 14; xxxv; Ps. lx, cviii; Num. xxiv, 18; Obadiah; and others such as Isa. lxiii, 1–4, &c., to be searched out by the references, it will be seen that this power holds the strongest city in the world. (Napoleon and others have thought that the power that rules in Constantinople holds the gate of the world.) According to the former agreement Turkey had been deprived of this "strong city." But Israel is to obtain it, when her *heart is fixed* upon God; in order that God's beloved may be delivered; and in the acquisition of this gate God Himself will help her to do valiantly.

The sixtieth Psalm was most aptly fulfilled in the attempt to attain Constantinople during the last war; but we never consulted God, or even took Him into our council. In the hundred-and-eighth circumstances will have altered; our haughty anticipation having been thwarted, our councillors will have learnt wisdom, and finding out that we must have God with us, will seek His guidance and help for the peace of the world. It will thus be seen to be God's will that Turkey (Edom) must again possess Constantinople.

Again, Rev. xvi tells us the drying up of the Euphrates (Turkish power) is in order that the way of the king from the sun-rising may be prepared. This, notice both from Ezek. and Rev., is before Armageddon. Obadiah also says the struggle with Edom will be for "the Kingdom"; and the Kingdom is to be the Lord's. Consider Ezek. xxxv, 10, "The Lord is there." Then Isa. lxiii, 1, 4, confirming Ps. cviii, 13, who it is that helps. "The kings of the East" and "thy beloved to be delivered" are one and the same. "Who raised up the righteous (one) *from the East*." Isa. xli, 2, "Israel my servant," "Jacob my chosen," "Abraham my friend." Israel (Britain) now possesses India, the East. It is no doubt that from our Eastern Empire we shall have the greatest assistance in our overcoming the Mohammedan Turk.

Now, supposing Turkey had not re-possessed Constantinople, or that we had compelled her to adhere to our first intended agreement, should we not have had reason to doubt our interpretation? So we are forced into the Biblical aspect just before the treachery of Turkey (Ezek. xxxv, 6). "Since thou hast not hated blood, blood shall pursue thee" (Ezek. xxv, 12–14). We must be watchful. Jerusalem may yet be the initiative, and a massacre of Jews and Protestants the cause of Turkey's eventual punishment.

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THE
NATIONAL MESSAGE
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THE SECRETARY-GENERAL'S PAGE

We venture to think that this Journal will prove to be the only one in Britain to publish so full an account of President Harding's visit to Canada as that contained in the present issue.

As we go to press we have received from Rev. Pascoe Goard an article on the death of the President and its solemn effect on the Canadian people, and making reference to the qualities of the new President. This shall appear next week.

* * *

Our next number will contain some interesting articles, including one on "The Second Advent Near," by the late James Francis, J.P., of Jamaica, whose tragic death was recorded in our issue of August 11th.

* * *

All Christian people mourn the loss of the venerable Prebendary Webb-Peploe, who has passed away at a ripe old age, after a life of devoted labour in the cause of Evangelical religion. Our first recollection of this valiant servant of God is that of hearing him preach a most earnest and practical sermon in Westminster Abbey over 30 years ago. It was our privilege to hear him preach on a number of occasions, and to lecture for him at St. Paul's, Onslow Square. His knowledge of the Bible was wonderful, while his championship of its integrity is well known. He was a regular reader of this journal, of which he wrote in the highest terms. We respectfully tender to his family our deepest sympathy in their bereavement.

* * *

Mr. J. Arthur Jutsum, our Treasurer, and Mr. E. J. Hawkey, a member of the Council, are still on the sick list, we are sorry to say. Both are much missed. Our members will, we know, continue in prayer for their complete recovery.

* * *

The Rev. Pascoe Goard sails from Montreal for England on September 12th (D.V.). His many friends will be glad to welcome him at a special meeting to be held in the Y.M.C.A, Hall, Tottenham Court Road, on September 27th.

* * *

We must here make our appeal for donations for the expenses in connection with the coming Congress. Our friends and readers have nobly responded to appeals for our requirements for the three Congresses of 1920, 1921, and 1922, and we feel sure they will not fail us in the matter of the fourth Congress, which is to be held from October 8th to 13th inclusive. Donations will be gratefully received by the Secretary-General, or the Financial Secretary, at 14, Fetter Lane, London, E.C. 4. Considerable expense has already necessarily been incurred, and heavy items for printing and advertising are immediately ahead. We are repeatedly urged to advertise extensively, and we wish to do all we can in this direction, but it will depend upon the means placed at our disposal. Every effort will be made on our part to secure large audiences. Hundreds have said in regard to these gatherings in the past that they had never before heard such inspiring addresses, nor experienced greater Spiritual uplift.

If, as many declare, the third Congress was the best hitherto held, let us pray and labour and give that the fourth may prove even better.

* * *

We are booking dates for the Rev. Pascoe Goard in various centres for the Winter Session. Will those who would like him to visit their districts kindly communicate with the Secretary-General. Particulars as to available Churches or halls will be welcome, also the names of those who may be willing to help in the organisation, &c.

* * *

Our membership is steadily increasing. We earnestly ask those who may be thinking of joining the Federation to kindly do so before the Congress; we want 500 new Members and Associates as quickly as possible. Members subscribe one guinea and Associates 5s. Please communicate with the Secretary-General at 14, Fetter Lane, E.C.4.

* * *

We are grateful to those who have already responded to the invitation to become Life-Members in accordance with the arrangement announced on August 11th. All who can do this will render immense help to the Council in their heavy responsibilities, and their ardent desire to go forward boldly with the proclamation of the Gospel of the Kingdom and the Gospel of Salvation side by side.

* * *

Some of our opponents are busy. They seem to think they can smash us by writing little books or pamphlets, in which they generally misrepresent us. Not any of them really understand our case. The effect of their efforts is to cause their readers to either come to our meetings or send for our literature to try and find out what we really do teach. In this way the real seekers after truth are led to take up the study of the subject, when they become fascinated by it, and discover such new light on the Bible, and the prophecies therein, that they perceive the false reasoning of our opponents and gladly embrace the teaching we give, so that the result is the very opposite to what our opponents set out to achieve.

* * *

During the recent heat wave the papers reported an extraordinary experience of a gentleman while walking along Barrowgate Road, Chiswick: his open umbrella, held over his head, caught fire. We have been asked whether this experience was ours. The answer is in the negative.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE MARCH OF EVENTS.

PRESIDENT HARDING VISITS CANADA.

By Rev. Wm. Pascoe Goard.

WHAT happens in the Anglo-Saxon world is of the greatest moment to the World at large. There are things which have happened, and these things are the mile posts by which we are able to judge of a movement which has been getting more and more definitely into its line of progress, increasing from day to day in momentum.

PRESIDENT HARDING'S VISIT TO CANADA.

This is the event of the moment. We have spent the day in participating in the welcome given by representatives of the Dominion of Canada and citizens of Vancouver to the Distinguished Visitor.

This is the first time Canada has been honoured with a visit from the actual head of any great nation. Even the King has not as yet honoured the Dominion with a visit. True, King George as Prince of Wales visited the Dominion; and Prince David, our present beloved Prince of Wales, paid us that distinguished honour; and so, indeed, did King Edward, when he was Prince of Wales. But the King has not since his accession honoured the Dominion with a visit. We hope he may be able to do so before long. The King has in the Dominions overseas no small part of his domain, and in them he has Parliaments and Cabinets, who loyally look to him as the Head of the nations; they have good right —and, no doubt, that right will soon be respected —to see the face of the King in his own Parliament and seated upon his own throne within the Dominions overseas. It could have been wished that he had been the first head of a great nation to visit our shores.

But we have received the distinguished honour of the presence of the head of that great nation to which, after our own homeland and sister Dominions, our love and loyalty is cheerfully rendered. For they are bone of our bone, flesh of our flesh, mind or our mind, faith of our faith, a sister nation in the Great Divinely-appointed Commonwealth of Israel.

In the march, the rapid march of events, we have had in this class :—

President Wilson visiting in Britain.
The Prince of Wales visiting in America.
President Harding visiting in Canada.

It is safe to predict that soon we shall have the long deferred visit of Canada's King to the Dominion; and

It may be expected that he will enjoy the hospitality of Washington when he is this side of the Atlantic, whose mighty stream runs between the two parts of his landward Dominions.

These things point to the fulfilment of Ezekiel xxxvii, from verse 15.

The unification of the Spirit of Anglo-Saxondom is of such vital importance to our race and the nations associated with it, and to the world at large, that we note the progress of these things with the greatest satisfaction.

There is, however, a counter current, and those who have chosen to embark upon it are active in endeavouring to turn these things to their own account, and they, too, are marking these matters as signs of progress. I refer to the organisations and forces which are striving to bring about the separation of the Anglo-Saxon race.

These point with delight to :—

The visit of the Prince of Wales to the Vatican.

The appointment of a British Representative to the Vatican.

The Visit of the King to the Pope.

The Visit of the President of the United States to Canada. The latter they interpret to be a bid by America for Canadian separation from Britain and Federation with the United States.

Having the more sure word of Prophecy, we know that, as regards President Harding's visit, the main current is with us, although it would be

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folly to despise the strength of the separatist movement.

Standing in the bandstand in Stanley Park, which had been specially fitted with sound amplifiers and distributors, so that every person in the vast audience heard distinctly every word, the President spoke to an audience of forty-thousand people. It was, he said, just a neighbourly visit, in which he brought a message of warm friendship and sincere admiration to the citizens of Canada.

The President's speech was as follows :—

"CITIZENS OF CANADA :

"I may as well confess to you at the outset a certain perplexity as to how I should address you. The truth of the matter is that this is the first time I have ever spoken, as President, in any country other than my own. Indeed, so far as I can recall, I am, with the single exception of my immediate predecessor, the first President in office even to set foot on politically-foreign soil.

"True, there is no definite inhibition upon one doing so, such as prevents any but a natural born from becoming President, but an early prepossession soon developed into a tradition and for more than a hundred years held the effect of unwritten law. I am not prepared to say that the custom was not desirable, perhaps even needful, in the early days, when time was the chief requisite of travel. Assuredly, too, at present, the Chief Magistrate of a great Republic ought not to cultivate the habit or make a hobby of wandering over all the continents of the earth.

"But exceptions are required to prove rules. And Canada is an exception, a most notable exception, from every viewpoint of the United States. You are not only our neighbour, but a very good neighbour, and we rejoice in your advancement and admire your independence no less sincerely than we value your friendship.

"I need not depict the points of similarity that make this attitude of the one toward the other irresistible. We think the same thoughts, live the same lives and cherish the same aspirations of service to each other in times of need. Thousands of your brave lads perished in gallant and generous action for the preservation of our Union. Many of our young men followed Canadian colours to the battlefields of France before we entered the war, and left their proportion of killed to share the graves of your intrepid sons.

"When my mind reverts and my heart beats low to recollection of those faithful and noble companionships, I may not address you, to be sure, as 'fellow citizens,' as I am accustomed to designate assemblages at home, but I may, and do, with respect and pride salute you as 'fellow men,' in mutual striving for common good.

"What an object lesson of peace is shown to-day by our two countries to all the world! No grim-faced fortifications mark our frontiers, no huge battleships patrol our dividing waters, no stealthy spies lurk in our tranquil border hamlets. Only a scrap of paper, recording hardly more than a simple understanding, safeguards lives and properties on the Great Lakes, and only humble mile-posts mark the inviolable boundary line for thousands of miles through farm and forest.

"Our protection is in our fraternity, our armour is our faith; the tie that binds more firmly year by year is ever-increasing acquaintance and comradeship through interchange of citizens; and the compact is not of perishable parchment, but of fair and honourable dealing which, God grant, shall continue for all time.

"An interesting and significant symptom of our growing mutuality appears in the fact that the voluntary interchange of residents to which I have referred is wholly free from restrictions. Our natural and industrial exigencies have made it necessary for us, greatly to our regret, to fix limits to immigration from foreign countries. But there is no quota for Canada. We gladly welcome all of your sturdy, steady stock, who care to come, as a strengthening ingredient and influence. We none the less bid God speed and happy days to the thousands of our own folk, who are swarming constantly over your land and participating in its remarkable development. Wherever in either of our countries any inhabitant of the one or the other can best serve the interests of himself and his family is the place for him to be.

"A further evidence of our increasing interdependence appears in the shifting of capital. Since the Armistice, I am informed, approximately $2,500,000,000 has found its way from the United States into Canada for investment. That is a huge sum of money, and I have no doubt is employed safely for us and helpfully for you. Most gratifying to you, moreover, should be the circumstance that one-half of that great sum has gone for purchase of your state and municipal bonds—a tribute, indeed, to the scrupulous maintenance of your credit, to a degree equalled only by your mother-country across the sea and your sister-country across the hardly visible border.

"These are simple facts which quickly resolve into history for guidance of mankind in the seeking of human happiness. 'History, history!' ejaculated Lord Overton to his old friend Lindsay, himself an historian, 'What is the use of history? It only keeps people apart by reviving recollections of enmity.'

"As we look forth to-day upon the nations of Europe with their armed camps of nearly a million more men in 1923 than in 1913, we can not deny the grain of truth in this observation.

"But not so here! A hundred years of tranquil relationships, throughout vicissitudes, which elsewhere would have evoked armed conflict rather than arbitration, affords, truly declared James Bryce, 'the finest example ever seen in history of an undefended frontier, whose very absence of armaments itself helped to prevent hostile demonstrations'; thus proving beyond question that 'peace can always be kept, whatever be the grounds of controversy, between peoples that wish to keep it.

"There is a great and highly pertinent truth, my friends, in that simple assertion. It is public will, not public force, that makes for enduring peace. And is it not a gratifying circumstance that it has fallen to the lot of us North Americans, living amicably for more than a century, under different flags, to present the most striking example yet produced of that basic fact? If only European countries would heed the lesson conveyed by Canada and the United States, they would strike at the root of their own continuing disagreements and, in their own prosperity, forget to inveigh constantly at ours.

"Not that we would reproach them for resentment or envy, which after all is but a manifestation of human nature. Rather should we sympathise with their seeming inability to break the shackles of age-long methods, and rejoice in our

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own relative freedom from the stultifying effect of old-world customs and practices. Our natural advantages are manifold and obvious. We are not palsied by the habits of a thousand years. We live in the power and glory of youth. Others derive satisfaction from contemplation of their resplendent pasts. We have relatively only our present to regard, and that, with eager eyes fixed chiefly upon our future.

"Therein lies our best estate. We profit, both mentally and materially, from the fact that we have no 'departed greatness' to recover, no 'lost provinces' to regain, no new territory to covet, no ancient grudges to gnaw eternally at the heart of our national consciousness. Not only are we happily exempt from these handicaps of vengeance and prejudice, but we are animated correspondingly and most helpfully by our better knowledge, derived from longer experience, of the blessings of liberty. These advantages we may not appreciate to the full at all times, but we know that we possess them, and the day is far distant when, if ever, we shall fail to cherish and defend them against any conceivable assault from without or from within our borders.

"I find that, quite unconsciously, I am speaking of our two countries almost in the singular when, perhaps, I should be more painstaking to keep them where they belong, in the plural. But I feel no need to apologise. You understand as well as I that I speak in no political sense. The ancient bugaboo of the United States scheming to annex Canada disappeared from all our minds years and years ago. Heaven knows we have all we can manage now, and room enough to spare for another hundred millions, before approaching the intensive stage of existence of many European states.

"And if I might be so bold as to offer a word of advice to you, it would be this: Do not encourage any enterprise looking to Canada's annexation of the United States. You are one of the most capable governing peoples of the world, but I entreat you, for your own sakes, to think twice before undertaking the management of the territory which lies between the Great Lakes and the Rio Grande.

"No, let us go our own gaits along parallel roads, you helping us and we helping you. So long as each country maintains its independence, and both recognise their interdependence, those paths cannot fail to be highways of progress and prosperity. Nationality continues to be a supreme factor in modern existence. Make no mistake about that. But the day of the Chinese wall, enclosing a hermit nation, has passed for ever. Even though space itself were not in process of annihilation by airplane, submarine, wireless and broadcasting, our very propinquity enjoins that most effective co-operation which comes only from clasping of hands in true faith and good fellowship.

"It is in that spirit that I have stopped on my way home from a visit to our pioneers in Alaska to make a passing call upon my very good neighbour of the fascinating Iroquois name, Kanada, to whom, glorious in her youth and strength and beauty, on behalf of my own beloved country, I stretch forth both my arms in fraternal greeting, with gratefulness for your splendid welcome in my heart, and from my lips the whispered prayer of our famed Rip Van Winkle: 'May you all live long and prosper!'"

Thus ended a very strong, carefully prepared address. From the Editor's standpoint, the only comment which seems to be necessary is this—the visit and address was to Canada!

It will be the most glorious day for our modern world when such a visit and such an address is made to the British Empire as a whole.

It is the next stage of the task to bring such a spirit and such a visit about. It can and will be done. Then for the solidarity of the Anglo-Saxon race!

CANADA THROUGH VANCOUVER GIVES HARDING WELCOME.

RECORD-BREAKING CROWDS CHEER THE FIRST PRESIDENT OF THE UNITED STATES TO VISIT THE DOMINION.

Greeted from Air and Land and Sea—Spectacular Scenes on Arrival of U.S.S. "Henderson"—Street a Riot of Colour—Stanley Park Thronged.

AMID the roar of artillery and the cheering of enthusiastic thousands, Warren G. Harding, President of the United States, was formally welcomed to Canada and to Vancouver at eleven o'clock to-day. It was a welcome worthy of the chief executive of a nation of 110,000,000 citizens. It was a welcome bespeaking friendship and cordiality, not alone for the man himself but for the great nation he represents.

Even nature seemed to have donned gala attire befitting the occasion. Burrard Inlet and the port lay bathed in sunshine. The sky was cloudless and the ship-dotted Inlet waters smooth as glass, while forming a fitting background to the scene arose the fir-clad, snow-capped mountains on the northern shore, their slopes adorned with lace-like draperies as the morning mists lifted like a curtain on the scene.

Escorted by H.M.C.S. *Patrician* and by a unit of the Jericho Beach Air Station, the U.S.S. *Henderson* steamed slowly through the Narrows just after nine o'clock.

SALUTE OF 21 GUNS FROM H.M.S. "CURLEW."

As the vessel and its escort hove in view around the headlands of Prospect and Brockton points, the 6 in. guns of H.M.S. *Curlew*, at anchor in the harbour, roared out a naval salute of twenty-one guns, which, in turn, was answered by the *Henderson*.

The final reverberations hardly had died away when the ship docked at Berth 2, Pier A, at the foot of Burrard Street.

Before the official landing was made, Col. Ernest J. Chambers (Gentleman Usher of the Black Rod), boarded the vessel to confer on final details with Mr. George B. Christian (the President's Secretary). Mr. James M. Haley (of the White House staff) also went aboard to pay his official respects to the President. Major Stuart Armour, D.S.O., commanding the guard of honour, accompanied them.

As the Marine Band aboard the *Henderson*, surrounded by the ship's company on parade, sounded the strains of the "Star Spangled Banner," President Harding and Mrs. Harding, followed by members of the United States Cabinet, walked down the gangplank.

Signalling the moment when the United States President placed foot on Canadian soil in official State visit, the first gun of the 21-gun artillery salute was heard. The salute was fired by the 68th Battery of the 16th Brigade, Canadian Field Artillery.

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Proceeding along the wharf toward the Guard of Honour the President was met by Brig.-General V. W. Odlum, who presented Captain L. S. Holbrooke, M.V.O., commanding H.M.C.S. *Patrician*.

Escorted by General Odlum, the naval officers and members of the United States Cabinet, the President inspected the guard, which on his arrival presented arms, while the bands paid compliment with "The Star Spangled Banner."

DISPLAYS MUCH INTEREST IN CANADIAN WAR VETERANS.

The inspection was no perfunctory proceeding. The President evinced keen interest in the officers and men, many of whom wore numerous medals, bars and clasps, indicating long and splendid service on the field of battle.

The inspection concluded, the President was escorted back along the wharf to where Dominion, provincial and civic dignitaries awaited him for the presentation of official addresses of welcome. While this was being done, the guard of honour moved off to a position on the viaduct leading to Granville Street, and its place was taken by a squadron of Royal Canadian Mounted Police.

Following the official welcome formality, as the President approached the handsome touring car provided for his use while in the city, the Mounted Police paid him the compliment of the Royal Salute, in recognition of his rank as the chief executive of a friendly Power.

PRESIDENT INSPECTS THE GUARD OF HONOUR.

The Guard presented a splendid appearance, and it was apparent that the President, and particularly his military aides, were impressed with the smartness of the full dress uniforms, and particularly with the gay regalia of the bands of the 23rd Infantry Brigade, two of which were present in pre-war uniform. King's and regimental colours also formed part of the guard and added materially to the splendour of the scene.

The following units were represented in the Guard of Honour:—First Battalion B.C. Regiment (Duke of Connaught's Own), 2nd Battalion B.C. Regiment (Duke of Connaught's Own), 1st Battalion Seaforth Highlanders of Canada, 1st Battalion Irish Fusiliers of Canada, King's Colours of the 2nd Battalion B.C. Regiment; Band of the 1st Battalion Seaforth Highlanders.

Presentation of the official addresses of welcome was a formal yet withal not stilted proceeding. The function passed off as smoothly as an informal reception between close friends, rather than the stereotyped official welcome given an illustrious visitor by officials of State.

The address on behalf of the Dominion Government was read by Hon. J. H. King, Minister of Public Works, who presented the regrets of the Premier, Hon. W. L. Mackenzie King, who was unable to attend. Hon. John Oliver, Premier, read the address for the province, and His Worship, Mayor Charles Tisdall, read the Civic Address.

PRESIDENT MAKES HAPPY REPLY TO ADDRESSES.

"If my coming can increase the friendship—the warm and fast friendship—existing between our two countries, then I rejoice to be with you on this occasion."

This was the keynote and the opening sentence of President Harding's reply to the addresses of welcome read to him by Dominion, provincial and civic representatives.

The President spoke easily, with sincerity and warmth of sentiment. That he spoke without notes lent emphasis to his utterances.

"I am very grateful," he said, "for the cordiality of this reception. This is, I believe, the first occasion upon which a President of my country has paid a formal visit to your country. It is fitting that we should be close to one another; should see much of each other, because, after all, we are the two greatest democracies in the world to-day. And, furthermore, we are the best neighbours in the world.

"I am glad to have the opportunity of viewing your splendid city of Vancouver, and only wish that my stay here could be long enough to see more of your province."

OFFICIAL ADDRESSES ARE READ AT PIER.

Warmest felicitations, expressing keen appreciation of the more than century of peace between the United States and Canada, a keen desire for the promotion of still more friendly trade relations and admiration for the nation itself and genuine cordiality for the man representing that nation to-day, are contained in no uncertain terms in the three official addresses of welcome read to President Harding on landing at Vancouver docks to-day.

Hon. J. H. King read the address on behalf of the Dominion Government, Hon. John Oliver, Premier, on behalf of British Columbia, and Mayor Charles Tisdall on behalf of the city of Vancouver.

The addresses were brief, not fulsome, but couched in common-sense terms, carrying an atmosphere of sincerity and warmth of greeting seldom to be met with in official documents of this kind.

The function of presentation was carried off easily and without length. Unquestionably the despatch with which the thing was done impressed the President and his party wonderfully.

Here is the text of each address:

ADDRESSES PRESENTED BY DOMINION AND PROVINCIAL GOVERNMENTS.

TO THE PRESIDENT OF THE UNITED STATES:—

MR. PRESIDENT,—It is with sentiments of the profoundest gratification and pleasure that I, on behalf of the Government and the people of Canada, extend to you, on the occasion of your visit to the Dominion of Canada, a very warm welcome and most cordial greetings.

For more than a century the peoples of the great neighbouring Republic of the United States and of Canada have enjoyed a period of undisturbed harmony and concord, unique and unprecedented in the history of nations.

Your visit, marking as it does the first with which our country has been honoured by a President of the United States during his term of office, comes with particular appropriateness at this time as affording us an opportunity of demonstrating to the American people, through their illustrious President, our desire that these happy relations shall continue.

We regret that circumstances will not permit you to make a more extended stay in Canada and are confident that the people of British Columbia will, by the earnestness and cordiality of their welcome to you, dispose you to return to Canada in the not too distant future, and thus gratify the hopes of many in other provinces of the Dominion who, on the present occasion, must be merely content to associate themselves in

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spirit with the citizens of Vancouver in welcoming you to our country.

W. L. MACKENZIE KING,
Prime Minister of Canada.

Vancouver, July 26th, 1923.

WARREN GAMALIEL HARDING, PRESIDENT OF THE UNITED STATES OF AMERICA:

MR. PRESIDENT,—It is particularly pleasing to the people of British Columbia that the first official visit of a President of the United States to Canada should be made to one of their cities. For that reason there is an additional emphasis in the welcome we tender you on behalf of the citizens of this province. Our one regret is that your stay should be so brief as to preclude you from seeing more of its beauties and potentialities, but that regret is tempered by the hope that at some time in the near future it may again be our privilege to welcome you.

In her earlier history British Columbia was thrown into close intimacy with her neighbouring states by the mountain walls which shut off both from landward communication with the East, and whilst those rocky barriers have now been pierced by railroads and highways, the sympathy engendered in the time of common isolation still survives and grows stronger with the passing years.

With us the boundaries are not drawn, as in older continents, by the natural divisions of waters and mountains, or the human barriers of race, language and creed. The Peace Portal on our border line at Blaine, erected chiefly by the efforts of one of your citizens, with its motto, "May These Gates Never Be Closed," is symbolic of our relationship. The maps of both countries are scored with railways and roads that cross and recross our boundaries, so that thousands may not only enjoy the scenic beauties that either country has to offer, but each may learn something from the other. With the gates always open and the highways clear, the continent becomes a school in which the lesson of tolerance is learned, old prejudices are dissolved, and the brotherhood of our peoples realised in the discovery of many common interests and hopes.

And so it is with peculiar pleasure that we greet you, Sir, as the chief executive and representative of our great neighbour to the South. We trust that your visit, brief as it is, may prove instructive and pleasant, and result in the furtherance of that mutual good will, that readiness for amicable adjustment and common rejoicing that has signalised our history in these later years, so that, though divided for purposes of government, we may be one in all that makes for the real greatness of the English-speaking people on this continent.

J. D. McLEAN, *Provincial Secretary.*
JOHN OLIVER, *Prime Minister.*

From "Vancouver Daily Province."

JEW AND MOSLEM.

THE interesting articles which have appeared in the *Morning Post* on this topic are well adapted to stir up interest in our two future contestors for the Holy Land, the articles having been written by one who has served four-and-a-half years in Palestine. It seems apparent that the promise made to the Jewish deputations in November, 1917, by the Balfour Administration might well be taken to say that the Jews nationally might find a home in Palestine, but that the Arab or other stranger then in possession was to have his rights respected and not interfered with. This would imply merely that the Jew might make Palestine his home, providing he acquired the land in a lawful manner. The question of government does not seem to have entered into the calculation. The land at that time was in possession of the Turk, with the exception of Gaza, and that part from Egypt leading thereto then in the hands of the British. The conquest of the whole of Palestine by Allenby, a month after the Balfour declaration, seems to have led the Zionists to have concluded that Britain had nothing now to do but to hand over to themselves the entire control. How very willing we were to follow up this aspiration was made evident by our appointment of a Jew—Sir Herbert Samuel—as the first Governor. Since this we must also remember the position of Mohammedanism towards the Arab has received a check. The Sultan of Turkey no longer holds the spiritual power over the Arab.

The Jew is also much shaken in his belief. In the conquest of Palestine both Jew and Arab took part, and both alike share the good will of the British nation. As an act of fairness and justice, what we extend to the one must be impartially allowed to the other. We can by Christian honesty and righteousness perhaps win both.

We have inferred that the Jew might acquire the land in a lawful manner. What is the law? One greater than human has said: "The land must not be sold for ever." Even the Turk acted out this law, but will the Jew do so? "The land is mine," said Jehovah. How, then, can the Jew acquire it? Not by any monetary transaction, not by any right that he can claim in himself, but wholly in submission to his Maker. "The Jew must lose himself to save his soul": in doing this he will find his brother Israel.

Our British policy, then, must be actuated according to our Scripture knowledge. The land is God's. God has promised it to Abraham and his seed for ever. It is our policy, then, to do as Isa. xl, 9, constrains us—to "get up into the high mountain, lift up our voice, lift it up and not be afraid, and say unto the cities of Judah: Behold your God." God has evidently given the land to us to administer. Unknowingly we are doing our best both for Jew and Moslem, but both will have to acknowledge Him to whom the birthright belongs. It is, therefore, our duty as Ephraim-Israel to win both over to Christ, by showing to Jew and Arab alike that we are willing to sacrifice ourselves if by any means we can advance the Kingdom of our Lord.

If we can persuade Islam that our God (Jesus Christ) is the true God, and the big IF *is* vital, we should realise at once what Isa. xliii says:—"I gave Egypt to thy ransom, Ethiopia and Seba (Khartoum) for thee." Although at present they are kicking against the pricks, yet Isa. xlv, 13, 14, leads us to see that even Egypt and the Soudan will recognise that God has sent them the Saviour who is to deliver them (Isa. xix, 16–22). But not only is this to be the result of our policy, but we shall have a Pan-Islam on our side* at the time of the greater war which is about to loom upon us. We are told "the forces of the Gentiles (Abrahamic nations) shall come unto thee, the multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they of Sheba shall come. . . . . All the flocks of Kedar . . . the rams of Nebaioth." All these in connection with the ships of Tarshish (Isa. lx, 1–9) as it seems to us preparatory to the great and dreadful day (Ezek. xxxviii, 13).

* It is but "the house Togarmah of the North parts" who are on the enemy's side.

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It is not too late to wake up our country to the fact that the enemy has come in like a flood; and it is for British-Israelites to do it.

The writer of the articles in the *Morning Post*, August 8th and 9th, gives us the key. The English spirit—which runs as a flame of gold through English history in the names of Raleigh, Drake, Humphrey Gilbert; in Sydney, in Fanshawe, in Blake, Benbow, Rodney, and Nelson; in Clive, Hudson and Cooke; in Cecil Rhodes, Kitchener, Roberts and many others now living; English, Scotch, Welsh, Irish and American—is not dead, and only requires the Spirit of the Living God to raise up the witnesses for their last great struggle against all the enemies of our Lord and His Kingdom. So, and so only, the Sword of the Spirit being our weapon, shall we cause the Light of Life to enlighten the whole of mankind and bring in the glorious Era of Peace.

"Even so come Lord Jesus."

L. G. A. Roberts.

JACOB'S PILLOW AND THE MARBLE CHAIR MYSTERY.—II.

By the Late Sir Lewis J. E. Hay, Bart.

Succession of David I in Scotland (Alba)—Clan Davidson is with us still—Apparently a Contemporary of David, King-Prophet of Israel (1030 B.C.).

Excerpt 9, *pp.* 31 & 32:—

"This place was *afterwards* called Bonnet Hill, when all disputes were settled before they ascended the Hill of God—Dun-De—(still at Dundee) to offer their sacrifices at the holy altar. So all the people took off their bonnets and turned to the right hand and cried: 'We will have David for our prince, and none other.'

"He was then seated on the Marble Chair, and his feet upon the Stone Pillow, and Laurence said, 'I anoint thee in the Name of the Lord to be prince and ruler over this people,' &c.

"So David came again to Montrose (Mantrogen) and did according as the priest told him. The people took the Marble Chair and Jacob's Pillow, and came again to the high priest; and he said to David, 'Tarry thou with me until I send my young men to find a place for thee and thy people.'"

It is remarkable that this is the last reference but one to Jacob's Pillow and the Marble Chair in this "History of Ancient Caledonia." The final reference to them occurs on p. 105, as follows:—

Kenneth McAlpin II (A.D. 836).

Excerpt 10, *p.* 105:—

"Young Kenneth was chosen by a great majority, and was crowned after the usual form, under the name of Kenneth McAlpin the Second (*sic*), by the Saints of the Chaldean (Culdee) faith, being seated on the Marble Chair (then still in existence apparently), with his feet resting on Jacob's Pillow. He was advised by his father, the *regent* King, to leave the *Scottish* nation (*sic*) alone, as they were so unruly. He had a quiet, peaceable reign, the clans occupying their time with sports and amusements (? Highland games), while laws and religion flourished."

There is thus a *hiatus* of no less than 1,800 years during which no references are made to Jacob's Pillow and the Marble Chair in this "History of Ancient Caledonia." It thus seems possible, at least, that they may have been removed from Iladh (Caledonia) to Uladh (Ulster) previous to 584 B.C., and were *both* brought back by Loarne, Fergus and their brother (*circa* A.D. 500), who, tradition relates, were blessed by St. Patrick previous to his death (A.D. 497).

This theory gains strength from the Uttonian tradition—still persisting—of a remote plantation of Caledonians or "Keille-De"—"Servants of God"—from Iladh in Alba into Uladh (Ulster) in Eirin. In support of this theory, the following foot-note excerpted from the "Ordnance Gazetteer, Scotland," Vol. III, p. 326, is interesting: "It is a curious fact that while the Scottish Stone was said to have been brought from Ireland, the Irish Stone of Tara was, according to tradition, brought from Scotland."

Turning now to Browne's "History of the Highlands," published 1835—seven years before John MacLaren—Dunning, Perthshire, states he obtained the ancient writings mentioned in article, "The Mystery of the Ancient Caledonians"; the following two excerpts from Vol. I, pp. 98 and 147, are of interest:—

"The change of the seat of government by Kenneth on ascending the Pictish throne, from Inverlochay, the capital of the Scots, to Abernethy, also followed by the removal of the Marble Chair (*sic*), the emblem of sovereignty, from Dunstaffnage to Scone, appears to have occasioned no detriment to the Gaelic population of the Highlands," &c.

This expression, used by Browne seven years before MacLaren obtained, or said he obtained, possession of the "History of Ancient Caledonia," is of interest; also the fact that Jacob's Pillow is neither marble nor, properly, a chair, in which royalty could be set *in*, though in the case of Alexander III—a boy in his eighth year—it is conceivable that he could have sat *on* it with considerable dignity.

Of the latter's Coronation at Scone, Browne gives the following account:—

"According to the custom of the times, his son, Alexander III, then a boy only in his eighth year, was seated on the royal chair, *or* Sacred Stone, of Scone, which stood before the Cross, in the eastern division of the chapel (*sic*)." Then follows an account of the ceremony and his genealogy.

Lord Bryce on the Coronation Stone and Its Obscure Origin.

Lord Bryce, writing to *The Times*, says the question has often been raised as to the place whence came that famous relic of antiquity, the Coronation Stone, which is enclosed in the Coronation Chair and was brought from Scone, the old Pictish capital, to Westminster by King Edward I in A.D. 1296.

"Desiring to throw some light, if possible, upon this question, having obtained permission many years ago from the then Dean of Westminster to inspect the stone," writes Lord Bryce, "I examined it carefully along with an eminent mineralogist who was good enough to accompany me. We compared it—it is a block of greyish, slightly reddish sandstone—with pieces of sandstone rock which I had procured from Scone, and with other pieces from Dunstaffnage, on Loch Etive, in Argyllshire, whence (according to a Scottish legend) it was brought to Scone by Kenneth MacAlpin, the Scots King who succeeded to the kingdom of the Picts.

"It proved to be of a rock different from any of these specimens, and so was presumably either brought by men's

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hands to Scone from some other district or carried there by a glacier or an iceberg. Thus the field of conjecture as to its origin is still open; there are many parts of Scotland whence it may have come."

The Marble Throne-Chair of the Caledonian Records and Princes has disappeared, and becomes, in Browne's account, the Royal Chair, OR "Sacred Stone of Scone," and if marble was sandstone, and a block a chair, one might perhaps reluctantly accept this explanation as conclusive; but the mystery becomes more mysterious than ever after reading the account of the burglaries which took place in the Abbey of Westminster in 1296 (the same year as the Stone was removed from the Abbey of Scone), and again in 1303, as related in the last May number of the *Nineteenth Century and After*, when King Edward the First's treasury—during his absence in Scotland—was plundered. Thus it seems possible, at least, that the Marble Chair may really have existed, and shared the same fate as the Caledonian (*Southern* Pictic, so called) and Scots' Records (what was it?), which have never been returned to Scotland.

The following further reference from "Ordnance Gazetteer, Scotland," Volume III, p. 327 (a long account is given of the "Sacred Stone of Scone"), may be new to some readers:—"The last king crowned seated on the mystic Stone (*i.e.*, in Scotland) was Alexander III, as the relic was, in 1296, carried off to London by Edward I, who, much given to relic worship (?), seems to have held it in as high esteem as the Scots themselves, and evidently regarded it as the palladium of Scotland. His first intention was to make for it a magnificent shrine, which was to serve as a coronation chair for the English kings, but this idea was abandoned in favour of that of a chair of bronze, and then one of wood, which has been used as a Coronation Chair for all the English and British sovereigns since (Queen Mary excepted), and underneath the seat of which the Stone still remains. Some doubt was at one time expressed as to whether this Stone at Westminster is that formerly at Scone, because in the treaty of Northampton in 1328 it was stipulated that the relic should be given back. Complaint is, however, afterwards made that the stipulation had not been fulfilled, and there cannot be the slightest question as to the identity."

It is, perhaps, of interest to recall the statements by "Scot," in a letter to the Editor of *The Covenant People*, New Series, Volume I, No. 6, dated March 15th, 1921, p. 168: "For three times the Pope of Rome asks King Edward I to bring away the Stone of Destiny to England for safe keeping." After the death of the greatly lamented Alexander III the Wars of Succession took place, and they may have been the reason of the thrice-repeated request. The times certainly in Scotland were then very perplexing and full of trouble.

"Scot" also states:—

"1306.—Pope Clement V orders inquiry to be made respecting the relics deposited within the Abbey of Scone."

As this was ten years after the "spring-cleaning" there, the relics in question appear to have included S. Columba's famous "Brec-bennach" (Gaelic, meaning spotted and consecrated or blessed) and other relics of the *ancient* Celtic Church—famous alike in Ireland and Scotland—where the Caledonian (Culdee) and S. Columbas had been united after a General Assembly of both Churches held at Scone in A.D. 906, the Abbey of Scone did not then exist, being only founded two hundred years after, in 1114!

It is a curious fact that, among the ten coats of arms shown in *The Times* recent "Northern Ireland Supplement," one shows a chair, which might have been marble. Did it commemorate the Caledonian Marble Chair's and Jacob's Pillow's prolonged visit to Ireland?

NOTE BY THE EDITOR.

We have records of three stones, each one assumed by its possessors to have been Jacob's Pillow. One is said to be in the hands of the Mohammedans: of this we need say nothing. Another is said to have followed the race by Odin and, coming through Scandinavia, is now to be seen at Kingston-on-Thames. It is not surprising, seeing the veneration placed by Jacob upon this stone, that the earliest Hebrews to break away from Israel whilst in Egypt should have adopted an emblem so important as a token of God's promise to their progenitor.

Yet the fact remains that the Stone at Westminster Abbey has the rings whereby it was carried in their wilderness pilgrimage, also the fissure in the stone symbolizing from whence it gave forth its water. The whole subject, *pro* and *con*, as to the Westminster Abbey relic being the real stone has been thrashed out in the earlier numbers of the *Banner of Israel*.

We cannot vouch for the authenticity of the "Ancient History of Caledonia," any more than we can for the "Chronicles of Eri," but their stories, written long before our contention that we are Israel came into prominence, are indirect proofs and interesting, to say the least.

The gap in the story pieced together by our friend Sir Lewis J. E. Hay leaves room for conjecture as to what may have been the history of the stone between 1030 B.C. and 583 B.C.

"FOR I AM MARRIED UNTO YOU, SAITH THE LORD."

BY M. T. DALISON.

THERE seems great divergence of opinion as to the identity of the Lamb's wife.

Some think it is the Church. But what church? Which branch of the Church of England, for instance? We are told by writers in the leading organ of the "*Catholic Branch* of the Church of England" that "Protestants are not Christians"! That is a matter of taste or of opinion.

But one is quite certain that a church divided against itself in no way represents "The Lamb's wife."

At no period of the ministry upon earth of the Redeemer of Israel did He mention "a church."* He asserted, "I am not sent but unto the lost sheep of the House of Israel." Here the Lord was referring to the Ten Tribes whom the Lord of Hosts had *hidden among the Gentile nations*. So, then, with His Benjaminite disciples and apostles, His talk often fell upon "The Kingdom." When the Angel Gabriel announced tnat "His Name should be called the Son of the Highest, and the Lord God shall give unto Him the throne of His Father David. And He shall reign over the house of Jacob for ever: and of His Kingdom there shall be no end."

No end of this Kingdom of God upon this planet. Yet there will be new heavens and a new earth. Those who study the heavens night after night will, a few years hence, find they are looking at different constellations. Perhaps our position in the Milky Way will be changed, but this will come

* Matt. xvi, 18. *Congregation* is the real meaning here.—ED.

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about, maybe, naturally, owing to the altering "tilt" of the earth, already notified.

Jesus Christ taught us to pray to our Father, "Thy Kingdom *come*, Thy Will be done on earth as it is in heaven." May we not consider the "heaven" here mentioned to be those wondrous heavenly bodies that obey the "law that cannot be broken"? Thus saith the Lord which giveth the sun for a light by day and the ordinances of the moon and the stars for a light by night. The Lord of Hosts is His Name. "If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall depart from being a *nation* before Me for ever."

Here is a guarantee of the everlasting Kingdom on this earth. Let us remember that the *Kingdom of God* was taken away from the Jews, headed by the chief priests and elders of the people and Pharisees, and "*given* to a *nation* bringing forth the fruits thereof."

Now, in *Matt. xxiv* we get direct from the Lord the foretelling of what the approaching end will be like, as to the "Gospel"; and "this *Gospel of the Kingdom* shall be preached in all the world for a witness unto all nations, and then shall the end come."

At the last supper the Lord spoke thus to His faithful disciples: "I say unto you I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's Kingdom."

The disciples knew that the Kingdom was to be upon this earth.

In *Luke xxii*: "I will not eat of the fruits of the vine until the Kingdom of God *be come*." Again, *Luke xxii*, 29, 30: "And I appoint unto you a Kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel."

Here is proof positive that God's Kingdom, or the Kingdom of Heaven, is to be on this earth, and such is the whole teaching of the Apostles. Still, we find no allusion to any "Church." "Synagogue" was but a meeting house where the Scriptures were read. The Pharisees preferred to pray in the street, "to be seen of men."

Since we find no "CHURCH," but a Kingdom constantly mentioned, and that Kingdom tied down to "the lost sheep of the house of Israel" under the "New Covenant which I will make with you," we will turn to the Scriptures, which are a "Lantern unto our feet and a light unto our path" (or ought to be), and we shall understand better the long-suffering mercy of The Most Highest and the foreknowledge of The Heavenly King.

We will quote a little from Isa. xliii. It is one of the chapters appropriated by "*the Church*" beginning with "*The Lord comforteth the church with His promises.*" Hear then the text: "But now, thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. . . . For I am the Lord thy God, the Holy One of Israel, thy Saviour. . . . Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up, and to the south, Keep not back . . . every one that is called by My name."

Again (Isa. xliv), "Remember these, O Jacob and Israel: I have formed thee: thou art My servant: O Israel, thou shalt not be forgotten of Me.

"I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins: return unto Me for I have *redeemed thee*.

"Sing, O ye heavens: for the Lord hath done it: shout ye lower parts of the earth . . . for the Lord hath *redeemed Jacob* and glorified Himself *in Israel*."

Again, Thus saith the Lord: "I am the Lord, your Holy One, the creator of Israel, your King" (Isa. xliii, 15).

Now the God of Israel took the tie of marriage to be the symbol of His everlasting covenant with the House of Israel. The Lamb of God delivered Himself to be slain to *Redeem Israel;* that is, to buy her *back* at a price. Let us take a few of the passages connected with this matter, and to show the unchanging nature of all God's purpose with regard to all things visible and invisible, specially in regard to His chosen nation.

We all know that God chose for Himself the seed of faithful Abraham to be "an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people to Himself, *above all people upon the face of the earth*" (Deut. vii, 6 to 10).

This promise is quoted by Peter, "the unlearned and ignorant" fisherman (!), the language of whose Epistles is so refined in diction and so full of the Holy Spirit.

The Epistle is plainly addressed "to the sojourners of *the* dispersion" (the house of Israel) "elect according to the *fore*-knowledge of God the Father."

"But ye are a chosen race, a royal priesthood, a holy *nation*, a *purchased possession*, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light: who in time past were not a people, *but are now* the people of God: which had not obtained mercy, but now have obtained mercy" (1 *Peter ii*, 9).

Peter takes the above quotation from the Prophet Hosea, who was of the tribe of Judah, "and the Lord (even Jehovah) said to Hosea, go and take thee a wife of whoredoms and children of whoredoms, for the land hath committed great whoredoms, *departing* from the Lord."

These "children of whoredoms" were "the backsliding Israel," who went a whoring after the gods of the heathen.

When a daughter was born to Hosea, it was called "Loruhamah," that is, "not having obtained mercy." Then a son was born, also named by God. Call him "Lo-ammi." That is "*not My people*," and "I will not be your God."

Again, see *Isa. liv*. This beautiful chapter, which entirely concerns the Kingdom of God, the house of Israel, the ten tribes and the relation they hold with their Redeemer, and has nothing to do with the Gentiles, nor "the Church." The "Gentiles" are mentioned in the promise among others, that "*they shall* INHERIT *the Gentiles.*"

Think how hugely the Anglo-Saxon race has surpassed in numbers the tribe of Judah here spoken of as the "married wife" (verse 1). God's word cannot be broken. Have not the gracious promises to the "refused" wife as stated in the opening verse been minutely fulfilled? And then comes such an outburst of love from Israel's own God and Father (which, of course, has been earmarked to the Gentile Church by an enemy in the camp). But God says, "Fear not, for thou shalt not be ashamed . . . for thou shalt forget the shame of thy youth" (as this our nation to-day has openly shown) . . . "*and shall not remember the reproach of thy widowhood any more.*" For "*Thy Maker is thine Husband*, the Lord of Hosts

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is His Name; and thy Redeemer the Holy One of Israel, the God of all the earth shall He be called."

"For the Lord hath called thee as a *wife* forsaken and grieved in spirit, and a *wife* of youth when thou wast refused, saith thy God. . . .

"In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

"For a small moment." What are four thousand years to One "who inhabiteth eternity"? "Turn, O backsliding children (Israel), *for I am married unto you*" (Jer. iii).

Now this is a certainty.

Jehovah has but one wife—the *nation* that He "bought with a price" by His only well-beloved Son; the nation called in "Isaac," whom "faithful" Abraham did not hesitate to prepare to sacrifice at God's bidding and thus became "heir of the world."

It is a pity that it is not more widely realised that our Lord gave no instructions to His disciples and Apostles as to any Church, but always spoke of "*The Kingdom.*" We hear in Daniel ii and vii much about "The Kingdom of the Most High" as "an everlasting Kingdom."

"One like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

"And there was given Him dominion and glory, *and a Kingdom*, that all people, nations and languages" (the whole world) "should serve Him. His dominion is an everlasting dominion which shall not pass away and His Kingdom that which shall not be destroyed. . . . But the Saints (or sanctified) of the Most High shall take the Kingdom for ever, even for ever and ever."

What did the Angel Gabriel confirm to Mary, the mother of Jesus?

"The Lord God shall give unto Him the throne of His Father David, and He shall reign over the *house of Jacob* for ever; and of His Kingdom there shall be no end."

Our Lord was constantly talking of "The Kingdom of God," at least fifty times so called and less often the Kingdom of Heaven. They are synonymous words. Our Lord prayed, "Thy Kingdom *come*." He never prayed for any *Church*.

He knew what chaos would reign in the "Churches" in these last days. Why, one would hardly find any two Churches in a town teaching the same doctrine or using the same formula. The "isms" and "ists" of to-day are too numerous to mention.

It was "the great congregation" in the wilderness, and it should be the great congregation to-day gathered with hearts united in prayer and praise with one consent to the God and Father of us all and our Redeemer and Saviour. But, alas! is His house *now* a house of prayer? One rather fears it is more like a "den of thieves." We are informed by a writer in the leading organ of the modern "Catholic Branch of the Church of England" that "Protestants are not Christians"! But we are quite sure that a "Church" divided against itself in no way represents the Lamb's wife. At no period during the ministry of Israel's Redeemer upon earth did He make promises to a Church.

But who is the Bride?

Certainly one misses where to find "the rapture" in the Word of God. "The Mystery" of the Kingdom is "the secret of the Lord." We are told by David: "The secret of the Lord is amongst them that fear Him, and He will show them His covenant." The secret was the hiding of His chosen race AMONG the Gentiles, and to-day we see that He *is* showing His covenant which He made with Abraham, Isaac and Jacob, to whose seed He became "an husband." "Surely the Lord will do nothing but that He showeth it unto His servants the Prophets." Again, in 1 *Thes. iv*, 13, Paul bids us not "to sorrow for them which are asleep," as others, which have no hope, who have not taken hold of the Truth as it is in Christ Jesus. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God *bring with Him*. . . . For we which are alive and remain until the coming of the Lord *shall not prevent them which are asleep*.

"For the Lord Himself shall descend from heaven with a shout and with the voice of the Archangel and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up *together* with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

Here it seems plainly stated that the living ones of God's elect certainly are not caught up before them which sleep in Jesus, but that those who are alive and remain have to wait, even but a short time, for they are caught up together, even *snatched* up.

There seems no mention of "Church" here. Christ Jesus died to redeem the Kingdom of Israel—the whole nation—and the first resurrection Paul speaks of as "the hope of Israel."

As we know that God has asserted that He was "an husband" to Israel, we must certainly know that man cannot put *that* union asunder.

Let us be glad and rejoice and give honour to Him, "for the marriage of the Lamb is come and His wife hath made herself ready."

"And to her was granted that she should be arrayed in fine linen, clean and white (*mar.* bright), for the fine linen is the righteousness of the Saints."

This also takes us back to those martyred Saints under the altar (that is where the blood of the slaughtered sacrificial beasts went), and these cried, "How long, O Lord, Holy and True? And white robes were given unto every one of them." But they were told they "should rest for a little season . . . until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." (Rev. vi.)

Surely such as these, and "the virgins that be her fellows," may well lead the procession as given in Psalm xlv, and also "In My Father's house are many mansions."

These are they upon whom the second death hath no power. There are also the hundred and forty and four thousand which follow the Lamb whithersoever He goeth.

And the four living creatures representing the four head tribes of Israel—Judah, Ephraim, Reuben, and Dan—sang a new song, "Thou art worthy to take the Book, for Thou wast slain and hast Redeemed us (Israel and Judah) to God by thy Blood out of every kindred and tongue and people and nation (for Jehovah had scattered His idolatrous people *among* the Gentiles); and hast made US unto our God, Kings and priests, and we shall *reign in the Earth*." (See 1 Peter i, 2, 5, 9; Exod. xix, 5, 6; Rev. i, 6.)

Israel, God's Covenant people, still possess their birthright in the Kingdom, in righteous fulfilment of His sworn promises to Abraham, Isaac and Jacob: "O Israel, thou shalt not be forgotten of Me." "Behold, I have graven thee upon the palms of My Hands." (Isa. xlix, 13-17.)

The Bride of the Lamb can be none other than the wife of

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youth, refused for her worship of the heathen's idols; but still "Mine elect in whom My Soul delighteth."

So there remains the Kingdom set up by the God of Heaven, which shall "*never be destroyed* and shall not be given to other people."

"For I am married unto you, saith the Lord."

WHY I BELIEVE IN BRITISH-ISRAEL.

THE LADY MCCLINTOCK.

I believe in British-Israel because it proves God's unchanging faithfulness to His earthly promises, and thus gives us security for this world and that which is to come.

LANDSEER MACKENZIE, ESQ. (*Bournemouth*).

Because it reconciles the else irreconcilable and reveals the Bible as a living record of a living people—the chosen of God.

MRS. HOLBEIN HENDLEY (*Portman Square, W.*).

Because I find in the British Empire, as it exists to-day, the complete realisation of all that is predicted of Israel, and that this fact supplies a master-key for the interpretation of all Scripture.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE.

DEAR SIR,—Allow me to clear up a few points before they are lost sight of. In the article on "The Zodiac," by the Rev. A. B. Grimaldi, in your issue for July 21st, the date of the entry of the equinox into Taurus was 3999 B.C., into Aries 1839 B.C., into Pisces A.D. 321, and it will complete the "Ninety Degrees" of the prophecy in A.D. 2481, which is the end of the present Age of the world. Note that the "Foundation Signs," as they are called, namely, Taurus, Leo, Scorpio and Aquarius, which occupied the cardinal points of the year circle at the beginning of the Age, enter into the earliest symbolism of which we have any record, either monumental or literary or mural or graphic. It is to be observed that the procession of the equinoxes is retrograde, *i.e.*, against the order of the Signs, and hence the vernal equinox enters Taurus at the 30th degree, which is identical with Gemini O. Hence, doubtless, the suggestion that Adam and Eve are identifiable with the Gemini, but it is quite correct to say that the Adamic Age was coincident with the entry of the vernal Sun into Taurus. In reply to questions raised in your issue of July 29th, I may state it as my personal conviction that the Turks, aided by Russia and Germany, will attempt the capture of Jerusalem. This is astronomically due after December 23rd, 1927. But, "as eagles flying so will I defend Jerusalem," is the promise of the Lord. We know the important part played by our aircraft in the late Great War in that particular field of action, and even as Israel then proved itself "invincible" according to promise and by aid of the Lord, so once more it will be demonstrated that God's right hand and His holy arm hath gotten Himself the victory. Remember that there is no cause for self-adulation on the part of our people Israel, for it is said: "I do not this for your sake, O House of Israel, but for the sake of My Holy Name." He has promised by His Holy Name that He will do this for us, and it will be done, and that at a time when by all human judgment defeat stares us in the face. Our operations will be from the South, the enemy's from the North. Hence the designation King of the North, and King of the South, as described by Daniel. If in effect this miraculous victory does not open the eyes of our people to Israel identity, our Lord's appearance at a later date as the Prince of Peace will effectually convince all men that the prophets spake "as they were moved by the Holy Spirit" and that the Word of the Lord is sure. My feeling is that those who *are already* convinced of their part in prophecy have much to thank God for.

W. GORNOLD.

To the Editor.

DEAR SIR,—In answer to your correspondent, J. A. T., although not always, yet it often seems safe to infer that a day with the Lord is as a thousand years. In the prophetic accounts by Isaiah, Micah, and Zechariah of God's special dealings with His own people and the nations, the events of a long period of time are represented as coming to pass "in that day." It is a useful and instructive study to search the books of these prophets and note when that day commences. With the prophets Isaiah and Micah it seems to start from "the last days when the mountain of the Lord's house is established on the top of the mountains, and all nations flowing into it," which (we who know we are of Israel) has been accomplishing since the time that God has made Britain (Ephraim) the chief among the nations (Jer. xxxi, 6-9). In 2 Kings xix, 30, 31, and Isa. xxiv, 13, 15, we see the beginning of this great mountain upon which the House of the Lord was to be established.

Instead of "in that day" the prophet Jeremiah uses the words "Behold the days come" and "in those days and at that time," when prophesying of the same events as Isaiah had done.

When God "rested from all His work which He had created and made," and so instituted our Sabbath, it seems right to infer that His first Sabbath was a twenty-four hour day, the first whole day of our first parents' life and especially hallowed by God's intercourse with them, and so making it a day of extra joy even in Eden, and after the fall keeping the Sabbath was probably a special mark with those patriarchs who "walked with God."

M. J.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

No. 1.—The tribes or association of tribes to which do the four creatures of Ezek. i and Rev. iv refer?

ANSWER.—The four standards are without doubt attached to Judah (the Lion); Reuben (the Man); Ephraim or Joseph (the Ox); Dan (the Eagle). Under each standard may be two other tribes, but if we compare Num. ii, Ezek. i, and Rev. vii, we find the tribes are not necessarily always under their same standards. An analysis of the five different occasions when the tribes are named in full, the names appear to follow no especial order.

The number four is in Numbers, Ezekiel, and Zechariah, as well as Rev. iv and vi; the agencies in the two former being the living creatures, and in Rev. iv the others being horses; and in Rev. vi the living creatures and horses. Dan, Asher and Naphtali come together twice. This may be on account of their being the seafaring tribes. On the occasion that Dan is left out, in Rev. vii, it appears that Manasseh supplies his place. Now Dan's standard is the Eagle, and it seems now

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Manasseh has it as the symbol of the United States. Perhaps some of our readers might be able to work this up.

No. 2.—Ezek. iv, 5, 6.—The interpretation of the 390 days and 40 days (years).

ANSWER.—These signs which are to rivet the attention of the house of Israel seem to have a dual fulfilment as far as concerns Israel.

1st. It is just 390 years from the time Israel rejected God from being King over them (1 Sam. x, 5, 7; 1112 B.C.), and the time when God rejected Israel (722 B.C.), and drove them out of His Land. "They shall not dwell in the Lord's land" (Hos. ix, 3).

2nd. Another 390 years brings us to the time of Alexander the Great (332 B.C.), when Israel as four chariots are represented as escaping between two mountains, mountains of brass (the Macedonian Empire), to wander through the earth (Zech. vi, 1).

With Judah it is just 40 years after their rejection of the Lord Jesus; that judgment came upon them to the uttermost.

No. 3.—The explanation of Dan. xi (the whole chapter), is this completely set forth in the visions of Esdras, &c., by H. Wallis?

ANSWER.—This chapter, as the first four verses evidently set forth, is principally taken up with the conquest of Alexander the Great over the Persian Empire, and what takes place in Palestine as the centre, and the Kings of Egypt and of Syria in their struggle for supremacy until Antiochus Epiphanes. This account is so stated as to have made Porphyry and others to assert the impossibility of its dictation by the Daniel unto whom it is ascribed. There is a very general opinion as to its historical accuracy until the 30th verse. A great part of the portion, verse 21 and on, has led commentators to the conclusion that this record is intended to apply to Antiochus Epiphanes, or the subsequent desecrator, who, they say, is to come, and so blended as to defy where the one ends and the other begins. Verse 36, "the Wilful King" is introduced. It is at verse 31 commentators disagree. The expression (verse 35) "to the time of the end" seems to imply not only that the terrible persecutions of Antiochus are alluded to, but also that the context leads us into Christian times, leading on to the times in which we are now living.

Mr. Wallis's "Visions of Esdras" sets forth his view of these present times and the last great war. We are certainly living in the "time of the end." But enough just now.

No. 4.—Isa. l, 1. The explanation of the question asking: "Where is the bill of your mother's divorcement?"

ANSWER.—God hath not put away His people. It is their sins which separated them from their King, from their Temple, from God's laws and, as a natural consequence, from their land. The Statutes of Omri were kept, the Sabbath was given up, and they went and associated with the heathen around. Notice, this question follows after ch. xlix, which reveals Israel in the islands to the north and west of Palestine; and in the latter verses of God's gracious deliverance. In Jer. iii, we have the manner of the return of Israel to God; this is in keeping with Hos. ii, 14, &c. See also Rom. vii, 1–4; xi, 1, 2, 5.

No. 5.—Hos. i, 3: The explanation of the name "Gomer." This is not connected with the Gomer of Gen. x, 2 and Ezek. xxxviii, 6?

Answer.—Gomer, the daughter of Diblaim. "That which is fulfilled" in "two people" brought together by outward pressure. As Israel mixed amongst the Scythians (comp. Dr. George Moore on Hos. i and ii). If the symbolic name means anything, lost Israel should be found amongst a Japhetic people, mixed amongst these, but eventually to come out from amongst them (Hos. ii, 7; viii, 8; ix, 17; xiii, 13). So in the end they shall have parted from "Gomer and all his bands."

No. 6.—Dan. viii, 13–14: The commencing and terminating dates of the 2,300 years, and the circumstances of the commencing date or dates.

Answer.—There are two dates generally supposed to be the commencement of the twenty-three century epoch, the first 457 B.C. The Ezra decree of the 7th Artaxerxes. The second, 444 B.C, the Nehemiah commission in the twentieth year of Artaxerxes. The first ends 1st day of Nizan, 1844, when our Ambassador enforced from the Sultan of Turkey the liberation of its Jewish and Christian subjects. This era saw the building of the first Protestant Church of England on Mount Zion. The last date terminates the Crimean War, and brought about the European concert on the Eastern question. Other *termini a quo* are mentioned; but since 457 and 444 B.C. meet the case best, these are adopted. (Consult "Approaching End of the Age," Table, pp. 662–3, Gratton Guinness; also "Light for the Last Days," pp. 191–193, Gratton Guinness.)

No. 7.—The commencing and terminating dates of Dan. xii, 11–12.

Answer.—These dates refer to the Mohammedan power, and may be reckoned as commencing either in A.D. 622, the year of the Hegira, or else at the placing of the "Abomination," A.D. 637, Omar's capture of Jerusalem. The 1,290 is 30 years added to the 1,260. These 1,260 mark decided events from both 622 and 637. First, 1844: Loss of Turkish power to sentence to death Jews and Christians. Next, 1882: Acquisition of Egypt by the British (Israel). Secondly, from 637, we have 1860, 1877–8 and 1897. 1860 was the first stage of the liberation of the LAND from Turkish rule. 1878 saw the Berlin Conference, with its wholesale dismemberment of Turkey. 1897 we had Zionism originated. These terminals are based on lunar, calendar and solar reckonings. Now 30 (or a little less) added to 1897, brings us to 1927; or adding the half epact to 1860, 1877 and 1897, we have the years 1897, 1914 and 1934. The time of blessedness. The epact is a term given to the difference between seven times reckoned on the lunar system, and seven times reckoned on the solar system, the seven times being 2,520 years.

In Dan xii this seven times is split up into two periods, the first "a time, times and a half," (verse 7), which is the same as 1260; but the second says 1,290, which takes on 30 years of the epact, the remaining 45 years being included in the 1,335.

As will be seen above, it is this calculating of the half epact which gives us both 1914 and 1934, the first being the commencement of Armageddon and the latter no doubt will see the Reign of Peace.

No. 8.—Dan ix, 25–27: Would this be from 457 B.C.–A.D. 33?

Answer.—Yes, on the solar scale; or from 444 B.C. on the lunar scale.

2. Were not the Jews returning to rebuild Jerusalem in 536 B.C. (Ezra i)?

Yes, but the building was frustrated on several occasions (Ezra iv–vii. See decree of Artaxerxes, Ezra vii, 7, 11, in his seventh year; then the further decree, Neh. ii, in his twentieth year).

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THE SECRETARY-GENERAL'S PAGE

It is now only about five weeks to the opening of the fourth Congress of the British-Israel-World Federation. Members of the staff are busy with the preparations. Leaflets for distribution will be ready next week. Members and friends wishing for quantities of these are invited to communicate with the Secretary-General at 14, Fetter Lane, E.C. 4. Tickets for reserved seats will be available in a few days; application for same should be made to the Financial Secretary, Colonel Vincent Wright, D.S.O., at same address. Course tickets may be had as before at £1 each. There will. of course. be many free seats as usual.

Voluntary helpers, stewards, &c., are required in considerable numbers; those who can most kindly assist are invited to write to Mr. J. J. Morey at the above address.

* * *

We are happy to report a continual inflow of new Members and Associates, and two Life-Members this week. This is just the kind of help we need.

* * *

The Annual Conference of the B.I.N.U. will be held on September 13th in the Friends' School Hall, Friar Lane, Nottingham. The President, the Rev. J. Oliver Vince, B.A., B.D., will preside. The proceedings commence with prayer and devotions at 10 a.m. The consideration of the Resolutions adopted at the Birmingham Conference will follow the luncheon hour. Tea will be available at 5. A public meeting will take place in the same hall at 7 p.m. Chairman, the President. Speakers, The Revs. J. J. R. Armitage and T. H. Whitehouse.

* * *

The first Branch syllabus for the coming session to reach us is that for Kingston and Surbiton, and an excellent one it is. The opening meeting is fixed for Tuesday next, September 4th, at 8 p.m., in the Wesleyan Hall, Eden Street, Kingston-on-Thames, when Dr. T. G. Wakeling, O.B.E., will speak on "The flight of the Prophet Jeremiah with the King's daughter."

Other speakers for the session are: Mrs. Bloxam, Mr. J. J. Morey, the Rev. W. E. Woodhams Denham, Mr. Herbert Garrison, the Revs. G. H. Lancaster, R. G. F. Waddington and J. J. R. Armitage. The Hon. Secretary is Miss Modin, Littleworth Lodge, Esher.

* * *

The Hon. Secretary of our Sheffield Branch writes:—"Things are moving here. British-Israel Truth is now being proclaimed from the pulpit; Mr. Webster preached an effective B.I. sermon on a recent Sunday at Christ Church, Eccleshall Road. On Wednesday, September 5th, Mr. W. H. Hesketh, J.P., of Manchester, is to speak at the annual meeting of the Branch at Victoria Hall. Arrangements are nearly completed for the Conference at Christ Church on October 3rd, when a great time is expected.

All B.I. believers in South Yorkshire and Derbyshire are invited to get into touch with the Hon. Secretary; help is greatly needed, both personal and financial, also gifts of literature. The Secretary's address is 503, Pitsmoor Road, Sheffield."

* * *

The Southport Branch have recently held their Annual Rally of Lancashire B.I. Associations. Advantage was taken of a visit which our splendid veteran, Mr. Marchant, was paying to the North. A public meeting on the foreshore was followed by lunch at the house of one of the members, after which the President, Mr. Vine, received visitors on one of the beautiful lawns of the Botanic Gardens, where Mr. Marchant gave a stirring address to a large audience. Strangers passing to and fro stopped to listen and accepted B.I. literature and handbills of coming meetings. A stroll around the gardens and conservatories was welcomed as an opportunity to renew friendships and discuss B.I. affairs generally, thus cementing the bond of union in Lancashire. A large number partook of a most excellent high tea at 5 p.m. An adjournment was made at 6 p.m. to the Pavilion for the event of the day—a lecture by Mr. Marchant entitled, "The Overthrow of the Higher Critics," an apt title for the lecture. Many non-members were present, and all listened eagerly for an hour and three-quarters to a convincing and irrefutable argument. This address, in conjunction with the lectures and publications of Mr. T. W. Plant and other well-known exponents of B.I. and opponents to the Higher Critics should silence, if not convince, those who belittle the Bible. All are grateful to Mr. Marchant, and hope he will pay another visit to Southport next year.

* * *

The Press was represented at each gathering, and splendid reports were given in the two local papers, *The Southport Visiter* and *The Southport Guardian*. Mr. Hesketh, of Manchester, was unable to attend, but having heard the same lecture in Manchester, he was able to promise the Southport friends "a delightful treat."

The coming Session opens on September 28th, when Mr. Griffin, of Dudley, will be the lecturer. A lecture will be delivered on the last Friday of each month up to and inclusive of April, excepting only Friday, December 14th.

* * *

The Preston Branch meets every Thursday at 7.30, in the Lyric Hall, Avenham Street. All invited.

* * *

All Associations are requested to elect their delegates to the Congress at Central Hall, Westminster, October 8th to 13th, and to advise the Secretary-General of their names. In addition to officially elected delegates, all visitors from every part of the country and from the Overseas Dominions and the United States will be cordially welcomed, and everything possible will be gladly done for their comfort and convenience.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

JEHOVAH ACTIVITIES IN MODERN BRITAIN.

By Rev. Wm. Pascoe Goard.

We have seen the gathering of the people into Britain. We have seen that they were used as indicated by prophecy, in "thrashing the mountains to beat them small." Thus she ever preserved the balance of power in Europe and prevented any one power from overlording it on Europe.

Let us now look at *the marvellous expansion of Britain* as foretold, for instance, in the fifty-fourth chapter of Isaiah :—

1 Sing, O barren, thou *that* didst not bear; break forth into singin , and cry aloud, thou *that* didst not travail with child; for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine husband; the LORD of hosts *is* his name: and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

11 O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

Who shall adequately tell the story of the expansion of Britain in the two hemispheres. The story and experience of the American continent is best known and most commonly experienced. And what an epic it all is. The first pioneers have gone, and with them the knowledge of most wonderful experiences, not of a day, nor of a year, but of a lifetime, a succession of lifetimes, in father and son.

The writer was late on the ground, yet saw and bore a part in the rush of a mighty tide of humanity across the Western plains and mountains.

Out beyond the frontier children were born. These grew to manhood and womanhood, established wilderness homes and there raised their families. Their every-day experiences, common humdrum things, would tell and read like the veriest romance to the homeland and city dweller. Young men and women who had never seen a clergyman, and had never been in a church. Lads and lassies of ordinary school age, who mistook an organ, such as is in England called an American organ, for a new type of winnowing machine, or, as that machine would be called in Canada, or America, a fanning mill.

People, whose butcher's shop was the prairie and the wild game which abounded upon it.

These came, bringing with them the Horse. True, there was the wild native pony, "Shaggannappie," as he was called. But he was a very poor affair as a rule, and unsuited for the hard work of the farm. They brought the domestic animals. They brought the seed of wheat, oats, barley, rye, and so on. They carried with them the clover, the alfalfa, the potato and other legumes and roots. They planted the apple, pear, cherry, plum, and other cultivated fruit. They brought the rose, the tulip, and all the other home plants, and added them to the native beauties.

They organised the communities which grew into provinces, with fair cities, towns, villages, and rural settlements.

They built their schools, churches, hospitals, colleges, and all other institutions. They laid the foundations, and speedily upon them built great nations. Where yesterday, which many of us remember, there was the mighty silent waste, there is now a land

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flowing with milk and honey (for the bee keeps pace with the advent of men), teeming with an ever-increasing population. The writer kept pace with the advancing tide until it reached that other mighty tide of the ocean, which washes the Pacific coastline with its ceaseless flow.

From Cape Horn to Davis Straits, from the Atlantic to the Pacific, the march of the millions has progressed, and, although the head of the column has been halted by the Pacific Ocean, still there is room for all comers for a generation more.

And of the wonders of the land thus possessed, there is not a man living who has seen them all, nor a combination of men—for much remains as yet unexplored.

Add to this one field all the other fields of colonisation in all the seas and on all the continents; then see that from one centre only has there been permanent and successful colonization, and know that it has been directed by Jehovah the King in the midst of Israel:

"Ask of me, and I shall give to thee . . . the uttermost parts of the earth for thy possession."

Others have disputed the rights to these possessions. But not a single disputant has been able to make good a claim. Again and again has Britain offered back territory. Again and again she has been constrained to occupy it. Why?

Because it is not the nation Britain which is in possession of these things, but *God in the midst of Britain*. It is Jehovah of Hosts Who is handling this matter for His own purposes, not giving it to Britain for hers.

Again, for a moment, let us look at the possession of the heathen!

What a story it is to be sure! How impossible of understanding by any rules of philosophy which leaves Jehovah out of the counting.

Where shall we look first to see these things? India! but the story of India takes a lifetime of personal intimate experience to learn, and then it would take another lifetime to adequately tell the wonderful story. Growth as from a grain of mustard—growing into the greatest of all herbs. The East India Company—Clive—Hastings—and all their great successors—the work of establishing and teaching the people to understand and to support the government of the British Raj.

Africa! What a story! Coasts reddened with the blood of British men and boys as they fought in pestilential rivers and swamps to stem the traffic in human flesh. Coasts whitened with the bones of British dead who fought and died to bring order and light to the dwellers in the dark continent. And they have not died in vain. For to-day there is law and order, and following law and order the gospel of the Lord Jesus Christ, so that Africa's night is passed and the morning has dawned, the sun of which shall set no more for ever.

The Islands of the seas! these habitations of cruelty are now become homes of peace and plenty.

How explain all these things? By the fact that Jehovah is using His servant nation to go out into the highways and by-ways and compel guests for His banqueting house, where the banner over them, the banner of the triple cross, is love.

From the Jehovah throne, through the lower throne of David, the law and the light is going out to the ends of the earth.

THE SECOND ADVENT NEAR.

BY THE LATE JAS. FRANCIS, J.P., Jamaica.

ORDINARY Bible students will readily call to remembrance the conversation the disciples had with Jesus Christ in the 24th ch. of Matt. and the 21st of Luke, wherein the Messiah relates what would be enacted in Jerusalem and the destruction of the Temple under Titus. His description of what will transpire in the last days is graphic to a degree. It is not generally understood that the word "this" in the sentence, "This generation," means *that* shall not pass away till all be fulfilled (in the R.V.), till all things be accomplished. In Matt: "And except those days had been shortened, no flesh would have been saved; but for the *elect's sake* those days shall be shortened." Professor W. I. Knapp, P.H.D., LL.D., and Professor C. A. L. Totten, of Yale University, chronologist, a West Point man, and author of the 26 vols. of "The Our Race Studies," agree that the word "this" bears the construction of "that" of which Christ was speaking. V. 42: "Watch, therefore, for ye know not what day your Lord cometh." Luke 36: "Watch ye at every season." It is wise to refer to Rev. i, 1–3. Knapp's Introduction to Totten's "The Deluge" should be read: "This generation," say 33 years. In 1860 the world saw a widespread revival, and the cry went forth, "Behold the Bridegroom cometh; go ye out to meet Him." The three earnest preachers in Jamaica were the Rev. W. J. Gardner, the Rev. Enos Nuttal (then a Wesleyan Minister) and the Rev. George Cheyne, Rector of St. George. Many others tried to check the confessions of sins committed, and the genuine cries for mercy and salvation. This demonstration of genuine repentance slackened off, and we reached 1870–1880—the time for slumbering and sleeping. Our brethren of U.S.A. denouncing the ministers, whose cry was "Empty Churches"—the pews became more and more empty; infidelity was rampant! The professors and others began to write of *old ancient Israel*, as found in Great Britain and America. "The Anglo-American Alliance in Prophecy," by the Rev. M. L. Streator, a book of 560 pages, appeared and convinced many of the great Bible truths about "God's Israel in the 'Last Days.'" These demonstrators continued their writings from 1887 on to 1906, when "Lost Israel Found" Societies in the British Isles made their voice heard, culminating in an amalgamation of the Societies under the name of "The British-Israel World Federation," which brings us nigh to 1920, and within a measurable time for counting a generation of 33 to 40 years, say from 1880 on. But are we not in the last decade of the generation of years? I take Ezek. xxxiv as proof of my belief. The claiming of "Lost Israel" by Jehovah is most convincing that my conten ion is correct, because up to the time of the prophetic declarations, Jehovah could not reveal to "His Israel" His

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care of His People, thus announced in the said chapter: "*I*, even *I*, will seek for *Myself*; even *I* will search for *My* Sheep. *I* will seek that which was 'lost.'" V 30: "And they (he Lost Sheep) shall know that *I*, *Jehovah*, their *God*, am with them, and that they, the 'House of Israel,' are *My* people, saith the *Lord Jehovah*. And ye, *My* sheep of *My* pasture, are men, and *I* am your *God*, saith the *Lord Jehovah*."

What is the state of the world now? 2 Tim. iii, 1-9 reveals to us what we are to expect, "in *the last days*." Is the picture photographed to-day? Even in the British Empire—or in U.S. America—does the daily secular press not chronicle the very crimes narrated by Paul to Timothy? Thank God we are not left to the dark side of daily life. HE has sent "The National Message" broadcast over the world with the "Gospel News *Christ the Saviour of all men*," and that "*His* Israel," "*His* Church," *His* merchants, professional men, officers of the Army and Navy, down to the labourer, are voicing the warning, "Come ye out from among them, and be ye separate, saith the Lord your God. Amen."

GREEK DORIANS *ET AL.*

BY PROFESSOR ODLUM, M.A., B.Sc., F.R.G.S.

AMONG the most prominent of the Greeks in ancient days were the warlike and enterprising DORIANS. We read of the Messinians, Achæans, Argolians, Argives, Athenians, Spartans, Lacedemonians, Aeolians, Cretans, Macedonians and many others, and forget to look into their origin.

Now let us look around for the origin of the Dorians, and see whence they came to Greece. The historians show plainly that they came from Asia, or Asia Minor, or thereabouts. What have we bearing upon the name, Dorian? Take away the ending "ian," which is simply a suffix meaning the person, and we have left the root or real name DOR.

Now, if we go to the Bible and look up the tribal inheritance of Dan, we will find the city DOR on the Mediterranean Sea, south of Mount Carmel, and at the north-west limits of Dan.

Hence we have a place the inhabitants of which were DORIANS, and these people on the sea coast had not far to go to reach Greece. Just across the way, so to speak.

In addition to the city of Dor on the coast there was another centre known as EN-DOR, on the border of Manasseh. Hence there was a double chance of a people going over to Greece from Palestine, who might be, and would surely be, called by the name DOR, or DORIANS.

Again, we read of a most prominent personage who was said to have gone to Greece from Egypt. He was called Dardanus. Here we have the name DOR again, and further we have something most striking and suggestive. This DOR was of the name also of DANUS. Take away the suffix "us," and we have the simple Hebrew name DAN. The DANS inhabited DOR, and hence it would be most natural to specify a prominent man representing this most enterprising people by the name Dan from Dor, or the DOR man who was primarily of the tribe of DAN. Hence DOR-DAN.

And, further still. We read of the Danioi who took the name over to Greece, and superimposed that name on the entire people of the Argive Greeks. This was carried and imposed to such an extent that the name DANIOI, or DANIAI, was used to designate the Greeks in general. And no name had a more martial and inspiring influence on the ancient Greeks than that of Danioi.

Here, then, we have the name of the tribe of Dan one of the Hebrew tribes. It was most natural to say Dan came from Egypt, for he did so, in the time and under the leadership of Moses and Joshua, and doubtless, in part, at a much earlier date.

Let us look further into this matter. It is well known that the Greeks and Macedonians were one people and race. This is made eminently clear by ancient writers, and thus we have a simple way of finding the original of the name Macedonian. Take away the "ian," which is a suffix meaning the person. Then we have Mace-DON. Don and Dan are the same Hebrew name. What about Mac-e-? The Mac comes from the Greek word for war, or battle, or fighting. Hence we have MAKE-DAN, viz., the fighting DAN or DON. This is simple and natural, if true to fact.

And we have many cases of proof, or approximate proof, that the Hebrews did settle in Greece in large numbers. We have first-rate proof that the Lacedemonians were Hebrews, for we have the letters written by them to the High Priest in Jerusalem so saying, and the letter from the said High Priest in Jerusalem saying so.

Further still we read that Philo Judæus of Alexandria, who lived at the time of Christ, said that the Greeks wrote and philosophised as they did because they had the Hebrew Scriptures with the Hebrew philosophy. And Aristobulus, another philosophic Hebrew, made a similar statement.

Now, the pith and strength of these two men's statements is this: They knew the Hebrews lived in Greece in large numbers, and were among the foremost of the leaders in that land, with its cities and islands.

They knew that what the Spartans and the Jews said by letters was true, and that the Hebrews had much to do with the philosophy and art and literature of the Hellenic peoples. Hence it was most natural to conclude that when they found philosophies which harmonised with the Scripture teaching of MOSES, to at once assert that this special brand of philosophy came from the Hebrew Scriptures—the Pentateuch in particular.

When we go back to the foundation history of the city of Troy we find that Dardanus was one of its most prominent heroes. Why this? Naturally because Dan was a water, or naval, or exploring tribe situated on the Mediterranean shore, and would be among the foremost of the sailor adventurers of all Western Asia. Troy was founded by a people who were of the same race as the Greeks, as is known to ancient and modern historians who know well the true relationships of these early peoples back to over 1,000 B.C.

But the most important feature of these facts is this: It was not until the seventh, sixth, fifth, and fourth centuries B.C. that we find the Greeks rising above all other peoples on this earth in literature, art, legislation, trade, commerce, and military and naval exploits.

Why is this? Simply because it was not until this time that the great Battleaxe of the Almighty was let loose from Palestine, where the House or Kingdom of Israel was held for centuries until 721 B.C. Then for good reasons the Lord sent Israel out into the world. It took these people from 100 to 200 years to get into the swing of their Battleaxe work—of body, mind and spirit.

In the meantime they aided in the destruction of Babylon, of Persia, of Greece in Asia, and were now gathering for the

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work of the destruction of Rome, the fourth Kingdom of the Daniel image. It took hundreds of years to get the full stride of their mighty Battleaxe swing.

While they were developing as God intended and foretold, they were being named by various peoples and writers; and by themselves under different names in Europe and Asia. They were very busy with their Battleaxe work in Asia under the names of Scythians, Parthians, Saccennae, and many others. In Europe, at different times and places, they were known locally and over large or small tracts as Scythians, Greeks, Hellenes, Argives, Dorians, Macedonians, Getae, Massagetae, Goths, Gepidae, Norsemen, Danes, Angles, Saxons, Jutes, Danaans, and by many other names. These were the peoples who made the nations of the earth tremble, and rent them to pieces as the ages rolled by. The Divine Battleaxe Divisions did the work given in the cause of righteousness and civilisation in the world.

As the ages passed they moved eastward into Japan and westward into the British Islands to take upon them the work of mighty island nations.

THE REDEMPTION OF ISRAEL AS BEARING UPON THE EVANGELISATION OF THE WORLD.

BY REV. J. VAVASOUR HAMMOND.

(*Written for the B.-I.W.F. Congress*, 1921.)

THE following reflections are primarily intended for those who hold on Scriptural and historical grounds that the Anglo-Saxon-Celtic race are lineal descendants of the House of Israel, and their purport is merely to offer a few humble suggestions as to the bearing of this view upon certain spiritual conditions and their potentialities which prevail upon the earth to-day.

Objection is sometimes made to our views on the ground that they foster a Jingo spirit and inculcate self-glorifying, material ideals of Empire. Such criticism, we know, is neither just nor true, but it warns us to look beyond the mere identity question—vitally important though that question may be—and to show clearly its important relation to, and significance for, the other peoples of the earth. Have we no good reason to believe that the Redemption of Israel as revealed in the Bible is intended to be a mighty factor, a sublime, progressive step in the far-reaching and glorious programme of God's revealed plan in connection with the Conversion of Judah, and for the purpose of widening the scope and enlarging the opportunity of carrying the Gospel of Salvation to all mankind? And that from this standpoint, as from no other, are the teachings of Divine Revelation seen in their full beauty and harmony?

From our own experience we find that British Israel truth throws a wonderful illumination upon the whole Bible, and explains history, sacred and secular, with its unique message to-day to our Empire; but it further opens out a vista of Divine Eternal purposes regarding the Salvation of mankind: it confirms Christian Faith, stimulates Christian endeavour, consummates Christian Hope, but it must also enlarge Christian Vision.

First of all, then, the redemption of Israel appears from the teaching of Scripture as a precursory step to the Conversion of Judah, reminding us of that ancient prophetic prayer of Moses, "Hear, Lord, the voice of Judah and bring him unto his people."

For what, after all, must be the intellectual position of an intelligent and religious-minded Jew to-day? The Jews know and declare that they are descendants of two tribes only, viz., Judah and Levi, and they pray regularly for the recovery of their brethren of the lost ten tribes. They know their Scriptures, that Leviticus xxvi forecasts the long period of Jewish desolation and chastisement as "Seven times," and Daniel gives them the key to the determination of when that desolation began. They know that Daniel's prophetic periods work out so as to make the Times of the Gentiles run out in A.D. 1917, and we know, in fact, that in that year they celebrated the end of the Times of the Gentiles. They know their Scriptures which tell them that in the last days they will be re-united with the ten-tribed House of Israel in the possession of the Holy Land, and that, while Edom or Esau was to be the enemy both of Judah and of Israel, yet Edom was to meet his doom in the latter days at the hands of Israel. They see that Esau's descendants, the Turks, have met their doom at the hands of the Anglo-Saxon-Celtic race, as found in the British Empire and America, which not only became united in the war, but also accomplished the liberation of Jerusalem within that memorable year A.D. 1917, whilst Britain has already invited them to return, and, under her protection, to the Holy Land. They can see for themselves the vast tract of land—the Land of Promise—that has now all come into the possession or under the predominating power of the Anglo-Saxon-Celtic race; and that the prophecies in their Scriptures concerning Israel's destiny have been fulfilled, and are being fulfilled, by that race. Surely the inference to an intelligent and religious-minded Jew must be clear? Surely he must feel the stress to revise his position, whether he is willing to openly allow it and face it or no? And, as we know, Jews in greater numbers have become converted to Christianity in recent years. Is not the Jew, then, really forced into a cleft stick? The Anglo-Saxon-Celtic race has recovered the Holy Land to the Jew; is the predominant race power to-day on God's earth and professes the religion of the Crucified Christ? Are the claims of British-Israel, when they become more widely known and established, destined to be one means whereby the Jews will come to "look on Him whom they pierced"? Yet, if so, boasting is excluded, for the Bible shows that both Houses—Israel and Judah—alike sinned originally, though God's method of punishing and disciplining them for the execution of His Great Purpose to the world was not the same; and it is a most wonderful thought that Judah's rejection of the Saviour should become instrumental in bringing about the redemption of Israel, who, in turn, when their redemption and re-discovery is completed, should become an agency for bringing Judah to Christ. We feel moved to say with St. Paul, "O, the depth of the riches both of the wisdom and knowledge of God."

The Jews expect their Messiah to reign as a king. In Christian teaching this aspect of our Lord is not generally prominent, but British-Israel truth emphasises all its Scriptural import. Again, we hear of mass movements of non-Christian peoples in India, Africa, and elsewhere crying eagerly to-day for Christian teaching. Fundamentally, of course, this is an evidence of the outpouring of God's spirit, but why at this particular juncture? Does it not all proceed from and centre round the liberation of Jerusalem from the tyranny of the Turk in A.D. 1917, and the prestige of Britain, the liberator, the foremost Christian nation of the world? What an unpre-

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cedented leverage it offers for successful missionary work, if the Bible be taken as the basis of that work and teaching in simple faith and plain, honest interpretation. (Vide St. Matt. viii, 11 ; St. Luke xiii, 20 and contexts.)

Not long ago the Glasgow Secretary of the National Bible Society told me that Mohammedans were buying Bibles as fast as they could, the demand being greater than could be met. I asked the reason and he said that they had " seen something in the war." What have the Moslems seen ? I fancy that they have seen much which thousands of Christians have failed as yet to see, because they do not know their Bibles. We must remember that to the Moslem, Christ is a Prophet, and that the Moslem is not ignorant of the Scriptures. He sees the signs of the times, and perhaps he is beginning to wonder whether, after all, Christ is not a greater prophet than Mohammed, and whether He is not the greatest and truest Revealer of the One God whom he worships equally with the Christian.

The intelligent and religious-minded Moslem may well rub his eyes when he reads that last chapter of Daniel and reflects that A.D. 1917 was the 1,335th year of his Mohammedan Calendar. When he reads the remarks of our Lord, as well as the predictions of Daniel, concerning " the abomination that would make desolate " the Holy City of Jerusalem, he must feel that the decision of the Turkish Government to alter their Calendar from Lunar to Solar reckoning in A.D. 1917 of all years, has indeed a strange and solemn significance in the overruling of a Divine Providence. May not, then, the intelligent Moslem be beginning to wonder whether he will not have to revise his position ? We know, in fact that the Turks are studying Christianity to-day as they never did before the momentous events of the last few years. Surely the most cogent appeal to Moslems is the aspect of Christ as Prophet, and we have the Master's assurance that " he that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

And when we turn to review the situation at home, what do we find ? A condition of things which, it is generally admitted, can only be remedied by a revival in the spiritual and moral life of both the Church and the Nation. We find the Church deploring the apathy and indifference which prevails in regard to her ministrations and her long-established ordinances of worship. We find leaders of religion mystified as to why the Churches fail so signally to appeal with any obvious power to the manhood of Britain to-day, despite the drastic and awakening experiences of the Great War. On the other hand, the Nation has a feeling that the organised Churches are out of touch with the needs of the modern world, and, being to a large extent engrossed with pressing mundane problems, material conditions, and economic questions, to say nothing of the greed for money and race for pleasure obsession, demands in the place of Sunday worship something more in the nature of an entertainment which can compete with the Theatre and Orchestra. How redolent of those " perilous times, &c.," which St. Paul forewarns us would come in the last days of the age ! Meanwhile outside the leading Churches and the more recognised bodies which comprise institutional religion are small groups and bands of people who, observing the signs of the times, are gaining wisdom and direction in these difficult days, like the Bereans of old, from the study of the Bible, so much so that there is certainly a great deal to be said for the contention that if and when a genuine revival comes (*i.e.*, a revival of more than mere Churchianity), it will come from outside the organised Churches. All the while there can be no doubt that with all our national shortcomings, yet at heart our nation is sound, and that there is far more real Christian-hearted principle in the people of our race than shows itself on the surface.

Now I think that it can be safely asserted that all true national revival and reformation in religion has ever been, as in the days of Josiah, based upon and produced by a reversion to the serious study of God's Word. Here comes in one great value of British-Israel teaching. It sends men back to the Bible, which is, after all, the one and only pure fountain of all Christian Truth, and further it envisages the whole Bible, not disregarding those prophetical portions which have become so much neglected in modern ecclesiastical circles, except for the purpose of critical exegesis.

Now these wonderful prophecies, as all Bible Students allow, not only anticipate the advent of Jesus Christ as Redeemer and Saviour, but also His return as King ; and, further, these glorious events are primarily connected throughout the entire Bible with the history and destinies of Israel and Judah ; and, secondarily, in relation to the whole human race.

There were at the time of the Saviour's birth pious Hebrews, versed in their Scriptures, who were looking for redemption in Israel ; consequently, they were enabled to recognise the Christ when He came. Similarly, to-day, there are Christians who, through their study of the Bible, can note the signs of the times and are looking for the near return of their Lord as King.

To a large extent, however, the latter seem to regard the Zionist Movement and the promotion of a Jewish National Home in Palestine as the outstanding sign of this nearness of our Lord's return. Undoubtedly, it is one of the outstanding signs, but, according to the prophetic Scriptures, the end of the age seems to be marked, not only by the emergence of the Jews from their long period of dispersion and persecution, but also by the full and complete redemption and recovery of scattered and hidden Israel. We must remember that in the Bible redemption invariably includes the idea of actual deliverance. Atonement is a part of redemption, but not the whole, for the means by which a deliverance is accomplished is not the same thing as the deliverance itself. To overlook this fact and the numerous prophetic periods which relate exclusively to Israel, a literal people, the kingdom of the ten tribes, as distinct from their brethren of Judah, is to create hopeless confusion. As a result, Israel, the kingdom of the ten tribes, is left out of consideration altogether and is simply regarded as a synonym for Judah ; these passages are expounded as referring to the Church as " Spiritual Israel," or to the Jews as if they comprised all Jacob's descendants, or else they are relegated to future " Jewish " powers and glories, if not already fulfilled prior to the Christian Dispensation. Can such exposition be applied with any degree of accuracy or honesty to such prophecies, *e.g.*, as those which foretell a time when Israel and Judah shall no longer be " two nations," but are to be reunited in the land which God gave to their fathers ? And these prophecies seem to make pointed references to the days in which we are living, " the time of the End " of this Age. Our Lord Himself connects His Return and the end of this age not only with the budding of the fig tree (Judah), but also with accomplished " redemption " (S. Luke xxi, 28) ; and as He expressly stated that He was sent to the lost sheep of the House of Israel, surely it is their redemption to which He alludes ? This view is substantiated by many passages of Scripture, and is clearly put forth by British Israel teaching. Again, this con-

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fusion is accentuated by the blind acceptance of traditional teaching in which Protestant theology so largely follows that of Rome and affirms a complete conversion of the world in the present age through the preaching of the Gospel by the Church, followed by the Return of Christ, the resurrection of the dead and the judgment. According, however, to Scripture, the world will surely be far from converted when Christ comes. Our Lord Himself says that " Because iniquity shall abound, the love of many shall wax cold." " When the Son of Man cometh shall ye find faith on the earth?" He says that wheat and tares grow together till the Harvest at the end of the age, and the End of the Age (not of the world) will come when the Gospel has been preached among all nations as a witness ; He does not say that the world will be converted by that witness during the Christian Dispensation. I believe that if the clergy would condescend to study the British-Israel tenets they would be led to a real and enlightened revision of their theological position in some important respects and would be supplied with an awakening and edifying message to the nation to-day. They would also find that the concepts of British-Israelism are not so narrow as some critics allege. It is true that we hold on the strict reading of Scripture that Christ's great Redemptive work is confined to Israel, but He is also revealed as the Saviour of the world, and salvation is personal and individual, altogether without racial and national distinctions. Whether Israelite or non-Israelite, each and all require salvation by Christ. There is none righteous, no, not one, save in Him. And if the main theme of the Bible is the redemption of Israel, yet other nations are also included in its foreview. Nor would we expect otherwise, for we cannot for one moment believe that Israel's redemption is for Israel's ultimate benefit one whit more than for any other nation upon God's Earth. The God of Abraham, Isaac and Jacob, is also " the God of the spirits of all flesh," and He has an Eternity of Ages in which to work out His Purposes. If studied carefully, I think that the Bible (especially in St. Paul's writings), teaches that God's Purpose is revealed as fulfilled in successive ages and on the principle of the firstborn blessing the later born ; the end of those particular ages dealt with in God's Word and of which we, as presently constituted, are permitted some cognisance, is to be marked according to St. Paul by the delivering up of the Kingdom to God, even the Father. St. Paul shows that, prior to this great consummation, all enemies (including the last enemy, death) shall have been destroyed during Christ's Reign as inaugurated at His Return in Power and great Glory, so that subsequently all will be subject to Christ in order that God may be, not all in some, but all in all. God declared that in Abraham's seed all kindreds of the earth should be blessed. St. Peter expounds these words as meaning that there shall be a restitution of all things, adding that God hath spoken of this by the mouth of all His Holy Prophets since the world began.

Nebuchadnezzar, when representative of Assyria and Babylon, collectively, is forewarned of a remedial punishment " until seven times." Prophets utter denunciations upon various nations for their sins. "Moab shall be destroyed," "Ammon shall be fuel for fire," and so forth, and yet they declare also that in the latter days the Lord shall bring again the captivity of Moab and of the children of Ammon. Similar predictions are made respecting Egypt and Assyria, Elam, and even Sodom and her daughters, as well as other nations. This thought of God's purpose of salvation through successive ages, working in regeneration as in Creation, not in one act, but by degrees through successive days or dispensations or ages, opens up an aspect of Scripture Truth, of which the Church in these days seem to know, or at least says, next to nothing, but which British-Israelism certainly serves to elucidate. British-Israel teaching, then, can, to my mind, interpret the Bible in a way which can widen our vision of God's Plan for the government and salvation of the world, because the redemption of Israel leads on to a serious consideration of the Scriptural doctrine of the Ages, in which the redemption of Israel, as revealed in the Bible, constitutes a most important factor ; so also is light thrown upon the vexed question of " election " and the cause of it, not for salvation more than others, but for service, an election rather for Earth and Time than for Heaven and Eternity : it explains why " when the Most High divided to the nations their inheritance. . . . He set the bounds of the people according to the number of the children of Israel " ; why the Bible is full of the election of one race whom God prepared and educated from the beginning to know Him in an especial degree and to be the means of bringing the world to Him, through Jesus Christ His Son our Lord.

And in this connection, British Israel truth reconciles many difficult and even seemingly contradictory Biblical statements. Christ, we read, is the Saviour of the world, yet He says that He came to give His Life a ransom for many that His Blood of the New Testament was shed for His Disciples and others (" for you and for many "), *i.e.*, a limited number ; and yet on the other hand, we read, that Christ tasted death for every man and that He gave His Life a " ransom for all," yes, but, " to be testified to all *in due time*." Surely the inference is a fair one—that Israel becomes redeemed through Christ, concurrently with the gathering in of believers from all Gentile nations, as the Saviour works through His People Israel as well as through His Church, until His return : then will that due time have arrived when the result of His Ransom will be testified to all and until " the knowledge of the Lord shall cover the earth as the waters cover the sea."

Millions of people as yet know not Christ. Does the progress of the visible Church suggest that, as presently constituted, it is ever likely to convert the world? Under present conditions, however long and ably you may preach, some maintain a deaf ear to the claims of Christ's Gospel. No, but " in the day when the Son of Man is revealed " all will know and it will then be seen how illimitably vast and far-reaching is the Gospel or good news of the kingdom, and how true are such texts as those which announce good tidings of a Saviour which shall be to all people, and how to all in due time His redeeming and saving work will be revealed a reality.

Signs abound that we draw near that blessed time, and none more surely than the recovery of Jerusalem. As its Fall was intimately connected with and ushered in the great ingathering from the nations during the Gospel Age, so the Christian's brightest hopes are bound up with Jerusalem's recovery, its restoration marking the ending of the Times of the Gentiles and the herald of the coming Kingdom, over which Christ will reign and rule the world in righteousness. " When the Lord shall build up Zion, then shall He appear in glory."

He that never thinks can never be wise.

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PRESIDENT HARDING.

By Rev. Wm. Pascoe Goard, F.R.G.S.

It is with the greatest regret that we speak of the death of President Harding.

Within the last few days we recorded the visit and addresses of President Harding, at Vancouver, B.C. It seems as though his earnest voice is still ringing in our ears, and his pleasant smile carrying cheer to the hearts of the multitude who heard his voice and saw his face.

We are glad that he delivered his message to us before he passed to the higher sphere of his activities in the Kingdom of the Lord. We are shocked at the tragedy which followed so quickly upon his passing by. We are solemnized at the nearness of what might have been the sad experience of his having been called away from amongst us here. We are grieved at the loss of a distinguished neighbour and friend. We are still more grieved in the sorrow which has come to the Great People, our neighbours to the south, one of the nations of the Commonwealth of Israel.

The United States has been led by many princely men, and among them President Harding will be ranked as one of the best.

He spent the last months preaching the evangel of a nation returning to its fathers' faith and its fathers' God. May the evangel he thus preached continue although his voice is still.

President Coolidge has a fine parentage and a fine personal record. Of good old Puritan stock, and with a long and successful chain of service rendered in various and always increasingly important positions of public trust, we may look to him to carry on with honour and dignity, and with loyalty to the things which matter, the great affairs of the Great State of which he has so suddenly become the head. And we may rest assured that the other great interests which are so closely interwoven with those of America, namely, those of the Israel nations, those of Europe, and those of the other nations of the world, will be advanced by his activities during the remainder of the term.

We may then be assured that the electorate of the Great People will advance to the Presidency one who will not fail in the arduous task, whether it be President Coolidge or another.

We sympathise sincerely with the bereaved family and with the Great People in their sorrow.

We congratulate the United States upon the succession of such an one as President Coolidge; and we heartily pray "God speed the State," the leadership of which has so dramatically fallen into his hands.

THE KINGDOM OF GOD.

By D. R. Goodyear.

"*It was and is God's purpose to establish on the earth this Kingdom. . . .*

"*This Kingdom is not one among other States or Empires; it is an Organism comprehending them all—a Body of which Christ is the Living Head. Its laws are not imposed from without, but developed from within. . . .*"

The foregoing is an extract from a paper read recently at the Bournemouth Interdenominational Council for Social Reform. Evidently the writer of the paper thinks of the Church as being the Kingdom of God. Let us see if this is a Scriptural conception of the Kingdom.

The first mention of a Kingdom is in Exodus xix, 6. For a period of 200 years occasional deliverers known as Judges were raised up to administer justice. Without assuming the state of royal authority, they acted for the time as viceregents of Jehovah, the invisible King. The government of the people may be described as a republican confederacy, the elders and princes having authority in their respective tribes.

The people now demanded a King and God gave them their desire. The appointment of Saul was made with solemn ceremony and amid signs of popular enthusiasm. "Saul took the Kingdom" (1 Sam. xiv, 47). On the failure of Saul, David was anointed, by Divine direction to Samuel, as the future King of Israel. The "Kingdom" was rent from Saul (1 Sam. xv, 28). In David's person and reign prophecy assumes a new character. His Kingdom was first confirmed to him (2 Sam. vii, 12–17; Ps. lxxxix). The character and "Kingdom" of Solomon are then foretold, and, blended with these, we find revelations of a higher and holier kind. The promise to Abraham was both temporal and spiritual. This was also so in the case of David. To Abraham, the Messiah had been announced as the promised Seed; to Moses as the coming Prophet; to all of that age, as the Priest; to David he appears in addition as King. The reigns of David and Solomon constitute the golden period of the undivided State. From the first David showed the utmost anxiety that every step he took towards the possession of the "Kingdom" should be directed by Jehovah. He says: "Thine is the 'Kingdom,' O Lord." (1 Chron. xxix, 11). When established in his "Kingdom," his first concern was to promote the Divine honour and the religious welfare of his people (2 Sam. vi, 1–5). With the reign of Solomon ended the glory of united Israel until that time in the far distant future when "the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the North to the land that I gave for an inheritance unto your fathers" (Jer. iii, 6–18). The folly of Rehoboam caused the separation of Ten Tribes, of which Ephraim was the chief, and the formation of the "Kingdom" of Israel. This was the only "Kingdom"; for although we have the House of Judah and the King of Judah mentioned many times in Scripture, we are unable to find "Kingdom" of Judah. It should be remembered that the "Kingdom" of Israel belonged by right of Divine Appointment to the House of David, and the perpetual continuance of that reigning house had been unconditionally promised to David.

The "Kingdom" of the Ten Tribes became alienated from God by reason of persistent disobedience, and was cast off, or divorced. "I will cause to cease the 'Kingdom of Israel'" (Hosea i, 4; Amos ix, 8), but later there were many prophetic indications that this divorcement would be annulled by a new covenant. "The 'Kingdom' shall be the Lord's" (Obad, 21) "In the days of these kings . . . God set up a 'Kingdom'" (Dan. ii, 44). "But the 'saints of the most high' shall take the 'Kingdom'" (Dan. vii, 18). As to the identity of "saints," see Deut. xxxiii, 3; 1 Sam. ii, 9; 2 Chron. vi, 41. The important thing to observe is that the "Kingdom" all along is on the earth, and has to do with the earth.

We now come to the New Testament for light, and we must beware of the spiritualising tendency in its consideration. It is true there are two phases of the "Kingdom of God"—one temporal and one spiritual. The fact is that no theologian failing to recognise that from the days of the Kings, the tribes (excluding Judah) were the earthly nuclei of the "Kingdom" which was to displace all others, can be considered a true and

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reliable guide. Failure to recognise this has led many of the higher critics to maintain that there are two irreconcilable sets of passages setting forth our Lord's teaching concerning the Kingdom of God. They say that one set is partly due to the narrators of His sayings being unable to grasp the spiritual conception of Jesus in its fulness, and that they have mixed it up with their own traditional ideas, which they also attribute to Him. When Jesus came, He came preaching the gospel of the "Kingdom." He came to His own tribe (Judah) by whom He was repeatedly rejected, and He said to the Jews just before His crucifixion, "The Kingdom of God shall be taken from you, and given to a *nation* bringing forth the fruits thereof" (Matt. xxi, 43). It is also recorded in Acts i, 3, that during our Lord's forty days of resurrection life on earth He was speaking to His disciples concerning "the things pertaining to the Kingdom of God." What this "Kingdom" was is plainly shown by the question which they put to Him prior to His ascension—"Wilt thou at this time restore again the 'Kingdom' to Israel?" Therefore, the Gospel of the Kingdom can be nothing else than the great and good tidings that the long-foretold "Kingdom" is about to be established. The Lord further likened the temporal side of this "Kingdom" to a stone, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. xxi, 44). These are strange words if only a "spiritual" Kingdom is intended.

It has been already said that there is a spiritual side to the "Kingdom" as well as a temporal one. In this sense St. Paul said that "flesh and blood cannot inherit the Kingdom of God" (1 Cor. xv, 50). Whilst the Church is not the Kingdom of God, it is the vehicle by which the teaching of Christ should be constantly presented to the heart and intellect of the State. Whenever moral issues are involved the Church has a voice, and its message should be uttered fearlessly. In a word, the Church should seek to cause the Kingdom of God to come so that His will may be done on earth as in heaven. With a vast majority of Christians, the Bible is nothing more than "a plan of salvation," and a "book of piety." Of "the riches, both of the wisdom and knowledge of God," which it unfolds they are content to know nothing. The golden threads of history and prophecy, which are the warp and woof of it from Genesis to Revelation, they ignore. It is a strange coincidence that whilst Christ's contemporaries looked to Him to fulfil the prophets, accepting their own interpretation of the law, Christendom has taught throughout its history that by His advent Christ fulfilled the law but ignored the prophets.

GREEK AND HEBREW CONNECTIONS.—V.

By REV. A. B. GRIMALDI, M.A.

AMONGST modern writers who have noticed the remarkable parallels between Greek and Scripture passages is Dr. Rammage, whose writings are well worthy of perusal.

Judges xi, 39.—The celebrated sacrifice of Iphigenia has been rightly supposed by many to be a Greek myth founded on this account of Jephthah's daughter, and De Lavaur has traced the parallel: "The fable of Iphigenia offered in sacrifice by Agamemnon, her father, sung by so many poets, related after them by so many historians, and celebrated in the Greek and French theatre, has been acknowledged by all those who knew the *Sacred Writings*, and who have paid a particular attention to them, as a changed copy of the history of the daughter of Jephthah, offered in sacrifice by her father." (*Conference de la Fable avec l'Histoire Sainte.*)

Jephthah, the son of Gilead, was a great and valiant captain. The Israelites being forced to go to war with the Ammonites (nearly about the time of the siege of Troy), assembled themselves together, &c. Let us now consider the leading character of the father of Iphigenia. According to good chronological reckonings, the time of the one and of the other very nearly agree. The opinion that the name Iphigenia is taken from the daughter of Jephthah, appears well founded; yea, the conformity is palpable. By a very inconsiderable change Iphigenia makes Iphthygenia, which signifies, literally, the daughter of Jephthah. Agamemnon, who is described as a valiant warrior and admirable captain, was chosen by the Greeks for their Prince and General against the Trojans, by the united counsel of the Greeks assembled together at Aulis in Bœotia. As soon as he had accepted the command, he sent ambassadors to Priam, King of Troy, to demand satisfaction for the rape of Helen. The Trojans refused to grant this. Agamemnon, to gain over to their side the gods, went to consult Catchas, their priest, who declared they would not be appeased but by the sacrifice of Iphigenia, daughter of Agamemnon. Cicero, in his *Odes*, says Agamemnon, in order to gain the protection of the gods, vowed to sacrifice to them the most beautiful of all that should be born in his kingdom; and as it was found that Iphigenia surpassed all the rest in beauty, he believed himself bound by his vow to sacrifice her. Cicero condemns this, rightly judging that it would have been a less evil to have falsified his vow, than to have committed parricide. This account of Cicero renders the myth entirely conformable to the history. Agamemnon was at first struck with grief, and troubled at this order, nevertheless consented to it. His daughter warmly exhorted him to fulfil his vow to the gods, was led to the altar amid the lamentation of her companions, as Ovid and Euripides state (*Metamorphoses* xiii). According to the common chronology, Troy is dated 180 years before Solomon, but his reign preceded Homer 300 years by some dates.

Judges xiv, 12.—Of these enigmas proposed at entertainments, &c., we have numerous examples in Athenœus: *Deipnosoph* x, 15, 142, by Argentorat; and some of them are very like this of Samson:

"Who gives, and does not give?
Who has not, and yet has?"

i.e., an enigma, and its proposer.

"At its birth, great; at middle age, small; at old age, greatest," *i.e.*, a shadow (Theodictes) 338 B.C.

"A dead seaman calls me to his house,
Though he be dead he speaks with a living mouth"—*i.e.*, conch shell, used as a horn (Theognis, *Gnom.* in fine).

1 *Kings* iv, 13.—These were fortified cities, the gates and bars covered with plates of brass. Such were the gates in Priam's palace (*Æneid* ii, 479):

"Fierce Pyrrhus in the front, with forceful sway,
Plied the huge axe, and hued the beams away;
The solid timbers from the portal tore,
And rent from every hinge the brazen door."—*Pitt.*

1 *Kings* xviii, 28.—This was not only the custom of the idolatrous Israelites, but of the Greeks also.

2 *Samuel* xxiii, 16.—To make libations, both of wine and water, was a frequent custom among the Greeks. We have an almost similar account in Arrian's *Life of Alexander* (vi).

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When his army was greatly oppressed with heat and thirst, a soldier brought him a cup of water; he ordered it to be carried back, saying: "I cannot bear to drink alone while so many are in want, and this cup is too small to be divided among the whole."

2 *Samuel* xxiii, 21.—We have a good illustration of this in a duel between Dioxippus, the Athenian, and Horratas, a Macedonian, before Alexander. The Macedonian was armed with a brazen shield, a spear, a javelin, a sword. Dioxippus came with a chaplet on his head, purple sash on his left arm, his body smeared with oil, and a strong knotty club, and defeated Horratas. How similar the two cases. Benaiah seems to have been just such another clubsman as Dioxippus (*Curtius* ix, 7).

1 *Kings* ii, 30.—The altars were sacred. This led to many abuses. At last it became a maxim that the guilty should be taken from them (*Exodus* xxi, 14). The Greeks had the same kind of ordinance; hence Euripides (*Frag.* 40). Musgrave: "If an unrighteous man, availing himself of the law, should claim the protection of the altar, I would drag him to justice, nor fear the wrath of the gods; for it is necessary that every wicked man should suffer for his crimes."

ISRAEL'S COVENANTS OF LIFE.

By HENRY PROCTOR, F.R.S.L., M.R.A.S.

IT is obvious from the Old Covenant, as well as the New, that God's will for Israel is not only that all their diseases should be healed, but that they should be kept in perfect health, as clearly expressed in Deut. vii, 15, "I will take away *all* sickness from the midst of you." "For I am Jehovah thy Physician" (Heb.—"Ani Yahveh Rophekha"). And these promises were fulfilled to such a degree that "there was not one feeble person among their tribes as long as they were faithful to Jehovah. Ferrar Fenton actually renders Lev. x, 44, as a command to be healthy: "You shall be healthy, for I am Holy."

The healing began with Abraham, who was the means of healing the household of Abimeleck. Miriam was healed of leprosy at the prayer of Moses, and all who looked at the serpent of brass lifted up by Moses were healed. But in the case of Moses himself, something higher than healing was manifested, for he was kept in such perfect health and youthfulness that at 120 years of age his natural force had not abated, neither had his eye become dim, although all those from 20 years and upwards who went with him into the wilderness, all died except Caleb and Joshua. Caleb testified that it was the Lord God who had kept him alive, and that though he was now 85 years old, he was as strong and vigorous as he had been at 45, "when Moses sent him to spy out the land."

But there was not only healing and preservation in health, but in Abraham we have an exemplification of the restoration of youth. For when Abraham was 100 years old "his body was as good as dead," but it was then that God promised him: "I will restore you as at the period of youth, and there shall come a son from Sarah your wife (1). And this was literally fulfilled, for after the death of Sarah he married Keturah and had six sons and lived to the ripe age of 175, thus realising the promise of Job xxxi, 25: "His flesh shall be fresher than a child's; he shall return to the days of his youth" (2).

But in the New Testament there is something great and higher than this; that is, "the life of Jesus manifested (now) in our mortal bodies as it was manifested in the body of Paul at Lystra, where he was stoned and left for dead. But through the power of the Resurrection he rose up and went into the town." Next day he went off with Barnabas to Derbé, and there preached the Gospel, making many disciples (1). "I was crushed (he says) far more than I could stand, so much so that I despaired even of life; in fact, I told myself it was the sentence of death. But that was to make me rely not on myself, but on the God who raises the dead; He rescued me from so terrible a death" (2). So we see how his teachings were verified by actual experience. "He who raised Christ from the dead will make alive even your death-doomed bodies, because of His indwelling Spirit within you (3). He will give *life* also to your mortal bodies." This is a foretaste, "earnest" or "instalment" of the resurrection given beforehand. For "If we have grown into Him by a death like His we shall grow into Him by a resurrection like His" (4).

Hitherto, we have overlooked too much the unity between the two covenants, both of which were made with Israel and Judah. All the blessings of the old covenant are included in the new, for Christ came to confirm the promises made to the fathers, and hath redeemed us from the curse of the law which included every kind of disease and sickness, and this is why He went about healing every disease and every sickness among the people, that it might be fulfilled which was spoken by the prophet: "Himself took our infirmities and bare our sicknesses, for surely He hath borne our sicknesses and carried away our pains" (Isaiah, liii, 4, Hebrew).

Even before He went to the cross He was bearing our diseases in that terrible scourging of which He speaks in Isaiah: "The plowers plowed upon my back; they made deep their furrows" and "by His stripes we were healed." And at Gethsemane He said: "My soul is crushed with anguish to the very point of death" (Matt. xxvi, 38–41, Weymouth). For "the Lord was pleased to crush Him through disease" (Isa. liii, 10, Leeser) insomuch that He was compelled to make supplication with strong crying and tears to Him that was able to save Him from death (by disease) and was heard for His godly fear (Heb. v, 7).

Both the Old Testament and the New confirm the view that salvation includes deliverance from every kind of sickness. The Law which was holy and just and good was ordained unto life, and the Lord Christ also "brought life and immortality to light through the Gospel." It is our privilege now to be sharers in His resurrection-life, and He who raised Christ from the dead makes alive even our death-doomed bodies, for if we are bearing about in the body the dying of the Lord Jesus then the *life* also of Jesus will be made *manifest* in our mortal flesh (2 Cor. iv, 10, 11) as truly as it was in that of the Blessed Apostle Paul. For all the promises of both Covenants being confirmed to us by Christ belong to Israel now.

(1) Genesis xviii. 12, 24. (2) See also Psalm ciii. 5.

WHY I BELIEVE IN BRITISH-ISRAEL.

D. R. GOODYEAR, ESQ. (*Colchester*).

Having examined the writings of higher critics and spiritualisers of Old Testament Prophets, and being dissatisfied with their conclusions, I came across Mr. Edward Hine's "Forty-seven Identifications," Wilson's "Our Israelitish Origin," and Bishop Titcomb's "Anglo-Israel Post Bag."

(1) Acts xiv, 21. (2) II Cor. i, 8-11.
(3) Rom. viii, 11. (4) Rom. vi, 5. Moffat.

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I examined the Scriptures in the light of these publications, and saw the distinction between the two sections of the Israelitish people. I have since read practically everything written on the subject, and am more firmly convinced than ever that we have been divinely guided to the key which unlocks the door of destiny and which reveals the marvellous purposes of God in the Creation, Redemption and Salvation of the world. I cannot understand how anyone can watch the course of events during the present generation without seeing that the British nation is visibly fulfilling the *rôle* of Daniel's Fifth Empire.

W. H. HESKETH, ESQ., J.P. (*Manchester*).

Because it provides the only intelligent interpretation to those parts of the Bible which up to the present time have not been fully understood, and gives incontrovertible witness to God's faithfulness to His promise as embodied in the terms of His holy covenant.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE.

DEAR SIR,—In the second lecture on the British Church, in THE MESSAGE for July 21st, the date of the Council of Whitby is given as A.D. 666. In " Enquiries Answered " in the same issue, it is given as A.D. 664. In the only English Church History which I have at hand, it is given as 664.

It is a small matter perhaps in itself, but what is not small is that we who are engaged in trying to teach the truth should be even painfully accurate in our details. It is wonderful how universal is the belief that England owes its Christianity to Rome.

Can you give me help on an entirely different subject? It has been publicly stated that the climate of Palestine, after a long period of deterioration, has now been restored by the return of " the latter rain." I want unimpeachable authority for this statement, if it exists.

Yours truly,
CROWTHER SMITH.

[A.D. 664 is the date. There does not seem to have been any decided or permanent change in the climate of Palestine, but the meteorological reports reveal more favourable weather for agriculture.—*Editor.*]

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

C. T. W.—I think that " in the days of these Kings " refers to the days of the *ten* Kings who are represented by the ten toes of the image, and the ten horns of the fourth beast. By " set up " I understand " inaugurate " or " start," and not " maintain." (This embraces two questions of his, dated July 27th).

Answer.—If you read carefully Dan. ii you will not find any mention of TEN toes that you can turn into TEN Kingdoms. There are but four kings referred to, and these are evidently the only four alluded to when it says " In the days of these Kings."

In Dan. vii, 1, the beasts are all striving upon the great sea, so they are together. If we look into history we find the following facts :—

All four Kingdoms originated in the eighth century B.C Rome 753, Greece 776, Babylon 747, Media 710.

The first of these to become overthrown was Babylon, 538.

So I read it that the Kingdom set up by the God of Heaven must have been set up before that date. In Ezek. xvii, 22–24, we find Israel transplanted. In xxix, 21, we find, " In that day " when Nebuchadnezzar was given the land of Egypt as his wages against Tyre : " the horn of the House of Israel was to bud forth." Jeremiah was commissioned " to build and to plant " (Jer. i, 10). We know he took the King's (Zedekiah's) daughters with him into Egypt (Jer. xliii, 6); we know that a remnant was to escape (xliv, 14, 28); that this remnant with Jeremiah was to go into an enemy's land, a northern land (Jer. xv, 11, 12, 14). This is called " the mountain of the House of Israel " (Ezek. xvii, 23; xx, 40).

We are therefore compelled to look favourably upon the Irish tradition as related in the " Four Masters," and other places. A throne was set up at Tara in 583 B.C. corresponding in all its details with what the word of God implies. Can we reject this evidence? Is it at all likely that in the Courts of Justice, Dublin, both Jeremiah and Moses were to be seen as the givers of the Law and Religion to Ireland, unless the evidence had been exceedingly strong that such was the case? Could the unbroken chain of descent be traced down to our King through 100 generations without some strong incentive?

We read from Keating's " History of Ireland " that it was the Mosaic Law these brought with them. To what can we ascribe the fact, as well known, that these Ulster people were foremost in all religion and intelligence? The 2nd Daniel I look upon, therefore, as a record of simply the four earthly Empires, and the fifth *heavenly*, *i.e.*, where God's laws are. The 7th is another view briefly stating the fact that these four Empires are grossly immoral, bestial; and expanding the story of the fourth broken up into ten horns. " The people of the Saints of the Most High " first of all being persecuted by the little horn, and gradually sitting in judgment upon the little horn until " the people of the saints " grow into " the Saints of the Most High."

(*b*) The ten Kings will not reign successively, but will receive their " power as Kings *one hour* with the beast " (Rev. xviii, 12). They will be *co-temporaneous*, and it is easy to understand that a kingdom started in the reign of any one of them is equally started in the days of all ten.

Answer.—If we accept the four Kings in Dan. ii as intending four Kingdoms, why limit the term as to the ten Kings (horns) in Dan. vii? Surely the whole tenor of Dan. vii, 24, as well as 20, gives us to understand that they are a succession; for they arise after the strength of the fourth Kingdom has ceased " treading down and breaking in pieces," and are now ten in the place of one. Subsequent to the ten-fold condition another arises after the ten, whose diversity from the first (not of these ten Kings), but the HEAD out of which they arise, is most noticeable. He, this little horn, ver. 8, before whom three of the ten fell, would leave but eight; this little horn had eyes like a man and a mouth speaking great things, whose look was more stout than his fellows, he shall speak words against the Most High, and wear out the Saints of the Most High, and think to change times and laws, and they shall be given into his hand until *a time and times and the dividing of time* (1,260 (days) years). This is exactly what has happened with respect to the Papacy. The last of the treading down power of Rome as an Empire was A.D. 476, when Odoacer, King of the Heruli, conquered Rome, and from that time until the setting-up of the Pope in his position as a Temporal

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Sovereign, the formation of the ten (so-called Gothic) Kingdoms took place. Three of these stood in the way of the ambition of the Bishops of Rome (Pope) and were one by one got out of the way and extinguished, leaving the Bishop of Rome as Bishop-King or Temporal Sovereign of the three Kings' possessions, seated on the throne of the fourth Kingdom.

The xviith chapter of Revelation is a short and concise summary of the Kingdom of the Beast under the authority of the Papacy. It was but a very short time that the ten kingdoms were independent; they became swayed at the will of her who rode the Beast. These all, however, were fighting under the Papacy with the Beast against the Lamb. But He conquers them at last, for with Him are "the people of the Saints"—"the Saints of the Most High," who were *called* to this end, *chosen* to be His Witnesses and *faithful* unto death—ISRAEL.

The "futurist" view of this, or Dan. ii and vii, cannot be reckoned as consistent in character with the continued sequence of the prophecy, but the "historical" view is the only one which leaves nothing to guess.

3. "Thou sawest till that a stone was cut out without hands." I understand the word "till" to be *chronological*. Nebuchadnezzar continued looking at the image until he witnessed its destruction by a stone.

Answer.—As shown previously when Nebuchadnezzar dreamt his dream there were but the FOUR Kingdoms in existence "striving on the sea." The fifth Kingdom, as to be constituted, was not then until Ezek. xxix, 21; xvii, 22–24 cut it out of Palestine and transplanted it into the British islands. This event, as stated, was God's working (not man's) by Jeremiah, the mountain being the dominion or Empire of Nebuchadnezzar, the Stone Kingdom was clean cut out, and taken to the extreme north-west, apart from what formed either of the four great empires. Rome did its best to conquer our God-given land promised to David, but after a long stay of about 360 years abandoned it, before it was itself broken into pieces by God's battle-axe and weapon of war (Jer. li, 20). Isa. xlix, 24–26: And so every world empire since has fallen.

4. The image which Nebuchadnezzar saw afforded him no information as to the *geographical positions* of the Empires which were to succeed the Babylonian. That was not its object. What it did make known to him was that the authority he possessed was a gift from the God of heaven; that his Empire would be succeeded by three others of the same general character (all of them like his own being *metallic*); that the last of the three would be divided into ten; that when this division had taken place the God of heaven would terminate the dispensation in which Gentile authority had passed from one Empire to another; that He would do this by a blow delivered from the *outside* (non-metallic) *source*, namely a stone cut out of the mountain; that the stone would destroy not only the feet with their ten toes, upon which it would fall, but the whole image of Gentile power; and that after the stone had destroyed the image it would become "a great mountain and fill the whole earth."

Thus there were to be five *successive* empires, four of them symbolised by metals, whilst the fifth—the non-metallic one—was to be "set up" in the expiring days of the fourth.

Answer.—History fulfilling the dream shows that each Empire has been progressively north-westward, the little stone seems to be, therefore, further north-westward—that is, beyond the feet. The feet are what the image stands upon. A little reason will show us that Rome ecclesiastical depended for support upon Spain and France, so these are the feet. History tells us that Britain fought 53 battles with Spain and upwards of 200 with France. Geology says the British Islands once formed part of Europe, but were gradually dislocated by the action of the sea and the piddock boring into the chalk. The language of Dan. ii, 44, "In the days of these Kings," the four Kings, not the last of the four as you have inferred without reason. This we have explained above. We are not told that the fifth Kingdom is to be set up in the expiring days of the fourth. This is purely a misunderstanding. It is in the days of the four Kings.

5. I understand that the beast of Rev. xvii was to have *seven* heads only, no eighth head being spoken of in Scripture.

Answer.—The beast (or the Dragon), we are told, has seven (7) heads, and the eighth is but one of the seven revived. The world powers are thus represented:—1, Egypt; 2, Assyria; 3, Babylon; 4, Medo-Persia; 5, Greece; 6, Rome; 7, Turkey; the eighth is of these seven Assyria, i.e., Russia.

6. This concerns to our mind the *geographical positions* of each empire and has been already commented upon.

7. I understand that the Kingdom which the God of heaven will set up will be a Kingdom in *power and glory*—the Kingdom referred to in Dan. vii as given to Christ. No such Kingdom has yet been set up in this earth, or will be during the present dispensation.

Answer.—If you will carefully read Matt. xiii you will see this Kingdom (verse 31). "The Kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof." If you will compare this with Ezek. xvii, 23, you cannot but see the connection. In Matt. xiii, 41, this Kingdom is called "His Kingdom." In Mark iv, 26–32, you will see the Kingdom growing, "he knoweth not how," but it is progressive from the day the Lord Jesus sowed the seed. Can you point out any other Kingdom but that in these islands, which has thus grown from beginning to end?

C. T. W. reasons as if Scripture had said that the ten toes were ten kingdoms. It is the feet and the toes, Dan. ii, 41, then the toes of the feet, 42. Though the condition usual is a definite number, yet sometimes a finger or two may be missing; and this is probably why the number 10 is omitted.

This, to our mind, is implied in Dan. vii, where it is first ten horns—verse 7, and verse 8, certainly only eight. So one must not be too definite. The statement that the fourth beast had ten horns that were in his head, and "the ten horns out of the Kingdom" show that it is not the ten toes which are the ten Kingdoms. The head once was Babylon, then Medo-Persia, then Greece or Macedonia, then Rome. It is from this last head that the ten horns come, not out of the feet. The image stands, so to speak, upon the feet. These feet, we allege, are Spain and France, two of the horns; the other horns are from the fourth beast (Rome) in like manner. Then in Dan. vii, 12, we are told, "as concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." Therefore, we look for the ten or eight partitions to be confined mainly to the Roman sphere.

From C. T. W.'s peroration we gather there are many points on which we agree, and are sure that could he but see that Israel was redeemed when our Lord shed His most precious blood, and has been drawn to Him ever since, he would soon see eye to eye with us (Luke i, 68; Jer. xxxi, 1–3; Isa. lii, 8).

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THE SECRETARY-GENERAL'S PAGE

THE Secretary-General will deliver his lecture on "Israel's Empire," illustrated by a fine series of lantern pictures, at the Circus Street Hall, Nottingham, on Wednesday next, September 12th, at 7.30 p.m. Reserved seats, 2s.; unreserved seats, 1s. Tickets may be obtained from Messrs. Chas. Foulds, Chapel Bar, Nottingham.

* * *

The Handsworth (Birmingham) Branch commence their session on September 10th, when the Rev. Arthur Pritchard, M.A., will preside.

* * *

Mr. James Storer will address a meeting in the School Room attached to the Baptist Church, Harborne, Birmingham, at 9 a.m. to-morrow (Sunday), on "Are We the Chosen People?"

* * *

The Rev. Pascoe and Mrs. Goard started from Vancouver on August 30th on their long journey eastward. They will halt at Calgary, Winnipeg, and Toronto for British-Israel meetings, sailing from Montreal by the *Melita* on September 12th, and arriving (D.V.) at Southampton on 20th inst. On the following evening Mr. Goard will address a special meeting to be organised by our Southampton Branch. On September 27th we hope to welcome him and Mrs. Goard at King George's Hall (Y.M.C.A.), Tottenham Court Road, at 3 p.m., when all their friends who can possibly attend will, we are sure, be only too glad to join in giving them a warm and whole-hearted reception. Lord Gisborough will preside. Tea will be available on the premises after the meeting.

* * *

The Right Hon. W. F. Massey, Prime Minister of New Zealand, is on his way to England, and is expected to arrive early in October. It is hoped he will be able to preside at one, at least, of the Congress gatherings. He was greatly disappointed at not being able to preside when last in the Homeland.

* * *

Colonel Vincent Wright, D.S.O., our Financial Secretary, will be glad if all who contemplate taking reserved seats for the Congress will kindly communicate their wishes to him at 14, Fetter Lane, E.C.4, as early as possible in order to avoid the great rush which he experienced last year only a few days before the Congress opened. Course tickets for the week will be £1 as before. Single tickets, 2s. each. Unreserved seats free.

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Those who may be kindly willing to give or lend flags for decorating the hall are invited to send them, with names and addresses attached, to 14, Fetter Lane, by October 3rd.

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We are urgently in need of funds for Congress expenses. Colonel Wright will be grateful for donations as before.

Many thousands of leaflets are available for announcing the Congress meetings. Volunteers for distributing these are asked for.

* * *

Suggestions for promoting wide publicity will be welcomed.

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Delegates will please assemble at 11 a.m. each day for conference and devotions. Public meetings each day at 2.45 and 7.30, October 8th to 13th. Place, Central Hall, Westminster.

* * *

All our Associations and all our members and readers are invited to join in earnest prayer for the Divine Blessing on the proceedings of the Congress. We are looking for times of wonderful refreshing.

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A list of Congress speakers will be published shortly.

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We are very pleased to have had a visit from the Hon. Secretary of our Christchurch (New Zealand) Branch, Mr. John Russell Brunt, J.P. He left Stockport, Cheshire, as a child with his parents in 1863, and this is his first visit to the Homeland.

In the City of Christchurch Mr. Brunt is a prominent and highly respected citizen. He bears letters of introduction and recommendation from the Prime Minister, from the Archbishop of New Zealand, and from the Mayor of Christchurch.

Mr. Brunt is an ex-Mayor of Linwood, and until recently he was a member of the Christchurch City Council. He is chief sidesman of the Cathedral. He has been a Justice of the Peace for twenty-seven years; a British-Israelite for forty years, and a member of the Christchurch Press Company for over fifty years. He has been prominent in educational matters, and a strong supporter of the party whom Mr. Massey represents for over 30 years.

The late Archdeacon Gosset (as President of the Christchurch British-Israel Association) and Mr. Brunt presented an Address of Welcome from the Association to H.R.H. the Prince of Wales when he recently visited the Dominion.

Archdeacon Gosset was a relative of Colonel Edward F. Gosset.

* * *

The Rev. and Venerable Melvin E. King, of Waverley, Mass., U.S.A., author of "Heaven's Magnet," has been doing a wonderful work for British-Israel in the United States for many years past by his lectures and writings. He and his co-workers organised an American Israel Association in Belmont, New Hampshire, which has just held its third Annual Assembly extending over four days. Great enthusiasm prevailed. The Rev. F. W. Domina and Rev. George Shorey, able exponents, gave strong support.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE JEHOVAH ACTIVITY IN BRITAIN REGARDING THE HOLY LAND.

By Rev. Wm. Pascoe Goard.

THE story of the international struggle for the Holy Land reads like the veriest romance of history.

First, let it be noted that Jehovah promised to Abraham that his seed should possess the land for ever. Thus far was the Jehovah activity pledged from the beginning. Israelite, Jew, Ishmaelite, Esauite, sons of Keturah, any and all of these were eligible for a period to carry on the Jehovah policy. *But no non-Abrahamic nation might ever occupy that land.* Had the world learned that what Jehovah has said He will make good, what a lot of useless striving among the nations would have been avoided.

We find, of course, that none but people of the Abrahamic descent have ever possessed the Holy Land. And we know that they never will. By that same token we know that we, who do now possess the land, are of that stock. But why argue in favour of an established fact.

In modern times there have been *three great contestants for possession of that land:* Russia, France, Germany. Others have had desires, but the weight of these three has been sufficient to keep all others at a distance.

Again and again Russia has moved towards that desired end. The outposts of the Holy Land have been Egypt and Constantinople. Let this be borne in mind. Also the Persian Gulf in somewhat less measure.

From the time of Peter the Great, Russia has made it almost a religion to succeed to the possession of the shores of the Mediterranean and the sacred city of Jerusalem.

She moved in this direction in the Crimean War, and France, jealous of her hopes in that direction, joined with Britain, who, as the "sharp threshing instrument" who should "thresh the mountains and beat them small," took up her appointed task at the instance of the Jehovah activity, and together they fought the Crimean war. Russia made peace when the way was barred to Constantinople and the Holy Land. If her aims had been otherwise she could have kept the war going indefinitely, and the Allies would have been helpless to bring her to subjection; but the prize, being now out of reach, there was no object in Russia maintaining the fight.

She tried it again in *the Russo-Turkish war*, and had Constantinople almost within her grasp, when suddenly the British fleet passed the Dardanelles and took position between Russia and the key to her desires.

In the last war Russia made it a condition to her assistance of the cause of the Allies that she should be granted Constantinople, concessions in Persia on the Afghanistan border, and such a position that she would have, humanly speaking, been in a position to obtain her desire. But the dynasty was overthrown, the revolution in Russia came, and *the New Government repudiated the treaty.* Thus again did the Jehovah administration protect the land sworn to the fathers from foreign possession.

Repenting of the action then taken, the Powers that be in Russia are again planning to take possession of the land. They are determining root and branch work. Turkey is in the way, and *Turkey must be got rid of.* How shall this be done? *Not by a Russo-Turkish war, but by a Russo-British war.* In that way Turkey will be destroyed and Britain weakened in men and means. Thus Russia is reasoning to-day. Let the Pacifists take warning. *Not all the parties, plus all the unions, plus all the churches, plus both Houses of Parliament, can determine peace.* Russia is planning that there shall be a Turkish war with Britain, and we cannot avert it. Russia will incite Turkey against us with promise of unlimited aid. That aid will not be effectively given, for it is the purpose of Russia that Turkey shall be destroyed! The Turkish forces will be hurled against our lines, and the fight forced upon us. The less prepared we are to meet it, the better for the enemy. But meet it we shall, and the end is foretold plainly in connection with the Jehovah administration. Of Turkey there will be none remaining but widows and children, which will become the charge and care of the British people.

Then Russia will mass and hurl her own forces down into the land. It will be an unique movement.

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She will move not only an Army, but a people. They will come expecting not to conquer a country and withdraw, but in masses proposing to destroy the inhabitants, together with the defending army, and to settle down there for ever. She "shall come as a cloud to cover the land."

Then shall Jesus Christ, the incarnate Jehovah, take the matter in hand, and the bands who come shall find a place of graves in Israel.

Read Ezek. xxxviii–xxxix for a full description of the coming event. Thus is the striving of Russia told.

That of France is less dramatic, but just as plain. Napoleon attacked from Egypt, and there by sea and land he failed.

In our day France has been striving through diplomacy to gain a place in the coveted land. She has Syria under her control to-day, and is striving anxiously to tighten her grasp and increase her sphere. Her footing, if held, will be because she is in alliance with the Kingdom of Jehovah in Britain, and, perhaps, because she is in such large measure of Israel stock herself. *Her remaining depends on her continuance in close and, shall I say, subordinate alliance with Britain.* I will say it, having reference not to the British Parliament, nor the British Nation, but *to the Throne of Jehovah established in Israel-Britain.* Should she break that alliance her foothold in Syria would be gone immediately.

Germany had her great dream, the heart of which was Palestine.

The Kaiser visited it in formal anticipation of the time when he should hold it as a possession, and sit upon Mount Zion and Olivet in the house he had built for himself, there to administer the government of the earth.

The story of his riding as a conqueror into the Holy Land *through a breach he had made in the wall* is well known and causes a smile. Think of the significance. What influence was it that prevented him from coming in through the door? Did he not remember the words of the Master: "He that entereth in by the door is the shepherd of the sheep; he that climbeth up some other way the same is a thief and a robber"? The psychological process which ordered the wall breached, advertised to all the world that subconsciously he knew that he had no right of entrance in by the door.

Contrasted with this is the natural way in which Allenby walked into the city, without weapons and without pomp, as one will walk into his own home.

"He that keepeth Israel neither slumbers nor sleeps."

But more wonderful was the way in which concessions were allowed to be given to Germany, from Constantinople to Egypt and to the Persian Gulf. All Palestine and all Mesopotamia were thrown open for his exploitation.

Then the end came, and the very roads they had built, the water mains they had provided, the valuable material they had collected, were used by the Jehovah forces to overthrow them and the Turk together, and to bring such development to the lands of the fathers as they have not seen for millenniums.

Last of all is the most unexpected and astonishing fact that *Britain is in possession!*

Again, *Britain is striving to hand the country over to the Jew.* It will fail! It will fail!! It will fail!!! We have no objection to the plan. We have sympathy with the desire of the Jew to possess the land of their fathers. BUT IT IS AGAINST THE DECLARED JEHOVAH POLICY THAT THE JEW SHOULD POSSESS IT EXCEPT AS PART OF THE TRIBES OF ISRAEL AND UNITED WITH AND MERGED INTO THE REST OF ISRAEL. Let our friends the Jews search their own Scriptures in the light of the fact that Britain and America are Israel, and they will see that we are simply telling the declared policy of the Jehovah throne. *The Jew alone in Palestine will precipitate Armageddon!*

When "His feet shall stand in that day upon the Mount of Olives" He shall reorganize His people; appoint to the tribes their own; and establish them not only in the Holy Land, but in all the earth. That there has been such a steady policy prevailing as we have indicated cannot be doubted by the student of the great movements of history.

Now turn from the steady progress of the Jehovah administration to *the busy policy of political parties, cabinets, governments, and kings.* Read the records of diplomatic correspondence and of international conferences. Think of statesmen's plans and promises, and of treaties actually signed, as, for instance, that with Russia during the war, which Russia herself repudiated, and it will be seen that politicians and statesmen cannot control nor change the current of events.

"We will clean up the mess and get out of Egypt." "We will do so and so and evacuate Mesopotamia." "We will hand Mesopotamia to Germany and allow Russia to dominate Persia and so on." All these things are but as blasts of the bellows against the east wind! The declared policy of the Kingdom has ever prevailed and shall prevail to the end.

May the Lord open the eyes of the leaders of our Israel nation to these obvious facts, that they may be saved from the confusion that always overwhelms the statesman who gets in the way of the progress of the declared policy of the Kingdom.

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"THE EVENING AND THE MORNING WAS THE . . . DAY."

By G. A. ROBISON.

"OH, East is East, and West is West, and never the twain shall meet," wrote Kipling, yet it seems as if in Jerusalem, the Sacred City, they meet and face each other. Many Eastern customs are diametrically opposed to Western, yet in Palestine they can meet and be reconciled. It has been remarked that all nations East of that city write from right to left, while all to the West write from left to right, as if each were writing towards God's Land. It may be so. There is, however, another great difference that concerns us now in the fact that, whereas Western nations reckon their day as beginning at midnight, Eastern peoples take the setting of the sun for their day's beginning. Although, officially, we in the West begin our new day after midnight has struck, yet colloquially we speak of "day and night," and count our day as really beginning at dawn and sunrise.

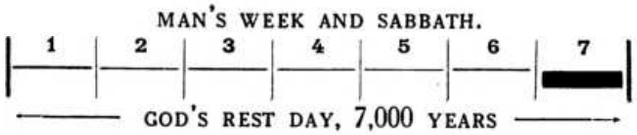
But this is not correct. God has placed the beginning of each day at sunset, not sunrise—thus opposing man's senses. "The *evening* and the morning was the . . . day." [And there was evening and there was morning the day one, &c., &c.—Edit.] Six times it is stated in Genesis i, "the evening and the morning was the . . . day" (verses 5, 8, 13, 19, 23, 31). The Hebrews always observed this reckoning. (See Lev. xxiii, 32; Mark i, 32 for two examples).

It is to be noticed, however, that although the six Days of Creation were composed of evenings and mornings, it is not said that the seventh, God's Day of Rest, was so divided.

Yet why not this day also if it completed the week? Why should it be different from the preceding six?

The very question suggests the possibility that the six Days of Creation were intended as symbols and types of the Days of God's *New* Creation — the days wherein He deals with fallen man and prepares him to enter into God's own rest.

If it is true, as has been suggested, that each Creation Day was a period of 7,000 years, then all man's history with the millennial Sabbath added, will together form the Rest Day of God, into the last seventh part of which man is invited to enter and share its delights with his Creator and Redeemer. Psalm xcv and Hebrews iii and iv set this before us in clear and unmistakable terms.



Thus the seventh thousand years—man's Sabbath, rest Day of this great week—would be part of God's greater Rest Day, and man would enter into God's rest during the last thousand years of his week—his Sabbath Day.

How comes it, then, that the Creation days without exception begin with an evening before the morning? Is it not that the order is, and ever will be, "First the natural and *then* the spiritual." "Sorrow may endure for a night, but joy cometh in the morning."

If we regard the whole past of humanity as one great day, this law holds good.

Eden opened in perfection of light, but it proved to be the light of sunset. How soon it faded! The long, dark night of sin has prevailed until now, when the Dawn is clearly apparent, and we look for the rising of the Sun of Righteousness with healing in His wings. Or take the New World after the Flood. How quickly the sin of Babel darkened the heavens, and the dense darkness lasted till the coming of Abraham! Age by age the same sad tale of *first* the evening and *then* the morning, with a long, dark night between.

Yet in those midnight hours, when evil grew and flourished, God's great plan of Redemption was being slowly unfolded "I will give thee the treasures of darkness, and the hidden riches of secret places." They were hidden to all but the eye of faith, yet foretold in terms clear enough, that all those who chose to look for them should be able to understand and possess these durable riches. Abraham, Joseph, Moses, David and Daniel were among those "who endured, as seeing Him Who is invisible," who also embraced the promises and counted the "treasures of darkness" of greater value than all that the god of this world was able to offer them.

Passing to the last of these great epochs—the Christian Age in which we live—do we find that it conforms to the same pattern?

It, too, opened with the setting Sun, when the Light of the World was extinguished on the Cross. True, the Pentecostal outpouring of the Holy Spirit made the heavens radiant in glory, but it quickly faded, so that in less than 300 years it was practically dark, a more terrible darkness enveloped the earth in contrast to that most glorious Light which had been extinguished. Midnight darkness was over the whole earth for 1,260 years, lit now and then by a few bright stars which only served to make the contrast deeper. Those that should have watched for the Dawn "all slumbered and slept." But soon as the appointed time had passed, the faint grey of dawn appeared, and the Reformation was the first far-off lamp of the rising Sun of Righteousness.

Through the restoration of the Word of God to the people in their own tongue, justification by faith was rediscovered and the gross darkness was past for ever. Then, like the morning star, rose the wonderful truth of sanctification by faith, and now that lovely light is merging into the growing light of His appearing. Already the highest peaks are catching the actual rays of the Sun Whose rising brings the Millennial Day. The Holy Spirit is being again outpoured in Pentecostal power, and "the healing in His wings" is being manifested the whole world over. What is as yet seen on the upper heights alone will soon be flooding the plains and valleys. Before this daybreak is complete, a violent storm is predicted which will clear the air of all evil powers for 1,000 years; then, during its glorious hours the Millennial Day will be in full sunshine. But, once more, it will draw to evening, and a new day will open by the darkness of a rebellion caused by the return of the Prince of Darkness and of the powers of the air, who will succeed in deceiving the nations and darkening the Light once more by inciting them (for the last time) to refuse the Rule and Authority of the manifested Son of God.

How long this dreadful night will last we know not. It is termed "a little season" in the only place it is mentioned (Rev. xx). But once that dark night is over, the Eternal Day that knows no evening, and no darkness or dimness of any kind, will dawn, when God will be ALL in *all*, and that for ever! Hallelujah!

"There will be no night *there*."

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ISRAEL KINGDOM TEACHING AND THE FOURFOLD STRUGGLE FOR WORLD DOMINION.

VANCOUVER CONFERENCE ADDRESS.

BY PROFESSOR ODLUM, M.A., B.Sc., F.R.G.S.

I WANT you to first consider Britain in Egypt, Palestine and Mesopotamia. You know these countries were given Jacob and his seed for ever. Now we know Abraham's seed has been in possession, and we know that Turkey (Edom), Abraham's seed, left Egypt early in the late war and Britain (Israel) moved in. God's word says the land shall be held by the seed of Abraham, Isaac, and Jacob, and if Britain is not Israel in the national and official sense, then she must get out.

But if she be Israel, Britain will stay in. Now you see where we are. Something else! *If Britain be not Israel*, and Edom, Abraham's seed, has had to get out, what about God's word? I have been trying to examine and see what is going on in connection with the great religious institutions of the world. I have watched the National Church and I believe she will accept God's national plan of the ages, and announce it to the world. (Great applause.)

Regarding the 24 elders before the great throne, I told you last night they would rule on this earth. It is an earth proposition. Without many words I shall read :—

"And the four and twenty elders fall down before the Lamb, having every one of them a harp . . . and they sung a new song . . . saying, 'Thou art worthy . . . for Thou hast redeemed us . . . *and we shall reign upon the earth*'" (Rev. v, 8–10).

There's the Word. Proof enough for a sane believer of the Word!

The next thing is the great *stone throne*. We are now at last night's address with the Stone Throne—a stone people, a stone kingdom. God said to His people, in the wilderness and after, that they were unmindful of the *Rock whence they were hewn*. A people, a chosen people, a royal priesthood. hewn from a Rock are a stone people. You see that? And their king was the "Rock of their salvation."

Now we will go back to the days of Jacob. At Luz he made a covenant with Jehovah to set up a *stone* pillar which was to be the House of God. He carried out his vow under the command of God. Later, when he went to Egypt, he took with him the *stone pillar*. When they (his descendants) left Egypt, "The Shepherd of Israel" was carried out, was carried through the wilderness, and was later used for the anointing of the kings of Israel at the coronation ceremonies. We find from various ancient writings that the *stone throne*, the House of God, the Shepherd of Israel, was transplanted over in Ireland. From Ireland to Scotland, about the sixth century, A.D., if I remember rightly, and from Scotland to England in the days of Edward I. For some reason for many hundreds of years Kings of Ireland were crowned on *the stone*, then for some hundreds of years Scots kings were crowned on *the stone*, and since then the kings of the British Empire have been crowned on *the stone*. Do you imagine a people would suddenly put a stone at the coronation of the king and make the public accept it as some proper thing? Could they do it by any power of themselves? Why, the rest of the world would laugh them to scorn.

When Isabella and Mortimer wanted to send the stone back to Scotland, the soldiers of London came out and said, "The stone does not leave London."

When God arranged with those people a covenant, and laws, and statutes, and ordinances, He took *two stones*, and when Moses destroyed those stones, the Lord took Him again *two stones*, and the foundations of law were written on those two tables of stone.

Again, when David tested the right-hand power of the Almighty against their enemy, King Saul equipped him, David understood full well the importance of this test from his communings with Jehovah. Having no skill with arms, he says, "I will depend on *the stones;* and Goliath of Gath *fell before the stone*.

When Israel had gone away from the law of Jehovah, and under Ahab and Jezebel had brought in Baalism, with the 450 priests of Baal, and the 400 priests of the grove, it was necessary to bring these people back. The Almighty sent Elijah over yonder to Mount Carmel. The story is long and I won't go into it. Sufficient that Elijah challenged Ahab, the 450 priests of Baal, and the 400 priests of the grove. They cried unto Baal, and he answered not. It was to be a test of fire, for Baal claimed to be "Lord of Fire." When a day's work on the part of the 450 priests of Baal and the 400 priests of the grove failed to get response, Elijah said, "Build an altar of *twelve stones*." The twelve tribes were recognised, you see; twelve tribes of the people *hewn out of the rock*. The sacrifice was placed thereon, the ditch was dug, the water poured on, and Elijah called on Jehovah for fire. The fire from Heaven descended, consuming the sacrifice, and licking up the water from the trench. We have not time to go into the significance of the trench full of water around the *stone altar* of the Lord.

Again, if you remember, Paul tells us that there was a *Rock which followed Israel in the wilderness*. Joseph and Benjamin formed the West side of the Israel square, the prototype of the British square which for ages the Continental armies learned to respect. And Joseph carried the "House of God," the Pillar of Jacob, the "Shepherd of Israel," the Throne of Israel, "That Spiritual Rock, which rock was CHRIST!" Therefore when the House of God followed them, Jehovah followed them, and Jesus Christ followed them, in the wilderness, *in the rock*. They understood it, and Paul the apostle understood it. You remember Jacob, under the influence of his conversion, said not Bethel, but *El Bethel*, "God of the House of God." He realised that God had made a covenant to accept that as His dwelling place.

I examined it. By getting certain machinery to work, I gained permission from the high Christian dignitary guarding the stone—the House of God. I took others with me, and together we examined the stone, its grain, and its formation, until I was perfectly satisfied, because I had some good Canadian friends in London, who had as much right to see it as I. And when I had examined it, I said, "I want to bring some of my friends here to-morrow." He said, "Surely." And I am glad to see one of my friends here (Mr. Goard), who can vouch for the truth of what I say. I was told the Scotch people are very much wrapped up in that stone. They loved their country so much that they wanted to believe it was a stone from one of their quarries. They brought many stones to compare with the one in the chair, and never once was a stone found that would measure up with the Coronation Stone. So I said now that I have examined it and I have a picture of it in my mind, I am going out on a journey. I went out on

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a journey to Palestine, and one of my first works was to search geologically and lithologically for a particular kind of stone. I hunted week after week, and many hundreds of miles. The very last day before I should quit I ran across a large rock, and as I looked at it, and looked at it, I said, "This is a stone more like the other than any we have ever considered." So I broke a piece off, and when I got to where I could examine it with a powerful glass, as far as my eyes could distinguish, in colour, in texture, in the size of the granular material, it was the same as the stone in London. So I wrote from Jerusalem to London, and asked my friends to get a piece of the stone and chemically analyse it, explaining what two tests I required. After a goodly time they wrote back saying that there was no authority in England who would permit even a piece the size of a pea to be taken from the "rock." (Applause.) What do you think of that?

The highest authority in the Church had no power to grant it. They would have to get an Act of Parliament passed through the Commons and the Lords, and signed by the King. And, even if that were secured, the high Church dignitary in charge might not care to give his permission. (Long applause.) I need not tell you I have not tried it yet. When I go to London I will make another comparison.

The Coronation Stone was carried by iron rings, and I assure you the rings are worn very thin. You can see when the stone was carried it swung backward and forward. The proof is there in the way the iron is worn. Carrying that stone from Scone to London and from Dunstaffnage to Scone, and from Iona to Dunstaffnage, and rom Tara to Iona would not wear it in that way. But if it were carried on the shoulders of men, perhaps four men, I could understand how, in the walk or dog-trot of the men, it would swing in such a way as to wear it as it has been worn.

Now the next thing! In Joel we read a description of the last war. Ezekiel, Joel and Zechariah all tell about the last war in their own way as inspired.

"And in the time when I shall bring back the captivity of Israel . . . . I will bring all nations (I believe the word there is '*Goyim*'—that is, '*other nations*') I will bring together many people, all nations." They are brought to be destroyed there. I must go on to show you that one nation will not be judged there, and you will find where it is. "For my people. . . ." My people, then, are not included—"and for mine inheritance. . . ." All Bible students know God's inheritance is Israel. It is clear, then, if you read Joel, that Israel is not involved in that judgment of nations. These nations are going to be brought there and punished *for their treatment of Israel.*

Again, the same story is told by another prophet. "Thus saith the Lord, Now will I bring back the captivity of Jacob, and have mercy on the whole House of Israel." When? At the last great war. If He is going to show His mercy on the whole House of Israel, does it not follow that the House of Israel is somewhere? Otherwise, the mercy could not be shown.

Now, I have a lot more notes here on which to make comment, but we have to go home after a while and get some sleep.

First, a great thought gets into the heads of leaders and is by them preached to their people. When the great thought comes into the spirit and brain of the people they begin to act according to the vision. The great thought is this: Assyria tried it and went down—a great people, too! Babylon tried it, and went down. Greece tried it, went down; Rome tried it, went down! Spain tried it, went down! Holland tried it, and went down! Later on France was bitten by the same idea, and with the same result. In the last war Germany tried, as the others had done, *to get by force what God had promised Israel,* and the fate of Germany was that of her predecessors in the business. Germany did not care about Servia, or Turkey, or Russia, but the German Emperor said: "I will hold the trident in my fist." And to-day the German Emperor is an exile from his home, a poor down-trodden workaday creature. The story of all these powers is the same. From Assyria on, they went down by the power of God's battle-axe and weapons of war.

Russia has the same idea now, and it will involve her in conflict with Jehovah. Some time ago Buddhism seemed to bid fair for the control of the world. Their leaders had the vision of world-rule in the religious realm. But they did not succeed. The Mohammedan spirit came forth out of Edom, with sword and fire to make the people accept their worship of the False Prophet. But they have not done it yet.

Now I am going to show you Four Great Powers. I will put them side by side. The first is the League of Nations. You know that started back during the period of the great war. Great men of Europe, of this continent, of the world, said, "Let us have a League of Nations by which all humanity can be controlled. Let us have a League of Nations made up by men officially sent by these nations, and they will come and plan with power to do certain voting, and the nations in the process will lose their identity along the line of individuality. If there were fifty nations represented there, and forty voted in a way which would injure one of the other ten it would not endure any longer, so the nations, by belonging to the League of Nations, lose their identity, the control passing to the mass of representatives. So I was glad, delighted, tremendously delighted, when the United States of America turned down Woodrow Wilson on that very proposition. The United States said, "We will not belong to the League of Nations," and has so announced to the world. Have you read the fourteen Points which formed the basis of the League of Nations? Various great men got together and drew up these points, and the foundations of the League, and seemed to get along very nicely, and out goes God altogether. And I say that when I see that the League of Nations is a failure in its beginning, and the world knows its a failure in spite of the views of some pretty good men who are honest in their views. But the League of Nations will not rule the world.

Number Two.

I have in part dealt with Russia. I am going to say more about Russia. You know Russia intends to break the organisations of the world, and have the world ruled according to its method, and it entered into an arrangement with Persia. And in that arrangement it left out God and religion. I was on the *City of Valencia* in Port Said going to Bombay, and there were over a hundred missionaries on that steamer bound for Teheran, and when they got to Aden they found a treaty had been made between Persia and Russia that prevented a missionary from entering Persia, so they had to go on to Bombay to await instructions. Russia entered into a treaty with Afghanistan in the same way. Do you see the point? When a nation tries to rule the world without considering God you may make up your mind they are in the race for self destruction, and that's what is going to happen to Russia.

Now, two others.

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This one is not intended by me to mean a great consecrated body of people. I know from my travels that the Protestant Churches had deep down in their soul their type of Christianity, by the great expansion, would eventually dominate the civilised nations of the earth. But they were not attempting to spread Christianity for the purpose of World Rule, but to change the hearts and lives of people.

We have a great Church in the world known as the Roman Catholic Church. I would be glad if there be any Roman Catholics here to-night. I don't think they would be hurt by what I say. The Roman Catholic Church is founded and built on the teaching, the conviction, that the Pope is the descendant of St. Peter, representing Jesus Christ on this earth in His absence, and has a right to rule, not only in religion but in every way. Now, if they be right in their interpretation of the commission given to Peter, interpreting it as they interpret it; and if the Pope be descended from St. Peter, then they are right. If they interpret Jesus Christ aright, they would mean that Jesus Christ intended through Peter and his successors along the line of the Papacy to rule the world. If that be his intention, then they are right in wanting world-rule. If they be correct, they have a right to rule this world, because from their standpoint the Pope is the representative of Jesus Christ. Many of us, however, take a different view, have another idea, recognise God, recognise Jesus Christ, recognise the Great Eternal Spirit. I have here a bit of scripture to read to you. Christ said to Peter, "Peter, thou art a broken bit of stone, but upon this *living rock* I will home—make at home—*my called out* and the gates of Hell shall not prevail against it." Now, let me show the grounds for my interpretation. Jesus went into the other world; He came back and brought His body from the grave. He travelled with His disciples, and showed Himself here and there to different people, but He had a special commission to Peter. When the others were there He said to Peter, "Lovest thou Me?"; and in answer to Peter's fervent avowal, "Feed My sheep," He said it three times. Now, if you read the whole Old Testament down to the days of Jesus Christ you will find his flock, from Abraham down, are the seed of Abraham in Isaac and Jacob. They were and always are God's sheep—"My sheep." "You must carry the Gospel to My sheep." He knew what was coming. He saw through the ages. He put the imprint upon his heart, "Follow the sheep. Stay by Israel." Now Paul comes along and tells us Peter was chosen for the work of preaching to the circumcision, the Israel sheep, and not to heathen Rome.

Lastly. God promised to His people world-rule. Rome, with her power, devotion, and art must make tremendous advances in the march of years; but I cannot see at any point that Rome can fill the bill of the promise of Almighty God to Israel. If not then there's nothing left but to hunt over this earth and see where Israel is over whom Jesus Christ shall rule when He comes.

"The Kingdom and nation that shall not serve thee shall perish."

The Devil and his hosts know the promise; the angels of God know the promise, and we may be assured God will make good His covenant to Abraham, Isaac, and Jacob.

"No indulgence of passion destroys the spiritual nature so much as respectable selfishness."—*George Macdonald.*

THE TERRA AUSTRALIS.

By Henry Proctor, F.R.S.L., M.R.A.S.

Australia, twice the size of Europe, is one of the most precious possessions of the British Empire. As an island, it is the largest in the world. It is at once the oldest of countries and the youngest of nations. It seemed designed by the God of Israel to be a new and beautiful home for His chosen Race, for while seemingly bare and desolate and roamed over by poor nomads, who had no notion of its value, its treasures were also hidden from the cupidity of those nations who, had they known its value, would gladly have seized so rich a prize. Fortunately for us, it was protected by a coast-line, which appeared none too inviting. We were not even its first discoverers and explorers. This honour belongs to our friends, the Dutch, who so long disputed with us the sovereignty of the seas. As long ago as 1597 they gave an account of it in these words: "The *Australis Terra* is the most southern of all lands. It is separated from New Guinea by a narrow strait. Its shores are hitherto but little known, since, after one voyage and another, that route has been deserted and seldom is the country visited unless when sailors are driven there by storms. The *Australis Terra* begins at one or two degrees from the Equator, and is maintained by some to be so great in extent that if it were thoroughly explored it would be regarded as a fifth part of the world."

In 1605 they explored the north coast, and in 1616 the west, and in 1642 Abel Janzoon Tasman sailed right around the south coast. He discovered Tasmania, and called it after the name of his fiancée, Maria van Diemen, "Van Diemen's Land." It was not until 1688 that an Englishman, named William Dampier, in the *Cygnet*, landed on the north-western coast, and, returning in the following year in H.M.S. *Roebuck*, made a more thorough investigation of the country and put on record his impressions of the flora and fauna. Nothing further was done, however, for nearly a hundred years, when, in April, 1770, Captain Cook landed at Botany Bay in H.M.S. *Endeavour*, and took possession of the country, in the name of Great Britain, after which Eastern Australia was formally annexed to the Empire, and in 1787 Captain Phillip was appointed Governor-General. There appeared, however, to the first settlers to be nothing there to support life. The population brought by the first fleet had to be maintained by food from England; and, as in those days of sailing-ships communication was very irregular, on several occasions the settlement threatened to perish from famine. But gradually, little by little, the capacities of this most fruitful country began to be discovered. It was found that, although the coast climate was not suitable to wheat, it was prolific for Indian corn. Then it was found that the country was eminently suited to the breeding and rearing of sheep. This is proved by the fact that now, from the products of over a hundred-million sheep, the colonists realize about £30,000,000 yearly.

In 1851 the discovery of gold attracted thousands of settlers, who, when the gold fever abated, took to other forms of mining, and copper, coal, silver and tin began to add its wealth to the continent, and finally farming of all kinds received a great stimulus, so that in different parts of the continent, wheat-fields, maize-fields, sugar brakes, vineyards and orchards, began to make the desert to blossom as the rose, and Australia

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is rapidly becoming one of the greatest food-producing countries of the world, and its richness in metals and minerals is causing it to become one of the greatest manufacturing countries and the best equipped in the resources and machinery of civilisation.

In so great prosperity of every kind, one cannot but recognise the Hand of God in that He kept so rich a country so long and so safely from all the other nations of the earth in order that, in this case, He might fulfil His promise to Israel that she should spread abroad to the uttermost parts of the earth, for that He would give them the heritage of the heathen for their possession, and that they should dwell there safely and none should make them afraid.

NATIONAL REGENERATION.

BY C. B. EVANS (*Montevideo, South America*).

PART I.

IT is almost impossible to choose any particular line of our Lord's teaching from any other as being of greater importance, for all in their respective categories are of equal weight. And yet there seems to be a special place in His mind with regard to a particular line of thought, for it runs through the whole of His teaching, often without being the direct subject, and is often demonstrated without any reference being made to it.

"The Kingdom of Heaven" and the attitude of the mind illustrated by the life of all who seek to enter it was the constant theme of His discourses, parables and lessons; veiled in mystery when speaking of it before the multitudes, but when alone with His disciples it was the unfolding of it, coupled with the revelation of why it was necessary for Him to die before that kingdom could be fully established.

But why was it revealed to the disciples and not to the Jews and Gentiles, or the world in general? With respect to the Jews, the answer may be read in an article beginning on page 51 in THE NATIONAL MESSAGE, No. 5, by the Rev. Wm. Pascoe Goard. With respect to the Gentiles, as part of the "wild olive tree," they were "grafted" into the "good olive tree" (Israel) in the place of one of the original branches (the Jews), which had been "broken off because of unbelief" (the other branch had been re-grafted in again), that they also might "partake of the root and fatness" (Christ) of the original Israel olive tree (Rom. xi); that by "faith" (v. 5), through Jesus Christ, who came to keep the law and fulfil the prophets, they might also learn to "do these things contained in the law"; and in conjunction with the Israel church built upon "the foundation of the apostles and prophets," reveal this mystery to the whole world. But they have continued "a law unto themselves" irrespective of this.

In other words, this Christian era was to be, in the gradual unfolding of God's plan of salvation, a predestined age of faith, through the visible fulfilment of His covenants made to Abraham, Isaac and Jacob, and the prophecies made through the prophets; by the building up of "the Kingdom of Heaven" on earth through Jesus Christ, through the medium of a NATION (not a Church); that, by a return to the constitutional works of the law, as well as by the works of the Spirit, nations might again be brought into line with God's plan by a return to the law, and thereby save millions who have otherwise been sacrificed through rebellion, blindness, greed and selfishness. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore, choose life, that both thou and thy seed may live." The result of disobedience to God's commands is the story of the world's history with its wars, revolutions and social divisions, going further and further away from the ideal life with God.

To the disciples it was given to know "the mysteries of the Kingdom of Heaven" because they were Israelites (of the tribe of Benjamin), who had been purposely left in Jerusalem by God to be a light (or witness) before Him of those things which they had both seen and heard concerning Christ through personal contact, first to "the lost sheep of the house of Israel," and later on, to "all nations." It was not until Pentecost that they received the full inspiration of Christ's teaching, of which the Epistles may be said to be the explanation or unfolding of "the Kingdom of Heaven" and its mysteries to the eyes and ears of faithful Christians, and the book of Revelation the revealed Kingdom with Christ as King.

To the Jews and Gentiles it was not given to know those mysteries when Christ was on earth, because of the unbelief of the former, and because through the grafting in of the Gentile Church, "out of the wild olive tree," and taking its life from now onward through the original Israel Church ("the good olive tree"), only on account of the enmity to Christ and the Gospel by the Jews, they, "as aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world," might, as "fellow citizens with the saints, and of the household of God" (Israel), being "raised up together, and made to sit together in heavenly places in Christ Jesus," show, in the ages to come, "the exceeding riches of God's grace in His kindness towards us through Jesus Christ" (Eph. ii)

The first glad tidings of the Gospel message were sent to "the lost sheep" because "the Kingdom of God" was being taken from the Jews and transferred to "a NATION (not a Church) bringing forth the fruits thereof." This "nation" could only be the descendants of the houses of Israel, David, and part of Judah. For the house of David was at this time reigning over a portion of Israel in the "isles beyond the sea" (the Mediterranean), actually in Ireland, who also possessed the Lia Fail, the Stone of Destiny, on which all the Kings of Judah had been crowned. The other portion of Israel known to British-Israelites as Ephraim-Israel, but spoken of in the Gospels and Epistles as "the lost sheep," "the saints," "the strangers scattered abroad," were at this time settled around the borders of the Baltic and Black Seas, but were ever moving in a north-westerly direction towards those same islands already inhabited by their brethren, of both houses, of earlier migrations. The whole being addressed as "the twelve tribes scattered abroad; elect according to the foreknowledge of God the Father." It must have been to those Israelites living around the shores of the Black Sea to whom Christ sent His Apostles, for they could have scarcely been away eighteen months before they returned to report on the result of their mission (see Luke vi, 7, 30).

A study of that little work, "Glastonbury and Rome," by George Howard Wright, M.A., very clearly shows that Christianity was preached in Britain about the year A.D. 38, and the first national Christian Church established there very early in the second century, or about 150 years before it was established in Rome. So that the whole twelve tribes (for there is much historical evidence to show that those Israelites living around the shores of the Baltic had had very early Christian teaching, and that idolatrous practices very soon died out after) had first hand Christian teaching by men who had been in direct contact with our Lord, and must have known something of His teaching of the Kingdom of Heaven,

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also possibly who they were, and from whence they had come. History tends to confirm this.

What has become of this early Christian knowledge during these " times of the Gentiles " ? Had it been known to-day, the whole Bible would not have been the mystery and book of fables it is to most. What instrument of the Devil has withheld this knowledge ?

Does not the Church of Rome proclaim itself to be the Mother Church of all Christendom, with power over the temporal and spiritual welfare of mankind, in opposition to what the Councils of Pisa, Constance, Sena, and Basle all affirmed ? that Britain was the first Christian country in the world.

Christ had foreseen the apostacy of the Gentile Church, and had warned the Apostles of false prophets, false teachers, and false doctrines that would creep into the Church before He came again. Was it not for this St. Paul said to the Gentiles, " Boast not against the branches ; be not high-minded, but fear " ?

And because Israel has permitted this usurpation of the God-given privileges and honours, and thought so little of her heritage ; what warning has been given to her ? Let us turn to 2 Peter, ii, 20, 21, for answer : " For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it to turn from the holy commandment delivered unto them."

Would Israel have turned from the " holy commandment delivered unto them," national, ecclesiastical, and constitutional, after their arrival in the " isles of the north-west," had the original teaching of the Apostles and that early Christian Church been handed down to us as it was taught to them ? Would not their " knowledge of the way of righteousness " through their " knowledge of the Lord and Saviour Jesus Christ " as Christian Israelites of the seed of Abraham and Sarah through Isaac, the only heirs to the promises, have kept them from the entanglements in which they now find themselves as the sons of Isaac, or Saxons, from which they cannot free themselves without returning to the " holy commandment delivered unto them " once more ?

The interval between the first and second Advents may be stated to have been planned by God for four reasons :— (1) The safe arrival of Ephraim-Israel in the British Isles, " the place of safety," to again come under the two-fold transferred throne of David till Christ comes to take it ; (2) to give time for each House to fulfil its oath given covenants, and the prophecies pertaining to each, in the " isles," before the end of " the times of the Gentiles," so that (3) by the fulfilment of each event they might be interpreted by the event, and the Providence, faithfulness and love of God be manifested to the whole world, and that, (4) through faith in Jesus Christ, and the knowledge of the Scriptures, all nations and people by the Grace of God, and regeneration through water and the Spirit, might be given an equal chance with the chosen race of either acknowledging themselves as the heirs of the chosen seed and openly confessing their responsibilities as such ; or, of voluntary seeking as strangers and aliens through obedience to the national and ecclesiastical constitution of the Israel commonwealth (Great Britain and the U.S.A. and Colonies, &c.), to become " citizens with the saints, and of the household of God " in " the Kingdom of Heaven " on earth.

(To be continued.)

GREEK AND HEBREW CONNECTIONS.—VI.

By REV. A. B. GRIMALDI, M.A.

JUDGES xvi, 31 : Those who compare Samson with Hercules have been very successful. In fact, the heathen god of strength appears to have been borrowed bodily from the Israelitish Judge. Lavaur (" Conference " ii, 1) has traced the parallel between Samson and Hercules. Herodotus (" Euterpe " ii) only speaks of the Egyptian and Greek Hercules. Although a Greek himself, he informs us that Greece had borrowed its Hercules from Egypt, and that Amphitryon, his father, and Alcmena, his mother, were both Egyptian, so that, notwithstanding the desire the Greeks had to make Hercules a native of their country, they could not conceal his origin, which was either Egyptian or Hebrew ; for the Greeks and Phœnicians looked upon the Israelites who were settled in Canaan or Phœnicia as Egyptians, whose ancestors, after residing in Egypt some centuries, came from it. Jaquelot, in his " Treatise on the Existence of God," asserts that the Tyrian Hercules, the most ancient, was no other than Joshua. Augustine (" City of God," xviii, 19), has made it appear that it was after Samson (because of his prodigious and incomparable strength) that they forged their Hercules, first in Egypt, afterwards in Phœnicia, and lastly in Greece. In fact, it appears that Samson, Judge of Israel, is the original and essential Hercules of Greek Mythology. In Hebrew Samson signifies Sun. Nacrobius says that the name of Hercules means only the sun, for he adds, in Greek Hercules means it is the light of the sun. The Greeks have exactly followed the Syriac signification. The singular birth of Hercules in myth is similar to the *Bible* account, with a trifling alteration by the Poets. Amphitryon, the chief of the Thebans, married Alcmena, but had no children. Jupiter, being desirous of making her the mother of Hercules, repaired to her in her husband's likeness and absence. On Amphitryon's return, his wife said she had seen him before, mentioning the visit of Jupiter. Amphitryon could not be appeased till Jupiter appeared and vindicated her ; and to do so ascended to heaven visibly, after assuring him a son, who was to be distinguished for strength and glory and victory. Myth caused Hercules (like Samson) to perform exploits requiring prodigious strength, strangling serpents, defeating the Nemean lion, and delivering his country from the tyrannic oppression of the Myrmidons. We ought not to be surprised that myth has altered the other adventures of Samson, and ascribes some of the performances of Samson to other persons than Hercules ; thus the foxes Samson caught and tied by their tails are preserved indeed, but transferred to another country.

In imitation of the miracle of Joshua (x, 11), myth says that when Hercules was engaged in a combat with the Ligurians, Zeus assisted him by sending him a shower of stones, still seen on Cran plain (Campus Lapidi) in Provence. The jawbone has been changed into the club of Hercules. The similarity of the Greek word may have given rise to this alteration ; *korre* a jaw, *horune* a club. The change of one of these words for the other (as Clarke says), is not difficult, especially as it seemed more suitable to arm Hercules with a club than an ass's jawbone. Myth has more clearly preserved the miracle of the spring of water that was miraculously produced in the bone ; for it relates that when Hercules had slain the dragon that guarded the golden apples (pomegranates) in the Garden of the Hesperides (Eden), and he was in danger of perishing from thirst, in the scorching desert of Libya, the gods caused a fountain to issue from a rock he struck with his foot (Apollonius'

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"Argonauts," xxxvi, 1446). In xv, 19, it says, *that was in Lehi*; *i.e.*, God caused a fountain to spring up in Lehi (*cf.* Genesis xxi, 19). Samson's extraordinary strength was accompanied with moral weakness; and Greek myth has not omitted this characteristic weakness in Hercules, which led him to the performance of various base actions, and after precipitating him into several dangers, at length put an end to his sad existence. Myth has transferred the adventures of Samson and Delilah to Nisus, King of Megara, and his daughter Scylla. Megara was also the name of one of Hercules' wives, the daughter of Creon, King of Thebes. The name of Scylla is taken from the crime and impiety of the daughter of Nisus, from the Greek *sulao*, to rob with impiety. The destiny or welfare of Nisus depended on the preservation of a lock of purple hair which grew on his head. Scylla, favouring Minos, who was besieging her father's capital, betrayed her parent, cut off this lock, while he was asleep, and delivered it into the hands of his enemy. Nisus lost both his senses and his life, and was changed into a bird (Ovid's "Metamorphoses, viii).

The most remarkable event in Samson's life was his mode of death. Myth and tradition could not efface this event in the plagiarism of Samson as Hercules. Herodotus relates it as a fabulous tradition, invented by the Greeks, and rejects it as having no foundation in history or Egyptian customs, among whom the Greeks pretended this event happened ("Euterpe," ii, 47). They relate that Hercules having fallen into the hands of the Egyptians, was condemned to be sacrificed to Zeus. He was adorned like a victim, and led with much pomp to the foot of the altar; after permitting himself to be conducted thus far, and stopping a moment to collect his strength, he fell upon and massacred all those who were assembled to be either actors in, or spectators of, this pompous sacrifice, to the number of many thousands.

PALESTINE.

A BOOK REVIEW AND AN APPRECIATION.

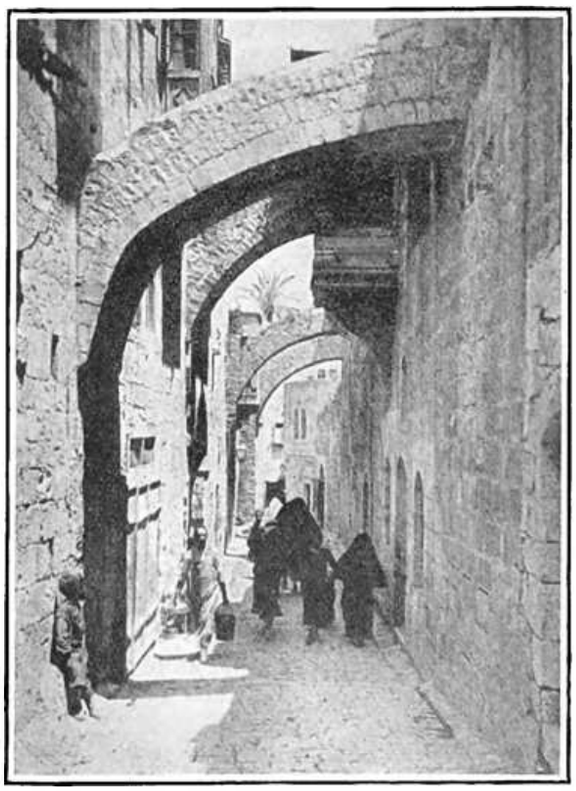
BY MYRTLE STRODE-JACKSON.

By courtesy of *The Landmark*, the Monthly Magazine of the English-speaking Union.

THE publication of a charmingly illustrated volume, "The New Palestine," by the American author, W. D. McCrackan,* is both timely and welcome; timely because it gives an authentic account of conditions prevailing in the Holy Land immediately after its occupation by the Allies, the British Military administration, and the change under the Mandate to a Civil administration—and welcome because it evinces a generous and penetrative grasp of British burdens and responsibilities in turbulent territories. That such a tribute should come from the pen of so patriotic an American is in itself a reason why the book deserves to be widely read on both sides of the Atlantic.

> There is much ignorance among us Americans (the author declares) as to actual conditions in Jerusalem and Palestine, and yet it is essential that we should understand them, because the logic of events makes it inevitable that we should be called upon to take part in the great movements rapidly centering there. . . .
>
> This book is frankly favourable to the British and the work they have done in Palestine, but this point of view is here set down, not for the sake of the British, but for the sake of us Americans. Unless the two branches of the English-speaking race understand each other, enemy propaganda will divide them. They hold the good of the world in their hands. Divided they can be separately overcome, united they are unconquerable.

Mr. McCrackan went out to Jerusalem with a party of American friends in 1919 to join in relief work, bringing with them funds from the U.S.A. and the offer of their personal service in whichever direction it might be most useful. They threw themselves heart and soul into starting a relief laundry in the old "Serai," the Saracenic palace which had served



VIA DOLOROSA.

The street in Jerusalem through which Christ is said to have passed on His way to Calvary.

the Turks as a combined court, prison and barracks (and which was about as fitted for the purpose as a museum!), and made the enterprise a "going" concern. From the terrace of the "Serai," an American lady with a pacifying speech held in check the Arab mob which, on the morning of February 27th, 1920, was working itself into a fury of attack upon the Zionists.

These relief workers also helped the Civic Adviser in the new scheme of beautifying the walls and moat of David's Tower by a gift of vegetable seeds and shrubs and the erection of stone seats suitably inscribed. They gave the Californian acacia trees, which now front the barracks of the Russian compound, at the request of an officer of the Yorkshire Regiment, and added to their other activities the exciting and valuable experiment of printing a daily newspaper, *Jerusalem*

*As we go to press we hear with deep regret of Mr. McCrackan's sudden death in New York.

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News, which maintained an attitude of sincerity, impartiality and good will to Jews, Gentiles, Christians and Moslems alike. Their desire was to strengthen the hands of the British Administration, who were only anxious to bring some semblance of law and order and some works of relief and mercy into a territory full of sacred associations for all mankind, and which had writhed so long under the heel of the unspeakable Turk.

> The English people (the author remarks), live, move, and have their being in an unseen, uncodified destiny, which they do not understand, and the world ignores; yet it pushes them invariably and inevitably along a path prescribed by their Mission; through much tribulation, stoically or even comically endured, they reach victory.
>
> The point which would-be makers of history overlook is that the British Empire is not the outcome of human will-power or an ingenious contrivance for preventing the sun from setting upon the earth. Humanly speaking, the British Empire happened. Nobody thought it out.

It is not generally known that Kitchener was ever in Palestine, but this book points out that, as a young man, in 1874, just about nine years after the Palestine Exploration Fund came into being, Kitchener became connected with it in mapping out the land for the monumental survey which is to-day still the basis for the work of historians, archæologists, excavators and ethnologists who wish to make further progress in discovery and knowledge. It is, moreover, a somewhat charming note in Anglo-American co-operation that it is the American Archæological Institute in Jerusalem to-day that possesses a copy of this highly prized and still often consulted map.

The descriptions of the motley crowds that congregate in the great and ancient gates of Jerusalem are most vivid. Picture after picture is presented with kaleidoscopic variety—the fruit-vendors, the water-carriers with their goat-skins filled with the precious liquid; the better-class farmers, turbaned, silken-robed, riding camels; the women with their babies on their backs and their baskets on their heads; Jews with side-curls, Jews with the Egyptian tarboosh (fez); soldiers, tourists, native police, men with donkeys, and ecclesiastics of Greek, Russian, and Moslem creed. Finally, perhaps the most dramatic and picturesque figure of all, the fierce Bedouin Arab with flowing head-dress, raven hair and swarthy skin, with his striped camel-hair cloak, a gun slung across his shoulders, riding on his high-stepping horse, a living witness to the description in prophecy: "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (Gen. xvi, 12).

Not confined to the Holy City alone we follow the author in excursions by motor car into the mountain villages and old ruined remains of lake-side towns—Bethany, Shechem, Nazareth, Bethlehem, Tiberias, Capernaum—names so dear to all students of the New Testament. Everywhere rocks and stones, stones and rocks, arid desolation, a parched and primitive land, softened at times and seasons by some golden gleams of waving harvest, the blue and emerald of lake and river, the scarlet of wild flowers, "the lilies of the field," the refreshing green of lovely maidenhair fern, the deep blue and violet of distant hills. There are still shepherds tending flocks, still oxen that tread out the corn. Women still carry their waterpots to the wells, fishermen still mend their nets by the seashore. But most blessed of all, the people are free, the highways are comparatively safe for travellers, and the tax-collector no longer carries a whip.

The author of "The New Palestine" also interested himself in Egyptian affairs, renewing in Cairo his acquaintance with Field-Marshal Viscount Allenby and General Sir Gilbert F. Clayton. The latter expressed to Mr. McCrackan his appreciation of the need for Anglo-American unity in a most sympathetic letter on Eastern problems.

> I feel that it is to the United States and Great Britain that will fall the difficult task of evolving a system by which young and eager nations can be guided in the right path without the feeling of irritation and rebellion which too obvious control is sure to engender. Great Britain has done a great work in the development of backward races, and she is now faced, especially in India, Egypt and Mesopotamia, with the difficulty of finding a way to guide in the path young men who, in the arrogance of budding manhood, do not care to brook interference and control on the part of their parents and guardians. . . . I am convinced, however, that Anglo-Saxon civilisation is alone fitted to lead the way in this direction, and that the United States and Great Britain must therefore work together in full mutual understanding and co-operation.

It is pleasant to consider that, League or no League, this co-operation has already had a practical and active beginning within and around the walls of Jerusalem, and that where our Lord and Saviour healed and preached, English men and women and American men and women have united in an honest endeavour to establish, in some degree, the Kingdom of Heaven on earth.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

SOME REMARKS UPON THE BRITISH-ISRAEL THEORY BY "CLERICUS." 1923.

IN his summary of our teaching no one could condense our teaching in fewer words, or embrace the principal material points. If this were all, there is much to say upon earthly blessings, but our friend loses sight of the best part. The goodness of God, when we think upon it, leads us to repentance. He created us for Himself, gave us all these good things in order to mould us to work out His praise. They are not ours, but to use as an elder brother, to impart to all mankind, that the blessing of Abraham might go into all the world. Our critic has left out the principal object of British-Israel teaching. This is: God has given us, *par excellence*, His word, His covenant, His blessings, our strength, our uniqueness, our invulnerability, in order that, being unconquerable, when we ourselves have learnt of His love, we should win the world from the power of Satan unto God.

We will put "Clericus'" objections into form of questions.

Page 7: "The British-Israel theory . . . introduces confusion into the Bible."

(*a*) "It supersedes the two-fold division of mankind recognised in the New Testament—Jews and Gentiles—by a threefold one—Jews, Israelites and Gentiles."

Answer.—We assert that it harmonises the whole of the Word, makes it consistent, easily understood, and to mean what it says. This will appear as we proceed.

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(*a*) This twofold division depends upon one's point of view. "My people" and "not My people" understood as Jews and Gentiles. But here comes in a distinction. 1 Cor. x, 32: "Jews, Greeks, and the Church of God." So the threefold distinction is, after all, not contrary to the New Testament.

"Old Testament prophecy points to a spiritual King and a spiritual Kingdom! The theory points to an earthly King and an earthly Kingdom."

Answer.—2 Sam. vii, 14, Ps. lxxxix, 30–34, provides for His children that do iniquity. 2 Sam. xxiii, 5, shows that David understood this. The New Testament Kingdom is an earthly Kingdom with a spiritual development. As for the Church or Commentators not recognising this, it was God's purpose that Israel should be a hidden people. Isa. li, 16; xlix, 2, 3; Ps. lxxxiii, 3; St. Paul (in Rom. xi, 25) warns the Church against this ignorance, and charges Israel with "blindness in part." It is a mystery. On the same page "Clericus" leaves out the very words which proves his position untenable (2 Sam. vii, 14, 15, 16; Ps. lxxxix, 29–37). How can this apply only to Christ?

Page 8: "Perpetuity is . . . in Christ alone."

Answer.—It would have been more reasonable to say that perpetuity is in the oath of God (Ps. lxxxix, 35–37; Jer. xxxi, 35–37; xxxiii, 20–22), and confirmed eventually in Christ (Luke i, 32).

The quotation from Hos. iii, 4–5, refers to Judah portion of the children of Israel. The expression, "children of Israel," applies to the whole sometimes, or to either Israel or Judah. Even if it is insisted upon as applying to both, Israel sought David, their king, when they arrived in these islands, whereas Judah is still under the sentence here implied.

Page 9: Bishop Wordsworth and others interpreted to the best of their knowledge. The fulfilment in *Tea Tephi* we regard as an earnest of the ultimate completion in David's greater Son.

As to the prophecy of David's seed reigning over the whole house of Israel, we hold that all the twelve have the opportunity of coming to the sceptre in the same way as each one individually may accept Christ. This is borne out in Rev. vii.

As to some Jews not being with Israel, we see this foretold in Deut. xxxiii, 7: "Hear, Lord, the voice of Judah, and bring him again to his people." Jer. iii, 18, shows us when!

It is perfectly true that "they which are of faith are blessed with faithful Abraham" and "are the children of Abraham," God foresaw this and predestined them to it (Gen. xviii, 18, 19; Rom. viii, 29, 30).

The Epistle to the Galatians is written to Israelites. But this doctrine does not exclude Gentiles, as see Exod. xii, 48, 49; Lev. xix, 34; Numb. xv, 15, 16.

Page 10: "There is neither Jew nor Greek, bond nor free, male nor female, &c."

Answer.—How are we to accept this? Does Christianity change a man's race, a man's social condition, his sex. This is certainly not the intention. However, we are all on the same platform as to our participation of Christ.

Page 11: "The privileges belonging to the people of God are to be taken from the children of Abraham."

Answer.—This was done by Christ Himself as relating to the Jew (Matt. xxi, 43), but Israel God has "formed for Himself; they shall show forth His praise" (Isa. xliii, 21).

"Those who ultimately believe not in the Lord Jesus Christ will certainly be cut off" (Acts iii, 23; Amos ix, 8–10; Matt. xiii, 41). It matters not to what nation we belong, if we accept not Christ we perish.

Answer.—If the glory of God were not dependent upon His fulfilment of His word, this might be; but we certainly are not going to emulate Esau and despise our birthright.

(*To be continued.*)

WHY I BELIEVE IN BRITISH-ISRAEL.

MR. A. R. HEAVER.

Firstly, because I have always longed to *know* that the Bible is the very WORD of GOD, and is consequent, from Genesis to Revelations. British-Israel teaching alone establishes this TRUTH.

Secondly, because I have always felt that secular history demanded an explanation. Without a knowledge of British-Israel truth the phenomena of the existence of the BRITISH COMMONWEALTH of FREE NATIONS cannot be explained. British-Israel truth is the answer to secular history.

Thirdly, because as Benedetto Croce has proclaimed: "ISRAEL is the parent of the only *true* history, the history which is also philosophy, which sees the Past as alive in the Present, and pressing on towards a goal and consummation in the Future."

DR. W. GORNOLD, F.R.A.S. (*Brighton*).

Because the Scripture prophecies are fulfilled, and only fulfilled, in the history of the Anglo-Saxons and the present-day position of the British Empire; and because without this assured fulfilment of prophecy the foundations of the Christian faith would be wholly undermined. This issue cannot be avoided and must, therefore, be honestly met.

MISS M. T. DALISON (*Folkestone*).

Because "God, the God of Israel," making promises to Abraham, swore by Himself, because He could swear by no greater, saying, "Blessing I will bless thee, and multiplying I will multiply thee," wherein God, willing more abundantly to show unto the heirs of promise (that is, the Hebrews) the immutability of His counsel, confirmed by an oath—that by two immutable things *it was impossible for God to lie.* Therefore, seeing to-day a great nation, and her company of daughter, self-governing nations, to the North and the South, from the East to the West, one King, one language, one in self-interest—above all, worshipping (we hope) one God—how can anyone doubt that we are indeed "the people whose God is the Lord Jehovah"?

MRS. C. R. CLEMENTS (*Author of "Our Marvellous Empire," &c.*).

Nahum ii, 6. Sun-dried bricks—river overflows its banks—palace dissolved—are strange things to make a British-Israelite! And yet it was the literal fulfilment of this prophecy (see 'Gate of Our Empire," page 41), our Church of England daily lessons ("lesson," the dictionary tells us, is "that which must be learned"), and the early training by beloved parents that made me a believer.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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THE SECRETARY-GENERAL'S PAGE

THE President of the British-Israel-World Federation, the Right Hon. Lord Gisborough, will preside at the opening of the Congress at 2.45 on October 8th, in Central Hall, Westminster. Among other chairmen and speakers are: Major J. Knowles, O.B.E., Deputy-President; General Coventry Williams, C.B., Chairman of the Covenant Publishing Co.; the Revs. J. J. R. Armitage, W. J. Gregory Bestall, Arthur C. Chambers, W. F. G. Clatworthy, P. Husband Davies, W. E. Woodhams Denham, F.R.G.S., Kenneth Dodds, Joseph Gay, Wm. Pascoe Goard, F.R.G.S., Joseph B. Gratton, Wm. Howell, G. H. Lancaster, M.A., F.R.A.S., Hector Macturk, M.A., Arthur Pritchard, M.A., L. G. A. Roberts, R.N., J. H. Satchell, B.A., W. H. Stuart-Fox, M.A., J. Anderson Watt, M.A., F.R.G.S., T. H. Whitehouse, Philip Young, L.Th., Colonel Edward F. Gosset, Colonel A. B. Prowse, M.D., F.R.C.S., Captain Alfred H. F. Young, R.N.R.; Messrs. John Baxter, F.R.G.S., Herbert Garrison, F.R.G.S., F.R.C.I., Henry D. Houghton, H. A. Marchant, John J. Morey, Thomas W. Plant, Percy Sargant, Samuel E. Steele, and J. H. Tench.

* * *

It is with special pleasure and satisfaction that we are able to announce two or three addresses from the Rev. J. Anderson Watt, of Scotland. He was not able to attend either of the preceding Congresses, a great disappointment to him and to us. He is a stalwart B.-I., and we feel sure he will make many friends in London. We promise him a very cordial reception. His able articles in this journal several weeks ago will be remembered by our readers.

* * *

We shall be glad to hear from those who can offer hospitality to speakers, or who can take paying guests.

* * *

Colonel Vincent Wright, D.S.O., our Financial Secretary, 14, Fetter Lane, is busy issuing tickets for the Congress week, and he requests early application from all. A good number of Course tickets have already been sold.

* * *

The Rev. Pascoe and Mrs. Goard were to sail from Montreal on Wednesday last. All Mr. Goard's many friends will be delighted to welcome him and his wife at the meeting to be held on Thursday, September 27th, at 3 p.m., in King George's Hall (Y.M.C.A.), Tottenham Court Road, a few yards from Oxford Street. Several speakers will give short addresses, to which Mr. Goard will reply. Opportunity will be taken to discuss Congress arrangements. A large company is anticipated.

* * *

The Rev. G. H. Lancaster is recuperating in Switzerland after his serious illness. He writes that he has planned to be back in good time for the Congress.

Mr. C. F. Waddington (Hon. Secretary of our Bristol Branch) sends us an attractive syllabus for the session. It opens with an address by the Rev. W. E. Woodhams Denham on September 20th, in the C.M.S. Hall, Park-Street, at 7.30, on "A Threefold Discovery." This will be followed by another address by the same speaker, on September 21st, in the same hall and at the same hour, on "The Coming of the King."

* * *

The Handsworth Branch opened the session on September 10th with an address by the President (Mr. T. E. Mobley), under the chairmanship of the Rev. Arthur Pritchard. The lecture hall of the Y.M.C.A., in Soho Road, has been booked for the second Monday in each month, up to and including May. The next address will be given by Mr. F. G. Whittall, on "Listening In."

* * *

The Kingston and Surbiton Branch held the first annual meeting on September 4th, with a full audience, in the Wesleyan Hall. The report and balance sheet were considered highly satisfactory, with a good membership and a balance in hand. Thanks and praise were offered to Almighty God for His blessing on the work. The enthusiastic efforts of new members were keenly appreciated. All officers were re-elected. Dr. T. G. Wakeling, O.B.E., held the audience in rapt attention with an address on "The Palace of the Jew's Daughter," being the story of the flight of the prophet Jeremiah with King Zedekiah's daughter from Egypt to Ireland, carrying with them the Stone of Destiny, and the subsequent linking up of the Throne of David with the Royal House of Britain. The speaker gave proofs from recent archæological research of the absolute truth of the Scripture narrative. He concluded with a stirring appeal to all present to study British-Israel Truth, and to rise to the responsibility which the Truth entails. He gave a striking answer to the old cry "Cui Bono"? There was a brisk discussion, followed by a hearty vote of thanks to Dr. Wakeling, and a request for another lecture later on. A most inspiring meeting auguring well for the new Session closed with the Benediction.

* * *

By special request of the Executive Committee of the B.-I.-W.F., the Secretary-General will give his Lecture on "Earthquakes" on October 11th. The large Central Hall, Westminster, has been engaged for this occasion. It seats 2,700 people. Our members and friends are asked to do their best to help fill it. Circulars are available for all who will kindly distribute them. All the proceeds will be devoted to B.-I. work. Remarkable cinematograph films and thrilling lantern pictures will be shown by a powerful electric projector.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE JEHOVAH ADMINISTRATION AND THE SEA.

By Rev. Wm. Pascoe Goard, F.R.G.S.

THE Covenant of the deep was given to Joseph.

In the times of Israel and Palestine, under Solomon, there were merchant marine Israel fleets on both the Eastern and Western seas. At Jaffa, on the Mediterranean coast, and at Ezion Geber, on the Red Sea, were the dockyards of the fleets.

Came the time when the Israel Kingdom in Palestine waned, and with them the naval activity of the East.

The fleets of Dan and Asher, the fleets of the Danaoi and the fleet of Troy were Israel fleets.

Came the time when the enemy dominated the Mediterranean waters and the sea was closed to Israel merchant men. *Then they took the way of the rivers and established routes up the waters from the Black Sea, across by prepared ways over the height of land to the rivers running into the* Baltic and to the North Sea, thus to Sweden, Denmark, and Britain.

Even in those days there were differences in naval architecture. And to suit river travel, overland passage, and estuary usage, where the ships were often high and dry through the receding of the tides, the Israel ships were made with flat bottoms. Thus they rested upon even keels when the waters receded, and were fortresses for their crews. The Roman ships, and probably the Persian ships, were sharp of keel, and when they were left by the receding tides they fell over upon their sides, and offered no foothold upon deck for defence. Thus they were obliged to keep to deep water and dared not follow the Israel ships into the shallows. Thus the ships of Scandinavia and of Britain had a great advantage, and kept it.

The Roman never gained advantage in the Northern waters, and more than once the British and Scandinavian ships chased the Roman fleet, sweeping down through the Mediterranean, up the Bosphorus, and back by the river routes, which were outside the boundaries of the Roman provinces.

There was a time of glorious activity on the water in the early British and Scandinavian days. The story of the Briton and his coracle, if not entirely a myth, no more represents the naval architectural achievements of that age than the Thames punt represents the triumphs of marine architecture to-day.

Then came the time of *the Saxon fleet*. This was by no means the first British fleet, but it was the first Saxon fleet. Then for the first time, ten-tribed Israel, established as Saxons in Britain, first wholly gave their mind to the sea. And well they have demonstrated their ability in that direction.

From that time forward the British marine has developed until it now governs and covers every sea, and every river, with few exceptions, where the keel of a sea-keeping boat can find water to float it with reasonable safety.

British marine matters have been from time immemorial under the supervision and care of *The Trinity Brethren*.

It is very interesting to enquire from whence the organisation came. The charter of the organisation goes beyond the records of the organisation. There are enlargements of the charter and powers of the organisation, but not the original charter.

The motto of the Trinity Brethren is

"TRINITAS IN UNITATE."

It is a religious organisation. It has its own chaplain and Divine service and its home for marine superannuates.

It has the charge of lighting the coasts, and of licensing the pilots. Its powers, if unrepealed, give to it power to care for the King's person when he is afloat. From whence has this organisation its origin? Tradition says from the time of the Tarshish fleet of Solomon, trading to the Brith Colony in "the Isles of the Blessed."

Many have tried to take the trident ("Trinitas in Unitate") from the grasp of Britannia (BRIT, Hebrew for Covenant; ANNIA, Hebrew for ship) —Spain, Holland, France, Germany—in modern times, both as to Naval and Merchant Marine. And as to the latter, our brethren of America have had a try. But all have failed! The disaster to the Armadas of

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Spain, the collapse of the navy of Holland, the battle of Trafalgar for France, the sinking of the German fleet in British waters for Germany, shows that the Jehovah policy of the seas keeps steadily to the beaten track, as it will to the end of the chapter.

The influence of the British Fleet upon all the seas, and because of it upon all lands, cannot be fully estimated. That all the seas should be safe for unarmed merchantmen at this day, in spite of the fact that covetous and bloodthirsty peoples still swarm upon the coasts, and the waters, can scarcely be accounted for by the presence of gunboats and cruisers. There is behind all that an influence which says to the criminal, " Be still and know that I am Jehovah."

Upon many British ships there are now being erected foreign shrines. Thus British merchants fall down and worship before the money power.

Let the merchant beware. He is erecting idols beneath the flag which represents the LORD of the deep—Jehovah. And he will not long do these things with impunity. The trident is still in the Hands of the Ruler of the Deep, who is jealous for the purity of the service which is carried on under His hand.

On the other hand, the grand liturgy of the English national service is almost universally used upon the great passenger ships. It is a pity that there should be set up the opposing shrines. But it seems as though every department of the present national life is anxious to bow down before alien shrines, and alien authorities.

Jehovah has again and again cut off those who have so committed Him in His representatives, to bending before other claimants to rule. It would be great grief to all should such things again mark the displeasure of the Lord.

LITERAL INTERPRETATION OF THE BIBLE.

BY REV. FRANK HANCOCK.

(*From "The New Watchman," by courtesy of A. A. Beauchamp.*)

WHAT is called the " literal " interpretation of the Bible has in many cases a very disturbing effect. It is regarded by some as the opposite of the " scientific " and " spiritual " methods. Among ministers " a literalist " is supposed to be an unenviable appellation, and is usually thought of as meaning one very much opposed to the modern scientific method. These three methods, the literal, the scientific and the spiritual, are all in vogue to-day, but generally speaking both the spiritual and scientific schools have little or no sympathy with the literalists.

To make our position clear we will define terms, and give a few examples of the different methods, and then we will see which method was used by Jesus and His early followers, and also try to determine how the prophets expected their writings to be interpreted.

The spiritual method of interpretation is the one most common and best understood by people in general, used for many centuries, but particularly developed during the last hundred years. In accordance with this system the historic setting of a text or passage of Scripture is noted and then it is lifted out of that setting and a moral and spiritual application made. This is what the greatest preachers of the Church have done. This is what is expected from the modern preacher, for it is practically safe to say that people for the most part do not go to church to-day to listen to a scientific discussion of the Scriptures, neither are they concerned with too much literalism. It is in the moral and spiritual application of Scripture that food is found for the souls of men. The sermon which uplifts and inspires is the one which helps the hearer during the week, some spiritual implication of Scripture giving food for thought.

The spiritual method will always be useful, and there was nothing better and more helpful than such sane, scholarly interpretations as characterised the pulpits of men like Henry Ward Beecher, Charles H. Spurgeon, Phillips Brooks and Alexander Maclaren of Manchester fame.

It hardly seems possible that this method can be overdone and we are not saying that it can be overdone, only that it has limitations. All of the Bible is not capable of this method of interpretation ; it is more suitable for some books than others. Every theological student will recall that in the class on homiletics, the teacher would mention certain books of the Bible as " rich in texts "—Genesis, Joshua, the Psalms, the Book of the prophet Isaiah in particular, and the writings of several of the minor prophets, all of the Gospels, and some of the Epistles. But care must be exercised in the handling of the Book of Revelation.

It can easily be seen that adhering strictly to the method would limit the scope of the preacher of the Word. At its best, this spiritual-textual method of studying the Bible is insufficient and no one can read Spurgeon's sermons to-day without a feeling that this system has serious limitations. We mention Spurgeon here because he was considered by many the ablest expositor of his time and one whose place has never been taken.

As a striking example of the inadequacy of this method may we refer to Spurgeon's sermon on the text, " They shall ask their way to Zion with their faces thitherward " (Jer. l, 5). It is many years since we read this sermon and we have no copy at hand. But at the time of reading it we were greatly impressed with the use Spurgeon could make of such a passage. One of the finest spiritual expositions the great preacher ever gave was on this text. His use of it was something like this : there was a brief introduction which dealt with the setting of the text ; then the three divisions in which Spurgeon showed how the sinner would find Zion if his face was turned in that direction. It was this spiritual application of Scripture of which Spurgeon was a master. We do not say that it was not a legitimate method ; it is a good use of such a great passage, but it does not exhaust the meaning of it. Now this particular passage which Spurgeon used with such consummate skill is very easily explained, if interpreted as Jeremiah apparently intended—and it is always important to get the purpose of the writer. The prophet evidently meant that sometime in the far-off future there would be a confederation

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of the northern and southern kingdoms of Israel, and when that day should come there would be a return to the Holy Land, which would be attended by much emotion on the part of both Israel and Judah. And having come together Israel and Judah would seek God, and join in an everlasting covenant never to be broken. If any one is seeking for a passage in the Bible really modern and up-to-date in its application here is one example. Moreover, this is a passage of tremendous import at this hour, for it holds out to us the hope of a re-united Israel, seeking the highest and best in life and experience. It is a passage full of hope for the future of our race in union with Judah, and we believe Jeremiah expected it would be thus interpreted.

We give the above as a good example of the spiritual method of Biblical interpretation by one of its ablest exponents.

Of late years there has been much made of what is called the "scientific" method of Bible study. This is more difficult to understand because the term "science" has been so variously defined. To define what is meant by the so-called "scientific" method of Biblical interpretation is not easy. It may cover the mild forms of Biblical criticism as well as the most extreme. Generally, however, it means a critical attitude towards the Bible as a whole. The Bible is regarded as literature and is so considered. Its history, stories, teachings, and writers are critically examined, and the attempt is made to make them fit in with scientific facts. If there is a change of literary style, for instance, it is inferred that there must have been more than one writer connected with the Book. Some say there were two Isaiahs, and others say there were sixty-two. This makes the critical method appear ridiculous. But the main value is, that it professes only to accept the cumulative evidence in the case. As an example, this school accepts the prophecies in the Scriptures made to Judah as Divinely inspired, because they have been remarkably fulfilled. But there are other prophecies which this school disregards, and on no account will it have anything to do with the too literal interpretation of the Scriptures, and it is reluctant to accept the spiritual method when it conflicts with the scientific.

It now remains to define literalism or what is sometimes called the "literal interpretation of the Bible." The term is practically self-defining, but a few words may help to a better understanding.

Literalism, of course, dispenses with the symbolic, or figurative use of the Bible. It places what seems to be the natural construction on the words themselves, usually ignoring the scientific, and also the spiritual. Now some passages in the Bible which at first reading seem to be capable of a literal interpretation are not, for they may be poetical or symbolic expressions. This method, like the scientific, sometimes goes to extremes and becomes not only objectionable but very offensive, as was the case recently when a minister, preaching on "The Sins of the Age, and the Second Coming of Christ," and explaining all that would happen eventually, made use of Revelation ii, 27. He did not give the setting of this passage, nor make mention of the fact that it was a promise made to "him that overcometh." He used it as referring to Christ, and said that "when Christ came He would come as the Kaiser Christ and rule the nations with a rod of iron." This is not only literalism carried to the point of irreverence, but it is not correct interpretation of the passage. We give this as an example of extravagant literalism, which received considerable attention from the Associated Press, and in at least one instance in an editorial of a great city newspaper.

But the chief trouble with literalists is they are too fond of using isolated texts of Scripture and reading into them their own meaning instead of that intended by the writer. There are plenty of passages in the Bible which are capable of a literal interpretation, although this method should be intelligently used, and if possible accumulative evidence should be produced.

In what has been said above we have dealt briefly with the three methods of Biblical interpretation, but we hope our meaning has been made clear. Let us now examine the method used by Jesus and the Apostles and see what method the sacred writers intended us to use in interpreting their writings.

To some even Jesus' interpretation of the Old Testament Scriptures may not seem to be sufficient since He Himself has not escaped the "critic's den." But we are not writing for Biblical critics; we are writing for plain people who still have faith in the Bible. The critics speak of Him as without knowledge of the scientific method in use to-day. To them Jesus was a Jew who accepted the Scriptures as taught in His home, and by the rabbis, not to be admitted as final authority since of Greek culture and Roman law He knew little or nothing, His culture and outlook being defined by the time in which he lived. Now, whether we believe or not what Principal Griffith-Jones says, "Our religion stands or falls with faith in the person of the historical Jesus," let us go back to Jesus and the Apostles and see what method they used.

That Jesus was a literalist it is impossible to dispute, for throughout His whole life He regarded Himself as a literal fulfilment of the prophetic Scriptures. A few references will illustrate this fact, and the reader may find in the Gospels many others of the same nature. Jesus came to teach and to lead men to God; in His teachings He was always close to the Scriptures, exhorting men to read and search them. A few examples will show how He used the Bible of His time, which, of course, was the Old Testament. The reader will recall that on the Sabbath after His return from the wilderness, where He had been tempted of the Devil forty days and forty nights, He went to the synagogue in Nazareth, and when He stood up for to read He opened the Book of Isaiah at the 61st chapter. And when He read the passage He said unto them, "This day is this Scripture fulfilled in your ears."

Even in the circumstances surrounding His birth there is a direct fulfilment of Scripture, and Jesus Himself expected that men would believe on Him because He came of the seed of David, and out of the town of Bethlehem, as predicted by the prophets.

Again, during the walk to Emmaus, as He accompanied the two disciples who were downcast on account of His crucifixion, feeling that this tragic end of their Lord and Leader had blasted their hopes, He "expounded unto them in all the Scriptures the things concerning Himself." And until these two disciples saw that what had happened was a literal fulfilment of the prophecies they could not believe that He was really their Lord and Master, the Promised One.

During His earthly ministry Jesus was continually speaking to His disciples about the fulfilment of the Scriptures and their fulfilment as proof of His own Divine mission in the world, since even to the very letter, and in the minutest details, the Scriptures were fulfilled in His life and work. This is very striking when we remember that even the parting of His garments among the Roman soldiers was according to prophecy. All that the prophets foretold concerning Him—hundreds of

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years before He came—were actually and literally fulfilled. Jesus Himself expected they would be, and His mind could send its plumb-line far deeper into the spiritual depths of Divine revelation and fathom the sacred oracles better than could any other. Yet a knowledge of Biblical prophecy is just as essential to *our* understanding of the Bible, and unless we read the prophecies and sanely interpret them we do not know the Book.

Of course, Jesus realised that this was not the only method of interpretation, but He did not depend on texts to give a spiritual message to His hearers. In this He was a creator, original in a degree never known before or since, giving spiritual food to His hearers directly from the Divine source.

Among the Apostles who interpreted the Scriptures we will only mention Paul, easily the most intellectual man of his time, and one of the great intellects of the world. But in his interpretation of Scripture Paul might be called a "literalist," and throughout his Epistles we find such expressions as the following: "Which he hath promised before by His prophets in the Holy Scriptures"; "Christ died according to the Scriptures"; "Christ rose again according to the Scriptures"; "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, in thee shall all nations be blessed."

Not only did Jesus and Paul thus interpret the Scriptures, but they were so understood by their contemporaries. Peter, when he was preaching at Pentecost to an assembly of Israelites, representatives of all the tribes, used this same method in the course of his remarks, with splendid and wonderful results.

This literal method is both sane and reasonable. Nevertheless there has come before the Christian world a body of interpreters who assert that this method is unsound, and all that is left in the Books of the Prophets is their moral and spiritual messages. The result is a very superficial and unsatisfactory literature on the Prophets. Now we are quite willing to admit that the moral and spiritual messages of the Prophets should be proclaimed everywhere, yet it is a serious blunder to leave out entirely their forecasts concerning the future.

To any thoughtful reader it is quite clear that the Scriptures are capable not only of a spiritual application and scientific investigation, but also of a literal interpretation, and there are many passages in the Bible which demand this, especially the prophecies concerning Jesus, and those made about Judah which have been wonderfully and literally fulfilled in the Jew. No self-respecting scholar would endeavour to contradict these statements.

If a tithe of the time and energy that has been devoted to the interpretation of the symbolism of the Book of Revelation, in so many instances applied literally though used figuratively, had been employed in the study of the grand prophecies made by Jeremiah, Ezekiel, Isaiah and other Prophets concerning Israel and Judah and their final restoration, we would without doubt have had fuller churches, and a people more interested in the Scriptures; for is it not true that the prophecies of the "return" are being literally fulfilled to-day as well as those prophecies which refer to the confederation of Israel and Judah at the time of the Restoration? Even as the prophecies concerning Jesus and the Jew, so those made to Israel have been fulfilled to the letter in the Anglo-Saxon. All of these are striking literal fulfilments of Biblical prophecy and prove that there are passages of Scripture which have a literal meaning and a vital message to the modern world.

AN AMAZING PREDICTION.

ONCE upon a time, in far-off centuries gone by, a most amazing promise was made to a certain man. He was told that kings should spring from his loins, and that the day would dawn when his descendants should become a great nation and a company of nations. The veil was lifted from the distant future, and a destiny of glory and greatness was vividly predicted for his multitudinous seed. Through the light of coming ages he was shown a mighty nation—a maritime nation—having dominion in the sea, and mineral wealth and agricultural abundance was promised to them in the following striking terms:—

> "The precious things of heaven, the fruits brought forth by the sun, and the chief things of the ancient mountains, and the precious things of the lasting hills."

They were generally to be recognised as indeed the "chief of nations," and though dwelling in an island home, enjoying splendid isolation, yet should they reign over many peoples, but none other should hold sway over them. Their sons in future would cry, "Give us room that we may dwell, for the place is too strait for us." Thus would they go forth as pioneers, colonising the waste places of the earth. One colony they would lose, but this would not impair the fruitfulness of the race, for still the prediction came:—

> "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait, give place that we may dwell."

Astounding wealth was also to be their privileged lot, and they were pictured as the bankers of the world, lending to many nations and borrowing from none. Immunity from foes was promised to them, and the gates of their enemies should be in their possession; no weapon forged against them should prosper, and a kind of mystic leadership would always be their guide.

Such is the very brief epitome of a remarkable prediction made many centuries ago. It is not a romance of my own weaving. It is to be found in a very ancient volume well known to everybody. Has it ever been realised, this wonderful old-world vision? After diligently raking the bones of history, delving into the archives of the vanished past, examining modern records, and surveying the facts of the living present, is it possible to find anything at all approaching a fulfilment of this amazing prophecy? Is there in the wide world to-day a great nation which is more than a nation—an Empire, in fact, which is "a confederation of nations"? I rather think there is, and that over it floats a bit of bunting called the "UNION JACK." Account for it as you will; theorise and squabble about it as you like; YET THE FACT REMAINS that that amazing prediction sketched above is realised, and only realised, in the British Empire, or perhaps I should say the Anglo-Saxon race. Only one Empire to-day is a nation and a company of nations. Its seat of Imperial authority enthroned in an island home, and its people a great maritime nation. As regards mineral wealth, &c., take Canada alone—just one of the "many nations," and under the soil what unheard-of mineral riches, mines of wealth! Above the soil and in it what fertility, what productive power! Around us from port and harbour our merchant fleets take and gather the riches of the earth. No wonder our Motherland is the banker for the world.

There is no need for me to dwell upon Great Britain as a colonising, expanding and enterprising nation; the colour

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of the map is surely a convincing witness to that fact. Neither need I pause to point out the fulfilment of the remarkable prediction of a lost colony. I have only to mention the date —July 4th, 1776, the American Declaration of Independence. As regards the prophecies about immunity from foes, the possession of the enemy's gates, &c., suffice it to say that the British Empire controls (strange, is it not?) all the principal gateways of the world—Gibraltar, Suez Canal, Singapore, the Falkland Islands, &c., &c.

The recognition of Divine protection is another marked feature of British history. To select, for example, an instance at random, who does not recall the inscription on the medals struck after the scattering of the Spanish Armada :—

"GOD blew with His wind, and they were scattered,"

or Nelson's prayer before going into his final but most glorious action—Trafalgar?

Account for it, my dear critical reader, as you may; it is, nevertheless, A FACT that the history of our beloved Empire does in a most unique manner fulfil this which I have termed "An Amazing Prediction." And now that you are through with my little article, take up your "Kipling" and read again his magnificent poem, "LEST WE FORGET."

(The REV. H. T. ROE, in the *Morning Chronicle*, Halifax, Canada.)

NATIONAL REGENERATION.

BY C. B. EVANS (*Montevideo, South America*).

(*Continued from page* 429.)

PART II.

IN the last paragraph of the first part of this article, four reasons are given as objectives to be attained during this Christian era. The first two, which are God's part, have been fully carried out and fulfilled. The last two, which are man's part, have not yet been fulfilled, "for blindness in part is happened to Israel," and the rest of the world, although acknowledging that Great Britain "seems to be more blessed than any other nation," have not sought the reason from God and are as blind to the truth as Israel is nationally.

By what means, then, did the Cross not only redeem Israel from their old life of idolatry in bringing them under a New Covenant (which nationally they have proved by being the greatest witnesses to the truth, excluding the identity truth), but also opened the door of salvation to all nations and peoples—Israelites, Jews, Gentiles, also heathen heretics and infidels—on the same basis of self-sacrifice? The answer must be regenera ion.

Israel had been "cast off" by God as His people, and made "Lo-Ammi" or "not my people," and had to be brought into covenant with God to become His people again. So He sent Jesus Christ, not only to redeem them, but that, through Him, all who felt the personal need of a Saviour might, through the one universal means offered to all—regeneration—inherit the place prepared for them from the beginning of the world—"the Kingdom of God."

But before the Kingdom of God could be gained, the Kingdom of Heaven must be sought, in these "latter times" acknowledged, and accepted in all its God-given mysteries before they can be counted worthy when the Bridegroom comes to enter with Him to the marriage of the Lamb. Their lamps must be trimmed and burning brightly, or, as the foolish Virgins, be locked out.

Let us see what regeneration, among other things, must include.

The blessing of the little children by Christ was touching and beautiful in its simplicity, and universal in its teaching, for it appeals to every man and woman, as well as to every father and mother, in which perhaps lies its great significance, for it touches humanity in its tenderest spot, our constant need of care and sympathy for the young, who are always about us.

But the words of the Saviour on this occasion are of far greater weight and significance than the fact that He took them in His arms and blessed them. The tender loving heart of Jesus for all that is weak and feeble could scarcely have failed to seize the occasion then presented to Him for teaching the lesson He has given to the world; it is not possible to think He would have done otherwise. But when the occasion had once been presented to Him for teaching both the moral lesson the natural surroundings at the moment clearly pointed to, and, more particularly for declaring that mysterious truth that underlies all His teaching, He never lost the occasion to either speak of it or demonstrate it. And so here we see He appeals through our humanity to this mystery, "the Kingdom of Heaven," that, through the literal presence among us at all times of little children, it might remind us that "of such" is that Kingdom, and that its nearness to us and its reality was as literal as the children themselves. It requires the receptive mind of a child in reading the Scriptures in search of it. Scientists, philosophers and theologians might search and search and search for the great truth underlying the Saviour's words, but unless they could regain what most of them had lost—the simple mind of a child through its faith in the superior wisdom of its elders—so they, through loss of faith in the Father of all, and in His living Word, would never find the key to that mystery till they had again found their faith.

The words Christ had used on this occasion was only a simpler way of expressing what He had already said to Nicodemus, "Except a man be born again," or, except a man becomes as a little child in the hands of Christ, "he cannot see . . . he cannot enter the Kingdom of God." Nicodemus was well on in years, and was a leader of the Jews, and must have been a highly educated man, yet he was unable to grasp the practical lessons of our Lord or to believe that a man could "be born again" until he had been told. But how is this to be done, even now, with those who are wise in this world's wisdom? I think these words, "this world's wisdom," gives us a cue, for God says: "Woe unto them that are wise in their own eyes, and prudent in their own sight" (Isa. v, 21). Here, then, is that same thought expressed above, the abnegation of the mind to a higher wisdom than the owner's. It is a big step in the regeneration of the person, and is imperative. Scholarships and degrees do not of necessity lead to a greater knowledge of the truth.

A man born of water (which, as Mr. Goard says, is "natural birth") has still to be born of the Spirit, and is to some almost second nature; but to most is the hardest part of life, especially to those who are old and worldly-wise, for it depends upon the individuality of each one in their fight against environment and circumstances. What do the Scriptures tell us about this? St. Paul says: "And be not conformed to this world, but be TRANSFORMED by the RENEWING of your MIND, THAT YE MAY PROVE WHAT IS THAT GOOD, AND ACCEPTABLE, AND PERFECT, WILL OF GOD" (Rom. xii, 2).

The want of unity in national and ecclesiastical life precludes the idea that this has yet been accomplished. The sooner it is the better it will be for our nation and all mankind

(*To be continued.*)

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DIVINE HEALING.

BY REV. WM. PASCOE GOARD, F.R.G.S.

DIVINE healing is a doctrine of the Bible in the Old Testament and in the New.

Divine healing has been experienced by the people of the Lord in all the ages.

Sometimes this has been the normal condition of the people. They have called upon the Name of the Lord and He has healed them. At other times the great fact has been very largely lost sight of, as the leaders have lost faith and vision, and then have come periods of darkness and suffering, lightened by the faith of individuals who have walked near to God and have known Him as Jehovah Ropheka (Jehovah that healeth thee).

It should be recognized that so fully is God committed to this form of blessing that He has taken the above name, indicating that it is not a special action when He brings healing to one or all of His people, but that it is His normal name activity.

The national liturgy includes prayers for the sick as a constant part of the ministry; and the Nonconformist churches are constantly praying for the healing and *restoration of the sick*.

At the present time there is a good deal of excitement over the fact that once again God is healing the sick, and that He is doing so in a very open and public manner. There is not a disease which is not disappearing before the prayer of faith. The reason of the excitement is that we are just emerging from a period in which the healing power has been neglected. The seminaries and the preachers in multitudes of cases have taught that prayer goes no farther than the mind of the person or congregation praying. It adjusts their attitude towards God, and helps to the right alignment of the supplicant with his neighbour, but does not change nor induce action on the part of God.

Therefore a generation has arisen who has not looked for instant and specific answers to prayer, and it is with surprise, and in many cases unbelief and annoyance, that attention is drawn to the fact that such answers are being received.

It may be well, therefore, to consider the matter of the doctrine of Divine healing as it is found in the Scriptures, and as it has in part been experienced by the people of the Lord during the centuries marked by Israel history.

We find three fields in which the Healing activity is arranged. Two of them have been long in operation and the third will be put in operation at the coming of the Lord.

1. National healing for Israel.
2. Individual healing for the members of the Church of the Lord.
3. The Healing of the nations.

NATIONAL HEALING.

This great boon is the inheritance of Israel. It is subject to the Covenants, Old and New, into which God has entered with Israel.

The twenty-sixth chapter of Leviticus sets forth the matter clearly, as do many other chapters. This chapter should be read with care and with prayer. The matter being considered in that chapter, as the basis of Divine healing, is not that of *worship* alone, but also that of *obedience to the Divine law*.

Consider the latter, not as a means of obtaining nor of retaining salvation, but *as a means of obtaining and retaining physical well being*, the matter being dealt with in that chapter is, *what shall be the law of the land? We have*, as all well know, *put away the statutes of the Lord and have substituted the statutes of our parliaments and the judgments of our courts*. It is not enough that both the statutes and the judgments are founded upon the Law of the Lord. In order to claim national immunity from sickness it is necessary that our law shall be the veritable law of the Lord, and not our own modification founded upon it.

But, it is objected, the Law of the Lord is obsolete and unsuited for the complex life of the present day. Well, if the law of gravitation is obsolete and unsuited for the present complex life and activity, then the Law of the Lord may be. They are both from the same law-giver, and are equally perfect and capable of universal application.

What, you say? That old law which says "an eye for an eye, and a tooth for a tooth." Yes, even that old law. But the quotation of it in that tone and manner demonstrates that the person so quoting it knows nothing of it. It would be well for the British peoples if that very statute were in evidence in every court, for the purport of it is, "Thou shalt not sentence an offender to a punishment *greater than his crime*. If he knock out a tooth, thou shalt not therefore put out his eye. If he knock out an eye thou shalt not therefore put him to death.

It was only yesterday, comparatively, when the British courts sent a man to his death for stealing a sheep! This could not have been done had the law "an eye for an eye, a tooth for a tooth, a beast for a beast" been in force.

The writer remembers distinctly when three men—a farmer, his son, and a farm hand—were all three sent to prison: one for three months and two for six weeks each, because, forsooth, they caught a hare in a field which the farmer and his fathers had rented for many years. They had not gone to hunt, but the hare ran to the gate as the men turned their teams into the field and one of the men fell upon and caught the hare. This was the case which gave the ground game to the tenant.

This could not have been done if the limiting statute, an eye for an eye, a tooth for a tooth, or the restoration of a beast had been in force.

"The law of the Lord is perfect, converting the soul."

The Covenant, New and Old, is to the effect that when the nation honours and keeps the Law; on the part of God, He says, "I will take all sickness from among you."

Jesus Christ preached the Gospel of the Kingdom. That is to say, He preached the national phase of the Gospel. Israel as God's Kingdom, God as the King of Israel, and the Law of God as paramount in Israel.

He sent forth His twelve and His seventy to preach this *Gospel of the Kingdom*, and this is the specific instructions He gave them in connection with preaching that Gospel of the Kingdom (Matt. x, 5–8). These twelve Jesus sent forth and commanded them, saying, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel.

"And as ye go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

This Healing Gospel is a sample of the kingdom of heaven, and it has been, and is, within the reach of Britain-Israel whenever she will return to the covenant of the constitution of the kingdom of heaven.

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It will be seen that national healing is confined to Israel. In this connection Jesus said, "I am not sent but unto the lost sheep of the House of Israel," and to the disciples he said ". . . Go rather to the lost sheep of the House of Israel."

HEALING WITHIN THE CHURCH OF CHRIST.

It is not necessary to go fully into all this matter. Sufficient to say that there are many Scriptures which show the intention of the Lord that His people in the Church, which is His body, shall be free from the scourge of sickness which comes upon the nation because of idolatry and disobedience.

Sufficient is it to recite the passage in James v, 14–15: "Is any sick among you? Let *him* call for the elders of the church and let *them* pray over him, anointing him with oil in the name of the Lord and *the prayer of faith* shall save the sick, and *the Lord* shall raise him up and if he have committed sins they shall be forgiven him."

Thus is the provision for the healing of the sick person clearly made.

For the *day by day maintenance of health* we have this in the eighth chapter of Romans: "If He who raised up Jesus from the dead . . . (this is the major work) dwell in you, He shall also quicken your mortal bodies (that is the minor work, easier than raising the dead) by His spirit which *dwelleth in you.*"

Thus triumphantly it is the privilege of the Lord's people in whom the Holy Spirit dwells to live in health from day to day. This is the normal experience, or rather is intended to be the normal experience, of the servants of the Lord, and the normal ministry of the Word.

It will be seen that dependent as it is upon the spiritual life of the individual member of the Church, which is the body of Christ, it is by that very fact limited to the living members of the Church of the Lord Jesus Christ. It is more limited than the national provision for healing, and functions when the national healing is not the experience of the people.

THE HEALING OF THE NATIONS.

The two phases of healing which we have spoken of covers the smallest body—the Church—with *provision for individual healing*, and the larger body—the nation—with *provision for national healing*. Neither of these reach the nations which are of non-Israel stock.

In the last chapter of Revelation the healing is extended to all: "The leaves of the tree shall be for the healing of the nations." Then will come the time when upon all will come the healing of the Divine Hand. But until the Millennial Glory "Egypt" will still suffer from its illnesses, and the nations will be subject to the ills of the flesh. As individually they become joined to the body of Christ they may come under the individual provision for healing through the church, and as they become citizens of the Israel nations, when Israel reclaims the immunities of the constitution, they may come under the national healing. Except by one of the doors they will remain exposed, and the very fact that they are so exposed while the Israel peoples and the Church have regained their immunity will tend to their disappearance before the nation and the Church.

"Truth illuminates and gives joy; and it is by the bond of joy, not of pleasure, that men's spirits are indissolubly held."—*Matthew Arnold.*

FOR US OR FOR THE ENEMY?

BY DR. W. GORNOLD, D.A., F.R.A.S.

FEW among adherents to British-Israel truth can be aware of the menace to which their beliefs are exposed at the present time and increasingly in the future. How many of my readers know anything of the nature, extent, and influence of the teachings of Bahaism? This increasingly powerful body of new evangelists has a literature that is all its own, emissaries in all parts of the world, and a thoroughly organised system of propaganda. Their objective is a lofty one—the setting-up of an universal brotherhood of mankind and the breaking-down of national barriers in politics and religion. The ideal is not a new one, and it is one that is not likely to prove effectual. In effect it means the setting up of new standards of authority and the usurpation of powers which have been delegated to no man. All things to all men, the Bahai seeks to disseminate his doctrines by appeal to scriptural authority, in Christian countries to the Bible, in Mohammedan countries to the Quran, and so on, and always there is an appeal made to logic and to the facts of modern science.

Mankind, by reason of its common nature, its needs, hopes and aspirations should, and indeed must, finally have a common cause, but all movements have failed in the past because the times were not ripe for their realisation. The Prince of Peace is not as yet among us. Yet now, it is argued by the Bahais, that time has come. Christ's mission on earth, they say, is fulfilled and the eyes of the faithful must turn to the Messiah of the New Age, Baha'u'llah (*i.e.*, the Glory of God) as he has styled himself. Let me place this man in a brief history of the origin and development of the Bahaist movement.

1. The Bab (Gate), whom the Bahaists liken to John the Baptist, a forerunner of the Messiah, was born in Shiraz, Persia, on October 9th, 1820. The son of a clothseller, by name Riza, he early showed a tendency to mysticism and religious exaltation. His father, who was a Seyyid, or descendant of Mohammed, died when he was yet a child, and being placed under the care of a maternal uncle, he showed restlessness and soon began to travel, going at an early age to Kerbala, where he attended the lectures of the sages. He was married at 23 and had one son, who died in infancy. Thereafter he became affected with visionary tendencies and became seized of the conviction that he had a religious calling. What is known as his "Manifestation" took place on May 23rd, 1844. He proclaimed the forthcoming Messiah. Many rallied to his standard and the growth of his evangel was so rapid as to cause apprehension among civil and religious authorities. Mirza Muhammad Ali (his real name) was accordingly arrested on August 20th, 1845, and imprisoned at Shiraz for six months, when he either escaped or was released, and went to Ispahan. There he was captured again and taken to Tabriz, where his pretensions were enquired into. The result of this interrogation was disastrous to the Bab, and foreseeing his death to be determined upon, he sought release at the hands of one of his followers, who was enjoined to repudiate his faith so as to perpetuate the teachings. Eventually he was executed by a Mohammedan firing squad on July 8th, 1850. The writings of this man are the beginnings of Bahaism. He makes continual reference to "One Whom God shall manifest," and no sooner was the Bab disposed of than there arose numerous claimants to the position of the predicted Messiah.

2. Mirza Huseyn Ali, whose authority was eventually recognised by the Babis, or followers of the Bab, was then

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about 33 years of age, having been born in 1817. His father was a Minister of State. His half brother, by his father's second marriage, was named Subh-i-Ezel. These brothers came into conflict with other claimants and also contended together. Mirza Huseyn Ali had a short way with all aspirants to the leadership of the Babis, and very terrible stories are told of the assassinations which eventually served to clear the path of Mirza Huseyn Ali to the supreme position. He and his brother Ezel could not agree, and it was therefore timely that the Turkish Government eventually laid them both by the heels and sent them into exile—one to Acre and the other to Cyprus. Mirza Huseyn now openly declared himself to be "The Glory of God" and "He Whom God shall manifest," claiming the authority of all the scriptures in support of his statement that he was the One Whom all the prophets, including Mohammed and Christ, had predicted, and for whose coming all the world was waiting. He made himself known to all the heads of State throughout the world in letters wherein he argued for an unification of political objective, religious toleration, unity of effort, the breaking-down of national barriers, &c., and doubtless attracted a considerable degree of attention. No effort towards his release from imprisonment was, however, effectual, and he remained a virtual political prisoner until his death from natural causes on May 29th, 1892, at Acca.

3. Abdul Baha, Abbas Efendi, son of Mirza Huseyn Ali, to whom was committed the work of continuing the teachings of his father, was born on May 23rd, 1844, the same day that the Bab declared his mission. Abdul Baha was a man of great piety and benevolence and his good works were such as to gain the recognition of all who came into relations with him. He was specially invested with the Order of Knighthood by King George in 1917. He conducted his work from Haifa, bought a piece of land and erected a mausoleum on Mount Carmel, to which he transferred the mortal remains of the Bab, and here also he was himself interred with great ceremony after his death in the latter days of 1921.

The central tenet of Bahaism is that God is One and unrevealed except by reflection. He is the Sun of Reality who reigns on high, but from time to time is manifested in certain purified souls who are fitted and prepared to reflect His light and heat (Wisdom and Love). This hierarchy of divine Mirrors includes Adam, Abraham, Moses, Christ, Mohammed, and finally Baha'u'llah. The case is put very clearly in a series of personal conversations with the late Sir Abdul Baha in a work entitled "Some Answered Questions," by Laura Clifford Barney (1908). It is said: "All the people of the world are awaiting two Manifestations, which must be contemporaneous; all wait for the fulfilment of this promise. In the Bible the Jews have the promise of the Lord of Hosts and the Messiah; in the Gospels the return of Christ and Elijah is promised. In the religion of Mohammed there is the promise of the Mahdi and the Messiah, and it is the same with the Zoroastrian and other religions. . . . Now we must prove from the Holy Books that these two Manifestations have come, and we must divine the meaning of the words of the prophets, for we wish for proofs from the Holy Books. . . . To conclude: In the Book of Daniel (chap. ix, 24), from the rebuilding of Jerusalem to the martyrdom of Christ, seventy weeks are appointed; for by the martyrdom of Christ the sacrifice is accomplished and the altar destroyed. This is a prophecy of the manifestation of Christ. These Seventy Weeks begin with the restoration and rebuilding of Jerusalem, concerning which four edicts were issued by three kings. The first was issued by Cyrus in the year 536 B.C.; this is recorded in the first chapter of the Book of Ezra. The second edict is that of Darius of Persia in the year 519 B.C.; this is recorded in the sixth chapter of Ezra. The third is that of Artaxerxes in the seventh year of his reign, that is, in 457 B.C. This is recorded in the seventh chapter of Ezra. The fourth is that of Artaxerxes in the year 444 B.C.; this is recorded in the second chapter of Nehemiah. But Daniel refers especially to the third edict, which was issued in the year 457 B.C. Seventy weeks make 490 days. Each day, according to the text of the Holy Book is a year. Therefore 490 days are 490 years. The edict of Artaxerxes was 457 years before the birth of Christ, and Christ was 33 years of age when he was martyred and ascended. When you add 33 to 457 the result is 490, which is the time announced by Daniel for the Manifestation of Christ. But in the 25th verse of the ninth chapter of the Book of Daniel this is expressed in another manner, as seven weeks and sixty-two weeks; and apparently this differs from the first saying. Many have remained perplexed at these differences, trying to reconcile these two statements.

"How can seventy weeks be right in one place and seven and sixty-two weeks in another? These two sayings do not accord. But Daniel mentions two dates. One of these dates begins with the command of Artaxerxes to Ezra to rebuild Jerusalem; this is the seventy weeks that came to an end with the ascension of Christ when by his martyrdom the sacrifice and oblation ceased. The second period, which is found in the 26th verse, means that after the termination of the rebuilding of Jerusalem until the ascension of Christ there will be sixty-two weeks; the seven weeks are the duration of the rebuilding of Jerusalem, which took forty-nine years. When you add these seven weeks to the sixty-two weeks it makes sixty-nine weeks, and in the last week the ascension of Christ took place. These seventy weeks are thus completed, and there is no contradiction."

These facts have been known to Bible students for many years, and printed statements of a similar exposition of Daniel's prophecy may be found in some of the old Bible commentaries. British-Israel chronology, however, has determined the year of Artaxerxes to have been 462 B.C., and his seventh year would therefore be 455 B.C., and the twentieth would be 442 B.C. But we also know that Daniel as a Hebrew counted by lunar years and not by solar years. Now the sixty-nine and a half weeks of Daniel are 486 and a half lunar years, which are equal to 472 solar years. Now, as the edict went forth in 442 B.C., the midst of the seventieth week would expire in the year A.D. 30, and this was the year of the Crucifixion, Christ being then 33 years of age.

But having established the confidence of the enquirer by this exposition of Daniel's prophecy, the writer goes on to say: "As the manifestation of Christ is established by the prophecies of Daniel, so also are the manifestations of Baha'u'llah and the Bab. . . . In the 8th chapter of Daniel, verse 13, it is said: 'Then I heard one saint speaking and another saint said unto that saint which spake: How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? Then he answered, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. But he said unto me: At the time of the end shall be the vision.'"

(To be concluded.)

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THE KING IN HIS BEAUTY.

" *Thine eyes shall see the King in His beauty.*"
—Isaiah xxxiii, 17.

1.
THE King in beauty walks this earth
In wondrous majesty;
His trail of glory brings to birth
Glad things mine eyes to see.

2.
The babbling brook, the winding rill,
The dell's sequestered shade,
With hedgerows blossoming, forthtell
Of Him who walks the glade.

3.
The meadows sweet, ablaze with gold,
The orchards in their prime,
With forests in their depths, unfold
His loveliness sublime.

4.
The dawn awakes the opening flowers,
And paints the dale and hill;
And radiant hues of sunset hours
Declare His goodness still.

5.
Awake, my heart, and praise His worth,
Sing of His grace so free,
The King in beauty walks this earth,
And smiles His love on thee.

W. G. LAMBERT.

(*From "The Record," August 23rd, 1923, favoured by Rev. C. Moon.*)

A VISIT TO THE UNITED STATES.

BY REV. HECTOR MACTURK, M.A.

THE Secretary-General has kindly asked me to send an article on my recent trip and experiences in U.S.A. for the NATIONAL MESSAGE.

Accompanied by my wife and our youngest daughter, I left Liverpool by the *Caronia* on Saturday, April 21st, and landed in New York on Sunday, April 29th, after a quiet voyage, though the boat was very crowded. The most noticeable features of New York were the Sunday quiet of the streets and the extreme heat, which lasted all through our three months' visit, spent chiefly at Salem, New Jersey, where our four sons are living and working on the same plant, and in various places in Pennsylvania, amongst relations. Our visit also included a delightful trip to Washington, which will never be forgotten, and adds to our sincere sympathy with the Americans in their sad and unexpected loss of their late President. Having the advantage of the constant use of several automobiles, we were able to see much of the country, and to keep fairly cool. An outstanding feature of U.S.A. is the number of automobiles on the road, and it was easy to see that Henry Ford is, indeed, a public benefactor. He may be a future President of the United States, and is, I suppose, " the richest man in the world," and withal, a simple-minded and religous man, held in high repute, not least by his employees.

One of the most interesting cities we visited several times, and, I think, the hottest spot we struck, was Philadelphia, with its Independence Hall, " Old Glory," and Christ Church, where Bishop White, " the father of the American Episcopal Church," was the first rector.

Here it was that I had a splendid time one very hot Monday morning, with Dr. Samuel Clements, one of our Vice-Patrons, to whom the Secretary-General had given me an introductory letter.

I hope to have the privilege of speaking more particularly about this very pleasant and profitable interview with Dr. Clements at the Congress in October; for he sends a definite message to the home-circle, and asks for our help in spreading the good news in U.S.A. He is convinced that, if approached in the right way, Anglo-Saxon America would welcome, with open arms, the Gospel of the Kingdom, and would thrill with the recognition, when they see it, that they are Manasseh-Israel of the Scriptures, " a great people," as we are Ephraim-Israel—" a nation and company of nations," both possessing the birthright blessings promised to Joseph their father, and answering to the exact fulfilment of our mutual destiny as foretold in the Book of Genesis, and elsewhere; and, therefore, as brethren of the same stock, we must stand together for all time, and, in the brotherhood of Race, face our responsibilities together.

And, in fact, this was my own experience in and around Independence Day (July 4th), and during my visit to U.S.A.; for I had the happy privilege of preaching on this subject in several pulpits; and, in every instance, the message was received with the greatest enthusiasm, with demands to hear more, on the part of the Laity. The clergy (being orthodox) I am sorry to add, were not so enthusiastic, and seemed to be out of their depth; though one Rector of thirty years' standing, who is also a scholar, a Dean, and a D.D., and has refused at least one American Bishopric, was open-minded enough to say, after the service: " I have never heard the subject before, but it works out all right." This, I consider, is a splendid testimonial to British-Israel Teaching, and most encouraging.

America is a big country, and its people are wide-awake, warm-hearted, generous, courteous, business-like, and enormously progressive, with big problems to face; and I am most thankful to have had these few opportunities of helping, in a humble way, some of the best Anglo-Saxon American men and women to understand God's wonderful plan and purpose for the world in this age, and in the age to come, as revealed in His Holy Word, to and through His Chosen and redeemed People Israel.

The experience and the welcome received have been both comforting and encouraging. No Anglo-Saxon is allowed to feel himself to be " a stranger in a strange land " in U.S.A. The only thing they cannot understand is why you should want to live anywhere else, when you have once discovered America, and tasted the delights of civilisation. However, I was able to convey the loving greetings of the Mother Country, and the Mother Church, and bade them not forget the source from which they, and their ancestors, sprang.

After a few pleasant days in New York we left U.S.A. on Saturday, July 14th, on the *Carmania*, and arrived in Liverpool on Sunday afternoon, July 22nd, in time to attend Evensong at St. Luke's Church, and we rejoiced to hear, once more, the State Prayers for the King and all the Royal Family.

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CORRESPONDENCE.

THE CREATION EPOCH.

To the Editor.

DEAR SIR,—My respect for your space led me to be too concise in my notice of this great subject; so some readers may not have realised the full meaning of the explanation I set forth.

2. The whole Creative account in Genesis i, 1, to ii, 3, refers exclusively to the creative preparation of this Planet (astronomically Tellus), for the abode of Mankind, and to no other Planet, Sun, Star, &c., whatever. If any such are mentioned, it is only incidentally, and because they, in some way, are connected with Tellus. Thus no other Planets are even mentioned, and even of the Sun Stars, not to be reckoned in number, and, we are told, far surpassing Tellus in their enormity of magnitude, it is simply said: *The Stars also!*

3. After *beginning* (i, 1) there is an evident hiatus, the sense is incomplete. Beginning of what, or when? The context shows it refers to duration. Trifling epochs—days, weeks, months, years—are quite out of the question. It must, therefore, refer to Time or Eternity. But we are taught that Eternity has no beginning; it must, therefore, refer to Time. And only to Time on Tellus, as it is quite distinct from time on Jupiter, or any other Planet.

4. There is, therefore, some word or words, understood but not expressed, after *beginning*, and which refer to Time. The shortest formula that, under the limitations, we can find is "of Time." This vastly important sentence is then complete, viz., "In the beginning of Time Elohim created the Heavens and the Earth."

5. If this diagnosis then is correct, we have here revealed the stupendous truth, that the beginning of the creative preparation of Tellus for Men and the beginning of Time on Tellus were coincident; these two conditions commenced at one and the same moment of duration!

6. A few years after my first printed notice of this subject, I came across a threefold authorisation of this conclusion, of such high Authority, and unquestionable excellence, that it confirmed the whole subject, and permanently fixed my opinion in regard to it. These high Authorities were no less than Bishop St. Augustine of Hippo, A.D. 395; Bishop St. Hilary of Poitiers, A.D. 368; and Bishop Wordsworth of Lincoln, 1864. Three such Authorities as these, for talent, learning and Christianity, are not easily matched. They each coincided that Time for Tellus commenced as above. *Vide* Wordsworth's large *Commentary in loco*. So it appears this opinion was held in the very early Church, and has been for 1,555 years at least. To the eleven Authorities, in Nos. 80, 83, these three may be added, making fourteen in all. Did the early Church obtain this understanding from the Apostles?

7. As the first Book suitably informs us when Time on Tellus began, so the last tells us when Time shall be no more. What then is its duration? The Creative Sabbath commenced 4000 B.C.. The Christian Dispensation adds 2000 years, the Millennium 1000, or 7000 for the length of the seventh yom of Genesis; for after that, it is said, *Behold I create all things new*; and so the Sabbath must then end. We thus obtain the length of the seven yoms, viz., 7000 years each. The Creative period was, therefore, 6 × 7000, or 42,000 years. The period of judging of 1,000 years completes the 50,000 years of Time; for then Time shall be no more; and for Tellus, Eternity will commence. This conclusion is strongly confirmed by the typical jubilee period of 50 years (2 Peter iii, 7, 8).

8. As to the other key word in this wondrous Record (the first of the 111 Sacred Hebrew Records) it is, of course, *shem-ayim* (heavens). And peculiar importance and interest is added to this primal Record, by the consideration that neither Adam nor Moses could possibly have known these details or written this Record. It must have been given by Elohim direct to Adam in Paradise (*Origins of the Bible*, 1908). The Heavens would consist of that vast ethereal envelope enwrapping Tellus. It seems to be composed of two portions; and this may be the reason why the Hebrew is plural. The first or nearest heaven is that directly enclosing Tellus, in which embodied beings can exist. Its radius may be seven miles, for in this month the French aviator, Lecointe, is said to have reached the record height of 10,518 metres (seven miles), but it is not quite confirmed. Whatever its exact radius, beyond this is a vast area of such rarefied ether that in it animal life cannot exist. This would be the second heaven, inhabited by incorporeal beings, as angels, demons, disembodied human beings, &c. (Job i, 6–12). Into this Elijah entered. From this Elisha received a protecting force. And evidently the denizens of the second heaven are able to exist in both, and have often visited man in consequence.

Such appears to be the meaning of this verse, as explained by other portions of the Bible.

Yours truly,
A. B. GRIMALDI.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

(*Clericus—continued.*)

We know the effigies of Moses and Jeremiah stood in the Court of Justice in Dublin; also that Irish legends say that the Laws of Moses were brought into Ireland.

We believe God's Word and accept this record until it is disproved. (See "Royal House of Britain.")

We do not teach that the Anglo-Saxons alone are the ten tribes of Israel. The British were also of the tribes of Israel.

Page 14.—In 1 Kings xii, 24, it is said: "This thing is from Me." What right have British-Israel to give back the House of David to the ten tribes?

Answer.—God, foreseeing that Judah would prove more treacherous than Israel (Jer. iii, 11), prepared for the continuance of David's throne in this very act of separation. It was Benjamin (not Judah) that was to be the light (1 Kings xi, 36; Deut. xxxiii, 12; Isa. xlviii, 1, 9, 12). So when Zedekiah was deposed Ezek. xxi, 25–27 declared that the diadem and crown should be taken from the wicked prince; and that its succession should be overturned, not to be any more the same (*i.e.*, in Palestine) until He come whose right it is. These three overturns have been from Palestine to Ireland, from Ireland to Scotland, from Scotland to England until the LORD comes whose right it is. The high one brought down was Zedekiah, the low one exalted was his daughter. The transference is a forecast of our Lord's prophecy (Matt. xxi, 43). The Kingdom taken from Solomon's son still remains the Kingdom, but it was taken away from David's son, and one tribe only given to him, instead of (1 Kings xi, 39) not for ever.

Pages 14 and 15.—The New Covenant was made with

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the House of Israel and with the House of Judah . . . is intended for all mankind.

Answer.—We cannot do better than adhere to the text of Scripture. Both Jer. xxxi and Hebrews viii tell us it is the House of Israel, naming Israel first. It tells us what this New Covenant is, and nationally in our Liturgy we are the only people who ask that God's laws may be written in our hearts and engraved in our minds. It is not a fact that other nations have had this privilege until the British and Anglo-Saxon race at the close of the nineteenth century and afterwards spread the Gospel into all nations and translated the Bible into all languages. Facts are stronger than imaginations, and what was foretold in *Jeremiah* and *Hebrews* was our portion alone as a nation until that time. There is no stronger evidence that we are Israel. The Jew as a nation has not this covenant yet.

One must distinguish between the National Covenant and the Gospel preached afterwards to all nations, as a result of Israel having realised its obligations (Rev. xiv, 6, &c.).

Page 16.—Bishop Gore has said: "The Bible is not any longer concerned with the life of a nation, but of a church."

Answer.—It is better to listen to the Word than any bishop or archbishop.

Jesus says: "Go rather to the lost sheep of the House of Israel." "I am not sent but unto the lost sheep of the House of Israel." "The children must first be fed." "Feed My lambs." "Feed My sheep." "The Kingdom of God shall be taken from you (Jews) and given to a NATION."

The diaspora (John vii, 35) are the twelve tribes scattered (James i, 1; 1 Pet. i, 1–5). These are called "a chosen race, a royal priesthood, an holy NATION."—The Epistle to the Hebrews is what the writer said, an Epistle to the Hebrew Nation.

Page 16.—An appalling misinterpretation . . . . Redemption.

Answer.—This word means, in common parlance, the purchase of that which had been put away. In the Old Testament Israel as a nation is the only one redeemed, the only one who put herself away from God. The Lord is always called the Redeemer of Israel. This word is carried on in the New Testament, as in Luke i, 68; Gal. iii, 13: redeemed from the curse of the law. The law was given to Israel. It is they who are redeemed from the curse they were under by the breaking of that which was added to them because of their transgression (Gal. iii, 19). The Gentiles were never under the law of Sinai.

So Christ came to redeem Israel from the law, and to save them from their sins. This salvation is the offer to all mankind. But it is the redeemed Israel to whom is committed the glorious privilege of making this salvation known to all mankind.

As 1 Tim. ii, 6, says: "Who gave himself a ransom for all to be testified in due time." When Israel is redeemed from all iniquity, and Christ has purified to Himself, His peculiar people, they will be zealous for good works (Titus ii, 14).

Page 17: We are sorry "Clericus" cannot see that Israel alone is addressed as His sheep. The Jews then present when Christ spoke He said were not His sheep (John x, 26). See Jer. l, 6; Ezek. xxxiv, &c., &c.

C. A. H. asks: (1) When a "British-Israelite" affirms that "The Kingdom of God" refers to an earthly kingdom, how can one reconcile "Flesh and blood cannot inherit the Kingdom of God" (1 Cor. xv, 50)? And how is one to differentiate between such a text as this one, and say: "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"?

In the NATIONAL MESSAGE of September 1st Mr. D. R. Goodyear comments on this subject, but fails to explain what the questioner demands as a logical answer.

(2) If a "British-Israelite" affirms that in the Bible there are dual references to "The Kingdom of God"—one of a "material" nature, and one of a "spiritual" nature—how can such be briefly and logically explained?

(3) If one "Kingdom of God" be on this earth—*e.g.*, the Fifth or "Stone" Kingdom—where is the other, and by whom occupied if flesh and blood cannot be there?

Answers.—(1) The Kingdom of God is in process of progression ever since the Word was sown. Although the Christ had not come, the Word was with God's people Israel. This Word should have made the Jew susceptible to the Messiah being amongst them. As they had allowed the traditions of the Pharisees and Sadducees or any other element to choke the Word, it became unfruitful in them and was, in consequence, taken away from them. In the setting up of His Kingdom which was to supersede, the Christ announced that it must be domiciled amongst those in future who accepted Him as their foundation. Thus His citizens became manifest, by partaking of the Living Rock they became lively stones. Even here the adversary sowed his tares by materialising, whereas the spiritual seed was the ultimate reality. Of these two in the Kingdom, the resemblance was so great that any human instrumentality to discriminate might make a serious mistake. So let both grow until the harvest. At which time the Lord of the harvest will judge who are His and who are not. Only those who partake of the new birth (John i, 12, 13) as in John iii can see or enter into this Kingdom, which He receives to Himself at the second coming (Luke xix, 12). These will be changed (1 Cor. xv, 51, 52; Phil. iii, 21). Now we are in process of being changed (2 Cor. iii, 18).

(2) This difficulty is acknowledged by many of us. Some try to explain it as, broadly, the "Kingdom of Heaven" is Israel and her accessories, bad and good; as in the parable of the sower, the mustard seed (which becomes a tree), and the draw-net. They also wish to assert that the "Kingdom of God" is the spiritual element within; the one is material and the other spiritual. It is remarkable that the expression, the "Kingdom of Heaven," is used only in Matthew, written to the Jews especially, who were admittedly the children of the flesh. Whereas the "Kingdom of God" is the expression of all the other Gospels and Epistles. We must leave this as a matter worth looking into.

(3) The "Kingdom set up by the God of Heaven" of Dan. ii is explained in chapter vii as (in verse 18) the "saints of the Most High," whereas (in verse 27) the Kingdom is given to "*the people of* the Saints of the Most High." The process of construction, "Every one that is called by my name: for I have *created* him for my glory, I have *formed* him; yea, I have *made* him." The process of purification and constant accretion is gradual, so that "the people of the Saints" become the "Saints of the Most High." The Kingdom of Heaven will grow into the Kingdom of God. First that which is natural, then that which is spiritual.

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THE SECRETARY-GENERAL'S PAGE

WE have the greatest pleasure in announcing that H.R.H. PRINCESS ALICE has graciously intimated her intention to attend the opening meeting of the Congress, and that she will, with General the Right Hon. the Earl of Athlone, G.C.B., G.C.V.O., D.S.O., also attend a later meeting.

* * *

The Right Hon. Lord Gisborough will preside at the opening meeting on Monday, October 8th, at 2.45 p.m. The Right Hon. Lord St. John of Bletsoe, and Major Knowles, O.B.E., Deputy Presidents of the B.I.W.F., will preside at two of the meetings. The Right Hon. W. F. Massey, P.C., Prime Minister of New Zealand, now on his way to England and expected to arrive early next month, will also, it is hoped, preside at one of the meetings.

* * *

In addition to the speakers named last week, the Rev. Canon J. C. Hollis, M.A., the Rev. J. Oliver Vince, B.A., B.D., and Dr. W. Gornold, F.R.A.S., hope to address the Congress.

* * *

All readers of this journal are cordially invited to attend and to make known to their friends that all meetings in the afternoons at 2.45 and evenings at 7.30 are open to the public.

* * *

The Congress gatherings are from October 8th to 13th, inclusive. Continuation meetings will be held in the same hall from Monday, October 15th to 20th, inclusive; afternoons and evenings at the same hours.

* * *

Meetings for delegates and members only will be held from Tuesday, October 9th, to Saturday, October 13th, at 11 a.m.

* * *

A large number of tickets have already been sold. Colonel Wright will be glad if all who intend to take tickets will kindly apply to him as early as possible at 14, Fetter Lane, E.C.4. Single tickets, 2s. each; Course tickets, £1. It should be understood that there will be free seats for those who do not wish for reserved seats. * * *

Will members please note that volunteer helpers and stewards are needed in goodly numbers, and that more flags will be welcomed. * * *

Posters and leaflets are now ready—the latter in thousands. All who can use them are invited to write to Mr. J. J. Morey, 14, Fetter Lane, E.C., saying how many they can use.

* * *

The Rev. Pascoe Goard and Mrs. Goard will have arrived, it is expected, before this issue reaches our readers. They may be sure of a very cordial welcome at the meeting to be held on Thursday next, 27th instant, at 3 p.m., in King George's Hall (Y.M.C.A.), Tottenham Court Road, when our President, Lord Gisborough, will preside. Mr. Goard has been announced to address a meeting in the Lamb Memorial Hall, Dorset Street, Southampton, on Friday, 21st instant, at 7.30 p.m., organised by the local Branch, with the Rev. R. Grimson in the chair. * * *

The B.I.N.U. Conference at Nottingham, on September 13th, proved a happy and harmonious gathering; the President, the Rev. J. Oliver Vince, B.A., B.D., presided. The resolutions adopted at the Birmingham Conference in June were commended to the Associations, and will be reported on by them to the Bristol Conference, to be announced later. The public meeting in the evening was addressed by the Revs. J. J. Armitage and T. H. Whitehouse and Mr. Herbert Garrison. On the previous evening the Secretary-General delivered his illustrated lecture on "Our World-Wide Empire," when Dr. P. Boobbyer presided.

* * *

Mr. J. Griffin, of Dudley, will address the Manchester Branch on Tuesday evening next, in the Church House, Deansgate. * * *

Study Classes were resumed at Herne Bay on September 14th, at Carn Brae, at 5.30, through the kind hospitality of Mrs. Mitchell. There were twenty-six members present. The subject was "Current Events." The Rev. Commander Roberts conducted. These classes will (D.V.) be continued throughout the session at the same place.

* * *

The South-West London Branch will hold the first meeting of the session on Monday, October 1st, at 8 p.m., at the Y.W.C.A., 195, Lavender Hill, S.W., opposite the Battersea Town Hall, near Clapham Junction. Meetings will continue on the first Monday of each month. Mr. W. Pilcher, 13, Belleville Road, Wandsworth Common, S.W.11, will be glad to furnish particulars.

* * *

Mr. Herbert Garrison will lecture for the Horsham Branch on Wednesday next, September 26th, at 7.30, in the New Hall, Horsham, on "Egypt and the Great Pyramid," with lantern pictures. The President, W. E. D. Knight, Esq., will preside. Reserved seats, 2s. 6d.; other seats, 2s. and 1s. Tickets may be obtained from Messrs. Price & Co., West Street.

* * *

The many friends of the Rev. W. M. H. Milner, M.A. (Oxonian), late Vicar of Helston, will be interested to learn that he has been appointed to the Vicarage of Buckminster-cum-Sewstern, vacant by the resignation of the Rev. T. C. Hughes (Patron, the Crown). We heartily wish our beloved friend every happiness in his new sphere.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE JEHOVAH ACTIVITIES IN RELATION TO THE HOUSE OF DAVID IN BRITAIN.

By Rev. Wm. Pascoe Goard, F.R.G.S.

We have seen elsewhere that the man, David, was called of God and separated from the rest of his *nation*, of his *tribe*, and of his *father's house, for the purpose of establishing a new house.*

The House of David thus formed was distinct from all others, as was the House of Abraham from all others, including his father's house.

The function of this House was, and is, *to represent Jehovah in the nation over which the Throne of Jehovah is established.*

This is a most important function.

Let it be interjected here that there are many who read statements setting this fact forward, who rebel because they think that this takes away some of the glory of the Lord Jesus Christ, who is Jehovah incarnate, and who represents Jehovah in the Church and the world.

There is no such taking of any glory from the Lord. In the flesh He represents Himself and the Father, *before the Throne of God in Heaven.* On earth, *for national purposes*, He has seen fit to establish a family who should be His representative among the nations, and in His nation.

The authority wielded by the King is the Jehovah authority. This is the provision made under the constitution of the Kingdom. It is still true, notwithstanding the matter has been ignored and forgotten in Israel-Britain. Let the Church and the Nation awake to the fact willingly, or He will soon awaken them unwillingly, to their sorrow.

The law which he is commissioned to administer is the Law of Jehovah. Again we say that this fact has been overlooked and forgotten. And again we say let the Church and the Nation awaken to the fact of choice; or they will soon be awakened to the fact with sorrow and bitter repentance.

What, then, briefly stated, is the Jehovah activity in the House of David.

First, it is *the defence of the liberty of the people.* Through all the ages this has been threatened from many quarters. And never has it been more strongly threatened than it is to-day.

Throughout the nineteenth century the Kingdom of Great Britain spent men and treasure to win for the nations of mankind the right of *personal liberty.* Individualism was the watchword. Every sea was traversed, every continent covered, and liberty for the people was proclaimed, not only throughout all the land, and to all the inhabitants thereof, but to all the world. And for the winning of that liberty Britons gave their lives and treasure without numbering.

In the latter part of the nineteenth, and in the twentieth century, *there has been a movement in the opposite direction.*

Men have been subjected to *financial bondage* as never before in the history of humanity.

Men have been subjected to *spiritual bondage* by the ecclesiastical organisations as never before. It is true that the crude physical processes of the Inquisition have not been to the fore as of old, but more refined bondage and torture has ceaselessly been the order of the day.

Men have been, and are more and more being subjected to *physical bondage* by the Unions of one kind and another, which take from the individual his own freedom of action.

Of late there has been the colossal attempt to bring the world under *autocratic bondage* by the assault by Germany and her co-partners in national crime.

Against all these forms of bondage it is the function of the House of David to champion the defence of the freedom of the people.

This is not an attack on Unionists. It is a declaration that Unions which secure certain benefits by the subversion of individual liberty are paying too great a price for achievements on these lines. It is well for the British worker that the British Unionist stands for the rights and liberty of the individual. But the Internationale subverts it.

It is the function of the House of David *to guard the faith of the nation* against false doctrines and false worship.

It is useless to argue that this is not a part of the Kingly function if the lessons of the history of Israel

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and of Judah, as written in the Scriptures for our learning, are to be our guide. Again and again the nation suffered because of false doctrine, and false worship, introduced into the national life. And in each case *the Kingly House was* held to be responsible. Again and again was the land cleansed, after suffering, and *the Kingly House was given the credit* of the reformation.

The old, old forms of idolatry are with us still, namely, the worship of the Queen of Heaven; the weeping for Tammuz, the Madonna and Son, and so on. What a scourge this old and never-dying form of idolatry has been to our Israel! And still it is knocking at the door, and still it has many supporters in the nation.

The Jehovah activity has ever been directed against this, and the earthly representative of Jehovah has been charged with the mission of defending the nation against its encroachment.

Not for nothing is the King of Great Britain and the Overseas Dominions called the Defender of the Faith!

It is the function of the House of David to *administer the Divine law* as it is written in digest form in the Book of Deuteronomy.

All law is administered in the name of the King. And we are to be congratulated that the law so administered follows in outline the law of God as it does. But the law must be administered *as the law of Jehovah*, and not as the law made by the majority of us. It is the law which was prior to Moses. It is the law which was rehearsed in the ears of Moses and given to Israel. It is the law which was ratified by the Lord Jesus Christ. It is the law which found administration at the hands of the Apostles. For instance, the first Epistle to the Corinthians was a death sentence against the incestuous Corinthian. The second Epistle to the Corinthians was the Royal Pardon extended to the repentant and purged sinner, because of the intervention of the Atonement. Let the antinomian study this great example of the administration of the law by the Apostle Paul, and the administration of mercy.

It is the function of the House of David to be *the impersonation of the nation*. The Queen of Sheba visits, not Israel, but Solomon. Yet it is the nation and its glorious activities, possessions, achievements, institutions, and government that she came to see.

Many potentates from over the seas come to pay their homage to Britain. They go to the House of Lords. They go to the House of Commons. They go to Westminster Abbey. They go to the Guildhall and become the guests of the Lord Mayor of London, around whom centres the great commerce of the nation. But all these things count for little.

They go to see and are received by the King of Great Britain. Here they meet and are met by *the Empire personified*. With the grasp of the hand of King George, *they shake hands with the whole of us*. In the voice of welcome of King George *the whole Empire speaks welcome*.

When the unknown soldier was buried, whom all the nation desired to honour, *all the Empire attended in the alone person of the King*.

It is the function of the King to voice the prayer and the thanksgiving of the nation to its God. How often was this the case in the Israel of the Bible. And it has been the case in the Israel of the day when King George led for us the devotions of the Empire. *Thus was the tide of Battle turned in the Great War*.

It is the function of the House of David to "Occupy until I come." This word was spoken to the ten servants of the Lord, and it was spoken before that to the House of David.

Finally the Root and Offspring of David shall take to Himself (the Son of Man) the Throne of His father David, for God shall give it to Him. Then shall the earthly Kingship reach the zenith of its glory. This shall be maintained until the time shall come when the Son shall yield up the Kingdom to the Father, that God may be All in All; and the Glory of the earthly Kingdom shall be swallowed up in that of the Heavenly.

MOSES AND THE PROPHETS.—I.

BY HENRY D. HOUGHTON.

UNFORTUNATELY the attitude of many amongst us, both ministers and laymen, towards the prophets is one of grave questioning, if not of open unbelief.

If they were asked plainly, "Do you believe the prophetical portion of God's Word?" many of them would, no doubt, answer "Yes"; but that would have to be very much qualified *unless they were allowed to put their own interpretation upon those prophecies. That is tantamount to a direct denial!*

The prophecies were written not that we might, according to the vagaries of our training or our individual theological prejudice, put upon them the particular explanation that will fit our theories—*that is rank unbelief*—but that the ordinary reasonable and every-day interpretation and usage of the words should stand untampered with; and whoever he is that seeks to twist and turn the obvious meaning of the prophetic word, either by bringing in a new subject of the prophecies, material or spiritual, other than the declared subject, or by suppressing part of them, or applying a method of interpretation that cannot be made to run on all fours with the prophecy, *clearly does violence to that prophetic word; and—whatever he may call himself—is not a believer in that word!*

The prophets, however, do use figure and simile very largely; but in most cases, if not all, it is easily seen that it is figure or simile, and having a literal and tangible interpretation, not a visionary or spiritual one, and is used not to hide or conceal, but to open up and illustrate.

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Christ Himself, and most emphatically, put the seal of His approval on Moses and the prophets. In not one single instance did He repudiate their message, nor did He correct a single sentence, a single word, a single jot or tittle of their recorded predictions. Nor did He—possessing all knowledge and wisdom—indicate to His followers that the words of Moses and the prophets were to be understood in some visionary or spiritual sense. He emphatically endorsed those words *as they stand*. Mark His solemn words—"Think not that I am come to destroy the law or the prophets: *I am not come to destroy*, BUT TO FULFIL. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law *till all be fulfilled*" (Matt. v, 17, 18).

What a stern reproof is here to those who wish to alter, even in the slightest degree, the plain statements of the prophets.

In our Lord's parable of the rich man and Lazarus (Luke xvi) we have in the conclusion these very remarkable words: "They have Moses and the prophets; LET THEM HEAR THEM. And He said, Nay, father Abraham; but if one went unto them from the dead they will repent. And he said unto him, *If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.*" These last are among the most solemn words Christ ever spoke; they are full of serious warning to us in this our day; and plainly indicate that if Moses and the prophets are not believed, *neither would one from the dead be believed.*

"If ye believe not his (Moses') writings, how shall ye believe My words?" (John v, 47). In these words Christ accords to Moses a very honoured and elevated position. Evidently to the Jews Christ meant: "You do not believe in your professed leader—how, then, can you believe in Me?" But these words also indicate the close connection between the two, Moses and Christ.

Has this a meaning for us to-day? Do we give to the writings of Moses and the prophets that unique first place, that authoritative position which Christ did?

Is not Moses regarded as simply a good and wise ruler of olden time, and of the insignificant people called "Israel"; but having no message to or authority over us to-day; and whose prophecies to "ISRAEL" have proved vain dreams?

Does the Christian Church believe in Moses and the prophets even as much as the Jews did? CERTAINLY NOT! Then, if so, do not Christ's words of reproach to the Jews apply with even greater force to-day to the Christian Church?

Is not the present-day religion a religion of professed belief in Christ's words, *and yet utter disbelief in Moses' writings? Can these two attitudes be reconciled? Christ's words seem to imply very grave doubt whether they can!* According to our Lord, *His own words and Moses' writings are intimately bound up together;* and doubt and unbelief in Moses seems to block the way to any sincere and correct understanding and belief of Christ's words.

Now, seeing that this is so, let us ask if our churches as a whole believe the following words of Moses: "*I am the Lord your God, which have separated you from other people. . . . And ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be Mine*" (Lev. xx, 24, 26). "*For thou art an holy people*" (this does not mean sinless; they were exceedingly wicked) "*unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth*" (Deut. vii, 6).

"Only the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above all people as it is this day" (x, 15).

"But if from thence (the land of captivity) thou shalt seek the Lord thy God, *thou shalt find Him*, if thou seek Him with all thy heart and with all thy soul. When thou art in tribulation, and all these things *are come upon thee, even in the latter days*, if thou turn to the Lord thy God, and shalt be obedient unto His voice . . . He will not forsake thee, neither destroy thee nor forget the covenant of thy fathers which He sware unto thee" (Deut. iv, 29, 31). "Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness, *for thou art a stiff-necked people*" (ix, 6). Why, then, did God give it them at all? Chapter x, 15, answers: "*Only the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above all people as it is this day.*" And God's love and God's choice must last, and so this motive can never cease to operate!

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, *He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people, Jacob is the lot of His inheritance*" (xxxii, 8, 9).

Do our ministers believe these great words of Moses? Emphatically not!

"*And it shall come to pass*, when all these things are come upon thee, *the blessing and the curse*, . . . and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice . . . that then *the Lord thy God will turn thy captivity*, and have compassion on thee, and will return and gather thee from all the nations, whither thy God hath scattered thee."

"*If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord will bring thee into the land which thy fathers possessed, and thou shalt possess it, and multiply thee above thy fathers*" (Deut. xxx, 1, 5).

The theologians say that old Israel is cast off for ever, and the Gentile church has taken its place! What a mockery of belief this is! And how can such as hold these views escape our Lord's stern words of condemnation?

But let us look at other words of Moses:—.

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, . . . and for the precious things brought forth by the sun, . . . and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the goodwill of Him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: *with them he shall push the people together to the ends of the earth:* and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii, 13, &c.).

Do our Ministers believe these great words of Moses concerning Joseph? *If so, let them show where Ephraim and Manasseh are now, and how they fulfil all this!* For assuredly they are fulfilled in some nation to-day, for Christ endorsed these words of Moses among the rest.

Further, Moses concluded his great blessing of all Israel thus: "The eternal God is thy refuge, and underneath are

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the everlasting arms. . . . *Israel* then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine: also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And *thine enemies shall be found liars unto thee; and thou shalt tread upon their high places*" (verses 27–29).

Do our teachers believe all these words of Moses and *of the self-same people of whom he spake?* If not, how is it possible to escape Christ's terrible words of condemnation?

In these neglected words of our Lord He appears to proclaim the interdependence, the mutual oneness of Moses' words and His own. The Master acknowledges the servant. The King stands by His ambassador, owns his words, his actions, and confirms his authority. And any rejection of the one appears to be the rejection of the other!

Now this charge of our Lord cannot be confined to-day to those who boldly and ostentatiously repudiate the authority and writings of Moses. *They are self-condemned!* But, alas! it appears to refer also to those of the rank and file of our churches who, gradually and imperceptibly, have been led into a false position of doubt and questioning with regard to the writings of both Moses and the Prophets, as though their authority had entirely ceased. Christ our Lord shows that His great words are in some way bound up with those of Moses: and the repudiation of the one is the repudiation of the other!

This is a most alarming conclusion, but one that seems thoroughly justified by the Saviour's words; and, if true, transfers His stinging charge against the Jews right down to the Church of to-day!

If this concerned the higher critics only, perhaps it might be left; they are probably out of our reach: God will deal with them. But the rank and file, honestly desiring in many cases to know the truth and to follow, have been blinded, *and their faith in the Old Testament thoroughly unsettled* by their Leader's vain questioning of both Moses and the prophets, till now they know not what to do or where to turn.

The churches of to-day practically say: "*We have nothing to do with Moses; our Leader is Christ.*" But Christ says: "If ye believe not his (Moses') writings, how shall ye believe My words?"

NATIONAL REGENERATION.

BY C. B. EVANS (*Montevideo, South America*).

(*Continued from page* 438.)

PART III.

THE sign of the accomplishment of God's purpose with regard to Israel in the Isles has been fulfilled; "the treading down of Jerusalem" has ceased, and the last phase of that purpose is now in process of being accomplished; the return of Israel as the Anglo-Saxons with their brethren of Judah to occupy the Promised Land in the "latter days."

Whatever has been accepted in the past days as regeneration, it is certain that in these "last days" it must mean much more than that, and must be a complete revolution of outlook from the past, for it involves a complete change of method in our national, ecclesiastical, social, and commercial system, as well as our individual Spiritual life (the former is largely dependent on the latter), from the finite to that of the infinite system, as set forth in the Pentateuch, as dependants on God for everything, through knowledge and Jesus Christ.

It is not necessary to state what such a complete giving up of old ideas and systems means, for it will very strongly react on many very excellent and worthy men and women, corporations and societies, &c., at the time. Many pet schemes, theories, and designs for the future must be abandoned, and this will bring into opposition and operation those attributes of the Devil for which regeneration is imperative—bias, narrow-mindedness, bigotry, prejudice, superficiality, indifference, false pride, and superstition; in other words, being "not conformed to this world" by being "renewed in the spirit of your minds" (Eph. iv, 23).

Is it not these devilish attitudes of the mind that are principally withholding the TRUTH, and the knowledge of the "perfect will of God" in such a large degree to-day, with the result of "falling away," even in that Divine institution created for its instruction—the Church?

The Bible as a book and the Kingdom of Heaven have been mysteries, and still are to the majority, and both of these have been sent to us for the same reason that Christ spoke in parables when the Jews were present. He knew of the existence of those blinding attributes above mentioned, and of the false prophets, &c., that would arise in these very times in opposition to the plain statements of the Scriptures, and that even our faith as Christians would not be proof against the false and erroneous teaching of the age, "But the Comforter, which is the Holy Ghost, whom THE FATHER WILL SEND in My name, he shall teach you ALL THINGS, and bring ALL THINGS TO YOUR REMEMBRANCE, whatsoever I have said unto you" (John xiv, 26). How? "Search" (the whole of) "the Scriptures" (individually); "for in them ye think ye have eternal life: and they are they which testify of me" (John v, 39), because "There is a God in heaven that revealeth secrets, and maketh known what shall be in the latter days" (Dan. ii, 28).

This is the meaning of the last two verses of the Epistle to the Romans: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to THE REVELATION OF THE MYSTERY, which was KEPT SECRET SINCE THE WORLD BEGAN, but now is MADE MANIFEST, and by THE SCRIPTURES OF THE PROPHETS, according to the commandment of the everlasting God, MADE KNOWN TO ALL NATIONS FOR THE OBEDIENCE OF FAITH." And in the 25th verse of the 11th chapter it says: "For I would not, brethren, that ye should be ignorant of THIS MYSTERY, LEST YE BE WISE IN YOUR OWN CONCEITS" (such as bias, narrow-mindedness, bigotry, &c.); "that blindness in part is happened to Israel" (failure to understand and accept the Israel Truth by the Anglo-Saxon people, and to the Jews [who are of Israel] to accept Christ as the Messiah), "until the fulness of the Gentiles be come in." The "times of the Gentiles" with respect to Palestine and Jerusalem, were fulfilled when General Allenby took that city from the Gentile Turk. The "fulness of the Gentiles" will not end until the last world Empire, or Confederation of Gentile nations has been destroyed by the Lord at the battle of Armageddon, when Israel-Britain is *in extremis*. (See Zech. xiv.)

British-Israel truth is the only effort that is being made to reveal these great mysteries; and yet with schism rampant, and divisions untold, mostly caused through spiritualising Scriptures that admit only of a literal interpretation; without any effort at first "setting her own house in order"; great efforts are being made to unify Christendom by the Christian Church. The Nation also in the same blind, haphazard way,

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is attempting to make the peace of the world secure for future generations, and yet since the taking of Jerusalem there has never ceased to be wars and rumours of wars; also the seismographical instruments have never ceased to record the constantly increasing earth signs; celestial wonders are ever being brought to our notice; terrestial and atmospheric phenomenon and scientific wonders are ever increasing, and who shall say that these are not warnings sent to make us "look up" because "our redemption draweth nigh"?

Is it not better for earnest Christians to consider things in this light than to leave them unheeded? For the one great sign for all this—Jerusalem delivered from the Gentiles—has been given us, and it is certain that these are the "last times" in which we are to expect "the beginning of sorrows."

The Holy Spirit was the medium whom Christ sent down on earth through whom the covenants given to Abraham, Isaac and Jacob and the promises foretold through the prophets have subconsciously been fulfilled in the British race. It is also through Him they are being revealed in the "last days" to those whom it pleases God to reveal them, that, through "the Spirit of your Father which speaketh in you," THE TRUTH, which is the Word of God, might prevail against the powers of darkness, also working through the mind of man, through the knowledge of the Scriptures and Jesus Christ. He has been the Comforter and Regenerator in the works of the Spirit to millions in the past, and He must also be the National Regenerator in the commandments of the God of Truth now.

(To be continued.)

FOR US OR FOR THE ENEMY?

BY DR. W. GORNOLD, D.A., F.R.A.S.

(Continued from page 441.)

PART II.

"THEN from the date of the issuing of the edict of Artaxerxes to the birth of Christ there are 456 years (the third edict was formerly stated to have been 457 B.C., and Christ was born in 3 B.C., a period of 454 years only), and from the birth of Christ to the manifestation of the Bab there are 1,844 years. When you add 456 to this number it makes 2,300 years; that is to say, the fulfilment of the prophecy of Daniel took place in A.D. 1844, and this is the year of the Bab's manifestation according to the actual text of the Book of Daniel. . . . There could be no clearer proof of a manifestation than this."

And yet, *mirabile dictu*, the Bab is only a secondary figure in the hierarchy of the Bahais. Mirza Huseyn Ali (Baha'u'llah), who is accounted the Messiah of the New Age, is nowhere concerned in the chronological fulfilment of this prophecy. Moreover, the employment of the solar year renders it necessary to refer back to the first edict of Artaxerxes in 457 B.C., and this we have good reason to know was thirteen years before the second edict of the same king, and, therefore, in 455 B.C., which was the seventh of his reign. This is proved by the edict of Cyrus having been issued in the first year of his reign, 536 B.C., a date about which there is no dispute. Thereafter Cyrus reigned eight years, Cambyses eight years, Darius I thirty-six years, Xerxes twenty-one years, so that the first of Artaxerxes was in 462 B.C. The twentieth of Artaxerxes would, therefore, be in 442 B.C., and by adding 1,844 thereto we get 2,286 years and not 2,300, as stated. The Great Sacrifice took place in the midst of the seventieth week, as prophesied, on the fifteenth day of the seventh month of the Hebrew year. On the same day of the same month Abraham set out from Ur in Chaldea, his native place, to fulfil the promises and to receive the Covenant of the Lord. On the same day of the same month Israel was led by Moses out of the House of Bondage in Egypt.

The author of "Some Answered Questions" further refers to Christ's prediction of His second coming in Matt. xxiv, 3, *et seq.*, wherein Christ refers His disciples to the prophecy of Daniel, and it is thence argued that the manifestation of the Bab is clearly referred to in the Gospel. But why the Bab, when he was but the forerunner of Baha'u'llah, according to the Bahais? Mirza Huseyn Ali, whose manifestation is nowhere referred to in the prophecy, is accepted by all Bahais as the Messiah, and he himself so claimed to be. Nothing is said as to Christ's warning, "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ, and shall deceive many"; and, again, in the same chapter, "And many false prophets shall arise and shall deceive many," and yet again in the 24th verse of the same chapter: "For there shall arise false Christs and false prophets and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Why was this important warning omitted from the "Answers to Questions"? These "Answers to Questions" were collected and translated from the Persian of Abdul Baha, the son and successor of Baha'u'llah, and grandfather of the present Hierophant at Hafia, Shawgi Efendi. Surely, when Christ said: "Behold, I have forewarned you!" this question of veritable manifestation should not have escaped mention. But Christ has answered the question for us, and in reply to the enquiry: "Tell us when these things shall be and what shall be the sign of Thy coming," our Lord warns us of false Christs and false prophets, refers to the prophecy of Daniel in reference to His own appearance, predicts that the Gospel of the Kingdom shall be preached as a testimony to all nations, and says that the end should come thereafter, and these are the signs of that end. "There shall be a great tribulation, such as was not since the beginning of the world to this time, nor ever shall be, and except those days be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened. Then, if any man shall say unto you: Lo, here is Christ, or there, believe it not. Wherefore, if they shall say unto you, Behold he is in the desert, go not forth; behold he is in the inner chambers, believe it not. For as the lightning cometh out of the East and shineth unto the West, so shall the coming of the Son of Man be." We shall not need to seek Him, nor go out to find Him. His presence among us will be universally self-evident. He will not need to declare Himself, saying, I am He whom God shall manifest. None shall be able to deny Him. For there will be great portents in the heavens. "I will shake the heavens and the earth shall be moved out of its place." And *then* shall appear the sign of the Son of Man in heaven . . . coming in the clouds of heaven with power and great glory. What prophet has predicted this "Messiah of the New Age" known as Baha'u'llah, who made his appearance after the death of the Bab through great strife and dissension about the year 1847? Can we truly say that a life of continual exile and imprisonment terminating in death from natural causes comports with the idea of the coming in "power and great glory" of Him who had overcome death and hell, and opened unto us the gates of

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everlasting life ; to whom had been given henceforth " All power in heaven and in earth " ? For myself I cannot atone these contrary things. When I read the prophecies of Ezekiel, of Joel, of Amos, and of Obadiah, and ponder the things that must happen before the coming of our Lord to establish His Kingdom on earth and judge the nations from His holy mount of Zion, I say to myself that He Who came to *fulfil* the law and the prophets, had need neither of Mohammed nor of Baha'u'llah as intermediaries between Himself and the world. They find no place in the prophecies ; they serve no part in the redemption of mankind save that it be given them by Christ Himself, and for this I have no evidence. They are as fruit out of season. The enlightened of British-Israel will ponder these facts in the light of the Gospel teachings.

When we turn to the Bahai literature we find that the Bab himself has left the question of the " manifestation " dangerously open to exploitation and rivalry. In a vague prophecy he says that his followers must expect the advent of " Him whom God shall manifest," who would perfect and complete his religion, and that although this manifestation would not, it was hoped, delay his appearance for more than 1,511 or at most 2,001 years, he might appear at any time ; and that, whenever one should appear claiming to be he, his very being, together with his power of revealing verses, would be sufficient signs. All who believed in the Bab were solemnly warned not to reject one so characterised and making such a claim ; and were commanded, in case of doubt, to incline rather to belief than disbelief.

In my " Basis of Scripture Prophecy " I have shown that the central point of Scripture prophecy and the fulcrum upon which the whole scheme of Bible evidence turns, is the Great Sacrifice. This is most clearly demonstrated in the prophecy of Daniel's seventy weeks, that is to say, the seven weeks or 49 days of the restoration of Jerusalem (442 to 395 B.C.), the three score and two weeks or 434 days, and the half week (the midst of the seventieth week) or three and a half days making in all four hundred and eighty-six and a half days, or lunar years, equivalent to 472 solar years, extending from 442 B.C. to A.D. 30, which is the year of the Great Sacrifice, as promised to Abraham when the sacrifice of Isaac was set aside with the words : "God will prepare Himself a sacrifice." From the date of Abraham's offering, 1867 B.C., on the fifteenth day of the seventh month, to the Great Sacrifice on the self-same day of the same month in A.D. 30, are 1,897 years, and these years added to the date of Christ's sacrifice, give us the climacteric year A.D. 1927, which begins in September, and the fifteenth day of the seventh month will be in March, 1928. We may look at the period of 490 years or seventy weeks from another point of view and thence derive the year of the Lord's birth. Thus, all circles being equal, it follows that the circle of 354 days (the lunar year) is equal to 365 days (the solar year), and also to the 360 days of the prophetic year. They are all equal and interchangeable. Then as 360 P. years are equal to 354 L. years, so 490 P. years are equal to 454 years. Then from the first edict of Artaxerxes in 457 B.C. we take 454 and there remains 3 B.C., which is the date of the birth of Christ. We see, therefore, that there are different lines of approach to the fulfilment of Scripture prophecy, but they all merge and meet in the same central fact of the Lord's appearance, ministry and sacrifice.

Lastly, in regard to the prophecy of 2,300 days (years). This period is equivalent to 2,230 solar years. It is in no way related to the date 457 B.C., as Abdul Baha seems to have imagined. The prophecy distinctly measures from " the making desolate and treading under foot of the sanctuary and the host," whereas in 457 B.C. the edict of Artaxerxes was to the effect of restoring and not making desolate, of building again and not treading under foot. The reference to this year is, therefore, wholly adventitious. If, however, we refer the period of 2,300 years to the sacking of Jerusalem by Titus in A.D. 70, then 2,230 plus 70 gives the date A.D. 2300, but if dating from the year 169 B.C., when the city was taken by Antiochus Epiphanes and the Temple polluted by swine, the period will expire in A.D. 2061. But at whatsoever time the period that is appointed shall be fulfilled, the Lord will be King over all the earth and " all peoples and nations shall serve Him, for His dominion is an everlasting dominion which shall not pass away, and His kingdom one that shall not be destroyed."

IN HIS NAME.

BY MYRTLE STRODE-JACKSON.

ONE of the most pathetic lines in the New Testament is the verse in the opening chapter of St. John : " He came unto His own and His own received Him not." Our great Master, Christ Jesus, longed to be understood by His disciples and the people of Palestine, among whom His wondrous birth had taken place. But when He saw the fierce rejection of His teaching by the men of Judah, He gave His disciples a very remarkable command. He said : "Go not into the way of the Gentiles . . . But go rather to the lost sheep of the House of Israel. And as ye go, preach, saying, the Kingdom of Heaven is at hand."

In what part of the world was the lost house of Israel ? It was in the British Isles. Those of our readers who have become acquainted with some of the historical wanderings of the ten Israel tribes of the Covenant people will have learned how, in the first place, there was a colony founded in far-away times, probably before Moses led the people out of Egypt, and how in later times, but still a great way back, under the name of Celts, Picts, Jutes, Angles and Saxons, Israel found her resting-place in these beloved little isles. " Glorify ye the Lord " sings Isaiah, in majestic prophecy, " Even the name of the Lord God of Israel in the isles of the sea " (Is. xxiv, 15).

Now the Gospel tells us that Jesus " needed not that any should testify of man, for He knew what was in man." We, to-day, are just beginning to find out the existence of conditions which were perfectly clear to Jesus when He gave the best directions to His followers for the spread of world-salvation.

In that well-known and fascinating volume, " St. Paul in Britain," by the Rev. R. W. Morgan, we read a very interesting little résumé of the main outlines of early Druidism, the religion observed by the first inhabitants of Britain. We are told that it is supposed to have been founded by Gwyddon Ganhébon, probably the Seth of the Mosaic genealogy, and was first introduced into Britain by Hu Gadarn or the Mighty, a contemporary of the Patriarch, Abraham. Therefore, while this early Israel religion did not include the later dispensation of Moses and the Ten Commandments, it must have retained something of that wonderful closeness of man to his Creator, which was of so pure and clear a nature that Noah was saved from the flood and Enoch was translated from earth to heaven.

We are told that the name of the Supreme Deity was an ineffable mystery (much as it remains undefined among the

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Jewish priests to-day), but that to the human mind " it necessarily represents a triple aspect in relation to the past, present, and future; the Creator as to the past, the Saviour or Conserver as to the present, the renovator or recreator as to the future." This third name of this Druidic aspect of a Trinity, the name which expressed the renovator, and the future, was Esu, or Yesu. In early British Christianity the Name of the Saviour never changed its original Druid spelling. In the ancient British tongue " Jesus " has never assumed its Greek, Latin, or Hebrew form, but is the same sacred Name which has been preserved among the Covenant People from the days when the first stone was laid of the Great Pyramid. When the Virgin Mary was told to call her babe Jesus, it was in fulfilment of a great and holy desire which had its beginning at the dawn of Bible history, when man was vividly conscious that God was his Father; and when the Saviour told His disciples to find their way across seas and lands to the lost sheep of Israel, he must have known that they were ready to receive His Name because they already loved it, and would be willing to accept the greater unfoldment of mercy and love which He had come to bestow freely upon the whole world.

The special Message of British-Israel Truth to-day is that we should be roused to realise that we are God's people as a *Kingdom* as well as a Church. Jesus added to His command about lost Israel the admonition to preach that His *Kingdom* was at hand. So to-day we welcome all signs of a national and international character that we are preparing the way for the great Kingdom of Heaven to be established on earth. One of the cheering signs of the times has been the founding of a big, broad-minded, Friendly Society, called the English-speaking Union, and one cannot but be struck by the fact that its initials E.S.U., as they are stamped on all its literature, is the old Druid-British form of the revered Name in whose light every English-speaking man, woman and child has been taught to live. We know that no lasting unity can be achieved through any other name, and we know that this name should be the great bond of union throughout civilisation; for as the Apostle tells us in the second of Philippians: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the Glory of God the Father."

Now, in the light of progressive Protestantism to-day, we have learnt that a mere superstitious worship of the name of Jesus is not in itself a bond of union that will save the world from all its woe. Our Saviour said: " If ye love me, keep my commandments," and to carry out his teaching in private and in public life is the only way to maintain ourselves as a nation and a " company of nations." We all know something of what this means. The mighty words, " love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," which we read in Galatians are the " fruits of the Spirit," do not fall on unheeding ears; but we need to strive more earnestly to uphold this standard in our political and commercial life, and in our reciprocal dealings with one another. We have a great heritage and to-day we have vast opportunity to prove to a sin-laden and tortured world that His precious Name is

"No fable old, nor mystic lore,
Nor dream of bards and seers;
No dead fact stranded on the shore
Of the oblivious years;"

but rather that our living, active, devotion is to be expressed in

"Sweet offices
Of love and gratitude;
Thy sacramental liturgies,
The joy of doing good."

—WHITTIER.

GREEK AND HEBREW CONNECTIONS.—VII.

BY REV. A. B. GRIMALDI, M.A.

THE conformity between the adventures of Samson and Hercules is self-evident, and proves beyond a doubt that the myth of the one was composed from the history of the other. The remark of Herodotus, respecting the impossibility of this last adventure, of his death, according to the Greek tradition, and the folly of attributing it to the Egyptians, serves to confirm the truth of its having been borrowed, and of its being a disfigured copy, whose original must be sought for elsewhere.

In fact it appears that Samson is the original and essential Hercules of myth (Josephus' " Antiquities," v. 10). And although the Poets have united some particulars drawn from Joshua, and have added their own inventions, yet the most capital—and considerable—belong to Samson, and are distinguished by characteristics so peculiar to him, as render him easily discoverable through the whole. (*Vide* "The Truth," No. 164.)

The above is the substance of Lavaur, and contains, as some think, a very clear case, and is an additional proof how much the Greeks have been indebted to the Bible. (*Clarke.*)

2 Sam. ii, 16: Alexander ordered all the Macedonians to shave their beards, replying to Parmenio, who asked why?: " Dost thou not know that in battle there is no better hold than the beard?"

2 Sam. ii, 18: To be swift of foot was deemed a great accomplishment in the heroes of ancient Greece; " the swift footed Achilles " is an epithet which Homer gives to that hero no less than thirty times in the course of the " Iliad."

2 Sam. v, 2: In former times among the Greeks, kings were denominated shepherds of the people, and all good kings were really such. But in process of time this pleasing title was changed for sovereign and tyrant, in neither of which names does anything of the original title exist.

2 Sam. xi, 14: This case some have likened to that of Bellœrophon, son of Glaucus, king of Ephyra, who being at the court of Prœtus, king of the Argives, his queen, Antia or Sthenobria, fancied him, but he, rejecting her flattery, was, in revenge, accused by her to Prœtus as having insulted her. Prœtus therefore wrote letters to Jobates, king of Lycia, her father, and sent them by Bellœrophon, stating his supposed crime, and desiring him to be put to death. Jobates sent him against the Solymi (Jerusalemites), but he escaped. Antia committed suicide. The Greek mythologist has plagiarised from the lives of both Samson and Joseph to make a better tale.

2 Sam. xxi, 17: Light is used in this sense by Homer: " I have neither been a light to Patroclus, nor to his companions " (" Iliad," xviii, 102). (*Vide* "The Protestant Observer," 1914. No. 7.)

1 Kings xviii, 38: Pindar's account of the Rhodians settling in the isle of Rhodes, and their first sacrifice there, bears a near affinity to the account here given: the shower

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of gold descending on the sacrifice offered up without fire, to show the approbation of their god, is little more than a poetic account of the above translation. The Rhodians mindful of their sires' behests ("Olympia," Ode vii, 87) :—

"Straight in the citadel an altar reared;
But with imperfect rites the Power addressed,
And without fire, their sacrifice prepared;
Yet Zeus appearing, o'er the assembly spread
A yellow cloud, that dropped with golden dews."
—*West.*

1 Kings xix, 13, 19.—The cloak or mantle was the prophet's peculiar habit; it was probably in imitation of this that the Greek philosophers wore a sort of mantle that distinguished them from the common people, and by which they were at once as easily known as certain academical characters are by their gowns and square caps. Pythagoras (570 B.C.) was the first and greatest of Greek Philosophers, the later ones acknowledging him as Master. He was born in Palestine, and later made a sojourn at Elijah's Cave in Mount Carmel. He adopted Hebrew teaching and dress. Elijah's mantle is specially mentioned, which Pythagoras could have copied, and others from him. (1 Sam. xxviii, 14; 2 Kings ii, 6, 13, 14; Ezra ix, 3; Daniel iii, 21, margin.)

1 Kings xxi, 19: There is a similar idea of the propriety of punishment overtaking the culprit in the place where he had committed the crime expressed by Orestes to Œgisthus (Sophocles, "Electra," 1495) :—

"— Go where thou slew'st my father,
That in the self same place thou too may'st die."

1 Kings xxi, 27: The slow and measured pace which always accompanies deep and reflective sorrow is also alluded to by Œschylus, when the chorus are thus addressed on the defeat of Xerxes :—

"With light and noiseless step lament."—"Persœ," 1073.

1 Kings xxii, 15: The following Oracles among the Greeks were of the same dubious nature. In order that the priest's credit might be saved, let the event turn out as it might. Thus the Delphic Oracle spoke to Crœsus words which are capable of a double meaning, and which he understood to his own destruction: "If you march against Cyrus he will either overthrow you or you will overthrow him." He trusted in the latter; the former took place. He was deluded, yet the Oracle maintained its credit. So in the following, which can mean either: "Thou shalt go, thou shalt return, thou shalt never perish in war"; or, "Thou shalt go, thou shalt never return, thou shalt perish in war." Pyrrhus, king of Epirus, understood by this that he should conquer the Romans; but the Oracle could be translated: "The Romans shall overcome thee." He trusted in the former, and was overcome, yet the juggling priests saved their credit. It must be remembered also that punctuation was not used; so a passage could easily be read two ways. A memorable example is in Luke xxiii, 43: "*I say unto thee to-day: thou shalt be with Me in Paradise*" (*vide* "The Nineteenth Century," No. 436).

A few of the points in the lecture on "Earthquakes," to be given on October 11th, are: Astronomical and Meteorological influences; the place of our Planet in the Universe; possible answers to profound questions; areas of terror and lines of fault; extraordinary happenings, &c., &c.

ARE THE BIBLE STORIES TRUE?

DR. WADDINGTON CASTIGATES THE CRITICS.

(FROM *The Cheshire Herald.*)

IN these days of milk-and-water compromise it is refreshing to meet a definite stand such as Dr. E. F. Waddington, of Hazel Grove, takes on what is called the Higher Criticism of the authenticity of the Bible. The handicap of the average antagonist to such criticism is the scantiness of his knowledge of the subject and his difficulty in knowing where to search for protagonist authority. In the following article Dr. Waddington shows that he is admirably equipped for breaking a lance with such doughty opponents as the Higher Critics.

The question of the relations of the Higher Criticism with the Bible is a subject which is growing in popularity and absorbing the energies and interests of many of that class of persons whom Ezekiel would call "Shepherds." This Higher Criticism of the Old Testament is a subject which cannot be ignored, because it is forcing itself on the notice of the people, and whether we like it or not we cannot shut it out. The result is in many minds a shakiness about the Old Testament; they are not certain about the stability of the old Book, and as a result there is either a wavering in faith or definite disbelief. It is necessary to cast the searchlight on their statements and see if they are as sound as they claim to be. There are several reasons why their findings should not be too readily accepted as accurate; one is that there are many scholars equally learned who hold the traditional belief as opposed to the novel Higher Critical view. Some of them confess that the decision of great Old Testament problems does not depend after all on scholarship. Kuenen confesses that he has no data for his critical speculations that are not equally possessed by all who have the Bible in their hands. Professor Robertson Smith is equally explicit. Another reason being the extraordinary differences in the results at which they arrive. By the term Higher Critic, we mean those who have come to the conclusion that all the ages until recently have been entirely mistaken about the authorship and historical character of the first five books of the Bible, and certain other books as well. This criticism is in no sense higher or superior, nor are its advocates superior, nor its results. I do not agree either with the Higher Critic or his findings, and I do not disagree with him without very good reasons.

We all admit that there are very many difficult passages in the Bible; but, surely, because we in our day do not understand, it is worse than foolish to say that they are spurious and inaccurate and not worthy of credence. The late Bishop Ryle stated that one of the greatest arguments against the Higher Critic is the immense improbability of all their schemes and theories; and Bishop Butler states that probability is the very guide of life. If, as the Higher Critic affirms, the Bible stories of the Creation, the Fall, the Deluge, &c., are simply adaptations from the Babylonian legends, having been edited and corrected by their many writers of Genesis, then I would ask you to read these Babylonian legends, and you will, I think, agree that the statement is absurd, and also it is impossible to conceive of any writer evolving the clear, sober and scientific records of Genesis from such a mix-up of legendary matter.

The term Higher Criticism is a technical term and is used in opposition to that of lower or textual criticism, and was employed in the study of the historic origins, the dates and

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the authorship of the various books of the Bible, and that great branch of study which in the technical language of modern theology is called "introduction." It is a very valuable branch of Biblical study, and by its researches floods of light may be thrown on the Bible, and so the term means nothing more than the study of the form and structure of the books of the Bible, particularly the Old Testament. This in itself is indispensable and praiseworthy, and is what every student of the Bible does when he tries to find out all about the part of the Bible he may be studying.

CRITICS OPPOSED TO THE MIRACULOUS.

How, then, is it that Higher Criticism has become associated in the popular mind with attacks upon the Bible and its supernatural origin and character? The reason is simply this, that no branch of Biblical study requires such a devoted and faithful spirit as the pursuit of Higher Criticism, and it requires a mind scholarly in its attainments combined with a child-like faith. It is a singular fact that the leading men of the movement were strongly anti-supernaturalist. Some of the men who have been most distinguished as the leaders of the movement in Germany and Holland have had no faith in the God of the Bible and no faith in the necessity or the possibility of a personal supernatural revelation; many of the men who have been responsible for the views circulated have been notoriously opposed to the miraculous. Do not misunderstand these statements; we do not for one moment say that all Higher Critics were, or are, anti-supernaturalists. The British-American school embraces within its ranks many earnest believers, but we do not say that the dominant minds which have led and swayed the movement have been strongly unbelieving.

The Higher Critical Movement has not followed its true and original purposes, that of confirming faith and helping believers; unquestionably it has not remained true to the highest ideals of Biblical criticism. It has become identified with a system which is based on hypotheses and suppositions which have for their object the repudiation of the traditional theory, and has investigated the origins, forms and styles of the various books of the Bible, not to uphold, but to discredit their genuineness and discover discrepancies, and throw doubt on their authority.

It is not easy to say who was the first so-called Higher Critic, or when the movement first began, but it is not modern. Broadly speaking, it has passed through three great stages—Franco-Dutch, German, and Anglo-American.

The Franco-Dutch original was speculative and sceptical. The views now held by the German and Anglo-American schools seem to have been first hinted at by Carlstadt in 1521, but Spinoza was the first one definitely to cast doubt on the traditional date and Mosaic authorship of the Pentateuch. A few years later a French priest, Richard Simon, pointed out the supposed varieties of style as indications of various authors. Later, a Dutchman, Clericus, in 1685, advocated still more radical views, suggesting an exilian and priestly authorship for the Pentateuch, and that the Pentateuch was composed by the priest sent from Babylon about 678 B.C. In 1753 a Frenchman, named Astruc, propounded for the first time the Jehovistic and Elohistic division hypothesis and opened up a new era. Astruc stated that the use of the two names Jehovah and Elohim showed that the book was composed of two different documents. Astruc may be called the father of the documentary theories.

GERMAN RATIONALISTIC INFLUENCE.

The next stage was principally German. Eichorn, of Gottingen, published his work on the Old Testament in 1780. He recast the documentary hypothesis of Astruc. Eichorn's influence has been incalculably great, and through him the movement has assumed the name of Higher Criticism. He was followed by Vater and Hartmann, who split up the Pentateuch into innumerable fragments carelessly joined by one editor. In 1806, De Wette added to the theory the idea that the book of Deuteronomy was composed in the age of Joshua, and therefore not by Moses. Soon afterwards Vatke and Leopold George asserted that the first four books of the Pentateuch were not only post-Mosaic but post-prophetic. Then came Bleck, who advocated the original document and Redactor or editor theory; then followed Ewald and Hupfeld; then Graf, who said that the Jehovistic and Elohistic documents were written hundreds of years after Moses' time. Then came Kuenen, who published books in 1865 and 1874–77, and was one of the most advanced exponents of the Rationalistic School; and lastly Wellhausen, who, in 1878, published his first volume of the history of Israel. Nearly all of the authors were German, and most of them professors of philosophy and theology.

The third stage is the Anglo-American, and the best-known names are those of Dr. Samuel Davidson, Dr. Robertson Smith, Dr. George Adam Smith, and Dr. S. R. Driver, who, in an able book on Genesis, has elaborated the views of the German school, but the work lacks originality; Kuenen and Wellhausen are too much in evidence. Another well-known name is that of Dr. C. A. Briggs, also a follower and exponent of the Continental school of thought.

Three things can be confidently asserted of nearly, if not all, of the real leaders. They were men who denied the truth of miracles and miraculous narrative, considering them legendary or mythical. They were men who denied the reality of prophecy or genuineness of prophetical statements, calling them coincidences, fiction, conjecture, or imposture. They were avowed unbelievers of the supernatural, their theories are founded purely on the grounds of human reasoning and their hypothesis on the assumed falsity of Scripture: and with regard to the Continental school of thought, unbelief was the cause and not the result of criticism. The Anglo-American school is one of compromise; compromise is always dangerous, and we are now engaged in fighting the results of that dangerous compromise. These men, Dr. Driver and Company, practically accept the findings of the Continental school regarding the authenticity and origins of the Old Testament, they still claim to regard the Scriptures as containing a revelation from God.

Let us briefly contrast the two opposing schools of thought. The traditional belief and faith of the Church as opposed to the theory of the critics.

The traditional belief is that the first five books of the Bible, the Pentateuch, is one coherent, genuine composition inspired by God, written by Moses, and vouched for by Jesus Christ (Luke xxiv, 44; John v, 46, 47). It is a portion of the Bible of fundamental importance; it is the pedestal supporting the whole column of the revelation of God, bearing His authority, and given by inspiration through His servant Moses. But according to the critics, the Pentateuch consists of four completely different documents: The Yahwist, symbolised as J; the Elohist, symbolised as E; Deuteronomist, as D; and

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the priestly code, as P. These different works being stated to have been composed at different times, not in the fifteenth century B.C., but in the ninth, seventh, sixth, and fifth centuries, J and E approximately 800-700 B.C., D approximately 650–625 B.C., and P approximately 525–425 B.C.; and, according to the Graf theory, accepted by Kuenen, the Elohistic documents were written only five centuries before Christ, that is, after the Exile, and they also state that Genesis and Exodus, as well as the priestly code P, that is, Leviticus, parts of Exodus and Numbers were also written after the Exile. Again, they say that these different works represent different traditions of the national life of the Hebrews, and are at variance in most important particulars; and, further, they state that these four documents were not composed or written by Moses. These critics are unanimous in the conclusion that these documents contain three species of material, the probably true, the certainly doubtful, and the positively spurious; "the narratives of the Pentateuch are usually trustworthy, though partly mythical and legendary, the miracles recorded were the exaggerations of a later age," so writes Dr. Davidson in his "Introduction to the Old Testament," page 131. Such is the view of the Pentateuch that is accepted by numbers of scholars and divines of the day as being trustworthy and conclusive; it is to this that Higher Criticism reduces what Jesus Christ called the writings of Moses. As the Bishop of Colchester says in the *Contemporary Review* for June, 1892, "The first and most obvious consequence of extreme Rationalistic views is that, so far as the Old Testament is concerned, we shall have no Bible left. A collection of books so untrustworthy, so riddled through and through with spuriousness and deception, can no longer be reverenced as Holy Scripture, they can no longer be regarded as containing a revelation."

THE PLAIN MAN'S DIFFICULTY.

The difficulty the ordinary man in the street has is to believe these same critics when they state that they still believe in their Bible as the Christian Church has ever believed in it. The two things do not square, and seeing that we are told we can tell any tree by its fruits, I would ask the Higher Critic how many people have turned to Jesus Christ as their Saviour as the result of their findings? and how many have lost all their faith? Are not the things we see about us every day, and especially on Sundays, a scathing indictment of the infidelity of the age? And what, may I ask, have the Higher Critics done to stem this tidal wave of infidelity? Nothing. On the contrary, they have thrown doubt upon the only book which by its authority could denounce the unbelievers of the age.

Moeller, one of the German Higher Critics, called the book of Deuteronomy "a consciously refined falsification." Later in his life he wrote a book condemning the Higher Critical findings; he repented him of his Higher Critical beliefs, and reverted to the traditional views. Would that our Anglican divines would have the same courage.

If Moses did not write the five books called after him, who did? It is not possible to accept the Kuenen-Wellhausen theories of the construction of the Pentateuch and the Sanday-Driver compromise of the theory of its inspiration without undermining faith in the Bible as the Word of God.

For either the Bible is true or not. If it is, it must be believed, and one's duty is to listen and obey. If not true in any portion, doubt is cast on the whole, and therefore need not be believed in, and the Higher Critics have degenerated the Bible to the level of the Vedas of the Brahmins or the Koran of the Mohammedans. There is one question that I would like to ask the Higher Critic, and it is this, How is it that if the Bible is what the Higher Critics say it is, namely, a collection of myths, fables, legends, and inconsistencies and inaccuracies, the Anglo-Saxons, Great Britain and America, accept it as their rule in life, treat it as their own, translate it into all known tongues for the benefit of the foreign unbelievers, refuse to admit other nations' holy books and teachings as being in any way comparable with those of the Bible? How is it that it has lasted for nearly 3,000 years as the accepted rule of life if it is not God's completely inspired Word, and the book that it claims to be, and the various books written by the authors stated to have written them? They cannot answer this question without admitting that they are and have been wrong. If the light that is in them be darkness, how great is that darkness?

To sum up. There is no really satisfactory evidence brought forward by the Higher Critic for his various theories as to multiplicity of authorship, his splitting theories, his denials of accuracy and inspiration of various portions of the Bible, or for his statements as to their origin and adaptation from myth and legend. The evidence brought forward is unconvincing. There is the immense improbability of their theories to be reckoned with, there is an enormous amount of convincing testimony and evidence against them. Seeing that is so, many of them are definitely proved to have been anti-supernaturalists, and none of these remarks are set down in malice. We are justified in assuming that these theories spring from the originator of all fundamental error, and are Satanic in origin. Let us, therefore, be in no hurry to give up our traditional belief for these very unsatisfactory new theories.

NATIONAL MESSAGE—AND GREAT EARTHQUAKES.

By Rev. Commander Roberts, R.N.

IT was but a few days back and we were told that the bed of the ocean had been lifted up nearly three miles. This was revealed on the repair of one of the cables across the Atlantic almost immediately after the greatest earthquake that has ever been witnessed upon record had taken place and two whole cities engulfed, and what the earthquake did not finish fire devastated, and what the fire had left a tidal wave submerged. Our brethren in Japan, at Kyoto and Yokohama, have indeed suffered terribly by this Act of God. We, who are living in comparative safety, yearn over their calamities, especially when we remember how short a time it is since Japan was a closed land, and how much it is owing to the United States and ourselves that they had suddenly awakened and put on their strength. There is no doubt in our minds as to the intimacy which should and will take place between ourselves and the Japanese empire. We are closely connected in Isa. lix, 18, 19, where the West, the islands, and those at "the rising of the sun" are the subjects of prophecy, immediately followed by the terrible struggle which will bring our blessed Lord upon the scene of war.

However, the object of this article is to call attention to Luke xxi, 11; the words are "great earthquakes." We have

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just witnessed two: one unseen at the bottom of the ocean, yet revealed, immediately followed by the most terrible witnessed by any historical event known by man.

Should not these things make us "look up and lift up our heads"? Is not our Redeemer's signal very near at hand? No one could have believed that Japan would have come forward in such an unheard-of way to her present greatness. May it not be that the visitation now permitted is intended to bring out our sympathy and their regeneration? Consider the number of heathen temples, schools and universities now swallowed up. Christian Israelites, will you not hasten to the rescue and do your part in love and sympathy to rebuild these desolations upon a basis of true Christian fellowship, and do your best to win our brethren in Japan to the Christian faith by your good works?

ENQUIRERS ANSWERED.

By Rev. Commander Roberts, R.N.

"E. H. S." says:—

In a recent article you mention the fateful years, 1924-1928: What will happen in that time?

When will Antichrist appear? Will he have rule in the British Empire and all over the world?

It seems incredible that any nation should submit to him and the "mark of the beast." How long will this last?

When will Armageddon be fought? How long will the battle last? Some give Pyramid dates, as 1927, for overthrow of Turkey-Edom, and 1934 for battle of Armageddon.

Will Armageddon be confined to ourselves and Russia and Germany? "All Nations" can scarcely include China, South America, &c., against us?

Answer.—Articles dealing upon Turkey, Armageddon, and the Millennium, dealing fully with them, would be premature. What is revealed is but warning to us at the present time, and will be seen clearly to have been fulfilled as time rolls on.

The fateful years to ourselves and to the world we take to be our testing-time. Shall we be found ready to accomplish the work God has given us to do? There will be "fiery trial" amongst ourselves to purge, to make white, and try. No doubt we are in the throes of this at present.

There will be wars and rumours of wars, false Christs, especially some, saying: "He is in the tabernacle upon the 'Altar,'" thus denying the need of His personal coming. The love of many will wax cold. Evil men and seducers will wax worse and worse. But the elect will not be deceived, and the time is to be shortened. Those that endure to the end shall be saved.

The Antichrist has already for 1,260 years been present. He may hasten his doom by a last display of arrogant presumption, and successfully, as far as the Jew is concerned. Apparently this form of the eighth head will be a combination. Boycotting—compelling people neither to buy nor sell—has been prevalent since Napoleon forbade the nations of Europe to trade with Britain. You will see that the "League of Nations" advocates this form of compulsion.

There is a distinction made in Revelation between "His tabernacle and them that dwell in heaven" (*God's Israel*), and "All kindreds and tongues and nations" (*Antichrist's dupes*). Antichrist will not prevail against Israel. (Rev. xvii, 14). Probably the order is stirring up all nations to battle, egging on Turkey-Edom against British-Israel.

Doom of the Turk or Edom (Ezek. xxv, 14; xxxv, &c.), then Armageddon. Apparently by that time Assyria (Russia) will have conquered all but the allies of Israel; and under, maybe, a Prussian leader come up against the mountains of Israel. "All nations" must include some of each, as in the last war.

THE SEA OF BALTIS.

By J. R. Stevenson.

Mare Balticum.—"Oxonian," in No. 72, includes Baltic among names derived from Tubal, thereby omitting the claims of the guardian goddess of the prophet (Dan. ii, 26).

This abomination, Beltis or Baltis, was clad in purple or blue, with a girdle composed of the twelve signs of the Zodiac in gold—the first "belt" (?) In Latin, *balteus* is a girdle or sword belt, also a purple colour.

The colour worn by the "belle" is due to the fact recorded in the heavens to this day (Ps. cxix, 89–91), that the Virgin of the Zodiac (August), the allegorical wife of Bel, who was the sun in the Bull personified, is the domicile of the planet Mercury, otherwise Nebo, "he that prophesies."

The warrior Bel and the prophet Nebo were the great gods of Nebuchadnezzar, as the inscription on the cylinders found at Birs Nimroud—the grand site of the Sabæan adoration of the host of heaven—records.

The colour of Bel or Bull is red, because of the proximity and "influence" of the red planet of war in the Ram—which sign adjoins that of the Bull—in the month of Mars, which was the first month of the Phœnician and early Roman Calendar—also that of Scotland until 1603.

Nebo, in like manner, confers his "influence"—the gift of prophecy—and colour upon the Soul of Nature, when he sojourns in the habitation of the Virgin, *i.e.*, Beltis (Dan. iv, 8–9).

Among the Japanese to this day the belief survives that the lady in the sky is endowed with the gift of telling fortunes—is a Sibyl, in short.

In the solar mythos, the original was the Egyptian Isis. Cybele, Ceres and Kid (British) were but variants. Compare Jezebel (Rev. ii, 20), Sibyl, and Isabel. H. O'Brien states that *sibola* in Phœnician means an ear of corn. Compare *sybilon* (Isaiah xvii, 5). Sybil Head is on the coast of County Kerry.

Cakes were offered to the Queen of Heaven (Jeremiah vii, 18).

The Irish and Scottish Kelts made cakes at the festival of *Beltain*, *i.e.*, Bull-fire.

Baltic and the Belts. Compare Balta-sound in the Shetland Isles, also Baltimore on the southern coast of Ireland.

Blue and gold—heavenly and earthly colours of the autumnal equinox or covenant (Ps. xxv, 14). Virgo upholds Libra the Scales of September in her hand.

Red and green colours of that of spring.

The whole of the booking arrangements for Mr. Garrison's illustrated lecture on "Earthquakes," on October 11th, are in the hands of the Box Office Manager at Central Hall, Westminster. 'Phone: Victoria 3997.

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THE
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THE SECRETARY-GENERAL'S PAGE

THERE is a possibility of certain important Railway concessions being made to those travelling from all parts of Great Britain to the Congress. Negotiations are now proceeding, and we have hopes of a successful outcome therefrom ; should these be realised, vouchers will be supplied to the Secretary-General by the Railway authorities, and the vouchers will be sent by him to all who apply for them. To facilitate arrrangements, as the time is short, all who wish to avail themselves of reduced fares, if granted, must please apply immediately to Mr. Herbert Garrison, " Westward Ho ! " 57, Barrowgate Road, Chiswick, London, W.4, giving full postal address to which the vouchers are to be sent. Only on presentation of such vouchers at the Railway booking office can tickets at reduced fares be obtained. They will, if granted, allow the passenger to travel to London on Saturday, October 6th, and following days during the Congress. The return ticket will presumably be available for any week-day up to October 22nd.

* * *

We are pleased to be able to report a good demand for both Single and Course tickets for Congress meetings. To prevent congestion it is earnestly requested that application for reserved seats should be sent at once to Colonel Vincent Wright, D.S.O., 14, Fetter Lane, E.C.4, accompanied by remittance. The price for a Course ticket is £1. Tickets for a single meeting, 2s. each. Unreserved seats free. It should be understood that Course tickets do not cover the Illustrated Lecture on " Earthquakes," on October 11th. For this event special tickets are required, and these can only be obtained by application to the Box Office, Central Hall, Westminster, S.W.1. Telephone: Victoria 3997. All the seating arrangements for this occasion have, by request, been placed entirely in the hands of the Box Office Manager. In any case, they are too extensive for our staff to handle.

* * *

The large Central Hall, which has been engaged for the evening, October 11th, seats 2,700 people, and we invite the help of all our friends to fill it, as the whole of the proceeds are for B.-I. funds. Posters and leaflets will gladly be sent to those who can kindly use them.

* * *

We would venture to remind our kind supporters that more donations are needed for Congress expenses. In addition to the heavy items for rent and printing, &c., we are advertising in the Press. Most of the Religious weeklies had our advertisements last week, and others must follow.

* * *

We urgently need volunteers for the distribution of our leaflets all over the London area, and we want to hear from those who can get posters displayed.

* * *

Congress programmes will be available on the opening day. These will be found to contain the names of speakers for each meeting, and a very interesting list of subjects.

* * *

We shall welcome any suggestions as to subjects for discussion at the morning sessions for delegates and members, October 9th to 13th, at 11.

* * *

Will members and associates please note that the adjourned Annual Meeting will be held on Friday, October 12th, at 11 a.m. Business : The election of Council for the year.

* * *

The Rev. Pascoe Goard and Mrs. Goard arrived at Southampton on the 20th inst., after a good voyage. Mr. Goard addressed a large meeting for the local Branch on the following evening. On Sunday he preached in the Presbyterian Church, by invitation of the pastor, the Rev. R. Grimson. Mr. Goard lectured and preached at Calgary, Winnipeg, and Toronto *en route* across Canada. On October 3rd he and the Rev. J. J. R. Armitage will speak at an important drawing-room meeting in London. On October 4th Mr. Goard is to address the Congregational Union Assembly at Northampton.

* * *

The Kingston-on-Thames Branch will hold the second meeting of the session on Thursday, October 4th, at 7.45, in the Claygate Schoolroom, Claygate. Mrs. Bloxam will give a lantern lecture on " Egypt in its connection with the Bible." Admission free ; a few reserved seats at 1s., obtainable at the door. Collection to defray expenses.

* * *

Mr. Jacques is announced as the speaker for the next meeting of the Preston Branch, in the Lyric Hall, Avenham Street, on October 4th, at 7.30 p.m.

* * *

Colonel A. B. Prowse, M.D., F.R.C.S., will lecture for the Bristol Branch—of which he is President—on October 5th, at 7.30, in the C.M.S. Hall, Park Street ; subject, "The Great Pyramid, with Special Reference to Modern Dates."

* * *

Will readers who reside in Bradford (Yorks) and district please send their names and addresses to the Rev. R. G. F. Waddington, M.A., Christ Church Vicarage, St. Paul's Road. He is desirous of getting to know believers and enquirers with a view to forming a Branch of the Federation in Bradford.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

JEHOVAH, AND THE REIGN OF THE LORD.

By Rev. Wm. Pascoe Goard.

"And without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into Glory."

There is mystery regarding the Lord. There is mystery in the "Godliness," but there are some things which are manifestly known, as we see in the quotation before us. The same sentence *asserts the mystery*, and gives to us clear and definite statements of *things which are known* of Godliness.

"God was Manifest in the Flesh."

This is one of the great things we know with most positive assurance.

In the preceding chapters we have been following the lines of knowledge regarding Jehovah as He is made manifest to us who are in the flesh. There are many things regarding Jehovah which He has caused us to know *through the Word*. For He has not only made Himself manifest in the flesh in the person of our Lord; He has also made Himself *manifest in the written Word*, in His Providence and in His Creation. We have been following two lines, that of the written Word, and that of His Jehovah activities in Israel.

Now for a moment we are to see *the manifestation of Jehovah in His Son Jesus Christ.*

Our Lord declared "I and My Father are One."

In prophecy the Son declares to the Father, "*A body hast thou prepared me*: . . ." (Heb. x, 5).

The preparation of that body is one of the things we know of God manifested in the flesh. "A body hast thou prepared me . . ." is a vessel in which "dwells the fulness of the Godhead bodily."

It is manifest that in the occupation of the body thus prepared, "which was born of a woman, born under the law," there was no change in the relationship of Jehovah to His people. A closer, more concrete manifestation of Himself to men, but still *the Jehovah manifestation* for all who have eyes to see and ears to hear Him. Neither is the bodily manifestation substituted for the Jehovah manifestation. It is an additional manifestation.

Pray God that we may not here fall into confusion.

The Jehovah activities continue, as we have seen in this series of articles; and *the Manifested Son is a glorious phase of these activities.*

In the flesh our Lord has been carrying on great activities. In connection with those there is much which to us is mysterious, but there is also much that we may be assured of.

Now let us make an attempt at an important statement. There are two difficulties in the way of such statement. First, can the writer state his meaning clearly? and secondly, can the reader catch the meaning of the writer? The expression of the writer will be the outcome of a certain personal train of thought and reading. The impression received by the reader will be added to his own personal train of thought and reading. Will the reading of this passage by the reader, when added to his own train of thought, produce in his mind the thought as it appears to the mind of the writer? Let us hope that it will. We have occupied this space in order to call the attention of the reader to the necessity of trying to catch the meaning of an important presentation, and one perhaps somewhat new.

Jehovah acts towards us and towards our nation as God.

Jesus acts towards God, for us, as the Son of Man.

"Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God" (Heb. x, 7; read also Psalm xl, 6).

Can we catch this division of activity? Mark that it is not stated that our Lord restricts altogether His activity to this side of accomplishment. But the rule holds good all through. Perhaps we will write fully of this later.

Now, then, let us see the Jehovah activity towards the reign of Jesus, as the King of Israel, and the activity of Jesus in that reign towards God.

As an individual Jesus has lived His life *sinlessly*. God was manifest in the flesh, Justified in the Spirit. That is to say, He "was in all things tempted like as we are, yet without sin." Thus He presents to God for us the offering of a sinless life, and of a sinless, sacrificial death.

To this fact there is the testimony of Angels "Seen of Angels." As the Sinless One He is preached unto the nations, believed on in the world, received up into glory.

Not only did Jesus Christ (the Sinless ne) "taste

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of death for every man"; He also, by His atoning sacrifice, as Isaiah so clearly declares, redeemed His people Israel. That is to say, what He did for the individual He did for the nation. (Read from the 50th to 53rd chapters of Isaiah.)

So, as He has lived sinlessly as a representative individual, so will HE REIGN SINLESSLY AS KING OF THE NATION ISRAEL.

The reign of our Lord will be an activity *as of us Godward*. He, as King of Israel, will offer to Jehovah, God of Israel, the glory of one perfect reign, over a cleansed and perfected Kingdom.

He will reign *as "the Son of Man,"* as He Himself so graphically declares, "When *the Son of Man* shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory . . ."

In that reign there will be the manifested presence of Jesus Christ, *the Son of David*. In that reign there will also be the manifested presence of Jehovah, God of Israel.

Of the literal personal appearance of our Lord the Scriptures speak with the utmost clearness. Of the return of Jehovah, God of Israel, to the Temple at Jerusalem, during that reign, the Scriptures tell with just as great clearness.

The Son of Man upon the Throne of David will direct the worship of the Nations to Jehovah, God of Israel; Jehovah, God of Israel, shall be once again in His Holy Temple, at the New Jerusalem, which shall be built after the great Day of God Almighty is overpast. (Read Ezek. xliii).

It shall be the glory of *the Son of Man* to so develop the spiritual life and vision of the sons of men who have entered into His Kingdom that they shall be prepared to see the face of the Father, and to enter into His still more exalted Kingdom for ever, in the life "which is to come." Thus from Glory to Glory the progress goes. Born by regeneration into the Kingdom here, experiencing the millennial glories to come, and progressing thereafter into that highest of revealed Kingdoms where *God is All in All*.

MOSES AND THE PROPHETS.—II.

BY HENRY D. HOUGHTON.

Now let us look at a few things in the prophets that are not believed. But first let us go back much further, and look at older prophecies upon which the later ones all depend.

"And Abram fell on his face: *and God talked with him*, saying, As for me, behold my covenant is with thee, and thou shalt be a *father of many nations*. . . . And I will make thee exceeding fruitful, and *I will make nations of thee*, and kings shall come out of thee" (Gen. xvii, 3–6).

And lest all this should be spiritualised, verses 15 and 16 tell us plainly that these nations and kings should come *through Sarah*. "And God said unto Abraham, And I will bless her; and give thee a son of her . . . and she shall be a *mother of nations;* kings of people shall be of her."

Again: "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies . . . *because thou hast obeyed my voice*" (Gen. xxii, 17, 18).

"And thy seed shall be as the dust of the earth" (Gen. xxviii, 14). "A nation and company of nations shall be of thee, and kings shall come out of thy loins" (Gen. xxxv, 11). "And his seed (Ephraim's) *shall become a multitude of nations*" (Gen. xlviii, 19).

Are these wonderful prophecies believed by the Churches? Certainly not! *Or they would be looking for a Great Nation which has become a Mother of other Nations!*

But mark what the prophet Micah says of these very same prophecies: "*Thou wilt perform*" (not evade, not even divert, but perform) "*the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old*" (Mic. vii, 20).

What about the following promise to David?: "Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place" (that place) "and shall be moved no more." This could not mean Canaan, for they were then in it, and David was King there! "But I will settle him (David) in mine house, *and in my kingdom* FOR EVER; and HIS THRONE SHALL BE ESTABLISHED FOR EVERMORE" (I Chron. xvii, 9, 14).

Do the Churches believe these words of the prophet Nathan? Certainly not!

"*For thy people Israel* DIDST THOU MAKE THINE OWN PEOPLE FOR EVER" (ver. 22). FOR EVER? FOR EVER? Do the Churches believe this? If so, let them show where this people is now, living in a place of their own, as 2 Sam. vii, 10 says, *away from Canaan;* A KINGDOM FOR EVER, AND OVER WHICH DAVID'S LINE IS NOW ACTUALLY REIGNING!

"*I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish* FOR EVER, *and build thy throne to all generations*" (Ps. lxxxix, 3, 4).

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land" (Isa. xiv, 1).

"Thou art my servant, O Israel, in whom I will be glorified" (Isa. xlix, 3). "For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. liv, 3). "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (ver. 7, 8).

Are those things believed, and of the very same people of whom they were spoken? No, they are not!

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. xxiii, 7, 8).

"And I will cleanse them (Judah and Israel) from all their iniquity . . . *and I will pardon all their iniquities whereby they have sinned against me. And it shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall hear all the good that I do unto them.*

"*Behold the days come, saith the Lord, that I will perform*

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that good thing which I have promised unto the house of Israel and to the house of Judah " (Jer. xxxiii, 8, 9, 14).

" For I will make you a name and a praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord " (Zeph. iii, 20).

Is there any sign among the Churches that they believe this? Do not our teachers tell us that Israel is cast off for ever?

" Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: . . . *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. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord* " (Jer. xxxi, 35–37). To those who wish to know, that is wondrously clear! But most assuredly it is not believed, or we should have the whole Christian Church searching to find this nation, which is never to be cast off, but remain God's for ever, *even in spite of her sin!*

" *And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing:* fear not, but let your hands be strong " (Zech. viii, 13).

" And I will strengthen the house of Judah, and I will save the house of Joseph, *and I will bring them again to place them: for I will have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them* " (Zech. x, 6).

Do not say that this was fulfilled at the return from Captivity in 536 B.C., for it was not spoken till many years later, viz., 518 to 487 B.C. (see dates in Reference Bible).

Now then, honestly, are these words of the prophet believed? Is there the slightest credence given to them even by the Evangelical Churches? Are they not regarded as altogether visionary, and having no substantial foundation in fact? And if so, how can they avoid the condemnation of our Lord, " Neither will they be persuaded though one rose from the dead "?

" Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered " (Hos. i, 10).

Do the Churches believe this? Obviously not! They say that the small and insignificant number of the Jews represent this countless multitude! What dishonour to God is here!

" Therefore, behold, I will *allure her* (Israel), and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day *when she came up out of the land of Egypt* " (Hos. ii, 14). This is God alluring, wooing and winning Israel (the divorced wife). " And it shall be at that day, saith the Lord, that thou shalt call me ISHI (*i.e.*, my husband, see margin) and thou shalt call me no more Baali " . . . "And I will betroth thee " (still she who was the divorced wife, Israel) " *unto me* FOR EVER; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord . . . And I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, THOU ART MY PEOPLE; and thou shalt say, Thou art my God " (Verses 16, 17, 19–21, 23).

How beautiful and glorious all this is? But all of it absolutely disbelieved by the Church. This is *Israel*, the divorced wife (not Judah, who never was divorced), sought and wooed and won and forgiven by her deeply-wronged Husband. And God Himself tells her to call Him by that name, and announces to her His mercy and forgiveness, and His own betrothing of her to Him *for ever!* What marvellous grace and love are here!

Does the Church believe the following wonderful words of the prophet Jeremiah? " But this shall be the covenant that I will make *with the house of Israel*; . . . 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 " (Jer. xxxi, 33, 34). This great covenant *is with the house of Israel*; and is wholly discredited and disbelieved to-day.

And what about these great words of Ezekiel, are they believed? " Thus saith the Lord . . . Although I have cast them far off among the heathen . . . I will even gather you from the people, and assemble you out of the countries where ye have been scattered. . . . And they shall come thither . . . And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God " (Ezek. xi, 16-20). This is spoken of Israel who, having been driven out of their land, Judah designed to seize it. Is there the least sign that it is believed to-day?

And that other wonderful passage from the same prophecy: " Therefore say *unto the house of Israel* . . . I do not this for your sakes, *O house of Israel*, but for mine holy name's sake, which ye have profaned among the heathen. . . . For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon *you*, and *ye* shall be clean: from all *your* filthiness . . . will I cleanse you. A new heart also will I give you, and put a new 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 " (Ezek. xxxvi, 22–28).

Language could not be clearer than this, affirmed, explained and reiterated, but wholly disbelieved by the Churches to-day.

Our Lord's charge against the Jews seems intensified when applied to the Churches. The emphatic approval which He placed upon Moses and the prophets *puts His seal and signature to their message.* And those who discredit the message and the messenger *after* the King has approved them must be more guilty than those who do so *before;* especially as we have that approval testified, written and confirmed! Where, then, is there any escape from the pronouncement, " If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead "?

If we persist in giving credence to the prophets only so long as their words are interpreted along the line of our prejudices, or our own pet theological opinions, and not according to the plain and simple words of the prophets themselves, then it is evident that that *is not belief at all, but rank, wicked unbelief: and the prophecies to us are only vain and idle dreams.*

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It is necessary that belief in the prophets must be independent of our vain theories, and must be in them and in their prophecies *as they stand*, when their meaning is clear and on the surface; and more especially when it harmonises with the other prophecies, and with God's declaration of His own character as being absolutely without change.

It is manifest that if any man or church is to be allowed to place what construction they like upon the prophecies, or to bring in a new inheritor, in order to profess belief in them, it will bring the major portion of God's infallible Word into utter confusion, and render it entirely meaningless. Thus did not our Lord Jesus Christ! For with full knowledge of all that is in "Moses and the prophets," Christ put the stamp of His approval on ALL. And if HE did, surely it is the duty of every Christian to do the same. For if we disbelieve them, or try to spiritualise them or explain them away, it is difficult to see how there can be any escape from Christ's condemnation :—" If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

NATIONAL REGENERATION.

BY C. B. EVANS (*Montevideo, South America*).

(*Continued from page* 450.)

PART IV.

THE attempts at Christian Reunion by our Church, and the establishment of World Peace by the nation, are excellent and very worthy human efforts for the attainment of that most priceless of God's gifts—Peace. But up to the present they have been attempted only according to man's way of doing things, not God's, and are, therefore, doomed to failure, which a study of the Scriptures soon discloses. How is it possible for us as a people or nation to go to the other nations of the world in such a cause when our own house is in the disordered state it is in to-day? "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be NO DIVISIONS AMONG YOU; but that ye be PERFECTLY JOINED TOGETHER IN THE SAME MIND and in the SAME JUDGMENT" (1 Cor. i, 10). "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge" (Rom. x, 1, 2).

The attitude of the foreign Press with regard to Great Britain between 1914–1918, and with regard to perfidious Albion between then and now, will show how little they regard or care about the fundamental principle which has underlain British policy during the whole of that time, and unready to participate in bringing about that greatest of all blessings on this earth, especially when Britain herself is not prepared "in the Spirit of her mind" to accept all those principles which are at the bottom of it beforehand.

The stupendous web of International Conferences in which Great Britain is immeshed is yet gradually revealing the spirit of those nations as against the subconscious spirit of Israel-Britain.

At Washington, when Britain was on Israel territory, and Protestant territory also, the result of her pleading was barely half successful. At Genoa the two greatest enemy countries joined forces commercially—what for, Peace? The Hague Conference was purposely frustrated by the enemies to Britain. In the League of Nations it is only necessary to follow the policy with regard to the Palestine Mandate to see how Britain is being overruled. God is not in any of these councils, and as far as British-Israelites are concerned, their success was, and always will be, a foregone conclusion.

Britain, whose proverbial love of freedom and liberty is only one out of four Protestant nations among forty odd nations of mixed creeds, but principally those of the "grafted in Gentile Church" whose policies have always been antagonistic to her (and always will be), is being strangled in all her efforts by sheer weight of enemy numbers. Are the results surprising?

"Why do the heathen so furiously rage together: and the people imagine a vain thing? The kings of the earth stand up, and the rulers take council together: against the Lord, and against His anointed" (Ps. ii, 1, 2). "They have imagined craftily against THY PEOPLE: and taken COUNCIL against THY SECRET ONES" (Ps. lxxxiii, 3). "Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that have chosen him to be his inheritance" (Ps. xxxiii, 12). "That WE being delivered out of the hands of our enemies: might serve him without fear" (Luke i, 68). "Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth, O ye seed of Abraham his servant: ye children of JACOB HIS CHOSEN. He is the Lord our God: his judgments are in all the world" (Ps. cv, 5, 6, 7).

One course is still open to Britain, and it is not very hard to see that the present trend of events are leading in that direction. She must put her own house in order (perhaps the affairs in Ireland are a beginning in this direction); and to do so thoroughly she must forsake the councils of Europe, and return to the councils of God, "for thy councils of old are faithfulness and truth" (Is. v, 1). "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" (Is. xxvi, 20; comp. lx, 11).

The following significant article by Mr. P. W. Wilson, the New York correspondent to the *Daily News*, appeared in the *Spectator* :—

"The thing that wants saying to Europe as the opinion of the United States is that Europe is not the whole world. She is not any longer most of the world. She is only a section of the world which has Mexicanised itself into bankruptcy.

"About Britain Americans have formed a definite opinion, which is that, in fundamentals, Britain is right. When the British ask America to come over to settle Europe, Americans answer, 'Why do you worry any longer about Europe? Cut the loss and join the new world.'

"And there is a good deal more horse-sense in the advice than British opinion realises. Every entanglement of Britain in Europe is to-day endangering the Empire," &c., &c.

This is the first utterance in the Press (as far as I know) that Great Britain should leave the councils of Europe, outside British-Israel teaching, but it is sound advice, and is the subconscious expression of the opinion of Manasseh to their brethren of Ephraim in obedience to the Scriptures.

It is only in following such a course that, in the union of Great Britain and the U.S.A. (the two great Protestant-Israel countries), the first step toward the council of God's League of Nations could be made. A council that will consider a return to God's laws, statutes, commandments, and

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judgments as of first importance, with the sanctification of the Sabbath, and the adjustment of all religious differences so that there may be ONE voice, ONE people, ONE NATION. "Thy watchmen shall lift up the voice: with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion" (Is. lii, 8). "Then thou shalt see and flow together" (Is. lx, 5). "And I will give them ONE HEART AND ONE WAY" (Jer. xxxii, 39). "For then will I turn to the people a pure language (marg., lip), that they may all call upon the name of the Lord, to serve him WITH ONE CONSENT" (Zeph. iii, 9).

Here, then, is that kingdom for which we all pray "thy kingdom come" to which our Lord's teachings so clearly pointed, but which it is impossible to "see" and "enter" without regeneration. The outstanding work of our official organ, THE NATIONAL MESSAGE, and the whole of our teaching is to this effect: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be BUT LIFE FROM THE DEAD?"

"ABRAM THE HEBREW."

(GEN. xiv, 13.)

BY J. J. P.

OF all the illustrious names indelibly inscribed on the sacred pages of Holy Scripture, none—save that "Name which is above every name": for in this as "in all things HE *must* have the pre-eminence"—stands out more boldly or more gloriously than that of *Abram*, the *Friend of God*, the great Progenitor of the "Chosen" and "Peculiar People" (Philippians ii, 9; Colossians i, 18; 2 Chron. xx, 7; Isa. xli, 8; Jas. ii, 23; Deut. xiv, 2). As an example of firm and abiding confidence in that Great Being, Who had "called him out of darkness into His marvellous light," the memory of "Faithful Abraham" is revered by over 670 millions of people at the present day—representing the three great monotheistic Faiths now obtaining, *i.e.*, *Christians*, real and professing, 423,000,000; *Jews*, "inwardly" and "outwardly," about 12,000,000; and the followers of *Islam*, 240,000,000—a striking illustration of the truth of the predications of "The Sweet Psalmist of Israel" and his wiser son, "The Righteous shall be had in everlasting remembrance." . . . "The memory of the Just is blessed!" (1 Peter ii, 9; Gal. iii, 9; Rom. ii, 28 and 29; Rev. ii, 9; *ibid* iii, 9; 2 Sam. xxiii, 1; Psalm cxii, 6, R.V.; Prov. x, 7).

The title *Ab-Ram*—for it was a title (derived from two Chaldeo-Aramaic words signifying "Great Father"; modified by the amanuensis who indited the Book of Genesis—implies a person of distinction or of substance, and Abraham was both *noble* and *wealthy*. We are explicitly told in Holy Writ that "Abram was very rich in cattle, in silver, and in gold"; that "Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, . . . for their substance was great" (Gen. xiii, 2, 5 and 6). That Abram kept a large establishment is evidenced by the fact that, when his nephew was taken prisoner by the kings of the Elamite Confederacy, the Patriarch was able, on the instant of his receipt of information of the capture, to "lead forth his *trained men, born in his own house, three hundred and eighteen*," and start immediately in pursuit of the invaders (Gen. xiv, 13 and 14, R.V. and marg.). That Abram, or *Abraham*, was regarded as of noble standing is shown in the address of the Children of Heth, in the matter of the purchase of the Cave of Machpelah: "Hear us, my lord: thou art a mighty Prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead!" (Gen. xxiii, 2–7). He also makes a Covenant, on equal terms, with Ab-i-Melech, "King of Gerar," in Philistia (Gen. xx, 1–3; *ibid* xxi, 22–24, 32–34). Moreover, the names of "Abram" and "Abraham" have been clearly deciphered on tablets, quite recently unearthed near to the site of Babylon by members of the British and American Expeditions sent out to explore the "Ur of the Chaldees" of Gen. xi, 28 and 31; *ibid* xv, 7; Nehem. ix, 7; and these names would certainly not have been so "graven with an iron pen and lead in the rock for ever" had the Patriarch been a "man of low estate" (Job xix, 24; Rom. xii, 16).

"GET THEE OUT OF THY COUNTRY, AND FROM THY KINDRED" (Gen. xii, 1; *ibid* xxiv, 4; Josh. xxiv, 2; Acts vii, 3 and 4).

From the genealogical table, given in Gen. xi, 10–26, Abraham was a *Shemite* of the *Shemites*, deriving from *Peleg* (fourth in the Shemitic descent), "in *whose* day was the earth divided" (Gen. x, 25); his brother *Joktan*, being the common ancestor of all the Arabian tribes, into which the Abrahamic *Ishmaelites* and *Edomites* were ultimately absorbed (Gen. xvii, 18 and 20; *ibid* xxi, 18, 20 and 21; xxv, 8, 9 and 30; xxviii, 9; xxxii, 3 and 6; xxxvii, 27; Deut. xxiii, 7; Psalm lxxxiii, 6).

When the Almighty "confounded the language of all the earth" at Babel (or *Balal*), "and from thence scattered them abroad upon the face of all the earth," His declared purpose was to *separate the Noachic Families*, and we are well assured that this and "every purpose of the Lord shall stand": for "GOD is not a man, that He should lie: neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Gen. xi, 1, 6–9, R.V., and marg.; Jer. li, 29; Isaiah xiv, 24 and 27; Dan. iv, 35; Num. xxiii, 19; 1 Sam. xv, 29; Mal. iii, 6; Jas. i, 17, R.V.). At Babylon, therefore, the Noachic Families were effectually and permanently divided into three distinct, heterogeneous and incongruous *Races*, between which divisions "great gulfs *were* fixed"—nearly as deep and wide as that immense chasm separating the Noachic races from the Mongolian or Turanian outcasts of the "Land of Wandering" (Luke xvi, 26; Gen. iv, 13–16, R.V. and marg.). Nor will these demarcating gulfs ever be filled up or bridged until that day when GOD (in the full plenitude of His Sovereign Will and Power) "will turn to the *people* a *pure language*, that they may all call upon the Name of the Lord to serve Him with one consent"—in the "Delightsome Land," to which "the ransomed of the Lord shall return, and come to Zion"; in which "place will the Lord of Hosts give Peace." (Zeph. iii, 9; Mal. iii, 12; Isa. xxxv, 10; Haggai ii, 9). (Comp. Dan. ii, 44; *ibid* vii, 13 and 14.)

From this digression let us return to the grand Patriarch of old, the Father of "a multitude of nations" (Gen. xvii, 4, R.V.). It is at first somewhat disconcerting to realise that this great *ensample* of abiding faith and "patient continuance in well doing" was at one time an idolator; yet this was so (Phil. iii; Rom. ii, 7; Josh. xxiv, 2). But we must remember that when Abram served the false deities of "the land of his nativity," he, like another "chosen vessel" . . . . "obtained mercy, because *he* did it ignorantly in unbelief" (Gen. xi, 28; Acts ix, 1 and 15; 1 Tim. i, 13).

The *Call of Abram*—the *Prime Date* for the "whole house of Israel"—occurred "when he was in Mesopotamia, before he dwelt in Haran"; and it is significant of the meticulous exactness of the "Oracles of GOD" that in Gen. xii, 1 (where the

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inimitable story of the great Patriarch really commences), it is pointed, said, "Now the Lord *had said* unto Abram" (Ezek. xxxvii, 11; Acts ii, 36; *ibid.* vii, 2; Rom. iii, 2; 1 Peter iv, 11; Heb. v, 12). From this it may be reasonably inferred that Terah and his household were moved by the entreaties and solicitations of Abram to quit their native country and embark upon the long and hazardous journey from *Uru-sallim*, the old capital of the hoar Sumiro-Accadian Kingdom—now called Mughier, 235 miles south-east of Baghdad—up the course of the Euphrates (left bank) to *Haran*, near the great western bend of that river, a distance of over 530 miles (as the crow flies), but nearer 700 if all the sinuosities of the stream in its middle reaches had been followed. And this, be it noted, in a country then almost destitute of roads and where travelling facilities must have been few and precarious. Some imaginative commentators, to whom the River *Forat*, or "Euphrates," is as unknown as the Martian canals, and who have "gone beyond the things which are written," have suggested that this transit from *Uru-sallim* (or Mughier), to Haran, in Padan-Aram, was accomplished by *boat* (1 Cor. iv, 6, R.V.; Deut. iv, 2; Prov. xxx, 6). But anyone who has had experience of the strong currents in the middle and upper reaches of the Euphrates will endorse my words when I say that this mode of transit would not have mended matters by one *jod* or *iota*, either in the way of lightening the *labour* or *tedium*, or shortening the time involved, whatever it might have added to the *comfort* of the travellers.

This migration of an entire and important family, with all the impedimenta of a large household, into a remote and unfamiliar region, must be regarded as one of the first of the many trials of Abraham's faith to which he was subjected during the entire period of his pilgrimages and sojourn in the land in which he was a stranger (Gen. xxiii, 4; *ibid.* xlvii, 9; Acts vii, 4 and 5; Heb. xi, 8, 9, and 13).

The precise date on which "The GOD of Glory appeared unto our father Abraham, when he was in Mesopotamia," is uncertain; and, in the present state of our knowledge, uncertain it must remain (Acts vii, 2). But our Heavenly Father gave the gracious invitation: "*Ask Me of things to come: concerning My sons, and concerning the work of My hands, command ye Me*"! and He has also promised that "*In that way . . . it shall come to pass that at evening time there shall be light*"! (Isaiah xli, 11; Zech. xiv, 6 and 7, R.V.). And—thanks to the *clues* given in Gen. xii and xiv—the important time when, "*after* his father was dead" . . . "Abram took Sarai his wife and Lot his brother's son . . . and came forth to go into the Land of Canaan," can be fixed upon approximately, if not, indeed, with a near approach to absolute certitude; for, in the case of the last-mentioned indication, "The Stone *has cried* out of the wall, and the beam out of the chamber *has answered* it"! (Acts vii, 4; Gen. xii, 5; Hab. ii, 11).

Now, in Gen. xii, 15, we read of an Egyptian *Pharaoh* (who most certainly must have been of the *Haqu-Shashû* [Gr. "Hyksos"] dynasty), who courteously received Abram when the latter "went down into Egypt to sojourn there," on account of the famine in Canaan (Gen. xii, 10); we read also of "*Amraphel*, King of Shinar," and of "*Chedorlaomer*, King of Elam," who (with other confederated kings) invaded Trans-Jordania and the "Vale of Siddim, which is the salt sea," and from whom Abram rescued Lot, his nephew, who had been made prisoner (Gen. xiv, 1–3, 12–16), so that *Abram*, this *Haqû-Shashû Pharaoh*, *Amraphael*, and *Chedorlaomer*, must have been contemporaries.

Within the last few years discoveries have been made in Iraq, Palestine and Egypt which—while triumphantly corroborative of Biblical narration and chronology—have routed the hosts of agnostics, atheists, "higher critics," "philosophic doubters," and præterist commentators. Tablets, inscribed in Assyrian cuneiform characters of great antiquity, have been unearthed, which throw considerable, though indirect, light upon the Biblical story of this punitive Elamite expedition of Chedorlaomer's, and from which we can now determine the date. And certain of the Tell-el-Amarna tablets (Egyptian)—which are also in this archaic cuneiform, and relate chiefly to Palestinian affairs—describe the fall of the *First* Assyrian Empire: the rise of *Patesi* ("priest"), Kings of Shinar; the formation of the Elamite and Hittite Confederacies; and refer to *this particular Trans-Jordanian invasion of Chedorlaomer's as having occurred in the reign of Pharaoh* KHYAN, a later Hàqû-Shàshû monarch, which began about 2205 B.C. But the great discovery was yet to come.

Fragments of a *Code of Law* of ancient date, bearing the name of "The Judgments of *Hammurabi*," have been picked up from time to time; and many such, dating from the reign of Asshur-banipal ("the great and noble Osnappar," of Ezra iv, 10, R.V.), King of the *Later* Assyrian Empire (668–625 B.C.), are now in the British and Berlin Museums. On one of these the name of *Kudar-lagh-gamar* was read by Professor Sayce in 1896; and the names of other of these Elamite kings, *Kudar*-Naundi and *Kudar*-Mabug, have been deciphered on bricks, &c., of the period referred to, found at *Ura-Sallim* (Mugheir), Abram's original home in Lower Chaldea and other localities in the adjacent regions. This *prænomen* (or title), *Kudar* appears to have been a conventional element in these early Elamite titles, but the added *nomen* or *cognomen* was personal and distinctive: and this *Kudar-lagh-gamar* of the inscriptions can be no other than the "Chedorlaomer" of Gen. xiv, 1; while Orientalists are generally agreed that the "Amraphel" of the same passage is identical with *Hammurabi* of Asshur-bani-pal's tablets, the sixth of the *Patesi*, or Priest-Kings of Babylonia, of which "Province" they had formerly been the Viceroys or Deputies of the erstwhile Assyrian Suzerains.

But our knowledge of these ancient monarchs and their times and periods was enormously enlarged by the discovery of a block of Black Diorite, about 8 feet high, having inscribed on one side 16 and on the other 28 columns of most ancient cuneiform character, amounting in all to 3654 lines. When this inscription was deciphered, this hoar monument was found to contain the long-lost and earnestly-sought-after CODE OF HAMMURABI!—the oldest Code of Laws in the world at present known. This momentous discovery (ranking with the *Tell-el-Amarna Tablets*, the *Moabite Stone*, the *Siloam inscriptions*, those on the *Rock of Behistan*, and the *Numidian Stone* in importance), was made by the members of the French Exploration party in December, 1901—January, 1902, at Susa (Shusan the Palace, Dan. viii, 2; Neh. i, 1; Esth. ii, 8), the old capital of the Elamite Kingdom, and later that of "Cyrus" (*Khusru* or *Coresh*), and his Persian successors.

Amongst other matters incidentally alluded to in this Code of Hammurabi are the laws and customs obtaining in the *First Assyrian Empire* (of which Babylonia had formed a part), and those of the *Haqû-Shashû* Pharaohs ("Hyksos," or Shepherd Kings of Egypt); and some have made out the name of the Pharaoh *Khyan*; but this latter has been questioned. Be this, however, as it may, from this and other inscriptions

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found in Shinar, "Mesopotamia," "Egypt," and Eastern Asia Minor (*Hittite*), and certain dates given in Gen. xv, 13; Exod. xii, 40; Judges xi, 36; 1 Kings vi, 1; Acts xiii, 20; and Gal. iii, 17, R.V., we are driven to the conclusion that the *entry of Abram into Canaan*—the transformation of *Abram the Chaldean* into *Abram the Hebrew—took place in or about* 2200 B.C., *or upwards of* 250 *years earlier than Ussher's date* (1923 B.C.), as found in the Reference Bibles of the A.V. (1611).

The effect of this putting back of the Israelitish Prime Date from the untenable 1923 B.C. to 2200 B.C. will be to leave room for the 430 years' *sojourn* and *bondage* of the *Children of Israel*: put *Rameses II* and *Menephtah* out of court as the Pharaohs of the *Oppression* and *Exode*; and generally remove many misconceptions as to these remote periods in the story of the children of the stock of Abraham.

[These dates cannot be accepted as conclusive, though we agree that it is not Rameses II or Menephtah we can look upon as of the Oppression or Exode.—EDITOR.]

THE FIGURE SIX IN SCRIPTURE.

BY A. A. COLES.

"Let whoever has intelligence adjudge the number of the Beast, the number is a human one, and his number is 666" (Rev. xiii, 18).

IT is not necessary to tell the Bible student that numbers have a deep significance in Scripture. This is an accepted fact.

But some numbers appear to stand out with greater prominence than others; especially is this so with the number six. Six almost invariably stands for incompleteness, or evil.

The following are a few instances where the figure six is used in Scripture in connection with what is evil or incomplete:—

(1) Six falls short by one of the perfect number seven.

(2) The image of gold which Nebuchadnezzar made was sixty cubits high and six cubits broad.

(3) Six cities of refuge were instituted by God for the *guilty* man to flee to for refuge.

(4) Noah was six hundred years old when *judgment* overtook a *guilty* world.

(5) There were six steps up to Solomon's throne showing the incompleteness of all his splendour.

(6) There were six water pots for purification for the Jews, setting forth the insufficiency of ordinances alone, to meet the soul's need.

These examples are, of course, plain and on the surface, but if we dig deeper we shall find the figure six more involved, but still true to its incomplete or evil meaning.

Now let us look a little closer, for we want to be amongst those who have the wisdom to *count* the number of the Beast.

Turn to two incidents in David's life (1 Sam. xvii, and 2 Sam. xxi, 15–22). Notice that here David stands as a type of Christ, and Goliath of Gath as the great arch-enemy of the Lord's people, or in other words as a type of Anti-Christ. This can be positively proved by numbers.

The conflict takes place between *two mountains* (typical of the *power* of God, and the *power* of Satan), in the Valley of Elah, or the Valley of Curse as the name Elah implies. Elah was a valley and Gath was at the entrance of this valley—one could only go out and in through *Gath*, and Goliath *dwelt* at Gath. The height of this man was six cubits and a span. His spear's head weighed six hundred shekels of iron. His coat of mail weighed five thousand shekels of brass. I think the figure five here, as elsewhere, stands for human weakness.

Take now the numerical value of Goliath of Gath:—

G	7						
O	15		G	7			
L	12		A	1			
I	9	of	T	20	Add	72	
A	1		H	8		36	
T	20			—		—	
H	8			36		6)108	
	—					—	
	72					18	In 18 there are three 6's.

Now notice the numerical value of David and connect it with

D	4	"And He was there in the wilderness 40 days
A	1	tempted of Satan."
V	22	Goliath in his challenge to Israel presented
I	9	himself 40 days.
D	4	
	—	
	40	

The whole story is a very clear type of the victory over *Satan* won by the Lord Jesus Christ, great David's greater Son, especially when we take the value of Elah, and divide by six.

E	5	Here you get Six % Evil.
L	12	Four % The Earth.
A	1	Two % Second person of the Trinity.
H	8	
	—	
6	26	
	—	
	4 - 2	

Evil (6) upon the Earth (4) met by Christ (2) in the Valley of Elah, or the "Curse." This incident occurs in David's life *before* he has taken the throne, and shows us how decisive was the victory Christ then had over the Anti-Christ whose number is always six.

But although Goliath had been conquered, his progeny was still left behind, and we shall see by turning to the end of David's life (2 Sam. xxi, 15–22) that the rest of the family of the Giants were killed by David in association with his servants. (See Rev. xix, 11–16.)

Goliath was typical of Satan himself. His number was the full number of the Beast 666, and Christ alone could vanquish Satan, but when it came to the *family* of the Giants, then David's servants must take part in their destruction (2 Thes. i, 7–10). It is not very clear whether these servants, who, with Christ, make war with Anti-Christ, will be angels, or the saints (see Joel iii, 9–14; 2 Thes. i, 7–8; Rev. xix, 14).

To return to the family of the Giants: There were four sons born to the giant in Gath (no doubt Goliath) and these four were all killed by David and his servants. Three of them are named, but the fourth and last one was an *unnamed* man of *great stature* with six fingers on each hand and six toes on each foot—24 in all. I believe this giant to be, as it were, the climax of evil. He is *not named*. He has only a number, and it is six. Six and twenty-four are numbers connected with this giant. Six into twenty-four goes four times, and I believe this typifies evil all over the earth, which the Lord and His servants will deal with at the end of the age. David,

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though he had killed Goliath, was troubled by the Philistines all his life, but when Solomon came to the throne (Solomon is a type of Christ as the man of peace cleansing his Kingdom) we find that the Philistines and surrounding peoples were tributary to him—for David's last act of war was, as we have seen, the destruction of the whole family of Giants marked by the number six.

In this connection, and taking Goliath to be a type of Anti-Christ, it is most interesting to notice that David destroyed the giant by means of a *smooth stone* directed at Goliath's *head*. In Daniel ii, 34, 35 we find that the great image was destroyed by a *stone cut out without hands* which smote the image on its *feet*, so we see the whole image will then be destroyed from head to feet.

There is another type of the Beast—Og of Bashan—whose number is also 666, although perhaps it is more involved than Goliath of Gath.

O	15	B	2	
G	7 of	A	1	Add 22
		S	19	45
		H	8	—
		A	1	6)67
		N	14	11—1
				6
	22		45	1
				18 Three 6's in 18

Og ruled over sixty cities. His bed was nine cubits long and four wide; 9 and 4 added together make thirteen, being one short of the perfect number 7 doubled. In our measurements Og's bed was 13 ft. 6 in. long and 6 ft. wide.

Take now a few expressions or manifestations of evil, the numerical value of each name containing the figure six in some position either on the surface, or when broken up into parts.

B	2	A	1	B	2			M	13		
A	1	G	7	A	1			O	15		
A	1	A	1	A	1			L	12		
L	12	G	7	L	12			O	15		
	—		—	Z	26			C	3		
	16		16	E	5			H	8		
				B	2				—		
				U	21				66		
				B	2						
					6)72	or add	6				
					—		12				
					12		—				
					—		18				
					6.6		—				
					6.6.6.						

M	13			
A	1			
H	8			
O	15			
M	13			
M	13			
E	5	Or add	6	
D	4		12	
	6)72		18	
	12			
	—			
	6.6		6.6.6.	

(To be continued.)

JUDAH HIS SANCTUARY AND ISRAEL HIS DOMINION.

SYNOPSIS.

By Rev. Commander Roberts, R.N.

The Book of God is like the Book of Nature; both require experience, development and scientific research. Although it is true that the way of salvation through Jesus Christ is made so plain that the wayfaring man cannot err therein, there are mysteries and depths unsearchable. It is God's wisdom to hide a thing, and it is the privilege of kings to search out a matter.

To us it is given to know the mysteries of the kingdom.

The first mystery is God manifest in the flesh, the mystery of godliness.

The second mystery is Christ in His saints, the hope of Glory.

Both these, although planned by God from the foundation of the world, are only in these last times revealed. (Rom. xvi, 25, 26.) This mystery is of dual character, Christ the Head and Israel His body. "It is in thee and in thy seed shall all the nations of the earth be blest." When the seed came (Christ), He came to fulfil the promises made unto the fathers; and, therefore, He told His disciples, "Go rather unto the lost sheep of the House of Israel"; and, as we sing in the "Benedictus," "Blessed be the Lord God of Israel, who hath visited and redeemed His people and hath raised up an horn of salvation for us in the House of His servant David."

Now God has chosen one man, the Lord Jesus, born of a woman—a clean thing out of an unclean—this is a mystery.

In the same way Israel is to be born anew by the Holy Spirit. A clean thing is to come out of an unclean and Israel is to be a "Righteous Nation."

If the first is a possibility with God, the Holy Ghost shall come upon thee; therefore, that Holy thing that shall be born of thee shall be called the Son of the Living God.

So also God, pouring out His Spirit upon His people, creates them anew by the Word of God, until "This people have I formed for myself, they shall show forth my praise."

Now it is God's purpose to unite both Throne and Sanctuary as in Jer. xvii, 12–13; Ezek. xliii, 7; Ps. cxiv, 2.

The tabernacle first in Shiloh for 400 years. Why Shiloh was rejected. (Ps. lxxviii, 60–61; 67–69). Jacob foreseeing this by the Spirit (Gen. xlix, 8–12). This cannot fit Judah, as we know him; but Deut. xxxiii, 7, does. And yet, at this same time, Deut. xxxiii, 26, gives Israel quite a different status.

How can we reconcile the two? Jer. xxiv speaks of good figs and evil figs out of Judah. The good figs (xxiv, 6–7, and Gen. xlix, 8–12) agree. The evil figs (Jer. xxiv, 8–10, and Deut. xxxiii, 7) also agree.

Now let us remember the New Testament speaks of good Jews and evil (Rom. ii, 18, 29; Rev. ii, 9, iii, 9). Also Rev. vii, 1, the sealing of 12,000 out of the tribe of Judah. These are the good figs.

Let us trace the history of the House of Judah. They were intact in the time of Solomon. Solomon's sin brought about disruption. They provided the King and it was the King's sin which brought separation. Israel rebelled, Judah remained only. But God had promised that David should have one tribe —Benjamin.

Hezekiah, Sennacherib, Great body of Jews separated and never rejoin Judah. (2 Kings xviii, 13. See monumental record.)

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"*A glorious high throne is the place of our sanctuary.*"—Jer. xvii, 12, 13.

JUDAH HIS SANCTUARY.

By Rev. Commander Roberts, R.N.

In the eternal purposes of God and as a result of His Love and inscrutable care foreseeing the end from the beginning and allowing all things to work according to the unsearchable dependence upon His own Will, He ordained a nation that should be custodians of His good will towards mankind. This nation is Israel, of whose progenitor it is stated, "I called Abraham alone and blessed him and increased him." And in another place, God says, "You only have I known of all the families of the earth." Originally one, they became, in the providence of God, Two, in order the more definitely to accomplish His Almighty Will. This also was fore-ordained, as stated in Ps. cxiv, "When Israel came out of Egypt and the house of Jacob from the midst of a strange people, Judah was His Sanctuary and Israel His dominion." This Sanctuary carries with it the dwelling-place of God Himself, *i.e.*, His tabernacle or His Temple. God Himself has stated, "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." This Sanctuary is to be in Jerusalem, the very spot upon which our blessed Lord in His humanity shed His most precious blood. This sanctuary was polluted by the abominations of the children of Israel.

It will be in the recollection of many Bible readers that, for the whole of the period of the Judges, the Tabernacle was in Shiloh, and this Shiloh was situate in the tribe of Ephraim; but, in consequence of the sin of Eli's sons, which culminated in Israel acting as if the presence of the Ark itself was their salvation, and forsaking their God who dwelt between the Cherubims over against the Mercy Seat; He forsook the tabernacle of Shiloh, the tent which He had placed among men and delivered His strength into captivity and His glory into the enemy's hand. . . . Moreover He refused the tabernacle of Joseph and chose not the tribe of Ephraim, but chose the tribe of Judah, the Mount Zion which He loved. And He built His Sanctuary like high palaces, like the earth which He hath established for ever." (Ps. lxxviii, 60–61, 67, 68, 69.) In connection with this Sanctuary, it is clearly said was to be, "He chose David also His Servant, and took him from the sheep folds, from following the ewes great with young. He brought him to feed Jacob His people, and Israel His inheritance."

Jacob foreseeing in prophetic vision the King that should come, unto whom the gathering of the people should be, utters a forecast of what Judah was to be in the last days (Gen. xlix, 8–12): "Judah thou art he whom thy brethren shall praise, thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee. Judah is a lions' whelp, from the prey my son thou art gone up, He stooped down, he couched as a lion, and as an old lion who shall rouse him up? The sceptre shall not depart from Judah nor the law-giver from between his feet until Shiloh come; and unto Him shall the gathering of the people be. Binding his foal unto the vine and his ass's colt unto the choice vine, He washed his garments in wine and his clothes in the blood of grapes; His eyes shall be red with wine and his teeth white with milk." Now this language cannot fit Judah as we know him, and must therefore refer to a Judah whom we know not. The Jew as we know him to-day is clearly forecasted in the words of Moses (Deut. xxxiii, 7): "Hear Lord the voice of Judah and bring him again to his people, let his hands be sufficient for him and be thou an help to him against his enemies."

Now, notice Moses says that at this time "There is none like unto the God of Jeshurun" (*i.e.*, Israel, Deut. xxxiii, 4, 5), "Who rideth upon the heaven in thy help and in His excellency in the sky, the Eternal God is thy refuge and underneath are the everlasting arms, and He shall thrust out the enemy from before thee and shall say destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou O Israel, Who is like unto thee O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places" (Deut. xxxiii, 26–29). Here is a contrast between Judah as we know him and Israel as we shall find him, and this therefore must be prior to Jacob's prophecy concerning Judah.

How, then, can we reconcile the Scripture, for every word of God is true and nothing is stated which can be contradictory to the other. Either Judah passes through two phases, one phase of which Jacob speaks and the other Moses relates, or Judah is partly lost sight of and is just as much a lost people as Israel is. The language of Jacob is utterly inconsistent with that of Moses, and therefore we are driven to examine critically what is told us of Judah elsewhere. The clearest intimation we have of Judah being with Israel in New Testament times is found in the sealing of 12,000 of each of the tribes of Israel in Rev. vii, and here notice Judah stands first in the enumeration. If this is the Jew as we know him to-day, how is it we do not equally distinguish the eleven other tribes also named with him? As this is not so, we must conclude that this 12,000 of Judah are equally lost sight of together with their brethren.

And now a short history of this people of Judah becomes necessary. Judah was intact in the days of Solomon and provided the King to All Israel, but in consequence of Solomon's sin the kingdom Israel was wrested from the son of Solomon and a separation took place between Israel and Judah which has never been healed, and what is more, when Rehoboam was about to make war with Jeroboam, to bring the kingdom back to the House of David (1 Kings xii, 21–24), God forbade it, saying, "This thing is from Me."

Now, notice the sin was of Judah's king and the punishment was that the kingdom was taken out of his son's hand, but as God had promised David that he should never want a man to sit upon his throne over Israel, a portion of Israel—*i.e.*, of the Northern Kingdom—was given to Rehoboam, that David might always have a light before God in Jerusalem. But Jerusalem the city was situate in the tribe of Benjamin (Josh. xviii, 28) and this was the one tribe out of the Kingdom of Israel given to David (1 Kings xi, 36; xii, 20, 21). Moses had foreseen this and prophesied concerning Benjamin, "The Beloved of the Lord shall dwell in safety by him and the Lord shall cover him all the day long and He shall dwell between his shoulders" (Deut. xxxiii, 12). So Benjamin remained faithful to David's throne and remained so all the day of Mosaic dispensation and then was faithful also to David's greater Son.

To continue with Judah. When the ten tribes were being taken into captivity we are told that in the days of

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Hezekiah, Sennacherib came up against all the fenced cities of Judah and took them (2 Kings xviii, 13). What became of the captives which he took, Jews. Professor Sayce, in his "Higher Criticism and the Monuments," p. 431, gives us the very words of Sennacherib: "But as for Hezekiah of Judah, who had not submitted unto my yoke, forty-six of his strong cities, together with innumerable fortresses and small towns . . . I besieged and captured. I brought out of the midst of them and counted for a spoil 200,150 persons, great and small." These we are told he brought to Nineveh (p. 433). Pinches, p. 376, gives us the same testimony. Therefore these Jews went into captivity more than 100 years before their brethren and were transported to Nineveh, the capital of Assyria, about the very time, or within ten years of the captivity of the Northern Kingdom and in almost immediate vicinity with them. There is no doubt also from Ezek. xi, 15, 16, that they mixed with them.

Now it is clearly stated in Jer. xxiv that there were at that time two classes of Jews—the good figs and the bad figs. The good figs went into captivity before the time of Zedekiah, and of them it was said: "I will set mine eyes upon them for good, and I will bring them again into this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know me that I am the Lord, and they shall be my people and I will be their God, for they shall return unto me with their whole heart" (Jer. xxiv, 6, 7). Now this cannot be said of all the Jews who returned from Babylon. In fact, the destiny of the "Evil figs" became theirs who rejected Jesus. But in Ezek. xi, 15, before alluded to, the evil figs of Jeremiah xxiv are mentioned in contrast with not only Israel of the ten tribes, but also Jews who at that time were in captivity far off among the heathen. "Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be a little sanctuary to them in the countries where they shall come . . . and I will give you the land of Israel." Showing clearly that this latter is yet in the future. Nothing can be plainer. Here are Jews or Levites, thy brethren, the men of thy kindred, who were then to be found together with "all the house of Israel wholly," a name given by Ezekiel only to the Northern Kingdom. These Jews we find from Jer. xxiv, 6, 7, have the very same blessings promised them as the ten tribes (comp. Amos ix, 15; Hos. ii, 23), for whereas Israel is prophesied of for good during this dispensation, Judah has only foretold of her good on her return with Israel (Jer. xxxii, 36–41).

When the Jews returned from Babylon there were some of Benjamin and Levi with them, but let us remember that the whole number which returned is under 50,000 all told, and these only the descendants of the captives which Nebuchadnezzar had taken captive seventy years before. (Ezra ii, 1; Neh. vii, 8.) What became then of the 200,150 captives that Sennacherib had taken away in the time of Hezekiah? They were no more lost than the ten tribes, but went to swell "the great multitudes," Josephus tells us, "who remained beyond Euphrates, the wheat of the people of Israel, whereas simply the chaff returned."

Now, we must not forget that one tribe was given out of the Kingdom to Judah in order that David might always have a light in Jerusalem, and as Jerusalem belonged to Benjamin, this is the tribe chosen. (Deut. xxxiii, 12; 1 Kings xii, 21.) That is, a portion of Benjamin and Levi returned also with a portion of Judah. These continued in Palestine all the 600 years, from the return to the final destruction of Jerusalem. These (tribe of Benjamin) were located in Galilee of the Nations, where Jesus sojourned, and where He gathered to Him His disciples. When the Jews crucified the Lord Jesus, and, in consequence of the Jews continuing their malice against the disciples of Jesus, the tribe of Benjamin, the portion of the kingdom that halted (Micah iv, 6) left their brethren of Judah (Zech. xi, 10–14; Jer. vi, 1; Isa. xlviii, 1, 9–16, 20), and proclaimed, as both these passages state, "The Lord hath redeemed His servant Jacob." In fact, they carried out the command of our Lord to His disciples to go rather to the Lost Sheep of the House of Israel. From this time, these Jews who crucified the Lord have the witness against them, "the shew of their countenance doth witness against them, that their sin is as Sodom they hide it not. Jerusalem is ruined and Judah is fallen, because their tongue and their doings are against the Lord, to provoke the eyes of His glory. Woe unto their soul, for they have rewarded evil unto themselves." (Isa. iii, 8–9.) "But say ye to the Righteous that it shall be well with him." So they escaped in accordance with the Word of Jesus to His disciples."

(To be continued.)

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE.

SIR,—Why is it so many people will stretch the words of Holy Writ to endeavour "to square" their own misreading? Why speak of "possessing the enemy's gates"? The word of God says: "and thy seed shall possess the gate of his enemies" (see Gen. xxii, 17); or, again, "and let thy seed possess the gate of those which hate them" (see Gen. xxiv, 60). The word written is "gate," not "gates."

Such places as Gibraltar, Suez, Singapore, &c., are merely strategical gateways, capable of defence for control of the sea, and consequently valuable places for any nation to hold; and absolutely essential for a scattered Empire such as the British Empire, whom, with the United States of America, we claim to be the Northern Kingdom of Israel.

But the "gate of his enemies" I believe to be the "control of the sea." So long as any one nation can control the sea, that nation certainly has "possession of the gate of his enemies" without doubt.

I have, &c.,
C. A. HADFIELD,
Major-General.

DEAR SIR,—I notice that some of our writers and speakers use the term Anglo-Israel. May I suggest that instead all should use British-Israel? The former is certainly not acceptable in Scotland.

Yours truly,
BRITISH-ISRAELITE.

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BIRMINGHAM AREA MEETINGS.

ON Thursday evening, September 27th, the Birmingham Central Association of the B.I.W.F. will commence its Winter Session in the schoolroom of Ebenezer Church, Steelhouse Lane, when a lecture will be given by the President, the Rev. T. H. Whitehouse, on "The Burden of This Last Generation." Chair taken at 7.45 by the Rev. W. Ward. Certain announcements of the most urgent importance will be made, and it is most earnestly desired that *every* B.-I. believer in the city and district will be present, and rally round the "Central." We must be strong at the heart. Meetings constantly now every *last* Thursday each month, at same time and place.

The new Sparkbrook and District Association of the B.I.W.F. will resume its meetings on Monday, October 1st, when the Rev. W. Ward, President, will lecture on "Anglo-Israel Tests: Why the British are Israelites." The meeting will be held in the Stratford Road Council School (Infants' Dept.), and the Rev. T. H. Whitehouse will take the chair at 8 p.m. The Branch meets at the same time and place every *first* Monday each month. Sparkbrook, Sparkhill, and Hall Green cars from Station Street and High Street pass the school every few minutes.

The 1923-4 Session of the Walsall Branch B.I.W.F. begins on Saturday evening, October 6th, at 7 o'clock, in the Blue Coat School (near Bridge). The opening lecture will be given by the President, the Rev. T. H. Whitehouse, of Birmingham, on "Is the Bible a Divine Revelation?" After this date the meetings will be every *second* Saturday in the month at 6.30 p.m. in the Blue Coat School. An excellent programme has been prepared, and all B.-I. believers are urgently asked to "join up."

On Monday evening, October 8th, a lecture entitled "Listening In" will be given to the Handsworth Branch B.I.W.F. by Mr. F. G. Whittall. The meetings are held at the Y.M.C.A. Hall, Soho Road, at 7.45 p.m., on the *second* Monday in each month.

A weekly meeting for British-Israel Bible Study lectures, &c., is conducted by the Rev. T. H. Whitehouse at the Council School (Infants' Dept.), Anthony Road, Alum Rock, Saltley, every Wednesday, at 7.45 p.m. An invitation is hereby given to every one interested in B.-I. Truth. Cars (No. 8) from Martineau Street or Old Square to terminus, Alum Rock, every ten minutes.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

A. G. C. writes: "I have been most interested in some of your books, but would be very glad if you could explain the deductions leading to the belief that the Ark of the Covenant will be found amongst us, probably at Tara ('The Seven Vials,' p. 11). In 2 Mace. ii, 4, 5, it says that 'Jeremy the prophet hid the ark in the mountain where Moses climbed up.'

"May I thank you very much for my enquiries which you so kindly answered in THE NATIONAL MESSAGE of August 25th."

ANSWER.—It is quite within reason that Jeremiah hid the ark in Mount Nebo, and also that he assured the trackers of his doings that their curiosity would not be gratified, that place being only known to Jeremiah. This evidently was in consequence of the knowledge Jeremiah had that Johanan and all the people of the Jews, then in Judea, would not obey the word of the Lord, but would go down into Egypt. This, in itself, would induce Jeremiah to seek some place for the safe deposit of the Ark. He had *ten days* wherein to effect this (Jer. xlii, 7—xliii, 6). Now notice immediately Jeremiah is given a sign whereby at this present time we know that God's word came true concerning the invasion of Egypt by Nebuchadnezzar*; in Ezek. xxix we are told the prophecy of this, why and what should be the result: "In that day will I cause the horn of the House of Israel to bud forth" (v. 21), i.e., the throne of the House of David to be re-established (Jer. xxxi, 36, 37; xxxiii, 17-26; Ezek. xvii, 22-24; xxi, 25-27). An intelligent and logical reading of these passages under the direction of God's Holy Spirit will reveal that when Jeremiah escaped from Egypt with "a remnant" (Jer. xliv, 14) he took with him the king's "daughter dwelling in Egypt" (xlvi, 19; Jer. xv. 11-14) and established the throne (xvii, 12) in "the place of our sanctuary." The Hope of Israel thus healed, and also saved His people.

Now history also informs us that Nebuchadnezzar gave permission to several of the tribes of Judah and Benjamin, of Simeon and the Levites, to emigrate (not as captives) in order to settle in Spain ("A New Key for the Recovery of the Lost Ten Tribes," p. 331-337, Forster). Here, then, was Jeremiah's opportunity "to build and to plant" (Jer. i, 10) as he had so effectually pulled down. Would he not, then, have transferred the "Ark of the Covenant" from Judea to the place unto which he came.

Were it not for Rev. xi, 19, and xv, 5; Num. i, 50-53, we might have thought the "Ark of the Covenant" had passed out of memory for ever (Jer. iii, 16). But why should it be mentioned here, of all places, unless there is an intention to bring Israel (ourselves) back to the law of Moses (Mal. iv, 4), before our throne can be established in righteousness, and there shall be no more unemployed, nor any profiteering to the disparagement of another? Then we shall take possession of the lands God has given us to occupy.

We strongly recommend "Our Race," Series 1, No. 4, by C. A. L. Totten, "The King's Daughter"; or, failing this, which is probable, *The New Watchman*, June, July, August, &c. numbers, in which Totten's No. 4 is being reproduced. These can be obtained at our depot, B.I.W.F., 14, Fetter Lane, E.C.4.

F. M. says: "Kindly give me an explanation of Mark xi, 13."

ANSWER.—Perhaps the fact of our Lord's humanity (perfect manhood) is brought out in this verse.

What is ordinary about the fig tree is its putting forth little figs before the leaves. These are palatable and sufficiently nourishing to temporarily satisfy one's appetite, though they are by no means luscious. Seeing leaves upon the tree in early spring any ordinary mortal would expect to find then little figs. The disappointment leads us to notice our Lord's partaking of our nature. At the same time the tree was a fraud, and no fruit would, under these circumstances, appear. How suitable, then, the application intended by our Lord when He said, "No man eat fruit of thee (εἰς τὸν αἰῶνα) for this age."

In the prophecy of the 14th verse He does not leave us to contemplate solely His humanity, but the proof of His Deity is here told us.

The end of the age is told us elsewhere (Mark xiii, 28), and evidently points to the Jew coming in as a sign that He (the Speaker) is also near at hand.

* See Petrie's find of "The Palace of the Jew's Daughter."

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THE SECRETARY-GENERAL'S PAGE

A PROPOS of the first paragraph on this page last week, we can now definitely say that the railway authorities have granted the concession referred to. If all intending visitors to the Congress will, therefore, please communicate with the Secretary-General at once—assuming this journal reaches them on Thursday—vouchers can be sent by return post, which will entitle them, on presenting the vouchers at their local railway booking office, to travel to London and back at considerably reduced fares. The tickets will be available from October 6th to 22nd; that is to say, the journey may be commenced on October 6th onward (except Sunday), but all must return on or before October 22nd. It is hoped that everyone coming to the Congress will take advantage of this concession. Please address all communications to Herbert Garrison, "Westward Ho!" 57, Barrowgate Road, Chiswick, London, W. 4.

* * *

The Welcome Meeting to the Rev. Pascoe and Mrs. Goard proved a very happy gathering. Major Knowles (Deputy President) presided, in the absence of the President (Lord Gisborough) owing to illness. Addresses of welcome were delivered by the Chairman, the Secretary-General, the Revs. W. H. Stuart-Fox, M.A., P. H. Davies, Gregory Bestall, the Baroness de Knoop, and Captain Alfred H. F. Young, R.N.R., who all bore testimony to the remarkable work accomplished by Mr. Goard in the past, and confidently looked forward to a still greater work in the future. Apologies were made for many who had not yet returned to London. Messages of welcome were read from several members and others, including the Revs. Commander Roberts; Arthur Pritchard, M.A.; W. E. Woodhams Denham; and General Coventry Williams, C.B. The Rev. Dinsdale T. Young wrote, expressing his pleasure at Mr. Goard's return to Britain, and his confident hope that he would be an abounding blessing. The Rev. Prebendary Gough, M.A., wrote: "I have no doubt Mr. Goard will do a valuable work in helping to sound forth a national call to religion."

* * *

Mrs. Goard occupied a seat on the platform, and she was touched by the cordiality of the welcome tendered to her and the kind things said about her husband. She won all hearts. A most magnificent basket of roses was presented to her by one of our lady members of Council. The Baroness de Knoop stepped forward after her short speech and gave Mrs. Goard an affectionate greeting and welcome in the name of the lady members of the Federation.

* * *

When Mr. Goard rose he received an ovation, the audience rising with him. He expressed on his wife's and his own behalf the keenest appreciation of the warmth of the welcome extended to them, and then gave a résumé of his work and travels since he left us in February last. He was closely followed as he related several wonderful experiences of deep spiritual significance. Major Knowles expressed the thanks of the audience for this stimulating address.

* * *

Occasion was taken at the above gathering to discuss Congress arrangements, and some helpful suggestions were made by members of the audience.

* * *

The Rt. Hon. W. F. Massey, P.C., Prime Minister of New Zealand, arrived on September 28th. He was met at Waterloo Station by Major Knowles, O.B.E., Captain Young, R.N.R., the Rev. Pascoe Goard, and the Secretary-General, as a delegation from the Federation. He said it would give him great pleasure to preside at one of the meetings of the Congress.

* * *

The Rev. W. E. Woodhams Denham, F.R.G.S., has been lecturing for the Bristol Branch to good audiences, after which he attended the Church Congress at Plymouth.

* * *

Mr. J. J. Morey has addressed two large gatherings at Portsmouth, and a full hall at Gosport. Great enthusiasm was manifested. Our members and friends in both places are much encouraged. They express gratitude for the signal aid rendered to them by Mr. Morey's visit.

* * *

The Secretary-General lectured on "Egypt and the Great Pyramid" for the Horsham Branch, in the New Hall, to a fine audience, on September 26th. The President (W. E. D. Knight, Esq.) presided. A good sum was realised for British-Israel funds.

* * *

Mr. Garrison preached the Harvest Festival sermons at Richmond Road Church, Hackney, on Sunday last, at the invitation of the Rev. Gregory Bestall, and lectured on "Israel's Empire" on the following evening to a full company. Tomorrow (Sunday afternoon), he is to give an address at St. Saviour's Church, Crouch Hill, at the invitation of the Rev. W. H. Stuart-Fox, M.A.

* * *

Members and Associates of the Federation are reminded of the adjourned Annual Meeting, to be held for the election of the Council for the year, at Central Hall, Westminster, on Friday next, at 11 a.m.

* * *

All our friends are urged to secure tickets at once for the illustrated lecture on "Earthquakes," announced for Thursday next, at 8 p.m., and to do their very best to fill the great hall, all the proceeds being for British-Israel funds.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE THRONE OF JEHOVAH IN ISRAEL AND BRITAIN.

By Rev. Wm. Pascoe Goard.

It is with reverence that we approach now the closing chapter of this study. For many years we have seen that the name " Jehovah " is intended to be a reserved name, used by and in connection with His people Israel. But a careful study of the Name has brought forward the fact that the Bible looks to the time when the name shall be known and loved by all. This consummation shall be reached when Israel in very deed becomes the recognised channel of blessing to " all the families of the earth."

At the time of the captivity the Jews began to restrict the use of the ineffable name. It was not written in their literature. It was not spoken in their conversation. There arose generations who heard only the chosen substitutes for the name. It was even replaced in the translated Scriptures. This course was also followed in the King James version of our Bible, where Lord, printed in capitals, is substituted for the name.

But in the Old Testament the name Jehovah occurs over six thousand eight hundred times. *Evidently it is intended that the name Jehovah shall be as beloved as the name Jesus.*

Why, then, it is asked, is not that name commonly used in the New Testament?

The answer must be this, it would seem: The name Jehovah is used exclusively to denote *God in His relationship to Israel*, since the time of Moses. Prior to that time it is still reserved to *the line of the chosen seed with whom the covenant is established.*

When the Bible deals with the Universe, when it deals with all the human family, then other names of God are used. Now the Gospel is sent *to every creature.* Professor Odlum calls attention to the Greek word for creature, which seems to include the animal world as well as the human family. Therefore, by the rule of the Bible restricting the name Jehovah to His relationship to Israel, this name will not be used in connection with this universal gospel.

Moreover, the Name is the name of *the King* of Israel, and the name *Jesus* is *the Great High Priest* of Israel. When the Lord Jesus takes to Himself the subordinate throne of His Father David it will be *in His Son of Manship* that he will do so, not in His Jehovah manifestation.

Let us look forward to the time, now rapidly approaching, when it will not be necessary to say to our neighbour: " Know Jehovah," but when all shall know Him from the greatest of them to the least of them. And let us hasten that time by learning to know Him, our Father and our Friend.

* * * * *

We have seen the coming of Jehovah to Israel for the purpose of establishing His Kingship in Israel for ever. This is set forth in Exodus xix–xx.

Happy was the day for Israel when Jehovah came to her. And happy is it for Israel that *He has never left her again from that day*, notwithstanding we have been deaf and blind to His presence.

Let us read with reverence the record of the great pageant which saw the Coming of Jehovah, Israel's King (Exod. xix–xx). This is a celebration worthy of the event, namely, His establishment of His Kingdom, the elements of which are: (*a*) The Nation, Israel; (*b*) the King, Jehovah; (*c*) the law, or constitution promulgated in the decalogue.

Thereafter through the record, which shows to us the early centuries of Israel history, there is abundant description of the continuous presence of Jehovah in the midst of Israel.

We commend to the reader the study of Dr. Schofield's Bible notes in the presentation of *types of the coming Lord* to be found in the events, the ordinances, and the laws of Israel in the early days, as set forth in the Pentateuch. All of this phase of study is important.

But we most solemnly point out *the great primary teaching and revelation of these early books to be the coming of Jehovah and the establishing of Himself in the midst of Israel for ever.* The Redeemer *should* come. The Father *is in presence* among His people.

Study the types as a part of this article, previously written by Dr. Schofield. But study *the primary facts* which brings Jehovah our God so very near to us as individuals and as a people.

The presence of Jehovah in the temple of Solomon

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centuries later is clearly set forth, and the fact that Solomon "Sat upon the throne of Jehovah as King, and prospered, and all Israel obeyed him."

The presence of Jehovah in the temple centuries later still is graphically described by the prophet Isaiah, when in the sight of Isaiah He sat and judged Judah and Jerusalem. There He pronounced upon that people the sentence of Blindness, Deafness, lack of Perception, Scattering, and for the land Desolation.

* * * * *

The Prophet Ezekiel opens with a most wonderful description of the person and throne of Jehovah (chapter i).

Read the chapter with this in view. The four-faced creatures bear the symbols of the united Israel nation, and that nation so represented sustains the throne. The symbols are a man, lion, calf, eagle. These were the standards of the four brigades of Israel, each brigade containing three tribes, and each brigade holding one face of the square of the national encampment (see Numbers ii).

Above the heads of these four-faced creatures, called the cherubim, there was a platform or firmament. Upon the platform or firmament a throne, upon the throne one whose glorious form was that in the likeness of which man was created.

The throne is furnished with wheels and with wings. These represent earthly activity and motion, and heavenly flight.

It is not a stationary throne.

Ezekiel saw it out in the land of the captivity by the river Chebar. He saw it coming, not from the way of Jerusalem, but from the north.

He was caused to see it later in Jerusalem, and the purpose of the visit of the throne of Jehovah, and of Him who sat upon it, to Jerusalem was for judgment. It was *the throne on circuit*—a term which will be understood by those of legal training.

He saw it move away from the city, resting for a moment upon the Mount of Olives as it progressed eastward (see Ezekiel, chapters x and xi).

It is clearly stated elsewhere that Jehovah would follow Israel into the wilderness "to cause him to rest."

Ezekiel saw the throne later returning to Jerusalem at the beginning of the new Millennial dispensation, and there entering once more into the temple (chapter xl).

Others of the prophets saw something of the administration of Jehovah. For instance, Zechariah vi: From the throne went forth the horsemen—to the north two, to the south one, and to and fro through the earth one. And the result of the going forth of the messengers was the quieting of the spirit of Jehovah in the north country, and the giving of the earth rest.

Men and brethren, let this fact sink into your hearts—the *throne of Jehovah is still with Israel.* It followed Israel to the captivity. It followed Israel to the north country. It is in the midst of Israel still.

It is the superior throne of Jehovah, and He sits upon it—*that is, directing the policy and guiding the events of the nations of Israel to-day.*

Seated upon the throne of the opposing nations is the beast, and the opposing nations are "*the Kingdom of the beast.*"

The war which is in progress is not a war against flesh and blood, but against principalities and powers, against spiritual wickedness in high places.

We are caught in the whirl of these contending forces, and Jehovah of Hosts leads us, and shall prevail.

Where, then, is the throne to-day?

Our eyes cannot see Him; our ears are too heavy to hear His voice. But *there are evidences which we can see, and which we may understand.*

At that point from which goes out to the world all that there is of righteousness in dealing, honour in fulfilling covenants, enforcement of law, issuance of light, progress of the gospel, scattering of the Word of life, self-sacrifice in serving humanity, will be found the Throne of Jehovah, and His life-giving authority and influence.

Ask the nations from whence these things flow, and with one voice they will answer FROM BRITAIN AND FROM AMERICA.

And from what point in Britain? The answer cannot be avoided—from that marvellous centre upon the banks of the Thames where is the centre of the nation's worship and of the nation's evangel, the centre of Government; the centre from which the light is streaming, if only by the British and Foreign Bible Society's energy (for let it be remembered that none but the King has the right to print a Bible in Britain), and the place of the subordinate throne occupied by the House of David; the throne of David and of Solomon, who was anointed unto Jehovah to be the chief governor—or, as we say of King George's representative, Governor-General; for what General Byng is to King George to-day, that the House of David is to Jehovah, King of Israel.

As by following a stream we get to its source, so by following any or all of these streams we get to the source from which they flow. The sun swings out there in the heavens ninety-five millions of miles away. In spite of its bulk it occupies a comparatively small point in the great sphere of the sky. Take a child out into the open and ask him where the light comes from and he will point directly to the sun.

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How does he do so? By following the rays of light!

Go yourself into the open. Ask yourself the question: Where is the throne of Jehovah on earth? (this recognises the fact that now as always His throne in His greater manifestations, if greater be the word, is in Heaven, as it was when He was visibly present at Sinai), and following the rays of light which progress from one point on earth you will be constrained to say: "The throne of Jehovah hovers over the great city from which all these influences in such wonderful volume flow."

In doing this, remembrance will be had of *the circuit of the throne*, and the hope and prayer will be that not a land of the lands of Israel, and not a nation of the nations of Israel, but shall receive the blessing of the presence of that Throne and Presence as their needs demand.

"O come, let us worship, and bow down; let us kneel before Jehovah our maker. For He is our God: and we are the people of His pasture, and the sheep of His hand."

* * * * *

Remember! remember! The *Jehovah* manifestation of God is a limited and an intensified manifestation of God to usward. His revealed Jehovah form is not human, but that in the likeness of which man was created. (This does not refer to Jesus our Incarnate Lord.) In His unlimited manifestation He is everywhere present, in every nation, and in all parts of His universe.

THE IMPERIAL CONFERENCE.

BY REV. COMMANDER ROBERTS, R.N.

"START your League of Nations, and you destroy the British Empire."—J. X. MERRIMAN, at Capetown, March, 1919 (with apologies to the *Morning Post*, September 26th, 1923).

Surely these words were uttered by a British-Israelite! In the articles appearing in the *Morning Post* under IMPERIAL CONFERENCE it has been clearly demonstrated that the representation of England on the Board of the League is *nil* as far as her local status is concerned. Every Dominion of the British Empire is represented as an integral factor, but England's only as an Empire. In fact, as far as England's *locus standi* she might have handed over the Empire representation to any of her daughters, if thereby we could obtain a hearing on her own behalf. But even then this one—Canada, Australia, South Africa, or New Zealand—according to the Constitution, whichever had committed to it the representative of Britain's huge colossus, as specified in the name of the British Empire, would herself be unrepresented. They could, any one of them, stand it better than England, for she in her island home is the only one not self-supporting. When we consider that England has but six weeks' or two months' supply at most, without external help, it will be realised what she is up against. The Nations composing the League are none of them in such a position, for even Japan, with its wonderful variation of climate from north to south, great productiveness, and great capacity and facility of interchange of commodities, is nothing like so restricted by climatic conditions and scarcity of production as Great Britain.

It is rightly pointed out that "Peace at the bottom is a question of limiting economic rivalries." But the grouping of states so dissimilar in race, habits, temperament, aspirations and especially religion, is never likely to maintain the independence of every little state. Is there one Power on the League of Nations that will forgo its own material advantage for the good of others, especially if it is expected at the self-sacrifice of itself. The League may teach us a lesson which it might be well to follow, but can it command the necessary unity of purpose?

Assuming that the object of the League is to put an end to war, how will it set about it with a strong power at its beck and call? How is this power to be composed? The vote upon the board might be fifty to eight against the British Empire. Or if any of the Dominions of the British Empire selected to vote arbitrarily for its own, and to throw in its lot with the majority against the British Empire, or that part of it which was left in the minority balance, then the corollary at the head of this article would become an obvious fact.

What, then, is our remedy? God has given us an heritage, a birthright which we dare not relinquish. It is the part of acting as an elder brother to all mankind.

As has been stated, the composition of the League of Nations must tend to disintegration, to the eventual assumption of power in the strongest units, and, finally, in a world dominion, such as Germany set out rather too early to acquire.

"The Britannic Commonwealth is already a league based mainly on group units. It is only a working model for a world league, but itself a superior group unit for single membership in such a league. The British Empire is, therefore, the hope of mankind."

Unhappily we began wrong, and, by mutual distrust, lost our best member, the United States. The same tendency is working in our midst to-day in "the Economic Basis." If our IMPERIAL CONFERENCE, now sitting, would but realise that they represent "the Nation and the Company of Nations" through whose instrumentality God has promised to bless all the families of the earth, the position will be saved.

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It is not too late, when our Premiers and their representatives are decided upon a truly Imperial Policy, to invite assistance from our Allies to yet save Europe, and let them share as they may in the glorious work. For the voluntary from among the peoples may be joined unto the people of the God of Abraham, for the shields of the earth are the Lord. To this end has He appointed us, and we dare not yield the position God has given us of the Universal Protector, the Universal Provider, the Saviour under Christ of all mankind.

We are thankful that this subject is receiving ventilation; we feel sure yet that we shall carry out all God's purposes as laid out in His Holy Word. But as with India, so with Egypt; and, again, now with Palestine and Mesopotamia, we make a rod for our own back, until we have learnt that it is God's will. Nothing will bring us to this conclusion so much as the knowledge of the fact as to who we are, and for what purpose we are created.

I have created him for My glory, and will not give My glory to another, nor My praise to graven images.

CANADA AND THE EMPIRE.

By Rev. Wm. Pascoe Goard.

We have a letter from a correspondent asking as to the present attitude of Canada toward the British connection.

Without hesitation, we say the overwhelming proportion of Canadians are firmly loyal to the Empire and the throne.

Many are deceived by misunderstood appearances. Perhaps many will misunderstand what I am about to write.

First, let me say that the Motherland—or, rather, many of the people in it—have a wrong thought of the relationship of the Motherland to the Overseas Dominions, including Canada. They still think of the Overseas Dominions as "Colonies" of England. This stage of national progress has long passed away.

Let us begin with thinking of the Motherland and the Overseas Dominions as

"A Nation and a Company of Nations,"

and not as a nation with Colonies, then we shall get a right start.

Canada thinks of herself as a self-contained nation, excepting as regards the throne.

Canada thinks of herself as a part of *the Kingdom* of Greater Britain. King George is the King of Canada, and is so regarded there.

Canada does not think of herself as loyal to Britain, for the very excellent reason that she thinks of herself as *Britain*—not the whole of Britain, of course, but as Britain thinks of herself as Britain.

And, of course, Canada is right. Halifax, Ottawa, Toronto, Winnipeg and Vancouver are as much cities of Britain as are London, Liverpool, Edinburgh and Glasgow.

Entirely directing her own internal affairs, Canada and Canadians do not show, nor does it occur to her people to feel, very much loyalty to England as England. The loyalty is there to the extent that in the times of England's need she has sent her sons to battle and death without hesitation in aid of the Motherland. Witness the Canadians on the Nile in the march to Omdurman; the Canadians in South Africa at the time of the Boer War; the Canadians in Flanders at the time of the Great War. In the latter Canada sent Overseas an Army greater than Britain had ever sent Overseas up to that time, if my memory is right. There need be no question there.

The Anglo-Canadian is a hundred per cent. loyal to Empire.

The French-Canadian, left alone, is a hundred per cent. loyal to the British connection.

The sons of the alien domiciled in Canada are loyal to Britain as revealed to them in Canada; they do not think beyond.

But there is an organisation there which is preaching ceaselessly a doctrine of hate and disloyalty. That organisation is using every means—political, educational, religious and whatever other means offers—to separate Canada from the Empire and British connection. They are meeting with scant ultimate success. True, they have clouded our school books and filled them with fables to support their propaganda. They have purchased and control many of the great dailies, and use these for their purpose. They have succeeded in bamboozling the universities into teaching their myths in Britain as well as Canada, but there is underneath all such a bedrock of British consciousness in the people that they have not shaken the foundations much.

Canadians look with wonder at a body of ecclesiastics stretching out hands of greeting to the author of that doctrine of discord which seeks to disrupt the Empire. But they are not shaken in loyalty to the Empire, even though they are shaken in their confidence in those who so stretch out hands of greeting.

JUDAH HIS SANCTUARY.—II.

By Rev. Commander Roberts, R.N.

(*Continued from page* 467.)

The Kingdom of the Lord.

In consequence of the sin of Judah, "the Kingdom of God was taken from them and given to a nation bringing forth the fruit thereof." This predestination of Israel, the ten-tribed nation, is the theme of prophecy. "Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii, 6). "This people have I formed for Myself, they shall shew forth My praise" (Isa. xliii, 21). "I said not unto the seed of Jacob seek ye My face in vain. In the Lord shall all the seed of Israel be justified and shall glory" (Isa. xlv, 19, 25). "And Israel shall be saved in the Lord with an everlasting salvation" (v. 17). The Kingdom was Israel's from the very first, as we have seen (Ps. cxiv, 1–2); this was promised to Joseph (Gen. xlix, 22–26; Deut. xxxiii, 13–17). It was God's intention (Exod. xvii, 15; xix, 6); and Israel was declared still more plainly to be "the Throne of the Lord" (1 Chron. xxviii, 5; xxix, 23). As the Queen of Sheba acknowledged, "Blessed be the Lord thy God which delighted in thee to set thee on His throne, to be king for the Lord thy God, because thy God loved Israel to establish them for ever" (2 Chron. ix, 8).

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That Israel should be a Kingdom was first conveyed to Abraham in Gen. xvii, 16, where, speaking of Sarai, her name was changed to Sarah, and God said: "I will bless her and give thee a son of her; yea, I will bless her and she shall be a mother of nations and kings of people shall be of her." Then to Jacob, Gen. xxxv, 11: "A nation and a company of nations shall be of thee and kings shall come out of thy loins." In Gen. xlix, 8–10, we have the prophecy that the king shall spring out of Judah. In Num. xxiii, 21, of Israel: "The Lord His God is with him and the shout of a king is among them"; and xxiv, 7: "He shall pour forth the water out of his buckets, and his seed shall be in many waters and his king shall be higher than Agag (Gog) Assyria, and His Kingdom shall be exalted."

Moses was king in Jeshurun (Deut. xxxiii, 5), but the manner of the king that should come is told us in Deut. xvii, 14, 20, and yet 450 years were to pass away before Israel, forestalling God, hastened to demand a king. 1 Sam. viii, 5: "God gave them a king (Saul) in His anger and took him away in His displeasure." Then God gave them a king after his own heart. "He chose David from out of the sheepcotes, to feed Jacob His people and Israel His inheritance."

It is to David God made promise on oath that "of the fruit of thy body will I set upon thy throne." This promise first appears in 2 Sam. vii, when David, out of the integrity of his heart, desired to build God a house in which He might dwell. God promised him that his house and his kingdom God would establish for ever. Now, notice the peculiarity of this promise; it is not to Israel in Palestine in the first place, for it says: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more, neither shall the children of wickedness afflict them any more as beforetime and as since the time that I appointed judges to be over my people Israel." Then comes the promise that God would make David a house, and after that he hath slept with his fathers, "I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will establish the throne of his kingdom for ever." Now notice these next words, which cannot refer to Jesus Christ: "I will be his Father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy will I not take from him as I took it from Saul, whom I put away before thee; And thy house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever."

This covenant is renewed on oath to David in Psalm lxxxix, 3, 4: "I have made a Covenant with my chosen, I have sworn unto David my servant; Thy seed will I establish for ever, and build up thy throne to all generations." 30–37: "If his children forsake my law, and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with a rod, and their iniquities with stripes, nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon and as a faithful witness in heaven."

Well, we see Solomon sinned against God, and in consequence of this he was punished, the greater part of the kingdom was taken out of his son Rehoboam's hand and he left only one tribe, Judah, and Benjamin a tribe out of the kingdom lent to David's seed as a witness that he ruled over a portion of Israel. From this time the Ten-tribed Kingdom has never been united with Judah apparently. Israel was still, however, God's people, though they had so grossly sinned against God, for see 2 Kings ix, 6, where the young man of the sons of the prophets at the word of Elisha was sent to Jehu with this message: "Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel." It was after their captivity that they became "not my people." And yet, though cast far off among the nations, God was to be a little sanctuary to them in the countries where they should come (Ezek. xi, 16).

(676 B.C.). Now Judah and the tribe of Benjamin only remained a kingdom. Ephraim became "not a people" (Isa. vii, 15). But although this was the case really and to all appearances, yet Israel had been dwindling away from Palestine through the Mediterranean from the first, through Greece and traversing Europe and settling down in the Isles of the West. This we have sufficient testimony of to enable us to assert.

So that when Judah had sinned so greatly against God that in the year 588 B.C. it was removed entirely to Babylon, and some escaped to Egypt, the King of the House of David had no throne any longer in Palestine, and never has had again to this day. But if we turn to Isa. xxiv, 13–16, we find that God had already provided for Israel the appointed place, where He would set up David's seed after him. When the land of Palestine was overrun—maybe by the Assyrian or the Babylonian, or both—we are told: "When thus it shall be in the midst of the land among the people, there shall be as the shaking of the olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the West, wherefore glorify ye the Lord by the Urim, even the name of the Lord God of Israel in the Isles of the West, from the uttermost parts of the earth have we heard songs, even glory to the righteous." Here, then, was Israel in the appointed place. But now let us notice that the throne of David which left Palestine at the captivity of Judah was to be resuscitated elsewhere. In Ezek. xvii we have a riddle put forth in which Babylon is represented as a great Eagle coming against Jerusalem and taking Jehoiachin to Babylon and making a covenant with Zedekiah whom Nebuchadnezzar set upon the throne. No sooner had the Covenant been made than Zedekiah courted with Egypt and rebelled against the King of Babylon (2 Kings xxiv, 10–20). For his breaking of his covenant God foretells the passing away of the throne from Zedekiah and from the land of Judah in these words: "Thus saith the Lord God, I will also take of the highest branch of the high cedar and will set it, I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit and be a goodly cedar, and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell, and all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree and have made the dry tree to flourish; I the Lord have spoken and have done it."

The highest branch of the high cedar is	The Kingly line.

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From the top of his young twigs a tender one is	Amongst his children a woman.
A high mountain and eminent.	Already spoken of in Isa. xxiv, 15.
In the mountain of the height of Israel.	Also in Ezek. xx, 40.
To set it, and, to plant it.	Transplantation.
Bring forth boughs and bear fruit.	To become a royal seed.
A goodly cedar.	A Royal dynasty.

In Jer. xliii, 6, we are told that Zedekiah's daughters were taken into Egypt with Jeremiah the prophet and Baruch. In xlvi, 19, we have: "O thou daughter dwelling in Egypt prepare thyself to go into captivity." Jer. xv, 11, we have a remnant of Judah spoken of, "The Lord said verily it shall be well with thy remnant, verily I will cause the enemy to treat thee well in the time of evil, and in the time of affliction, shall iron break the northern iron and steel?" This prophecy, as the context implies, uttered at the destruction of Jerusalem, and the putting to the sword of a residue that escaped (into Egypt), also foretells the preservation of a remnant (Jer. xliv, 27, 28) at the time that Nebuchadnezzar came into Egypt. Again we have a promise made by God to Nebuchadnezzar, that because he had wrought for God in the destruction of Tyre and received no reward, therefore God would give him Egypt and its treasures as wages for his army (Ezek. xxix, 17–20). And then goes on to say, "In that day will I cause the Horn of the house of Israel to bud forth." This horn is none other than the kingly power restored to Israel in the Isles of the West.

That in the reign of Nebuchadnezzar there was a migration from Palestine or Egypt into Spain is an ascertained fact as told us by the Rev. Charles Forster, B.D., in "A New Key for the Recovery of the Lost Ten Tribes" (1859). Here I can but allude to what he says. "While Nebuchadnezzar's army lay before Tyre, he sent forth expeditions by sea and land to sweep the Phœnician colonies along the coast of Africa, and to conquer and crush their remotest settlements in Spain. . . . The transaction . . . is related simply and historically in the Cochin Manuscript. According to this record, Nebuchadnezzar from before Tyre sent a fleet and army along the Phœnician settlements in Africa, to Spain under command of one of his generals, an Ionian Prince, named Firouz or Pyrrhus. With this expedition, he embarked, with their own consent, not as captives, but as emigrants, a large body of Jews and Israelites of the Tribes of Judah and Benjamin, of Simeon and the Levites, for the purpose of settling them in the south of Spain, obviously with maritime and commercial views. Now this statement, so far, is Jewish history only. . . . Fortunately, however, for the interests of the truth, the Cochin history proceeds to deal with alleged facts. . . . It relates that the four Tribes above mentioned, after a tempestuous passage across the Mediterranean, were landed in Spain, in the province of Andalusia, and sent inland up the country. It further states that they founded four cities. The first of these cities they name Luz-ica (now Lusina, on the Tagus), after *Luz* in the land of Israel. The next and chief city (the ancient capital of New Castille), they denominated *Toletua* (Toledo), from the Hebrew תולתלה *tultule*, in commemoration of the pitching and tossing which they had endured in their transit. The other two cities, both adjacent to Toledo, they named *Makedda* and *Ascalon*, after Makedda in the land of Israel; and Ascalon, on the border of the Philistines. . . . A Hebrew Colony, planted by Nebuchadnezzar, held footing in the Peninsula, before Carthaginian, or Roman Vandal or Visigoth, Christian or Mussulman, had any footing there." Toledo is known as, perhaps, the most ancient city in Spain. "Are you aware (asked our first authority in this country on such a point), that the oldest building in Toledo is the Jewish Synagogue?" The names Makedda, Ascalon, &c., above, appear in D'Anville's "Atlas." A note in Southey's "Roderic" relates that when Alphonso VI recovered Toledo from the Saracens, he was appealed to by its Jewish population, on the ground that they were not the descendants of the murderers of Christ, but of the Ten Tribes, whom Nebuchadnezzar had sent thither as colonists.

Now we have evidence also that Israelites were already in Spain during the reign of Solomon as proved from the Sepulchre of Adoniram having been found at Murviedro, the ancient Segantuin, with Hebrew epitaph upon it, also another in Hebrew to a prince of the army of King Amaziah of Judah.

Let us remember also that Hecatœus of Miletus tells us of a beautiful temple in the Hyperborean land which Himilco identifies with Britain, where they celebrated the glory of their God with harps; this temple being greatly ornamented with gold and served by a succession of priests descending from father to son. We have also the evidence—though quoted by Hulbert in 1825 it cannot be verified to-day—of Quintus Tullus Cicero of the manner in which these Britons erected their Temple precisely similar to Stonehenge. Sir Wm. Hoare tells us that a barrow was dug up close by Stonehenge of a Druidical Priest, having on his skeleton breast a facsimile of the breastplate of the Hebrews. Now bear in mind the exact similarity of dress and almost parallel system of worship of the Druid and the Hebrew, their mitres with the incommunicable name "JAU," their breastplates, and white robe with girdle and fringe, and, lastly, their language, all go to corroborate the identity of the two.

We are now ready to accede to the remarks of the Rev. John Pryce, who gained the Prize Essay on the "Ancient British Church," at the National Eisteddfod of 1876: "In this distant corner of the earth, cut off from the rest of the world, unfrequented, except by merchants from the opposite coast of Gaul, a people who only conveyed to the Roman mind the idea of untamed fierceness, was being prepared, ready for the Lord."

It has been advanced by the Rev. James Glover, and supported by the Rev. W. M. H. Milner, and published by the Imperial British-Israel Association, that Tea Tephi came into Ireland about 583 B.C. with the prophet Jeremiah and Baruch the scribe, and married Heremon, the King of Ulster, and gave the Hebrew Law to the Northern Irish or Scots, who were the descendants of the Tuatha de Danaans, Milesians and Gadelians, who had come into the country between 1200 and 1000 B.C. From this Tea Tephi and Heremon, probably a Danite King, has come the King who sits now upon the British throne. When the Scots came over into Argael, and Fergus reigned over the Scots, we have the Stone of Federation, "the Lia Phail," coming with him to Iona, and then to Scone, and finally to Westminster Abbey in the reign of Edward I. The Sceptre has followed the Stone from Ireland into Scotland and from Scotland into England. This verifies the prophecy in Ezek. xxi, 25–27, speaking to Zedekiah, "And thou profane wicked Prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord, remove the diadem and take off the crown; this shall not be the same (not in Palestine); exalt her that is low and abase him that is high. I will overturn, overturn,

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overturn it, and it shall be no more (in Palestine) until He come who is Shiloh (whose right it is), and I will give it him."

This is one of the most solemn promises of God :—

Jer. xxxiii, 17–26 : "David shall never want a man to sit upon his throne for ever," as sure as day and night succeed each other, and xxxii, 35–37 : "So sure as the sun and moon and stars exist so sure is it that Israel exists as a nation." This David's successor is then, we assert, now King George V upon the British throne. Long may he reign to be a man after God's own heart. God save the King !

But notice the same promise is made concerning the Levite that he should never want a man to offer up ascending offerings and to kindle incense offering continually. The question arises whether this is not qualified by Malachi iii, 3 : "And he, the Messiah, at His first coming, shall sit as a refiner's fire, and He shall purify the sons of Levi and purge them as gold and silver that they may offer unto the Lord an offering (minchah, *bloody or unbloody*, Parkhurst) in righteousness."

Now, the Epistle to the Hebrews, after telling us that there can be no other sacrifice in blood but that one which has been offered, Jesus Christ once for all, upon the cross, goes on to say (Heb. xiii, 10–16) : "We have an ALTAR whereof they have no right to eat which serve the tabernacle, for the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore, unto Him without the camp, bearing His reproach, for here we have no continuing city, but we seek one to come. By Him, *i.e.*, this ALTAR, let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks in His name. But to do good and to communicate forget not, for with such sacrifices God is well pleased."

Now Jer. iii, 14–17 : "Turn, O backsliding children, saith the Lord ; for I am married unto you : And I will take you, one of a city and two of a family, and bring you to Zion. And I will give you pastors after mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days they shall say no more the ark of the Covenant of the Lord, neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more." When is this to be ? "At that time they shall call Jerusalem the Throne of the Lord." Here we have the forgetting of all the things which are behind, and is there any substitution provided ? Yes, Rev. xi, 1, shows us the Temple of the Lord, and the measuring the Naos, the Altar, and the worshippers.

Notice no ark is mentioned during this period : the Altar at which we worship, the Altar of Heb. xiii, 10. "What think ye of Christ ?" Unto every one of us, of the temple of God. Ephes. ii, 20–22 : "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith when He ascended up on high."

Here is our ascending offering, here is our incense, by Him therefore we offer the pure offering acceptable to God.

Thus we have the Sanctuary and the Kingdom. A Kingdom of priests, a holy nation to offer spiritual sacrifices unto God acceptable through Jesus Christ.

It is stated that our King at his Coronation is anointed both as a King and as a Levite, and that he is the only layman who holds a Canon's stall in any Cathedral. Our King is Canon of St. David's, South Wales.

A MESSAGE FROM THE BISHOP OF THE FALKLAND ISLES.

As I am leaving England just before the Congress Meetings of 1923, I feel that it is only right that everyone should do all they possibly can to advance the Cause at this particular crisis.

I, for my part, can do nothing more than write something which may, or may not, be of some little use to those who accept the Truth as well as to those who are conscientiously unable to see things in, what we consider to be, the right light, and cannot accept Scripture in any sort of literal sense.

Now we have nearly come to the parting of the ways. We have to decide whether we are going to pin our faith upon God or whether we are going to be led aside into all the very attractive side paths which lead us into very large, though fertile, fields of most interesting enquiry out of which there seems to be no road.

This summer I went with some friends for an afternoon on the cliffs of a certain place. By going through a certain gate we could come out on to the cliffs themselves, where we proposed to have tea. We took the wrong turning in the lanes and missed the gate. We found ourselves, later on, in a large enclosed field, and because there was no visible outlet at the other end we had to be content with the situation and have tea there.

Very pleasant it was, but we were not on the cliffs and we did not see the view to the best advantage. We had not achieved the point we set out for.

This, in measure, is where some of us have got to now.

A lot of enquirers are put off because they are led into side issues before they are quite certain of what is the straight path. Before they are convinced of the main facts of the "Identity" question, they find themselves trying to account for the Pyramid or trying to account for Manasseh being in America, or trying to explain the "Tender Twig" question, or even whether the Coronation Stone ever came from Bethel at all.

All these questions are very interesting, but they are side issues. The main point is, "Hath God said, and shall He not do it ?" and then, "What hath God said ?"

When we come to ask whether it is possible for God to carry out his Word, we can only ask, as St. Paul once did, "Why should it be thought a thing incredible with you that God should raise the dead ?" There are many things that, humanly speaking, are most improbable if not impossible. Sarah is still laughing in the tent door ; but just as Isaac was truly born in a most miraculous and extraordinary way, so God's word will inevitably stand, come what may.

"Let God be true and every man a liar."

I trust the Congress will work on these lines, the vindication of the Truth of God.

We say that we must work by the majority. The majority is, as a rule, right. This may be true in many respects, but not as regards the Interpretation of Scripture.

The majority throws over everything that it does not understand. The majority explains away everything that does not fall in with its views.

Make your foundations secure, and then probably your building will stand.

I have said this much because it is so highly important to lay down firmly First Principles which will alone stand the test of argument and rebuff.

I wish the Congress every success.

N. S. (Falkland Isles)

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"AND PHARAOH'S HEART WAS HARDENED."

By Rev. Wm. Pascoe Goard.

Twice during the present week the fact of the hardening of Pharaoh's heart—or the Biblical statement of the hardening of Pharaoh's heart, as the two who have mentioned it would say—has been brought to my attention as an argument against the *literal* meaning of the Bible statements and the truthful meaning of the Bible statements.

In each case the assumption was: "Of course, God did not harden Pharaoh's heart."

The first to make the reference this week is a man who states: "The Bible contains great truths. But the Bible also contains some of the greatest lies ever uttered out of hell." Asked for an instance of such a lie, he promptly replied: "The statement that God 'hardened Pharaoh's heart.'"

This man is an active propagandist in Labour circles.

The second to call attention to the matter in an official article in his church's organ is no less a personage than the highest dignitary of a great church. As I understand his article, he is showing that "Modern Scholars" have good ground in such statements as this for rejecting a literal interpretation of the Bible; while the conservative expounders run foul of such difficulties as the "hardening of Pharaoh's heart."

Well, B.-I.'s are conservative expounders of the Bible, and believe the teachings of the Bible as contained in the statements of the Bible. We even believe "the hardening of Pharaoh's heart."

This statement should be very simple to the scholar, and I am surprised that the "Modern Scholar" especially should have difficulty with it. The unscholarly Bible reader might find some difficulty, but the scholar should not. Let us see that this is so.

Egypt of Moses' Day.

There had been a time when the knowledge of the true God was well established in Egypt. The knowledge and foresight of those who built the great pyramid should be sufficient demonstration of this, and there are also contemporary lines of knowledge in the recovered history of Egypt to show this to have been the case. This knowledge is supported by the Holy Scriptures, which give the most perfect picture of the age of which we are thinking extant to-day.

But the knowledge of the true God and the worship of the true God had been banished, and Hamitic Polytheism had taken its place. (Of course, the knowledge of El Shaddai remained with subjugated Israel in Egypt.)

The race which made heathen worship and mythology predominant in Egypt to the exclusion of the knowledge and worship of the true God *had also put in operation the Hamitic system of militarism and enslavement of peoples.* This system they had carried to the highest point of perfection and oppression at the time of Moses. They were the first post-diluvian nation to develop a regular military system and to compel by its power the enslaved labour of subordinate peoples. They were the one great military power then existing. Assyria, the first power of secular history to follow this line of organisation, had not arisen, and did not rise for several centuries later. Thus Egypt stood an armed menace to the freedom of all the earth. They had enslaved Israel (God's chosen people), and they had suppressed the knowledge and worship of the God of Shem among the Egyptians.

Thus it became necessary—do not start at the word—to undertake a foreign mission in Egypt *to bring back to the Egyptians the knowledge of the truth.*

It was also necessary to break the military power which enslaved Israel and threatened the liberties of the then unorganised world.

Now let the practical psychologists get to work on this problem. How should this task be attempted?

* * *

Nothing can close the mind of person or of people to truth like arrogance!

In the mind of the Egyptian Pharaoh, and of the Egyptian people, there was arrogance run mad.

Arrogance of Religion.

Had not the priesthood now in ascendance in Egypt utterly routed the Priesthood of the True faith? Had they not fought and won such a victory in the realm of theology that dynasties had been changed, peoples had been expelled from the country, other peoples been enslaved, and had not the gods of the Egyptians achieved supreme ascendancy in mind, person and state?

Arrogance of Learning.

Without question the Egyptians were the scholars of the day. "Moses was learned in all the knowledge of the Egyptians." From the stores of Egyptian knowledge future ages were to draw the foundations of sciences and philosophies. Upon the other nations they looked as upon barbarians.

Arrogance of Governmental Administration.

Theirs was the heart of the then civilisation of the world. Other nations were yet in the state of Civic Units and Nomadic Tribal organisations. But Egypt was fully organised as a nation and her government was supreme above all others.

Arrogance of Military Organisation and Strength.

In this realm she stood alone in a world which had not progressed beyond tribes and cities, and loose alliances between them. Egypt was an unit as a nation—organised, armed, powerful, aggressive, ambitious, unscrupulous, and therefore a menace to the rest of the world. The arrogance of later Babylon, Persia, Greece and Rome was the arrogance of Egypt.

How should she listen to Apostles of an, to her, alien faith? How should she listen to Apostles from, to her, a barbarous and unlettered people, especially a people enslaved by themselves? How should she listen to Apostles from an unorganised race who had never developed further than the tribal form of Government and had then fallen bodily under the heel of Egypt? How should she listen to an Apostle from a people who had never organised a fighting force and who were unable to achieve or defend their own freedom?

A mission of such Apostles would be foredoomed to failure.

* * *

What would be required to break into the consciousness of a people so obsessed and so situated as the Egyptians were?

God could have liberated the Israel peoples without recourse to the plague system. But that would have been to have left Egypt in the grip of their heathen gods of error. For Egypt's sake it was necessary to carry conviction to her heart of *the truth of the living God.*

This could only be done by the destruction of Egyptian arrogance.

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As a psychological problem, Egypt could only learn to know Jehovah by *the manifestation of Jehovah's power* exercised in Egypt and upon the Egyptians.

Hence the plague series!

Hence the hardening of Pharaoh's heart!

It was the one process towards the conversion of Pharaoh and the Egyptians to the truth.

Now read the plagues and see that they were all *a demonstration in force* and were not carried to extremities. They were not for the purpose of destruction, but of demonstration.

In each case, as soon as conviction was achieved and prayer made, the plague was removed. The plague was removed, but the impression remained. It is not necessary to reproduce them here.

But conviction was not all that was required. There must be the breaking up of the heart's affections. As has been the case in individual instances many and many a time, bereavement has been used to break the heart out of its arrogance and hardness. In Egypt, after solemn warning, the stroke of the sword of the Angel of the Lord on the night of the Passover brought mourning and bitter crying with final conviction to the heart of the Egyptian.

Their own gods had failed them! Their own learning had failed them! Their own governmental system had failed them! Their military power had failed them! Where, oh where, should they turn?

They loaded the departing Israelites with gifts and besought an interest in their prayers.

And still the terrible stroke was cut to a minimum. How many of our people have been bereaved of all their sons during these last days! And God is dealing with Israel to-day as He dealt with the Egyptians then; breaking up their stony hearts by sorrow, in order to lead them to know Himself—He Who is "The God of Consolation," "The Very God of Hope.'

* * *

But now look again.

Of all the curses of the ages the militaristic system has been the most bloody. And in Egypt that system had been instituted and perfected. Therefore the Lord took measures to check the deadly growth at this time. Had He not done so, how, humanly speaking, would Israel have maintained her freedom? She could only have done so by maintaining a standing army and a grinding military system, such as she became burdened with later.

Therefore the fighting head of that system was lured to the wilderness, pursuing flying, unorganised Israel, and there met such a check that *the system did not lift its head again for centuries.* Then Assyria arose and unified a nation under a military system, which latter system has continued through all the ages since, a curse and a terror throughout the ages.

* * *

Egypt suffered slightly under the plagues.

Egypt lost its military arm in an expedition against a despised foe.

Egypt lost its faith in its false systems and in its false gods.

Egypt was convinced of the mighty fact of Jehovah, the living God.

This demonstration to Egypt and to the world could only be achieved through the hardening of Pharaoh's heart to the point of standing up against the command of God, thus offering scope for the demonstrations of God's power.

Had there been another way open the Lord would have taken it.

* * *

Read the succeeding Scriptures! Read contemporary and future history, and it will become clear that the demonstration thus given of the living personality and concrete power of Jehovah operating among the nations, and in behalf of Israel, has been ever the pivot upon which our system of revelation has rested, and by which God's personal activity has been illustrated.

Pharaoh played a wonderful part!

Nebuchadnezzar played a wonderful part!

On the other side, Moses played a wonderful part, Jesus Christ played a wonderful part. We cannot name others because of lack of space. As the result of parts thus played by appointed men the world's psychology has been profoundly affected and the world's faith has been established.

Who shall challenge God for the methods of His missions to men? In this case how can human judgment other than say that this was the only course open to convince Egypt and the world, including Israel, and that this was the only method of settling the course of history for ages then to come?

* * *

God hardened Pharaoh's heart "for this cause," that He might demonstrate His power in him—for Egypt's enlightenment, for Israel's liberty and comfort, for the establishment of the world's faith.

"For God so loved the world that He gave His only begotten Son"—to the same end and purpose.

ACROSS CONTINENT AND OCEAN.

BY REV. WM. PASCOE GOARD.

ON the thirtieth of August last we started on our journey across the North American Continent and the Atlantic Ocean. The days preceding our start had been busy days, increasing in intensity of effort as the hour of departure drew nigh. For a week we had been attending farewell functions, meetings, and luncheons, as the various groups of our people arranged to say good-bye. For weeks we had been giving lectures, sermons, and addresses to audiences and congregations who wished to hear an additional message before we started away. For some time we had been busy arranging our personal affairs and breaking up our home preparatory to our journeying. At last with a rush the last day came. Busy all day in the city with legal and other business men; busy in the home in getting off our trunks and in having an auction of our household effects; busy in getting the final arrangements for transportation by land and sea. But at last, somewhat breathless, we were at the station and on the way. We had felt like quoting the Apostle Paul when he said to his friends on one occasion of parting, "What mean ye to weep and break mine heart."

Then came a night and a day in rapid transit across the Canadian Rockies. We have traversed this path so many times as to have lost count utterly, and still the glory of the scenery is ever new.

At one o'clock on Sunday morning we arrived at the city of Calgary, and were soon comfortably settled in the hostelry of the C.P.R., the Palliser Hotel. At eleven o'clock the same morning we were in the pulpit of Knox Pres-

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byterian Church (the first church) in Calgary, and to a full congregation were preaching the glorious gospel of the Kingdom. Again in the evening and on Monday night we were the guest of the Board of Managers of that fine church. Our British-Israel people were on hand with their characteristic hearty welcome, and we had a very blessed time together.

Monday afternoon and Tuesday afternoon we had the opportunity to renew acquaintance with the Rev. Dr. Price, the evangelist, and to render some little assistance as he started his campaign in the city of Calgary. We wish him God-speed in his message, which is proving to be the gospel which " is the power of God unto salvation to every one that believeth."

Five o'clock Tuesday and we were on a fast train hastening to an appointment in the city of Winnipeg. Again all night in the train, and all the day rushing across the great grain area of the western plains, traversing the provinces of Alberta, Saskatchewan, and Manitoba.

Six-thirty p.m. of the day following our departure from Calgary and we were in the station at Winnipeg. There we found friends awaiting us, with limousine, to carry us away to dinner. A moment to register and secure our room in the Royal Alexander Hotel, and we were away to enjoy the hospitality of friends. Thence to the lecture hall, where a good audience was awaiting the message of the Master.

The luxury of a good night's rest in the C.P.R. hotel, and again we were on the fast trans-Canada train headed for Toronto.

Saturday morning found us in that great city, greeted by friends, and there we find our mail, both from the west and from Britain. Thus hands meet us from each direction. A busy day with Colonel MacKendrick and others, and rest in the home of relatives, leads us to the Sabbath morning.

As usual the hospitality of Dr. Patterson and his excellent assistant-pastor was extended to us, and we found ourself in the pulpit of Cook's Presbyterian Church both morning and evening, preaching the twofold gospel of the *Kingdom* of heaven and *Salvation* through the death and resurrection of Our Lord. As usual, this great church was well filled and the welcome most hearty. Friends, old friends, from the time of our former residence and work in Toronto, now forty years gone by, appeared and greeted us almost as from a former life, and new friends by the score pressed their welcome upon us, for an hour or more after the service was over. Needless to say that our British-Israelite friends were there in force.

Eleven o'clock the same night found us again enduring the agonies of disrobing in a Pullman berth, starting for Detroit, and a call upon Mr. Cameron, Editor of the *Dearborn Independent*, at Mr. Henry Ford's works at Dearborn. Mr. Ford, we found, had been called by the President to Washington, and we had not the privilege this time of meeting him. But a day of most intense interest with Mr. Cameron, discussing the great issues of the Kingdom, and the policy of the papers, made the day of the greatest value to us. Colonel MacKendrick took the lead in this visit, leaving his business and making the trip on purpose to take me to see Mr. Cameron. The articles now appearing in that great paper, the *Dearborn Independent*, will be found of interest to every British-Israel reader.

Midnight found us back in Toronto.

At eight p.m. on Tuesday we again boarded the train for the final railroad journey to Montreal. All night on the train, and at seven-thirty we reached the head of navigation for the class of boat which comes to Southampton. By nine a.m. we found ourselves installed in our cabin aboard the *Melita*. Friends met us at the station and accompanied us on board. By ten o'clock good-byes were said, and we were commencing the great inland waterway journey which begins the voyage to Britain. We sailed along on the majestic river through the fields and by the towns and villages of Quebec. We passed the shores of Anticosti Island, of Labrador, and of Newfoundland, leaving on the south the unseen coasts of the Maritime provinces of Canada.

Then commenced the ocean journey, when we had issued from the Straits of Belle Isle.

For Mrs. Goard this was a new experience, as she has never been beyond the inland seas and pacific waters of Canada. But old ocean was not on its worst behaviour, although there was a lively sea on all the way, and being well placed amidships of the boat we got through with a minimum of discomfort, eating all meals and losing none, all the way across.

At last the channel crossing in a gale, from Cherbourg, gave us the worst tossing of the trip, and we were not sorry to land at Southampton.

At the foot of the gang-plank we were met by Mr. Cherry, the artist from London, whose etchings decorate the panels of many a home. Later the friends from Southampton arrived through the barriers, and finally the Secretary-General came with his hearty greeting; and so to the place where we had planned to rest for a few days after the strenuous trip across Continent and Ocean.

On Friday evening a good audience awaited us in the Scotch Presbyterian Church. Rev. Mr. Grimson, the pastor, presided, and we were heartily welcomed by the friends of the Southampton Branch.

On Saturday Mr. and Mrs. Stevenson, and the Branch President, Mr. Ferguson, drove us out to Stonehenge and Salisbury. With great interest we examined the prehistoric spot, and the historic Cathedral of Salisbury. It was a day long to be remembered by us.

On Sunday morning we enjoyed the hospitality of Rev. R. Grimson's church, and preached to his most excellent congregation.

A little gathering in the home of Mr. Melbourne for tea and a study of the Word brought a very enjoyable Sabbath to a close.

A night's rest, and then—

Waterloo Station—and thereafter whatever the Good Lord may send—which we trust will be blessings received, and given, in His Name.

FIGURES SIX, NINE, FIFTEEN AND THREE.

By A. A. Coles.

Six is often found in Scripture in combination with nine. These numbers added together make fifteen, which is used in Scripture for judgment of evil; this is very plainly shown in the following passages: " Fifteen cubits upward did the waters prevail, and all the mountains were covered, and every living thing was destroyed which was upon the face of the ground."

" Now Bethany was nigh unto Jerusalem, about fifteen furlongs off."

The peculiar setting of this verse in the midst of the story of the raising of Lazarus undoubtedly points to the judgment of sin on the Cross of our Lord Jesus Christ. At Bethany the wages of sin had been exacted, and it was *fifteen* furlongs, that

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is "judgment," that connected Bethany and Jerusalem, but the Lord alone could traverse *that* fifteen furlongs.

"It was in the fifteenth year of the reign of Tiberius Cæsar that John the Baptist began to preach of *judgment* and the *wrath* to come."

Fifteen is a combination of six and nine. We have already seen what six stands for—nine is a combination of six and three and is usually found connected with six. For instance, in Matt. xxvii and the 45th verse :—

"Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, 'Eloi! Eloi! Lama Sabachthani?' that is: 'My God! My God! Why hast thou forsaken me?'" Reverently I would draw attention to the remarkable combination of figures given here: 6th hour to 9th hour—6 and 9 are 15, the number of judgment accomplished over evil; the darkness was of 3 hours' duration—3 standing for Father, Son and Holy Spirit, all combined during those hours of darkness in conquering the great enemy. "How much more shall the *Blood* of *Christ*, who through the *Eternal Spirit* offered Himself without spot to *God*. . . ."

Particularly is the 9th hour mentioned as the climax of our Lord's sufferings :—"And about the 9th hour Jesus cried with a loud voice. . . ." Here we have 6 and 3 together when the Blessed Lord took our sins upon Himself, which caused God the Father to hide His face, even in so doing working out our salvation. It is all very wonderful, and to an enlightened mind the story could be told by the numbers alone.

Take that charming little parable of our Lord's in Matt. xviii, 12-13: "How think ye? If any man have an hundred sheep, and one of them be gone astray, doth he not leave the 99, and go into the mountains, and seek that which is astray." Notice the figures 99.

It is a combination of 33 and 66—33 is the numerical value of the name of Isaac, the only one of the Old Testament types who typically and personally passed through death and resurrection—3 being twice repeated is very obviously a double witness that it stands for Father, Son and Holy Spirit—66 is a double witness of the evil state of the sheep, but when 66 is in combination with 33, we can understand why the 99 had not gone astray!

I	9
S	19
A	1
A	1
C	3
—	
33	

I may also remind you at this point that Abraham received the mark of circumcision when he was 99 years old. It was the mark of his separation from the world; he also received on the same occasion the promise of Isaac.

A few examples of the meanings of

6 . 9 and 15

G	7	H	8	J	10	God's controversy
E	5	A	1	E	5	with *all* nations in the
H	8	R	18	H	8	Valley of Jehoshaphat
E	5	M	13	O	15	
N	14	A	1	S	19	Earth's evil forces
N	14	G	7	H	8	4 . 6's
A	1	E	5	A	1	against Trinity (3)
—		D	4	P	16	(see Joel iii).
6)	54	D	4	H	8	
—		O	15	A	1	6666 = 3
9 =	15	N	14	T	20	Evil against God.
Judgment of Gehenna.		6)	90	6)	111	Jehoshaphat means Judgment of God.
			—		—	
			15		18 + 3	

Judgment of Nations.

S	19	G	7	The 5 over in Gomorrah tallies with
O	15	O	15	what the Lord said: "It shall be
D	4	M	13	more tolerable for Sodom and Gom-
O	15	O	15	orrah in the day of judgment. . .
M	13	R	18	for they would long ago have
	—	R	18	repented."
	66	A	1	
		H	8	5 standing for human weakness.
			—	
		6)	95	
			—	
		15 + 5		
	66		15	
Evil.		Judged—(5).		

	S	19	
	A	1	THE
	V	22	7 15
	I	9	Saviour. Going through
	O	15	judgment on ac-
	U	21	count of sin.
	R	18	
		—	
	7)	105	
		—	
		15	

		M	13		
G	7	A	1		
O	15	G	7		
G	7	O	15	Add	29
	—	G	7		43
	29		—		—
	—		43		6)72
			—		—
					12
					—

6 . 6 . 6 The number of the Beast.

The foregoing are but a few examples of the extraordinary results given through our alphabet and figures, and there is certainly much room for study in this direction; especially as, unlike the Hebrew and Greek valuations, these results have been obtained by taking the numeral value of each letter in our own alphabet consecutively, from one to twenty-six.

[CONCLUSION.]

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

C. L. B. asks :—In the Book of Esther x, 1, it states that Ahasuerus collected tribute from the "isles of the sea." Was that Britain?

ANSWER.—Not at all likely. The references to "isles of the sea" (or west) in Isa. xxiv, 15, specify in 16 "the uttermost part of the earth"; in Isa. xlix, 1, are specified as "from far" (2). In xlii are said also in verse 10 to be "in the end of the earth." History says Ahasuerus (*i.e.*, the third) Xerxes supposed to be enraged at the destruction of his bridge of boats across the Bosphorus being destroyed laid his hands upon the Grecian islands. Even Jer. xxxi says our islands were "afar off," verse 10; Isa. xlix, 12, to the north-west. The word sea is west.

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THE SECRETARY-GENERAL'S PAGE

THE Fourth Congress has opened, and the first day has been passed. The hall was filled to capacity with a most influential and enthusiastic gathering.

The President, Lord Gisborough, was supported by a strong platform. Powerful addresses were delivered by the Rev. W. E. Woodhams Denham, on "The Reconstruction of Biblical Interpretation"; the Rev. Wm. Pascoe Goard, on "This Gospel of the Kingdom"; and the Rev. J. Anderson Watt, M.A., on "Divinity in the British Empire."

A cordial vote of thanks was given with enthusiasm to H.R.H. Princess Alice, Countess of Athlone, on the motion of the Rev. G. H. Lancaster, seconded by Colonel Edward F. Gosset.

The platform is a miracle of grace. This will be understood when we say that the laymen were outnumbered by clergy and ministers of many communions. The English Church was well represented. The Presbyterian, Congregational and Wesleyan bodies with others were there in force, and the spirit of comradeship and brotherhood was very marked. This is a platform upon which all the Protestant denominations meet and mingle in hearty good fellowship.

The feature of the day was the presence of Her Royal Highness the Princess Alice. Her gracious presence and interest carried gladness to the hundreds of delegates present.

The concrete factors which connect with the Israel of the past, and the Covenants of the Lord with Israel are marked indeed.

We have the "appointed place" promised by the Lord to David for the final planting of Israel in these British Islands.

We have the House and Throne of David; that Royal House being represented by Her Royal Highness

We have the Nation to whom the Lord declared "Thou shalt be unto Me a Kingdom." We have the Company of Nations and the friendship of the "Great People" into which it was promised this nation sh uld grow. All these were represented there on the opening day.

We have the sacred Scriptures, which are the national heritage of Israel.

We have Jehovah, Israel-Britain's God and King.

We have the great Church organisation which originated in these Isles within a decade of the resurrection of Our Lord.

To this nation and her King are given "The Heathen for her inheritance and the uttermost parts of the earth for a possession."

We have the prophetic mission and responsibility of Israel of carrying Light to those who sit in darkness, Liberty to the captive, and the opening of the prison to those that are bound.

We have the mission of spreading the word of God among the nations. And John R. Mott, the great Missionary organiser, being witness, upon us and America, *and upon us and America alone*, depends the task of carrying the Gospel to the nations; for the Church organisations of the nations of Europe and Asia have largely fallen out of account.

To all this the Federation addresses itself, and the task is great indeed.

These and other matters are the heritage of our people, and connects us as surely with the prophecies of the New Testament and the Old; with our Lord in His New Testament manifestation, and with Jehovah the King of Israel, as the acceptance of Jesus Christ as our personal Saviour connects us with the Church of the Living God. Armed with these concrete evidences the British-Israelite is able to look out over the great world movements, with its distracting currents and shoals, and chart a safe course for those who guide the Ship of State to follow right on to the desired haven.

Doubtless the following days will show accumulative interest and power, and the spirit of brotherhood and unity manifested will be intensified by this period of waiting upon the Lord.

* * *

A very successful drawing-room meeting was held, by the kindness of Mrs. Zoe Bell, at her residence, 82, Eaton Square, on October 3rd. Major J. Knowles, O.B.E., presided, in the absence of Lord Gisborough owing to illness. Very fine addresses were given by the Revs. Pascoe Goard and J. J. R. Armitage, and they were followed with the keenest interest by the important gathering, which included members of Parliament.

* * *

The Secretary-General addressed a large congregation on Sunday afternoon last at St. Saviour's Church, Crouch Hill, at the invitation of the Vicar, the Rev. W. H. Stuart Fox, M.A.

* * *

Mr. J. J. Morey gave three lectures on September 26th, 27th and 28th, at Portsmouth and Gosport, to splendid audiences; that at Gosport being the largest ever known there for a B.-I. meeting.

* * *

The Rev. Pascoe Goard addressed a great audience at Northampton on October 4th in connection with the Annual Assembly of the Congregational Union. He was given a remarkable ovation.

* * *

Our readers are reminded that Congress Continuation Meetings will be held throughout next week, at the Central Hall, Westminster; afternoons at 2.45 and evenings at 7.30.

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EDITORIAL

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE LORD IS KING.

THE GATHERING OF THE LEADERS OF BRITAIN.

By Rev. Wm. Pascoe Goard.

MANY movements towards organic union and action are marking the times in which we live. There have been gatherings of International councils. There have been gatherings of the members of National alliances. The League of Nations has been again and again convened; but greatest among them all was the gathering of the Missions from Britain, America, Japan and France, which arranged the great Pacific Ocean pact, and still greater is the gathering of the Premiers of the British Empire.

In the Book of God there is an union of nations indicated thus: "Sheba Dedan, The Merchants of Tarshish and all the Young Lions thereof." This is the gathering which is now convening, with the exception of the oldest of the Young Lions, namely the United States of America. In due time doubtless she will be added to the number.

The gathering of the Premiers is the gathering of the heads of a homogeneous race. In this the Empire differs, as the Israel nations always have differed, from other Imperial organisations, in that it is built on the seed of a single family. From the time of Nimrod down, other organisations, National and Imperial, have been built upon aggregations of races welded together by interest or power, and maintained by an artificial loyalty. As soon as interest ceased to hold the people together, or the power of the sword to compel unity weakened, such Imperial organisations fell apart.

Herein lies the essential difference between the League of Nations, into which a multitude of unrelated peoples have been drawn through the shock of the Great War and the fear of further wars, and the League of British Nations, which has grown up out of the family connection.

As the war passes farther into the background of history, and as the fear of recurring wars passes from the minds of the nations, because the adherence to the League of Nations will more and more cause or demand the yielding of individual interest, as in the case of Italy and Greece, the League will weaken its adhesion, and finally fall to pieces.

The only thing that can avert this end will be the arising of new cause for fear, and therefore the stimulation of interest in the League of Nations.

For the Imperial League, therefore, we see continuance founded upon the family tie; for the League of Nations we see a very doubtful future.

A consideration of the nations represented in the Conference of Premiers offers a very wide field for most interesting inquiry. In it both northern and southern hemispheres are represented. The territories held are found in Europe, Africa, America, Australasia and Asia.

The shores of its Dominions, Dependencies, Mandatory territories are washed by every sea; the warm air currents, upon which depend to so great an extent the amelioration of climate and the enriching of vegetable production, carry their life-giving influences over its vast territories; the great warm currents of the ocean enfolds the Motherland in its comforting embrace, warms the Eastern coast of North America, renders delectable the Western coast of the Dominion of Canada, and in other parts of the great Empire ministers to the wellbeing of the peoples who dwell in the Dominions. The great rivers of the earth water their great plains of the Empire's possessions; all the great forces of Nature seem to conspire to enhance the comfort and enrich the people of the lands which the Lord our God has blessed. There is scarcely a course over which flows a warm air current, or to which flows a life-giving warm ocean stream, but you will find the Anglo-Saxon guided as by an Almighty Hand to its comforting embrace.

In the Empire thus represented may be experienced Arctic and Antarctic cold, pleasures of the North and South Temperate Zone, and the torrid heat of the Equator. Mountain ranges which pierce the heavens, and which gather up their annual load of winter snows, act as the cold-storage system, upon the heights of which the treasures of snow are deposited and held against the drought of the coming summer upon the plains below. Plains by the thousand miles square awaiting the plough of the seed and the sower, provided with natural irrigation from the mountain ranges, provide an abundance for the need of the races who have taken refuge beneath the flag.

Minerals beyond computation are in the soil awaiting the activity of the miner, forests are growing

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faster than the mills can cut them down, hydro-electric water powers are filling the cities with light at eventide, and soon will be providing power and locomotion in abundance for all these lands.

The wealth contained in these territories is utterly beyond computation, the major part of it being as yet like a merchant's stock, which has yet to be inventoried.

In the Dominion of Canada alone is a larger country than the United States (exclusive of Alaska) and is at least equal to the United States in natural resources, soil, and climate. At the present time the United States carries a population of a hundred and ten millions, and expects and desires ninety millions more. That is to say, in the United States all the Anglo-Saxon family could be domiciled and comfortably sustained. What is true in the United States in this regard is true of the Dominion of Canada. Not only could the Dominion of Canada receive and maintain all the surplus population of Britain—it could receive and maintain all the Anglo-Saxon race at present occupying on earth.

Add to this the capacity of the Commonwealth of Australia, of the Dominion of New Zealand, of the Africas, and it will be seen that to have one family unemployed or one person unprovided for in material things is to fall short of the manifest possibilities our Empire affords.

The trouble at the present moment obviously is that the population of the Empire is not properly distributed. Steam power gathered great industrial communities into cities and crowded districts, and these in turn begat overgrown commercial centres. Electricity more easily distributed as a power is scattering abroad these industrial communities already in a measure, and is destined to do so much more.

We trust that the Conference of Premiers will arrange for the obvious task of transplanting a portion of the overcrowded population of Britain to the under-manned Dominions, where their energy will produce food for the hungry and wealth for the poor. These in turn so placed will become the purchasers of the products of those who remain at home, and so a double advantage will be reaped. In this way, and in this way alone, can unemployment in Britain and stagnation of business throughout the Empire be overcome.

The great danger and obstacle to this movement is political. Labour in the various Dominions overseas is afraid of competition on the part of the newcomer. This is a shortsighted fear; and the resistance to emigration on the part of Labour is a great error, even considering the interests of Labour itself—it blocks the wheels at home, and it continues the stagnation overseas. The politician knows this, but he also knows that to lead a crusade against such a mistaken notion will possibly cost him his seat and his power. If he could be assured that his successors in office would carry out his policy if he fell, he might be inclined to sacrifice himself for the cause's sake. But being assured that his successor would reverse his policy if he fell, and that he would probably fail in endeavouring to carry such policy through, he is inclined to let the matter go by default.

Therefore, the only way to obtain such results is to educate the people to demand it at the hands of the politicians, and make their continuance in office depend upon their fulfilment of the task.

We have faith, however, that the strong men now gathered will formulate plans, undertake the necessary educational campaign, and carry the Imperial policy to success.

TO OUR CONTRIBUTORS AND READERS.

Once more we are at the desk in the work-room of the Message, and shall gladly take a share in the onerous task of feeding the ceaselessly hungry press which turns out the weekly National Message.

The printers clamour for "copy" as a brood of hungry children cry for "three squares" each day with many extras thrown in.

For the coming months of the second year of life of the Journal we hope a continuance of good things. To this end we address a few words to our contributors.

In setting the table for our readers, please remember the plain substantial things which must form the basis of every well-balanced meal. Fruits and sweets, spices and condiments are well and requisite, but the bread of life and the solid joint are the essential things for the meal.

Jesus Christ declared, "I am the Bread of Life." He presents Himself to us under the twofold aspect of the Gospel as Saviour and as King.

This Journal must first present Christ Jesus the Lord.

It must present the Kingdom truth. Indeed, this is its speciality.

It must present the Grace of God which bringeth Salvation.

These things are the solid courses of the table.

Accompanying this, but in subordinate place, shall be the truth of the Nation chosen of God as the administrators of His earthly Kingdom, and as the heralds of His Salvation.

Around this we must present a field for truth in its various branches which throws light upon the Kingdom: Archæology, Ethnology, Chronology, History, and other branches of scientific enquiry shall lend their light and aid. But we would that every number of The Message should contain sufficient plain Gospel and Kingdom truth to lead the enquirer to personal acquaintance with Jesus Christ, our Saviour and our King. Let me appeal to our correspondents to *tell the very obvious things.* There will be room for excursions into higher science and learned knowledge. We want this Journal to take its lead in these directions among the journals of the day; but fill each number with the plain Bread of Life and of the Kingdom.

Tell the obvious things.

As a matter of fact, that which is so obvious to you who write is not so obvious to the many. In telling the things of

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the old story you will be telling wonderfully new things to the many and wonderfully precious things to all.

Tell your fact briefly. Do not multiply facts in the same article. I read an article this week—or rather part of one—and to me it carried no certain meaning. The article as a whole is a good article, but being too long for one issue it was cut in two, and the second part was without meaning, lacking that which went before. This is not good journalism. If an article must be too long for one issue, then it should be so written that each section separately published has a certain meaning in itself. But the better plan is to write short articles. If these cannot cover all the ground, then a succession can be published.

In the meantime, write the things the Lord has given to you.

We invite the Clergy and Ministry and Laymen to put into brief form the great truths which come to them from time to time, and let us together make every number of the MESSAGE a precious gift to the readers thereof.

WHY I BELIEVE IN BRITISH-ISRAEL.

ALDERMAN T. J. CARLESS, F.S.I. (*Richmond*).

1. Because, over forty years ago, when the subject was first presented to me, my eyes were opened and I was enabled to see and know and understand the Truth.

2. Because British-Israel Truth provides a satisfactory explanation of the Bible, and indicates a fulfilment of the promises made to Abraham, Isaac and Jacob worthy of Him who made the promises.

3. Because British-Israel Teaching supplies a key to the history of the world, and explains the remarkable position occupied in it by the Anglo-Saxon peoples.

Mr. Grimaldi very conservatively estimates that at the present time there are at least six millions who accept British-Israel Truth. The Editor would feel safe in adding to that estimate another four millions who know the Truth of "this Gospel of the Kingdom," or British-Israel Truth. These are a red-hot Gospel band who are working not only to disseminate the Israel Truth, but also to win the nation for the service of the Lord, our King and Saviour.

WE are very much interested in a double memorial scheme put forth by the Committee of the Scripture Gift Mission in memory of the late honoured President of the Mission. The present premises of the Society have for some time been found to be quite insufficient for the growing work, and in consequence other store rooms have had to be hired. The inconvenience of this can easily be understood. The Committee have, therefore, decided to purchase or erect suitable premises, to be called the "Webb-Peploe Memorial House." Suitable premises, costing about £10,000, have been offered, and now an appeal is made to those who have been helped by the Ministry of our late revered friend. The other scheme, which will also appeal to most of the Lord's people, is to open a special fund to provide one million Testaments in the languages issued by the Mission, and in which languages Gospels have been distributed. The Prebendary was always keenly alive to the necessity of distributing complete New Testaments, but the Funds of the Mission have not permitted it. Hence the present special Memorial Fund. We heartily endorse both of these appeals on behalf of the good work done by the Scripture Gift Mission. Gifts specially earmarked for either of the above or the General Fund.

THE STONE THRONE AND THE STONE KINGDOM.

ADDRESS BY PROFESSOR ODLUM.

MR. CHAIRMAN AND FRIENDS,—At the beginning of what I am about to say, I would ask you, if you are a praying people, to earnestly pray our Heavenly Father for the influence of His Spirit while I am talking to you. I can do nothing without His assistance.

Another point is that which appears in the word "Patriotism." Notice how the papers are dealing with it. A simple definition, and satisfactory, would be, "Love all" and "Loyalty to Home and Country." The man who sneers at patriotism and love of home and country is a very dangerous man. My country is Canada—(applause)—England, Ireland, Scotland, Australia, New Zealand, Africa, India, and other places covering sixteen million square miles, and having 525,000,000 of people. That's my country. (More applause.) That's my home. I love it. I honour it.

The next thing I wish to say is of a different nature. I find people every day still, somehow or other, saying: "It's all foolishness saying the Anglo-Saxon Race is different." They object to the statement that God has called a nation to a special task. He has called special men to a special duty, and he has called nations to a special duty. And if I say it is foolish for the Lord to call special people for special work they get angry. Then there is nothing to get angry about when I say the Lord has called a nation to do special work.

Some people say: "What odds where we come from." I don't think they are quite honest. I think if you follow that man he is quite proud of his ancestors, yet he says he doesn't care. Will you take it when he tells the lie or when he tells the truth?

We are here, and we came from somewhere. We of to-day come from the people of yesterday, and they of the people of the day before. We can go back that way for hundreds of years. Most of us come from good old British stock. Even the people of the U.S.A. are pretty much of the same line, seventy per cent. or more of them; and they are the great people of this world. As time goes by they are going to make a bigger people than in the past. If we do not come from the Israelites we come from the Amalekites, or the Hittites, or the Perizzites, or some other ites. Of course, our "High-class" people come from monkeys, but I prefer to have come from Old Israel, Isaac and Abraham. And I believe I have come from Benjamin. I am not quite sure of that, though.

Again, a man was here the other night, a teacher in the city, who said "Cui Bono?" What's the good of it? Well, he is a teacher. I imagine when he presents himself for a new place as a capable man, he would be called upon by the proper authorities to show who he was. He would present a certificate to show what he was before he would be permitted to teach. The same thing applies in our business, in our clubs, in our societies. We must show who we are before we are admitted. I was at a directors' meeting the other day. The first thing I had to do was to produce the necessary papers to show who I was, and what right I had to be there. If we can show who we are nationally, and what God has said concerning that nation, then we begin to see along the lines we must travel. Our men at the head of the British Empire, at the head of the U.S.A., at the heads of the countries friendly to the Empire, if they do not know, they do not know how to govern properly.

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Sometimes our friends south of the line do not like the words "British-Israel," they prefer to say Anglo-Saxon, or "Anglo-Israel." I am going to try to show that they are British people, whether they like it or not. A British person means a covenant person, and the covenant was made before there was an Israelite. The covenant was made with Abraham, Isaac and Jacob, and Jacob became Israel when he was converted at Jabbok. The main covenant had already been made, and all the Israelites from his day down to the present time are the men of the covenant, because the covenant was made with Abraham, Isaac and Jacob, and their seed for ever. With the U.S.'s 60, 70, or 80 per cent. who come from Abrahamic stock, as we believe they have, as I personally know they have, we are the covenant seed of Abraham, Isaac and Jacob, and it's no matter whether they are under one flag or a dozen, we are people of the covenant, and therefore British, "Brith" a covenant, "Ish" a man. In the days of our Patriarchs in Egypt, in the days of our ancestors in the land, on the desert, north, west and south of Palestine, and across to the British Isles, and then on to Canada, or to other parts of the world, but all the time covenant seed, and therefore all the time B r i t-i s h. God said He is going to bring them all together, the whole of Israel will be British-Israel, whether the U.S. of America annex the Empire, or the Empire annexes them, or we find some other way.

You know how we take the foundation of the prophetic kingdom from the old Abrahamic stock and we get down to this: "David will never want a man to sit upon the throne of Israel." I believe that's true, that the Lord understands the word He uses, and that "Never" reaches to-night, it reaches Tuesday night, and it reaches every night. "David shall NEVER want a man to sit upon the throne of the House of Israel." Now, you find the throne, and you find the House of Israel, or you find the House of Israel, and there is the throne, and the king thereof descended from David.

"And He said, 'Son of man, go to the House of Israel.'" "House of Israel"! Now the House of Israel had gone out North and West and East in the countries I mentioned Tuesday night. And the Lord said "I will not let Israel go. I must follow Israel because I have made covenants with Israel for ever; therefore I must keep in touch with Israel, and therefore I must send a special messenger wheresoever Israel goes." And Ezekiel was commanded to go and speak unto the House of Israel concerning the two houses. "Moreover, Son of man, take two sticks, and write on one, 'The House of Judah, and the children of Israel his companions.'" Are the House of Israel mentioned there? No. The children of Israel there mentioned are those who were living in Judah and Jerusalem, and who remained with Judah when the tribes to which they belonged went away. . . . "And write on the other stick, 'For Joseph, the stick of Ephraim and all the children of Israel his companions.'" Thus we see that Israel was with Joseph.

"And when thy children say, 'What meanest thou?' say unto them 'Thus saith the Lord, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and they shall be one in my hand.'" Read the whole 37th chapter of Ezekiel. They were to become one nation. Never through all the ages was this done until it began to be done in the year A.D. 1917. When once united they are to be no more divided, and they are to be brought to the land again, just as God promised Jacob at Luz near Jerusalem. I went there to absorb something of the surroundings; I was there and talked with the God of Jacob, and I know something—in a small way, no doubt—of the tremendous things which reached Jacob at that time and place. Now, we are to go in with our brother Judah to possess the land in its entirety. God has said Israel and Judah were to be united, under one king. In 1917 our men went in and the Turk went out, and Judah helped to drive the Turk out. I want to show you at this point how it was done. We have read what God says about it. We know that when the war was going on the Turk joined our enemies. The Zionists made an arrangement with our own Government, privately; this thing was done by the inner circle, an arrangement by which the Jews would help to break the power of the Turk, and after the war Britain was to stand by the Zionists, to have a national home in Palestine, and before the war was over in Europe it had finished in the land of Palestine. When the war was over the Zionists went to Lloyd George: "Help us restore the land, and carry out the plans entered into." Lloyd George at once replied that their secret treaty would remain, and would not fall down as a scrap of paper. It was a covenant between two brothers for life, and they realised it. Then they said: "In order to get business started there must be a Governor-General representing the British Empire." The Jews said, "He must represent International Jewry." Lloyd George said "Yes," and the two powers met in the representation of one man, an experienced politician, and a full Jew of Jewry, Sir Herbert Samuel.

As some of you know, I was the guest of Sir Herbert Samuel in the Government House representing Judah and Israel united, and over the Government House of United Israel and Judah floats the Union Jack, the flag of the Union of Jacob.

THE MORAL INFLUENCE GIRDLING THE EARTH.

By W. E. OLDROYD.

SPURGEON wrote: "The Bible has been catechized, criticized, caricatured and crucified for all these centuries, but it still remained a new Book. When the world grows older and wiser and attains to the sixth form of its school, the sacred volume will be its final classic, just as it was its first handbook when the new-born Hebrew nation began to spell out the rudiments of truth and righteousness."

Girdlestone, in his treatise on "How to Read the Bible," declares that first, in order to get at the facts, we must study historically.

Look at the history of the nations of to-day—what do they reveal? Surely one feature is most prominent—that one section of the peoples of the earth is being entrusted with the future of other races; and that particular section is of Semitic origin—the British and Anglo-Saxon peoples, the modern representatives of the ancient Hebrew nation.

Scripture, history and prophecy is quite clear as to this branch of the Semitic peoples.

Deut. xxxii, 8, 9: "When the Most High divided to the nations their inheritance, *He set the bounds of the people* according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance."

Acts xvii, 26: "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath deter-

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mined the times before appointed, *and the bounds of their habitation*."

Isaiah li, 16: "Say unto Zion, Thou art My people," and that Zion in this instance refers to His people Israel may be seen from the marginal reference (Isa. xlix, 3), "Thou art My servant, O Israel, in whom I will be glorified."

Israel's portion of girdling the earth with her people and her influence is preceded by her gathering to an "appointed place" (2 Sam. vii, 10), her "island" setting being given in the same chapters of Isaiah which record "Zion" and "Israel" as the same people.

To this mountain of the height of Israel (Ezek. xvii, 22, 23) will the nations look for advice—for the light of the Divine Presence is shining forth in the House and the Kingdom—even in the House and the Kingdom of Israel. This mountain has indeed grown into a "great" mountain (as revealed in Dan. ii, 35), and the greater it becomes the more its influence is felt and the more do the nations recognize that this mountain's influence is for the upliftment of those who seek her aid. Get this fact in your mind: The "great mountain" of influence recorded in the prophecies of Isaiah, Ezekiel and Daniel represent a kingdom and an Empire whose source of origin is Semitic, connected with the birth of the ancient Hebrew nation. Its main characteristic as an Empire would be its uplifting influence, its ideals of justice and liberty. The voice of such an Empire is being heard to-day in many parts of the world, and not least in the European crises. Remember, that Empire—the British Empire—is connected by historical and other ties—as well as by Divine promise—to the Covenants made with Abraham, Isaac and Jacob; to the New Covenant made with the Hebrews; and to the "nation" of the New Testament prophecy and "the kingdom of God" as recorded in Matt. xxi, 43.

CANADA.

MR. MACKENZIE: "Never in its history were strength, greatness and the supreme interest of a unity born of diversity more apparent than in the British Empire to-day. The secret lies in the ideal of justice, liberty and right, as applied to human relations under the ægis of the British Crown. So long as this ideal lasts the Empire will endure."

AUSTRALIA.

THE PRIME MINISTER (Captain Bruce): "He is proud to belong to an Empire which is the bulwark of civilization, and an inspiration and emblem of hope to a world which is weary of dissension and strife—showing that government based on justice instead of force is not unattainable, and that men of different races can compose their differences without warfare."

MR. W. H. HUGHES: "Boasting of our freedom, we nevertheless exult in the ties that bind us to Britain and the other Dominions. We are glad we are part of the greatest Empire and the greatest force for the preservation of peace and the progress of civilization the world has ever known. . . . No man has spoken more in support of the Empire than I have; but I was never fond of flag-waving, of drum-beating, and of other cheap demonstrations of loyalty. If I thought that was all there was to the Empire I would go home now. The Empire means, to my way of thinking, life or death. It is the rock upon which our house is built. It is the hope of the world."

NEW ZEALAND.

MR. W. F. MASSEY: "No patriotic Briton can look unheedingly at the quick-occurring events of our day without feeling anxiety about the future. These events should help to awaken us to a keener sense of our responsibilities to the Empire, which is the strongest factor for peace in the world to-day."

EAST AFRICA.

PASTOR G. G. DENIS: "In 1920 I had the honour to be Kikuyu interpreter for the Very Rev. Dr. Ogilvie, Ex-Moderator and Commissioner of the Church of Scotland, when he visited Tumutumu, East Africa. One day a native Chief came with his bodyguard in full war dress and paint, in order to greet the distinguished visitor from *Ruraiya* (Britain). After many profuse greetings had been exchanged, the Chief said that he wanted all his people to learn. As he rose to say farewell, and while still holding our hands, he said, '*Tiitheru muri mbegu ya Ngai*,' which means in English, '*Truly you people are the seed of God*.'"

EGYPT.

HUSSEIN KAMEL, to the *New York Herald* correspondent: "Because you are writing for the great and intelligent American public, I am willing to state openly that we Egyptians look upon the British as friends and defenders. We know that we should have been lost last year had not they come to our help. The English have been in the past what they certainly are now—a blessing to Egypt."

BISHOP POTTER (New York): "The greatness of England was built on her splendid sense of justice. He had been wintering in Egypt, and our administration there was a splendid triumph, which made the American Eagle hide its tail between its legs."

PALESTINE.

JUDGE GUSTAVE HARTMAN (at New York, 1920): "He denounced the suggestion that the British, in accepting the mandate for Palestine, were inspired by Imperial ambition. Too many people were apprehensive of the British securing too much power, but in the case of the British, he was convinced, greater power meant increased usefulness and increased safeguards for international peace."

INDIA.

MR. B. BASIR (writing to his fellow-Indians, 1920): "No Government has been free from criticism, and the British Government in India can be no exception to the rule. In the light of later experience, it may be justly charged with many acts of omission and commission. But to say that the one purpose of British rule throughout has been to tighten the bonds of India's subjection is not warranted by facts, yet this is the view that is now being put forward before the country in justification for the extreme step of non-co-operation. I notice that some of the Indian merchants in Bombay are strong on non-co-operation. Where would these merchant princes be if the network of Indian railways, which bring to their mills the raw produce of the country, did not exist, and if this same railway system and the British Mercantile Marine, protected by the British Navy, did not distribute their manufactured goods all over the world? To whom do we owe the admirable system of canals, which have converted the sandy deserts of the Punjab into waving fields of wheat? To whom do we owe the excellent famine administration and the rapid means of transport which have enabled the produce of one part of the country where there is plenty to be transferred to another part where there is famine, and have thus saved millions of lives in India?"

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Mr. S. N. Bannerjea (at Calcutta, 1920): "The connection of England with India is a Divine dispensation. India will never attain her allotted portion in the evolution of humanity except by and through association with the freest Empire the world has ever seen."

Mr. Sastri: "English is coming to be the only practicable medium for the exchange of information and ideas between educated people in India. The native languages are many and so different in character that in general it is impossible for those speaking one of these tongues to understand those who speak any of the others. Not only do the Government and the Legislature find it necessary for these practical reasons to conduct their publications and proceedings in English, but even native movements which aim at widespread efforts are compelled to follow the same course. As a result, the Indian people are gradually being brought within the same sphere of ideas and culture as that of the other English-speaking peoples of the world."

Ireland.

Mr. Michael Collins: "The settlement will put an end to internecine strife, bring in co-operative harmony, and form a pattern for national co-operation on a wider scale. With a free Ireland, the component nations of the Empire will be more firmly bound together."

Great Britain.

Bishop Frodsham: "The British Empire is an experiment in world citizenship, and it is an experiment that is succeeding."

Mr. Lloyd George: "The British Empire is the saving factor in a distracted world. It is the most hopeful experiment in human organization which the world has known. It is based not on force, but on goodwill and common understanding. Liberty is its binding principle, and where that principle has not hitherto been applied it is gradually being introduced into the structure."

United States of America.

Mr. Carnegie: "Let men say what they will; I say that as surely as the sun in the heavens once shone upon Britain and America united, so surely is it one morning to rise, shine upon, and greet again the reunited States of the British-American Union. The reunited nation would be prompt to repel any assault upon the soil or the rights of any of its parts. Consider its defensive power. A reunion of the Anglo-Americans, consisting to-day of 108,000,000, which fifty years hence will number more than 200,000,000, with Great Britain would be unassailable upon land or sea by any Power or combination of Powers that it is possible to create. The action of a Congress elected by all these elements would not differ much upon fundamental questions affecting the rights, liberties and privileges of the people, from a Congress of Americans sitting in Ottawa, or from the action of a British Parliament similarly elected sitting in London. No citizen of any of the present States, either British or American, would have occasion to fear the loss of anything which he now holds dear from reunion."

Dean Inge: "The ties which bind the two nations together—our common language, literature, and institutions—must in the long run prove far stronger than the temporary and almost accidental causes of estrangement. So far as I can see, everything points to Britain being in the future an Oceanic rather than a European Power. Every year makes the Dominions a more important part of the British nation. The time is not far distant when they will actually outnumber us. They may, I think, be a valuable intermediary in our relationship with America, sharing, as they do, many of the characteristics of young and hopeful democracies. In the far future an English-speaking League is not unthinkable. Let us do what we can to bring it nearer."

South Africa.

The Prime Minister (General Smuts): "Our general object is peace, and whatever energy and effort we put into this Conference, so far as the British Empire is concerned, will be to pull our weight and exert ourselves to the utmost, not in order to get war again or to take sides in a war which may be coming, but to encompass peace. I have a great faith in the power and influence, especially of the moral influence, of the British Empire. I am sure that if we could succeed in getting America into the field of peace as we did in the field of war, the position for the world would be saved quite easily.

"The task of moral leadership had devolved upon the British Empire. But the British Empire cannot be Don Quixote; it cannot be tilting at windmills—we cannot be attempting the impossible, and the task of peace, of securing European peace, which confronts the British Empire, is almost an impossible one. And yet, gentlemen, I know from my experience in the arena of world affairs that the position of the British Empire is enormous and is quite the biggest thing in the world to-day. And now I say, let us realise this—let us put every ounce of strength that there is in the British Empire to secure peace and to secure the recovery of Europe. It may require strong action, but it will be peaceful action. It will not be war. It will all be meant for the intended recovery of Europe and for the peace of Europe. The nations of Europe, I know, look upon the British Empire in that light; all the suffering nations—it is wonderful. Whether they were friends before or enemies before, they all to-day look to Great Britain and the British Empire for salvation.

"The Empire had been putting up a tremendous record in recent years. If they looked at the moral achievement of the British Empire in our day and generation they were something not to be ashamed of. Take our own position in South Africa. We went through a great war ourselves in the period of the past twenty-five years. We have seen wise policy in which British statesmanship has had a very substantial share, and we have worked up from war to that attitude of peace which to-day is the accepted position of South Africa.

"Looking further afield, we see how Great Britain has been trying her best to apply that great moral policy in other parts of the world, too. Look at Ireland. She did not rest satisfied at South Africa. Ireland had been dissatisfied and in a parlous state for eight hundred years. Give Ireland a chance, and if she does not pull through it will not be the fault of British statesmanship and of the British Empire. The great moral liberty policy of England is bound to be satisfactory in Ireland.

"Look yet farther afield. Look at Egypt, which was another subject state to the British Empire, full of trouble and difficulties. Some years ago England promised to restore her political independence, but the opportunity never came. It has been done now. If Egypt fails, as she has failed for thousands of years, it will be her own fault. British policy has set Egypt going.

"We have India, one of the greatest countries in the world from the point of view of population, where, under the

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greatest difficulties, British statesmen are trying to apply true British ideas of justice and liberty."

Daniel, Ezekiel, Isaiah, and modern leaders of thought have received the vision. Have you? If so, help forward the moral influence which is girdling the earth.

Pretoria, S.A.

"THE GOSPEL OF THE KINGDOM."

BY THOMAS W. PLANT.

LISTENING to an address recently delivered on the above theme from the British-Israel standpoint, I wondered if those present, even though they were avowed B.-I. believers, fully realised the true import of this fourteenth verse of Matthew xxiv. Subsequent conversation showed me that the great majority were thinking of *the world-wide proclamation of the Gospel of Salvation*, and not the Gospel of the Kingdom, which are two very different phases of truth. Hence this attempt to point out the full significance and relationship to the British-Israel propaganda of the B.I.W.F. in the present day.

Let us begin with a comparison of translations as follows :—

The Authorised Version reads :—

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The Revised Version and *The American Standard Version* read :—

"And this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

Young's Literal Translation reads :—

"And this good news of the reign shall be proclaimed in all the world, for a testimony to all the nations; and then shall the end arrive."

The Twentieth Century New Testament reads :—

"And this good news of the Kingdom will be proclaimed throughout the world as a testimony to all nations; and then will come the end."

Weymouth's New Testament in modern speech reads :—

"And this good news of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come."

Ferrar Fenton's Complete Bible in Modern English reads :—

"The good news of the Kingdom, however, shall be proclaimed throughout the whole Empire, as a witness to all nations; and then the end will come."

What a fine collection of alternative renderings! In some of our illustrated magazines we sometimes see examples of composite photographs in which we get the result of superimposed photographs of different personages on one plate; shall we try to get the result of a composite rendering of these various translations?

"And this good news of the reign of the Kingdom will be proclaimed throughout the whole Empire to set the evidence before all the Gentiles; and then the end will come."

This verse is embedded in those "last sayings" of Jesus which were specially given in answer to the request by the disciples (verse 3), and they were uttered in the full consciousness of their predictive value. I venture to suggest that the whole passage is full of implied "*time-marks*," that date these sayings as referring to present-day and still future events rather than to the fall of Jerusalem in A.D. 70. But let us return to our exposition of verse 14, and let us do it almost word by word.

"This Gospel." In Appendix 140 of the Companion Bible we read "the origin and exact meaning of the English word does not matter, the Greek word *euangelion* means *good news*, glad tidings; and these good tidings may be concerning various and different subjects."

So then we may safely infer that the word Gospel used here does not refer to the Gospel of Salvation, and this view is immediately confirmed by the words "of the Kingdom," as the rendering of the passage as "This Gospel (evangelical teaching) of the Kingdom" (of Salvation) would be sufficiently inaccurate and meaningless to secure its rejection.

Also note, this good news of the Kingdom was to be proclaimed as a witness—a testimony—a setting forth of evidence to prove something to the nations, which idea is certainly quite devoid of any reference to the individual salvation of the soul.

Christ used the words "this good news of the Kingdom." He also used the same word "Kingdom" in chap. 21, verse 43, when He told the Jews that "The Kingdom of God shall be taken from you, and given to a *nation* bringing forth the fruits thereof." It is just as well to remember that the New Testament was not then written, and that Jesus spoke from his unique and complete knowledge of all that Moses and the Prophets had predicted about THE KINGDOM of Israel, which was divinely divided after Solomon, and whose indestructible Davidic Monarchy was to reign first over the Kingdom of Judah and then to be transplanted by Jeremiah to Israel in the Isles of the West, and verse 45 significantly adds that the chief priests and the Pharisees perceived that He spake of themselves. This good news of—"of" is rendered in the margin of the Companion Bible as "concerning" or "pertaining to." So this good news concerning the existence of the literal Kingdom of "divorced" and "backsliding" Israel as distinct from "married" and "treacherous" Judah will be proclaimed as by heralds (see Appendix 121 of the C.B.) throughout all the civilised or habitable world (marginal rendering).

Ferrar Fenton, with his keen sense of fitness and logical rendering, translates "all the world" as "the whole Empire," seeing that it relates to the Empire of Israel which was to evolve into the Chief of the Nations and a Company of Nations. These were to be of apparently Gentile origin, therefore of necessity living their national life far removed from Palestine. So throughout the whole Empire (of Israel) this good news concerning the actual reigning of lost Israel and its Davidic Monarchy was to be heralded forth by setting the evidence of their Identity as a witness to the faithfulness of Jehovah to His Covenant and to His protecting care.

This "evidence" was to be brought to the notice of "all the Gentiles"—"ethnos"—the people of the Covenant made by El Shaddai with Abraham, Isaac and Jacob, which word, translated "all nations," implies outside the Mosaic law, divorced from Levitical ritual and, of course, dwelling outside Palestine as "Not-My-People" Israel.

But this good news of lost Israel's present-day existence and the evidence—the incontrovertible proof—of its reality will be proclaimed throughout the whole of our Empire, and then the end will come.

What a remarkable "time-mark" this last clause is! It really means, "and then *the actual end of the age* shall come." This is quite sufficient to date it as still future, and seeing that

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the B.I.W.F. are only just beginning their propaganda, and that the whole English-speaking world, the Homeland and her Overseas Dominions and the U.S.A. are to have this evidence proclaimed to them as a witness to the faithfulness of our Covenant-Keeping God, it behoves us to set about our task with a Heaven-blessed enthusiasm and confidence that shall be proof against all discouragement and indifference. Have you qualified yourself with sufficient knowledge of the subject to take your part in this great work?

Have you sufficient confidence in the British-Israel interpretation of the prophecies to realise that Jesus—the Christ, the Messiah—really did refer to this unveiling of Lost Israel's national existence as the immediate preliminary to His Second Advent at the end of the age, when reunited Israel and Judah will rule the world in Righteousness under His rulership until the time when He shall deliver up the Kingdom to God, even the Father?

This good news about the Kingdom of Israel shall be proclaimed throughout the Empire to set the evidence before her Nation and Company of Nations! Are you proclaiming this good news?

GREEK AND HEBREW CONNECTIONS.—VIII.

By Rev. A. B. Grimaldi, M.A.

2 Kings ii, 11.—Some have thoughtfully considered (and with good reason) that this circumstance would certainly be known in the Greek world, for the intercourse between Greeks and Hebrews was great, as Ezekiel shows. And that it gave rise to the myth of Phœbus, or the sun being seated in a blazing chariot, drawn by four fiery horses, which breathed and snorted. These horses were four in number, called Pyrous, Eous, Æthon, Phylegon, all which words signify fire, or resplendent light. Thus Ovid, in his "Metamorphoses," ii, 84, describes them:—

"Meanwhile the restless horses neighed aloud,
Breathing out fire and pawing where they stood,
Nor would you find it easy to compose
The mettled steeds, when from their nostrils flows
The scorching fire that in their entrails glows.
Even I their headstrong fury scarce restrain
When they grow warm and restive to the rein."
—*Dryden.*

Perhaps the whole of this myth, which represents Phæton, son of Phœbus, requesting to drive the chariot of his father (the horses and chariot of fire) for one day, was borrowed from the request of Elisha to his spiritual father Elijah, whom he afterwards saw borne away by a whirlwind, in a chariot of fire, drawn by fiery steeds (*cf.* 2 Kings xxiii, 11). Elijah would thus doubtless pass into the second heaven (No. 89, p. 443, sec. 8) (2 Kings v, 26, 17). The Greek philosopher Aristotle says: "Gold and silver are only a certain kind of earth." Eth. Nicomah. (*Cf.* Habakkuk ii, 6; Zech. ix, 3; 2 Chron. i, 15).

2 Kings x, 23.—Jehu might have ordered the search to be made on pretence of expelling any of those whom they would consider the profane; as was the later custom with the Greeks when any extraordinary exhibition of or for their god was expected. Thus Callimachus, in his "Hymn to Phœbus," after imagining the temple and its suburbs to be shaken by the approach of Phœbus, cries out: "Depart, depart, ye who are profane." To prevent any suspicion of his real design, such might have been Jehu's plea, else alarm must have been excited, and perhaps some would have escaped.

2 Kings xi, 12.—The word here means a diadem or golden band round the head (in the *Septuagint nezer*), such as the rich Greeks wore, as is seen in Greek paintings.

2 Kings xi, 12.—Apparently the first instance of hand clapping. The Greeks were accustomed to demonstrate in the same way.

2 Kings xiii, 17.—A writer on Alexander the Great says that as soon as he had arrived on the coasts of Iona he threw a dart into the country of the Persians. The dart, spear or arrow thrown was an emblem of the commencement of hostilities.

2 Kings xix, 3.—A similar image is employed by Homer, when he represents the agonies which Agamemnon suffers from his wound, in "Iliad," xi, 266.

2 Kings xx, 11.—This dial appears to have consisted of a gnomon on steps. This is the earliest sundial recorded. Pliny says Anaximines the Milesian (300 years after Hezekiah) was the first who made a sundial, the use of which he taught the Spartans. Thales (100 years after Hezekiah) is also credited with the invention. So was Aristarchus of Samos, 280 B.C.

2 Kings xxi, 13.—As the "Vulgate" has it; blot out as writing on tablets; as with wax by the blunt end of the stylus. Jerusalem was written as "Holy," but it would be erased. The Greeks adopted the tablet, wax and stylus.

1 Chron. x, 11, 12.—The strong impulse of gratitude prompted them; Saul having delivered them from Nahash. The father of Grecian poetry relates in how great a degree the warriors of ancient Greece honoured the remains of their leaders, how severe were the contests for the body of the fallen chief, more determined often than for victory. Homer wrote of events passing at no distant period from those recorded in 1 Sam. xxxi, 11–13, and these accounts naturally corroborate each other, being in unison with the customs of the Greeks, who were great plagiarists.

Should the siege of Troy be considered a myth (despite Schlieman's discovery), Homer may be concluded to have introduced incidents from the customs and manners known to those for whose perusal he wrote.

1 Chron. xxii, 8.—Hebrews and Greeks have both agreed that soldiers should have nothing to do with divine offices. Œneas, overpowered by his enemies while fighting, endeavoured to carry off his family, but as he was just come from slaughter, he would not even handle his household gods; these objects of superstition; but confided them to his father.

"Our country gods, our relics, and the bands;
Hold you, my father, in your juster hands,
In me 'tis impious holy things to bear,
Red as I am, with slaughter new from war;
Till in some living stream I cleanse the guilt
Of dire debate and blood in battle spilt."
—*Dryden.*

THE BRITISH EMPIRE.

The following notes from an address by Bishop Frodsham, at the Rotary Club, Halifax, England, will be of interest to all British-Israel believers. We could hope that all "Rotarians" realised with us the connection between the Israel Commonwealth of the Scriptures, the fifth and everlasting Kingdom of the book of Daniel, and the Britannic partnership of Nations.

W. E. Oldroyd, S.A.

"Bishop Frodsham spoke on the coming Imperial Conference, to be held in London, in October, saying:—The

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coming Imperial Conference is an event of great importance not only to the British Commonwealth but to the whole world. The Imperial Conference may have no direct administrative authority, but it can most certainly move all the various springs of administrative activity, in the Free Dominions as well as in this country. The British Empire, although it contains every variety of the human race and every shade of social and political development, is yet being developed upon broad lines of unity of interests and general good will.

A WHOLE WORLD TO OURSELVES.

"We are a whole world to ourselves, consisting of many nations, of many states, and all sorts of communities under one flag. When it is remembered that the British Empire comprises a quarter of the world's surface and contains a quarter of the world's population, the importance of this Conference will be beyond dispute. We may even claim for the British Empire that it is a preliminary sketch of what the League of Nations desires to attain.

"It is not practicable to deal at length with the history of the Imperial Conference. It commenced with a nebulous gathering in the Jubilee year and, from that humble beginning, it has reached its present stage. The Conference includes representatives not only from the Free Dominions but also from India. British Ministers from overseas sit side by side with British Ministers at home. It is a real Conference. It does not claim nor exercise authority but, on the other hand, the suggestions and resolutions of the Imperial Conference carry the very greatest authority. The authority is rational and moral. The motive power is willing co-operation. This fundamental fact should be borne well in mind by all who desire to understand the conditions governing the coming Imperial Conference. As General Smuts has well said, 'The British Commonwealth of Nations does not stand for standardisation or denationalisation, but for the fuller, richer and more various life of all the nations comprised in it.'

"I am well aware that the name 'British Empire' in certain circles is used as a catchword for everything that is mean, violent and wrong, and I am filled with wonder at the fact. There have been in the British Empire, as in every human organisation, not excluding either the Labour Party or the Church of Christ, much that will be remembered with shame and sorrow. But so far as the British Commonwealth is concerned God's balance tilts the loss with gain. I have spent the best years of my life on the frontiers of the Empire wandering to and fro among the scenes of man's unrest. I have no doubt of the fact that the British Empire has made good—good in its highest sense, not only for white men but for the mass of the four hundred millions of human beings of many colours and divers languages. I believe we have, in our possession, a great heritage, a priceless treasure which we hold not only for the United Kingdom and the group of nations to which we belong, but for the whole world. General Smuts has said that 'the two potent factors of our existence are the crown and the conference system,' to which I will add the judgment of the late Lord Cromer: 'Our relations . . . should be founded upon the granite rock of the Christian moral code.'"

Have you subscribed for the NATIONAL MESSAGE? The enterprise of publishing such a paper requires the earnest backing of all. Have you joined the Federation? Every hand is needed to the plough.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE.

SIR,—In a spirit of good will to General Hadfield, and in eager pursuit of truth, I should like to be allowed to say that I think there is really some justification for the understanding and use of the plural "gates" in Gen. xxii, 17.

"Thy seed shall possess the *gates* of their enemies" is the Vulgate version.

"Thy seed shall inherit the *cities* of their enemies" is the Septuagint version.

"Your race shall possess the *gates* of its enemies" is Ferrar Fenton's version.

"Enemies" being plural, gate—the key to dominion—may reasonably be considered as collective. Looking at the context, the blessing on Abraham was comprised under three heads, Population, Power and Beneficence. Without the sea sea power and strategic places of power on islands and coastlands, neither the population nor beneficence could have spread to all the nations of the earth.

Hence, as Col. Weldon wrote, "These nine words are charged with a wealth of meaning that certifies their Divine authorship."

The gate of the sea evidently includes its chief gateways, as the singular "thou" in Gen. xxviii, 14, includes Abraham's chief descendants. Now, just as we believe and say that Christ and His Israel, nationally and spiritually, are one, may we not also hold, especially in the light of fulfilled prophecy, that the gates within the gate and the colonising British-Israel descendants, with their forefather Abraham, are alike prophetically inclusive?

Whether or not it is wise and tactful to over-proclaim the inclusive view on the housetops or to "babes," is quite another matter.

Yours in Him,

ARTHUR PRITCHARD,
Vicar of Rowington.

To the Editor.

DEAR SIR,—In the columns devoted to "Enquiries and Answers" of your issue of September 15th C.A.H. cannot understand the two references to the "Kingdom," viz.: "Flesh and blood cannot inherit the Kingdom of God," and "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." May I refer the enquirer to a book by Rev. Arthur Pritchard, M.A., entitled "God in His Earth," where this question is somewhat exhaustively discussed. It is quite evident that the Kingdom of Heaven was set up to gradually displace Satan's Kingdom. Sometimes it is viewed in its heavenly and eternal aspect, and at other times in its purely earthly and temporal aspect. This has given rise to the average man's difficulty in harmonising the New Testament references to the Kingdom where it is variously described.

The Kingdom is described in the Gospels as "Good News" to be preached to all the world; closed to the self-righteous; has its mysteries hid in parables; those who trust in riches find difficulty of entry; nigh at hand when the times of the Gentiles are fulfilled; its coming to be prayed for; although Abraham, Isaac and Jacob are in the Kingdom, not all their seed are there; the heritage of the persecuted; the Apostles were almost expecting national independence, and, therefore,

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deliverance from Rome, but the Saviour had to hint that not yet should they be princes ruling on their thrones in the millennial Kingdom.

As foretold by Daniel, the two aspects of the Kingdom seemed to be one; as more distinctly predicted in the New Testament, it is evidently *twofold*, like a star that to the naked eye may appear single, while under the telescope it shows itself to be double. The latest prophecy of the Kingdom—Revelation xix-xxii—should be permitted to reflect its rays back over the earlier predictions, and its consecutive visions should be used to bind together the separate links of previous prophecies. A brief analysis of the New Testament references to the Kingdom indicates that at the time of the end the Father, who prepared the Kingdom at the beginning, will receive it back in a state of perfection from the Son to whom it has been committed.

Yours faithfully,
DAVID R. GOODYEAR.

ENQUIRERS ANSWERED.

BY REV. COMMANDER ROBERTS, R.N.

(*Clericus—continued from page* 444.)

THE SO-CALLED "FALLACY OF THE STONE KINGDOM."

Page 18.—We do not object to the interpretation that the Lord Jesus is Himself the Stone, Who though invisible yet prepares His Kingdom upon earth. We assert, however, that the Stone Kingdom in its earthly form was foretold to come of Joseph. It did not separately assert itself, as long as Israel was under trial in Palestine. But it was foretold to come out of Zion (Isa. xxviii, 16); as also the Shepherd, the Stone of Israel, was predicted to come from Joseph.

The reason of this is clear, the material Kingdom, though originating in its latter form *in the days of the "four kings,"* could not commence its spiritual regeneration until the seed should come through whom the promise was made. If "Clericus" will consult the parables of the Kingdom (Matt. xiii and Ezek. xvii, 22-24, and xxix, 21), he would see the Kingdom is a growing one, and the very era of its origination was in the days of Nebuchadnezzar, "in the days of these (four) kings, shall the God of heaven set up a kingdom that shall not be destroyed." It is this kingdom over which the Lord Jesus will reign (Luke i, 33).

In the parable of the sower the seed is "the Word of God," but the Gospel of the Kingdom is surely a part of this Word. When we know our privilege through the Word, we shall realise that it is given us to sow the seed.

Page 19.—It was God's method of causing the Kingdom to do His will, to give to it the gate of its enemies—wealth, power, and all the *accessories necessary to fit it* for such an undertaking.

"Clericus" is confounding Redemption with Salvation. Salvation is to all mankind, but Redemption implies a National Salvation in order that the nation redeemed might take up again the work for which God intended it to exist.

Israel is formed for Himself to show forth God's praise. This is said of no other nation. Israel fell through sin. Israel is now redeemed from that sin (Luke i, 68), and reconstituted God's people.

"Clericus" makes too much of "The Church." Our Lord spoke of "THE KINGDOM," of which the Church was but the spiritual portion.

Pages 20-22.—We are grateful for small mercies. "Clericus" (notwithstanding his objections) has put before his readers a very concise and not unfaithful epitome of Israel's wanderings till their arrival in these islands.

His remarks concerning Esdras are but the advantage one might expect anyone to take, but we incline to think that the second book of Esdras carries its own credentials in the first three verses. If we compare them with Ezra vii, 1-5, where name for name with two exceptions appear identical, the fact must be acknowledged that a man very often had two names. We can well understand that it may not have been God's will at that time to allow this second book to have been placed in the Canon of Hebrew Scriptures. It may have been concealed for some time, but it certainly is an attempt to unravel the mysteries of Daniel's prophecy. There is no reason why the historical account given should not be assumed to be correct; especially since gravestones have been discovered in the Crimea with Hebrew epitaphs having pre-Babylonian characters upon them, therefore not Jewish.

Page 22.—Then as to Josephus' remark, if he were in Galilee when he wrote the words "beyond the Euphrates," as the locality of the Ten Tribes at that time: it would merely mean that then there were still "an immense multitude" of the Ten Tribes in the regions between the Caspian and the Black Sea. Aleppo is almost due north of Galilee, the bend of the Euphrates northward is to the north of Aleppo, and its source close to Kars. So we are not obliged to accept even the possibility of a visionary extension of the Euphrates line into Europe. At any rate, it is not "mere folly" nor "dishonest" to imagine Josephus facing square on the basal line, and stating that the Ten Tribes were beyond that line north-west or south-east.

As to our ancestors coming from "the same hive," this is the testimony of all modern historians of any repute—Sharon Turner, Dr. Nicholls' "Pedigree of the English People," Sir F. Palgrave, Prof. Huxley, Du Chaillu, &c., &c. Their fighting each other is certainly the fulfilment of Isa. ix, 20, 21: "They shall eat every one the flesh of his own arm." "No man shall spare his brother" (ver. 19). And this is the evidence of these historians.

Britons, Jutes, Saxons, Angles, Danes, Normans—all closely allied, whether Celtic or Saxon, but *none of them German* (Dr. Latham's "Ethnology of the British Islands").

Page 23.—It is a pity "Clericus" and all our opponents have not the eyes to see what does not fit their contention. We read in 2 Chron. xi, 17: "So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, *three years*," &c. There is no doubt that the godly among the Northern house would thus act so long as good kings of Judah served the Lord. Our Pilgrim Fathers leaving England did not cause our kingdom to fritter away and lose its existence, though we have lost millions since.

The point is that in good King Hezekiah's reign "Sennacherib came up against all the fenced cities of Judah and took them," leading 200,150 prisoners into Assyria, the very place where the ten tribes were. So the Word of God was fulfilled, "the whole seed of Ephraim" (Jer. vii, 15), "there was none left but the tribe of Judah only" (2 Kings xvii, 18). We should believe God rather than man.

Page 24.—Why does "Clericus" confuse the list of 1 Chron. genealogy, which was taken in the time of Jeroboam II and Jotham (1 Chron. v, 17) and some in Hezekiah's, added iv, 41; but the numbers given even in ch. vii alone—22,600, 36,000,

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87,000, 22,034, 20,200—tell against him. Then look at Ezra ii. All told 42,360, should have convinced anyone really with a fair mind that they are not the same. We certainly allow that all Israelites who clung to the Mosaic law may have passed under the title of "Jews of the dispersion." It is, however, the Jews themselves who style their brethren as "the dispersion among the Gentiles" (John vii, 35). They would not have hurled this epithet upon any of their own tribe.

Page 24.—The cities of Bethel and Ai were on the border of Benjamin, though formerly belonging to Ephraim. In 2 Chron. xiii, 19, Bethel, with the towns thereof (and Ai was two miles eastward), were taken by Abijah, King of Judah, so adding them to his kingdom.

Page 26.—In Ezra and Nehemiah it should be remembered that Israel in captivity being "not my people," would lose its name, and that name become applied entirely to the Jews (few only of Judah, Benjamin and Levi) who returned. These, of course, would never drop the name of Israel as long as they could hang on to it, especially seeing their bitter envy against the whole House of Israel (Ezek. xi, 15, 16).

Page 27.—The Jews have never had a king over them, except Herod and Cæsar. Having rejected the Lord Jesus, (Ezek. xxxvii, 22, and Jer. iii, 17, 18) still await fulfilment.

Pages 28, 29.—Did any of the rulers believe on the Lord Jesus? So it is not necessarily learned men, talented theologians, archbishops and bishops, nor even commentaries, that we look to. God has chosen the weak things of this world; when His time comes, if the leaders still continue in their blindness, they will be the losers (Ezek. xxxiv, 16). The suspension of the sacrifices under the law, which were ordained until the time of Reformation (Heb. ix, 10) is foretold in Dan. ix, 27, and implied in Ps. li, 19, and cannot be restored until the sons of Levi have been purified (Mal. iii, 3). In the meanwhile we are commanded to offer, through the God-ordained altar, our sacrifices of praise to God continually; that is the fruit of our lips giving thanks to His name (Heb. xiii, 10–16).

A. W. M. says: "In the issue of July 14, p. 327, there is the quotation from Jer. xxxiii, 18, but I have seen no explanation of how this prophecy is being fulfilled on parallel lines to the previous one relating to the house of David."

ANSWER.—The covenant with Levi was uttered by Moses in Deut. xxxiii, 8–11, and the intention is evident that because of Levi's consecration of himself to the Lord at the time that Aaron listened to the people in the matter of the golden calf (Exod. xxxii, 26) they were especially blessed of God. Their zeal against Shechem was a forecast of their character, now turned into a consecrated devotion to the Lord, and gives us a lesson as to what our zeal for the Lord Jesus should be, even to the forsaking of father, mother, brother or sister in His cause. Now look at the promise: "Let thy Thummim and thy Urim be with thy holy one whom thou didst prove at Massah and with whom thou didst strive at the waters of Meribah; who said unto his father and his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word and kept thy covenant. They shall teach Jacob thy judgments and Israel thy law; they shall put incense before thee and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands; smite through the loins of them that ride up against him, and of them that hate him, that they rise not again."

Here we have a promise that God will never forsake His people; that they shall always have instructors and teachers, and that His law shall never lack one to proclaim it. Couple this with Jacob's prophecy concerning Judah. Having stated that Levi was to be divided in Jacob and scattered in Israel; the promise runs of Judah that "the sceptre shall not depart from Judah nor the law-giver from between his feet until Shiloh come."

Here, then, we have the two subjects of Jer. xxxiii, 17, 18, brought together from the very first. They run parallel, as our enquirer seems to imply. They show also that God's purposes were from the beginning and that with Him is no variableness, nor shadow made by turning. He had not only provided for a King to come out of Judah, but also that the law committed to the Levite should be administered from Judah until He came, who is our law-giver, and then foreseeing that some of the Levites would go astray, make provision that others of the sons of Zadok should not go astray (compare Acts vi, 7, with Ezek. xliv, 15). These probably were with Benjamin until the brotherhood of Israel and Judah was broken in consequence of the crucifixion. Then the sanctuary which had hitherto been with Judah was taken by them to Israel (Ezek. xi, 16), and these faithful priests (Levites) amalgamating with Benjamin, sought out and found those lost sheep of the House of Israel to whom the kingdom was transferred (Matt. xxi, 43; also Isa. xlviii; Jer. vi, 1).

Daniel ix, 26, tells us when the sanctuary in Judah was destroyed "the sacrifice and oblation" was also to cease (verse 27). The Epistle to the Hebrews tells us sacrifices (bloody) have ceased, but sacrifices of praise and thanksgiving are accepted instead (Heb. x, 18; xiii, 10-15; Ps. xl, 6; Heb. x, 5–10).

Can we in the face of these last infer that Jer. xxxiii, 18, is to be read as if these passages had not been written. Nay, they already qualified the sacrifices, and according to Luke i, 10, when our great High Priest passed into the heavens to intercede for us through His own body offered, we, as the multitude of Israelites are without, praying, until He return to bless His people.

From Ezek. xl–xlvi and Ps. li, 19, with Mal. iii, 4, there will be a restoration in some measure to the offerings "as in the days of old." But this we take to apply to the earthly Israel, and not to those who, having washed their robes previously and made them white in the blood of the Lamb, and are perfect before the throne of God and serve Him in His heavenly temple.

These Levites under the Christian dispensation must be to-day priests of the Lord and ministers of our God. In Rom. xv, 16, we have the Christian minister of Jesus Christ "offering" (sacrificing) up the Gentiles. This word is parallel to the word used in Jer. xxxiii, 18. These Levites are with us to-day, as is also the descendant of David our King.

Pray for the success of the Great Congress. There will be some forty strong speakers upon our platform. These include clergymen of standing in the Church, and ministers from most of the Free Churches, and laymen of standing in the social and business world. These are but a fraction of the stalwarts who are now standing for the Israel Truth.

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THE SECRETARY-GENERAL'S PAGE

THE first week of the Congress has been a most gratifying success from every point of view; the unity of purpose, the excellence of the addresses, the responsiveness of the hearers, the devotion of the helpers, the zeal and enthusiasm all round have been truly wonderful. A practical example of the effect of the atmosphere prevailing was manifested by the most remarkable response to the appeal made on Friday afternoon by the Rev. Pascoe Goard and Mr. Herbert Garrison for funds for securing new and adequate Headquarters for the Federation, when, added to £500 promised at the Annual Meeting in the forenoon of the same day, £5,000 were subscribed towards the £25,000 needed. One lady who promised £500 at the afternoon meeting has since raised her donation to £1,000, other promises are coming in daily, and the fund is rapidly reaching £6,000. The whole audience rose on Friday afternoon and sang the Doxology with full hearts. The Council is meeting at once to deal with the whole question of Headquarters, as well as with other demands upon us for a bold Forward Movement so auspiciously inaugurated.

* * *

There was one Prayer Meeting against which the God of Israel protested.

"Why criest thou to ME, speak unto the PEOPLE that they go forward." Evidently the Congress marked such a crisis in the history of the British-Israel Movement.

As the platform developed, it became manifest that our speakers had gone forward in the scope of their doctrinal expression. Certain challenges were made, among which are these:—

1. "The love of God can neither be fully read nor presented from the New Testament alone. Neither can it be fully presented from the Bible standpoint apart from Israel Truth."
2. "The redemption story cannot be fully read or told from the New Testament alone, neither can it be fully read or told from the Bible standpoint aside from Israel Truth."
3. "The doctrine of Divine Healing cannot be read or told from the New Testament alone, neither can it be fully told from the Bible standpoint aside from Israel Truth."

These challenges are sufficiently arresting, and by the demonstration of the fact that none of these doctrines are fully written in the New Testament, and that they are not fully written in the whole Bible, aside from Israel Truth, the challenges were abundantly made good. Far from being antagonistic, therefore, to evangelical teaching, the unbiased thinker will realise that our Movement makes an important contribution thereto.

* * *

Another mark of progress, of a negative character this time, is shown in the active propaganda scattered in our way. Church organs, whose editors ought to be better informed, have taken up the pen against us, and individuals have launched books and pamphlets to the same end, but it is interesting to note that every writer who runs a tilt against British-Israel Truth falls into hopeless confusion. Many a hearty laugh has been afforded the writer by the way in which our scholarly antagonists flounder, and at the absurd positions into which they put themselves before an ever-widening circle of smiling readers.

We are too busy with the important matter of constructive Biblical exposition to waste time in showing, what these writers themselves demonstrate, that they know nothing of the British-Israel position, and less than nothing of the National Message of the Bible. We wish them well, not in their attacks, but in such a study of the Scriptures, fulfilled in British history and being fulfilled, as will bring them whole-heartedly to our side.

For another reason we do not respond to attacks, namely, we are finding scores who attack us to-day marching shoulder to shoulder with us to-morrow, and this they might not do if we engaged in polemic discussion.

* * *

Another very striking mark of progress, very striking indeed, is the specific call coming from peoples who know themselves to be not of Israel stock, and who know us to be Israel, to come to their aid in preaching Israel Truth. The reason given for that call is that their people have "lost the Bible." That is to say, the Book has become non-intelligible to them as a whole, and therefore they have (as many of our modern scholars have done) put it in large part, or wholly, away.

Among those who are so calling, are countries as far apart as Belgium and Japan.

A most impressive call has come from the highest literary circles in Belgium, and our organisation will have to respond before long.

* * *

The Continuation Meetings for this week opened on Monday afternoon with Major Knowles in the chair, in the unavoidable absence of Lord St. John of Bletsoe, when the same fervour and enthusiasm that prevailed last week was again evident.

* * *

Special Campaign Meetings are to be held in the Town Hall, Hove, on Thursday, Friday, and Saturday, October 25th, 26th, 27th, afternoons and evenings, when the Rev. Pascoe Goard will be the chief speaker, aided by Mr. Garrison, Mr. Morey and others. Among the chairmen are the Rev. Philip Young, Gen. Williams, Major Knowles, and Major Holland.

* * *

The Congress Addresses will be published in volume form as quickly as possible. Orders may be placed at once with our Book Depot, at 14, Fetter Lane, E.C.4.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE GREAT CONGRESS.

IT is very hard to estimate the import and the importance of the week which has just gone by in which has been held the Fourth Annual British-Israel-World Federation Congress.

The Hall at Westminster has been steadily filled from two-thirty in the afternoon to ten o'clock at night, with interval for tea in the afternoon. In addition to this, there has been a series of important instructional meetings in the morning.

The first striking feature has been the character of the audience gathered. The basis of that audience has been the delegates from the Provinces and the Dominions. To these have been added direct members of the Federation and associate members. The great majority of all these have become teachers of British-Israel Truth, so that the character of the audience has been that of student teachers increasing their information and adjusting their views on the great theme of the Kingdom message of the Bible. These will scatter to every part of the Empire, carrying the treasures which have been contributed by many individuals to the common stock of knowledge.

Accompanying these have been persons of influence and importance in practically every walk in life. The industrial ranks have had their representatives. City men from the financial and business circles have been in constant attendance in increasing numbers; officers in the Army and Navy have not only been present but taken active part in the leadership; clergymen, ministers, lay readers and lay preachers have mingled on the platform and interwoven their addresses as the members of one great brotherhood. Bishops of the Established Church and outstanding leaders of the Nonconformist bodies have sent their communications, offering their best wishes and prayers for the success of the Congress. High and Low Church clergymen and evangelical leaders have revelled in the spiritual atmosphere of the great Congress.

Many who are honoured to be among the titled nobility have found delight in the great fellowship under the leadership of our President, Lord Gisborough, and those who succeeded him in the chair.

Chiefly we are glad to mention the honoured and welcomed presence once and again of Her Royal Highness Princess Alice, Countess of Athlone, and her husband, the Earl of Athlone.

From the very first session an intensely spiritual atmosphere developed and was sustained throughout the week, while the contributions of the speakers showed an ideal commingling of wide and accurate general information, ripe British scholarship—second to none on earth—which showed equal familiarity with the fields of history, archæology, ethnology, and general literature, and the whole was shot through with an intensive and extensive knowledge of the Holy Scriptures, and a clearness of presentation and application which, for obvious reasons, cannot be equalled in any other circle. The latter not because other circles of men are not equal in ability, but because the British-Israel position possesses a key which unlocks the Scriptures, and without which much of the Scriptures must remain a closed book to the wisest and most scholarly.

There appeared among us an outstanding scientist from Belgium, Professor Schuyten. He came from a circle of scholarly men, in the first place to demonstrate to us that Britain is Israel, fulfilling Israel's destiny and charged with Israel's responsibility—a part of which affected his own nation.

Forward steps were taken in various directions, not through forethought and planning, but because of the irresistible pressure of the forward movement of the work itself. These will be dealt with later.

At one session, in an interlude occupying a few minutes, £5,000 were raised towards the establishment of a Headquarters' building, the necessity for which has become apparent to all.

The meetings are still in progress as we go to press, and although continuation meetings will be held all this week, the official Congress will close to-day, and most of the Provincial delegates will return, but evidences are not wanting that their places will be taken by other visitors from the Provinces during the coming week.

We invite all those who have not hitherto done so to become direct members of the Federation; this is both an honour and a duty, and this means YOU. In Britain the membership fee is one guinea per annum; associateship, five shillings; in Canada and America, five dollars for direct membership fee; associate member, one dollar and a quarter per annum.

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ADDRESSES DELIVERED AT A DRAWING-ROOM MEETING HELD AT 82, EATON SQUARE, S.W. ON OCT. 3rd.

MAJOR KNOWLES, presiding, said: I should like to thank our hostess, Mrs. Bell, for her great kindness in arranging this meeting this afternoon. The inclemency of the weather has doubtless prevented some from coming.

Now I believe there are some here to-day who are beginners as far as British-Israel teaching is concerned, and I have been asked to mention a few of the foundation truths upon which our British-Israel faith is based. All Bible students are, of course, familiar with the story of Abraham offering up his son, Isaac, but many people may not be familiar with the promise that was made to Abraham on that occasion. It reads as follows: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore, and thy seed shall possess the gates of thy enemies, and in thy seed shall all the nations of the earth be blessed." Now, we claim that that promise is fulfilled in the Anglo-Saxon race. We claim that we have carried blessing throughout the world, and to all the nations we have extended our influence. And the promise with regard to the gate of His enemies must be fulfilled in the race which holds command of the sea. We hold all the strategic points; we have held the command of the sea for generations. That is one of the great promises upon which our faith is based.

Let me give you another promise, a promise made to David. "Thine house and thy kingdom shall be established before thee; thy throne shall be established for ever" (2 Sam. vii, 16). Now, if that promise has not failed, then King David's throne must be in existence to-day; and we claim that we can prove that our throne, our Royal Family, has descended from David, and therefore we are the Israel over whom King George is reigning at the present time.

There are many other promises made in the Old Testament with regard to Israel, and it is impossible for me now to go through all of them. I merely call attention to a few. If you turn to Isaiah liv, 17, you will find a promise there which is fulfilled in our race, and in no other. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Our nation is the only nation against which no weapon ever prospers. As you all know, many weapons have been formed against the British Empire, and have gone down sooner or later. The Spanish Armada went down through no blow of ours; it was scattered by the wind. Other nations have attempted to invade our shores. In King Henry the Fifth's time, a French fleet attempted to invade us, but it was held up in the Channel for three weeks, and the men became sick, and the fleet did not reach here at all. That was a remarkable thing, for at that time we had no fleet, and we could not have held them off had they reached these shores. There are hundreds of other instances in our history of a similar kind where weapons were formed against us, but which were sooner or later defeated.

I do not want to take up a lot of your time. There are two other speakers who are to follow me who will have a great deal more to tell you of this wonderful subject. I will merely quote one other passage from Scripture: "And if those ordinances depart from before me, saith the Lord, then the seed of Abraham also shall cease from being a nation before me for ever. . . . Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi, 36, 37). We know that the nation of Israel must be in existence somewhere. All we have got to do is to look for it, and to identify it; and we claim that we have done that.

Now, Ladies and Gentlemen, I think if you will study your Bibles the more convinced you will be that we are on the right track. If you had listened to some of the speeches that were given last night at the Colonial Institute by the British Dominion Premiers you would have been impressed by the note that was struck, namely, that the greatest power for good in the world at the present time is the British Empire; and they all agree that if the British Empire ever went down, modern civilisation would go with it. We know that that can never be. The British Empire is established for ever.

THE REV. J. J. R. ARMITAGE.

WHAT I have to say to you this afternoon is based upon some passages that are to be found in the Book of the Prophet Isaiah: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? Hast thou not heard, *that* the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? *There is* no searching of his understanding" (xl, 27, 28).

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles" (xlii, 1).

"Who is blind, but my servant?" (xlii, 19).

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known" (xlii, 16).

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (lvii, 15). The word "eternity" has nothing whatever to do with what we generally connote by the term "eternity." We think of eternity as being time as we understand "time." The word here means "the terminus." "The high and lofty One that inhabiteth the terminus." God has set a limit to human capacity and intellect. There comes a point in our thinking and in our "willing" beyond which we cannot go; but when we get to that point there is God, and nothing is impossible to Him.

There are implications in these words which I have quoted which are of remarkable importance. What we have to ask ourselves is, Are they true? They assume in the beginning the existence of a Creator Who is a Person. You will readily

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grant that the world, as we know it to-day, could not come into existence by itself; there must have been some power behind it. We want to go a step further and say that the Power which controls the movement of the planets is, at the same time, equally and Personally concerned with guiding the destinies of the nations of the world; and not only equally concerned with guiding the destinies of the nations, but is equally concerned with guiding the destinies of the individual.

We are often being told that Christianity is an exploded myth or superstition; that Divine Omnipotence is a phantom. Atheism or Communism is organising itself for the overthrow of the British constitution, and therefore for the overthrow of religion. These people are also remarkably busy in America and on the Continent at the present moment. We have to ask ourselves, Can they succeed? I do not mean to say, Can their plans for the time being be successful? But in the long run, in the years that are ahead, can they abolish "God"? Is it possible for religion, and the Christian religion in particular, to be, in the terms of the man in the street, "downed"? Is God played out? "John Bull" is trying to regain some of its lost popularity by printing articles with catch-titles. Hall Caine has written an article with the title, "Has Christ failed?" Christ cannot possibly fail, if we admit the New Testament to be true.

There is an Intelligence at work in what we call Nature; an Intelligence upon Whom we can unhesitatingly rely for our sunrising and our sunsetting. He is the God who inspired the Old Testament and New Testament Scriptures. God is as surely working among the nations to-day as He was working among the nations of the world a thousand years ago, or three thousand years ago. If God be true, His foretellings must be literally fulfilled. The utterances of the prophets were as truly governed by laws as precise and undeviating as those laws which God set in motion to control the movements of the planets and of the stars. The Creator of the heavens is the lawgiver to man. The prophecies of the Old Testament, inspired by Nature's Creator, relate to a wonderful work to be wrought out by the House of Israel, and particularly by Ephraim and Manasseh as parts of the House of Israel, as distinct from the House of Judah. If you study your Old Testament you will discover that there is a profound difference in the usages of the terms—the House of Israel and the House of Judah. When I was studying for the ministry I had to listen to lectures by Canon Simpson of St. Paul's. I do not know whether he gives his allegiance to the principles for which we stand, but he pointed out what is self-evident to every careful student—that in the Old Testament there are two distinct strains. He said you can study your Old Testament from the point of view of the Judah writers, and from the point of view of the Joseph writers, just the same as you can study the history of England from the point of view of those in sympathy with the House of York, and those in sympathy with the House of Lancaster in the Wars of the Roses. Get that elementary principle in your minds.

Somewhere on this earth to-day there is in existence a company of people literally carrying out the purposes of God as they are revealed to us in the Old and in the New Testaments: and that people does not go by the name of Jew. If the descendants of Judah are alive in London, where are the descendants of Joseph? An old writer, about the year 1723, said that unless the Ten Tribes had gone up into the heavens, we must look for them somewhere in the north-west—undoubtedly in the British Isles. But where are they? The first lesson in ethnology we have to learn is that the modern great Powers of Europe are formed out of the ancient races that inhabited Asia Minor and Eastern Europe in the days of David and Solomon. Well, now, where are those people whose history is foretold in the Old Testament? Take Russia. Russia looms very largely on the horizon in these days. The history of Russia is undoubtedly literally foretold, and it is being literally fulfilled to-day as it is detailed in Ezek. xxxviii and xxxix. Amos, Hosea and Zechariah all tell us that Israel was to be sown through all countries, to be sown for a blessing, and not for a curse. By this idea will you test the history of the nations of the world? I ask you this question: Has any nation colonised, civilised, or led as the British have done? Mark the qualification that I put to the terms colonisation and civilisation and led. There have been people who have colonised. They have seized land, and in their seizing of the land they have exterminated the peoples over whom they have attempted to rule, or if they have not exterminated them, they have exploited them. But that has not been so where the British nation is concerned. The Britisher has been recognised as the God-given leader to the people among whom his lot has been cast. Again, we hold the "gateways" of the world. Dr. Vaughan Cornish, the President of the Geographical Section, at the meetings of the British Association in Liverpool this last month of September, has had some remarkable statements to make anent the favoured position of Great Britain. This is what he said: "The British Empire can be shown to have an intermediate position on the present commercial and international communications of the world such as no other great Power occupies, so that the British in a greater degree than any other people are the door-keepers of the world." What is the inference from all this? Has it all worked out by "chance"? We are ready to accept the argument of design when we sit down to study geography and geology. Then why not believe in the design of the Creator in disposing the way of His creatures on the surface of the earth? You take down your Bible, and read Gen. xxii, 17, and xxiv, 60, and then trace the position of the British peoples on the earth. You must recognise that we are the people who literally fulfil these prophecies. For the establishment of the principles of righteousness and peace the British flag has flown in more places on the surface of the earth than any other. The blood of the Britisher has been shed in France, in Spain, in Portugal, in Russia, in Holland, in Belgium, in Denmark, and in Germany. But not one of the peoples on the Continent, and particularly the German peoples, have been known similarly to shed their blood in the cause of righteousness, or of freedom, or in the emancipation of the oppressed. We have gone into Africa, we have gone into Asia, we have gone into North and South America, to the Pacific Ocean, and the Indian Ocean—

> "There is never an isle so little, never a spot so lone,
> But over the scud and the palm trees the British flag has flown."

Whence are we? We are undoubtedly of the stock of Abraham, and the great promises made to the House of Israel are being fulfilled in and through the British peoples to-day. The history of England will have to be re-written. Long before this nation was known as England, and her people as the English people, we sustained a leading rôle in the drama of the past. Mr. Bruce Hanny in that book of his, "European and Other Race Origins," says: "Ever since the memorable

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epoch ushered in by the resounding fall of Ashur in 619 B.C. there has hardly been an age in which, under the guise of one name or another well known in history, some branch of this race has not held a prominent, nay, even a dominant position in the affairs of the nations of the world, great or small."

So, then, the British peoples have been chosen by God, not to be His spoiled children, but to be the overlords among the nations of the world, and to be God's trustees, the trustees of the Covenants which He swore to our forefather Abraham. What for? To make the desolate earth to be inhabited. To build the old waste places. To raise up the desolations of many generations. To preach to the whole human race the peace and love of God manifested in Jesus, our Saviour and King. It is a remarkable fact that out of approximately 30,000 missionaries of the Gospel in the "heathen" lands, there are only 1,500 who are not of Anglo-Saxon origin. Is this an accident? No! The British people are carrying out what God said should be carried out by the descendants of Israel.

THE REV. PASCOE GOARD.

MAJOR KNOWLES, LADIES AND GENTLEMEN,—I have followed with a good deal of interest what Mr. Armitage has been saying, and, as far as I can, I will endeavour to take up the thread where he has left it.

He has presented to us God as a Person, an intelligent Person, supremely active to-day in the affairs of nature, of nations, and of individuals. And it seems to me that unless one desires to close his eyes to fact, and to live in a world of fiction, it is scarcely possible to get away from the conviction that these things are so. In regard to the question of God's activity among nations, let us follow that question just a little farther, and ask if that is a factor in practical politics at home and abroad to-day. Perhaps I may be pardoned if I make an assertion, though there is no time to prove it; but the conviction has grown upon my mind during the last forty years that the controlling factor in the affairs of nations to-day, as it has been in the past, is none other than the Divine constitution given by God, written under the direction of the Holy Spirit, and included in Britain's greatest heritage, which is the Bible.

Now, there are a good many institutions on earth through which we desire to exercise control. In connection with our own national life we have our Parliamentary system. We have the statutes which are constantly being issued from the countless number of legislative bodies in the Empire, and in the great Commonwealth across the sea. But we realise—those of us who have had our attention called to the matter—that these statutes that are put upon the books so ceaselessly are not controlling factors. They are tried for a little while, and then they are disregarded and allowed to stand aside. To such a degree have statutes been made by the Home and other Parliaments, that there does not live a man to-day who can number them, and there is not an aggregation of men living to-day who know them. What human law is no man can tell. Raising this question on the other side of the Atlantic there was an enquiry made in connection with the Washington Government and the various State Governments of America the Provincial Government, and the Dominion Government of Canada in order to find, if possible, how great is the volume of human statutes. We could not even get a guess; it was absolutely impossible to get even a glimpse of such a result. The leading judges and the legal authorities in our country and in the United States have declared over and over again that these matters have fallen into hopeless confusion. A French Canadian Judge was asked the question not very long ago, "What is the law in regard to a certain matter?" He drew himself to his full height, tapped himself upon the breast: "Bring it into my court," he said, "and you will find that I am the law!"

Now, we have failed to obtain control along those lines, but while that is the case there is a controlling factor that is constantly in operation. I am speaking of the conclusion which many writers and scholars have reached, from the early writers of Latin literature to the later writers on the Continent and in Britain. The great controlling factor in law and order among the nations to-day is the so-called Mosaic law, that is to say, the Divine Law. The position that I take, and the presentation that I wish to make to you this afternoon, is this: That there is a constitution contained in this Book (holding up the Bible). Probably fifty to sixty pages contain it all; it can be read in a very short time. A student of law in the University would have very little difficulty with it, so simple are its truths, *once he obtained the key*. In that constitution there is the fountain head of that constant stream of influence that is controlling for good among the nations to-day.

WHAT IS THAT CONSTITUTION?

In what does it consist? Will you allow me to say one or two things. It does not consist in the arbitrary will of a Person, even though that Person be God. I am convinced of this, that *not a single factor of the Divine law originated at Sinai*. I would go farther than that, and say that I am convinced of this, that not a single principle of Divine law originated with the commencement of the human family. The truths of the Divine law are eternal and they are changeless. There is a rebellion in the human mind, and often in the human heart, against any one individual imposing his will upon any other individual. We do not come into contact with that question at all. The basis of the constitution is composed of the underlying, unvarying, eternal principles of righteousness as applied to life. There you have it.

IN WHAT IS THAT CONSTITUTION EXPRESSED?

Three things. You will find them tied together constantly in the Bible. Commandments—Statutes—Judgments! Those three. They are progressive. Commandments first; Statutes next; Judgments following. And he has read his Bible very carelessly who does not see the constant insistence by the Holy Spirit in inspired truth upon the necessity of God's people keeping the commandments, the statutes and the judgments which form His constitution. Let me illustrate this in passing. You have, I suppose, all seen a target for rifle practice. There is the central bull's-eye; there is the inner circle; there is the outer circle. And then these divide as you divide the face of the clock—from one to twelve o'clock. Now, instead of from one to twelve, put in, if you will, from one to ten; and there you have an illustration of the arranged expression of the principles underlying all life and conduct. You cannot add to them; you cannot take from them. They are not a skilful product of intelligence or of mind; they are results of careful examination of the principles which underlie life and conduct. Four of them deal with our relationship to God; five of them deal with our relationship between each other; and one of them deals with the individual human heart. These are called the Commandments. They are really the ten underlying principles of life and conduct; a perfect expression. There they are on the target; the Commandments in the centre.

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Now the statutes come outside of the Commandments. The statutes are the illustrated application of the Commandments. I am met by this: What will you do with these words, "An eye for an eye; a tooth for a tooth"? Well, let me say to you that that is one of the most beneficent expressions of law that was ever coined, for it is not what is usually imagined—the right of revenge; it is the limitation of punishment. Let us think of that for a moment. It means this: If inadvertently I knock out the tooth of my opponent, for that offence my eye may not be put out. And if inadvertently I destroy the eye of my neighbour, for that offence my life may not be taken; and for neither of these offences may my liberty be taken away. The punishment shall never exceed the injury done! If you read the statutes you will find that there is provision made for lesser punishments. Take our own criminal statutes, and you will find that where an offence is recorded a fine is provided, and the fine provided is always the maximum. Not once in a hundred times will the magistrate sentence a man to the maximum fine, or the maximum imprisonment. "An eye for an eye; and a tooth for a tooth." Would to God that there were that governing statute in our British law to-day, for many a time, unfortunately, a meagre offence is met with a heavy punishment.

But let us get back again. A friend of mine who is a barrister said to me: "Nonsense, you do not know what you are talking about. That constitution was for a little people, a tribal people; it could not be applied to-day." I replied, "It is you who are in error. These principles in the statutes are as simple and are just as capable of universal application as any of God's laws; for instance, the law of gravitation." He said, "Here is one: 'If thou shalt find the ass of him that is thine enemy fallen beneath his load, thou shalt in any case help with him! We do not use pack donkeys in these days." "Very true," I replied, "but we will change the wording without changing the meaning one iota. 'If thou shalt find the transportation system of him that is thine enemy' (for that is what the ass represented) 'fallen beneath its load, they shalt surely help with him.'" I said to the managing director of one of our great steamship companies, "What about such and such a company? Are you friends?" "No," he said, "we are deadly enemies; our fight is to the death." And I put to him this quotation. There must be no competitive warfare. There must be mutual strengthening and assistance. This principle is the Commandment "Thou shalt not steal" applied by illustrative statute to our competing transportation systems on land and sea. That is just one simple illustration of the statute issuing out from the Commandment. And that principle is capable of application as far as the activities of the human family reach, no matter what the complexity of its organisation may be.

THE MEANING OF THE STATUTES NEVER CHANGES.

The wording of the statutes may change to suit the need of the age in which we live. From statute there comes judgment. Commandments, Statutes, Judgments—these three. We are following out in a straight line from the centre. What the breech sight and the front sight are to a rifle, that the Commandment and statute are to the judgment. They give direction. The judgment comes in this way. There were the Commandments and there were the statutes of Israel, according to which partition was made of the new land into which Israel went; and the sons of their father each received his patrimony. There was a family in which there was not a son left; and to the daughters there was assigned no patrimony. They appealed to the courts, and it was passed on to the last court of appeal, the first great Privy Council. At the Temple door Moses stood on the right, representing the national life; the Levite stood on the left, representing the ecclesiastical life; and Jehovah, the King of Israel, drew near. Then the case was stated. Then the judgment was given. While there is a son, he shall inherit. Failing a son, the inheritance shall pass to the daughters; failing the daughters, to the father's uncle; and then to the next of kin. On that judgment Victoria took the throne of Britain. It has been a judgment in Israel ever since. A great many of my clerical friends say, "We cannot be Israel because women have been found upon the throne. Women are not sons of David." They have forgotten the Supreme Court decision in connection with the daughters of Zelophehad, which gives to the daughters, failing sons, the right to inherit among the sons.

I have said sufficient on that line, perhaps, to indicate that there is a constitution. It is of that that David spake when he said: "The law of the Lord is perfect, converting the soul.... The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.... The judgments of the Lord are true and righteous altogether." In regard to the constitution so embedded in the Word of God we have this command—Do not add to it; do not take from it; obey it in your national life.

I do not want to say an unwise thing. I have the privilege of having been an ordained minister for forty years, and I love the Church of God in all its branches, speaking of the Protestant Church, which I know. And yet I say to you, as an ordained minister of the Church, that the great tragedy of the twentieth century, which we hoped would be a golden century, is that we of the Church have failed to recognise the Kingship of Jehovah in Israel and through Israel in the earth. I am convinced in my very soul that what I have just said is true. And as I look round upon the nations in their terrible perplexity and despair to-day, I say to you this: There is no door of hope whatsoever but one, and that is not only a hope, but a certainty; when the Church of the living God wakens up to the truth of more than fifty per cent. of the Scriptures to which she has been blind, and preaches *the Gospel of the Kingdom of Jehovah in Israel*, and through Israel among the nations of mankind; when the Church does that, we shall walk out of darkness into light, out of chaos into order, out of war into peace, out of poverty into affluence, into the very Kingdom of God.

"THIS GOSPEL OF THE KINGDOM."

In those wonderful 24th and 25th chapters of St. Matthew the Lord Jesus, looking down the coming ages of the Christian era, pointed out certain things. This is one of the things He pointed out: "This Gospel of the Kingdom." Mark the specific nature of that. "This Gospel of the Kingdom must first be preached in all the world for a witness unto all nations, and then shall the end come." Now, in connection with that Gospel of the Kingdom, when He sent out the twelve, He said: "Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not; but go ye rather to the lost sheep of the House of Israel, and as ye go preach, saying, the Kingdom of Heaven is at hand." That was a Gospel for one people only; this specific Gospel of the Kingdom, barred from all others, is not the only Gospel. Thereafter came the great Passion week, and the death and resurrection of our

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Lord. This instituted the Gospel of Salvation through the death and resurrection of Christ. In connection with that Gospel He said: "Go ye into all the world, and preach the Gospel to every creature; and he that believeth shall be saved." There is not a contradiction here, but there is a difference. The Gospel of the Kingdom; and the Gospel of salvation; not two Gospels, but two phases of one Gospel. What is the Gospel of the Kingdom? You cannot find it explained in the New Testament! You find it asserted in the New Testament. "The Kingdom of Heaven is at hand." "The Kingdom of Heaven is within you." "The Kingdom of Heaven is among you." "Repent ye, for the Kingdom of Heaven is at hand." But there is no explanation as to what it is. Why? I lay down this principle: Wherever the Holy Spirit by the inspired writer presents a thing fully in the Old Testament, it is never replaced fully in the New. And because the Kingdom of Heaven is fully presented in the Old Testament it is not fully presented in the New. Where, then, will you go for an explanation of the Kingdom? To Exodus, 19th and 20th chapters. What do you find there? A three-fold combination. *The nation* to whom God said, "Thou shalt be to me a Kingdom"; *the coming of Jehovah*, establishing Himself in that nation, not as a visitor, who should withdraw, but to abide in that nation for ever; and *the utterance of that statement of the principles underlying the constitution* in the Ten Commandments. *That was the Kingdom-of-Heaven teaching of Jesus:* Elohim in Heaven reigning over the universe and among the universe, over this earth, and in this earth, over the nations and among the nations, over Israel, we know. Jehovah, taking that name, and giving that manifestation of Himself, to and in Israel, and for this purpose, *in Israel alone*, for that Name is not used among the other nations, is what the Old Testament teaches, and forms the basis of the *Kingdom-of-Heaven teaching of Jesus*. This we moderns have yet to learn. The *Nation*; its *King*; and its *Constitution*.

Moscow is offering to you to-day Karl Marx?

That part of the Christian Church which knows its Bible and knows its God is offering to you *Moses as interpreted by Jesus Christ*.

There are many of us who believe that our nation, speaking of earthly and temporal things, will have to make its choice perforce between these two, and that before many decades have passed away. Now, what shall that choice be? God has said, "I will put My law in your hearts, and ye shall keep My commandments and do them." I know that you can go among the reddest of the red of the Anglo-Saxon race, and present to them the National Message of this Bible, and find that you are appealing to an element that is already written upon their hearts, and which they cannot wholly reject. The nation does respond. I know this, that if these things are not presented, then the emissaries of Moscow, with their Bolshevistic doctrines, will find the field already prepared for their sowing, and the end will be disastrous. By the grace of God, we never will cease to lift up Jesus Christ, *the Saviour of men*. *In addition to that*, we are adding the Gospel that Jesus preached, "*this Gospel of the Kingdom*," *of Jehovah in Israel*, where He is administering His law. Then the natural process is, "In thee and in thy seed shall all the families of the earth be blessed." Thank God, He has given to us *all the legislation that is necessary*, and soon our nation, our nations—the "nation and the company of nations"—will come back to Jehovah, their God, and to His Commandments, Statutes and Judgments, which constitute His law.

JOSEPH DEIFIED AS OSIRIS.—II.

By Rev. A. B. Grimaldi, M.A.

THE following extract will be interesting as indicating a field of literature in which some delight. It is assuring to know that such literature is extant and that our scholars are familiar with it.

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Some of the remarks of the erudite Vossius, translated from his great work, "De Idolatria" (1701), have already appeared (No. 57). The following is a further portion on this very important subject. For the Egyptian god Osiris, being shown to be Joseph deified, proves the short Biblical Chronology, and thus overthrows the anti-Scriptural long Egyptian Chronology of the Prussian sceptic Lepsius, his pupil the German freethinker Bunsen, and his English followers. Vossius thus epitomises the subject (ch. xix): "Herodotus and other Greeks, who considered Epaphus and Apis to be the same, refuted by the authority of the Egyptians themselves, and principally by the argument of dates. The arguments of the Greeks met. Apis shown to be the symbol of the Patriarch Joseph, supported by the authority of the ancients, of whom, however, a great number are in error in thinking that Apis brought assistance in a famine when grain ran short in Alexandria, as the city was founded a long time subsequently.

"Joseph called by Moses a Bull. Joseph shown to have been Apis by Pharaoh's dream of the seven fat cattle and the same number of lean ones, and his interpretation thereof; the counsel he gave the King, and the provision of granaries entrusted to Joseph. It is shown that no other symbol is more appropriate for corn than a Bull. The great honour of which Pharaoh considered Joseph worthy. A kiss not a sign of affection only, but also of veneration.

"Saphenath Paneah rendered variously by the ancients. It differs from the Egyptian name, which may be rendered by Joseph, and also by the name of him whose daughter Joseph married. The opposing evidence that the Egyptians did not celebrate the memory of Joseph by any symbol is considered. Mnevis, sacred to the sun in Heliopolis, Apis sacred to the moon in Memphis. The business of Memphis proceeded favourably. The Bull at Heliopolis was the more honoured, although the worship of Mnevis was the more ancient.

"Whence the name father of Apis derived. Apis whence the name derived; thence also Latis *avus*. Abrech, an exclamation used by Joseph, explained variously by the ancients. Serapis or the god Serapis, called the 'seven-lettered one.' The same is true of the Patriarch Joseph. Why a corn measure was placed on the image of Serapis. That the Greeks, and our theologians deceived by them, have confused the Argive Apis and the Egyptian Apis.

"The twin etymology of Serapis refuted, as also the triplet explanation not very probable. Serapis proved to be an indigeneous Egyptian deity against Tacitus, and Scaliger who supported him. The opinion of Giraldus rejected. The opinion of Athenodorus of Tarsus, concerning the image of Serapis made by order of Sesostris.

"Whence the dusky hue of Serapis? How Sesostris erected a statue in Palestine, with the appearance of a woman to reprove the effeminacy of the inhabitants. Whether Sesak, or Susakin, who despoiled the temple at Jerusalem, was Sesostris or Susennes, or rather Sesoneh. Concerning the Alexandrian and Roman Serapis."

This extract, and that in No. 57, and another in *The Truth*, No. 166, are the only portions of Vossius' learned treatise which

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have been printed in English. See also an article upon Joseph deified as Serapis, in *The Truth*, No. 135. And a paper upon the same in *The Banner of Israel*, Nos. 1,369–1,373. Also an article on it in *Bible Light*, December, 1907. And my pamphlet "The Deification of Joseph," 1919. Also letters upon this subject in *The Egyptian Gazette*, 1918, Nos. 11,203, 11,275, 11,328, 11,367.

THE STONE THRONE AND THE STONE KINGDOM.—II.

ADDRESS BY PROFESSOR ODLUM.

(*Continued from page* 485.)

DANIEL.

NEBUCHADNEZZAR had a dream. It was at the time when Daniel, Meshach, Shadrach, and Abed-nego were prisoners in Babylon. Nebuchadnezzar could not tell his dream, and his wise men could not, and Daniel explained the dream. There was a great image: Head of gold, shoulders of silver, thighs of brass, legs and feet of iron mixed with clay. It was thrown down. Daniel explained there were to be four kingdoms, starting with Nebuchadnezzar, the Babylonian head of gold, the Medo-Persian silver, the Greek brass, and so on.

And Daniel said, "Thou sawest till that a stone was cut out without hands, which smote the image on his feet, that were iron and clay, and brake them to pieces, then was the iron, the clay, the brass, the silver, the gold broken to pieces together"—notice all these metals were smashed *ad seriatim*—"and became like the chaff of the summer threshing floors, and the wind carried them away, and no place was found for them, and the stone that smote the image became a great mountain, and filled the whole earth." Notice, it "filled the whole earth." "And in the days of these kings shall the God of Heaven set up a kingdom." A kingdom, not an empire; "a kingdom which shall never be destroyed." A kingdom which shall never be destroyed must be still going strong, and the House of Israel is to be a "forever" house, and the throne of David is to be a "forever" throne, which will stand forever. In another place Daniel says, "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Before, he said, "In the days of these kings shall the God of Heaven set up a kingdom which . . . shall not be left to other people, but it shall break in pieces all these other kingdoms, and it shall stand forever." "Given to other people." Other than who? Who other than the covenant people, the Israelites, for God said Israel should last as long as the ordinances of Heaven shall exist.

WHO ARE THE SAINTS OF THE MOST HIGH?

We get the notion that this means the Christian Church. But Daniel is speaking about the national kingdom, people elect in the land of their forefathers. "But the saints shall possess the kingdom for ever and ever." Don't you see that Israel and the Stone Kingdom must be one kingdom?

Isaiah has something to say on this subject, for to Israel he says, "For the nation and kingdom that will not serve thee shall perish, yea, those kingdoms shall be utterly wasted." Those that will not serve God's permanent kingdom. "But I will cause the captivity of Judah and the captivity of Israel to return, and I will build them as at the first," as in the days of David and Solomon. It has not happened yet, but it is beginning to happen at the present time. When I was in Palestine the Government allowed for one hundred million dollars for the development of light and power, and they have already started on a scheme to make the desert blossom as the rose. The day when Armageddon is to be fought draws nearer and nearer, when Israel must face the combination of the North, headed by Russia. Israel gets a lesson, and the enemy gets a lesson, and the lesson is this: God says, "Now, you Israel peoples have not known Me, and have brought this ruin about you. But when the battle is over, then Israel shall know I am the Lord their God indeed, even as when the children of Israel went into captivity for their sin." Assyria and Babylon did not believe the Lord had a hand in it. They said, "By our own might, by our soldiers, by our equipment, we have broken down these people in spite of their God." Your God says the nations shall know Israel went into captivity because of their sin. Remember, we cannot have Armageddon without Israel being a nation.

Again, I want to show you Jesus had His mind clearly settled on the Israel combination. "Ye who have followed Me in the regeneration shall sit on twelve thrones judging the twelve tribes of Israel." Therefore, in the time coming Israel is going to be lined in twelve tribes, and there will be a ruler over each one of the twelve. In Exodus you will find the description and delineation of every tribal place, and you will see that the time is coming when Benjamin or Gad and everyone will have his land, and there will be a ruler over every one of those tribes in the time to come. Twelve tribes must be of material persons. I hear one man speaking of the spiritual Jerusalem. Was it then so many spiritual furlongs long, and had it a spiritual height and depth? and was the breadth measured in spiritual furlongs? Depend upon it, it is a material city, with material foundations. Throughout the whole kingdom teaching Jesus plans to reign on this earth. Jesus understood what He was talking about, and if there were to be twelve Apostles on twelve thrones, we find by following it up that Jesus also has a personal throne.

Luke again says, "Ye shall call His name Jesus, . . . and God shall give to Him the throne of His father David." How could He, unless the throne of David is in Heaven? for the throne of David passed from David to Solomon, and from him to Rehoboam, &c. The Lord gave David His throne. But Gabriel says the time is coming when the throne of David will be handed to Jesus Christ, of the House of David. That is the throne He will sit on to administer the laws of the kingdom He takes charge of.

HOW LONG SHALL THE CHOSEN KINGDOM LAST?

"And He (Jesus) will reign over the House of Israel forever." That's a long time. Sometimes our preachers may argue about the word "forever," but here Gabriel amplifies it. "For of His kingdom there shall be no end."

But before this can come God had to make Israel His battle-axe and weapons of war.

In Revelation John sees a great throne, and around about the great throne four-and-twenty thrones. In the Authorised Version it is seats, but it should be thrones. It is Θρόνοι (*Thronoi*) in the Greek, which is plural of Θρονος (*Thronos*) a throne.

Who takes the place of Judas? I don't know. Perhaps Paul. But there will be twenty-four thrones, and the occupants

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of the twenty-four thrones will wear crowns. Twenty-four thrones, twenty-four men with crowns, twenty-four kings. We know twelve of them. Let us find the other twelve. "A wall great and high, . . . and with twelve gates." A man feels the power of that as he goes around Jerusalem—North to Jaffa, East to Jericho, South to Bethel, &c. "And at the gates were twelve angels, and names written thereon, which were the names of the twelve tribes of Israel." So there were twenty-four thrones, which will be occupied by twenty-four Israelites.

"And the walls of the city had twelve foundations, and on them were the names of the twelve Apostles of the Lamb." Twelve gates and twelve foundations. Twelve and twelve. There is no doubt the other twelve thrones belong to the twelve Patriarchs. Israel is living forever with the Lord.

"And I saw thrones (you know how many) and they (not He) sat upon them, and judgment was given unto them." Now I have sat on a jury many a time, and the system is, twelve men are called, and when they are sworn in they become judges. They decide on the guilt or innocence of the prisoner, and present their findings to the judge, who must govern himself accordingly. And in the affairs of this earth—for it will be material, when the nations are fighting, when He comes to Mount Olivet, and administers justice as it should be administered—He will have a jury of twelve on the spiritual side, and a jury of twelve on the Government and commercial side, and they will be presided over by One who sees and knows and understands everyone, and every combination, and there will be perfect justice.

No More Curse.

Right along with the throne of God there will be no more curse. Six thousand years ago the throne of God was cast down. In the Garden of Eden they chose the Devil, yet when the Devil's throne is gone forever, and God's new throne is set up, there will be no more curse.

My last word is: There are those here to-night who are questioning in their heads if something be not wrong, saying, "Here God has taken a people, a great Nation, and is ruling the world through them. Is not that an injustice to the other nations?" Friends, when God sent forth the British people to carry His word to the rest of humanity, they became the servants of the rest. If we are the servants of the rest of humanity, why be angry about it? Moses was chosen to lead his people to the Promised Land. Should they be angry? Let us bring this home. I am talking *to you* now. If God should call a nation to serve the world, should they be angry? Let us finish with this aspect of it. Jesus said, the Word of God says, all down the ages, "Whosoever will may come" to God all through the Lord Jesus Christ. That takes in every man, woman and child. And every one who comes, by the very act of coming, steps into the Kingdom we have been talking about.

Whoever shall elect Jesus Christ as his personal King, that man, that woman, that child steps into the Kingdom, and when Jesus Christ comes, what a revelation to those who were of Germany, of France, of Russia, and of China!

Long before Jesus comes they were led by the direction of God, for He knows how to lead them nearer and nearer.

And all you who have not come to Him. If there be such a one here to-night, just elect, right now, Jesus Christ as your personal King, and you will find the greatest power in your life, and it will last forever if you are faithful.

HEBREW ORIGIN OF THE BRITISH CHURCH.

By Rev. Commander Roberts, R.N.

Pomponia Grecina, the wife of Aulus Plautius, the Roman Governor of Britain, stationed at Regnum in A.D. 43, was converted to Christ apparently (Tacitus and Dion Cassius), the "foreign superstition" having taken hold of her forty years before her death, in A.D. 83. She was the aunt of Claudia (or Gladys), daughter of Caractacus. Rufus Pudens was a young officer attached to the Roman legion under Aulus Plautius. These two, Pudens and Claudia, were married, and in Rome dwelt in the Palatium Britannicum, which was the home in Rome of Caractacus, her father. This building became the first Christian Church in Rome, and was then called the Titulus, and afterwards St. Pudentiana. Linus was appointed and consecrated by St. Paul the first Bishop of Rome. Bran, the father of Caractacus, had been detained in Rome as a hostage for his son, and on returning to the Silurian domains, converted the Welsh to Christianity. (*The Triads.*)

We see the force of 2 Tim. iv, 21: "Eubulus (Aristobulus) greeteth thee and Pudens and Linus and Claudia." Aristobulus had been sent into Britain as their first Bishop by St. Paul. An inscribed stone having his name upon it was dug up in 1908 at St. George's Church, Fordington, Dorchester. All these persons had been in Britain.

Lucius, the great-grandson of Caractacus, established the National Church of Britain and, according to Bishop Fuller, four churches are named after him and his associates to this day. They are Lleurug, Dyfan, Ffagan and Medwy. Also, we are told, the following owe to him their foundation: 1, St. Peter's, Cornhill, A.D. 179; 2, a chief Cathedral in Gloucester; 3, a church at Winchester, *cir.* A.D. 180; 4, a Church and College of Christ at Bangor; 5, a church dedicated to St. Mary, Glastonbury, said to be repair of the old church; 6, a chapel in honour of Christ at Dover; 7, the Church of St. Martin's (*i.e.*, where St. Martin's now is), at Canterbury; and also founded the University of Cambridge, A.D. 178 (*Caius de Antiq. Cantab.*, p. 51, *et Hist. Cantab.*, p. 22, Fuller).

Those who wish to pursue this subject from its original as far as can be seen must read Lewin's "Life of St. Paul," Vol. II, pp. 392–397, who gives an interesting account of Pomponia Grecina, Pudens, Linus and Claudia. Also Lingard's "History of the Anglo-Saxon Church" mentions the facts, though as a Romanist he does his best to disqualify the assertions. Bishop Burgess's "Ancient British Church" puts forward very strong evidence that St. Paul came himself to Britain. Cardinal Baronius gives the date of the arrival of Joseph of Arimathea in Britain as A.D. 35 (or, say, 38). Consult also "Concilia," Haddon and Stubbs, and Morgan's "St. Paul in Britain," to be had from 14, Fetter Lane, E.C.4.

The evidence is so strong now that Joseph of Arimathea was among the first Christian arrivals that it is merely a surmise that he did not arrive until *cir.* A.D. 61. Is it at all likely, seeing the strong bias the Jews had against him, as well as Lazarus and Martha and Mary, that they would have waited nearly thirty years before coming into Britain? To our mind, common sense and self-preservation, but especially the knowledge which they must have had from Scripture (Isa. xxiv, 13–16; xli, xlii, xlix) would have led them here at once.

The origin of the British Church was then from the East as also evidenced from her ritual, customs, baptisms and method

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of ascertaining Easter. It is also admitted by Romanists themselves that Britain was the first of all nations to embrace Christianity (Cardinal Baronius).

The evidence adduced from the Council of Pisa, A.D. 1417; Council of Constance, A.D. 1419; Council of Sena, 1423; Council of Basle, 1431, is that *the English Church then claimed and obtained precedence being founded by Joseph of Arimathea.* British Bishops were at Arles 314, Sardica 347, Rimini 359. Jane Williams informs us that there were 30 to 40 Bishops in the British Church in the beginning of the fifth century before A.D. 409. The list of sixteen Bishops and Archbishops of London before the year 580 is to be seen in St. Paul's, in the south aisle. Theonus, the last Bishop of London, and Thadioc, the last Bishop of York, fled from the Anglo-Saxons in A.D. 586, about 11 years before the coming of Augustine. Gildas informs us that before the time of Boadicea, the Sun of Righteousness had arisen over this land. His expression admits of a possibility of the Gospel having come here as early as A.D. 38—" tempore ut scimus summs Tiberii Caesaris." This would agree with Cardinal Baronius (*cir.* 35 B.C.).

Now it would be interesting to inquire what the Word of God says. In Acts xi, 19—" preaching the Word to none but the Jews only." Stillingfleet would be willing to accept that the Gospel came here early, only not at this time because of this expression (see "Camden's Britannia," annexed). But the Rev. Moses Margoliouth has shown us in his " History of the Jews in Great Britain " that Jews were in Cornwall at the time of Our Lord, so that the British Church had attained to some degree of importance in A.D. 314, when, at the Council of Arles, in the south of France, at least four representatives were present from these islands, viz., the Bishops of York, London, and Caerleon, also a presbyter or deacon. Their names—Eboreus for York, Restitutus for London, and Adelfius for Caerleon. Then Britain was represented at the Council of Nicea (325), and Sardica, when Athanasius refers to the support he received from Britain. Again, at the Council of Sardica (A.D. 347) three British Bishops were present.

We also know the origin of St. Alban: he was the protomartyr whose martyrdom took place probably A.D. 286, or 302 at latest.

Now what say the Christian Fathers:—

Clemens Romanus, a contemporary of St. Paul (Phil. iv, 3), says that St. Paul himself preached in " the extremity of the West," επι το τερμα της δυσεως, which both Usher and Stillingfleet say was an expression referring to the British Islands.

Nicephorus says the Gospel " had reached the Western ocean and the British Islands have been evangelised."

In A.D. 179 Irenæus says Christianity had reached the utmost bounds of the earth by the Apostles and their disciples.

In 193–220, Tertullian says the Gospel had conquered in Britain places inaccessible to the Roman arms.

In 329–420, Jerome states that the Apostle Paul, after visiting Spain, " preached the Gospel in the Western parts."

In 423–460 Theodoret bears his testimony that St. Paul " brought salvation to the islands that lie in the ocean."

Chrysostom understands Theodoret to mean the British Islands. Then we have Eusebius.

Of British writers we have Gildas:—

Maelgwyn of Llandaff, about 450.

" Joseph of Arimathea, the noble decurion, received his everlasting rest with his eleven associates in the Isle of Avâlon." "Coming of the Saints," cp. 227, 228. (Thick vellum, Cottonian MS. quoted by Usher. *Melchini Fragmentum.*)

FOREIGN TESTIMONY.

The Vatican MS. quoted by Cardinal Baronius, says, in *cir.* A.D. 35.

Gregory of Tours. Hist. of the Franks (544–595).

The Pseudo-Gospel or Nicodemus, about fourth century.

The Chronicon of Pseudo Dexter. And R.C. authors, Cressy, Pitsœus, Sanders, Alfred, as well as the following:—

Publius Discipulus, Usher, Fuller, Sir Henry Spelman, Bishop Godwin. See Bishop Browne on Glastonbury in "Church in These Islands Before Augustine," pp. 44–49.

The Triads.

18. Bran the Blessed.

35. The Genealogy of the Saints.

Bran, Ilid, Cydvan, Arwysli Hen (Aristobulus the aged), Mawan his son. Ilid and Cydvan are said to be men of Israel.

The Greek Menology says Aristobulus, one of the 70, was ordained by St. Paul Bishop of Britain.

All the above testify to the early preaching of the Gospel in Britain.

CAMDEN'S BRITANNIA (p. 963).

Speaking of whence the names of Ireland?—Ierna, Juverna, Iris, Iuernia, Ouernia and Bernia—by the inhabitants Erin, by the Britains Iverdon, and by the English Ireland.

Some will have Ireland deduced *ab hiberno tempore*, others from Iberus, a Spaniard, others from the river Iber, and the author of *Eulogium* from a captain called *Irnalph.*

Postellus (seventeenth century), in his public lectures at Paris upon *Pomponius Mela* (*cir.* A.D. 80), to show somewhat exquisite and singular, derives it from the Jews, so that Irin is quasi Jurin, that is, *a land of the Jews.* For he says, " *That the Jews* (forsooth) *being the most skilful Southsayers, and presaging that the Empire of the World would at last settle in that strong angle towards the West, took possession of these parts, and of Ireland very early, and that the Syrians and the Tyrians also endeavoured to settle themselves there, that they might lay the foundation of a future Empire.*" On p. 964 he allows that the Irish came from " the most Westward promontory of Spain (from whence our Irish were transplanted), called *Ierne* by Strabo; and the river next it, which lyes also more Westward than any other in Spain, is named *Ierna* by Mela."

This testimony with that of the Rev. Moses Margoliouth and the finding of Hebrew relics in Cornwall and East Anglia should qualify the assertion of Stillingfleet.

GOD'S WORK ABROAD.

" I HAVE no use for Missions. Let's have a decent England first " is the way in which a large number of people here at home set out their attitude to what are called " Foreign Missions."

Now, we are all agreed that we should go out all the way for a decent England. We love the old country too well not to say with all our might: "God save our King and Country and Empire." But it seems to be thought by many that enthusiasm for missions will somehow postpone the day-dawn of a decent England, whilst the bigness and complexity of our home problems are felt to be so tremendous that there can be no margin of thought or service for the outside world. That is a mighty mistake from many points of view. The world is one; nations are interdependent, and they are

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treading together the road of a common life and rubbing shoulders in the same streets and the same markets of the world. Finance is a *world* matter; food is a *world* matter; raw material is a *world* matter; unemployment is a *world* matter. The same thing is true in things moral and spiritual. We cannot have a Christian Europe except as part of a Christian world. Missions are out for a Christian world. A Christianity which ceases to be out to save the world will cease to be any power at home. As one has said, the missionary enterprise "is the Christians' campaign for International goodwill." It is an enterprise, therefore, worthy enough, and big enough to call out the noblest in young and in old. The kindling of the spirit of world-service, of world-fellowship, is not only the way to save the world, it is the surest road to save our own land; and therefore the man who has a use for missions, and devotes a portion of his income for spreading and maintaining them, is going a long way towards getting a decent England. Such are some of the thoughts gathered from a recent article in the Birmingham *Daily Mail*.

CONGRESS NOTES.

By Our Correspondent.

The Fourth great British-Israel-World Federation Congress opened on the 8th inst. with great enthusiasm and heartiness. Expectations were high, and from all parts of Great Britain a very large crowd filled to overflowing the Lower Central Hall at Westminster. H.R.H. Princess Alice, Countess of Athlone, honoured us with her presence, and in the great audience were many notable citizens, representing the nobility, the Army, the Navy, and the professions, business and industrial classes.

* * *

It was good to hear the large audience sing heartily the opening hymn, after which prayer was offered by the Rev. W. H. Stuart Fox, M.A. There was the true spirit of worship in our hearts, and a great longing to know and to guard the sacred truth of God's revealed Word. Lord Gisborough, the President, urged all to work and strive for the onward march of our great movement.

* * *

Rev. W. E. Woodhams Denham had a great time, and carried us entirely with him as he advocated in masterly style and forcible language a wiser understanding of Biblical language in the light of British-Israel knowledge. Mr. Denham has clear ideas and knows how to state them. His strong personality grips and holds, and we shall be glad when it is his turn to take the tribune again.

* * *

He was followed by our "big gun," the Rev. W. Pascoe Goard, whose first address perfectly justified our description. A British-Israel prophet truly is now addressing us. He described in clear, concise terms the Gospel of the Kingdom, and there came into many minds a new light upon the Scriptures dealing with this great subject. From the Old Testament and the New Mr. Goard handed out his pearls, and we were all enriched. Mr. Goard is to speak at nearly every meeting, and we shall have to wake up, and rise to great heights of comprehension.

* * *

Our closing address was a thoughtful deliverance by a leading B.-I. exponent in the person of the Rev. J. Anderson Watt, M.A., on "Divinity in the British Empire." Mr. Watt is a Scotchman, shrewd, thoughtful and strong, and all these qualities came out forcibly in his address. As we came away after two hours of the strongest meat we ever sat down to, all felt that at the outset the Congress had touched a very high mark indeed, and we shall have a wonderful experience if this level is maintained.

* * *

Monday evening, 7.30, and the Rev. G. H. Lancaster is giving out the opening hymn, "O God, our help in ages past." Rev. J. O. Vince led us in prayer, and the Chairman followed with an able, practical address. Rev. Hector Macturk interested us by his experiences in America, and showed how world-wide is the interest in our subject. And then the Rev. Arthur Pritchard, humorous, illustrative, and sometimes caustic. He wields a keen lash, and swings it cleverly. He entertained us, but hit us hard, right and left, and we enjoyed it. The inconsistencies of bishops, theologians, statesmen, pressmen, and many other men were wittily exhibited, with never a word of bitterness, but were made the medium of wise words of warning and common-sense advice. Our view-point as to many every-day matters is being adjusted. Mr. Pritchard did very well, and the audience listened and approved.

* * *

After singing Rev. Martin Streator's fine patriotic hymn, we have Rev. Pascoe Goard on his feet, and we are alert, ready for great things. Mr. Goard prefaced his address by an account of remarkable experiences obtained in his recent journey from Vancouver, experiences touching wonderful world-movements. We felt that this man was being used to influence many of America's leading minds, and we were thankful. The speaker then carried us back to his favourite theme, "The Gospel of the Kingdom," and showed us the relationship existing between the Kingdom teaching of the Bible and the evangel of salvation. When the Church grasps and preaches both messages, its Gospel will be complete and will win the world. Mr. Goard is at the very centre of truth, and sets us all longing to share his rich experience.

* * *

It has been a wonderful day, a time of inspiration and joy, and augurs well for the great awakening which is surely dawning.

* * *

Tuesday afternoon, Rev Woodhams Denham in the chair. After the opening hymn, and prayer by Rev. Hector Macturk, the Chairman, in his usual optimistic and breezy manner, reminded us of several marks by which the Israel nation may be identified. A good beginning, understood and appreciated by all. Mr. Herbert Garrison announced that H.R.H. Princess Alice and the Right Hon. the Earl of Athlone had expressed their intention of attending the meeting to be held on Wednesday afternoon. Her Royal Highness had greatly enjoyed the opening meeting on Monday.

* * *

Rev. J. J. R. Armitage comes into the meeting like a stiff breeze from the sea, strong, healthy, and clear. He certainly rustles the dead leaves as few men can. His remarkable work in Coventry in opposition to the Communist movement will not soon be forgotten, and we wish him a like success in Liverpool, to which city he goes. He pointed out in stirring terms the various movements, seen and unseen, which are to-day striving to undermine the British Empire, and ably defended

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the great and lasting principles upon which our Empire is built and maintained. We had a delightful half-hour with Mr. Armitage, and were sorry when his time was gone.

* * *

Rev. Arthur C. Chambers took up the story in his own genial, attractive manner, and in a charming speech drove home many essential points regarding the identity of Britain with the Israel nation. He emphasised the fact that our Federation stands for a sincere search for truth, for a whole Bible applicable to the life of to-day, and for an implicit faith in Christ as Saviour and King.

* * *

The meeting is going well, and is to be crowned by Mr. Goard's address. He gave us a further instalment of "The Gospel of the Kingdom." His words came like shafts of wonderful light upon the teaching of Christ as to the specific Gospel which belongs to the Kingdom rather than to the Church. He also showed how St. Paul taught the same Gospel of the Kingdom as well as the Gospel of the Cross. The Kingdom Gospel is eternal, whereas the Gospel of Grace will one day terminate, and the Kingdom teaching of the Scripture is infinitely greater than most of us have ever conceived. It was an illuminating speech, carrying us into new and entrancing realms of thought, and we all await with the greatest interest Mr. Goard's development of this immense subject. This has been in every respect a great and uplifting meeting.

* * *

Tuesday evening: Chairman, Rev. J. Oliver Vince, B.A. Hymn and prayer brought us into the secret place of worship. Scripture was read by Mr. T. W. Plant. The Chairman was happy in his allusions to the Conference of British Premiers now being held in London, and in the apt quotations from their recent speeches. This to show that at the heart our Empire rings true, and is developing along the lines of righteousness and true brotherhood.

* * *

The Secretary-General alluded in chaffing terms to a letter which had appeared in the *Daily Chronicle* questioning Rev. Milner's claim as to our Royal Family's descent from King David, and reminded us that Mr. Milner had made his researches at the request of the late King Edward. And now Prof. M. C. Schuyten, D.Sc., of Belgium, takes the platform. He is a magician with Biblical facts and figures, and from the numerical values of the original languages he deduces the most remarkable results. He spoke upon the coming of Elijah to prepare the way of the Lord, and based his remarks on Mal. iii, 1, 5.

* * *

In the Rev. Philip Young, L.Th., we have an accomplished exponent and teacher. He spoke upon the solid basis of B.-I. Teaching. Science rests upon fact. British-Israel Truth is established by history. That is good, sound argument, and Mr. Young ably showed us that God had verified His promises through past ages by the actual events of history. No chance, no accident, but the systematic working-out of the Divine purposes. Mr. Young always makes a strong case, and does it in choice, finished terms, and his address did us good.

* * *

Brief remarks by Commander Roberts and Mr. T. W. Plant brought a most interesting meeting to a close. All the Congress arrangements are working smoothly. We have conversed during these two days with people of all denominations and from various grades of society, and it is delightful to find everywhere the keenest interest in Bible truth, and a sincere desire to know the interpretation of our British-Israel teachers. The signs of real advance are most encouraging.

* * *

Wednesday afternoon General Coventry Williams presided. H.R.H. Princess Alice and the Right Hon. the Earl of Athlone attended the meeting, and were greeted by the singing of the National Anthem. In felicitous terms the Chairman expressed the hearty welcome of the crowded audience to our Royal visitors. He also referred to the signal progress being made by the Federation and the Covenant Publishing Company, and urged all to help the great Cause along.

* * *

The Rev. Pascoe Goard takes the tribune, and receives an ovation. "This Gospel of the Kingdom must first be preached in all the world as a witness, and then shall the end come." Upon this great subject Mr. Goard spoke with power. The Kingdom established (Ex. xix, 6), Israel called to be a kingdom of priests—a servant-nation to the human race. At Sinai the three great essentials of a kingdom were present, viz., the nation, the King and the constitution. Then the earthly House and Throne of Jehovah, the House of David, reigning for ever. The great Empires which have wielded power since Sinai were passed under review, and it was made clear that only one remains. The continual growth and firm establishment of the British Empire is a clear vindication of the truth of Scripture and the character of God. His covenants stand unbroken, and there is still a kingdom of priests doing God's work. In beautiful passages Mr. Goard reminded us that the Throne of David must continue because it is our Lord's inheritance, and must remain unbroken till He comes. The speech was in every sense great and beautiful.

* * *

Professor Schuyten spoke at some length upon the prophetic Scriptures relating to the coming of Elijah, and made further deductions from Bible mathematics bearing upon this subject. It was announced by the Chairman that the Professor had been invited to arrange for a British-Israel gathering in Brussels, which would be attended by the King and Queen. We are getting on at home and abroad.

* * *

Rev. G. H. Lancaster addressed us briefly on Isaiah xii, "Arise, shine, for thy light is come." He showed clearly that this word was spoken to the Israel nation, and was prophetic of the age in which we now live. Our light has truly come, and we are called to arise and show that light to the whole world. A very apt and helpful word.

The large audience went away well-fed and satisfied.

* * *

Wednesday evening finds our Deputy-President, Major Knowles, O.B.E., in charge of the meeting, and a strong platform around him. In his opening remarks the Chairman stated a few plain facts for those who know but little of B.-I. Truth. The Major is a tower of strength to the Federation, and we value his great assistance more than we can say.

* * *

Mr. Garrison handled cleverly the reports which had appeared in the Press of yesterday's meetings. We certainly felt that it takes a wide-awake British-Israelite to report adequately a B.-I. meeting. That will come before long.

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INCORPORATING "THE COVENANT PEOPLE."

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THE SECRETARY-GENERAL'S PAGE

THE Congress Continuation Meetings last week maintained the interest of the previous week. The Rev. Pascoe Goard gave several of his most illuminating addresses. Many persons attended regularly, and several new enquirers were present. Additional seats had to be provided when Mr. Goard, by request, again dealt with the subject of Divine healing. A further £300 were promised to the new Headquarters' Fund, and many members were added to the Federation. At the final meeting on Saturday night voluntary testimony was given by a large number regarding the great benefit received from the teaching of the fortnight's meetings. Excellent addresses were delivered in the second week by the Revs. J. Gregory Bestall, W. F. G. Clatworthy, P. H. Davies, W. E. Woodhams Denham, Kenneth Dodds, Wm. Howell, G. H. Lancaster, Arthur Pritchard, W. H. Stuart-Fox, J. T. Wilson, Messrs. H. D. Houghton, J. J. Morey, W. J. Pilcher, Percy Sargant, S. E. Steele, Mrs. M. Bloxam, and others.

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The opening meeting of the Session for the Worthing Branch took place on October 17th. The President, the Rev. Philip Young, L.Th., gave the address. On the second Wednesday in each month, at 3 p.m., a lecture will be given at the Depot, 71, Rowlands Road. On the first and third Wednesdays, at 3.15 p.m., a Bible study will be conducted by Mrs. Champion Pelly. * * *

The Rev. R. C. Anderson, M.A., will address the Scottish Israel Identification Association on Sunday, November 4th, at 6.30 p.m., in the Christian Institute.

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The Rev. Pascoe Goard will address a series of meetings in Bristol on October 30th and 31st, November 1st and 2nd. Particulars may be obtained from Mr. C. F. Waddington, 29, Harcourt Road, Redland, Bristol. [*See* Advt.]

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Mrs. Bloxam will lecture on "Palestine," with lantern pictures, on Monday next, October 29th, at 7.30, in the Masonic Hall, St. Leonards. A Bible study class will be held each month. Particulars may be obtained from Mrs. Modin, 29, West Hill, St. Leonards-on-Sea.

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The Rev. Hector Macturk, M.A., of Holland Fen, one of our Vice-Patrons, has been presented to the benefice of Silk Willoughby, near Sleaford. It has a beautiful and most interesting old church, and a fine old rectory in a pleasant neighbourhood. We wish our good friend and his family every blessing in their new sphere.

* * *

Mr. Garrison addressed a large congregation at St. Saviour's, Crouch Hill, on a recent Sunday, at the invitation of the Vicar, the Rev. W. H. Stuart-Fox, M.A.

* * *

A good audience of members and friends assembled at Claygate Schoolroom on Thursday, October 4th, to hear Mrs. Bloxam's lantern lecture on "Egypt in its connection with the Bible." Her interesting anecdotes, illustrated by beautiful slides, of her recent visit to Egypt held the audience in close attention; and not less so during the latter part of her lecture, when dealing with ancient Egypt, the Pyramid, and the Valley of the Kings. A hearty vote of thanks was unanimously accorded, and a return visit asked for in the New Year. * * *

At a meeting of the Manchester Branch of the B.I.W.F., held on September 25th in the Houldsworth Hall, an address was given by Mr. James Griffin, of Dudley. Our President, Mr. W. H. Hesketh, occupied the chair. The subject of the lecture was the question, "Is it peace?" Mr. Griffin based his answer upon our Saviour's words in St. Luke xxi, 9-28.

All the world wants peace. Attempts have been made in the past to maintain peace by means of big armies and navies, diplomacy, treaties, and other means, but all have failed. The realisation of peace was more remote than ever. The spirit of mutual goodwill and Christian forbearance was lacking, and the world was dominated by "fear."

Jerusalem was to be trodden down by the Gentiles until the seven times' predominance of the Gentiles was completed. The "seven times" from Nebuchadnezzar ended in 1917. The "days" of the Turkish dominance, from the erection of the Mosque of Omar on the hill of Zion, also ended in 1917. The treading down and the Gentile domination of Jerusalem both ceased in 1917. Therefore we British are not Gentiles, and we certainly are not Jews. We must be Israelites.

The next verse to that which tells us of the deliverance of Jerusalem (verse 25) definitely states that there is to be no peace, and gives an exact description of the present state of affairs.

There is no peace. The Turkish problem is greater than ever, and there can be no peace until this problem is settled.

How will it be settled? Ezekiel tells us: "I will lay my vengeance on the house of Esau by the hand of my people Israel." Also Obadiah tells us: "The house of Jacob shall be a fire, and the house of Joseph a flame, and Edom shall be as stubble."

Is it peace when this is accomplished? The nations' jealousy of Britain's possession of Constantinople will again prevent peace and will lead to the fulfilment of Zechariah's prophecy: "I will gather all nations against Jerusalem to battle"; also Ezekiel's prophecies regarding Gog and his hordes, culminating in the Advent of the Prince of Peace upon the Mount of Olives.

When we see all these things come upon us we are to look up, for our redemption draweth nigh. We must also remember that no weapon that is formed against us shall prosper and, above all, that He watching over Israel slumbers not nor sleeps.

The Chairman made a most interesting supplemental speech, and was followed by other members of the Manchester Branch.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE GREAT CONGRESS.

By Rev. Wm. Pascoe Goard.

PERHAPS there is emerging through the agency of the British-Israel-World Federation a development of first importance to the Empire and to the World.

Startling emphasis has been laid upon the fact, most potent in the national and international affairs of the day, that the Throne of Jehovah is still existing in all its potency and activity in the midst of Israel Britain. This being an undoubted fact to the believer of the Word of God written, and especially to those who are able by knowledge of the general trend of history, past and contemporary, to verify the fact, much that has been unexplainable in the course of events becomes clear, and outlines of the way in which affairs of the nation and the world must move become revealed. Our knowledge of Jehovah as to His character, purpose and methods of procedure are such, through the written Word and through the person and life of Jesus, that we can estimate what He would order under given circumstances. When the late William Stead wrote, " If Jesus Christ Came to Chicago," he was not at a loss to outline His probable attitude and activities under the circumstances in that city. So, realising that the Throne of God is in Israel still, and that His Administration is actively carrying on, we may know what is likely to transpire under existing world and national conditions.

Let us apply this test to the things of the moment at home and abroad to-day.

The first thing that presents itself to our mind is the Conference of Premiers and the relationship of the Overseas Dominions with the Motherland. With absolute certainty we know that any dividing factor must be repugnant to the Divine Administration. The Lord has built His Nation and Company of Nations upon the principle of absolute unity, except in the one case of the separation of Israel from Judah; even this was not a departure from the principle, but a dividing of His forces for the carrying on of two separate branches of His work.

Applying this principle we may be assured that His Administration calls for :—

Imperial Citizenship.

For all Anglo-Saxon peoples the rights of citizenship must be one recognised throughout all the Empire. It is unthinkable that a citizen of Great Britain should be denied the citizenship in Canada or in any of the other Overseas Dominions; it is equally unthinkable that a citizen of one of the Dominions should be denied the rights of citizenship in any of the other Dominions or in the Motherland.

Imperial Trade.

Freedom of trade, except for revenue purposes, should manifestly be as broad as the rights of citizenship; except for revenue purposes it is unthinkable that a tariff barrier should be raised by one set of citizens against another set of citizens in the same Commonwealth. Geographical location has no significance under the application of the principle of unity upon which God has developed His Commonwealth of Nations.

Freedom of Immigration.

The extension of the British Dominions is acknowledged on all hands to have a Divine origin. It is trite to say that the Lord has extended the boundaries of His Commonwealth " according to the number of the children of Israel." It is manifestly repugnant to the principles of His Administration that approximately half of the British-Israel stock should be hived in the Islands of Britain, where their overcrowding is the cause of endless distress, while the great Overseas Dominions lie undeveloped for the want of people. Manifestly any restrictions to the free immigration of Anglo-Saxons into the lands God has provided for them is repulsive to His Administration.

Good Imperial politics, good economics, and the consideration of the Divine Will all point unmistakably in the direction of free immigration throughout the Empire.

International Trade.

The Divine administration calls for the Biblical system of commercial activity: unfortunately we have broken away from this in great measure to our unspeakable loss, therefore among the comparison of systems this most important one must be left out.

The Anglo-Saxon system of trade is nevertheless the highest in ideal and practice among mankind. The Anglo-Saxon ideal and practice is the balanced one of Give and Take.

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The Jewish ideal and practice is that of TAKE. The Continental and Asiatic ideals are opportunist and are very little governed by moral considerations.

Now, such being the case with the outside peoples, it is quite clear that the Anglo-Saxon cannot trade on an equality with other nations, therefore protection is provided in the Bible system as between the Israel peoples and external nations.

The United States is most largely an Israel people, yet so great is the proportion of non-Israel people that the plane of her ideal of trade will be always open to question, the Anglo-Saxon element being equal to our own, but the foreign element and Jewish elements follow in their own lower plane.

It would seem as though Tariff adjustments between the Commonwealth of British Nations and the United States would therefore be the order of the day.

UNITY IN DEFENCE.

Without question, standing as she does among mixed and hostile nations, the burden of defence on land and sea should be shared proportionately by all.

Space will not permit the application of this rule any further, but the foregoing examples show how the rule of Divine Administration must be applied in every direction to National and International affairs.

(BRITISH) CHRISTIANITY IN IRELAND.—I.

IRENÆUS, Bishop of Lyons (A.D. 179), mentions the existence of churches amongst the Celtic nations, but the earliest writer who affords direct proof of the probable existence of one is Tertullian, one of the Latin Fathers who wrote about the year 200. He asserts "that those parts of the British Isles which were unapproached by the Romans were yet subject to Christ." The allusion to Ireland is here manifest, from the use of the plural noun.

We read that in the reign of Con, Ireland, in the second century, sent forth as a missionary to other parts of Europe the famous St. Cathaldus to preach therein the blessed doctrines of Christianity. He ultimately became Bishop and patron of Tarentum, in Italy. In the next age, Cormas, an Irish prince, and a celebrated legislator, was converted to Christianity and died in the faith.

Celestius, the coadjutor whom Pelagius had found at Rome for the dissemination of his heresy, had, like himself, it appears, received a sound Christian education in Ireland, his native country. Three letters to his parents are still extant, which not only imply that they were Christians, but likewise that such professors formed a large community in that country. These letters were written in the form, as we are told,* of little books, and full of such piety as to make them necessary to all who loved God. Their date is A.D. 369—62 years before the arrival of St. Patrick, and unquestionably point to a full reception of Christianity into Ireland, even at a much earlier date, and were evidently written before his falling into the grievous errors of Pelagianism. The celebrated Sedulius, the ablest opponent, perhaps, to be found to the arrogant and presumptuous heresy of Pelagius, was also an Irishman, and, of course, contemporary with Celestius. As a missionary he travelled through France, Italy, Asia and Achaia. He wrote several works in prose and verse, among the former a comment on St. Paul's Epistles, entitled "Sedulius Scoti Hibernensis, in omnes Epistolas Pauli collectaneum." "How profoundly skilled Sedulius was in the leading doctrines of the Gospel may be inferred," says the able historian of Ireland, "from the clearness, conciseness, and appositeness of his remarks, critically comparing Scripture with itself, according to the analogy of faith. He was, indeed, an honour to his country, and a bright luminary in the orthodox Church of his age. Surely the country that produced such scholars as Celestius and Sedulius, at that early date (A.D. 370), must have arrived at a high state of mental civilisation."

About the year 325 was born Keby, the son of Solomon, King of Cornwall. Keby resolved to study the teaching of Christianity and was eventually ordained and consecrated Bishop by the famous Hilary of Poictiers, at whose death he returned to Cornwall, not to reign, but to devote himself to religion. About 369 distressing political and family circumstances compelled Keby to flee from Cornwall. He spent four years in Ireland and ultimately retired to the Isle of Anglesea. The king of the island, in pity of his poverty, but admiring his piety, gave him a castle; here he settled, giving his name to the church and village. The headland immediately opposite Ireland was called Holyhead, from the sanctity of his life.

It was about A.D. 420 that Ninius or Ninian, who was a native of North Wales (where the British Church was then flourishing), devoted himself to the work of carrying the Gospel among the Southern Picts, who were, at that time, in possession of the northern part of what is now called England. Ninian penetrated into Caledonia (Scotland), where he founded a bishopric at Whitherne, in Galloway, and built a church, which is the earliest record we have of a stone church, which, according to Bede, "was not usual among the Britons." Here he succeeded in converting many to the worship of the true God. About this time we have mention of Fastidius, a British Bishop of London; his name especially stands out as being the only Christian teacher of whom any doctrinal treatise remains.

(A.D. 431).—At this date, the first effort was made on the part of the Roman See to establish a Mission in Ireland, under the direction of Palladius,† for the ostensible purpose of strengthening and assisting those of the nation who were already believers. The Irish clergy and people would not listen to his foreign commission, and dismissing the Pope's delegate, he retired from the island after a stay of only three weeks.

We now come to the time of Patrick, who was born in North Britain (A.D. 372)—some say at Kirkpatrick. His father was Calpurnius, a British deacon, and his grandfather a priest; his uncle was St. Martin, Bishop of Tours. The Irish pirates descending on the coast carried him off a prisoner when sixteen years of age. He remained there in Ireland six years, and then escaping, returned home, having during his captivity been led by God's grace to the faith of Christ. He determined to go and preach the Gospel to the Irish, and for this he seems to have studied with his uncle Martin, of Tours, and received ordination at the hands of Germanus, Bishop of Auxerre. He seems to have come over in A.D. 429 with Germanus and helped in the suppression of Pelagianism in Britain; and being

* Moore "Hist. of Ireland."

† A monk and probably a Breton. (Pryce's "Ancient British Church," p. 186.)

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a successful preacher, was consecrated Bishop and passed into Ireland. In A.D. 445 he founded the first primatial See of the Irish Church at Denein Sailrach, now called Armagh, and after many years of labour breathed his last, March 17th (A.D. 453 ?).

To him may be attributed the conversion of Ireland, although shortly after his death they relapsed to heathenism, from which they were again restored by the efforts of the British Church.

Patrick was assisted in his work by British missionaries. Subsequent traditions ranked the members of this Mission in the first of three orders as the most holy, shining like the sun, exclusively bishops.

In order to obtain an adequate idea of the missionary labours of the British Church, and thus be furnished with evidence respecting the fairness or unfairness of the charge, so constantly urged against it, of culpable apathy to the spiritual welfare of the English people, it will be useful to record facts.

The conversion of Ireland through the efforts of Patrick, although seemingly complete, after the removal by death of all the missionaries, was nevertheless almost a failure.

The original strictness and purity of the Irish Church now gave place to a state of utter disorganisation, which combined a relaxation of discipline with a prevalence of heretical doctrines. In its distress, the Irish Church invoked the aid of its sister Church in Britain. Gildas was sent over, with the sanction and active sympathy of St. David and St. Cadoc. So successful was Gildas that a new life was infused into the Irish Church, and again British Saints became associated with what was really the re-planting of the Faith in Ireland. (Pryce's "Ancient British Church," pp. 107 to 109.)

The second order of Irish Saints, whose ritual and monastic institutions were modelled after the pattern of those of the British Church, by their love of learning and their intense missionary zeal raised Ireland to be for centuries one of the great centres of Christian civilisation.

Of St. Cadoc, whose home was now at Llancarfan (about 12 miles west of Cardiff), and then at what is now the Flat Holme in the Bristol Channel, it is related that he went over to Ireland and abode there three years, learning their manners and customs and gaining perfection in Western learning. He then returned with a large number of Irish and British clergy, among whom were Finnian, MacMoil and Guavan. We have perfectly trustworthy evidence of the connection henceforth between Llancarfan and Ireland, and even up to A.D. 883, when Cydifor, Abbot of Llancarfan, sent "six learned men of his abbey to instruct the Irish" (see Newell's "Anc. Brit. Ch.," pp. 90–95).

Patrick was the founder of Irish Christianity, and Cadoc, Gildas and David its restorers. All these are British.

From Whithern, St. Ninian's College, proceeded Bishop Cairnech, one of its abbots; he visiting Ireland "became the first bishop of the Clan Niall and of Teamhar or Tara," "and he was the first martyr and the first monk of Erin." This, it seems, was in A.D. 478. We have as many as "fifty men of the Britons" mentioned among St. Patrick's clergy. (In *Litany of Angus*, see Newell's "Anc. Brit. Ch.," p. 135.)

Whithern acted chiefly on the North of Ireland, the Welsh monasteries on the centre and south, and Whithern was probably first by nearly 100 years in this missionary work.

Finnian of Clonard, St. David's friend, is said to have studied 30 years in Wales. At his monastery of Clonard he was "the foster-father of the Saints of Ireland." Among his students were Columba of Iona; Brendan, who gathered round him 3,000 monks at Clonfert; and Ciaran, "the son of the artificer," who founded, in 548, the Monastery of Clonmacnois. He also trained those who were called the "Twelve apostles of Ireland."

Among the Whithern students the other Finnian of Moville was the most notable.

Columba of Iona, the apostle of Scotland, was trained by Finnian of Moville, and by Finnian of Clonard, and thus doubly was Columba the offspring of the British Church.

The Church of St. Columba always gratefully recognised the relation, in which, as an outcome of the missionary zeal of the "Second order of the Irish Saints," it stood to the British Church. The two Churches, entering Scotland from different directions, the one under St. Columba from the west, and the other under St. Ninian, and afterwards St. Kentigern (who founded the See of Glasgow), from the south, soon met, and in their sphere of work ran in parallel paths, overlapping each other. And yet this was done without jealousy or rivalry; but, on the contrary, they always betrayed the utmost friendship and oneness in their communion.

(To be continued.)

THE REVELATION OF THE FATHER AND HIS LOVE.

BY REV. WM. PASCOE GOARD.

THE doctrine of the love of God cannot be fully presented from the New Testament alone!

This challenge will come somewhat as a shock to many readers, and there will be a disposition on the part of some to lay aside the paper and read no farther. Yet it will be wise to look the facts of this matter squarely in the face, no matter what they are discovered to be, lest we be found presenting doctrines which are out of proportion.

John iii, 16, immediately comes to the mind when the love of the Father is mentioned: "For God so loved the world . . ." Looking at this passage as closely as the glory of it will permit, we see that it is a presentation of the boundless measure of the love of God, but is not a presentation of its development or character.

Searching the New Testament through we have the love of the Father asserted, illustrated and magnified, but neither developed nor explained.

Out of this fact has grown certain strange ideas in the Christian world and faith; among these may be mentioned:

A very large proportion of Christian people are attracted in love and faith to the Person of the Lord Jesus Christ: to Him they come with the simplicity of little children, and in Him they trust. Strangely enough, many trust in Him to stand between them and God the Father, Whom they conceive to be offended and angry against them. Take, for instance, that fine old hymn, "My God is reconciled"—the whole impression of which is to show God the Father enthroned as a judge severe, looking upon guilty humanity with an expression of condemnation, but reconciled and appeased by the bleeding wounds presented by His Son. The trouble with this hymn is that the Person of the Father and the immutable law of righteousness are hopelessly confused. It is against the law we have offended; it is by the law we are condemned; it is in the course of law administration that Jesus died, "the just for the unjust," and the Father is not simply the impersonification of law. As we have said, this error arises in endeavouring to construct the doctrine of the Father and His love from the New Testament alone.

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That the Father should give and sacrifice His Son *in order to make an atonement towards Himself* on behalf of His creature, man, appears to be so unlikely that many have been led to put aside the great doctrine of the vicarial sacrifice of our Lord. A personal friend of mine, head of a Theological College, has fallen into this error, has rejected the doctrine of the Atonement, is teaching that rejection to his students passing through his hands for ordination to the ministry, and has published a book avowing such rejection. The fact of the matter seems to be that God the Father, Himself becoming incarnate in God the Son, offered to the eternal law of righteousness the great sacrifice by which justification by faith might be offered to all mankind. Illustrating this, allow me to relate this incident :—

An old-time colleague of my own became Principal of an Indian Industrial School (Canadian). Resident in that school were the sons and daughters of the Indian tribes. Rigid discipline was necessary, and discipline of any kind is repugnant to the habits and instincts formed in the Indian mind. Breach of discipline was the order of the day, and under a succession of administrators punishments became more and more severe. But these only bred sullenness, resentment, and in many cases undying hatred. Yet the law must be maintained. My friend took a different course. A flagrant breach of discipline took place of such a nature that the lash seemed to be the only punishment suited to the offence. After careful consideration of the case, the lash was ordered. The school was paraded, the offender was brought in, the officer to administer the punishment provided, but at the last moment the Principal stepped down, bared his own back and received in his own person the lash vigorously applied.

The effect upon the Indians, present and throughout the tribe, was that offences against the discipline of the school, and the law of the country, ceased. Hitherto, they had looked upon it as the imposition of the will of another, which they resented. Now it dawned upon them that the individual's will was not the factor in the case, but the law of righteousness to which all were required to bow, and which all might obey without sacrifice of dignity or personal equality.

Thus the Father and the Son honour the law, the eternal law of righteousness, and the supreme honour was "the obedience of the Son . . . unto death, even the death of the Cross."

Having separated the Person of the Father in our thought from the eternal law of righteousness, we may now look for the development of the love of the Father as shown in the Holy Scriptures.

THAT WHICH IS FULLY SET FORTH IN THE OLD TESTAMENT IS NEVER REPEATED IN THE NEW.

Therefore, the love of the Father being fully presented in the Old Testament is not fully presented in the New. Doubtless the love of the Father was manifested from the very beginning, but we shall go for the full commencement of presentation to the seventeenth chapter of Genesis. After this chapter the foundation of the development of the love of God is not fully repeated in the Bible. This is the fountain-head of that great doctrine.

What are the circumstances set forth in the seventeenth of Genesis? This is the great charter, the foundation, of that family and race, "in whom all the families of the earth shall be blest."

The preparation is herein made for the birth of the founder of that race. For the purposes of the birth of that race, parents had been carefully selected and long trained, and now the couple are brought into the closest communion with the Father. For the purposes of that covenant, and of the coming birthday of that race, each of the parties thereto are newly named :—

God becomes El Shaddai.
Abram becomes Abraham.
Sarai becomes Sarah.

It is to the Father's Name our attention is drawn, El Shaddai. El is, of course, the abbreviation of the Elohim name, which is used to denote God's broadest connection with His Universe. (See Genesis i, 1.)

The root of the word "Shaddai" seems to be the Hebrew "Shad," denoting *the nursing breast of the mother* which gives life to the newborn child, as in Genesis xlix, 25. To Joseph is here given "the blessings of the breast."

This is the position assumed by the Almighty (the life-giving nourisher) toward the child Isaac, whose birth is herein covenanted, and in whom was born the race through whom should come the world's regeneration.

This is He Who declared "Israel is My firstborn Son."

This is He Who said unto Israel, "The eternal God is thy refuge and underneath are the everlasting Arms."

This is He Who "taketh the lambs in His arms and carrieth them in His bosom."

This is He Who asked, concerning Israel in the Islands, "Can a mother forget her sucking child that she should not have compassion on the son of her womb; yea, she may forget, yet will I not forget thee. I have graven thee upon the palms of My hands, thy walls are ever before Me."

This is He Who said to Israel, "I have loved thee with an everlasting love."

This is He of Whom our Lord said, "For God so loved the world that He gave His only begotten Son that whomsoever believeth on Him should not perish, but have everlasting life."

To us the exhortation comes "as newborn babes desire the sincere milk of the Word that ye may grow thereby," which issues from the breast of El Shaddai, the nourisher of His redeemed.

This is He of Whom it is said to us, "Hear, O Israel: the Lord our God is one Lord."

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

This is He of Whom our Lord spoke when He said to us, "When thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly."

This is He who says to you, reader, "Wherefore come out from among them, and be ye separate, and touch not the unclean thing, saith the Lord, and I will receive you and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

* * *

"Behold, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God.

"Beloved, now are we the Sons of God. And it doth not appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is.

"And every man that hath this hope in him purifieth Himself, even as He is pure."

Thus is the Love of God manifested perfectly in the Old Testament and the New. But it is not fully manifested in the New Testament alone.

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ISRAEL ON THE CONTINENT.

[EDITOR'S REMARKS.—We cannot get over the fact that many Israelites have "stayed in the place of the breaking out of children" (Hos. xiii, 13), and therefore they have suffered accordingly. But we must not lose sight that the Israel bringing forth fruit and receiving the promises were to come in to "the place prepared of God." The clay of the image of Dan. ii does not mix with the iron, but is the cause of the weakness of the last Empire.—R.]

THE subject of the Israelitish origin of the inhabitants of Great Britain (English, Scotch, Welsh, Irish partly) has been now thoroughly studied, and its truth amply demonstrated by able writers, to whose works we can refer all enquirers.

Our own place in Israel being thus established, we may naturally and properly turn to the condition of our neighbours; following the advice of the Apostle of Gentilised Israel, to look not only on our own things, but also upon the things of others.

Our nearest (and almost only) neighbours, are the inhabitants of the Continent of Europe. Are they, then, in any way connected with Israel? Are there Israelites dwelling among them? Are there any Israelite nations or tribes there? These enquiries are not only of great interest, but of no little importance, in our endeavours to understand the great subject of Israel in the Latter Days.

CONTINENTAL ISRAELITES.

The view that the European Continent was peopled with Israelites is an old one. Dean Abbadie considered that the ten Gothic tribes, who overthrew Rome and founded the modern nations of Europe, were the ten tribes of Israel, who left Media ("Triumph of Christianity," 1736); Professor John Wilson, the Father of the Rediscovery of Israel, considered that all the Europeans were Israelites ("Lectures Upon Ancient Israel," 1840). He was followed by various able writers who took the same view, such as Silvester ("The Heir of the World"), Melville ("Lights and Shadows of Northern Mythology," 1881), Robison ("God's Purpose in the War," 1919), Tipper, Glover, Smith, Jeremie, Porter, Verdon, Napier, *et alii* (*Covenant People*, April, 1911), Wilson ("Our Israelitish Origin," 1876).

DAN IN DANMERK.

There being this large body of able writers who considered that all the Continentals were Israelites, it will be well to examine the case of individual nations to ascertain which of them can show evidence of Israelitish origination. Jacob's prophecy concerning Dan seems to predict that he should always openly bear his own tribal name. This does not seem to have been the case with other tribes, as we don't find the names of Gad, Zebulon, &c., attached to any modern nations.

But Dan's wanderings across Europe can almost be traced by the rivers he has renamed, as the Don, Dan, Daniester, Danube, Eri-Dan, Rho-Dan, till at last he settled in Scandinavia, renaming his portion Danmerk, Swedan. For the proofs and evidences that the Tribe of Dan is settled in those parts, see "Dan the Pioneer," by Colonel Gawler, 1881, and a pamphlet on Dan by Mr. Pain. We have here, then, at least one of the Ten Tribes bodily located as a nation on the Continent.

BENJAMIN IN NORMANDY.

Edward Hine concluded that the Normans who invaded England (1066) were Israelites of the tribe of Benjamin, and numbers have accepted his view. Of course, it follows of necessity that all their relations and connections were Benjamites also. And as the Normans were homogeneous, and of one race and descent, all in Normandy were Benjamites; and thus the Tribe of Benjamin was settled in the province of Normandy in France. In an article in the *Banner of Israel*, No. 1,777, I set forth the evidences to show that the ancient Romans were a contingent of Benjamites from Palestine. In No. 1,780 appeared letters from Major Samuels, Commander Roberts, and Rev. F. E. Winslow, approving of this view. I wrote an article upon the same subject in *Our Race Quarterly*, Vol. 1, No. 3; also a fully illustrated article upon it in the *Northern British-Israel Review*, Vol. 5, No. 1. Mrs. Lewis advocated Benjamin being in the Romagna in her "Nuova Luce," 1914. I also wrote on the above in the *Protestant Observer*, March and April, 1908; and in *The Covenant People*, No. 131. Benjamin, therefore, makes the second Tribe of Israel located upon the Continent. The Normans who came to England were far too few to be anything but a mere remnant of the great Benjamite tribe.

THE ISRAELITES OF BRITTANY.

This is a very interesting instance. When the Anglo-Saxons had finally conquered the Britons about a third had perished in the wars, about a third had retired to Wales, and the remaining third emigrated under Prince Arthur to the province of Armorica in Gaul. Here they flourished greatly, increased, and dispossessed the natives, finally changing the name to Brittany (Little Britain). But a later writer points out that Brittany was an ancient name of Britain. They kept their old language, and even now a Welshman and a Breton can understand each other. It is in the great province of Brittany that the celebrated Cromlechs and stone monoliths are found. The Bretons, remembering their glorious Stonehenge, erected by Emmerys and Merlin, constructed similar sacred structures. Wilson and Glover and others identified the Britons as East Manasseh. So in Brittany we have a third Israel tribe (in part).

KINGDOM OF SAXONY.

In mid-Germany, bordering on Austria and Bavaria, we find a whole kingdom of Saxons (Isaac's sons), where the names of the country and people are alike Israelitish. To escape this manifest evidence of Israel on the Continent, it has been imagined that the original Saxons emigrated, and left their name behind them, the next comers, with equal complacency, dropping their own appellation and adopting that of the country and the inhabitants! But I have not yet found any proof of this convenient theory. However, it does not get rid of this kingdom of Saxons. They would not die out as Israel was to live and multiply; they certainly did not come to England, or there would be a record of it. By this time they would have increased to millions. So somewhere on the Continent, if not in Saxony, there is a Kingdom of millions of Israelites, formerly known as Saxons, making thus the fourth tribe, or Kingdom, of Israelites on the Continent.

REUBEN IN FRANCE.

Mr. Swan, of Tunbridge Wells, in his pamphlet on the Tribes set forth the view that the French in the Southern States of U.S.A. were Reubenites. They were immigrants from France, so that the French generally would be Reubenites excluding, of course, Normandy and Brittany. Commander Roberts stated that the Huguenots of France were Israelites,

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and no doubt correctly. But these were not a racial but a religious sect, closely allied to the remaining French. The Huguenots were so large a body it was feared at one time they would prevail. So that the French generally must have been Israelitish (see *The Truth*, Nos. 144, 147). Thus we have a fifth Tribe, or Kingdom, of Israel on the Continent of Europe. These five Israelitish Tribes, or Kingdoms, on the Continent of Europe, not only form a very important section of Continental population, but logically lead to the conclusion that there are other Israelitish bodies there also waiting for recognition.

A. B. GRIMALDI, M.A.

[The use of the word "tribe" here must be considered "people descended from the tribe," not the "tribe" officially. —WM. P. G.]

THE STORY OF THE BIBLE.

250, West 57th Street,
New York,
December 8th, 1922.

MR. HENDRIK WILHELM VAN LOON,
232, West 37th Street,
New York City.

DEAR SIR,—I have read with interest the first instalment of your "Story of the Bible." I have no desire to be critical, as I am of the opinion that your great desire is to present the story of the Bible simply and accurately, and this I appreciate. The Jew, admittedly, has played a singular and interesting part in the history of the peoples of the earth, but he has not given to us the important books of the Bible.

I am concerned with your account of the desert wanderers. You say:—

> The valley of the Nile and that of the broad Euphrates and Tigris were filled with swarming masses of busy people, when a small tribe of desert wanderers, for reasons of their own, decided to leave their home along the sandy wastes of the Arabian desert, and began to travel northward in search of more fertile fields.
>
> In time to come these wanderers were to be known as the "Jews." Centuries later, they were to give us the most important of all our books—the Bible.
>
> And yet, curious to say, we know nothing of the origin of those strange folk who played the greatest *rôle* ever allotted to the race of man, and then departed from the historical stage to become exiles among the nations of the world.

I think you are in error in saying that the tribe of desert wanderers were to become known as the Jews, and that they were to give us the most important book—the Bible—and that we know nothing of the origin of those strange folk who played the greatest *rôle* ever allotted to the race of man. I take it that you refer to Abraham and those with him as the small tribe of desert wanderers. Abraham was not a Jew, nor were those with him. Isaac was not a Jew. Yet both were the forefathers of Judah, from whom we get the Jew. It is not to the Jew that we are indebted for the Bible, but to the seed of Abraham, and the story of the Bible has to do with the seed of Abraham and not the Jew alone.

In your table of contents you have this remarkable statement:—

> The Egyptian pyramids were ages old when the Jews, under the brave leadership of Abraham, ventured forth from the stony desert of Arabia and went westward to find fresh pasturage for their flocks.

Surely you know that at this time there was not a Jew living, and that therefore the wandering tribe were not Jews. Judah, the father of the Jews, was the son of Jacob, Israel, the seed of Isaac and of the seed of Abraham, and was born some considerable time later. The Jews were not the only tribe of people who were delivered out of the land of Egypt and led for forty years and ultimately put into the land of Canaan. These wanderers were the whole family of Israel, the Jews only a part. The tribe of Judah were only one-thirteenth part of Israel; the Jews are a very small remnant of the tribe of Judah.

It may be of interest to you to note that when Abraham, as Abram, received the call to go forth there were distinct promises made to him by Jehovah. Let me suggest your reading Gen. xii, 2–4, wherein you will observe that Abraham and his seed were to become a great nation and to possess a homeland. This land, with its boundaries, is described in Gen. xv, 18: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," and "To be a blessing to all the families of the earth" (Gen. xii, 2–3). In addition there is a distinct promise of a special seed who was destined to be the grandfather of Judah. (See Gen. xvii, 15–21.) Gen. xxii, 15–19, records the most wonderful of all, an unconditional covenant.

The foregoing promises were made to Abraham and are very significant, and it is worthy of note that Abraham gave all that he had unto Isaac (see Gen. xxv, 5), while Gen. xxvi, 1–5, proclaims the confirmation of all the Abrahamic blessings to Isaac. Isaac had two sons, Jacob and Esau. Of these two the Biblical record is as follows: Jacob by subterfuge secured the blessing of Isaac, as recorded in Gen. xxvii, 28–29, and Esau the revelation of his future relationship with the families of earth, the record of which is found in the same chapter, verses 38–40. Herein you have the distinct paths the two brothers were destined to traverse set out, and there is no gainsaying the fact that the present-day seed of Esau is the Edomite, or Turk.

To Jacob, whose name was changed to Israel by God (see Gen. xxxv, 10), was born twelve sons, and these were the sons of Israel, and to this day they are the Israelites of the sacred Word. Two of these sons were by his first love and second wife, and were named Joseph and Benjamin. The rest of the sons of Israel were as follows: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Naphtali and Asher, a name they have kept to this day, and they are correctly designated as Judah-Israel, but each of the sons of Israel are equally entitled to the name of Israel, though not of the seed of Judah. They never could be Jews, nevertheless they are and always will be Israelites.

I shall not dwell on the principal characteristics of each of the sons of Israel, but follow important leads of the outstanding ones as recorded. Before so doing let me return to Israel, because some important events are recorded during his lifetime. Prior to and fearful of the meeting with his brother Esau, he had one of those wonderful soul-stirring experiences that come to humans in great crises when God is importuned (Gen. xxxii, 22–29, tells the story). The result of this great wrestling with the problem of his life in the presence of God, and realising the supreme importance of having God with him, he wrestled with Him until break of day and received a wonderful blessing in that he was called "Israel," for "As a prince hast thou power with God and with man, and hast prevailed."

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If you will read Gen. xxxv, 9–13, you will get the record of a further revelation of the God Mind concerning him, and the confirmation of the covenant blessing of Abraham and Isaac and additional future greatness vouchsafed to him, in that his seed should become a nation and a company of nations and the father of kings. Great men are not free from tragedy, and Israel had an experience that brought him great sorrow. I have referred to the birth of two sons, Joseph and Benjamin, by his beloved Rachel. Joseph was looked upon by his brothers as a favourite of the old man and a dreamer of dreams. These dreams were a picture of the future and drawn by the Divine Hand, but their telling brought enmity on the part of the brethren, and he was sold into slavery and a wicked lie foisted upon the father in that he was led to believe his son dead. "God works in a mysterious way, His wonders to perform."

For the purpose of this letter let me say that the sons of Israel who were to play the most important parts in moulding the history of the human race were Joseph, Dan and Judah. To Joseph was born two sons, Manasseh and Ephraim, and to these two sons I desire to draw special attention. Turn to Gen. xlviii and read the whole chapter, but in particular verses 15–20. Israel puts his name on the two sons of Joseph and blesses them, and predicts that Manasseh shall become a great people, and Ephraim "A Multitude of Nations." The history of the whole House of Israel from this on becomes wonderfully interesting, and its influence and power is with us even to-day; it is even moulding national and world policies, and whether it is generally known or not, the twelve-tribed House of Israel exists and is known, and is actually fulfilling God's appointed plan. If you are interested I can tell you the story of the rise and fall and restoration to the world power they are to-day, and be it understood, I do not refer to the Jews, but to the House of Israel.

You will admit that the first five books of the Bible were the work of Moses, and that the whole of Christendom recognise the Ten Commandments, yet Moses was not a Jew. Both Moses and Aaron were of the House of Levi. Exodus vi, 16–20, says Levi begat Gershon, Kohath and Merari; Kohath begat Amram, Izhar, Hebron and Uzziel; Amram begat Aaron and Moses. I could multiply the names of the great men of the Bible, and in so doing I should only further confirm the fact that the Jews were not the only ones concerned in the giving to us of the Bible, but that Israel was the people to whom God gave the Word, and Israel has preserved it for us and demonstrated the unerring faithfulness of God. The Bible is more or less the story of Israel, Israel's ultimate, and the medium through whom God worked out His plan of salvation for the human race, by the death and resurrection of our Blessed Lord and Saviour Jesus Christ.

In view of the present world situation, the Bible and Israel become vitally interesting. Take Turkey in the present crisis, review the whole situation as the result of the great war, look at the principal factors in the situation, and what do you see? Observe Turkey and Britain and the U.S.A. with a watchful eye. There is a wonderful significance here. The Turk, or Edom, of the seed of Esau against modern Israel, and if Britain and the U.S.A. really knew their origin they would fear no foe, but go forward as God's battle-axe and end the situation. We are living in stirring times, days of revelation, days in which the Living God is manifesting Himself, scourging and purifying the nations, and preparing for the fast-approaching Millennium, when Britannic Israel with the U.S.A. will come into their own; but much blood will be shed, great sorrow and travail must precede it. The world has forgotten God. The kings and governors and politicians have exalted themselves, but that wonderful book—the Bible—has the story of the end, and of the establishment of righteous government in this new kindgom on earth, which is at hand, where red Socialism, military despotism, and the evils of corrupt government will not exist.

Believe me, Sir, the "Story of the Bible" is the most wonderful story ever told. A story that many of our learned divines do not know. The true story of the Bible would be a revelation to men. It would fill the empty Churches, it would lift man into holy communion with the ever-living, ever-active, ever-loving, but ever-just God. Poverty and disease would become non-existent, and brotherly love would be understood. The divinity within us would destroy "Man's Inhumanity to Man."

I am indebted to a friend of mine (Rev. Wm. Pascoe Goard) for the following statement of the Bible:—

1. The Bible commences first with the chosen line, from Seth to Abraham.

2. The second section deals with the foundation covenants, upon which all Israel's civilisation rests, entered into between El Shaddai, the party of the first part; Abraham, the party of the second part; and Sarah, the party of the third part.

In these covenants the absolute equality between the male and female covenanters and their successors is most clearly established.

3. The third section deals with the renewal of the covenant with Isaac and with Jacob.

4. The fourth section deals with the establishment of the Nation of Israel, and the exclusion of Esau and his seed from participation therein. And so on.

Mr. Pascoe Goard points out that the Bible may be epitomised as follows, and may be called our Consequent-Bible:—

Genesis shows—The chosen line of descent from Seth to Abraham, to the exclusion of all others.
Exodus shows—The establishment of the nation.
Leviticus is—The manual of the nation's worship.
Numbers is—The manual of the national organisation.
Deuteronomy is—The digest of constitutional law.
Joshua—Induction of the nation into its own land.
Judges—Functioning of the Constitution as administered by Judges without king or parliament.
Ruth—Illustration of the working of the Constitution.
1st and 2nd Sanuel—Establishment of the Kingdom.
1st and 2nd Kings—History of the two kingdoms from the national standpoint.
1st and 2nd Chronicles—History of the two kingdoms from the ecclesiastical standpoint.
Nehemiah and Ezra—History of the Jewish Restoration.
Esther—Portrays the final chapter of the thousand-years-old Amalek-Israel war.
Job—Moral philosophy of the nation.
Psalms—Manual of the nation's devotion.
Proverbs—The winnowed wisdom of the nation.
Isaiah—Great prophet to the nations, especially Israel.
Jeremiah—Great prophet of Judah at the transition period.
Ezekiel—Great prophet to the Israel captivity.
Daniel—Great prophet of the Babylon Empires and Israel.

And so on through the minor prophets and the New Testament. All the record is bound together, and follows the Israel line from Genesis to Revelation.

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I trust I have not wearied you by this long letter. It does not convey all that I would like to say, but I would love you to tell the wonderful story just as the Bible gives it.

Believe me,

Very respectfully yours,

JOHN BAXTER.

BRITISH-ISRAEL-WORLD FEDERATION.

SPARKBROOK (BIRMINGHAM) BRANCH.

THIS Branch commenced the winter's work on October 1st with a public lecture given in the Council Schools.

The Chairman, the Rev. T. H. Whitehouse, President of the Birmingham Central Branch, told in a few sentences the main objects of the Association, and then followed the lecture by the Rev. W. Ward, President of the Branch, entitled "British-Israel Tests. Why the British are Israelites." The audience, which numbered 45, listened with great interest to the many and convincing reasons why the British are believed to be the lost House of Israel, about whose glorious future the prophets of old wrote. Mr. Ward quoted a number of these prophecies, and proved that each was absolutely fulfilled in Britain and Britain alone. At the close an invitation was given to a Study Circle to be held on the 22nd instant, for the purpose of Bible Study along British-Israel lines.

Further lectures have been arranged for November 5th and December 3rd, both to be given by Mr. Griffin, of Dudley.

PORTSMOUTH BRANCH.

ON Wednesday and Thursday, September 26th and 27th, we were favoured with a further visit by Mr. J. J. Morey, who gave two lectures in the Lecture Hall of Immanuel Baptist Church, Southsea, the subjects being "Britain in the Revelations" and "The Great Pyramid and its Wonderful Secret." These lectures were the most successful of any B.-I. lectures yet heard in Portsmouth, the large hall being full on both occasions. Mr. Morey, "who has won the affections of Portsmouth audiences for his clear and forceful statement of B.-I. Truths," prefaced his lecture on the Revelations by saying that the Book contained the Revelation of Jesus Christ to His servant John, and was not the Revelation of St. John, as the chapter headings stated, the chapter headings being but the ideas of the translators, and not inspired. These headings led to a great confusion. In them Israel is called the church in the Old Testament, whereas the prophets wrote to a nation.

These lectures must be heard to be fully appreciated. The lecture on the Pyramid was illustrated by charts, and the audience was able to follow the Pyramid story with greater interest.

A great feature of these meetings was the absence of adverse criticism. There was rather a great eagerness to know more. At the close of the Pyramid lecture Mr. Morey was besieged by quite a number of people who, like "Oliver Twist," wanted some more. A gentleman was present who had visited and entered the Pyramid. He evinced great interest in the story this great witness has to tell.

E. F. Martin, Esq., a deacon of London Road Baptist Church, presided at both lectures. He said he felt it an honour to occupy such a position, and as it was God's work we should be ready to do all we could for His Kingdom.

A future event to which we are looking forward with great expectations is the visit of the Rev. Pascoe Goard, from Sunday, November 25th, to Friday, November 30th, inclusive. By the kind consent of the pastor, Rev. Jno. Edwards, and deacons, Mr. Goard will occupy the pulpit of London Road Baptist Church at 11 a.m., 3 and 6.30, on November 25th, and will give B.-I. addresses afternoons and evenings during the week following. The congregations of this Church are the largest of the Nonconformist Churches in Portsmouth.

CONGRESS NOTES.

BY OUR CORRESPONDENT.

WE take up the story of the Congress where we broke off last week in Wednesday's proceedings. Much new interest has been aroused by the Congress both in London and the provinces. Editors, scholars, professional men of all grades have written desiring to know more about our teaching and to be supplied with our literature. Encouragement flows in upon us from every quarter, proving the remarkable service the Congress is rendering the British public.

* * *

The Rev. Kenneth Dodds took for his text, "A good name is rather to be chosen than great riches." We are recommended to value more highly our Christian names, in acknowledgment of our relationship to God through Christ. Mr. Dodds spoke of the significance of some ancient Israel names, and applied some striking instances in the lives of the patriarchs to the subsequent history of the Israel people.

* * *

Then came Mr. T. W. Plant, a veritable *multum in parvo* of Scripture knowledge. Packed full of facts, he is ever ready to teach, enlighten, guide, and to open the Bible to thoughtful minds. On Tuesday morning the delegates and members met for a study circle address by Mr. Plant upon the prophecies of Micah. He examined this prophet's writings closely and critically, and showed their meaning as to the restoration of Israel and the Davidic house and government. He examined the notes of the higher critics, and discovered many hidden details which escape the ordinary reader.

* * *

To-night Mr. Plant gave us a clear, thoughtful exposition of the elementary principles of our teaching. He dealt with Israel's history and captivities, restoration of the Jews, their subsequent condition, and their daily prayer for their Israel brethren. He then showed who the Jews were, and who the House of Israel were, and cleared up many difficulties as to who and where they are to-day. Very good, Mr. Plant; we are better and wiser for your able exposition.

* * *

Rev. J. J. R. Armitage takes the platform, and we sit up, assured of a brisk, manly speech. Conviction, virility, fire are the marks which distinguish this speaker, and we feel sorry for the man who, in a weak moment, dares to oppose him. He deals with social problems, and hitches them on to the greater questions of Divine revelation and purpose. He challenges the working-man to face up with the true message of the Bible, and shows that our difficulties at home and our relationships abroad can be explained along the lines of the Divine plan and Israel's national destiny. Men who profess to solve our social problems with their eyes and minds closed to plain Bible teaching come under the lash of Mr. Armitage's able criticism, receiving, at the same time, sound advice and wise direction as to the solution of their many difficulties. Mr. Armitage raised the meeting to a high pitch of enthusiasm, and well deserved the applause which was accorded him.

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The final message was given by the Rev. J. H. Satchell, B.A., who reminded us in a pleasing address that B.-I. Truth is no new fancy, but a stern fact, as old as the patriarchs and as true as the Word of God. He traced back the developments of our teaching to earliest times, and we came away feeling that we were building on rock, solid and sure.

* * *

We are sincerely grateful to God for the undoubted success which has attended the Congress, and value most highly the many assurances of goodwill and fellowship so kindly tendered by visitors to these meetings. Hundreds of friends bear testimony to the great blessing they have received.

* * *

THURSDAY AFTERNOON.

In the regrettable and unavoidable absence of the Right Hon. W. F. Massey, P.C., Prime Minister of New Zealand, the chair was taken by our dear old veteran, the Rev. Commander Roberts, who has contributed to this movement the toil and study of a long and useful life. He has thrown more light upon Bible prophecy than most men during the last fifty years, and has won the esteem of thousands of Bible students the world over. In his opening remarks he reviewed Scripture teaching, dealing with the Second Coming of Christ. What a clear mind our old friend possesses! His remarks respecting the Pyramid, the Anglo-Catholic Congress, and other current events were of unusual interest, and truly impressed us. May he live long to guide our feet.

* * *

And now the Rev. J. Anderson Watt, M.A., re-enters the fray, and addresses himself principally to the recruits. Many of the greatest British-Israel principles are the simplest, and on this account are often overlooked; the unconditional promises made to Abraham, the line of the birthright from Abraham to Ephraim, the distinction between Ephraim and Manasseh, the difference between the House of Israel and the House of Judah, the birthright (Ephraim) going with the House of Israel, the permanent division of these two kingdoms, the appointed place prepared for the Israel kingdom, these were some of the essential points upon which Mr. Watt spoke in an address which was throughout marked by fervour and a most interesting personality. We hope Mr. Watt will soon come south of the border again in the interests of our Cause.

* * *

The Rev. W. H. Stuart-Fox, M.A., is up, and does the platform justice. Divine revelation, like a mighty river, had its source in Genesis days, has grown in volume and strength until it reaches its fulness in the Book of Revelation. Creation was a platform for the self-revelation of God; Jerusalem was the chosen centre for Divine revelation, but Jerusalem missed its opportunity, and the centre was moved to another place—an appointed place. The British Isles are the centre of God's government and revelation to-day. Mr. Stuart-Fox made a great impression, and we were sorry when time was called. It is wonderful how the high tone of the Congress is maintained, and we can only rejoice and feast thankfully thereon.

* * *

High tide rolls in when the Rev. Pascoe Goard rises. However far we have been led by previous speakers, our friend is quite equal to it, and steps right in on the high line and carries us forward. Modernists are casting the Old Testament aside, and saying its teaching is not necessary to salvation, but our speaker assured us that the Old Testament is essential to a right understanding of the love of God. Weighty words were spoken as to the actual work achieved by Christ in His great redemption, and it was clearly shown that the Fatherhood teaching commenced with the birth of Isaac, and was developed as the Israel nation grew. God became in a special sense the Father of Israel, and the doctrine of God's love cannot be fully understood apart from B.-I. teaching. This has been truly a great meeting, and no one regretted that it lasted longer than usual.

* * *

The outstanding public event of the Congress was Mr. Herbert Garrison's lecture on "Earthquakes," delivered in the large hall on Thursday evening to a good audience. Mr. Garrison spoke of the special earthquake period which commenced in January, 1902, and gave detailed accounts of the disturbances which brought disaster to Antioch, Ephesus, Karnak, Sicily, Hawaii, Naples, Japan, Messina, Kingston, St. Pierre, &c. The havoc wrought by these upheavals was illustrated by a beautiful set of lantern pictures. Mr. Garrison possesses remarkable powers of description, supported by an unusual memory for facts and figures, which he pours forth upon his audience in an astounding manner. He referred to seismology as an inexact science—"bucketfuls of theory but only thimblefuls of certainty"—but gave us a very instructive lesson on the primary and secondary causes of seismic disturbances. Some of the points in the lecture were: water the great determining factor, sunspots, volcanic areas near the ocean, the earth's crust, internal heat, barometric pressure, the trembling of the earth, the immunity of Great Britain, and a general description of what takes place in an earthquake shock. The lecture was highly instructive, and the lecturer did not fail to refer to the mighty power of the Creator, who has all these marvellous natural forces under His control, and who, in all human events, is working out His unerring purpose for the development and well-being of mankind.

* * *

FRIDAY AFTERNOON.

Despite the inclement weather a good gathering assembled. Rev. A. Pritchard, M.A., presided. Prayer was offered by Rev. J. Oliver Vince, B.A., the Rev. Pascoe Goard read the Scripture, and commented beautifully thereon. His reading was from Matthew xix, 27-30, and in earnest words Mr. Goard taught us the lesson of sacrifice, assuring us that the Lord's promise of rich reward in the new era will be literally fulfilled. He then went on to speak of the weak position of the Churches to-day. The teachers, theological and educational, are in many cases men who have no use for the Bible, and the young minister is sent out into his life-work unarmed and unequipped. The very weapons he should know and possess are missing, and modern theology is the result. The British-Israel teaching restores the Bible, and reopens it to the reason and conviction of all serious students. Mr. Goard urged us to make the greatest sacrifices possible for the Cause which will restore God's Word to its rightful position in the world's life.

* * *

The chairman's pleasantry about two Sweet Williams was very appropriate, and, having heard William Pascoe Goard,

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he then called upon William Herbert Garrison to make a special statement. The Secretary-General then made a great appeal for promises and gifts to a Fund for the purchase of a more suitable building for the use of the Federation. Mr. Garrison led the way by making himself responsible for £2,000, and another £3,000 was quickly promised from the body of the hall, making a total of about £5,000. This was really splendid, and the Doxology was sung.

* * *

Returning to the printed programme, Rev. J. B. Gratton takes the platform, and in a graphic, entertaining manner he addressed us from the parable of the man whose friend called upon him at midnight, and who had nothing to set before him. This was shown to be the true position of the Church to-day. The modern Church presents an almost empty table to the world, and needs to go out and obtain the three loaves with which to feed the hungry multitudes. The Church to-day must offer the loaf of God's grace, the loaf of the Gospel of the Kingdom, and the loaf of the Coming of Christ, and the world will be well fed. Mr. Gratton is a lovable man and a faithful minister, and we much enjoyed his kindly manner and his earnest, effective words.

* * *

The closing address was given by our dear friend, Rev. T. H. Whitehouse, who is the leading B.-I. spirit in Birmingham and the Midlands. Earnestness and sincerity breathe through all Mr. Whitehouse's word and work, and his help is greatly valued. Speaking upon the signs given by our Lord of the end of this age, he reminded us that the great upheavals of our time are only the beginning of the end, the greater trouble being yet ahead. Dealing with the dates and periods of Israel's and Judah's captivities, Mr. Whitehouse argued that the present generation will probably see remarkable developments of Scripture prophecy. The generation commencing with 1914 is to see wonderful events ushering in the end of the age. The speaker's arguments were closely followed, and we were all much edified.

* * *

Friday Evening.

Chairman, Col. Arthur B. Prowse, M.D., the President of our Bristol Branch, which, under his chairmanship and the able secretaryship of Cecil Waddington, Esq., is the most flourishing section of the Federation. Rev. Arthur Pritchard offered special prayer for the Divine blessing upon the Dominion Conference now assembled in London.

Colonel Prowse drew our attention to Isaiah xliii, 7, and very intelligently expounded the teaching of the prophet as to the creation or forming of the Israel nation for His own purpose and glory. The Chairman is a scholar well able to interpret the original language of the Bible, and we willingly sat at his feet.

* * *

And now one of our well-tried exponents is at the helm, the Rev. W. F. G. Clatworthy, who takes for his subject, "For Abraham's Sake." God's covenant with Abraham, the confirmation of the Divine promises, its fulfilment in the seed of Isaac specially chosen for the purpose, the greatness of all the covenant terms, were some of the points of a very thoughtful, well-arranged speech. How fortunate are the congregations who can listen weekly to such sound, consistent teachers, rightly dividing the Word of Truth.

The Rev. Gregory Bestall gave a seasonable word on the value of testimony, based upon Rev. xii, 11: "And they overcame him by the blood of the Lamb and the word of their testimony." These two form a combination which Satan cannot withstand, the blood of the Lamb and our testimony, and both must be strong notes in the British-Israel message if we are to achieve success.

* * *

Then followed Mr. J. H. Tench, one of our able writers and expositors. He spoke from Numbers xxiv, 4: "He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open." Mr. Tench threw much light upon the subject of Balaam, and reproved the higher critics for their ridicule and rejection of plain Scripture statements regarding Balaam's messages concerning Israel. He also referred to the generous attitude of Israel-Britain towards the starving children of Austria, the needy Japanese in their recent calamity, and to the great masses of outcasts in India, all evidence of the special mission of Israel to the world.

* * *

Owing to the lateness of the hour Mr. Goard's address was brief. Reference had been made to the identity of the European nations, but that was a matter which did not much concern him. He warned us not to attempt too much along this line. He had heard of a very wise young man who not only had discovered that Britain was Israel, but was able to distinguish the various tribal divisions in Britain. The astounding thing was, however, that he had put his father, mother, brothers and sisters all in different tribes! These mysteries will be cleared by the Lord Himself in His own good time.

* * *

Saturday Afternoon.

In the chair, Capt. A. H. F. Young, R.N.R., with a strong platform and a good audience. Prayer was offered by Rev. Gregory Bestall, Scripture read by Rev. Kenneth Dodds. The Chairman complimented the audience upon their untiring attendance at the Congress meetings from day to day, remaining fresh and deeply interested in spite of the daily strain and a somewhat defective ventilation. He aptly referred to some current opinions as to theology, and incidentally quoted Dr. Cuno, who had been criticised by some of his fellow-countrymen for relying upon God and England in his great extremity. "Relying upon God" proved a peg upon which the Chairman hung some useful, practical advice to our own countrymen, many of whom are instead relying upon various broken reeds.

* * *

The Chairman's face beamed with delight as he called upon the Rev. Pascoe Goard, and we all copied his example. Mr. Goard took as his subject the question of "The Divine Healing Ministry as concerning the Israel Nation and as taught in the Bible." He instanced a number of most remarkable cases of Divine healing which he had witnessed in Canada during recent months. He warned us not to carelessly criticise or condemn a movement we cannot understand. Christ's healing ministry was mainly confined to the Israel kingdom, and was intended for the children of that kingdom. Other cases were exceptions to that great rule. After His resurrection

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He extended this blessing to all the world, and equipped His disciples accordingly for a world-wide healing ministry.

* * *

Mr. Goard then expounded Luke v, 16–26, and pictured a specially-prepared gathering to witness the power of God to heal. Christ had prepared Himself by a night of prayer. But the audience had come merely to criticise, and were therefore not healed. Then an example of the world's sin and sickness was brought and let down through the roof, and, in the face of the unbelieving crowd, was healed, soul and body. This was a planned example of Divine healing, and was strictly in keeping with the Old Testament teaching as given to Israel in Leviticus xxvi. Our Lord expounded to them from the Scriptures the things concerning Himself, and this included the Scripture teaching on the subject of healing. When our nation returns to the law of God our diseases will cease, and the blessings promised to the Israel kingdom will be literally realised. In the meantime the healing power is promised to the elders of the Church. We were challenged to believe and to practise this great gift in the power of His might and grace. It is impossible to do justice in these paragraphs to the great address Mr. Goard delivered on this vital subject. We felt the presence of God this afternoon, and are confident that a lasting impression was made upon many hearts. We were uplifted and blessed, and all rejoiced in the new light which had come to us.

* * *

The Rev. P. H. Davies and Mr. Henry D. Houghton were planned to speak, but the feeling was so tense and sacred that they wished to postpone their addresses to a later meeting. A cheering message was read from the Treasurer of the Federation, Mr. J. Arthur Jutsum, who is still laid aside, and we were urged by the Rev. Gregory Bestall to pray earnestly that God's healing hand may rest upon him. Mr. Goard led the audience in prayer, and a most wonderful meeting was brought to a close.

* * *

SATURDAY EVENING of Congress week is always special, and takes the form of a social gathering, with a number of short testimonies and addresses. A very large audience assembled, and the Secretary-General took charge. Mr. Garrison has won the esteem of all by his great ability and indefatigable labour for the Federation since its establishment. The signal success of the movement must be very gratifying to him, and, we have reason to believe, is acting as a stimulus to even greater endeavours. He is in his right place to-night, and his earnest and telling advocacy of the Truth was heartily received and applauded.

* * *

Mr. S. E. Steele, the General Secretary of the British-Israel National Union, followed with a short address on the Israel covenants and history. Mr. Steele has done and is doing yeoman work for our cause, and we esteem him for his work's sake.

Rev. William Howell expressed his approval of our teaching, and advocated a more practical form of propaganda suited to enquirers and recruits.

Mr. H. D. Houghton, one of our stalwarts on the platform and in the Press, gave valuable testimony as to the beneficial effect of B.-I. teaching upon a prominent infidel of his acquaintance, and wisely deduced several important lessons therefrom.

Mr. J. J. Morey, of the Federation staff, then addressed himself to those present who had come to learn the elementary principles of our teaching. He summarised in a concise form the various arguments in favour of our belief, and showed that Bible prophecy and promise, the adoption and extension of Christianity by the British, the facts of European and world history, the great happenings of these eventful years, the message of the Great Pyramid, the Kingdom teaching of our Lord, and the Scriptures dealing with the Second Coming of Christ, all conclusively prove that the great Israel kingdom and people are now in existence, and can be none other than the Anglo-Saxon race.

* * *

After a short interval for refreshments and social intercourse, the Rev. Gregory Bestall, always genial and entertaining, likened the Federation to a building standing four-square to the world. He liked the Federation because it stood (1) for the integrity and inspiration of the whole Bible; (2) for national and individual responsibility; (3) for the Sabbath; and (4) for the intercommunion of all Christian peoples. Votes of thanks were then most heartily accorded to all who had contributed, either on the platform or in other ways, to the great success of the Congress.

* * *

The Rev. Pascoe Goard said it had been a most wonderful and unique series of meetings in spite of all the idle criticism of the clergy and others. He aptly said that those who judge B.-I. teaching without first trying to understand it are simply judging themselves and exhibiting their own narrowness. Our action towards all critics must be tolerant and kind. Present Church organisations will continue to be used in God's plan for the progress of the race. We do not seek to form a new sect, but desire to work on in our own separate religious bodies.

* * *

A question was then handed to Mr. Goard, asking him to explain the Scripture dealing with the Israel Sabbath, and to state whether the seventh or the first day should be kept as the Israel Sabbath; and we append a summary of his able reply:—

1. The seventh day was God's day of rest from the work of creation.
2. In Deuteronomy a change was introduced, making the Sabbath a movable event, like our Christmas Day.
3. After the resurrection the Christian Church halted the Sabbath and fixed it on the first day, our Lord's Day.
4. According to the Epistle of the Hebrews, God will again invite regenerated Israel to share God's Sabbath. A very clear and useful statement, appreciated by all.

* * *

Mr. E. N. Dixon gave an interesting address based upon the name Israel. Mr. Pilcher was amazed that during the week about forty speeches had been made, yet none had been tedious, the subject being so vast and all-embracing. Rev. Wm. Howell intimated his full sympathy with our work and his belief in our teaching. Mr. Nicholson, a veteran believer from Yorkshire, was called to the platform, and bore his testimony to the truth of B.-I. teaching, and spoke a few interesting words as to his long experience. Everyone felt that the week now closing had been in every sense a most remarkable one, and that great things had been attempted and successfully accomplished.

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THE SECRETARY-GENERAL'S PAGE

A SUCCESSFUL series of six meetings took place at the Hove Town Hall, on October 25th, 26th and 27th, presided over by General Coventry Williams, C.B., Major Knowles, O.B.E., Major Holland, and the Rev. Philip Young, L.Th. Addresses were delivered by the Revs. Pascoe Goard, W. E. Woodhams Denham, Philip Young, Dr. W. Gornold, F.R.A.S., Messrs. Garrison, Marchant and Morey. Our best thanks are tendered to Major and Mrs. Knowles, Major and Mrs. Holland, and Mr. and Mrs. Soden, for their labours in connection with these meetings, one result of which will be the early formation of a Branch of the Federation.

* * *

On Sunday last, the Rev. Pascoe Goard preached in two of the largest Churches in Folkestone, and on the following evening he was one of the speakers at a crowded meeting in Folkestone Town Hall, by invitation of Sir Murray Hyslop, who presided. The occasion was a Convention of the Kent Band of Hope. On Tuesday, Mr. and Mrs. Goard journeyed to Bristol, to open the series of eight meetings arranged for the Western Metropolis. On Monday next, November 5th, they go to Teignmouth for a meeting; on Tuesday to Paignton. On Wednesday and Thursday next, Mr. Goard will address four meetings in Bath—afternoons and evenings, in the Guildhall.

* * *

The next London meetings will be held on Thursday, November 15th—afternoon and evening—in the Central Hall, Westminster, the Rev. Pascoe Goard will be the chief speaker.

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Mrs. Claude A. Lowe will address the Nottingham Branch on November 8th, at 7.30 p.m., in the Friends' School, Friars Lane.

* * *

By special invitation Mr. J. J. Morey will address the Kingston Sisterhood on Tuesday next, November 6th, at 7.30 p.m., in the Wesleyan large hall, Eden Street, Kingston-on-Thames, on "British History in the Bible." The meeting is open to non-members.

* * *

Mr. H. A. Marchant is the speaker for the Horsham Branch on Wednesday, 7th inst., at 7.15 p.m., in the Town Hall, Horsham. Subject: "How to overthrow the so-called Higher Critics of the Bible."

* * *

Mrs. M. Bloxam proposes to again visit Egypt and Palestine, starting on January 11th next. If any ladies care to join her, they are invited to write her at once to 14, Fetter Lane, E.C.4, enclosing a stamped envelope for a reply. The tour will last sixteen weeks, and will include many of the important places in both countries, and will cost £250 each person.

* * *

The *Wall Street Journal*, New York, declares that the Imperial Conference is a "real League of Nations," and remarks that the topic of the Premiers of the British Commonwealths is business, "but business conducted under the highest conditions of peace and freedom."

The paper declares it is noteworthy that the British Premiers are not debating the solidarity of the British Empire, adding "the Great War demonstrated that in a most extraordinary way."

"Those of us who do our own thinking are coming to revise our conception of the British Empire and its Commonwealths," continues the *Wall Street Journal*. "The Irish question is no longer a dominant factor in opinion here. Do we realise what an influence for perversion of truth it was in the past? For thirty years the London correspondent of one of the principal New York daily papers was an Irish land leaguer and Sinn Feiner who, even on matters where Ireland was not concerned, never succeeded once in stating the English case fairly in his news. England was always wrong, and the Mahdi, or anybody else who could do her damage, was always right. Any irresponsible clique in England, Labour or Socialist, was more important to him than the Government majority in the House of Commons, and quoted here as representative of English opinion.

"The Irish Premier is a member of the Conference in London. He is concerned about the chief market for Irish agricultural produce. He is beginning to understand what the British problems of Government in Ireland were. He is carrying on the Government financing in Dublin on a basis of 8 per cent. notes sold at a discount of 12½ per cent., after collecting his principal revenue from Guinness' stout and the arrears of Income Tax. He is no longer talking the Fenian claptrap which was taken so seriously here. He is thanking Heaven, from the bottom of his heart, that if the worst comes to the worst the Irish Free State is still a Commonwealth of the British Empire.

"Sensible Americans will have nothing but hearty good wishes for this real League of Nations, the world's best guarantee for peace."

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

SHALL BRITAIN WITHDRAW FROM EUROPE?

By Rev. Wm. Pascoe Goard.

There are many considerations which will present themselves to the minds of the national leaders in regard to this question.

The greater part of Britain's trade is with the outside nations as yet. That is to say, it is outside of the Anglo-Saxon nations. And apparently Britain cannot do without that trade.

A very large proportion of Britain's trade is with Europe, notwithstanding a broken-down Russia, and the debasement of the Continental currencies.

A certain politician, in a recent address, said, among other things (vide *Morning Post*) :—

"In 1922 the total imports of the United Kingdom were £1,000,000,000. Food and drink (including, oddly enough, tobacco) came to £472,000,000. Another £300,000,000 was raw material. The balance, some £228,000,000, was manufactured goods. Of the total imports £318,000,000 came from the Empire; the balance, £624,000,000, from foreign countries; and of the 318 millions from the Empire 266 millions were food, drink, tobacco, or raw material. . . .

"Then as to the other side. Our exports to the Empire were 39 per cent. of the whole, and to other countries 61 per cent. It had become a commonplace to say that the European market had fallen through. Had it? In 1913 Europe took 36.9 per cent. of our total exports. In 1922, with a broken Russia and a crumbling Germany and Austria, Europe took 38.2 per cent."

Can Britain withdraw if that volume of business would be endangered? The simple answer would seem to be in the negative. The life of the people of Britain, as now constituted, must be maintained by foreign trade. Then arises the question, Can Britain retain that trade, even though she continues to mix herself with European affairs?

We say that she cannot hope to do so with Eastern, and perhaps Central Europe, having reference to matters not more than a decade in advance. At present Eastern Europe is not organised to produce, nor to purchase, all matters outside of the British markets. But there are movements afoot which will assuredly exclude British products and British commerce from a place in the marts of Central and Eastern Europe.

Long ago there were warnings of this time to come in the last days, when none should be allowed to trade which have not the mark of the beast in their foreheads and on their hands. The modern application of the warning is to the effect that there will be national boycotts against Israel goods.

Moreover, there are warnings against the expectation of the re-stabilizing of the European nations. This will hardly be done.

We have not yet attained a time of peace, only of Armistice. And there are nations on the Continent of Europe oscillating from the shock of the great war. Anxiously as have the eyes of the countries been turned to the nations to see them settle back into quiet strength again, the oscillations continue and at times increase, and we have the warning that they shall not cease until such nations crash to the ground.

There can be no certainty of returning prosperity to Europe, nor of returning prosperity to Britain through Europe. Therefore the eyes of Britain should be turned in other directions.

Empire trade has reached a considerable volume. Still it is but one-third of the total trade of Britain.

How much is this limitation of trade to be accounted for by the fact that the Mother country has ever steadfastly set her face against *special efforts* to develop Empire trade. She has insisted on treating the Overseas Dominions on the same footing as she has treated all other nations.

There has been wisdom in this policy in the past. But now matters have changed.

She cannot trade any longer on the same basis with nations having a debased currency, and nations having a currency at par. To attempt to do so will spell loss untold and, in the end, disaster.

And the Anglo-Saxon countries alone have a par currency.

She must either trade with nations with debased currency, and see her own debased in turn, or she must trade with nations whose currency is at par and see her own preserved from debasement.

She cannot continue indefinitely to trade with people who do not regard their honour nor care for their credit, without sustaining loss incalculable.

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She can only find nations who do regard their honour and credit in the Anglo-Saxon world.

As Anglo-Saxon, Britain finds herself bound in honour, and for her credit's sake, to pay her war debts. No other nation is attempting to repay their indebtedness to her through the war.

As Anglo-Saxon, she holds all debts as debts of honour. Russia she finds has repudiated shamelessly her public and private debts, to the utter ruin of many British houses; and the other Continental nations are making little or no efforts to pay the debts outstanding.

But in Anglo-Saxondom she finds people who are prepared to meet their obligations at all times.

Now, the Empire trade is capable of expansion to an extent as great as all the present trade Britain enjoys with the world.

* * * * *

To bring this about will require a readjustment of the Anglo-Saxon populations. Men that are idle on the Thames may be put to work on the banks of the Saskatchewan. Populations which must be maintained by dole in Britain may be made self-sustaining, and purchasers of British-made goods, on the public Domain of Canada, Australia, and New Zealand.

The wheels of industry and commerce may be made to hum within the Empire by the careful redistribution of population so that the latent resources of the Empire may be brought into play.

This requires statesmanship of the highest order. It requires, in addition, commercial vision, and industrial directorship of the very first magnitude.

In addition to this, under existing circumstances, this requires political activity and direction such as may be hard to find among the politicians of the day. Nothing will bring about this end but propaganda—sane, clear, persistent. Is such a quest hopeless in these days? Under the leadership of devoted persons who have the secret of *the prophetic Word* in hand and heart, we believe the task is not hopeless. The pressure of circumstances will greatly aid and perhaps enforce these considerations.

Fifteen millions of overplus population in Britain is a very heavy burden to sustain.

The mere removal of the overplus would relieve the situation.

But fifteen millions of new settlers in the Overseas Dominions would create a vast amount of wealth annually, and that wealth, so produced, would make such demands for the products of the thirty-five millions remaining in these Islands that every wheel would be turning full time to keep up with the demand.

Along these lines we believe it is the Master's mind that we should make progress.

EVANGELICALS AND BRITISH-ISRAEL TRUTH.

BY REV. WM. PASCOE GOARD.

THAT the exponents of the Bible from the standpoint of Israel-Britain should be attacked by the Higher Critic and Modernist is very natural. The Higher Critical view of the Bible cannot hold a place in the same mind with Israel-British Truth.

We use the hyphenated term Israel-British because of the fact that prophecy and history begin with Israel and continue with an unbroken chain through British history. Early Israel history is the early history of the British people.

That we should be attacked by the Evangelical wing is rather surprising.

And yet it is not surprising, all things being considered. For the Evangelical interpreter has not known very well what to do with all the writings of the Old Testament, nor with all the prophecies of the New. Because of the vital experience which has warmed his heart and transformed his life he knows the Bible to be the living Word of God, and he defends it as such with most hearty zeal and faith. Nevertheless, there are things that he has been very much puzzled over, and in order to explain them to himself he has had recourse to working hypotheses. Among them is the hypothesis that those things in history and prophecy which begin in *concrete national and material things*, such as lands freely given, a nation established for ever, a throne established for all generations, an appointed place, to be an endless dwelling for Israel, other than Palestine, the continuation of the nation of Israel as long as sun and moon endure, and the fact that "David shall never want a man to rule over the House of Israel," &c. We repeat, they have adopted the hypothesis that these blessings which began in the concrete and material were suddenly switched over to and became spiritual. That the *material nation* became *the spiritual church*, that *the line of David* became *the Lord Jesus Christ alone*.

Under that hypothesis the Evangelicals are opposing the Church to *Israel-Britain*, and the Lord Jesus Christ to the unbroken line of David.

They are thus opposing one end of a chain of truth against the other end of the chain.

The Israel-British teacher is as awake to spiritual Israel as is the Evangelical teacher, but he is also aware of national Israel.

The Israel-British teacher is as awake to the Kingship of Jesus and His coming reign on earth as is the Evangelical teacher, but he is also aware of the *continued chain of the David line* which is firmly embedded in Biblical history and prophecy.

The Israel-British teacher is as awake to the Church and its glories—past, present, and to come—as is the Evangelical, but he is also awake to the chosen nation, the history of which is so rapidly showing the turning of prophecy into history in the age in which we live.

The Evangelical teacher stands in a fortification in the walls of which there is a breach twenty-five hundred or three thousand years in extent, from David to Jesus returning in glory, and in all that area he is defenceless against the assaults of the modern scholar. He holds on by faith, but cannot give a reasonable defence of his position. The British-Israel teacher has no such breach in his defence, and the Modernist assaults his walls in vain.

The Evangelical who really desires to be of use, of the utmost use in hastening the preparation for the coming of the

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King, had better take the trouble to inform himself who it is he is attacking. If he will not, let him bear the shame which will inevitably come upon him. He who does so inform himself, and adds to his Evangel of Salvation the Evangel of the Kingdom, finds that he strengthens his ministry a hundredfold.

(BRITISH) CHRISTIANITY IN IRELAND.—II.

By Rev. Commander L. G. A. Roberts, R.N.

(*Continued from page* 508.)

When the biographer of St. Kentigern (recalled from St. Asaph by the King of Cumbria to be Bishop of Glasgow) refers to the conversion of the Picts, he is careful to observe that it was the joint work of St. Ninian, St. Kentigern and St. Columba. The two latter are said by Josceline to have passed several days in intimate and friendly intercourse. Before they parted they exchanged pastoral staffs. The one given by St. Columba to St. Kentigern was inlaid with gold and studded with jewels (Pryce's "Anc. Brit. Ch.," p. 111).

In the light of these illustrations of zeal on the part of the British Church, its inactivity on the borders of Wales during the sixth century must be traced to another source. The sword of Ida from A.D. 550 to 560, the depredations of Ceawlin and Cuthwin A.D. 569 to 582, and the great battle of Cattraeth in the North, gave the Britons all they could do to defend themselves. This gives reality to the words of the British when asked by Augustine to help. "No," said the Abbot of Bangor, "we will not preach the Faith to the cruel race of strangers, who have treacherously driven our ancestors from their country and robbed their posterity of their heritage." Even St. Columba at Iona and St. Kentigern at Strathclyde were forced, notwithstanding their zeal and love for missionary enterprise, to confine their efforts to the northern part of the island. And yet we do find, even in the lifetime of St. Columba, there were two Saxon monks called Genereus and Pilu at Iona, and one of these was reckoned as among St. Columba's special friends.

Among the many services which monasticism rendered to British Christianity, its missionary zeal and success stand pre-eminent. To that freedom from family ties should be ascribed the great love of the Celtic monks for travel and enterprise. Between Wales, Cornwall, Ireland, and Brittany there was a constant ebb and flow of missionaries. From Wales and Cornwall, where, under the pressure of the English, British Christianity has concentrated itself, bands of devoted men were ever passing over to Brittany in the south and to Ireland in the west. From Brittany, again, multitudes of saints, like a swarm from a beehive, issued forth at times, born in other Celtic lands, but eager to carry back the sweetness and light which they had first received from Britain. When, again, there was an *apostasia* or a decay of religion in Ireland, another mission was organised under the guidance of SS. David, Cadoc and Gildas (as we have seen), between whom and the Irish Saints there had been the most intimate and frequent intercourse, the more distinguished of the latter constantly resorting to Kilmuni (St. David's) and Llancarvan for instruction and encouragement. To these three British Saints, the second Order of Irish Saints, shining like the moon and consisting mainly of priests, owes its origin. To this Order afterwards belonged St. Columba, whose monastic rule extended at one time over all England north of the Trent. It was his spiritual descendants who, when the light of Christianity was extinguished in Northumbria and East Anglia, and nothing remained of the labours of St. Augustine and his coadjutors but the metropolis and the abbey at Canterbury, resumed the work and eventually completed the difficult task of the conversion of the English people (Bede, "Hist Ecc.," iii, 3).

We find mention of Britons in Syria between A.D. 410 and A.D. 423. Palladius (*Hist. Lausiac*, cxviii) speaks of Melania the Elder entertaining British pilgrims at Jerusalem in the former year, and Theodoret tells us of many Britons who came to Pelanissus, near to Antioch, to visit Simeon Stylites in the latter year or thereabouts.

The British monastic life embraced voluntary poverty, labour, reading, prayer, and works of charity, and at first was in food, dress and demeanour unsparingly ascetic. The marriage of the clergy was a recognised practice, but ultimately, with a growing feeling against it, Gildas may be considered a very fair exponent of the customs in his day (Gildas "Epis," lxvi).

The usage continued in Wales much longer than elsewhere. Even in the latter part of the tenth century, when the clergy were enjoined not to marry without the consent of the Pope, so great was the excitement in consequence of this restriction in the diocese of Llandaff that it was adjudged expedient to allow matrimony to the priests. Marriage could not have been regarded as incompatible with the highest ideal of holiness, for it has been observed that the only notices we have of several of the most eminent ecclesiastics have been transmitted under the title of "The Genealogy of the Saints" (*Ab.* Ithel's "Eccl. Antiq. of the Cymry," p. 230). The same remark applies to the Irish saints, e.g., A.D. 731. Firnamhail, son of Gertrude, Abbot of Clonard, died. Crunmael, son of Colgan, Abbot of Lusca, died (*Annal iv. Magistr*). Nor was this confined to the inferior clergy. In the marginal annotations of the Book of St. Chad, which was originally the property of Llandaff, mention is made of a "Cuhelm filius Episcopi" (*Lib. Llandav App*, p. 273). One of the most honoured of the Bishops of St. David's was Sulien the Wise. He had a family of four sons, the eldest of whom, Rhyddmarch, succeeded him in the bishopric. Rhyddmarch, again, "one without an equal or second, excepting his father, for learning, wisdom and piety, appears to have married and to have left a son named Sulien." "The ensuing year (1145) died Sulien, son of Rythmarch." Another of the sons of Bishop Sulien—Daniel—was in A.D. 1115 elected to the same See; but Henry I, in spite of loud protests of both the clergy and laity, conferring the office upon Bernard, a Norman, the Bishop-elect retired into North Wales, where he became the Archdeacon of Powys.

So also in the Irish Church, when St. Patrick required a man fitted for the episcopal office to be placed over the Lagenians, he asked for a person who, among other qualifications, was a man of one wife (*Lib. Armac*, fol. 18, a, b.). But it is in the succession system that the continuance and the recognised lawfulness of a married clergy are most clearly discerned. Benefices and cathedral appointments appear in most instances to have passed lineally from father to son. This usage would have been of too scandalous a nature to have been acquiesced in had the connection been otherwise than legitimate (Pryce's "Anc. Brit. Ch.," p. 204).

The principal differences between the usages of the British Church and those of Rome may be thus classed:—

The time of observing Easter.

The administration of baptism. Probably single immersion.

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The tonsure. British custom differed from the Greek and Roman shaving the head in an imperfect manner, from ear to ear, but only the front of the head, whereas the Greek was complete.

Peculiar ritual in the Mass; this word was applied to the whole of Divine Service. "Britones toti mundo ontrarii, moribus Romanis inimici, non solum in missa," &c. (*Ex. Epist. Gilda Altera*).

The consecration of bishop by a single bishop.

These peculiarities were Irish and British.

The British churches seem to have had a Latin version of Holy Scripture peculiar to themselves (see Pryce's, "Anc. Brit. Ch.," p. 210).

Thirteen verses of the New Testament quoted by Gildas, evidently, as the context shows, out of the British Ordinal, agree neither with the Old Latin version, as used by other than British or Irish writers, nor with the Vulgate. The existence of such an independent version is confirmed by the facts that Fastidius (A.D. 420) and Gildas agree in their peculiar rendering of Ezek. xviii, 20-24, and xxxiii, 11; and by the like agreement of Cummian (A.D. 634), and a collection of Irish canons compiled in the earlier half of the eighth century, in the reading of Ezek. xiii, 19, and of Psalm xxxi, 3. Moreover, Gildas and Columbanus, Abbot of Luxeuil, and afterwards of Bobbio (A.D. 590-615), are identical in their peculiar rendering of three out of four quotations they make in common from the New Testament. St. Matthew vii, 23, Phil. ii, 3, and Pet. i, 16. For these undesigned coincidences it would be difficult to account, except on the supposition that there was a common version of which they all made use.

A few peculiar usages are known to have prevailed in the Northumbrian branch of the early Anglo-Saxon Church; one of these usages certainly, viz., the anointing of the hands at ordination (*Guild. Epist.*, 106); the rest not improbably were of British origin (for let us bear in mind the impress naturally would be stamped upon the Church of Northumbria by the Celtic monks of Iona, who were of British origin).

These are mentioned on the authority of Maskell's "*Mon. Rit.*," vol. iii, in "*Concilia*" (Haddon & Stubbs), p. 141; (1) "Anointing of hands of deacons at ordination; (2) anointing of hands as well as head of priests and of Bishops at ordination; and of the head twice in the case of Bishops; (3) prayer at the giving of the stole to deacons at ordination; (4) rite of delivering the Gospels to deacons at ordination; (5) rite of investing priests with the stole at ordination."

Extract from "FLORENCE," by Augustus J. C. Hare.

"At Fiesole, near Florence, is La Badia di Fiesole, built by Cosimo Vecchio in 1462. It was in the early church on this site, founded by St. Romolo in 60 A.D., that the Irish missionary Saint Donatus was enthroned as bishop. His head is preserved in a silver bust. This continued to be the cathedral of Fiesole till the erection of the present building in 1028. The church of La Badia was restored by Andrew, who had accompanied Donatus from Ireland and remained with him at Fiesole till his death."

FAVOURED BY MRS. THEODORE BENT.

After the visit of Archbishop Benson to Ireland to inspect the Irish Church, on the steamer, when leaving, he asked the Archbishop of Armagh (Alexander), the Lord Primate, to give the blessing of the mother Church to the daughter Church in his person. This was done, and then the Archbishop of Armagh begged for a blessing in return. They say that it was a touching sight to see these old men blessing each other. Unfortunately, Archbishop Benson died without being able to tell the English how the older Church was getting on.

Adrian IV wrote to Henry II: "We express our will and pleasure that to widen the bounds of the Church you shall enter the Island"—thus showing that the Island was not within the bounds.

Alexander III to King Henry, soon after the Conquest: "It should be your desire not only to conserve but to extend the privileges of the said (R) Church, and to establish her jurisdiction where she has none at present."

IMPRESSIONS FROM FIRST FOUR DAYS OF CONGRESS.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THE Fourth Congress of the B.I.W.F. was an immense success, and that it was attended by the Presence of Almighty God is the unanimous opinion of all who were privileged to attend.

The Hall (Central Hall, Westminster), which contains over 600 people, was crammed to overflowing. On the platform were representatives of every profession—Naval, Military, Clerical, Medical, Ministers of all denominations—so intermixed and in union that it was impossible to distinguish one sect from the other. They had all one purpose; they were all of one mind. The first meeting was attended by Princess Alice, Countess of Athlone, and Lord Gisborough was in the chair. Her Royal Highness was so pleased that she stated she would ask her husband to come with her. This resulted in the Right Hon. the Earl of Athlone and H.R.H. the Princess coming on Wednesday afternoon. The subjects chosen by the great diversity of speakers contained not one jarring note. It would seem as if the Spirit of the prophets had indeed subjected everyone of the speakers, and this, strange to say, without any premeditation, collusion, or direction by any human authority. To hold together some 600 every day, afternoon and evening, from 2.30 till 10 at night, besides morning meetings at 11 and small meetings at odd times between, for one week, one would have thought was a strain sufficient to test the enthusiasm of any cause; but during that time the zeal never flagged; speakers were never at a loss; matter was always inspiring and soul-lifting throughout.

Now what was the key of all this unity? It was simply and solely that we all came together to search out and declare what the Scriptures of the Old as well as the New Testament would have us do. We believe the New Testament corroborates the Old, and more, that they both are one; this we find to be so much so that anything which is fully stated in the Old Testament is not a subject for detail in the New. The allusion takes it for granted that we know its position. In contrast what is scarcely alluded to in the Old Testament in detail is worked out for us in the New.

As an illustration! The doctrine of the Kingdom is fully worked out in the Old Testament, its moral aspect fully laid down; whereas in the New our Blessed Lord teaches us by parables how to discover it, and St. Paul and others give us its spiritual aspect. The Kingdom which was is the Kingdom which is, and the Kingdom that shall never pass away.

Our Lord mentions two aspects of the Gospel. The first He announces is "The Gospel of the Kingdom" (Matt. iv, 23;

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ix, 35), and that "This Gospel of the Kingdom shall be preached in all the world for a witness, and then shall the end come" (Matt. xxiv, 14).

After the first announcement He sets forth the spiritual aspect of the citizenship of that Kingdom (Matt. v–viii). After the second, He bids His disciples to go and search for and bring in the "lost sheep of the house of Israel." "Go not into the way of the Gentiles, nor into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel, and as ye go say, The Kingdom of Heaven is come unto you" (Matt. x, 6).

This preaching was to go on until all Israel is found. For "Verily I say unto you, ye shall not have gone over all the cities of Israel until the Son of Man be come" (Matt. x, 23). The seven aspects of the Kingdom are set out in Matt. xiii. But the love of God as witnessed towards His people is dealt with in the Old Testament. In the New Testament we have the proof of this love illustrated in the death of God's Son as a sacrifice for our sins, not for ours only, but also for the sins of the whole world, for God so loved the world, &c. But our Lord Himself says, "I am not sent but unto the lost sheep of the house of Israel," and "The children must first be fed." Our Lord's second command was to "Preach the Gospel to every creature." This, then, is God's purpose: find Israel, for in the preaching of the Gospel to Israel you have the people God has called to be His instruments of preaching to every creature.

Let us now see how this works out. Israel was to be to God "a Kingdom of Priests, a holy nation," "His peculiar treasure above all people" (Exod. xix, 5, 6). God doesn't change; this is told us in Mal. iii, 6, and in the New Testament. Look at that wonderful Deut. xxxii, and see God's intention as to the nations of the world and His portion Israel; His care as an eagle in teaching them to act for themselves; in chap. xxxiii, how He would have them all sit at His feet as His saints to be taught, because He loves them; then their happy condition, and the contrast with Judah who will not accept His love. The Old Testament teems with this love of God to Israel first, not to exclude the stranger, for he has a place, individually, with Israel.

We would have to wade through the whole Bible to show God's love to Israel—they are written upon the palms of His hands; He will never forsake His people. He loves them with an everlasting love, and with loving kindness He draws them. Hosea not only witnesses to this love as Isaiah does, but tells us how the Lord taught Ephraim to go, taking him by the arms. Hos. xiv cannot be beaten anywhere.

The New Testament clenches this love by showing us how much God loves. Even to give Himself, His dear Son, for the rebellious, stubborn, self-willed race. "Greater love hath no man than this." The sacrifice of the Cross, so beautifully foretold by Abraham's sacrifice of his son, stands out to prove to us that we are precious. Could we realise all this without the Old Testament, which shows us the continuity of God's love? The historical part and all other portions are connecting links, showing that He that has begun a good work will continue it.

We must leave our readers to work this out. Read through that Jer. xxxi, and many others; read all the Book lest you leave out some *bon mot*.

Our meetings were eminently successful, and we thank God for all His mercies.

"THE BIBLE BASIS OF A PERPETUAL ISRAEL KINGDOM GOVERNED BY THE ROYAL LINE OF DAVID."

By PROFESSOR ODLUM, M.A., B.Sc., &c.

THE NEW TESTAMENT ASPECT.

WHAT bearing has the New Testament on this wonderful theme? Let us examine somewhat.

Matt. xix, 28: "And Jesus said unto them (the disciples), Verily I say unto you, that ye who have followed me in the regeneration (rebirthing), when the Son of Man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the *Twelve Tribes of Israel*."

From this we clearly see that the time is coming when Israel will be ruled over by Twelve Kings, each over his own tribe. And these kings will be the Twelve Apostles whom Christ selected for this and other purposes. Israel to be in perpetual existence under Israel kings! Later on we shall show that this is an earthly rule.

Luke xii, 32: "Fear not, little flock (the disciples), it is your Father's good pleasure to give you the kingdom."

Christ shows here and in the previous quotation that the Twelve-tribed rule is that of ONE KINGDOM, over the twelve units of which the Apostles are to rule, sitting on their thrones.

Luke xxii, 29: "And I appoint you a kingdom, as my Father hath appointed me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the Twelve Tribes of Israel."

Here we have it. Each on his own tribal throne, the twelve making one kingdom, which Christ calls "My Kingdom." And it is the kingdom of Israel, not of Persia or Egypt, or Babylon.

Luke i, 31: "Thou shalt call his name Jesus . . . He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob *for ever;* and of his kingdom there shall be no end."

"For ever" here has no ending. It is a perpetual "for ever." There is no word of His Throne being any other than the Throne of David, and we see that the House or Kingdom is that of Jacob, who is Israel also. From the previous quotations we see that the House or Kingdom of Jacob is to be made up of the Twelve Tribes, and we know that the House of Jacob never included the House of Egypt, Persia, China, or Patagonia, so far as Scripture gives us history.

Rev. iv, 4: "And around about *the throne* were four-and-twenty thrones; and upon the thrones I saw four-and-twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold."

"The THRONE" is that of our coming King Jesus. Of the Twenty-four Thrones we know who sit on twelve. The above-quoted words show us that. They are the Twelve Apostles. But from this last verse we see there are other Twelve kings and thrones. We must look for these and find who they are, if possible.

Rev. xxi, 12: ". . . and had a wall great and high, and had twelve gates, and at the gates Twelve Angels, and names written thereon which are the names of the Twelve Tribes of the children of Israel."

This gives us light concerning the second Twelve Thrones and the Twelve Kings.

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The Apostles sit on one of these two *Twelve Thrones*, and the Twelve Patriarchs, the sons of Israel, on the other Twelve.

Notice the words of the text—"of the children of Israel." Yes, it is always the children of Israel, and not of some other people. Elsewhere we read that officially 144,000 children of Israel are to take a special part in the coming coronation ceremonies and other activities. These belong to all the tribes in equal portions.

Rev. xxi, 14: "And the wall of the city had Twelve foundations, and in them the names of the Twelve Apostles of the Lamb."

These twelve kings had an official relation to the twelve layers of the foundation of the city, and the twelve Patriarch kings to the twelve gates. Most interesting! Israel of the twelve tribes and the twelve Apostles, who also are Israelites! There is no talk of either church or any country outside the whole House of Jacob in the above; and Jacob is Israel.

Rev. xx, 4: "And I saw thrones, and they sat upon them, and judgment was given to THEM" (not Him).

There are to be twenty-five thrones—one great throne, on which the presiding judge, Jesus, sits. There are to be twenty-four thrones, on which sit the twelve Apostles and the twelve Patriarchs, the sons of Jacob-Israel.

Too much hazy teaching, by many these days, puts all this, as above given, high up in some imaginary unreal heaven.

It is an earth scene and condition.

Rev. v, 8: "The four-and-twenty elders (or kings on their thrones) fell down before the Lamb (on His throne), having, every one of them, harps and golden vials full of odour . . . and they sang a new song, saying, Thou art worthy . . . and hast made us unto our Lord Kings and Priests (a royal priesthood). And WE SHALL REIGN ON EARTH." Yes; an earth scene and an earth condition of prolonged activity in outline.

There is no imaginary heaven in this language; no cloud-land existence. Just everyday "on the earth" activity.

So we see that the King is to rule this earth through Israel, officially represented by the twenty-four kings. Twelve dealing with ethical, moral, religious matters; and twelve dealing with matters of the civic, economic, commercial, international side of human activity on this earth.

So Abraham's heirship of the world will be manifested when Jesus Christ, our King, sitting on the DAVIDIC THRONE, rules humanity through His twenty-four associate kings, His 144,000 of Israel, and the mighty Israel host as numerous as the stars of heaven.

Thus we see that the promise given 3,000 years ago will be made good.

2 Sam.: ". . . And thy house and thy kingdom shall be established forever before thee" (David).

Gabriel tells Mary that Jesus is to take over the Davidic Throne.

Surely from the above we have sound grounds for believing and teaching that there has been, is now, and will be a Davidic Rule forever!

"I WILL BE ENQUIRED OF." Ezek. xxxvi, 37.

THOSE who were present at our Annual (adjourned) Meeting of the B.-I.-W.F. on Friday, October 12th, at the Central Hall, will bear witness to the faithfulness of our Covenant-keeping God, and take courage. In consequence of our many calls in the propagation of our Cause, the sudden revelation that our premises at 14, Fetter Lane required an immediate expenditure running into about £150, owing to the late storms, caused it to be suggested that our work demanded a larger building, and the wisdom of embracing this occasion of obtaining one. It was then proposed that this was a fit subject for prayer, as God knew how much this was needed and would Himself guide us into the right course of action. A few moments were therefore spent in private prayer, followed by our general petition that the God of Abraham, Isaac and Jacob would accord us His blessing. "Before they call I will answer, and while they are yet speaking I will hear." Praise be to His Name within six hours £5,000 odd was already promised. A more direct answer to prayer could scarcely be conceived.

A CROWDED HOUR.

IS BELGIUM MOAB?

BY THOS. W. PLANT.

THE first hour after noon on Thursday, October 11th, will not soon be forgotten by those delegates of the British-Israel-World Federation who were fortunate enough to be present at the morning session of the British-Israel-World Federation Congress.

The Executive of the Congress had invited Professor Schuyten to meet the delegates to explain more fully and intimately his message to the British-Israel-World Federation by his deductions from the numerical values of Divine and human personal and place names.

It was interesting to watch and to join in the growing interest of those present as he unfolded his mathematical deductions, the most *blase* of British-Israel investigators present fell under the spell of the Professor's addition and multiplication tables. He told us that figures are fixed quantities, and as we followed his equations we realised that 2=2 and that 2+2 or 2×2=4, not 3 or 5, but just 4. Therefore, when he proceeded to work out his sums on the blackboard, and before our eyes showed how his figures gave us the message that (Flemish) Belgium-Moab was hereby sending a cry for help, protection, justice and leadership to British-Israel and our Davidic Royal House living in these British Isles, or the Isles of the West, it made us think furiously that we had been brought face to face with something unique, a something that could not be dismissed by a shrug of the shoulders as a very interesting and remarkable coincidence and nothing more.

The Professor's claim that the Flemish people are the descendants of ancient Moab, and therefore of Lot, the nephew of Abraham, caused the Rev. Commander Roberts, from his encyclopædic knowledge of the prophecies, to refer us to the sixteenth chapter of Isaiah as being fulfilled in modern Moab's history in and after the Great War. Bibles were hurriedly referred to, and having, according to my habit, more than one version, I began to compare translations as rapidly as possible, and found the rendering by Ferrar Fenton dramatically descriptive of events in Belgium since 1914, and asked permission to read it. Reminding those present of the devastation of Belgium, the flight of the Belgian refugees to England, the help Great Britain afforded to Belgium, and the remark made by Professor Schuyten that Belgium looks to the British Davidic Throne to see that justice is done to Belgian claims and that help from Great Britain shall continue, I then read verses 3, 4 and 5 from Isaiah xvi:—

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MOAB'S PRAYER.

(3) "Take counsel, be kind;
Lay your shadow like night at the windows;
Hide the refugees' flight, betray not.
(4) "With you let Moab's fugitives rest,
And from the spoilers to them be a shield;
Till oppression may cease, and the ruin may end,
And the ferment depart from the land.
(5) "For by Mercy the Throne is prepared,
And in David's Hall sits on it Truth,
A Judge seeking Justice, and helping the Right."

The reading of this remarkable rendering, if possible, intensified our interest in the Professor's mathematical deductions, and questions were showered upon him in reference to his methods of calculation and his interpretation of the figure-results he obtains.

It was a never-to-be-forgotten session, and was productive of considerable divergences of opinion as to the dates referring to the end of the age and the second Advent, the views on the expected nearness of which will have to be greatly lengthened if the Professor is correct, unless "those days are to be shortened for the elect's sake"; the question then for settlement is how much will they be shortened? Which leaves the problem a delightfully open question.

On my return home I received an invitation from our Editor, the Rev. Pascoe Goard, to write a short article on the above passage from Isaiah, and this sent me to a closer study of the prophecies relating to Moab, and from this many interesting problems presented themselves for solution.

Here are a few of them. I think they will prove well worth consideration.

The Century Bible (Isaiah section) is edited by the Rev. O. C. Whitehouse, D.D., and, of course, treats the passage as referring to events on the south-east of Palestine, *round about* 600 B.C. (A.V. Dates), which on the surface is the obvious period referred to.

BUT, is this a case of history repeating itself in the west by the same actors 2,520 years after events in Palestine? Israel and Judah were to be punished seven times for their sins, which period was seven times 360 days, and a day for a year as is reckoned in prophecy = 2,520 years. What if this also applies to Lot's children, Moab and Ammon?

One of the dates of Judah's captivity in Babylon was 606 B.C., and the other 586 B.C., and if we deduct 606 from 2,520 we get A.D. 1914 *for the turning-point of Judah's history*, and the 586 B.C. gives 1934 for another one, perhaps the beginning of the real restoration of Judah to Palestine.

What if the Babylonian conquest in 606, the date of Judah's downfall, was also the time of Moab's humiliation, this would give 1914 as a turning-point in their history.

Why expect anything of this kind to happen to Moab! Was not Moab finished with in Palestine?

In Deuteronomy xxx, 3, we read of Israel that in exile "the Lord thy God will turn thy captivity," and the Rev. Wheeler Robinson, in the Century Bible footnotes, explains this to mean "change thy fortunes," and suggests it as a preferable rendering, and the Variorum Bible renders this phrase as "restore thy prosperity."

Now, both Moab and Ammon happen to be two of the very few peoples to whom this promise was made, and according to Jeremiah xlviii and xlix, this restoration to national prosperity, this change in their national fortunes was to take place "in the latter days"; so, therefore, Moab and Ammon must have a national existence somewhere, and this exposition gives us ample justification in expecting to find some prophecies relating to Moab that refer to their history towards the close of this dispensation.

Let us see if the footnotes in the Century Bible and the Companion Bible will help us, and the note of the latter on verse 5 helps us at the threshold of our inquiry. Here it is: "In mercy—the burden (prophecy) goes beyond the immediate future to the ultimate future."

On the same verse 5 the Century Bible remarks: "This appeal from Moab to Judah was based on the fact that the reigning dynasty of Judah had remained in the line of Davidic descendants from the days of Solomon, whereas a series of short dynasties, violently cut off, had reigned in Samaria during this entire period of 200 years. Even a foreign neighbour would be impressed by the contrast. In place of 'truth' render 'faithfulness.' It was a royal authority that was 'seeking after justice and eagerly bent on righteousness.'

"Verse 6. Then follows after this glowing appeal to the throne of David and its ethical Messianic glory a chilling response from the court of the Jewish King."

How does the higher criticism fare when we critically examine these notes in the Century Bible?

In the first place Moab *did not appeal to Judah*. They appealed to the dynasty of David. And if this prophecy refers to a change of their national fortunes in the latter days, then it is of supreme interest to know that our Davidic Throne was the one to which Moab-Belgium appealed, and not in vain to "a royal authority that was seeking after justice and eagerly bent on righteousness." And why, in the note on verse 6, does the editor of the C.B. refer to the ethical Messianic glory of the Davidic Throne unless he is prepared to point to an acknowledged Davidic dynasty in these latter days?

And why does he say that the appeal for help from Moab met with "a chilling response from the court of the Jewish King"? The phrase, "We have heard," does not refer to the Jewish opinion of Moab. The Companion Bible points out that it is Jehovah who had heard of the pride of Moab.

The problem of the future national relations of Moab with the Davidic dynasty increases still further in interest when we read the Davidic section of Isaiah xi, 10–16, on which I have a lecture which takes over an hour to deliver, and is, therefore, much too long for quotation here. It refers to the time of the second, and, therefore, still future, restoration of Israel and Judah to Palestine under the Davidic "Banner of Tribes" (F. F.), *i.e.*, the Royal Standard of Israel's monarchy, and in v. 14 we read in the A.V.:—

"But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them."

In Ferrar Fenton's translation we read:—

"But westward will fly at the side of Philistia. And together will plunder the Sons of the East, and throw out their hands upon Edom and Moab, and bring to subjection the children of Ammon."

If you want to realise the full import of these prophecies in their application to present-day events, just have the courage of your convictions and read into the text the suggested present-day equivalent of these ancient Biblical names, and see how they sound thus:—For Edom read Turkey, for Moab read

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Belgium, for Ammon read Holland, and for Philistia read the coast land and ports of Palestine; it then makes Bible prophecies interesting reading. But I cannot close these rambling notes on the problems these various prophecies present to us without further complicating the investigation of these national identities by reminding you that many hold that both Moab and Ammon now dwell much farther east, and that "Sacana" has written a pamphlet to prove that Moab is found in China, and Alexander Gaunt has written one to prove that the Japanese are the Children of Ammon.

Now, how do modern names sound when used in a prophecy by Isaiah, as we have every right to so use them if those ancient peoples are correctly identified in modern nations, the names of which are embodied in prophecies which admittedly refer to present-day and future events.

Shall we try this insertion or exchange. The word "they" refers to re-united Israel and Judah, viz., Great Britain and her Colonies, the U.S.A., and the Judah element among the Jews. So re-united Israel and Judah (as above) will fly upon the shoulders or sea-coasts of Palestine and together will plunder the sons of the east, they shall lay their hands on Turkey and China and the Japanese shall obey (or be leagued) with them.

Or, if you prefer the European localities as the modern residences of these peoples you can read that re-united Israel and Judah will lay their hands on Turkey, and Belgium and Holland shall obey (or be leagued with) them.

Truly it is not easy to identify these Biblical peoples on insufficient evidence, but the quest of identification will never lose its fascination until the correct answer is given by the complete and literal fulfilment of the prophecies in historical events.

THE RATIONALE OF THE HEBREW WORSHIP.—I.

By HENRY PROCTOR, M.R.A.S., F.R.S.L.

THIS is God's earth; and its sub-ruler, once called Lucifer, the "shining one," fell as lightning from heaven, and is now known by us as the Prince and Power of Darkness. The Creator has a mark, goal, plan, purpose for all His creatures; and so the popular Hebrew and Greek words for sin mean "missing the mark." As may be reasonably inferred from Scripture, the World's Prince, far back in pre-Adamite times, was the originator and pioneer of sin in connection with this world of ours. So sin is older, deeper, more deadly and farther-reaching—backward and forward—than many of our shallow theological instructors have any conception of. And thus the All-seeing: "Who cannot look upon sin with any degree of allowance can, I firmly believe, look upon us poor human victims, preyed upon by invisible hosts of wickedness, with *many* degrees of allowance."

There was a striking book, written by a vicar about half a century ago, entitled "The Satan of Scripture," and in it the trail of the Great Dragon is followed from Paradise lost to Paradise regained. In a chapter on Satanic activity in the history of the children of Israel, after showing how the devil "led" Abraham, Isaac and Jacob into acts of sinful dissimulation, Sarah into tyranny and injustice, Rebekah and Leah into most gross deceit and their descendants into idolatry, who were mingled among the heathen and learned their works, he asks in reference to Jeroboam's separation from Rehoboam, "Was not *division* sown in the land, and did not ten of the twelve tribes revolt, and, being delivered over to Satan, where are they now? Who knows? Who can tell them amongst the nations of the earth?" The question was asked in 1877, and if the questioner had only come across "The Banner of Israel," which was first published in that year, he would have received the answer that an ever-increasing number of enlightened British-Israelites know to be the truth. When, however, the veil over Britain's identity with the historically lost tribes has been entirely removed, the question won't be who *can* tell them, but who *can't* tell them among the nations of the earth? This by the way.

THE MAIN LINE OF THOUGHT.

Now to get on to our main line of thought—that the world's *Creator* is present and at work in the earth, and that the world's *prince* also is present and at work in the earth.

The purpose of the devil is to undo and destroy the works of God. The purpose of God is to undo and destroy the works of the devil. This is the awful conflict being fought out on the face of this world of ours—indeed, in the very hearts of the children of men. And believers *know* this in their inner life. Moreover, it is part of the mystery of Godliness and part of the mystery of evil that gold *must* be furnaced, and silver *must* be purified, ere it be perfected for the master's use. But the dead in trespasses and sin know nothing of this conflict, and so the seducing spirits unresistedly influence their minds, and move tongues and pens to disseminate deadly error, or divert or pervert their instincts for worship into demoniacal idolatry; and the extent to which idolatry has ever been in the world is a proof of it. For what is idolatry but the conscious or unconscious worship of evil beings hiding in the idols, man-devised symbols and charms? Now, let us show how remarkably the Mosaic Dispensation and Levitical rites were directed against idolatry. And in doing so I shall be upholding the integrity and reliableness of the Pentateuch as against those who believe, teach and preach otherwise.

UNIVERSALITY OF IDOLATRY.

Idolatry had corrupted the whole earth at the time of Moses—demonism, magic, worship of the star rulers, worship of the departed, worship before symbols. Heathen priests were born of mothers who conceived them of their own sons, virgins were consecrated to debauchery, and even wives, too, on special days, just as if the devil had bewitched people to say "Evil be my good."

Even Abraham was reared in a home which he was commanded to leave, being afterwards given the visible sign of circumcision or separation—which was also a token and remembrance of the Divine Covenant.

God gave, through Moses, a special ritual. This was a preservative against idolatrous principles, and one that would weaken all encouragements to idolatry. This national ritual had customs and symbols which were antagonistic to heathen customs, symbols and ceremonies, and on no pretence whatever was it to be altered or omitted.

It was a type or plan, a shadow or sketch, a pattern and prophetic description of good things to come in the days of Messiah; and therefore to think of it as a yoke of bondage is unjust, or to speak or write of it as an invention of priest-craft is unpardonable, since it seems to have been a necessary wall of partition from an idolatrous world, and must be considered as a *whole* rather than as a lot of particulars. Moreover, the sacrifices expressed in significant rite what prayers express in words; whether whole burnt offerings, peace offerings, or

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offerings for sins, they were intended to be outward actions expressing some inward sentiment or affection of men's minds with respect to God.

Besides ceremonial ordinances there was a body of commandments and statutes provided.

THE PRESENCE OF GOD.

Now, the great end of the Hebrew ritual and of all its laws being the preservation of the knowledge and worship of the one true God in the family of Abraham—chosen, raised, favoured, blessed above all nations for this purpose—in a world wholly given to idolatry or corrupt worship, it became the wisdom of God, as useful to all the ends of the ritual, to appoint a visible symbol of His presence.

God, of course, was omnipresent; but the symbol of His presence was to be localised, making holy the land, the camp, the congregation, the tabernacle, the temple, and the city. This localised presence or cloud of glory resting between the cherubimic symbols on the Mercy Seat, in the holiest place on earth, was anciently called Shekinah, from the Hebrew *Shakan*, to dwell. In opposition to all the *false* gods, this Shekinah was the presence of Jehovah, the "God in heaven above, and upon the earth beneath." God's presence in a visible symbol or token seems to have been first shown in Eden after the Fall, in the form of a revolving flame, apparently corresponding to the "fire infolding itself" which Ezekiel was permitted to see. It was not in the similitude of any sort of a *creature* as the images of idolaters, but was just some form of luminous body, like the fire that didn't consume the glory-encircled bush that Moses saw, or like the half-light and half-dark cloud that came between the Egyptians and the camp of Israel by night, or like the cloud about the Tabernacle which was the imperial signal of marching or resting in the camp—the cloud which was both within and without the Tabernacle, outwardly a cloud and inwardly a fire, or like the fiery appearance of Mount Sinai which the people *saw*, and out of which was heard a voice.

Surely as "God is light," there is nothing in Creation so fit an emblem of Him, and so fit to be used in His appearance to His people or the world at large—a light more intense and blinding than the Eastern midday sun, as the physical eyes of St. Paul so quickly discovered—the light of Jehovah's countenance which streams through the strata of the heavens till it becomes naturalised in the orb of day or in the cotter's grate, or which in its spiritual form is directed into human hearts and lives by ordained ministerial formulæ of blessing or sacramental ordinances.

Hence, concerning the priestly threefold blessing, "The Lord spake unto Moses, saying, 'On this wise ye shall bless the children of Israel: The Lord bless thee and keep thee: The Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee and give thee peace.' So shall they put My name upon the children of Israel; and I will bless them."

In this way the Shepherd of Israel, who dwellest between the Cherubim, would "shine forth," and turn upon His Israel the light of His face. Now, of course, the Shekinah of the *Old* Testament prefigured the true Shekinah of the *New* Testament, representing by significant acts of location Emmanuel—God with us, alike in the windowless Holy of Holies of the Tabernacle and Solomon's Temple, or in the diminutive "body prepared" in the Shekinised tabernacle of the Blessed Virgin's womb. But being located in one place as the Shekinah under the old Covenant was, all worship was directed towards it, civil government centred in it, laws and orders were given from it, and the people felt that the Lord God dwelt among them.

None the less, however, was it necessary to shield the children of Israel from demoniacal inspirations and the prevailing idolatrous practices of the age. Therefore, as one might have surmised, everything in the old Hebrew ritual, in design, construction, use, meaning and magnificence, was intended for instruction very largely against *false* and on behalf of the *true* worship.

JOSEPH DEIFIED AS OSIRIS.—III.

BY REV. A. B. GRIMALDI, M.A.

THE following is a continuation of the discussion upon Joseph deified as Osiris, by Vossius, translated from his Latin work "De Idolatria," 1701 (*vide* Nos. 57, 94, *ante*).

We have spoken so far of the most ancient Egyptian deities and their age, and have made a digression dealing with the principles of the Egyptian year.

Next we set forth our views of the dates attributed to the Egyptian Kingdom by Manetho. Now, grafted upon this discourse, in which we took pleasure in showing that the Egyptians had converted men into gods, I come to those gods and men who lived subsequently and almost within the memory of man.

If we believe the Greeks, Epiphus, the son of Jo, was worshipped at Memphis. Herodotus II: "Apis in the language of the Greeks is Epaphus." This you will read also in Aelian "On Animals," chap. x. But he adds that the Egyptians are averse to this story as being mendacious, since Epaphus lived many centuries later. As to this view of Aelian, and the opinion that Apis was so much prior to Epaphus, we have sufficiently refuted this in the previous chapter. That Epaphus was considerably more recent than Apis is shown sufficiently by the fact that Epaphus had a grandson, Agenor, through his daughter, Libya, and through Agenor a great-grandson, Cadmus, the date of whom we have sufficiently settled. Doubtless the conceited Greek nation did not recognise with pleasure that its deities were imported from Egypt and the East. It saw itself compelled to conclude this concerning Apis, since, if he were the same as Epaphus, he was the son of Jo, and grandson of Inachus, who laid the foundation of the Empire of Argos.

The same thing results if Jo was the daughter of Jasus and grand-daughter of Argos, who succeeded Apis (from whom the Peloponnessus is called Apis), as King of Argos. We have discussed this at length in chap. xix. There were two to whom the Greeks gave a colouring of their own.

First of all there was the likeness between Apis and Epaphus. Then there was the vulgar story of Jo, the mother of Epaphus, having been turned into a cow. But this suggested difficulties, for if Epaphus comes from Apis, this would be so called, not from the Egyptian Apis, but from the Argive Apis.

As regards the conversion of Jo into a cow, this is a poetic image for her escape in a ship, the symbol of which was a cow. Our opinion then is: the Egyptian Apis was the symbol of the patriarch Joseph; and also that Mnensis and that of the King Menes, or Mena, whom we have discussed in the previous chapter. And first I shall invoke the authority of certain old authors who have concurred in this opinion, either describing

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them by name, or generally so describing them, that they can be identified.

Indeed, Julius Maternus, who lived in the time of Constantine the Great, says distinctly, "Apis was the symbol of Joseph." Rufinus also, in Book XI of his "Ecclesiastical History," chap. xxiii, when dealing with the Temple of Serapis, declares: "Certain persons in honour of our Joseph hold out his sign as formed on account of the division of corn which he arranged for the Egyptians in time of famine." He adds certain remarks from profane history which, although somewhat eccentric, still betray evidences of truth. "Others," he says, "in the ancient Greek Histories represent Apis to have been a father of a family or king in Egyptian Memphis who, when there was a corn famine in Alexandria, gave of his own property to the citizens in abundance. When he died a temple was erected to his honour in Memphis in which a bull, as indication of successful agriculture, is fed and kept and provided with sacred signs for insignia, being called after his name, Apis."

Lumen, in "The Fulness of the Time," identifies Jo as Dan's daughter, who married Apakhames, father of Joseph's Patron.—R. V. L.

CONGRESS NOTES.

BY OUR CORRESPONDENT.

THE second week of the Congress opened on Monday afternoon, under the chairmanship of Major Knowles, O.B.E., a good audience attending. The Chairman gave several interesting examples of the superiority of the Britisher during the late war and since by our attitude towards all national difficulties, even taxing ourselves heavily to assist other nations and to carry burdens which some peoples would refuse to bear. The Secretary-General then made several interesting announcements, one being the statement that our New Building Fund had now almost reached £6,000.

* * *

The Rev. W. F. G. Clatworthy was called, and delivered a well-reasoned, finished address upon the statement made in Hosea's prophecy, "I will sow her unto Me in the earth." Israel was in God's hand like seed in the basket of the husbandman, and God took the seed-people and sowed them in every European nation. They were known in ancient history under many names, but everywhere germinating and bearing fruit. The crop grows in quantity, covers larger areas, is found in all great world movements, and is covering the earth. Copious texts were quoted to illustrate and prove the speaker's argument, and the statement so complete and balanced was a valuable contribution to our teaching and literature.

* * *

And now the Rev. Pascoe Goard commences his second week's addresses, and begins in fine form. He startled some at the outset by stating that the Israel colony was older than the Israel kingdom in the north of Palestine, there being an Israel people in these islands 1,750 years B.C. Isaiah knew about their settlement here, and wrote to them in chapters xl to lvi of his book. He also wrote to Israel in Babylon, and bade them go forth, not back to Jerusalem, but to the Islands. Quoting many passages from Isaiah's messages, he brought out clearly God's special care for those early people, His special training of them, and their wonderful experience.

Taking up again the subject of the Kingdom Gospel, Mr. Goard proceeded to say that the doctrine of the Redemption is not fully developed in the four Gospels alone, which deal with the history and the record of the Atonement. The Epistles deal with the doctrine, but the record and the doctrine are incomplete without the Old Testament doctrine of Israel's national redemption, stated in the great message of Isaiah to Israel in the islands. Our Lord tasted death for every man, and in addition for one nation, Israel, speaking nationally.

Mr. Goard read with great force and power the Isaiah chapters dealing with Israel's national redemption, and we received a clear vision of the message, and saw its beautiful relationship to the redemption record of the New Testament. It was a great study and a beautiful lesson.

* * *

Mr. H. D. Houghton spoke upon the Sabbath as God's sign upon Israel. Mr. Houghton is an authority upon the marks of the Israel identity, and believes the Sabbath to be one infallible mark of the Israel nation, as God said, "A sign between Me and you for ever." Whenever Israel is discovered it will be found to be a nation keeping the Sabbath as God's sign. God's handwriting upon the tables of stone is lost, but in the Sabbath we have a sign direct from the voice of God which will be preserved for ever. It is, therefore, existing to-day, and is observed by the Israel people. The Sabbath-keeping nations of Britain and America are therefore the Israel peoples. This is plain, sensible argument, and difficult to refute.

* * *

Monday evening, the Secretary-General in the chair. The triumphant note was sounded at the outset in the opening hymn, "Hail to the Lord's Anointed." Mr. J. J. Morey offered prayer, the Scripture being read by the Chairman. Mrs. Bloxam led the way, and gave a most interesting account of her experiences in Palestine last year. The place where Elisabeth visited her cousin Mary, the resting-place of Zacharias and Elisabeth, the courtyard where Mary gave utterance to the Magnificat, the famous village of Nazareth (where Mrs. Bloxam was welcomed by a Baptist minister), the virgin's well in Nazareth, the old synagogue where Christ taught, and many other interesting spots were described and the Scripture references brought to our remembrance which are historically connected therewith. Mrs. Bloxam had a great experience, more especially in Jerusalem. She visited many famous places, and her accounts were highly appreciated. What a privilege! And how we were all set longing for a similar tour! We hope to hear more of this remarkable story.

* * *

And now a bright word from Belfast, in the person of Mr. White. Our speaker served in the Army in his youth, and in the year 1891 was stationed in India, and while there was handed some copies of *The Banner of Israel*, edited by the late Mr. Bird, and later another B.-I. book, and out there in India became convinced of the truth of our teaching. Mr. White is a delightful speaker, and in humorous vein referred to three non-believing clergymen, and held them as types of our critics to-day. It is wonderful what stupendous blunders our religious leaders tumble into. May the light soon dawn!

* * *

Mr. J. J. Morey gave a brief address upon the subject of the Incarnation. He showed that God has created us in His spiritual image, that He may express Himself through us.

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Also that He has called a people, a nation, so that through them He may work out His great purpose for the salvation of the world.

* * *

Rev. Pascoe Goard then took up his theme of the redemption of Israel. The word Redemption is used in Scripture in connection with the bringing back of the people who had once been within the covenant, and lost that position by their idolatry; while the word Salvation is used to mean the bringing into the new covenant of grace men of every race and nation. Mr. Goard referred to the unusual shell-like, explosive blows which need to be struck in order to shake modern theology from its entrenched ignorance. Between the extremes of modern theologians, Conservative and Higher Critical, alias "Modern Scholarship," British-Israel Truth stands on strong ground. It is ours to declare to the world the true meaning of the Word, and our first task is to shake the modern mind into activity. Ours is a constructive message of the ethics of the Bible. Mr. Goard made some strong and startling statements as to the false teaching which has been purposely and wilfully foisted upon the British public, and the sources from which such false teaching has come. The second week of the Congress has begun well, and as a series of instructive addresses upon Bible teaching has never been surpassed.

* * *

Tuesday afternoon, General Coventry Williams in the chair. Rev. Kenneth Dodds conducted the devotional exercises. The Chairman reminded us that liberal gifts and new Headquarters in themselves are insufficient, and urged the necessity of constant personal endeavour in the advocacy of our Truth. He hoped soon to see our public men and the leaders of thought come into this movement and carry it forward to the masses of our people. He condemned the clergy who are cutting out portions of the Bible, and pleaded for a whole-hearted acceptance of the Scriptures as they stand. General Williams struck a very important note, and one which needs to be constantly sounded and maintained.

* * *

The Secretary-General, in making the announcements, referred to the hundreds of letters he receives from enquirers, and instanced one from a gentleman of standing who has recently become convinced of the great national importance of our teaching.

The Rev. P. H. Davies explained that he was still a learner of this subject, and contented himself by stating a few impressions he had received since he came into the movement. The Federation provides the great evangelical alliance of true followers of our Lord. We are the recipients of the promises, privileges and responsibilities attached to the covenants made with the patriarchs of old. We are saved to serve, even if called to do so at the point of sacrifice. Mr. Davies spoke strongly against slackness and lukewarmness, and exhorted every Church and each individual to let the Christ come right in and completely govern and direct operations.

* * *

The Rev. Pascoe Goard took up the question of the presence of the Jehovah throne in the Israel nation, over and behind the King and Government of the Israel Empire. Taking the vision of Ezekiel i, he drew our attention to the radiant Being seated upon the throne, whose movements are accompanied by the four living creatures which stood for the Israel nation. Jehovah the King dwelt with His nation first at Jerusalem, then departed, and is later depicted as returning to the same centre in the new era. But in the meantime where is His throne? Surely He dwells still with His nation, from which centre light, liberty, righteousness and truth shine out to all the world.

Britain is the light-centre of the world, because here is the throne of Jehovah. The light radiates from His throne alone.

Our company of nations is but an example of God's great principle of unity—the idea of the family. Developing this thought, Mr. Goard applied it to the rights of citizenship anywhere in the Empire. Aliens endeavour to claim the rights of citizenship, but in reality they do not rise to the rank of citizens until the third generation, which is God's law as declared of old. Remarkable cases were cited where, in spite of our man-made laws, the laws of the Jehovah administration actually prevail. Great Britain will never get out of her difficulties until we recognise God's law, and administrate accordingly. The hand of Moscow must be lifted from the Dominion of Canada, and God's principles brought into operation. In all international movements the Anglo-Saxon plays a fairer game than any other people. Mr. Goard discussed in wise, far-seeing terms the relationships existing between the Israel Empire and other nations, and clearly indicated the Jehovah policy which should be adopted. The address was on a very high plane, and one worthy of the closest study by all Dominion statesmen.

* * *

Tuesday evening. The Rev. Kenneth Dodds took the chair, and briefly reminded us that the Israel birthright was given to the sons of Joseph, and that the Scripture always distinguishes between the House of Israel (or the Ten Tribes confederate under the name of Ephraim), and the House of Judah to which the Jews belong.

The Chairman had especial pleasure in calling upon Mr. Pilcher, because through his efforts he (the Chairman) had been brought into the work of the Federation. Mr. Pilcher dealt with some common objections directed against our Truth, first remarking that those who refuse our teaching make God the greatest covenant-breaker on record.

Objection No. 1. How can such a mixed people as the British be Israel? The speaker quoted famous historians to prove that all the sections composing our race came from one great people known as the Scythians, who afterwards split up into separate parts and reunited in these islands.

No. 2. The Jews only are Israel. It was easily shown that the Jews have not inherited the many promises made to Israel, and also that two separate Houses are repeatedly spoken of in Scripture, the Jews being only one of them. The Jews themselves assert that they are only of Judah, and that their Israel brethren will be found.

No. 3. We are an uncircumcised people. Scripture was quoted to prove that we, being under the new Covenant, are exempt from this rite.

No. 4. Our language. Authorities were quoted to show that English is undoubtedly largely based upon Hebrew.

No. 5. Our dwelling alone. A clear fulfilment of Scripture. Britain is unique in every respect.

No. 6. B.-I. teaching is not necessary to salvation. Certainly, and we preach the Gospel of John iii. 16, as truly as any other evangelical, but our teaching explains the Bible as many Churches do not, and our teaching is therefore a useful addition to the Gospel story.

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THE SECRETARY-GENERAL'S PAGE

OUR readers are cordially invited to the meetings in the Central Hall, Westminster, on Thursday next, November 15th, and to bring their friends. The Afternoon meeting will be the Secretary-General's Round Table, beginning with social converse and introductions at 3.30. Tea at 1s. will be available at 4 o'clock. Speeches will begin soon after 4.30. The Evening meeting will commence at 7.30. The Rev. Pascoe Goard will be the chief speaker on both occasions.

* * *

To-morrow (Sunday) afternoon, Mr. Garrison will address the Beckenham Brotherhood, by invitation of Sir Murray Hyslop. On Sunday, November 18th, he will speak for the Wimbledon Brotherhood.

* * *

The Rev. Pascoe Goard has addressed nine meetings in Bristol. During this week Mr. Goard has been speaking at Teignmouth, Paignton, and Bath.

* * *

Mr. J. J. Morey will address the Ealing Branch on Tuesday evening next, November 13th, on "Britain in the Book of Revelation." * * *

Mr. Fenton will address the Sheffield Branch on Wednesday next, November 14th, at 7.30, in Victoria Hall. Subject: "The Second Advent."

* * *

Mr. James Moncrieff is the speaker at the next meeting of the Scottish Israel Identification Association on Sunday, November 18th, at 6.30 p.m., in the Christian Institute, Bothwell Street, Glasgow. His subject is "The Parable of the Good Olive Tree."

* * *

Mr. Henry D. Houghton is to address the Preston Branch on Thursday next, November 15th, at 7.30, in the Lyric Hall, Avenham Street. * * *

The Yarmouth Study Circle meets on the last Wednesday in the month, at 7.30, at "Tregarron," 31, Wellesley Road.

* * *

The Halifax Branch meets fortnightly, on Thursdays, at 7.30, in the Mechanics' Institute.

* * *

The South Essex Study Circle meets fortnightly, at 7.45, in the Parish Hall, Chandos Road, Leytonstone Road, Stratford. Next meeting, November 20th.

* * *

An interesting and successful lantern lecture was given by Mrs. Bloxam in the Masonic Hall, St. Leonards-on-Sea, to a full audience on October 29th, for the Hastings and St. Leonards Branch. The lecturer was heartily thanked, and invited to pay a return visit. The Committee feel greatly encouraged to go forward. Bible Study Circles are to be held on the first Tuesday in each month, at 3 p.m., at 29, West Hill, St. Leonards. A Library has been started at Mr. Walker's Bookshop, on the Colonnade opposite the Victoria Hotel.

* * *

It will be remembered that some months ago the Council established a Benevolent Fund to help our members in distress. We are grateful for the donations thereto, and we are glad to have been able to render assistance to those in dire need. We appeal earnestly for funds to enable us to deal with special cases of urgent need now calling for immediate attention. The Fund is administered by the Council of the B.-I.-W.F. Will those of our readers who are able to help in this pressing matter most kindly send their contributions to our Financial Secretary, Colonel Vincent Wright, D.S.O., 14, Fetter Lane, London, E.C.4? * * *

A member of the Federation sends us the following:—

"What strikes me as a British-Israelite of 40 years standing:—

1. The ignorance of B.-I. Truth displayed by its critics.
2. That the attitude of the opposing theologians is one of contempt prior to investigation.
3. That B.-I. Teaching is no longer Theory only, but an impregnable rock of Truth.
4. That it is sweeping through Anglo-Saxondom like a flame of fire.
5. That presently it will be accompanied by the biggest revival of true religion the world has ever seen.
6. That the consideration of the origin and destiny of the British race is a subject worthy of the wisest amongst us.
7. That during the darkest days of the Great War B.-I. Truth brought comfort and assurance of ultimate victory to all believers.
8. The glory of the Truth that Britain, with her Company of Nations and the United States, stand for blessing to the whole world." * * *

Will Uncle Ben please note the following letter?—

"Dunedin, New Zealand.
"September 9th, 1923.

"DEAR MR. GARRISON,—This is just a note to ask why the letters to Young Folk from Uncle Ben have not appeared lately in THE NATIONAL MESSAGE? I am one of the youthful readers, and have been very interested in Uncle Ben's letters, so I would like to know if you could see your way to continue them. Even my mother misses them, but then she reads the paper from beginning to end, so does not miss the letters as much as I do, because there are parts I do not understand yet. "Yours truly,

"BESSIE ROBERTSON (aged 13)."

[Now, Uncle Ben, you can't disregard this, you know!]

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

SHALL BRITAIN RETAIN PALESTINE?

BY REV. WM. PASCOE GOARD.

SHALL the Jews be re-established in Palestine?

Shall the League of Nations hold the last word of authority over Palestine?

These and other questions are constantly being asked regarding the Holy Land.

Well, let us face the question of Palestine for a few moments and see what there is to know about that matter.

First, we will glance at all the Middle East, including Palestine. There are some things which stand out very prominently regarding the Middle East.

What do you mean by the Middle East, someone asks over my shoulder? All the territory lying between the Black and Caspian Seas and Uganda, where are the head-waters of "The River of Egypt"; and between the Mediterranean and the border of India. These are the lands included in the Abrahamic covenant.

Before estimating the present importance of the Middle East, it will be necessary to turn our eyes to the West and see how matters stand there.

For ages the flood of migration has been pouring westward, and the land above all others which has been receiving that flood has been the land of the United States of America. Through the portals of that land the flood has been flowing now for centuries and has been absorbed without effort or question. All comers have been welcomed in the past. But now there is evidence that the flood has pretty well occupied that mighty land, and that it is beginning to eddy, fluctuate, and come to a standstill. Barriers are being erected and strengthened against that flood, and the greatest element in these barriers is the weight of the multitude which has already passed through. Except for such territory as will care for the natural increase of the population, America is full. While America attracted the overflow of Europe, the Middle East lay dormant.

True, there are other countries on the American Continent. Premier among them is the Dominion of Canada. Her doors are open and her territories await patiently the turning of the tide of humanity towards her great domain. But that tide is not very strongly in evidence, and perhaps there is no reason to expect that it will turn that way in great volume at present. There are many reasons for this. Chief among them is the fact that the present generation of Europeans are not inclined, nor very well fitted, to tackle the wild. Our fathers were a more rugged generation. They were not a more rugged breed, but they were more ruggedly trained. They were outdoor men, and the present generation are indoor men. This makes all the difference. That to which our outdoor fathers went, as to a most desirable thing, is a thing from which the present generation flies as from the hand of death.

To illustrate. We were in South Alberta when the Crows Nest Pass Railway was built, from Lethbridge to the coast. Miles of prairie, hundreds of miles of mountain territory had to be negotiated. To this work came the city dweller, recruited by the agents of the construction company. Men of all the crafts involved in the construction of the railway, and all the adjuncts included in its system. They came allured by flaming posters, containing promise of adventure, comfort and gain.

During all the period of construction these were at every opportunity fleeing back to the life of the cities of the East.

By and by the work was done, and the army of workers dismissed. Then came a stampede of men travelling in every possible way, and at the highest possible speed, out of the terrible land (to them).

But as these fled back to the Eastern cities, they were met by a multitude rushing in to take possession of the land as a veritable land of promise. Those coming were little better equipped than those fleeing. To one set it was a land to fly in terror from. To the other set it was a promised land to be achieved at all costs.

Wherein lay the difference? Those who fled were indoor city dwellers. Those who came were outdoor men from the farm and the forest. The

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latter found home and wealth, and built up civilisation. The others graduated to the slums.

Well, the land is still there as far as Canada is concerned. But the city dwellers will hardly tackle the task of carving out a home therein. Therefore we do not look for a very strong rush to Canada.

But the Middle East is beginning to beckon. It is a land of promise, and will be taken in hand UNDER DIRECTION. Thus the onus of personal responsibility will not fall on the individual. To a land developed under direction even the city dweller may be induced to go and remain. And as there still remains the rugged pluck of the race once the veneer is rubbed off, the city dweller will make good under direction.

Why will there be more organisation, and direction of settlement, in the East than in the West?

Because of the importance of the land to the world that is evolving out of the chaos made by the War.

Take the map of the world to-day and trace the great trunk lines of Continental railways. You will see that they all centre in the Middle East. The great Trunk Express of Europe, *via* Constantinople, goes on to Jerusalem. The great Trans-Siberian Railway is connected with the same centre. The Cape to Cairo links up the African Continent. The Bagdad Railway reaches out to India.

The natural centre of all this is Jerusalem.

Here three Continents meet. Here the Eastern and Western seas are united by the Suez Canal.

Whoever as a nation holds this world key in the generation to come will be entrenched in the heart of the world as a garrison in the citadel of a city. Therefore the question of greatest import to all the world is: "Who shall hold this greatest of all keys of the future of the world?".

What has prophecy to say about the matter?

First comes the declaration that it shall be held by the seed of Abraham for ever. This law has never failed since the Exodus, and it never can fail. One or other of the branches of Abrahamic stock have ever, and must ever, hold this key.

Secondly. At the last it must be held by Israel, and by none other. It must be held by people who have descended from Abraham, Isaac, and Jacob surely at the last, but also it must be held by the *nation Israel.*

Thirdly. It must be ruled at last *by the House of David.*

Therefore, having reference to the latter two statements, the Jews, not being the Israel nation, cannot be re-established as a distinct nation in possession of the land as a last move. It is possible that as seed of Abrahamic stock they might have possession for a time.

It is certain that non-Israel nations, such as Russia, cannot occupy it at all.

How shall these things be arranged, and what shall the British Government do in regard to the matter? It is needless to ask. *There is a Higher Power directing these matters,* and Britain will find that out and will act accordingly. There will be no choice in the matter.

In the meantime the repatriation of the Jews in Palestine is a camouflage to mask a very much greater movement. There is an army of Jews marching from Russia to Britain and America. They are not even casting a glance in the direction of Palestine. They are taking possession of the cities of Britain and America. Millions of them are on the move. What this great migration portends for the Anglo-Saxon communities we will not here take time to analyse. But in the meantime the fifty thousand per annum settling in Palestine are a bagatelle.

What then shall be done with Palestine?

It will seem as though this article ended where it began—in a question. But such will not in reality be the case.

This is a land, and Jerusalem is a city *which the Lord has made Himself responsible for. It will be impossible for any government or combination of governments to settle the destiny of this land.* If we could secure a transcript of that which is written in heaven regarding this ancient seat of the Throne of Jehovah, and coming place of the Throne of Our Lord, our questions would be answered and our course clear. But we have the written Word, and know that Our Lord has reserved the matter in His own hands.

If, in the prevision of God, He sees that it would be too costly in blood and treasure for us to hold the territory wholly, or in part, until He come, He will withdraw us out of the way, leaving the place in the hands of other seed of Abraham for the time being. But it would seem that such will not be the case. From that which is written we may assume with reasonable certainty that our troops and flag will hold the land; that is to say, the Southern portion of it, until Our Lord shall come.

But the bulk of the Middle East will be overrun, first by Moslems and then by the Russian horde, unless in the meantime "this Gospel of the Kingdom," which we proclaim, shall have such an effect upon Israel-Britain and the nations of the world that Armageddon shall be avoided. This is still possible. Will our nation awake and call upon their God in true national repentance? Will the call of our repentant nation awake the nations of the earth to the brink of the terrible precipice upon which they are standing? Or shall the end come as predicted in Ezekiel xxxvii and xxxviii?

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WHAT BECAME OF THE TEN TRIBES?

BY "ISRAELITE."

(*Continued from page 378, August 11th.*)

HAVING followed the transplanting of the Throne of David and the establishment of the Kingdom of Israel from Jerusalem to Ireland (Ezek. xvii, 22–24) by Jeremiah, in accordance with God's promise that he should build and plant as well as pull down and destroy (Jer. i, 10) (see NATIONAL MESSAGE, August 11th, 1923), let us now follow the Captivity of Israel as far as possible under the difficult circumstances entailed by their losing their name (see Isa. lxv, 15).

We do not find in secular history any reference to Israel, as a people, after the Captivity, nor do we find the names of any of the tribes, with the exception of the Tribe of Dan. They seem to have been scattered as tribes, not as individuals, like the Jews. Many locations have been assigned to various tribes. It seems probable that Dan left Palestine before the Captivity. The last Scripture reference to them is in 1 Chron. xii, 23, 35, when 28,000 Danites came to David to make him King in Hebron about 1058 B.C. (Bible Chronology). We have a reference to them in very early Greek history, then called Danai (1474 B.C., Haydn), and it is possible that other Israelites were in Greece at this period. We read of Dan in Ireland 700 or 800 years before Christ, as the Tuatha de Danan or Tribe of Dan, to one of whose Princes the daughter of Zedekiah, Tea Tephi, was married to Heremon Eochaid by Jeremiah about 580 B.C. If we compare the families of Israel in Egypt (Gen. xlvi) with the families in the wilderness, just before entering into Canaan (Num. xxvi), we find five families missing, viz., of Simeon, Ohad (2), of Asher, Ishuah (3), of Benjamin, Becher, Gera, and Rosh. Whether these five families made themselves a captain (see Num. xiv, 4) we do not know; they did not go to Canaan; they may have been discomfited (Num. xiv, 44, 45), and such as remained may have found a home in Europe; they probably did not return to Egypt. If we turn to 1 Macc. xii, 29, we read: "Areus, King of the Lacedemonians, to Onias, sendeth greeting. We have met with a certain writing whereby we have discovered that both Jews and Lacedemonians are of one stock, and were derived of the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us about any of your concerns as you please. We will also do the same thing, and esteem Demotoles, who brings you this letter, will bring your answer back to us." This letter is four-square, and the seal is an Eagle with a Dragon in the Claws (the ensign of Dan). The Jews acknowledged the claim. This was about 150 B.C.

Having traced Israelites certainly as far as Greece, we will now return to the Israelites who were taken captive. They had forsaken the Lord and His worship, and God had cast them off from being His people (Hos. i, 9). They are spoken of in the Assyrian Tablets as of the House of Omri (Sir H. Rawlinson, *Athenæum*, August 23rd, 1851), and that he (Shalmaneser, 2 Kings xvii, 3) took 27,280 families captive. Omri, be it remembered, was the founder of Samaria (1 Kings xvi, 24, and xviii, 16). The word "Chemarim" is found three times in Scripture (Zeph. i, 4; 2 Kings xxiii, 5; and Hos. x, 5) for the idolatrous Priests of Baal. The final *m* is the Hebrew termination of the masculine plural. The word stands in English letters, K.M.R.I., the Hebrew vowels not being written. This spells Kymri, or Cymri, or Khumri, the name by which the Welsh call themselves. Herodotus tells us that the Cymmerians came from the region of the Kymmerion (or Crimea), the land of the Khumri. It is said that they swore by a Brazen Bull, which they carried with them. Remember, the Israelites set up a golden calf at Dan and Bethel. In Ezek. xxix, 17–21, which was written in 572 B.C., God says that for the service of Nebuchadnezzar against Tyre He would give Egypt as his wages for his army, and in verse 21 that "IN THAT DAY" He would cause the horn of Israel to bud forth. In Bible chronology the captivity of Israel is, in the margin, 721 B.C. According to secular history, Tyre fell about 572 B.C. Nebuchadnezzar died 561 B.C., and for seven years previous to his death he was mad. If we set the onset of his madness at 569 or 568 B.C., it leaves four years between the fall of Tyre and his madness, in which interval Egypt was conquered. In Ezek. xxix we read of God's Judgment on Egypt, and in verse 21 God says, "IN THAT DAY I will cause the horn of Israel to bud."

We have no Biblical dates for Nebuchadnezzar's service in Egypt, but shortly after the above date Media revolted against him. Israel had been carried captive to Media about 721 B.C. One hundred and fifty years later Israel migrated from Media, and in Esdras II, ch. xiii, 40, we read: "These are the Ten Tribes which were carried away prisoners out of their own land in the time of Hosea the King, whom Salmanassar, King of Assyria, led away captive, and he carried them over the waters (Euphrates and Tigris), and so came they unto another land. But they took counsel among themselves that they would leave the multitude of the heathen, and go forth into a far country, where never mankind dwelt, that they might 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 were passed over. For through that country there was a great way to go, namely, of a year and a half, and the same region is called Arsereth." There is a River Sereth in Eastern Rumania, and the hill country about it would be ARSERETH or Harsereth.

We have seen that the Ten Tribes were carried captive to Media, and remained there about 150 years. 27,280 families were taken captive, according to the Assyrian Tablets quoted by Rawlinson. If we allow five people to each family, they would have numbered 141,250 individuals, and they would have increased to about 230 millions in 150 years, at the same rate as Israel increased in Egypt.

These immense numbers will account for the hordes going to India and, perhaps, to Japan. Some are reported to have gone to Spain, but the Gettæ, or Goths, overran all the South of Europe. The Saxons, and probably other tribes, overran all North Europe and Scandinavia, Denmark and England. They travelled East, West, North, South, and their descendants have gone to New Zealand, South Africa, Australia and America, to the Pacific. Those who came to Britain are now a company of nations, drawn together by the Great War, for the maintenance of civilisation, treaty rights, the defence of the weak, and upholding of Christianity.

Herodotus, who was born about 485 B.C., says that the Scythians crossed the Araxes and came into the land of the Kimmerians. Rawlinson, in his notes on Herodotus, says that there are several rivers called Araxes, of which the Volga is one. Old gravestones in the Crimea, now recognised as genuine, attest that there were Jewish (*sic*) communities in the Crimea in A.D. 6, and the Jews there held themselves to be descended from the Ten Tribes.

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"This is the stone of Bugi, son of ISZHAK, the Priest, in the year 702 of our exile."

"Rabbi Moses LEVI died in the year 626 of our exile."

"Zadok, the Levite, son of Moses, died 4,000 years after the creation, 785 of our exile" = A.D. 64.

The Wandering Scuths (Scythians), who were settled in Arsereth, claimed that their national existence had only lasted 1,000 years to the days of Darius, when he invaded them about 500 B.C.; so they were first a nation about 1500 B.C., the epoch of the Exodus under Moses.

Dan, as a tribe, is nowhere mentioned in Scripture history after the time of David. Simeon was half exterminated at Baal Peor, and, according to Jewish chronicles, their widows and children were distributed among the other tribes, and a few towns allotted to them in Judah's territory. In Hezekiah's days they captured Gedor and conquered Amalek (1 Chron. iv, 39–43); there is no later record of them (see Gen. xlix, 7).

J. Wilson, in "Our Israelitish Origin," says :—

"There is a Tribe of Beni Israel in West India, professing to be of the Tribe of Reuben, numbering about 7,000. They live in Malabar; they have a well-preserved history, continued to the present time. They are said to be descended from seven men and seven women, who were saved from shipwreck near Bombay about 1,600 years ago.

It is recorded that the Ten Tribes migrated towards the Caspian Sea—some on the borders of India and Persia, and some in the direction of Chinese Tartary. Simeon, Ephraim and Manassae are represented as settled on the North-east of the Caspian in a region called Makhe. As a curious confirmation of this, Ptolemy places the Tos Manassae (=the far-banished Manassae) in the land of the Gomeri and Cymri, and to the North of them a people called Mache-geni, or people of Maacha, a grandson of Joseph (1 Chron. vii, 15).

On page 222 of the same work we read :—

"In the Crimea there is a remarkable community calling themselves Keraim, who say they originally came here in the time of Shalmaneser, being part of those carried captive in the reign of Hosea, King of Israel, 721 B.C. They have a Hebrew document of great antiquity." . . . "I, Jehudi, son of Moses, son of Jehudah the Mighty, a man of Naphtali, of the family of Shilmi (see Gen. xl, 24) who was carried captive in the captivity of Hosea with the Tribe of Simeon, together with other Tribes of Israel. They were carried to Hala and Habor, to Gozan and Khorsonesus."

The Romans finally left Britain A.D. 410. General Civil War followed. There was no ruler by right, and no union of any sort. The Saxons, under Hengist and Horsa, arrived in the Isle of Thanet A.D. 449. Ella came to Sussex in 477, Cerdic to Yarmouth in 495, Porta to Portsmouth in 501, and Ida in 547. All these Saxon leaders were descended from the four sons of Odin, who lived in the early part of the third century A.D. In "Northern Antiquities," by Mallet, we read from the Saxon Chronicle that the Saxons wholly abandoned their own country, situated between the territories of the Jutes and Saxons, and that it had ever since stood waste. Ed. Stillingfleet, quoting Bede, says in "Antiquities of the British Church," p. 246: "The common tradition was that the Picts came from Scythia," which is confirmed by Matthew of Westminster and many others.

SUMMARY.

We have seen that God's promises to Abraham and his seed were for ever. They were not Covenant promises as were those afterwards required of Israel, but their fulfilment depended on the Truth of God. God's promises to David, as to the continuance of his Throne for ever, were also unconditional; they were to be as God's Covenant of the day and night. It is, therefore, essential to the Truth of God that all down the ages the Throne of David should continue without a break between the destruction of Jerusalem by Nebuchadnezzar and the present time; for, although Christ was born to be King (John xviii, 37), yet in the days of His Incarnation He was never crowned King of Israel or any other kingdom. We have shown how God's promises to David and Jeremiah may have been fulfilled, and in the writer's opinion were fulfilled, though the history of Ireland is so mixed up with tradition and its chronology is wholly unreliable, seeing that we have no chronology that can be relied on before the fourth or fifth century A.D. or, perhaps, even later. Still, God's promises have somewhere been fulfilled, and there is, as far as the writer knows, no other account in the history of the nations which shows—

(1) That a daughter of David's line did, in accordance with Ezek. xvii, 22–24, set up a kingdom, whose sovereigns are now ruling the Greatest Empire in the world. Nor is there any other proof

(2) That a kingdom was set up in the days of Nebuchadnezzar that should destroy the kingdoms of the Image Empires, in accordance with Dan. ii, 44.

The Picts of Scotland, the Cymri of Wales and other Celtic tribes, the Danes, Angles, Saxons, Normans, Scots, all belonging to one race of people, reaching Ireland, Scotland and England by various routes, and at various times, but eventually combined into one kingdom, called Great Britain and Ireland.

We know from secular history that the Scythians warred with Medo-Persia, slaying Alexander the Great, and also with Darius, and that Greece and Rome were conquered by their descendants, the Gettæ or Goths, by whom the whole of South Europe and Spain were overrun. So that while Great Britain has been peopled by some of their descendants, it is manifest that we can only claim to be a portion of the Ten Tribes.

(3) Nor have we any other account, as far as we know, that Jeremiah planted any other kingdom, in accordance with Jer. i, 9, 10.

(4) Nor is there any other history than what has been sketched in the above papers that Israel has possessed a land of their own other than Canaan (2 Sam. vii, 10).

With the exception of China, Japan and Abyssinia, we know of no nations that have maintained their place since 600 B.C. except the inhabitants of the British Isles, and we can prove no connection with Israel and the Chinese, nor show that David's line had anything to do with its rulers. The Japanese may have some connection, as yet unproved, with Israel, but there is no evidence that their kings are connected with David. The Abyssinians have, as far as we know, not removed since 588 B.C. Their kings claim to be derived from Solomon's connection with the Queen of Sheba, but the writer has seen no tradition claiming that their throne was set up by Jeremiah, neither was it set up in the days of the Four Kingdoms of Dan. ii. Indeed, they claim a much earlier existence, for their kings are said to be descended from the Queen of Sheba, who then ruled in S. Arabia.

The Scythians and their descendants, the Gettæ or Goths, Franks, Saxons, Normans, overran Europe and displaced their kings, but all subsequent to the date of the Eastern

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Princess arriving in Ireland and founding a line of kings that now rule the greatest Empire in the world, and will eventually rule all of it (Rom. iv, 13). Following the incursions of Scythians, the Sarmatians occupied Russia, Prussia, Hungary, Bohemia, &c.; but they claim no connection with Israel, though their kings may be allied to ours. Moreover, the inroads of the Huns and Vandals did not begin till the third or fourth century A.D. or later.

THE COMING OF THE LORD DRAWETH NIGH.

BY REV. WM. PASCOE GOARD.

AT Pentecost there was a challenge thrown down as to the return of our Lord. "Repent ye, therefore, and be converted . . . and He shall send Jesus Christ."

"In what does that repentance consist?" should have been Israel's question.

The answer is recorded, although the question was not asked.

"Whom the heaven must receive until the time of the restitution of all things which the Lord hath spoken by the mouth of all the holy prophets since the world began."

Repentance, therefore, which should bring Jesus Christ must be more than the repentance which should bring salvation to the individual. For repentance has brought salvation to untold millions, yet the Lord has not returned!

What, then, is the requisite repentance? It is *a national turning to God, a national restitution of the Divinely-given constitution*, and *a national acceptance of the matter of fact reign of the Lord over, and in, and through the nation.*

This requirement still stands between us and the return of the Lord. And the Church is helpless in the matter so far as authority goes. She can teach the nation and pray for the nation's conversion; but she cannot change the national attitude to the rule of Jehovah in Israel.

When shall this restitution be made?

Before the coming of the Lord! Israel might make it at any time; but the time will come when the Lord will see it made, and the way prepared for the coming of the Lord. Thus He said to the three disciples as He and they descended from the Mount of Transfiguration: "Elias truly shall first come and restore all things." Failing to make that restoration as a nation voluntarily, Elias will be sent and will constrain Israel to that restoration.

Not as a great spiritual evangelist will Elias come, but as a great national reformer. When he was here before he turned the heart of the nation of Israel from Baal to Jehovah, and they cried with all their hearts, "Jehovah, He is the God: Jehovah, He is the God."

Since that time never has Israel nationally rejected Jehovah. Individuals were and still are idolaters, but the nation officially has worshipped God. Thus Elias restored the Altar in Israel.

But when he comes again, sent to prepare the way of the Lord, he will restore the constitution of the Lord.

His methods are characteristic, and are related in the Old, and referred to in the New Testament. He has power to shut heaven so that it shall not rain. Again will Israel hear the words, "There shall be no dew nor rain these years, but according to my word." Drought, bewildering and terrible, will extend over the Israel lands, until the nation in extremity once more turns to God in prayer. Then will come the light. Then will come the "restoration of all things spoken by the Lord by the mouth of all His holy prophets since the world began."

Forewarned, our nation may avoid disaster by speedily acting in accord with the Divine instruction. Going blindfold to the time when God sets His hand to constrain the nation into His way, months of resistance may result in months of agony.

Let the Church pray indeed. But let it arise and teach the nation the Message which God has given to the Church in trust for the nation. And let it do so speedily, for the time seems to be at hand.

PRESENT STATUS.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

WE are attempting to bolster up Germany even as we always tried to bolster up Turkey, and even Rome. But all is of no avail. The cause of all the trouble is disunion. The League of Nations is not united. The Continental Powers are not united. The imbroglio there is accounted for by two facts. Germany is evading her obligations, the condition upon which peace was made at the Treaty of Versailles. We should have learnt experience from Germany herself after the Franco-Prussian War. She marched straight into Paris and laid down her terms. She did not let go her grip until France had paid up. We trusted Germany, and did not march upon Berlin. We only insisted upon the Rhine-border of occupation. Germany has acted exactly as Isa. xxxiii, 1, says she would: "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."

The result of our trust in man has been that Germany has practised inflation to the disparagement of every creditor, her grandees and industrialists have piled up exorbitantly, and sent their money, derived from other nations, out of the country, building up her economic future and mercantile marine at a prodigious rate, by the deception she has practised upon all who have been foolish enough to trust her inflated credit.

The pity of it is that we are treating Germany as still an honest broker. France having proved her dishonest, is determined to ferret out where she has deposited her wealth. But the mills of God grind slow but sure. Germany had assumed before the war the rôle of resuscitating the Babylonian or Assyrian Empire by fawning on the Pope of Rome. The destruction of this image of Nebuchadnezzar is foretold in the Word of God, and we see before our eyes the very description being carried out. The iron of the image and the clay "shall mingle with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay." So the disintegration of Germany especially, but all Europe in particular, is taking place. So the Germany which was the last phase of the Fourth Empire, and which the Kaiser tried to make stand upon its feet, was broken, and now is unable to reunite, whatever Dr. Stresemann or any others may try to effect.

Though we all wish to see Germany and Europe restored to an economic creditability, there can be no such restoration until Germany disgorges. It is an honest Germany, one that has learnt from France's example to pay her debts, and that

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only we could wish restored. But all this is but the preparation for the future. Rev. xi, 13, says: "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven chiliads: and the remnant were affrighted, and gave glory to the God of heaven."

Of course this is symbolical, and the slaying has to do with the destruction of power which until then belonged to "the beast which ariseth out of the bottomless pit." This statement follows immediately after the triumph or ascension of the witnesses. Here are to our mind the "seven shepherds and eight principal men" of Micah v, 5. Look at the context.

It is the bringing forth or new birth of Israel as a nation! This nation through whom God is to work. The suspension of Judah for smiting the Judge of Israel with a rod upon the cheek is decreed until "she which travaileth hath brought forth." This, from Isa. liv and Gal. iv, is seen to be "the Jerusalem which is above," and is free, and is the mother of the British people. The Galatians are proved to be our ancestors by Barnes and Bishop Lightfoot. This nation, Israel in Britain, having accepted the Lord Jesus, feeding in the strength of the Lord, *abides* (*i.e.*, dwells safely), and as a result this MAN, in whom we trust, shall be our peace (Isa. xxvi, 3). We are thankful to Bishop Gore for having called our attention to what he thinks is a proof that Micah v, 5, is an evidence that the prophets only wrote what they thought. In fact, Micah anticipates that the Messiah would come and deliver Judah from the Assyrian, but He didn't. Therefore Micah's mistake. But is it so?

Does not Mic. iii, 12, tell us that "Zion shall be plowed as a field and Jerusalem become heaps." He then goes on to show the Kingdom, though departing from Judah; yet, the Mountain of the Lord's House shall be established in the top of the mountains . . . and people shall flow unto it. That the law shall go forth out of (this) Zion and the Word of the Lord from (this) Jerusalem (comp. Isa. lii, 1-10; xl, 9), and this Zion and Jerusalem is Israel, as Mic. iv, 6-8, proves. The Kingdom passes to Israel, as our Lord said (Matt. xxi, 43). Follow out this (Mic. iv) and see what this STRONG NATION is to accomplish, and Matt. xxi, 44. Then Mic. v shows why the Lord had rejected Judah, and chosen her which hitherto had been *cast far off*. This, now redeemed, Israel is to be "the travailing one," until her children are brought forth. In fact, Isa. liv and Gal. iv receive accomplishment in contrast with Judah, now in bondage with her children; until the fulness of the Gentiles (Gen. xlviii, 19; Rom. xi, 25, 26) be come in. This is the limit of Judah's rejection. She is to be saved by the fact that Israel points out to her, her Saviour. This dispensation, Israel coming to the knowledge of God, ends with the Assyrian again coming to the front, this time against Israel, securely dwelling in the Isles, and by this time, as in Isa xxxii, 17-20, bringing forth the fruit of righteousness. The devil provokes the Assyrian (Russia and Prussia) and their Confederacy against the Kingdom set up by the God of heaven, to come not only against Palestine (our land, and to tread our palaces), but evidently by sea also against Israel (Zech. x, 11; Dan. xi, 44) in the islands (Ezek. xxxix, 6). A universal war.

This apparently is the status up to which we are leading. Notwithstanding all efforts to the contrary, Dan. ii, 43, receives and is receiving a remarkable fulfilment to-day. The clay (type of Israel—turbulent, restless) which, passing through Europe, remained "in the place of the breaking out of children" (Hos. xiii, 13) strives to mingle with the iron (of Babylon), but they shall not cleave one to another. So the last phase of Germany may plot and plan, but eventually Gomer will be divided into "all his bands." They were united under Bismarck, and almost accomplished the resuscitation of the image of the beast under the Kaiser, which was frustrated under God by the Allies. The position now seems to be that when Assyria comes against Israel's land (the land wherein God promised David that they should move no more from), God's fury comes up in His face (Ezek. xxxviii, 18-20), surely a sea-action (see Habakkuk iii, 8-9; 13-15). But surely, with the powerful arms then in use, Britain must suffer terribly? Yes; unless some tremendous barrier is raised on the European side to ward off the increased power of the new monsters. Micah v, 5, says God (or we) will raise against the Assyrian "Seven shepherds and eight princes of men." In Rev. xi, 13, speaking after the ascension of the Witnesses. This event we take to be three-and-a-half years after this very year (the 1924th) of 1260 plus 664 (Council of Whitby). For our Protestant testimony is of no avail, as we are now, owing to the Anglo-Catholic Congress, a house divided against itself; 1928, or 668 plus 1260, will see the ascendancy of Protestantism over every Roman doctrine. Immediately we are told, "And the same hour was there a great earthquake, and the tenth part of the city fell (away from Babylon), and in the earthquake were slain of names of men seven chiliads." This looks as if France, Belgium, Holland and five other States (of Germany) separate themselves from the European or Babylonian system; and form a buffer of protection to Britain. Count these between the Rhine and the Elbe, all revolutionising at present. The remarkable sequel is that this judgment brings about quite a different action and expression to all the others, for whereas on other occasions we are told the world power "repented not" (Rev. ix, 21), "but blasphemed the God of heaven" (Rev. xvi, 9-11), here, on the contrary (Rev. xi, 13), "the remnant (Israel) were affrighted, and gave glory unto the God of heaven."

Look at the seventh and the eighth in each case, and consider that we are told the second woe, the Turkish, is passed; and the third woe (Russian Armageddon) cometh quickly. Also take account of the last verses of Rev. xvi, and see that the cities of the nations fell, and great Babylon came into remembrance before God. Also compare the last verses of Isa. xxxii and Israel's repentance in Isa. xxvi (latter part), and take note "thy dead men shall live, together with my dead body" (carcase of Rev. xi, 9-13). Then ask God to open our eyes to see if these things are not all concentrating, and remember Isa. lx, 22; Rom. ix, 28, with our Lord's words that "those days shall be shortened."

We invite questions upon these important topics; let them be short and concise; and, as God gives us ability, we hope to answer them in THE NATIONAL MESSAGE.

NOTICE.

WORTHING BRANCH.—A Lecture will be given at the British-Israel Depot, 71, Rowlands Road, on Wednesday, 14th November, at 3 o'clock, by Ch. Stubbs, Esq., B.A.:—"Lost Israel is Found; Britain, Our Colonies and America proved to be their descendants."

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THE RATIONALE OF THE HEBREW WORSHIP.—II.

By Rev. Arthur Pritchard, M.A.

The Rationale of the Levitical Dispensation.

A few instances of this must suffice, though they will be sufficient to show the rationale of the Levitical Dispensation.

The heathen worshipped towards sunrise, but the Shekinah was at the west end. The seven lamps of the golden candlestick (if the interpretation of Josephus be the true one) represented the seven planets, and must have therefore taught that these glorious lights of heaven as God's *creatures*, so far from deserving religious worship, were to be considered as joining with the Church in showing forth the praises of Him Whose Presence was behind the ornamental veil. The most holy of heathen priests were the offspring of most detestable incests, but the children of Israel were to be of pure stock, and their officiating priests doubly pure, and even without natural infirmities. The ritual of consecration was so minute that there was no place for the superstitions and idolatrous ceremonies of the heathen. When ministering, they were to be properly and decently as well as ornamentally covered, which was not the case, *e.g.*, in the obscene worship of Baal Peor. These garments, viz., four linen garments worn by all the priests, and four additional golden garments used by the High Priest, were for glory and for beauty, and were part of that reverence and respect required before the Presence.

Every heathen god had his proper vestments for his priests. In some cases men were to worship in the dress of women and women in the habits of men, hence the idolatrous practice was prohibited to the Hebrews at any time. Only the *unblemished* ox or bullock, the sheep and the goat, were allowed for sacrifice. Preserving salt—" the salt of the Covenant "—was to be used in all meat offerings, but not the altering ferments honey and leaven, which were considered as having contrary qualities to salt, and which were abused to superstition by the heathen.

Sacrifices were only allowed before the Shekinah; thus their old temptation to sacrifice to demons and satyrs was countered (Lev. xvii, 7).

The moon (not *Venus*, as some think) was worshipped as the queen of heaven; but in appointing times of worship, as well as the place and rites of it, the moon's revolutions were made subservient to the pleasure of Jehovah, when the people had to offer a " sin-offering unto the *Lord*," not to the queen of heaven (Jer. xliv, 17).

The sun was honoured and worshipped as the lord or king of heaven, and so, at the beginning of the earth's revolution round the sun, God was pleased to order the New Year's rejoicing among His own people by " a memorial of trumpets " in honour of *Himself* when, while acknowledging Jehovah's goodness in the past, they were to address *Him*, and not the sun, to bless the coming year.

"The Hebrews killed for sacrifice and for food what were sacred animals to their neighbours, and such as were unclean to the Hebrews were holy among the heathen, as a swine to Venus, an owl to Minerva, a hawk to Apollo, an eagle to Jupiter, and a dog to Hecate, and so forth." So Bishop Patrick. " Whence," he adds, " Origen justly falls into admiration of the wisdom of Moses, to pronounce all animals which had relation to demons, and were used as instruments of divination, to be unclean, and those to be clean which were not so."

The use of blood in heathen feasts for the dead was accounted an act of communion with the demons themselves. How well suited to *prevent* these idolatries did the Hebrew ritual disallow many practices which were common to heathen funerals—cutting off the hair of their heads and beards and throwing it into the sepulchres; cutting the flesh; printing demon-ownership marks on the body, and eating with or at or before the blood which they poured into a hole in the ground for their hosts, the demons, to drink and so have communion with them.

The ancient Egyptians venerated female calves, and the calves they offered to Typhon, the giant with 100 heads, were red. Hence the ritual directs the children of Israel to bring a red female calf to be slain without the camp and then wholly burnt as a sin-offering, while its ashes mixed with water were to be afterwards used for purification.

The mixing of seeds, like barley and dried grapes for Bacchus, was a heathen magical practice. So was ploughing with an ox and ass together, for it would have been foolish otherwise. So was the interbreeding of different species of animals, and so, too, was mixing linen and woollen together in garments worn at religious festivals.

Superstition in regard to purification knew no bounds, and so the ritual of purification as God commanded it was a frequent repetition in an easy figurative meaning of that exhortation of the Apostle: " Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."

The Divine Origin of the Levitical Dispensation.

These illustrations, mostly gathered from " Hebrew Worship " by Moses Lowman, are surely plain and plentiful enough to show that there was good reason for each of the Levitical rites and ceremonies commended to the esteem and obedience of the Hebrews by the authority of a Divine revelation; but though the wisdom of particulars may not always be discernible, yet, taken as a whole, we find wonderful harmony, uniformity of design, rationality and completeness, though not *perfection*, because, as the writer to the Christian Hebrews points out in his book of thirteen " betters," " If the first Covenant had been faultless, then there would no place have been sought for a second." Maimonides, the Rabbi of Cairo, eight centuries ago, mentions thirteen articles of the old Hebrew Creed, and they are well worth recording:—

1. That there is a Creator.
2. The unity of God.
3. That He is not a body.
4. His eternity.
5. That He is to be worshipped.
6. Prophecy.
7. The prophecy of Moses, that he is the greatest of prophets.
8. That the law was given from heaven.
9. That the law of Moses shall not be abrogated.
10. That God observes men's actions, and does not overlook them.
11. That God will reward those who keep the Commandments of the law, and punish those who trangress them; that the greatest reward is the world to come, and the greatest cutting off is of the soul, *i.e.*, after death.
12. The day of the Messiah.
13. Resurrection of the dead.

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Such is the Hebrew Creed, and it would be an easy matter to show how the old ritual was fitted to teach these important truths, and to teach them in a very advantageous manner; but it can be done now and here, and so I will close with two general observations :—

1. Archæology has shown us the high civilisation of ancient Egypt, and History teaches the high reputation of its idolatrous priests, as divines as well as philosophers. Therefore our forefathers, the children of Israel, needed not only to be separated from Egypt geographically but religiously as well, and so, at the Exodus, all the Ten Plagues were directed against the false gods of Egypt. Jehovah's power triumphing over each of them in turn, as can be shown in detail.

Subsequently, in Arabia, all the seductive heathen ideas and customs, rites and ceremonies, had to be countered by so full and perfect a system of outward and inward worship that there might be no reasonable cause or desire to add to or amend the enactments which Jehovah, as King of Israel, commended and commanded through His servant Moses.

2. In his writing on Prophecy, Bishop Sherlock, contrasting Jews and Gentiles, says that "the Jews believed in *Christ* because foretold by the prophets, whereas the Gentiles believed the *prophets* because they had so exactly foretold Christ Jesus."

If the latter be *so*, then all who deem themselves to be Gentiles ought logically to believe in the Divine origin of the Mosaic Ritual, because it was a shadow of the good things which did actually *come*.

CONGRESS NOTES.

BY OUR CORRESPONDENT.

(*Continued from page* 528.)

TUESDAY EVENING.

THE Rev. Pascoe Goard commenced by observing that the inscription placed upon the monument erected on the Thames Embankment to the memory of our Air Forces lost in the war is taken from the first statement made by God to the Israel nation, after their march out of Egypt. Close to Cleopatra's Needle it stands, the Needle being a monument which Ephraim and Manasseh as boys were familiar with in Egypt. Strange coincidence! Mr. Goard returned to the subject of his Kingdom teaching as recorded in the Old Testament, and asserted that the New cannot be fully understood without the Old. The last two chapters of Revelation were read as an illustration of this, special references being made to the New Jerusalem, the capital of Israel, the tabernacle of God with men, the presence of God with them, etc., all these being references to Old Testament teaching. The Holy City, with a gate for each Israel tribe, the city with walls, the centre of the Israel kingdom, is clearly a vision connected with Old Testament Scriptures. The river of the water of life and the tree of life, lost in Eden, reappear in the Garden, the centre of which is the New Jerusalem. These glorious chapters answer to the Gospel of the Kingdom, and cannot be understood without the Old Testament, which modern scholars put aside as useless. Our B.-I. movement seeks to restore a complete Bible, and must therefore prosper.

* * *

WEDNESDAY AFTERNOON.

MAJOR KNOWLES, O.B.E., presided, and in his opening remarks referred to the parable of the tares, Matt. xiii, which portion had been read to us in the devotional exercises. The Chairman traced through several of our Lord's parables the evident references to the Israel Kingdom, which is to be Christ's Kingdom when He returns to reign. In the miraculous birth of Isaac, in the national death and resurrection of Israel, the Chairman saw some points parallel to the life and death of Israel's King.

* * *

The Rev. Woodhams Denham is with us again, and takes for his subject "Our Lord's Coming Reign." In past centuries great Empires have risen, in the hope of a permanent world-reign, but one by one have fallen. Many people are despairing to-day, afraid that our Empire will also decay. We believe, however, that God's purposes are working up to a time when His permanent kingdom will be established, with Christ upon its throne. All the prophets saw it, and our Lord confirmed it. The saints will rise, and rule in various parts of the world. Over them a great prince of the House of David will reign, and over all the Shekinah glory of the Lord our King. These are stupendous and staggering prophecies, and we do well to study their meaning. The Israel people, under Christ, are to rule the world in the new age. Other nations will be naturalised as Israel citizens, and brought into the Kingdom. In this address Mr. Woodhams Denham made a valuable contribution to the subject of the Coming of Christ and the Millennium Age.

* * *

Rev. W. H. Stuart-Fox, M.A., said that God would undoubtedly be true to His promises. The promises to Israel are as good as fulfilled. We have a twofold witness of the truth of God's promise—the written Word, and the historic fact. God has flung a great highway of truth across the ages, the password being "Israel." The Coming of Christ proves the truth of Bible prophecy. The Israel people and kingdom are central to the life of the world, the hub of God's wheel of world movement and destiny. Christ was the central Fact of Israel. Then the speaker dealt with the many ways in which this central Life spreads out to the circumference, the men and forces of the Israel Kingdom influencing and controlling the life of the world. How much worry our great thinkers would be spared if they only perceived these wonderful fulfilments of Divine promise. Mr. Fox went to the heart of things, and we thoroughly enjoyed his address.

* * *

The Rev. Pascoe Goard spoke of the many evidences which come to hand daily of the ever-increasing interest in our Truth. He then told us how, as a lad of twelve, he was Divinely directed to Ezekiel iii, 1, as his commission for life. Turning to the Book of Zechariah, Mr. Goard referred to the prophet's death at the hand of the Jews, and then directed us to chapter v. The flying roll, representing the Law without the Redemption, was taken as the subject of some remarks. The shadow of the flying roll is over every land to-day. The religion of the Jews, with the law only, is typified by the flying roll. Mr. Goard traced the development of its one-sided literature, and asserted that it has emerged in our day as Modernist teaching. We are called to show that the Redeemer is at the centre of His kingdom. Zechariah, chapters xii and xiii, were also expounded as foretelling the great return to God which is to come to Israel before the Coming of Christ. Such an address needs to be heard to be understood, for it was truly a wise, far-seeing deliverance.

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WEDNESDAY EVENING,

The Secretary-General presiding. Devotional exercises by Rev. J. T. Wilson. The Chairman gave further instances of the awakening of clergymen and others to the truth of our teaching. He also read an extract from a publication condemning our teaching as foolish and absurd. He then emphasised the importance of our people supporting the business branch of the Federation, the Covenant Publishing Co., Ltd., and thus help the B.-I. movement. Mr. Garrison announced that the Congress addresses will be published at a much earlier date than last year.

* * *

Rev. J. T. Wilson, the President of the Federation Branch at St. Albans, observed that it was one thing to speak upon a subject, but quite another thing to feel that one could not help speaking about it. At first sceptical, he had reached the latter position to-day. There is, he declared, an Imperialism which is purely Jingoistic, and another which is stamped with the undoubted seal of Christ Himself. He quoted testimony of foreign statesmen to the effect that British history and the British constitution are unique in their power and influence amongst the nations of the world.

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Mr. S. E. Steele, the Secretary of the B.-I.N.U., spoke on the prophecies of Balaam, and showed how they give glimpses of Israel's history, her present experience, and her future destiny. Referring to Gen. xxii, 17, he pointed out two characteristics of Abraham's seed, viz., as the stars of heaven, a spiritual seed, and as the sand of the seashore, an earthly seed. The address was thoughtful, interesting and profitable.

* * *

Rev. Pascoe Goard answered a few questions sent up by the audience. Asked how we could claim that America represented Manasseh-Israel when so many of her citizens were aliens, Mr. Goard pointed out that a boy was not a horse because he was born in a stable, and an American was not necessarily an American because he was born there. Also many of the so-called aliens were Israel's sons, brought to America by an urge which they did not understand. It was a Divine power drawing the remnant of His people. The readiness with which most of them, in the third generation, drop the custom of the countries from which they come and adopt Anglo-Saxon customs and ideals make it look as if they are being Divinely directed to a place and a people prepared to receive them.

* * *

THURSDAY AFTERNOON.

A very large audience assembled to hear a special address by the Rev. Pascoe Goard. Major Knowles, O.B.E., presided, and in his opening remarks stated concisely the basis of our belief. Mr. Goard commenced by saying that the Bible is a national book. As a theological student he was led to devote a whole year to a consecutive reading of the Bible, and found in it a continuity and a unity seldom found in literature. The books, from Genesis to Revelation, all follow the lines of the history, development, redemption and destiny of the Israel people. Bible teaching will only transform the nations through Israel, which is the Divine administrative agency of the world.

The Gospel of the Kingdom is fully explained in the Old Testament, and therefore is not fully explained in the New. Things clearly stated in the Old are not repeated in the New. When Christ had accomplished the atonement He preached the Gospel of Grace, whereas previously He preached the Gospel of the Kingdom. The two run hand in hand, the one limited to Israel, the other open to the world.

* * *

Mr. Goard traced in detail the story of the covenant God made with Abraham as described in Gen. xvii, then the establishment of the kingdom on earth from Exod. xix and xx, picturing graphically the scene of what took place at Mount Sinai. In parenthesis the speaker referred to the greatness of the Egyptians, educationally and politically, but they had forgotten God and were rank idolaters. God undertook an evangelical mission to Egypt, and by the only means open to Him impressed His personality upon them. Egypt was a military menace to the world, and God crushed its military organisation, destroying it in the Red Sea, and it did not rise again for centuries. The mission of Moses was a great evangelical mission, as well as one for the delivery of captive Israel. Returning to the Israel story, Mr. Goard brought us to 2 Sam. vii, and showed how the kingdom was transferred to an appointed place from which Israel should move no more.

We were then carried on to Jeremiah, chapters xxxi and xxxiii, teaching us that God's covenant with David was to be kept with the Israel nation in the appointed place, and must be in force to-day. The kingdom established at Sinai and the throne of David must continue to the end of time upon the sure word of Jehovah. Further, Israel was to be saved, and be the means of carrying the Gospel of salvation to the ends of the earth. The nations of the world have always prayed for the help of the British Empire in their need, and welcomed our righteous government. It is our task to take the Gospel of the Kingdom as well as the Gospel of the Grace of God which brings salvation to all men.

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Mr. Herbert Garrison enforced the claims of the Federation, and appealed for membership, and for general support to our movement. Responding to his earnest appeal, a further sum of £250 was promised to our New Headquarters Fund.

* * *

THURSDAY EVENING.

Rev. Pascoe Goard presided. The Rev. Kenneth Dodds read the Scripture, and pointed out the importance of our British flag. He protested against a certain commercial firm using the Union Jack for mercantile purposes. The Chairman introduced the Rev. William Howell, who examined and criticised certain statements made by a late Bishop of the Church of England. The name Israel is mentioned 700 times in the Bible, and by various types of believers the name is applied to different objects, temporal and spiritual. Mr. Howell enforced the need for a clear understanding of what the name Israel really meant, and showed clearly the logic and commonsense of applying the name literally to the people and kingdom who bore it, and to no one else. The speaker quoted from the prophets to prove that the House of Israel existed as a separate nation, and that the name had a specific application to a definite people, and we must so understand it. We are called to remove the many misunderstandings which have gathered around God's Word.

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The Rev. G. H. Lancaster spoke to us upon the subject of Israel and the light. Speaking of the colours contained in the light, he explained that in the Bible each colour has its special meaning. He instanced the peculiar qualities of the ultra-violet rays, and likened them to the light which shines through Israel. Beginning with Abraham, and passing along the Israel history, he showed how sometimes the light shone brightly, and at other times was apparently obscured, until Christ came and said, "I am the Light of the World." As Einstein's recent teaching has advanced our ideas of the properties of light, so Christ's teaching has revolutionised the spiritual thought of the world. Israel was called into the fuller light, the illuminated nation, and is called to radiate that light to all mankind. As Benjamin was the light-bearing tribe, the apostolic tribe, and we embody Benjamin in our Empire, we are to do the work of that tribe in our day.

* * *

The Rev. W. H. Stuart-Fox, M.A., is always a welcome speaker, bright in manner and forcible in argument. Mr. Fox spoke to us to-night upon God's purpose for mankind as revealed in Israel history. God always shows His purpose through human agencies—Israel, the Church, &c. Referring to the New Testament, he said the Gospels told us of God with man, the Epistles of God in man, and the Apocalypse of the King and His Kingdom. He detailed seven stages by which God educated man to become His effective instrument :—

1. Conscience aroused. Abraham awakened to the world's need.
2. His confident acceptance of God's plan, and his fellowship with the Divine.
3. "In Isaac shall thy seed be called."
4. God's patience and long-suffering with His people.
5. Training by discipline.
6. God's personality and supremacy.
7. Complete abandonment. "God so loved the world, &c."

Along these same lines the Israel nation is growing until it becomes God's perfect instrument.

* * *

FRIDAY AFTERNOON.

Captain A. H. F. Young, R.N.R., took the chair, and observed that, if we as Israel are to inherit the promises made to us, we must be up and doing, and not expect to spread the truth with folded hands. The Rev. Arthur Pritchard responded to the chair, and spoke to us upon the Rationale of the Hebrew Ritual. Sin is "missing the mark," and is older than we think, being the work of the devil in past ages. Satan's hand is seen in the many unhappy blunders and divisions which have occurred from the very beginning. God and Satan are in opposition, and the results of this age-long contest can be especially traced in the idolatry of the ancient peoples. The Hebrew ritual was introduced to counteract and prevent idolatry. The attention and interest of the people were to be concentrated upon visible symbols representing Divine things. Jehovah was symbolised by the Shekinah, the shining forth of God's glory, and symbolising the Light of the World which was to come. Everything in the Hebrew worship was directed against the false, and in favour of the true worship. The priests, their clothing, the sacrificial offerings, and all the accessories of worship were designed so as to counter idolatrous practices, and direct attention to the true God. Mr. Pritchard explained in detail the many peculiar rites and ceremonies introduced by God into the Hebrew ritual, and showed that in every requirement Jehovah was counteracting the many idolatrous practices of the age, and upon them was building a pure and uplifting form of worship. The ten plagues were directed against the false gods of Egypt. The Hebrew ritual, in its many phases, was a shadow of good things which were to come.

* * *

The Rev. G. H. Lancaster, M.A., was called, and spoke upon the subject of Fire, which is a symbol of the holiness of God. The flaming sword in the Garden of Eden, the burning bush, the flaming presence of God on Mount Sinai, the consuming fire of God's jealousy, the fire which consumed Elijah's sacrifice on Mount Carmel, the devouring fire of Psalm l, 3, the victorious fire of Psalm xcvii, 3, the baptismal fire of Christ as described by John the Baptist and evidence at our Lord's crucifixion, and the fire of Pentecost, were the striking points of Mr. Lancaster's most instructive address. He closed by reading Isaiah vi, 1–8, and urged the Israel people to respond to the call, which comes to us as to Isaiah of old.

* * *

FRIDAY EVENING.

Chairman, Rev. A. Pritchard, M.A. Despite the inclement weather a good audience assembled. After the devotional exercises, the Chairman addressed us upon the subject of "The Right to Palestine." The earth belongs to God, its Creator, and not to the landlords. He disposes of it as He will, and several texts were quoted to show that God had special regard for His people Israel, and had them in mind when permitting the nations to take possession of the earth. The Canaanites had no right to be in the land, which really belonged to Shem, and Palestine was definitely promised to Abraham and his seed for ever. The land was then to pass to Isaac, Ishmael and his descendants being excluded. From Isaac it passed to Jacob, and thence to Joseph and his son Ephraim. Palestine belongs to Britain by a right of descent, a right of conquest, and a right of title-deeds. The speaker enforced by many proofs the fact that Turkey is descended from Esau, and has therefore no just claim to Palestine. The Jews, with all their wealth, were likened to one penny in the shilling. The other elevenpence cannot be ignored or overlooked, and will have their rightful portion according to God's promises. The position of our Empire in the Bible story was traced and explained, and the Bible held up as the complete record of our history and destiny.

* * *

The Chairman introduced Mr. H. D. Houghton as one of our ablest writers and exponents. Mr. Houghton addressed us upon "The Harmony and Interdependence of the Old and New Testaments." The covenants of both Books are to the same people, and the two Books are one. The Gospel teaching of the New proves the promises and prophecy of the Old. The principal features of the New, the coming of Christ, the redemption of Israel, the acceptance of our Lord's teaching by the House of Israel and its rejection by the Jews, are all in fulfilment of Old Testament teaching. Christ Himself confirmed Old Testament truth in His word and work, also St. Paul in his Epistles, both teaching that the Gospel was brought to God's chosen people Israel, and afterwards extended to the Gentiles. Israel is not cast off in the New Testament, but is brought back

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into covenant with God through Jesus Christ. Our Lord and the Apostles speak and write directly to them, and the people chosen in the Old Testament are the saints of the New, preparing for the coming of Christ as King.

* * *

SATURDAY AFTERNOON.

Rev. W. E. Woodhams Denham took the chair and enforced the words of the Scripture lesson, "The redeemed of the Lord shall return, and sorrow and sighing shall flee away." He speaks with an abounding conviction of the return of our Lord to reign and of the glorious age which is coming. The Secretary-General read some amusing extracts from the Press reports of our meetings. Speaking generally, the Press has given much more space to our Congress reports than ever before, for which we are truly grateful.

* * *

The Rev. Pascoe Goard continued by request the subject of Divine Healing as taught in Scripture. After briefly reviewing the ground covered in his previous address upon the subject, Mr. Goard quoted St. Paul in 1 Cor. xii, 28, and reminded us that the gifts of healing were not classed amongst the miracles. We were then taken to the national statute and ecclesiastical ordinance given to Israel by Moses, showing that by obedience to God's law Israel would have been free from sickness and disease. "I am Jehovah, that healeth thee." The foundation of Divine Healing is there, and is confirmed in Deut. vii, 14, 15. Health is not a miracle, but is the normal condition of life for an obedient Israel people David knew of this when he wrote Psalm ciii, 3; and our Lord recognised it when He commissioned the twelve, commanding them to "heal the sick, cleanse the leper, and cast out devils." Mr. Goard then directed us to the manner in which Christ left His ministry to the elders of the Church, as described by the Apostle St. James.

* * *

Mr. J. J. Morey followed, and pointed out that in order to use the gift of healing, God's people must rise to heights of devoted consecration. The elders of the modern Church are too small in spiritual power and too far away from the Divine Healer to handle this great gift. To some the Lord tells His secrets. Those who know Him well can ask Him anything. We are called to be intimate co-workers with the Great Healer, and when we have risen to the level of our privilege as His Israel people He will use us for the blessing of our fellows.

* * *

SATURDAY EVENING.

The Secretary-General presided, and voiced the many expressions of gratitude for the wonderful series of Congress meetings which had been held. Mr. J. J. Morey spoke of three lines upon which there is much confused thinking to-day:—

(1) Most people still think that everything Israel is Jewish. The speaker recommended us to ask the Jew, for he will at once correct the error. Then ask the Bible, and a clear study of its narrative will show a distinct difference between Judah and Israel. Further, ask history, and we shall find actual records of two distinct peoples.

(2) Most people still think of the Kingdom of God as a spiritual kingdom. It was literal in its formation, literal in Christ's teaching, and literal in its actual operations.

(3) Most people believe that the Second Coming of Christ has taken place in the presence of the Holy Spirit. The speaker showed that the Bible teaches in the clearest terms the literal reign of Christ on earth. Then the kingdom over which He is to reign is literal also.

* * *

Personal testimonies to the value of B.-I. teaching, and the Congress in particular, were borne by several members of the audience, Mr. Pilcher remarking that the Congress had got for us a new building, and for that the Congress of 1923 will be notable. Mr. Percy Sargant told us that we ought to advocate everywhere a more thorough observance of the Sabbath, for we are to be watchmen for Israel. We are to be ever on the alert to speak to others and to bring them into the light. Individual effort is the secret of success.

* * *

Rev. Pascoe Goard answered some questions sent up from the audience, dealing with the existence or non-existence of Israel in present times. As to the supposed Aryan race, Mr. Goard stated that there is no Aryan race, the name having come into use as the result of the difficulty of ethnologists in finding a name for a people which were really Semitic, and actually Israel. Mr. Goard then spoke of the river and tree of life. Not water or wood, but life, pure, strong, and clear. The leaves of the tree were for the healing of the nations. Israel has reached her goal, Life, and she will take of the leaves, and with them heal the nations outside the Kingdom and bring them in. There will then be no more curse, but only blessing, and the heathen will come into the experience of Israel. The thousand years of the Millennium will be our preparation for entering the presence of the Father, and we shall see His face. The closing word was most beautiful. The Spirit and the Israel Bride say "Come"; that is our mission. The word rings out the world over to-day, and will ring until the day our Lord shall dawn and the shadows flee away.

* * *

We sang the Doxology with joyous, thankful hearts, and went forth with a full and glorious message for the world.

INTERESTING INSCRIPTION.

IN the vestry of St. Peter's, Cornhill, Gracechurch Street, over the fireplace there is a massively-framed tablet containing an inscription, of which the following is an extract:—

"Be it knowne to all men that in the yeare of our Lord God 179, Lucius, the first Christian King of this Land then called Britaine, founded ye first church in London, that is to say ye church of St. Peter upon Cornehill, and he founded there an Archbishop's See and made that church ye Metropolitan and chief church of this Kingdom, and so it indured ye space of 400 yeares and more unto the coming of St. Austin the Apostle of England, etc., etc.

. . . . . .

"Lucius reigned King in this Land after Brute 1245 yeares and in the yeare of our Lord God 124. The yeares of his reigne were 77 yeares."

. . . . . .

N.B.—The tradition was accepted in Act V Henry V 1417, renewing a decree of 1399.

A. P.

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THE SECRETARY-GENERAL'S PAGE

THE Rev. Pascoe Goard has delivered 24 sermons and addresses since the Congress—at Hove, Folkestone, Bristol, Bath, Teignmouth and Paignton. The meetings at Bath were held in the beautiful Guildhall. The Lady Mayoress (Madam Sarah Grand) presided at one of the meetings; Lady Peirse, Canon Young and Colonel Prowse presided on other occasions.

* * *

The Honorary Secretary at Teignmouth writes in terms of warm gratitude for Mr. Goard's addresses there and at Paignton. Keen interest has been aroused in each place named above, and many books and leaflets were sold. The Secretary-General was able to render assistance at Bath, where he gave two addresses.

* * *

The Rev. T. H. Whitehouse is doing a great work in the Birmingham area. He is devoting much time to our Cause, and is lecturing several times each week. He is now organizing a convention on special lines to proclaim the Second Advent of our Lord in its natural setting of B.-I. Truth, and to appeal for consecration to the service of Christ. This Convention will be held at Ebenezer Church, Steelhouse Lane, Birmingham, on Monday, Tuesday, Wednesday and Thursday of next week; afternoons at 3 and evenings at 7.30. There will be sacred music by various choirs each evening, from 7 to 7.30. Tea will be available on the premises. The speakers include the Revs. Pascoe Goard, W. H. Stuart-Fox, M.A., W. E. Woodhams Denham, Arthur Pritchard, M.A., R. Baker, W. Ward, Kenneth Dodds, T. H. Whitehouse, and Mr. J. H. Tench. The following are some of the subjects to be dealt with: "The Nations, Israel and Judah," "The House of David," "The External Nations," "The City of Jerusalem," "The Church and the Unsaved World," "Three Prophetic Pictures," "Divine Foreshadowings," "The Coming Crisis," "The Ten Pounds," "The Ten Virgins," "The Coming of the King in Glory," "The Throne of His Father David," "What is a Name?" "The Birthright," "The Oratorio," "The Dawning Day," "The Confirmation of the Promises." Our readers in the Midlands are cordially invited to attend these important meetings. The Hon. Secretary of the Convention is Mr. W. G. Leaney, Jaffray Crescent, Erdington, Birmingham, and the Hon. Treasurer is Councillor F. G. Whittall, 132, Lancaster Street, Birmingham. Hon. Organizer, Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham, to whom enquiries may be sent. Donations toward expenses will be thankfully received by either of the above.

The Rev. Kenneth Dodds has lectured for our Southport Branch. His visit was considered a great success.

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Mr. Garrison is announced to lecture at the Town Hall, Chatham, on Wednesday next, November 21st, at 7.30. Subject: "Our World-wide Empire," illustrated by lantern pictures. The Mayor of Chatham will preside. Seats may be reserved at Messrs. Wharton & Sillifants, Music Stores, High Street, Chatham Intra.

* * *

A meeting will be held at 20, Blenheim Park Road, South Croydon, on Thursday next, November 22nd, at 2.45 p.m. Addresses will be given by Miss J. G. Modin, on "God's Unchangeable Plan," and by Mr. J. J. Morey, on "Britain in the Bible." All our readers in the district are warmly invited. It is hoped to start a Study Circle at the close of the meeting.

* * *

Mr. J. J. Morey has addressed meetings at Kingston, Herne Hill and Hackney. To-morrow (Sunday) he speaks for the Kingston Brotherhood. On Tuesday evening next he is to speak at the U.M. Church, North End Road, West Brompton, and on Wednesday next, November 21st, he will address the Kingston Branch in the Wesleyan Large Hall, at 8 p.m.

* * *

The Rev. R. G. F. Waddington, M.A., is doing excellent work in Bradford. He has been holding weekly meetings in his Church (Christ Church, St. Paul's Road), and he now proposes to start a Branch of the Federation. He is announced to lecture on Thursday next, November 22nd, at 8 p.m., in the Church House, North Parade, Bradford, on "The Case for British-Israel put concisely." All our readers residing in the district are cordially invited to attend and back up the vicar's efforts.

* * *

The Rev. W. H. Stuart-Fox, M.A., will address the Horsham Branch on November 24th, at 7.15, in the Town Hall. Subject: "God's Plan, and Our Share in it."

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The Rev. J. P. Hodgkinson, B.A., B.D., is to address the Preston Branch on November 29th, at 7.30, in the Lyric Hall, Avenham Street.

* * *

The Worthing Branch meets on the second Wednesday of each month at 3 p.m. at 71, Rowlands Road, when addresses are delivered. An Instruction Class, conducted by Mrs. Champion Pelly, meets on the first and third Wednesdays at 3.15. p.m.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

TO THE LAW AND TO THE TESTIMONY.

BY REV. WM. PASCOE GOARD.

"*Little children, keep yourselves from idols.*"

IT is startling to find to what extent the present generation has drifted from the law, the testimony, and the practice of the law.

The statement has been assiduously spread that we are freed from the law under the new dispensation or the New Covenant.

We shall look in vain for that statement in the Book of God. It is true that *Christ has redeemed us from the curse of the law*, being made a curse for us. But it is not true that He has redeemed us from *the law*. The law is not a means of Salvation, but of control of the life of the saved through Christ.

Both the New Covenant and the Old have reference to our keeping the same law.

Under the Old Covenant the law was externally written upon tables of stone, and *the inducement to the keeping of the law was fear*. Of the New Covenant it is written, "Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel and with the House of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband to them, saith the Lord:

"But this is 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."

It is *the same law, inwardly written*. And the inducement to keeping the law is *Love and Honour*—Fear having been done away in Christ.

What, then, is the law? It is stated in the Ten Commandments *in principle*. *It is illustrated* in the *Statutes* and in the *Ordinances*. (The former are national, the latter are ecclesiastical.)

It is *applied in the Judgments* which from time to time have been rendered in the duly appointed courts of the Lord. These form the basis of our common law.

Let us take the first statement of principle in the first Commandments. Ex. xx: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God . . ."

This is the law.

How are we keeping that law to-day? Let us not imagine that it has been put away. In the Sermon on the Mount Our Lord solemnly ratified every jot and tittle of the law, and *made the law an integral part of the New Testament*.

Our land is groaning beneath the statuary it has created and imported, some as objects of adoration, others commemorating heathen deities. Especially are places of worship cumbered with these matters, as though in His own Sanctuary we challenged God to see in what slight esteem we hold His solemn Commandment, and how we disregard His law.

. . . . . .

To the testimony! What is the testimony?

It is the instruction we have from the lips of God through Divine inspiration. Usually it is regarding matters which nature has not made plain to us. For instance: Scientists will and must seek in vain, if seek they do, for the origin of the material Universe. We have no means, the earth and the heavens afford none, of discovering the origin of matter, nor whether it had a beginning, or is eternal. But we have the testimony of the Lord upon the matter. "In the beginning God created the heavens and the earth."

In *matters of worship* nature is not a safe guide, and *philosophy* cannot mark out for us a certain path. We are constantly striving to do so ourselves, and always have been. One of the lines which has been thus marked out has been the line of the beautiful.

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We cannot conceive that a beautiful service can be other than acceptable to God. Therefore we have had presented to us, by one set of devotees, the beautiful in ritual, the beautiful in vestments, the beautiful in music, the beautiful in architecture and decoration, the beautiful in oratory and form of liturgy. Further, there has been the reaching after the beautiful in odours, in the burning of incense.

What has the testimony of the Lord to say to these things?

We must make one short sentence suffice—"Incense is an abomination unto Me."

Again, in the House consecrated to the worship of God, and in that service, incense is introduced. The thought is to make the service beautiful in the matter of odours. But one wonders *why this should be done against the express testimony of the Lord.*

Not only is this practice against the *Divine testimony*, it is also *against the law.* In the Temple there was incense provided under the strictest guards. The *composition* was holy, and might not be changed. The *fire* which lit it was holy, and it might not be lit with strange fire *under penalty of death.* The *Priesthood* who offered it must be of the undoubted family of Aaron and of the Aaronic Priesthood. None other might offer it.

But *the Aaronic Priesthood* has been specifically withdrawn.

We have no *Holy ingredients* with which to compound incense.

We have no Holy fire with which to light it.

We have no Aaronic Priesthood to offer it.

We have none of undoubted Aaronic descent among us.

We have the testimony that even had we all of these "Incense is an abomination unto Me."

Why, then, in the face of the Law and of the Testimony will men presumptuously offer in service to God that which He forbids and abominates?

The question is forced upon us: Are those who do those things in the face of such barriers worshippers of God, who revealed Himself to our fathers and who became incarnate in Jesus Christ Our Lord? Or are they worshippers of gods of their own creating? Creatures of their own imagination, as the gods of the heathen, cruder in form, are the products of their own hands.

The best thing the sincere worshipper of God can do is to abstain from such worship as involves idols and incense, and to stay with the simple worship of the heart expressed in the sacred exercises of the Word of God, and of hymns of praise, and prayer free from idolatry.

At all events it is most certain that the Great Father will not condemn those who for His sake "keep themselves from idols."

DO WE WREST THE SCRIPTURE?

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

WE are certainly making a move, if not turning the Christian world upside down. Two cuttings handed to me yesterday contain arguments—the one against the acceptance of the historicity of the Old Testament and consequently the qualifying of our Lord's words to suit man's ideas of science. Of course, "Modernism" knows more what our Lord meant than His words actually imply. The teaching of this section is in keeping with the idea advocated by, we are sorry to say, a very great many clergy and others, that "a mutilated Gospel is better than no Gospel at all." St. Paul tells us that if any man preach unto you any other Gospel than that ye have received, let him be accursed. British-Israel Truth asserts that all God's revelation is true; that the Old Testament as we have it in its original is to be accepted as our standard of faith; and that all our Lord's utterances are what God gave Him to tell us to believe, and we accept them.

But the article we now wish to criticise is one which is taken from *The New Church Herald* of September 22nd, 1923.

The first charge brought against us is that "*It occurs to us that British-Israel makes God a respecter of persons.*" We do well to see in what connection these words occur. They occur in the following passages:—Deut. x, 17; 2 Chron. xix, 7; Job xxxiv, 19; Acts x, 34; Rom. ii, 11; Gal. ii, 6; Ephes. vi, 9; Col. iii, 25; 1 Pet. i, 17. Let anyone look up for himself these passages. Do any one of them infer that the meaning is that God never called Abraham, never chose Israel, never selected David; or in the New Testament that Jesus never loved Lazarus, Mary and Martha, that God has not an elect nation? The context shows clearly what is meant, but it doesn't warrant our using the expression to contradict what we see and know.

Is there no nation unto whom the Kingdom of God is given (Matt. xxi, 43, 44)? Is it not true that, of all nationalities, the Anglo-Saxon is essentially blessed? Has this come about without God's over-ruling Providence and foresight?

"*The promises made to Israel are spiritually applicable to the Church.*" We might ask, what Church? Roman, Grecian, Anglo-Catholic or Protestant? How can the temporal blessings promised to Israel fit on to a Church? He tells us the Spiritual Church. If we analyse the expression, I think, logically we should come to the conclusion that this is a Protestant community, for there is little spiritual worship outside the Protestant.

Then we again dig further, and at last we arrive at the conclusion that the greater portion by far of this Protestant body belong to the Anglo-Saxons. Thus we come to the conclusion prefigured in Hebrews, James and Peter—in fact, in all the Epistles—that that race, nation, or Church is Israel.

Apparently our contemporary takes exception to the literal application and makes a thrust at the REV. W. PASCOE GOARD for saying that: "*Israel is called by Jehovah, 'My battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms.'*" He calls in question whether this is addressed to Israel or to Cyrus.

It would take a long time to look into all these "material" blessings, to show the consistency of God's Word throughout; but here are some:—

Gen. xlix, 22-24: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall;

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the archers have sorely grieved him and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob: from thence is the Shepherd, the Stone of Israel."

From his very incipiency, God's purpose is revealed as to what Joseph is to become; and this runs right through the Word of God.

Both Leviticus and Deuteronomy reveal to us Israel beset with foes, and tell us how, that in keeping God's commandments, His statutes, and His judgments, they are "One of them to chase a thousand, and two to put ten thousand to flight" (Deut. xxxii, 30; Lev. xxvi, 8; Deut. xxviii, 7; Isa. liv, 17, &c., &c.).

Deut. xxxiii, 17: "His glory is as the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim and the thousands of Manasseh." Verse 29: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be subdued unto thee (*marg.*), and thou shalt tread upon their high places."

Why! These promises to Israel are of national glory and triumph over every adversary, because they are found to be bringing the world to Christ. Israel is "the Kingdom set up by the God of heaven" (Dan. ii, 44). These material conquests are similar to those which Christ Himself has assigned to Him by all commentators. Is it likely that He Himself in person will fight His own battles? Or is it not rather that the Kingdom promised to Israel under the throne of David has been subduing the people, and preparing for the time when His enemies being subdued under His feet He shall Himself come and take the Kingdom. (John xviii, 36; Heb. x, 13.)

REV. T. H. WHITEHOUSE ADDRESSES THE BIRMINGHAM ASSOCIATION.

AT the first meeting of the new Session of Birmingham Central Association, held at Ebenezer School, Steelhouse Lane, on September 27th, a remarkable address was delivered by the President (Rev. T. H. Whitehouse), entitled: "The Burden of this Last Generation." Taking for his text the words of Matt. xxiv, 34: "Verily I say unto you, this generation shall not pass till all these things be fulfilled," the lecturer uttered a scholarly exposition, showing that all prophetic days, weeks and years, whether computed by solar or lunar reckoning, all converge upon these latter days. The fulfilment of prophecy, especially in 1914, 1915, 1917, and the present year 1923, was clearly indicated, and it was plainly declared that no unfulfilled prophecy of Holy Writ can apply to any date subsequent to 1934, in which year the very last event must happen to close the present age. Now is the veritable Saturday night of the world's history, and the Sabbath eve of the personal coming of our Lord and Saviour Jesus Christ, preparatory to the inauguration of His millennial reign. All the signs of the times, and the everyday facts of current events, indisputably declare that the end of the present age is imminent. In the light of these awful considerations, and remembering the words of St. Peter (2 Peter iii, 11, 12): "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness: looking for and hasting unto the day of God." If we really believe the "sure word of prophecy," and the testimony of Jesus, saying, "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh" (Luke xxi, 25-28). St. Paul also testified: "And that, knowing the time, that 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" (Romans xiii, 11,12). With such reminders and entreaties, Congress is urged to make some confession and witness of the faith before the whole world; and to call upon all B.I.W.F. believers to do something of an extraordinary, unconventional character, in order to declare and make ready for events of so unprecedented character. In this connection it is suggested that a continuous series of "Waiting and Watching" (see Luke xii, 35-40) meetings in church, chapel or mission rooms, or from house to house—as opportunity is given—purely and simply for Bible readings and prayers, and conducted on inter-denominational lines, be instituted to prepare a fitting welcome for our Lord when He comes.

WARREN OWEN.

THE CASE FOR BRITISH-ISRAEL.*

BY ANTHONY NOEL DENNY.

THIS article is addressed to Christian people in the hope that it may stimulate them to follow the example of the Christians in Berœa, namely, to "search the Scriptures daily, whether these things be so."

My readers, being Christians, will readily grant the following postulates:—

(i) That the Bible is the inspired Word of God.
(ii) That it should be interpreted literally wherever the general tenor and context will admit.
(iii) That it is true alike in matters of faith and history.

British-Israelites are of opinion that the reason why their interpretation of God's Word is not more generally accepted lies in the fact that Christians generally believe that the persons who returned from the Babylonian captivity were representative of both houses, Israel and Judah; hold that the Northern Kingdom has been swallowed up for all time, or that its promised greatness and missionary activities will be manifested during the millennial age.

British-Israelites differ from a large proportion of their fellow Christians in the fact that they maintain that the Bible promises to Israel, as contrasted with Judah, must be fulfilled prior to the Second Advent of our Lord and Saviour Jesus Christ.

It cannot be too often repeated that British-Israelites are not a sect or denomination, that the belief is not a substitute for that trust in the cleansing blood of the Lord Jesus Christ which every British-Israelite needs as much as any heathen Bushman in South Africa.

British-Israelites are no more nor less than believers, of all denominations, who hold that the Northern Kingdom of God's chosen people, to whom was promised many definite, specific, temporal and pre-millennial blessings, are to be found in the Anglo-Saxon people, who now compose the British Empire and United States of America.

The God-given promises to Abraham, Isaac, Jacob and David were so specific that Christian exegetes have been compelled to furnish some explanation of their apparent

* This article, in pamphlet form, can be obtained from 14, Fetter Lane, E.C.4.

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failure, consequently, two interpretations have been very general ever since the era of the Reformation:

(i) That the material blessings and national prosperity have been spiritualized and made to appertain unto the Christian Church.

(ii) That the national ascendancy and national missionary enterprise have been relegated to the millennial era.

It would appear to the writer that if these divines had possessed the British-Israel key which unlocks this section of prophecy, and harmonises all the apparently conflicting statements in God's Word, they would not have had recourse to giving a spiritual interpretation to straightforward utterances, which, taken at their face value, can only have reference to material prosperity.

The object of this article is to induce Christians to keep an open mind and to form their matured opinion after prayerful and renewed study of their Bibles, and it is hoped that the following references may be of help to them in coming to a conclusion :—

I.—THE PROMISES TO ABRAHAM.

Gen. xv, 5, 18; Gen. xvii, 2, 4, 6, 7, 8, 19; Gen. xviii, 18; Gen. xxii, 16, 17.

Gen. xv, 6: Abraham "believed in the Lord and it was counted to him for righteousness."

What must Abraham have believed, anent these promises, made to him by God Almighty? That they were spiritual promises garbed in a material form? What would an educated and intelligent pagan gather from such language? That spiritual blessings were being guaranteed under material similitudes? I can hardly think so.

It should be noted that the Israelites under David and Solomon, their golden age, could never be even poetically described as numberless, like the stars of heaven (Gen. xv, 5). Nor did the united kingdom under Solomon ever extend from the Nile to the Euphrates (Gen. xv, 18). Further, during the sojourn of the people in Palestine, was Abraham ever the progenitor of many nations? (xvii, 4).

Gen. xxii, 16, 17.

Note the number of times that God Almighty has condescended to swear to a creature: Once to Abraham in respect of the future of the chosen race; once to David in respect of the chosen Royal family; and on one other occasion only.

Gen. xxiv, 60.

Can never, humanly speaking, find fulfilment in the Jews.

Gen. xxvi, 3, 4.

Repetition to Isaac of promises made to his father Abraham

Gen. xxvii. 29.

Gen. xxviii, 3, 4, 14.

Repetition to Jacob of promises made to his father Isaac and grandfather Abraham.

Gen. xxxv, 11: "A nation and a company of nations."

Note expression: "A company of nations" is an idea completely foreign to ancient statecraft; indeed, to modern statecraft likewise. Can the expression, "A nation and a company of nations," be fairly used to describe any phase of national and political history prior to 1918, when the Mother Country and her self-governing children jointly signed the Peace Treaty at Versailles?

I think it can safely be said that the world has only seen "One nation and company of nations," and that commenced its joint existence but recently.

Gen. xlviii, 4: Jacob tells of God's promise to him.

Gen. xlviii, 19.

Very significant, if the British-Israelite exegesis be correct, namely, that Jacob looked forward to the distant future and saw the two Israel peoples, one as a "great people" (U.S.A.). and the other as a "multitude of nations" (British Empire).

II Sam. vii.

Note that a "place" is here appointed for Israel, other than Palestine, which they at the time inhabited.

I Kings xi, 22; xii, 24.

Clearly show that the division of the kingdom into two was God-ordained.

Two peoples, who parted company and lived under separate kings for a period of about 270 years, during which time they frequently fought against each other, when one of them (the Northern Kingdom) was deported by the Assyrians, would have very little in common save language at the end of the time.

> Israel was deported 740–721 (Ussher) B.C. to Halah and Habor by the river of Gozan, and to the cities of the Medes, by Shalmaneser, King of Assyria.
>
> Judah was deported to Babylon by Nebuchadnezzar 479 B.C., 200 miles away from Halah, Habor, &c., and 124 years subsequently.

That the descendants of these two expatriated peoples, separated politically for 270 years, deported to different localities (200 miles apart) by distinct enemies, and one 124 years later than the other, that their descendants (after 400 years of complete separation) should have coalesced and been the ancestors of the Jewish people in the time of our Lord appears eminently improbable; this independent of the statements in Ezra ii, 1, under which reference the Schofield Bible has the following footnote :—"Probably individuals from all the tribes returned to Jerusalem, under Zerubbabel, Ezra and Nehemiah; but, speaking broadly, the dispersion of the ten tribes (Ephraim-Israel) still continues, nor can they now be positively identified. They are, however, preserved distinct from other peoples and are known to God as such, though they themselves, few in number, know Him not" (Deut. xxviii, 62; Is. xl, 11–13; Hos. iii, 4; viii, 9).

Evidence in support of last sentence is not only entirely lacking, but, *per contra*, Biblical evidence abounds in support of diametrically opposite conclusions, namely, of a Christian people numberless as the sand of the seashore.

Ps. lxxxix, 34–37.

This is a very difficult passage to explain other than on the hypothesis that a descendant of David is even now seated on his ancestor's throne, ruling over God's people Israel. It is not even as if this definite promise stood alone, for in Jeremiah xxxi, 35, 36, 37, the continuity of the House of Israel as a nation is compared to the sun and moon for permanence.

The great prophecy of Isaiah, with its wondrous foreshadowing of the Saviour's advent, mission and atonement,

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abounds in statements relating to the future glory of Israel as opposed to Judah, and, be it remembered, that Isaiah saw Samaria besieged and taken, and her inhabitants deported, for he lived 649–588 B.C.

Is. iii, 9, is strikingly true of the Jew in our day.

The following references in Isaiah are relied on by British-Israelites in support of their contention:—Is. xi, 12, 13; xiv, 1; xxviii, 3, 11; xxxiii, 16; xli, 8–15; xliii, 1–8; xlix, 1–8.

liv, 14–18, cannot possibly refer to the Jews; further its fulfilment must be pre-millennial. See reference to weapons.

Is. lx, 8, 9, 10.

Are not the conditions predicted well within the bounds of practical politics to-day?

Is. lxi, 9, is exemplified in the envy of the British Empire displayed by all foreign nations, although the true reason for Imperial progress is, as yet, hidden from their eyes.

Is. lxii, 2; lxv, 1, 13, 14, 15: Israel and Judah's destinies contrasted.

Jer. iii, 18, is particularly interesting in view of the Balfour declaration and the present position in Palestine.

Jer. xxiv, 9: How strikingly true of the history of the Jewish people.

Jer. xxxi, 33, 34 (quoted in Heb. x, 16, 35, 36). Referred to above.

Jer. xxxiii, 17, *cp.* Ps. lxxxix, 36.

Ezek. 484 B.C., wrote 119 years after deportation of Israel and during deportation of Judah.

Ezek. iii, 15, sent to Chebar, to the district where the deported Israelites dwelt.

Ezek. xx, 34, 35, would seem to imply that the deported ten tribes were to be removed from their then habitat, and taken to a strange country (wilderness), where they would learn to know God.

Ezek. xxxvi, 22, 32.

Ezek. xxxvii, 11: "The whole house of Israel." Verse 16: Israel and Judah.

Ezek. xxxviii: Magog, Meshech and Tubal are interpreted by most commentators as being indicative of Russia.

Verse 12: "Gathered out of the nations," *i.e.*, the returned Jews, as is the case to-day.

Verse 13: Who are referred to as "Sheba, Dedan, etc.", who but the protecting power under whose ægis the Jews are returning to Palestine?

Verse 18: Note expression, "My fury shall come up in My face." What is it that causes the Almighty to be so angry with one side in the world's last and greatest battle? No such expression is used in the accounts of other campaigns and battles. May it not be that one side, portrayed by Gog and Magog, is so flagrantly anti-God (as in Bolshevist Russia to-day), that He has to intervene and Himself actively put an end to the contest?

Verses 22, 23, appear to indicate that the House of Israel is until that date nationally ignorant of its identity.

Dan. ii, 44.

The other four kingdoms are confessedly temporal. Is that not a strong reason for assuming that the stone kingdom is likewise an earthly kingdom?

The spiritualising interpretation breaks down here, for a church, a society of followers of Him who forbade His disciples to draw the sword, cannot be depicted as "breaking in pieces and consuming" other kingdoms.

Hosea, contemporary of Amos in Israel, whose ministry continued *after* the captivity of the Northern Kingdom.

Hos. i, 9: Israel called Lo-ammi, not MY people; *cp.* I Pet. ii, 10.

This is very suggestive in view of the Lord's orders to go to "the lost sheep of the House of Israel."

Cp. Hos. ii, 23, with I Pet. ii, 11.

Hos. iii, 4; iv, 17; vi, 2; *cp.* Peter, "a day with the Lord is as a thousand years."

Were the divorced Israelites revived in the second millennium after their captivity, and did they live in His sight during the third?

British-Israelites believe that British history corroborates this statement.

See chapter xiv of Hosea, and the admonition with which it closes.

Amos, prophet to Northern Kingdom. Amos ix, 9; ix, 15. Obad. v, 18, states that the House of Israel will be employed by God to execute vengeance upon Turkey (Edom-Esau). This presumes that Israel at that date will be a first-class power; no theory of Red Indians or Afghans—who have been suggested as representatives of the lost tribes—could answer to this description. See Zeph. iii, 20; Zech. x, 6, 7, 9.

NEW TESTAMENT.

Matt. x, 6: To whom did the Lord refer? The Jews had never been lost. See Old Testament reference to "lost sheep."

Matt. x, 23: The omniscient Son of God here declares that they will not have evangelised the cities of Israel until His return. If Israel be Palestine, how can this Divine statement be harmonised with the facts?

Matt. xv, 24; Matt. xxi, 42, 43, 44; *cp.* Fifth Kingdom of Daniel.

Mark xii, 1, 9, 10, 11, 12.

Luke i, 33, 55.

Luke i, 67, 79: Zacharias "filled with the Holy Ghost," v. 67.

Verse 71 has never applied to the Jews; nor v. 74.

Luke ii, 25, 26: Simeon inspired by the Holy Spirit.

Luke ii, 32: Has the Lord Jesus been the glory of His people Israel, if by them we understand the Jews?

Luke xv, 11: The prodigal son.

Luke xv, 31: What is the meaning here conveyed, except that the elder son represents Judah? Could God ever say "All that I have is thine" to a sinful man?

Surely the primary meaning of this parable is that Israel is represented by the prodigal and Judah by the elder son!

Luke xvi, 25, precludes the interpretation of saint and sinner, for reward and punishment being dependent on earthly prosperity or the reverse, is totally foreign to the evangel of Christ. Dives must represent Judah and Lazarus Israel.

Luke xx, 16–18.

John xi, 52.

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In the Acts and Epistles the following references will repay adverting to :—

Heb. i, 6; iv, 11; xiii, 46: Who were these Gentiles? Jews of the "diaspora," or gentilised Israelites?

Acts xv, 17 (*cp.* Amos ix, 11, 12).

Rom. x, 1; xi, 13–25.

I Cor. i, 22, 23; x, 32: Who were these Corinthian converts? Not Jews (i, 22, 23), and not Gentiles (x, 20, 32). Galatians, progenitors of Gauls, Bp. Lightfoot? Who were they? Why refer to the Abrahamic covenant?

Ephesians ii, 13, 17, 19 (afar off).

Thessalonians were not Jews (ii, 14), and not Gentiles (iv, 5).

Heb. viii, 8, *cp.* Jer. xxxi, 31, 34.

Jas. i: Twelve tribes scattered abroad, known as to numbers and whereabouts (temp. Josephus).

I Pet. ii, 9; II Pet. i, 10.

I feel convinced that any Christian who will turn up the above references and study their content and implications will agree that a *prima-facie* case in favour of the British-Israel contention has been made out.

It must always be a supreme joy to Christians, more especially in these days of Higher Criticism, Modernism and Infidelity, when the truth of God's Word is vindicated. Both Charles Bradlaugh and Tom Paine instanced as one of their reasons for rejecting God's revelation to man was the apparent fact that His promises to Abraham have signally failed. The British-Israel contention asserts that those promises have strictly been fulfilled.

A point which I do not remember to have seen raised is the following :—

Two-thirds of God's Word treats of the Israelites and Jews.

One-fourth of God's Word is filled by the prophetical books.

Anglo-Saxons are pre-eminently *the* readers and disseminators of God's Word. Why this supreme interest in the Old Testament, which treats of a race five-sixths of which has disappeared? Why this immortalising by the Holy Spirit of the utterances of Hebrew seers, whose visions relate (apparently) to such an infinitesimal portion of the earth's population as the Jewish race?

If British-Israelites be correct in their interpretation of the Old Testament, Anglo-Saxons are there reading of the doings of their ancestors, both remote and near, for part of that prophetic word is already history and part is being enacted now on the world's stage.

This British-Israelite belief is supremely consoling to the Christian—it is God honouring; it makes the Old Testament more than otherwise helpful reading; it sustains in times of national trouble and anxiety; it is incompatible with either Higher Critical or Modernist "delusions"; it increases the fervour of the prayer. "Even so come Lord Jesus."

We repudiate the false assertion of some that we minimise the Atonement. On the contrary Christ is the Mountain Peak of British-Israel teaching.

For these reasons I would humbly ask brother believers impartially to look into the matter, impartially to sift the evidence that, as I verily believe, a large accession of names in the Lamb's Book of Life would hasten the coming of the Saviour, so likewise do I believe that the more His people look for His coming, both as their Saviour and as King of Israel, the sooner will He reward their watching eyes with the gladdest of all sights—Himself.

GREEK AND HEBREW CONNECTIONS.—IX.

By Rev. A. B. Grimaldi, M.A.

Ezra i, 2: They who are the first men have been the most capital offenders. So Virgil ("Æneid" ix, 783): The first of the Trojan youth were the chief, the most illustrious.

Nehemiah iv, 14: There is an address made to the Greeks by their leader, in Æschylus' "Pers," 402, similar to this, to excite them against the Persians :—

"Sons of the Greeks go on!
Free now your country, and your country free;
Your wives, the temples of your fathers' gods,
And dear abodes of farthest ancestors
Now strike the blow for all."
—I. B. C.

Nehemiah vi, 15: Curtius and Arrian inform us that Alexander built the walls of Alexandria on the Tanais, eight miles in compass, between 20 and 30 days.

Nehemiah xii, 27: The Greeks consecrated their cities to the gods, and the very walls were considered sacred.

Esther iii, 2: The Greeks would not pay this respect to the Kings of Persia, out of pride, and excepting Themistocles and two or three others, none of them could be ever brought to do it.

Solomon: Some have gone so far as to attribute the poems of Homer to Solomon, King of Israel, composed after his defection from the true religion to idolatry! That the word Homer (Ὅμερος, *Homeros*) is merely Hebrew, *omerim*, with a Greek termination signifying the sayings or discourses, from *amar* he spoke; the whole work being little more than the dialogues or conversations of the eminent characters of which it is composed. Even the battles of Homer are full of parleys; and the principal information conveyed by the poem is through the conversation of the respective chiefs.

Job (son of Issachar, Genesis xlvi, 13), iv, 8: So the Greeks, Æschylus:

"The fruit of iniquity produces the fruit of death"
—"Thebais," 607.

"For oppression when it springs ("Persai," 823)
Puts forth the blade of vengeance and its fruit
Yields a ripe harvest of repentant woe."
—*Potter.*

Job. vi, 12: So Homer, when he represents Apollo urging the Trojans to attack the Greeks ("Iliad" iv, 507):

"But Phœbus now from Iliom's towering height
Shines forth revealed and animates the fight.
Trojans, be bold, and force to force oppose,
Your foaming steeds urge headlong on the foes.
Nor are their bodies rocks, nor ribbed with steel,
Your weapons enter, and your strokes they feel."
—*Pope.*

Job vii, 6: The whole of human existence has been compared to a web, and the principle of life to a thread woven through that web. Hence arose the fable of the Parcœ or Vates or Destinies, three in number. Job represents the thread of life as being spun out with great rapidity and tenuity, and about to be cut off (Isa. xxxviii, 12).

2 Chron. xii, 9: Their shields were the mark of the King's bodyguard. It was in imitation of this Eastern magnificence that Alexander constituted his Argyraspides, adorned with the spoils taken from Darius (Q. Curtius viii, 5).

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2 Chron. xvi, 14: It is very likely the body was burnt on a couch, *i.e.*, a funeral pyre, with spices and odoriferous woods which are consumed with aromatics. So Virgil ("Æneid," vi, 214), in his account of the burning of Misenus by the Trojans, borrows almost every circumstance from Homer ("Iliad," xxiii, 164, *cf.* xxi, 19).

2 Chron. xxxiv, 12: Did the musicians play to encourage and enliven the workmen? In Greek myth it is fabled that Orpheus produced such enchanting music from his lyre (Lyra in Sagittarius) that he built the city of Thebes by it. What is the truth and fact to which this myth refers? A Greek "Treatise on Music," by Philodemus (Col. viii, ix) was recovered from Pompeii. He says Amphion was a skilful harper, who was frequently employed by the Theban workmen to play to them while engaged in their labours. So powerful and pleasing was his music, that time and labour passed on without tedium or fatigue. It may be supposed that the Levites exercised their art among the workmen of the Temple.

Job xiv, 19: Hence the Greek proverb: "From frequent dropping perpetually falling, even stone is perforated by a hole."

Job xviii, 14: Death has been denominated by similar epithets by the Greeks. Sophocles' "Œdipus": "O, Pluto, King of Shades."

Job xix, 23; Pausanias, xii, 31, giving an account of the Bœotians, near Helicon, says: "They showed me a leaden table near the fountain, on which his works (Hesiod's) were written."

Job xx, 17: The Greek writers abound in such passages. Milk and honey were such delicacies among the Greeks that Pindar compares his song to them for its smoothness and sweetness, as Job xxix, 6.

"Hail, friend, to thee I tune my song;
For thee its mingled sweets prepare;
Mellifluous accents pour along,
Verse pure as milk to thee I bear."

—I. B. C.

Neh. iii; Isa. vii, 22; Joel iii, 18; Isa. li, 1.

ECCLESIASTICAL WRECKAGE.

By Rev. Wm. Pascoe Goard.

THE wreck of empires, kingdoms, principalities, grand duchies, and other governmental organisations during the last decade probably outmeasures that of all empire wreckage of previous historic time.

There were six great empires at the time of the outbreak of war. Five of these have disappeared to rise no more.

There were scores of thrones in 1914. So few of these remain that they could almost be counted upon the fingers of one hand.

So great is the pile of wreckage, so terrible has been the effect of the storm, that the minds of the people are still somewhat dazed, and the accompanying features of the tempest have not yet been fully realized.

The wreckage of things ecclesiastical seems to have been upon as large a scale as things imperial and royal.

It is astounding to see the gaps there are in the surrounding circle of the ecclesiastical horizon. What has become of the mighty church organisation of Russia? What spirit is it that has entered into that which remains of that great structure? Reports which come through seem to present the present ecclesiastical leaders "giving their power to the beast" which is enthroned at Moscow. This seems to be in line with prophecy; and it is marvellous to see these matters appearing in due order before our eyes.

What has become of the sturdy evangelical Christianity of a lifetime ago in Germany. What is the spirit which has taken possession of the church in that land? It landed the world in the great agony of 1914, and has permeated the churches and universities of our own and other lands with a spirit which has largely robbed it of its spirit, unity, and power.

What has become of the great missionary organisations of the Continental churches? Not long ago the great apostle of missions, John R. Mott, declared in the hearing of the writer that the present time showed missionary resources remaining in Britain, America and the Overseas Dominions only.

The wreck of ecclesiastical organisations has washed up to the shores of the Anglo-Saxon nations and the burden of the world's missionary effort is laid upon the shoulders of the Celto-Saxon race.

Perhaps there is not so much to grieve over in regard to this matter. Other nations than the Celto-Saxon have undertaken the task of evangelising the world. But what success has there been, following their efforts?

Mohammed undertook to evangelise the world. He wrote his name in fire and blood upon Asia, Africa, and Europe. He taught monotheism, but he rejected the Lord. What a trail of blood has that effort left upon the pathway of the nations.

Italy, or rather Rome, undertook the evangelisation of the world. What has followed the Roman effort? Strife unceasing has been introduced into every land wherever her feet have trodden, including Britain. Before her coming to these isles the Church of Christ was united in Britain and bade fair to remain so. But she has from the first been the great mischief maker, trying to lead the nation to the feet of the Pope rather than to the footstool of the Lord.

There is a land where she had a free hand to show the fruit which grows from her sowing. We refer to South America. When the Spaniards invaded that land they found a civilisation higher than their own, and a race perhaps more numerous. There Rome took her stand and proceeded to bring that cultured race to the feet of the Pope. There followed for the natives hell upon earth. Through it they have been caused to walk for centuries, until now there remain only some broken fragments of the splendid race, degraded and enslaved in body and mind. This has been the tendency everywhere where Rome has not been checked in her progress by a robust Protestantism, and constrained to other methods by Protestant example.

Germany undertook to evangelise the nations, but her worship was that of the dark incarnation of the King of Babylon as described in Ezek. xxxviii, 1–19. That great militaristic figure has bestridden millenniums of the world's history, and the final manifestation of his incarnation was in the teaching and preparation which led up to, and in the tremendous impact of, the last great war. This is Germany's contribution to the effort to evangelise the world by other than Celto-Saxon peoples. Were all these ecclesiastical organisations, which were connected with the movements named, swept from the

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face of the earth, to give place to the Biblical evangel as generally presented by the Celto-Saxon race, there should be rather a shout of praise for the liberation of the nations than tears or regrets for their passing.

The signs of the times seem to point to their final passing, and that right speedily.

But what of the ecclesiastical organisations in our own land and nation; shall they endure?

It is a live question, and one which will repay careful consideration. It is the opinion of the writer that the mind of God is still toward the ecclesiastical organisations of these lands and peoples. They chiefly had their birth in *Pentecostal revival.*

The National Church arose from the Pentecost revival, and the preaching of Apostles and Apostolic men. These came, not from Rome, but from the parent Church in Jerusalem. From the first the British Church sent forth the streams of light of the true Gospel, and, as we have indicated, it was not disturbed with rupture nor division until that arch-disturber from Rome, Augustine, and his monks arrived.

The Free Churches arose from the Reformation revival and the later Wesleyan revival. They came up out of the out-pouring of the spirit of God. They have been partly captured by alien spirit and faith. But we are of the opinion that the Master is not prepared to abandon them to the enemy. Only stiff-necked resistance to the Holy Spirit can destroy them. And that will destroy them, if found in them, and that right speedily. For the time is short; the end of the age is upon us. That which might have been borne with in times past will not be borne with by our Lord to-day, for "the Business of the King requireth haste."

There was at the time of our Lord the greatest order of priesthood ever organised and ordained on earth. They were then carrying on their functions in the Temple. To them the Saviour came with the Old, Old Story of God and His love for Israel and all mankind. But they refused both Him and His Gospel. At last He quietly said, "LET THEM ALONE, THEY BE BLIND . . ."

Soon came the destruction of Jerusalem and the scattering of the priesthood and nation.

Since that time that priestly organisation has never functioned again.

This is hard to explain except by the words of the Lord, "Let them alone, they be blind. . . ." Their faith continued. The people to whom they should minister continued. True the Temple was destroyed, but so it had been before and the worship survived. The city was destroyed. But so it had been before and the nation carried away, yet the worship survived. Jerusalem was no more! But the priesthood was older than Jerusalem. God remained; the Faith of their fathers remained; the children of their fathers remained; but the priesthood never functioned again.

Once more we have come to a time when the Lord is appealing to His ministers to preach His Gospel of the Kingdom and His Gospel of Salvation: the very Gospel He desired the priesthood of His day to declare. Should the Churches prove stubborn and refuse, again He will say, "Let them alone, they be blind"; and, as He did before, He will raise others to do the work of ministering to His people.

We believe and hope that the Church will hear and obey the voice of their Lord calling them to a new preaching of the old truths of the Kingdom of Heaven.

THE GREAT PYRAMID.—I.

BY LT.-COL. ARTHUR B. PROWSE, M.D.

RATHER more than three centuries B.C., in the time of Alexander of Macedon, and about a century after the time of Herodotus, the "Father of History," the Greeks considered the three chief Pyramids of Gizeh to be the greatest of the Seven Wonders of the world. The largest of this group, and the earliest in date, probably, of all the thirty-eight Pyramids in Egypt, still existing in a more or less wasted condition, was built, as practically all astronomers agree, about 2170 to 2140 B.C., *i.e.*, about 1,840 years after the creation of Adam. It was during Noah's lifetime, who was 800 years old. Shem was 298 years old, and was in middle life, for he lived 302 years longer. The mighty building was 150 years old when Abraham, the "Friend of God," was born, and it preceded the date of the Exodus by 657 years.

It is, of course, important to consult the earliest references to the Pyramids extant—remembering, of course, that in these, as in *all* historical writings, there are many errors which need correction as accurate knowledge increases. It is well known by unbiassed investigators that, even in the most recent of school history-books, our children are still being taught lies in regard to the state of civilisation in this island home of ours at the time of the Roman incursions and subsequent conquest.

HERODOTUS was born in the Greek city of Halicarnassus in or about 484 B.C. It was in south-west Asia Minor, and was at that time included in the Persian Empire. For about 35 years he remained a Persian subject, but in or about 458 B.C. removed to the island of Samos. He was a great traveller; one who was not content with hasty glimpses only of the various countries he visited, but he tried to obtain, by personal observation and direct enquiry from the natives, as full a knowledge as possible, staying for considerable periods in the more important places.

When 20 years of age, or soon after, he visited Susa and Babylon; and, among other places, subsequently visited the western shores of the Black Sea, Thrace, Scythia, most of Greece, the chief islands of the Ægean Sea, and the shores of Palestine, including Gaza. He lived some years in Egypt, 460–454 B.C. apparently; and on his way home to Samos stayed to investigate the antiquities of Tyre. He died at Thurii at about the age of sixty.

His references to the Pyramids are the following:—

Book II, chapter 124: "Until the death of Rhampsinitus, the priests said, Egypt was excellently governed, and flourished greatly; but after him Cheops succeeded to the throne and plunged into all manner of wickedness. He closed the temples, and forbade the Egyptians to offer sacrifice, compelling them instead to labour, one and all, in his service. Some were required to drag blocks of stone down to the Nile from the quarries in the Arabian range of hills; others received the blocks after they had been conveyed in boats across the river, and drew them to the range of hills called the Libyan. A hundred thousand men laboured constantly, and were relieved every three months by a fresh lot. It took ten years' oppression of the people to make the causeway for the conveyance of the stones—a work not much inferior, in my judgment, to the Pyramid itself. This causeway is five furlongs in length, ten fathoms wide, and in height, at the highest part, eight fathoms. It is built of polished stone, and is covered with carvings of animals. To make it took ten years, as I said—or, rather, to make the causeway, the works on the mound

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where the Pyramid stands, and the underground chambers which Cheops intended as vaults for his own use: these last were built on a sort of island, surrounded by water introduced from the Nile by a canal. The Pyramid itself was twenty years in building. It is a square 800 ft. each way, and the height the same, built entirely of polished stones, fitted together with the utmost care. The stones of which it is composed are none of them less than thirty feet in length."

(To be concluded in next issue.)

THE HARMONY AND INTERDEPENDENCE OF THE TWO TESTAMENTS.

BY HENRY D. HOUGHTON.

THERE is an idea abroad, even among religious people, that the New Testament not only supersedes the Old, but that it revokes many of God's literal promises therein; further, that the status or standing of old Israel in the New Testament is altogether altered, and very much for the worse; for say they: "The Old Covenant or Testament was made with the Jews, but the New Covenant or Testament is made with the Gentiles"; in other words, that "The New Testament repeals the Old."

This is absolutely false! And further, is a most disastrous and God-dishonouring assertion. Unfortunately many believe it.

How this strange theory ever came to be believed is unaccountable; for there is not a single passage in the whole of Scripture to support it.

The Old Testament and Covenant, and the New Testament and Covenant, are the continued and uninterrupted working out by God of His one complete pre-ordained plan; a plan perfected and completed only when the New Covenant came in.

Both Covenants are with the same people, "Israel" (see Jer. xxxi), and both Books are one!

The plan and purpose of the first mature in the second.

The first contains the promise; the second the fulfilling! God does not alter His mind; He has no need. His plans were, in the first instance, perfect, finished, and irrevocable! "Known unto God are all His works from the beginning of the world." There you have the pre-arranged plan and scheme of God, of which the two Books are the fulfilment.

It might, however, be asserted that God, long after the times of the prophets, disinherited old Israel for their sins, and brought in a new Israel, the Christian Church, to take the place of the literal line of Israel, which (some say) God had finally and for ever cast off.

This assertion, however popular, is altogether false, and is directly opposed to Scripture.

In the first place, God cannot deny His own Word. He has declared most specifically: "I will never break My Covenant with you."

Secondly, God has declared most definitely that He has not, and will not, under any circumstances whatever, finally cast off Israel for her sins.

"Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi, 37). Is that clear? Is there any evading that? This was spoken 115 years after Israel was banished from her land for her sins; and shows God resolved that under no circumstances whatever will He finally cast off or disinherit Israel!

The whole of that chapter is a wonderful promise and prediction to Israel, absolutely unconditional; working up from the very first verse, in magnificence, in compassion to Israel; till, finally, God makes this tremendous announcement, cutting right across the theology of to-day, that when man can measure the heavens, and search out the unsearchable foundations of the earth, then, and then only, will He cast off all the seed of Israel for all that they have done!

Please let these tremendous words of the Almighty One have their due weight.

So, then, for some cause or another, there has grown up in the rank and file of the Churches (not yet so much among the ministers) the idea that the two separate Testaments are made with two different peoples! That the authority of the older Book passes away and ceases with the casting off of the people to whom it belonged, and that now another people, the Gentiles, have superseded them, and so have inherited the New Covenant.

Other people regard the New Testament as a hurried device to meet an embarrassing and unexpected situation, and that the New Testament is made necessary by God's change of plans. Those are the opinions of thousands in our Churches! No true conception of Scripture can be attained while such views are held, for they are violently opposed to the Word of God, and are in direct conflict with the New Testament itself.

Now I want to show that the whole of the conception and operation of the New Testament comes out of the Old. It is part and parcel of the original purpose!

It is not a New plan; it is the Old!
It is not a New people; it is the Old!
It is not a New device; it is the Old!

Christ was the Lamb slain, before the foundation of the world!

The Angel that announced to Mary the birth of our Lord, said: "He shall be great . . . and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever." There you have "the House of Jacob" brought down into the New Testament, and carried through right to the end of time, for it is "for ever"!

And Mary herself said: "He hath holpen His servant Israel in remembrance of His mercy: as He spake to our fathers, to Abraham, and to His seed for ever."

And Zacharias, filled with the Holy Ghost, prophesied, saying: "Blessed be the Lord God of Israel; for He hath visited and redeemed" (whom?) "His people, and hath raised up an horn of salvation for us in the house of His servant David . . . to perform the mercy promised to our fathers; and to remember His holy covenant." Then the New Covenant did not destroy His Holy Covenant!

And Simeon filled with the Holy Ghost spoke of Christ as "A light to lighten the Gentiles, and the glory of Thy people Israel." This text is generally understood as though it read: "A light to lighten the Jews, and the glory of Thy people the Gentiles."

But that is false; it is twisting the Word of God! The text says, to the Gentiles only a light, but to Israel their glory! And such He is!

Which nation, and which race is it that sing:—

"In the cross of Christ I glory,
Towering o'er the wrecks of Time;
All the light of sacred story
Gathers round its head sublime"?

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The answer is, "That nation and race to which we all belong."

But says one: "Others are singing it!" Indeed they are, thank God; but who has taught them? Again the answer is the same! And that is Israel's God-appointed work, and she is doing it!

Is not that a wonderful revelation to all truth-seekers?

Not only did our Lord put His personal approval on the Law and the prophets as they stand, but He brought their authority and their predictions right down into the heart of the New Testament, and made them part and parcel of it when He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

That is not a cancelling, it is a confirming!

That is not a revoking, but a fulfilling!

All this shows those old Israel predictions and promises all backed up with Christ's authority!

When the Syro-Phœnician woman (a Gentile), made bold by the danger of her daughter, came to Jesus for help and cried unto Him, He answered her never a word! The disciples then said, "Send her away, for she crieth after us."

But that was not Christ's purpose. He did not want her to go away, but He did want her, and the disciples, as well as all those standing round, to know "The Truth."

So He uttered those words which the religious leaders of to-day think so very strange: "I am not sent but unto the lost sheep of the house of Israel." And Weymouth translates it, "I have no commission except to the lost sheep of the house of Israel." And F. Fenton's translation is even more definite: "I was not sent to other than the lost sheep of Israel's house."

Now if the Gentiles were to supersede Israel, here was a fine opportunity for Christ to declare it. But He did not do so! Nay, He declared exactly the opposite!

The Church of to-day, for the most part, ignores this straight declaration of our Lord as to the sole purpose of His coming!

Others, seeing the obvious interpretation, hold up their holy hands in horror, and say, "That would be partial and arbitrary."

The disciples did not hold up their hands in horror; and the woman did not; if she had, she would have lost her daughter. She took it as The Truth; acknowledged it as The Truth; and yet in spite of it threw herself on His compassion and begged Him to give her of the crumbs, to which she acknowledged she had only a dog's right, and only that way was her daughter healed. That may seem very bitter. The truth is often bitter, and the more so because it is "The Truth."

If the woman had fallen foul of Christ's prerogative, where would she have been? Her daughter would have died!

The Truth only, bitter as it was, could save her! And it did!

It is a most dangerous thing to sit in judgment on God; or to attempt to teach Him on what terms His favours shall be dispensed, or who shall receive them.

The only hope of the human race is in The Truth; and only that can make anyone free. Not truth doctored and altered to suit men's theories. Altered truth is error, gross and shameless, and error can never take the place of Truth!

St. Paul also has something to say on this matter in Rom. ix, 3–5: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 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; whose are the fathers."

This is no "spiritual" seed that St. Paul is speaking of. "My brethren, my kinsmen according to the flesh." And to this same fleshly brethren he says, "pertaineth the adoption" (present tense), "and the glory, and the covenants . . . and the promises"; and, lest again a spiritual seed be imagined here, he adds, "whose are the fathers," thus plainly and definitely fixing all these great possessions upon the literal seed! This does not favour the casting-off theory, nor yet that of a displacing by the Gentile Church.

And, further, this is the more remarkable and convincing in that they are the declarations of the great Apostle of the Gentiles himself.

But he has more to say in Rom. xi, 1: "I say then, Hath God cast away His people? God forbid." Or, as Weymouth's translation says, "I ask then, Has God cast off His people? No indeed. God has not cast off His people, whom He knew beforehand." And verse 11 says: "Have they stumbled so as to be finally ruined? No indeed!"

It is impossible to overstate or exaggerate the force of these wonderful passages.

St. Paul here distinctly states that to this same earthly literal house "pertaineth the adoption, the glory, the covenants, and the promises." They have not been given to any other! So, as a consequence, they are still the inheritance and possession of Israel.

But how does that fit our Lord's words, "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"? That declaration of our Lord simply announced the taking of the Kingdom from the Jews and the giving of it to Israel. The Jews lost it, and it was given to the other House, Israel. So, then, to this same "Israel," Paul's kinsmen according to the flesh, even now belong all these things, and all undiminished, unwithdrawn!

It is abundantly evident here that if God was going to disinherit and finally cast Israel off, St. Paul knew nothing about it, for he most distinctly asserts the contrary. Again, the wonderful new Covenant promised to the House of Israel in the Old Testament (Jer. xxxi) is again detailed word for word in Hebrews viii, and is there shown as coming into force through Christ's sacrificial death.

So, the writer to the Hebrews goes on to declare that, not only is Israel not cast off, but, on the contrary, brought nigh; for he quotes the words of the New Covenant, "I will put My laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to Me a people"; and it finishes, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. viii, 10-12). The terminal point is mercy, compassion, forgiveness! Emphatically there is no casting off there. And the New Covenant, *i.e.*, the New Testament, only brings into force what the Old promised!

Again, if Israel of the Ten Tribes was cast off finally, and the New Testament was to the Gentiles, how can we understand the Apostle James addressing his Epistle: "To the Twelve Tribes which are scattered abroad, greeting"?

Further, writing to them in this same Epistle he speaks to them of the "Father of Lights, with whom is no variableness, neither shadow of turning" (James i, 17). And yet the spiritualizers say that God's gifts and blessings to Israel will go instead to the Gentile Church!

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Would not this be change?

These Twelve Tribes would need a lot of assuring of God's unchangeableness if God acted the disgraceful part attributed to Him!

St. Peter says most positively that the word of prophecy is more sure and reliable even than the voice he heard in the holy mount! And if that same sure word of prophecy speaks of mighty blessing to literal Israel, and free from any conditions, how can she be cast off or disinherited?

It is obvious then, that neither our Lord, nor St. Paul, nor St. James, nor St. Peter knew anything of this supposed casting off and superseding of Israel; and St. Paul anticipates such an unscriptural objection, and finally disposes of it when he says: "For God does not repent of His free gifts, nor of His call" (Rom. xi, 29; Weymouth). And Ferrar Fenton's translation is more decisive still:—"For the decision and gifts of God are irrevocable"! Even in spite of this some men assert, most daringly, that, because of Israel's sin, God has changed.

In Psalm xv the writer asks a strange question: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" And the answer comes: "He that walketh uprightly . . . he that swareth to his own hurt and changeth not."

Please notice how this bears upon the assertion that God cast Israel off and chose Gentiles instead.

Is God, the pure, the holy, the Unchangeable, to be regarded as possessing a lower scale of virtue than that which He requires from His creatures? Is it incumbent upon the man who aspires to ascend into God's holy hill to stick to his word, even when it is to his own hurt, and yet God in like circumstances be allowed to change? What a miserable conception of Deity that would be! Would that Deity be in any way superior to the man who changes? Would he not be inferior? For the man may have justification for his change; because of new knowledge, new circumstances, or new treachery in the man he is dealing with.

But these things do not obtain with God! No new thing can ever be sprung upon Him! No unsuspected villainy take Him by surprise! No unforeseen change in circumstances ever make necessary any alteration in His plans! "Known unto God are all His works from the beginning of the world."

The assertion that God would so change is an infamous libel upon Jehovah; for it directly challenges His attributes, His Omniscience, His unchangeableness, and His veracity! Even if every man be a liar, LET GOD BE TRUE!

If these things are true, then the literal lineal Israel is upon the earth to-day, and has yet to be discovered, to whom to allot God's wonderful promises and predictions.

And when you have found him, he will have got them all upon him.

And the possession of them proves unmistakably his identity. In other words, you may recognize the heir by the possession of the inheritance.

For if a stranger has seized the inheritance, what becomes of the Truth and the faithfulness of the Promises? So then, to sum up.

There is no schism between the two Testaments. They are one—interwoven, interlocked, interdependent.

The God of the New Testament is the Jehovah of the Old! Jesus, the Christ of the New, is the Redeemer of the Old! The Lamb of God of St. John's Gospel is the Lamb slain before the foundation of the world!

The Virgin's Son of Matt. i is the woman's seed of Genesis iii. Those prophetic words of Abraham, "My son, God will provide Himself a Lamb," found their full completion on Calvary.

He is the Star that should rise out of Jacob!

He is David's greater Son!

He is the Redeemer of Israel!

He is the Lion of Judah!

It was to Him that great prophecy pointed which said: "The sceptre shall not depart from Judah, nor a law-giver from between His feet until Shiloh come."

The Jews of the New Testament are the Jews of the Old!

The Israel of the New Testament is the Israel of the Old!

The Sacrifice on Calvary is the completing of the great host of sacrifices of the Levitical Law which never could make the comers thereto perfect. But this did!

One complete never-ending, never-deviating purpose runs right through the great Book! It is not a Book of errors, mistakes, of new devices and arrangements concocted in a hurry to meet unexpected situations; though that is how many regard it!

It is a Book of order, plan, scheme, coming to majestic and orderly fulfilment in due time! "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." There you have the Redemption of Israel, and all pre-arranged and all according to plan!

In this Book you have God in His workshop, bringing to perfect and orderly fruition the whole of His great plans! And not one of them has gone wrong!

And when it is all seen, His working in and with Israel, the making of her into His peculiar people, the accomplishing in her, in the darkness, and all unknown to herself, the deep-laid plans He had for them, and through them for the world, we are led to exclaim with the Apostle: "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out! . . . For of Him, and through Him, and to Him are all things: to whom be glory for ever."

THE COMING ELECTIONS.

IT would appear that the coming weeks are about to be filled with electioneering excitement. There will be in the field three great Parties, it would appear. These are the Conservative Party, representing the present Government; the Liberal Party, now, under the stress of the fires of election, likely to be welded together again; and the Labour Party, led by the Socialist Wing.

Almost anything may happen in the few days which are before us. The present Government may be unseated; the Liberals have been divided too long to offer much promise of being able to form a Government; the Labour Party may be in the saddle within a matter of weeks. Thereupon there may be some grave experiments in legislation and administration.

Let us pray that the will of the Lord be indeed done in regard to all these matters affecting His Kingdom Nation.

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THE SECRETARY-GENERAL'S PAGE

A BRITISH-ISRAEL prayer meeting will be held on Wednesday, December 5th, at 7.30 p.m., in Committee Room A, Central Hall, Westminster, to ask for Divine guidance in the affairs of the Nation in view of the General Election on the following day.

* * *

The next London B.-I. public meetings will be held on Monday and Tuesday, December 10th and 11th. Afternoons at 2.45 and evenings at 7.30, in the Central Hall. All are invited.

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The Rev. Pascoe Goard will be given a reception to-day (Saturday) by members of the Portsmouth Branch. To-morrow (Sunday) he will preach in the London Road Baptist Church, Portsmouth, at 11 and 6.30; and will address the P.S.A. at 3 p.m. On Monday next he will commence a series of addresses in the same Church at 3 p.m., continuing until Friday, November 30th, each day at 3 and 7.30. The Secretary-General will assist him part of the time. Our Portsmouth members are working hard and expecting a great uplift for their Branch.

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By invitation of the Rev. T. H. Whitehouse, President of the Birmingham Branch, M.. J. J. Morey will lecture on Tuesday next, November 27th, at 7.45 p.m., in the Fentham Road Council School, Erdington; on Wednesday next, at 7.45, in the Anthony Road Council School, Saltley; and on Thursday next, at the same hour, in the Ebenezer School, Steelhouse Lane, Birmingham. Mr. Morey will deal with various phases of British-Israel evidence given in the Bible and in the Great Pyramid. Admission free; all are invited.

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The next meeting of the Bath Branch will be held on December 1st, in the afternoon at 3, in the Red House, Bond Street, when the address will be given by the President, Colonel H. P. P. Leigh, C.I.E.

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The Bristol Branch meets on December 7th, at 7.30, in the C.M.S. Hall, Park Street, when Mrs. Bloxam gives her lantern lecture on "The Redeemer of Israel and His Journeys."

* * *

The Rev. W. E. Woodhams Denham, F.R.G.S., is announced to lecture for the Kingston Branch on December 7th, at 7.45, in the Lower Village Hall, Esher. Subject: "The Second Coming of Our Lord."

* * *

The Horsham Branch has booked Mr. J. J. Morey for a lecture in the Town Hall, on December 5th, at 7.15 p.m.

The next meeting of the Scottish Israel Identification Association takes place on Sabbath evening, December 2nd, at 6.30, in the Christian Institute, Bothwell Street, Glasgow. The Rev. John F. Andison, B.D., will give the address. Subject: The Abiding Nature of the Law of Moses, as declared by Christ."

* * *

The Great Yarmouth Branch meets on Wednesday next, at 7.30, at "Tregarron," 31, Wellesley Road.

* * *

Mr. H. A. Marchant will give a lantern lecture for the Worthing Branch on Wednesday next, at 8 p.m., in the Literary Institute, on "British-Israel History from the Ancient Monuments of Assyria, Babylon and Persia."

* * *

The Secretary-General's Round Table on November 15th attracted two splendid audiences, at 3.30 and 7.30. Helpful suggestions were made by members. Many questions were answered by the Rev. Pascoe Goard and Mr. Garrison. Valuable addresses were given by the Revs. Pascoe Goard, J. Gregory Bestall, W. E. Woodhams Denham, and W. H. Stuart-Fox, M.A.

* * *

The annual meeting of the Liverpool Branch was held on November 8th. On the motion of the retiring President (Rev. E. W. Dick, M.A.), the Rev. J. J. R. Armitage was unanimously and with acclamation elected as President for the year. The Rev. E. W. Dick and Messrs. Hutchinson and Banner were elected Vice-Presidents. The energetic Secretary, Mr. S. E. Steele, was re-elected.

* * *

Mr. Garrison addressed the Brotherhood at Beckenham on November 11th, Sir Murray Hyslop presiding. On November 12th he lectured to a large company at Richmond; and on Sunday last he addressed a Mass Meeting of the united Brotherhoods and Sisterhoods at Wimbledon, making an audience of about 1,000. With him on the platform were the Mayor and Mayoress, Alderman and Councillors in their official robes, Sir Joseph Hood, ministers, and other representative persons. The enthusiasm and the remarkable demonstration at the close will long be remembered. Follow-on meetings will be held as soon as may be possible after the General Election.

* * *

Mr. Morey has addressed meetings at Kingston, West Brompton and Croydon, and his earnest and able advocacy of the case for British-Israel is greatly appreciated.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE GREAT ELECTION.

BY REV. WM. PASCOE GOARD.

WE are now in the throes of a General Election. What shall THE NATIONAL MESSAGE have to say to that great matter? For look at it as we will, it is a great matter.

Never before have issues—great issues of the day—been more clearly before the electorate than in the present election.

There is, of course, the choice of which party shall rule in the kingdom. With that side of the question, THE NATIONAL MESSAGE has nothing to say, for members of all the parties have their place in the ranks of the British-Israel people. And parties average up about the same, as to the general stamp of manhood. Of course, every party man will believe that his own particular party of citizens is above the average. It is right, perhaps, that he should do so. But the average is about equal after all. Party ideas may differ very radically in value, however.

What, then, are the questions?

There is a desire on the part of two of the parties to lead out in a new direction; and on the part of one, to carry on as we are.

The Socialist party has a desire to try certain experiments in Communistic Government. To them it appears as though the experiment had never been tried out in history before. Such is not the case, however. Whole sections of the world's inhabitants have established Communism and have stayed with the experiment to the end. EVERY PEOPLE WHICH HAS DONE SO HAS PERISHED, OR IS IN PROCESS OF PERISHING FROM AMONG THE NATIONS OF MANKIND.

To live and thrive, the nation and community requires the impulse of individual effort and responsibility.

The Liberal party wishes to continue things as they are. Thus the Liberals are conservative in to-day's topsyturveydom. Things are not anything to boast of as they are, it is true. But the fear of making things worse, leads to the wish to carry on as we are, and make the best of the present system of administration.

The Conservative party have risked their political life as a governing party to attempt to bring in a new departure in British Administration, namely, the erection of a protective tariff so that the home worker may have the benefit of the home market free from unfair competition. The latter system is in vogue in all the other Anglo-Saxon countries. A second feature of their platform is preferential tariff arrangements within the Empire, with the hope of keeping Empire trade for the Empire.

These seem to be the three platforms, and they are sufficiently important. To ask to continue things as they are with the dole system in full sway, and unemployment, chosen or involuntary, burdening the country is courageous. To demand the experiment of Communism is dangerous in the extreme. To make a decided move in any new direction is also courageous.

We may at least congratulate ourselves that *the spirit of the nation is reviving after the tremendous reaction of the war, and is again tackling big things.*

But whichever way the votes of the people decide that the nation shall move, matters are only the beginning of a new period. There must come the facing of greater issues still.

ALMIGHTY GOD IS DEMANDING THE RESTORATION OF HIS KINGSHIP IN HIS KINGDOM NATION, ISRAEL-BRITAIN.

This greater election will be forced upon us before long now, for the limit of time in which God has left us to try out our experiments in self-government is approaching, or has arrived.

Looking back over the history of the past millenniums, it will be found that men and nations have tried every possible form of self-government. The nearest perfect of them all is that of the Constitutional Monarchy of Britain. The most disastrous of them all has been Communism. Between these extremes there has been Autocracy, such as finally led Russia to her doom as an Empire; Bureaucracy, such as is now ruling Russia with a rod of iron, and under which multitudes have perished and are perishing, and before which the prosperity of the people withered as a flower before the breath of a furnace;

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State Socialism, such as existed in Germany before the war, and led both her and the world into the present vortex; and so on. But not even the nearest perfect, and that is not to say the near perfect, far from it, is full of difficulty and a very real measure of failure.

What, then, shall be done?

There is one perfect system. It was once functioning among the nations, but it was put away. This is the actual administration of the Kingdom of Jehovah in the earth. His earthly Kingdom, which deals in and with men, nations, things. It is a combination of the Spiritual and literal. For anything which has God's personality in it is in the highest degree spiritual; and anything which includes man and this world in it is in the greatest degree natural.

Once in historic time that kingdom was consciously related to and took its guidance directly from Jehovah. They still are under the power of His hand, but it has lost the consciousness of that fact, and using its liberty, it is not attending to His Kingship nor to His law.

In wrath He gave them a king, the king of David's line. To him He committed the responsibility of administering the kingdom, and the constitution in the kingdom, *as standing between Jehovah and the people in the kingdom.* "Thus Solomon sat on the throne of Jehovah as King. . ."

But both nation and the House of David forgot this arrangement, and the King has been carrying on under the direction of his Parliament instead of under the direction of Jehovah.

That the nation will return to a clear understanding of the fact that Jehovah is still King cannot at this time be expected. The error and the habits of thought have been too long formed, to be easily broken and swept away. But the leaders of the nation will become awake to the great fact. They will begin to retrace their steps to the throne of Jehovah, and will more and more seek His direction as the final authority in national affairs.

To meet the blindness which will prevent the masses from realizing the Kingship of Jehovah in the Nation, *once again will Jesus Christ the Son of Man return to take up that administration,* upon the throne of His father David. We shall gladly welcome His Kingship and His Administration. And He will administer His Kingdom according to the Constitution given to Israel at Sinai.

There will come a time when the nation will elect Him as their actual King. Not that He will owe His kingship in any degree to their votes. But they will nevertheless make universal choice of Him as the nation's King.

To this end we have been invited to the great pageant in which He has been invested with Dominion, Power, and Glory.

The great scene is described in the fourth and fifth chapters of Revelation. It is a book or Revelation sent by the Father, through Jesus Christ His Son, and by Angel messenger delivered to "His servant John." The various hosts attending that pageant are described. The throne set in heaven, and He who sat upon it are set before us. The proceedings of the investiture are revealed step by step. The active parts taken by Israel, by the Redeemed, by Angel hosts are shown, and finally comes the universal, unanimous vote in favour of the King. This is how the ballot is worded:—

"And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power," | THE × BALLOT | "be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

"And the four living ones (translated beasts) said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

After His election, the Son of Man shall come and take the throne of His father David, and shall reign "before His Ancients gloriously."

This is a great national matter. Individuals will have their part in it without doubt. But the nations of Israel will also have their part.

Then perfect government shall be restored in the earth, bringing perfect peace, and perfect happiness, and His reign shall continue to the end of the ages.

It is probable that there are living now those who shall see the establishment of the reign of the Lord and the ushering in of universal peace.

The wise thing for the nation to pursue at the present juncture will be to move in harmony with the Kingdom administration. The nearer it approximates to it, the greater will be its peace and prosperity.

The great election will be as surely a matter of history in the not far distant future as the present election will be history before the end of the present year.

GENERAL ELECTION IN VIEW.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

IT is time to interest all British-Israelites as to the importance of seeking guidance in their choice of candidates to represent us in the New Parliament, which may turn out the most consequential of all for the future well-being of ourselves as an Empire, and of the world at large.

The great meeting together of the Premiers of all our

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nationalities has tended to a right understanding as to matters Imperial, economic and defensive.

At the same time there has been a great unsettlement in Church matters, likely, if not dealt with wisely and well, to frustrate the theocratic democracy of our people, by bringing in a sacerdotal tyranny which we, as Israel, cast off at the Reformation.

The National Assemblies, instead of making the voice of the people more recognizable and the Word of God more desirable, have as yet been sought to be captured by the Romanizing party and the higher critic faction who dishonour Our Lord and despise His authority.

There is no doubt but that we are passing through a period of great transition. Is it to be God's Holy Word or man's traditions?

Everything, under God, depends upon a selection of God-fearing men, who stand by the Bible, Old and New Testaments alike, and our Lord Jesus Christ as God Himself.

Should we not then, as knowing who we are, and God's great love for the world, realize that if we, His people, stand aloof, indifferent in matters national, we shall be guilty of losing a glorious opportunity of pushing forward His Kingdom.

We could individually pray that our people may be guided aright in their choice. We could as families make our petitions heard in family worship. We could as students in our study-circles each time we meet ask God to "remember the covenant, for the dark places of the earth are full of the habitations of cruelty."

Things are maturing for a last struggle, it may be the last "three and a half days" (Rev. xi, 11, 12) "before the spirit of life from God enters into His witnesses, and they arise and stand upon their feet."

Who will help in this great ascension?

THE GREAT PYRAMID.—I.

BY LIEUT.-COL. ARTHUR B. PROWSE, M.D.

Book II, chapter 125: "The Pyramid was built in steps battlement-wise, as it is called, or, according to others, altar-wise. After laying the stones for the base, they raised the remaining stones to their places by means of machines formed of short wooden planks. The first machine raised them from the ground to the top of the first step. On this there was another machine which received the stone upon its arrival, and conveyed it to the second step, whence a third machine advanced it still higher. Either they had as many machines as there were steps in the Pyramid, or possibly they had but a single machine which, being easily moved, was transferred from tier to tier as the stone rose—both accounts are given, and therefore I mention both. The upper portion of the Pyramid was finished first, then the middle, and finally the part which was lowest and nearest the ground.

"There is an inscription in Egyptian characters on the Pyramid which records the quantity of radishes, onions, and garlick consumed by the labourers who constructed it; and I perfectly well remember that the interpreter who read the writing to me said that the money expended in this way was 1,600 talents of silver. If this, then, is a true record, what a vast sum must have been spent on the iron tools used in the work, and on the feeding and clothing of the labourers, considering the length of time the work lasted, which has already been stated, and the additional time—no small space, I imagine—which must have been occupied by the quarrying of the stones, their conveyance, and the formation of the underground apartments."

Book II, chapter 127: "Cheops reigned, the Egyptians said, fifty years, and was succeeded at his demise by Chephren, his brother. Chephren imitated the conduct of his predecessor, and, like him, built a Pyramid, which did not, however, equal the dimensions of his brother's. Of this I am certain, for I measured them both myself. The reign of Chephren lasted fifty-six years."

Book II, chapter 128: "Thus the affliction of Egypt endured for the space of one hundred and six years, during the whole of which time the temples were shut up and never opened. The Egyptians so detest the memory of these kings that they do not much like to mention even their names. Hence they commonly call the Pyramids after Philition, a shepherd who at that time fed his flocks about the place."

Book II, chapter 129: "After Chephren, Mycerinus (they said), son of Cheops, ascended the throne. This prince disapproved the conduct of his father, re-opened the temples, and allowed the people, who were ground down to the lowest point of misery, to return to their occupations, and to resume the practice of Sacrifice. His justice in the decision of causes was beyond that of all the former kings."

Book II, chapter 134: "He, too, left a Pyramid, but much inferior in size to his father's."

In *Book II, chapter* 8, there is a reference to the quarries in the Arabian range of hills whence the stone for the Pyramids of Memphis was obtained; and he also says that, on the Libyan side of the river, the ridge on which the Pyramids stand is "rocky and covered with sand."

DIODORUS SICULUS was born at Agyrium in Sicily about 70 B.C. He wrote an Historical Library in 40 Books, of which only 15 have come down to us; but there are fragments of some of the others. In Book I, chapter 5, occurs the following:—

"Chemmis, the eighth king from Remphis, was of Memphis; and reigned fifty years. He built the greatest of the three Pyramids, which were accounted amongst the Seven Wonders of the World. They stand towards Libya, one hundred and twenty furlongs from Memphis, and forty-five from the Nile. The greatness of these works, and the excessive labour of the workmen seen in them, do even strike the beholders with admiration and astonishment. The greatest, being four-square, took up on every square 700 feet of ground in the basis, and above 600 feet in height, spiring up narrower by little and little, till it came up to the point, the top of which was six cubits square. It is built of solid marble throughout, of rough work but of perpetual duration: for though it be now a thousand years since it was built (some say above three thousand four hundred), yet the stones are as firmly jointed, and the whole building as entire and without the least decay, as they were at the first laying an erection. The stone, they say, was brought a long way off, out of Arabia, and that the work was raised by making mounts of earth—cranes and other engines being not known at that time. And that which is most to be admired is to see such a foundation so imprudently laid, as it seems to be, in a sandy place where there is not the least sign of any earth cast up, nor marks where any stone was cut and polished; so that the whole pile seems to be reared all at once, and fixed in the midst of heaps of sand by some god, and not built by degrees by the hands of men. Some of the Egyptians tell wonderful things, and invent strange fables concerning these works, affirming that the

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mounts were made of salt and saltpetre, and that they were melted by the inundation of the river, and being so dissolved, everything was washed away but the building itself. But this is not the truth of the thing; but the great multitude of the hands that raised the mounts, the same carried back the earth to the place whence they dug it; for they say there were three hundred and sixty thousand men employed in this work, and the whole was scarce completed in twenty years' time."

"When this king was dead, his brother Cephres succeeded him, and reigned fifty-six years; some say it was not his brother, but his son Chabryis that came to the crown; but all agree in this, that the successor, in imitation of his predecessor, erected another Pyramid like to the former, both in structure and artificial workmanship, but not near so large, every square of the basis being only a furlong in breadth. Upon the greater Pyramid was inscribed the value of the herbs and onions that were spent upon the labourers during the works, which amounted to above sixteen hundred talents. There is nothing written upon the lesser; the entrance and ascent is only on one side, cut by steps into the main stone. Although the kings designed these two for their sepulchres, yet it happened that neither of them were there buried. For the people, being incensed at them by reason of the toil and labour they were put to, and the cruelty and oppression of their kings, threatened to drag their carcases out of their graves, and pull them by piece-meal, and cast them to the dogs; and therefore both of them on their beds commanded their servants to bury them in some obscure place.

"After him reigned Mycerinus (otherwise called Cherimus), the son of him who built the first Pyramid. This prince began a third, but died before it was finished; every square of the basis was three hundred feet. The walls for fifteen stories high were of black marble, like that of Thebes, the rest was of the same stone with the other Pyramids. Though the other Pyramids went beyond this in greatness, yet this far excelled the rest in the curiosity of the structure and the largeness of the stones. On that side of the Pyramid towards the north was inscribed the name of the founder Mycerinus."

Diodorus next mentions in substance what Herodotus does in his Book II, chapter 129, about the reversal of the policy of the two preceding kings.

Page 67: "There are other Pyramids, every square of which are two hundred feet in the basis: and in all things like unto the others, except in bigness. It is said that these three last kings built them for their wives."

"It is not in the least to be doubted but that these Pyramids far excel all other works throughout Egypt, not only in the greatness and costs of the building, but in the excellency of the workmanship; for the architects, they say, are much more to be admired than the kings themselves that were at the cost. For those performed all by their own ingenuity, but these did nothing but by the wealth handed to them by descent from their predecessor, and by the toil and labour of other men."

"Yet, concerning the first builders of these Pyramids, there is no consent, either among the inhabitants, or historians. For some say they were built by the kings before mentioned, some by others."

The first systematic writer on geography was Eratosthenes, who died, aged eighty, about 196 B.C. He was born at Cyrene, in Africa, and became librarian of the great Alexandrian Library. Of his writings one only remains complete—treating of the Constellations. His geographical works were of high repute, but only fragments of them have been preserved. It has been said, but there is no real ground for it, that the geography of Strabo is mainly that of Eratosthenes, with additions and corrections.

STRABO was born at Amasia or Amasijas in Pontus about 62 B.C., and he died about A.D. 21. He was a great traveller, and records that he had wandered from Armenia in the east to the part of Italy opposite Sardinia in the west, and from the Euxine to the frontiers of Ethiopia. He was in Egypt 24 B.C., and lived there a long time, going as far south as Philæ and Syene. It is, therefore, remarkable that he has said so little concerning the Pyramids. Herodotus and Diodorus give more details, and are in general more exact. In the edition of his "Geography," published in 1906 in three volumes, we find the following on pp. 248-250 of Vol. III:—

"At the distance of 40 stadia from Memphis is a brow of a hill, on which are many Pyramids, the tombs of the kings. Three of them are considerable. Two of these are reckoned among the Seven Wonders [of the World]. They are a stadium in height, and of a quadrangular shape. Their height somewhat exceeds the length of each of the sides. One Pyramid is a little larger than the other. At a moderate height in one of the sides is a stone, which may be taken out; when that is removed, there is an oblique passage [leading to the tomb]. They are near each other and upon the same level. Farther on, at a greater height of the mountain, is the third Pyramid, which is much less than the other two, but constructed at much greater expense, for, from the foundation nearly as far as the middle, it is built of black stone. Mortars are made of this stone, which is brought from a great distance; for it comes from the mountains of Ethiopia, and being hard and difficult to be worked, the labour is attended with great expense."

Page 252: "One extraordinary thing which I saw at the Pyramids must not be omitted. Heaps of stones from the quarries lie in front of the Pyramids. Among these are found pieces, which in shape and size resemble lentils. Some contain substances like grains half-peeled. These, it is said, are the remnants of the workmen's food converted into stone, which is not probable. For at home, in our country" [Pontus] "there is a long hill in a plain, which abounds with pebbles of a porous stone, resembling lentils."

BOOK REVIEW.

CHRISTIANITY, THE FLOWER AND FRUIT OF JUDAISM. By "A Son of Levi" (Mark John Levy). To be obtained from the Covenant Publishing Co., 14, Fetter Lane, E.C. 4.

THIS original work by a member of our fraternity, who used to lecture on our platform when in England some years ago, gives us a good insight into the hindrances which prevent the Jew of the present day from accepting the Gospel. Whilst not exonerating the Jew from blame, either in the past or in the present, he pleads for a more humane Christ-like and Paul-like bearing on the part of both his own kindred and his brother Israelite. There is much in the book very useful to the Christian and especially to ourselves. Our author is a thorough believer in our God-given inheritance, and has much to say to us on the exactness of the Word of God, Hebrew Verb-Roots, and the Holy Trinity, the Anglo-Saxons and the Lost Ten Tribes; and, amongst other things, the Great War that we have just passed through, and Red-Letter Days in Judah's History. Roughly, about 30 pages out of 124 are taken up with illustrative songs and poems by himself, and are very applicable. We wish the book may have a wide circulation. L. G. A. R.

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THE SECOND COMING OF THE LORD.

By Rev. Wm. Pascoe Goard.

THIS matter is becoming a very live question of the day throughout the Churches of Anglo-Saxondom. Indeed, there seems to be something of a theological war impending which bids fair to split Protestant Church communities even worse than they are split at the present time.

There are so many voices speaking in regard to this matter and they are telling such different stories that the only safe way is to disregard them all and go back to the bed rock of the inspired utterances of the Bible.

In doing so we find that :—

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

There are many things in the premillennial teaching of schools of systematic theology which could scarcely be maintained as taught by any of the three.

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 Nations Israel and Judah ;*
3. From the standpoint of *the House and Throne of David ;*
4. From the standpoint of *the External Nations ;*
5. From the standpoint of *the Church ;*
6. 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 enquiry 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.

The vision is contained in 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. This is " the abomination which maketh desolate," to which Daniel refers.

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

The actual fulfilment of that prediction would appear to be at the time that the Saviour pronounced the withdrawal of His presence, and the ensuing desolation of the House. " *Behold your house is left unto you desolate, for* from henceforth ye shall see Me no more until ye shall say, Blessed is He that cometh in the name of the Lord."

It will be seen from this statement that the return of the Lord was left *optional with the nation.* It was within their power at any time to accept the Lord and to cry, " Blessed is he that cometh in the name of the Lord."

At Pentecost the challenge was thrown down and the invitation given to the nation in the following words :" Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, *and He shall send Jesus Christ,* whom the heavens must receive until the times of restitution of all things spoken by the mouth of all His holy prophets since the world began."

But *the restitution of all things was subject to the national will,* and has never been accomplished ; therefore the Lord has not returned, and the Hill of the Temple has been desolate for ages, and is desolate still.

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 transpire 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 Kingdom of the Throne of the Lord on the Holy Hill of Zion once again.

The plans of the 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 (Ezek. 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 House 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.

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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 useable 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, 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 has challenged her right to such rule: the German has fallen, shattered as an Empire.

Soon Russia and her organization, greater and 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, and "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 by a separate House,* separated from the House of Judah for ages, and only renewing its relationship therewith, in the form of *ruler and subjects.*

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," &c., and onward still to the establishment of the righteous branch and the final song of His kingdom in the 12th chapter of Isaiah.

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 the great conflict between Israel and Babylonic succession of empires (see Jer. l, li, &c.) 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, nor 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. There are the resurrection of the dead in Christ; the translation of the living in Christ; the Church caught up in the clouds to meet the Lord in the air, so to be ever with the Lord.

From this simple standpoint we might detach the activities regarding the Church from the other activities of the time of His coming. But when we follow all the lines of inquiry, each to the centre to which all lead like the spokes of a wheel, we find that the Apostle's time measure, "in a moment, in the twinkling of an eye," covers all these matters.

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.

That there will be a preceding coming to take the Church out of the world I can find no Scripture to assert. That the Church would desire to be taken from the world at the moment when the world needs her ministrations most supremely I am not assured. That the Church will be taken away to escape the great tribulation seems not necessary, for the great tribulation shall not sweep in over the border of the Israel nations. God will give to His Church a refuge and place of usefulness under the shadow of His nation Israel.

For "of the increase of government and peace there shall be no end upon the Throne of David and upon his kingdom."

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If the great tribulation were permitted to enter upon the House of Israel there would be a speedy end to both the government and peace which the Lord has sworn to defend.

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 24th and 25th chapters of St. Matthew. First there is the matter of the Lord's servants who say in their heart, "My Lord delayeth His coming; and who begin to beat their fellow-servants, and to eat and drink with the drunken." This can refer to the ministry of the Word. It may also include others who have authority or positions of trust towards their fellows. It will be ill with these who are so found by their Lord.

Then comes the marriage supper of the Lamb.

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.*

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.*

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 readily be recognized that all these threads find a common meeting place in the great moment of the Lord's return. It seems to be not possible to read them thus and believe that the Bible is other than a premillennial book, that the prophets were premillennial teachers, that Jesus was a premillennial teacher, and that the apostles taught the same prophetic fact.

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

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 true as never before that the King's business requires haste.

(Second article to follow next week.)

A BROKEN HEART.

BY M. T. DALISON.

THERE is one Broken Heart which is so unspeakably important to the people whom God chose above all nations that are upon the face of the earth, that one approaches the subject with spirits abased and yet longing to emphasize, as far as one dares, this stupendous event.

It seems as if we, as a race, do not give sufficient thought to the meaning of that pitiful cry of the agonized Redeemer of Israel, "My God, My God, why hast Thou forsaken Me?"

What is the reason for that terrible cry? How could that "perfect Man" have caused God, the Father, to forsake and turn His face from His well-beloved Son? We are told He, though "tempted at all points like as we are, was yet without sin."

Read in Isaiah liii the wonderful accuracy with which the Prophet was inspired to foretell the life led by that perfect Man:—

"Despised and rejected of men, a man of sorrows and acquainted with grief.

"And we hid as it were our faces from Him; He was despised, and we esteemed Him not.

"Surely He hath borne our grief and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted.

"But He was wounded for our transgression, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

Those unjust stripes! Pilate said unto them the third time, "Why, what evil hath He done? I have found no cause of death in Him; I will therefore chastise Him, and let Him go!"

How those stripes cause us to shrink as we think upon that most innocent victim, realizing that it was for *our* sins, *Israel's sins*—"For the transgression of My people was He stricken."

We should learn to differentiate between the words "Redemption" and "Salvation." To redeem is to "buy back," to recover by expenditure of effort; and this is our topic.

"Remember these, O Jacob and Israel, for thou art My servant; O Israel, thou shalt not be forsaken of ME. I have blotted out as a thick cloud thy transgressions and as a cloud thy sins, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it. Shout, ye lower parts of the earth; break forth into singing, ye mountains and forests and every tree therein; for the Lord hath redeemed Jacob and glorified Himself in Israel" (Isa. xl).

Could any words be plainer or more convincing as to the loving-kindness of the Eternal Father?

The chapter opens with the words: "Yet now hear, O Jacob My servant, and Israel whom I have chosen"—and the beautiful words go on:

"Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts."

Let anyone who can find redemption coupled to any other name, nation or church, other than the "lost sheep of House of Israel."

The Psalmist David knew about the redemption. He sings: "Into Thy Hands I commend my spirit, for Thou hast redeemed me, O Lord, Thou God of Truth." Jesus, Who said: "I and My Father are one," bore in His Own Body the sins of His chosen race, for He had betrothed them unto Himself

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in righteousness and in truth—(Hosea should be closely studied) —and this betrothment is "for ever."

Again, He made a new covenant with Israel, whose past and present sins were borne by the Lamb without spot or blemish. *There* is the reason why His Father turned His Face from His well-beloved Son, for "He bore our sins and made intercession for *us*." "He was made sin for us, Who knew no sin."

In *Psa. lxix* we have given us a glimpse of the agony of mind, the burden and shame of the sins of "My People." "Thy rebuke hath broken My heart."

Daniel vii: This shows the scene which the "greatly beloved" was permitted to behold when the earthly thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow and the hair of His Head like the pure wool; His throne like the fiery flame and His wheels as burning fire. Thousand thousands ministered unto Him, and ten thousand times ten thousands stood before Him; the judgment was set and the books were opened.

Daniel saw "one like the Son of Man. And there was given Him dominion and glory, *and a Kingdom*, that all people, nations and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed."

"But the saints of the Most High shall take the Kingdom and possess the Kingdom for ever, even for ever and ever."

This is God's Kingdom upon earth, not in the clouds.

It was to buy us back, and to make a new covenant with the House of Israel; the one great sacrifice, oblation and satisfaction, *once for all*, was offered by the Lamb of God. His heart broke and He died, the just for the unjust. In His death He won the Kingdom for Abraham, "the friend of God," and his seed, "called in Isaac."

This seed has a *Birthright*, and a redemption right in the Kingdom which is to fill the whole earth. Others are invited to enter through Jesus Christ, the open door. "Ye are not your own, ye are bought with a price." What price? The broken heart of the Shepherd of Israel.

Salvation is for "whomsoever will," and is extended to all the world individually. Under this aspect God is no respecter of persons.

But God's redemption of Israel nationally is that they may tell this forth to all mankind.

THE UNITY OF THE CELTO-SAXON RACE.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

IN a work called "Unorthodox London," by the Rev. C. M. Davis, is an account of a lecture by Huxley, in which the following statements occur:—"The invasion of the Saxons, the Goths, the Danes and the Normans changed the language of Britain, but added no new *physical* element. Therefore we should not talk any more of Celts and Saxons, for they are all one. I never lose an opportunity of uprooting the false idea that the Celts and the Saxons are different races."

"I miss no opportunity of uprooting the notion that the people who form the British nation are descended from various races. All the detachments who flowed into Britain are *branches of the self-same stock*."

In the "History of the Norman Conquest," Book II, by Thierry, occurs:—"Such was the first appearance in England of the Northern pirates, called Danes or Normans, according to as they came from the islands of the Baltic Sea or from the coast of Norway. They descended from the *same* primitive race as the Anglo-Saxons."

In the "English Commonwealth," by Sir F. Palgrave, chapter I, p. 35, occurs:—"Britons, Anglo-Saxons, Danes and Normans were *all* relations; however hostile, they were all kinsmen, shedding kindred blood."

In "The Pedigree of the English People," by Thomas Nicholas (1878), occur the following statements:—P. 58: "The multifarious tribes, *all of one kindred*, though arrived from different countries, across different seas, at different periods of time, we embrace under the one general designation 'ancient Britons.'" P. 271: "The Northmen or Danes, who had for ages been the plague of the Britons and Anglo-Saxons . . . . were the same people ethnically."

In the "Origin of the English Nation," by Freeman, occurs:—"Tribe after tribe—Angles, Saxon, Jutes, Frisians—poured across the sea to make new homes in the Isle of Britain." . . . "Thus grew up the English nation, a nation formed by the union of various tribes of the *same stock*. The Dane hardly needed assimilation; he was *another kindred tribe* coming later than the others. Even the Norman was a kinsman."

Dr. Keith, F.R.S., in an article in the *Weekly Graphic*, December 4th, 1915, said:—"It is undeniable from an anthropologist's point of view that *British and Germans belong to opposite European types*."

Dr. Latham, F.R.S., in his "Ethnology of Europe," states:—"Not a single pure Saxon is to be found in any village, town, or city of Germany. We once came there, but came out again in our wanderings to these British Islands."

Professor Sir Walter Raleigh, of Oxford University, stated recently:—"The alleged close kinship of England and Germany is based on bad history and doubtful theory," and again: "No British hat will fit a German head."

Professor W. Y. Ripley, in his work "The Races of Europe," states:—"The shape of the head is now held to be one of the best available tests of race known." . . . "The most remarkable trait of the population of the British Isles is its head form, and *especially the uniformity* in this respect which is everywhere manifested." . . . "These facts indicate a *remarkable invariability* of cranial type compared with the results obtained elsewhere." . . . "Thus the ethnological comparison proves that *the Anglo-Saxon peoples* must be of an entirely *different stock* from the present German race, and that they do not therefore belong to the Teutonic stock."

The Medical Correspondent of *The Times*, June 6th, 1916, in an article on the "Similarity of English and Scottish Heads," says:—"An extensive investigation on some 700 skulls from a disused Clydeside graveyard reveals the fact that these are in all essentials identical with the English type of skull." He quotes Dr. Young, of Glasgow University, who states that "Scottish skulls presented an exceedingly close resemblance in their general form to the series of skulls described by Dr. W. R Macdonell, and known as the Whitechapel English crania, which the latter regards as the typical skull of the Londoner 200 years ago." He also quotes the *British Medical Journal* as saying, "The more we dig into the physical characters of the English, Scottish, Welsh and Irish peoples, the more do anthropologists become convinced that all four nationalities are compounded out of exactly the same racial stocks of mankind."

Roland G. Usher, Professor of History, Washington University, in an article in the *Woman's Magazine*, February, 1915, on "The Secret of England's Predominance in Europe,"

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referred to England's Territorial, Racial and Religious Unity, and said, "The greatest achievement of the careful researches of the late Bishop of Oxford into the constitutional history of England was the conclusive establishment of the fact that by the close of the thirteenth century the consciousness in the people of any difference in ancestry had entirely disappeared." . . . "Surely the fact that Englishmen became conscious of their common blood is a striking and important fact."

James Bonwick, in "The Irish, Who are They?" establishes the Phœnician origin of the Irish and quotes Huxley, under the heading "Celtic Irish," who says, "The argument about the difference between the Anglo-Saxons and the Celts is a mere sham and a delusion" (p. 40).

J. R. Green, in "The Making of England," Vol. I, p. 56, says:—"The *whole* of the Engle people forsook their earlier seats for the shores of Britain."

For other proofs see "Race Amalgamation" in "British History Traced from Egypt and Palestine," to be obtained at 14, Fetter Lane, E.C.4.

THE PHARAOHS OF THE BIBLE.

By Rev. A. B. Grimaldi, M.A.

The Bible reader so frequently comes across the Pharaohs of Egypt, from Genesis to Hebrews, and they have played so important a part in Hebrew history, and have been so intimately connected with some of the greatest of the Hebrews, as Abraham, Joseph, Moses, *et alii*, that it is convenient to have them arranged together in chronological order for ready reference and for permanent use.

In compiling the notices, the Biblical information has been held as the first authority. Next to that, reliance has been placed upon those writers upon Egypt who have most closely followed the Biblical records. And preference has been given to the statements of ancient historical writers, over speculations and theories and ever-changing schemes and contradictory chronologic systems of modern Egyptologists.

Josephus, for instance, is one of these ancient authorities, of whom the learned Bishop Porteus remarks, "he deserves more credit than all the Greek and Roman writers together"; and who, according to the mighty Milton, is "infinitely preferable to a thousand obscure ignorant Rabbins." It is, therefore, believed to be as accurate as can at present be attained to.

Amongst the works used for this paper are these: The Bible (A.V.); The Old Testament (LXX); Apocrypha; Sir W. G. Armstrong's "Visit to Egypt"; Canon Birks' "Isaiah"; L. N. R.'s "Stones Crying Out"; Rev. M. Geneste's "Judah and Israel"; Calmet's "Dictionary of the Bible," by Buckley; Dr. Anstey's "Romance of Bible Chronology"; Bishop Wordsworth's "Commentary"; Rev. B. W. Galloway's "Egypt's Record of Time"; Rev. B. W. Savile's "Revelation and Science"; Major Samuels' "Fulness of the Time"; Dr. Mackay's "Facts and Dates"; The Vulgate; Rev. B. W. Savile's "Truth of the Bible"; Rev. B. Wright's "A Pharaoh's Ring"; Annotated Paragraph Bible (R.T.S.); Herodotus, &c.

Quotations from the following books have also been used: Sir Gardner Wilkinson's ("our greatest English Egyptologist") "The Ancient Egyptians"; Osburn's "History of Egypt"; R. S. Poole's (of the B.M.) "Horæ Ægypticæ"; S. Sharpe's "History of Egypt"; Professor Petrie's "History of Egypt"; The Speaker's Commentary; Dr. Birch's "History of Egypt"; Dr. Cumming's "The Cities of the Nations Fell"; J. G. Stock's "Israel in Egypt"; Lepsius; "Denkmaeler"; De Rougé; Rossilini, &c.

The title Pharaoh seems only found, in ancient writers, in the Bible and Josephus.

ORDER OF BIBLICAL PHARAOHS.

No.	Name.	Biblical Connection.	Reference.
1	Mizraim.	First King of Egypt.	Genesis x, 6.
2	Sneferu.	Great Pyramid begun.	Job xxxviii, 6.
3	Shofu.	Great Pyramid finished.	,, xxxviii, 6, 7
4	Imephthis.	Abram visited Egypt.	Genesis xii, 14.
5	Achthoes.	Abram sees the Pyramid.	,, xxviii, 12.
6	Amenemes I.	Abram's teaching used.	,, xii, 16.
7	Salatis.	Abram's conquest.	,, xiv, 9.
8	Sesortesen I.	Isaac intends to visit Egypt.	,, xxvi, 2.
9	Sesortesen II.	Abram's astronomy used.	,, xii, 16.
10	Osirtasen.	Joseph taken to Egypt.	,, xxxvii, 36
11	Aphophis.	Joseph appointed Vizier.	,, xli, 41.
12	Sesoph.	Joseph died.	,, l, 26.
13	Melaneres.	Joseph entombed.	,, l, 26.
14	Amosis.	Joseph forgotten.	Exodus i, 8.
15	Tuthmosis.	Hebrews brick-making.	,, i, 14.
16	Thermuthis.	Capthorim subdued.	Genesis x, 13, 14.
17	Amenophis.	Moses rescued.	Exodus ii, 9.
18	Hatasu.	Moses adopted.	,, ii, 10.
19	Tuthmosis.	Moses' conquest.	Acts vii, 22.
20	Tuthmosis IV.	The Exodus.	Exodus xiv, 8.
21	Amenophis III.	Hebrew rites used.	I Chronicles iv, 18.
22	Bakan.	Cross introduced.	Malachi iv, 2.
23	Sheshonk.	Solomon's marriage.	I Kings iii, 1.
24	Maqueba.	Visits Solomon.	,, x, 1.
25	Shishak.	Plunders Jerusalem.	,, xiv, 25.
26	Zerah.	Attacks Asa.	2 Chronicles xiv, 9
27	So.	Ally of Hoshea.	2 Kings xvii, 4.
28	Tirhakah.	Ally of Hezekiah.	,, xix, 9.
29	Nechoh.	Slew Josiah.	,, xxiii, 29.
30	Hophra.	Ally of Zedekiah.	Jeremiah xliv, 30.
31	Psammitichus II.	Receives Jeremiah.	,, xliii, 9.

TRANSMUTATION.

By Henry Proctor, M.R.A.S., F.R.S.L.

Nothing that Jesus said ever gave more offence to His disciples than His assertion of the necessity of

Eating His Flesh

and drinking His blood in order to possess eternal life. This wondrous saying had a similar result to that of Cromwell's "Self-Denying Ordinance" by separating the lukewarm from Him, for we read: "From that time many of his disciples went back, and walked no more with him." But the things which the ignorant and unstable wrest, to their own condemnation, are to the spiritual man

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"THE PEARLS OF GREATEST PRICE."

It is remarkable, too, how these words, which are materialized by the Roman Church, have caused stumbling to earnest souls in every age. For the question of the

REAL PRESENCE OF THE MASS

was the touchstone of the Inquisition—which, if a poor soul denied, fiends in human form were ready to inflict all kinds of torment, to burn him alive and, as far as they were able, to consign him to eternal woe.

How true it is that "the letter killeth," and helps to make men true children of him who was "a murderer from the beginning." But even under this most horrible travesty, the most important truth which it is possible for the human soul to conceive lies concealed. It is the secret of *the* Christ, the mystery of transmutation, whereby the body may be indrawn, as was that of Enoch and Elijah. To eat His flesh and to drink His blood is to form

A SPIRITUAL BODY WITHIN.

It is nothing less than the rejoining of that angelic body and spirit which was lost in Adam, which the Bible calls our inward or new man, "created again in Jesus Christ." That is why we are said to be

BORN OF WATER

and of the spirit. For the Heavenly Substance out of which the spiritual body is formed is called *water*. Substance is that which *sub-stands*, or underlies, matter: it is intermediate between spirit and matter.

"No man has seen God at any time," for "God is Spirit." That is, no man has ever seen pure Spirit, but what he has seen is the heavenly substance, as fire and water—"the chariots of fire and the horses of fire" of Elijah and Elisha; the "sea of glass mingled with fire"; "the pure river of the water of life" of John. The "fire infolding itself" and "the living creatures" whose appearance was like "burning coals of fire." "The seven lamps of fire burning before the Throne, which are the seven spirits of God sent forth into all the earth," are the manifestations of the Unmanifest who

DWELLETH IN LIGHT UNAPPROACHABLE

whom no man hath seen or can see.

The glory of the God of Israel was like devouring fire in the top of the mountain. He spake to Moses from the cloud and from "thick darkness." The Angel of His Presence went before Him as a pillar of cloud by day and a fire by night. All these were manifestations of the Divine Substance. Israel saw "his Great Fire," and were baptized into Moses in the Cloud and in the Sea, but only Christ can baptize *with fire*. But from the time of His manifestation the saint is not only to be "born of water," but also "to be baptized *in* fire."

To be born of water signifies the formation within of the spiritual body of the New Man: to be baptized or "immersed" in the fire signifies glorification, for whom He justified them He also glorified, and when Christ, Who is our life, shall be manifested, then shall we be manifested jointly with Him in glory, for "if we jointly suffer, we shall be jointly glorified." These are the twain of the Divine Substance, the fire and the water —"the sea of glass mingled with fire."

Fire is the great dissolvent; it hath power even over water. The feet of those manifested in glory burn as in a furnace: "His eyes (are) as a flame of fire," and His face shines "as the sun."

For we know that if our earthly tabernacle (bodily frame) be *dissolved*, *we have* a building from God (ἐκ Θεοῦ), an *eternal house in the heavens*, with which being clothed upon we shall not be "found naked," but that which is mortal shall be "swallowed up of life." (*hupo tēs zoēs.*) This, then, is signified by the chariot and horses of fire of Elijah at the

CONSUMMATION OF HIS METAMORPHOSIS.

It is indicated that the "Great Work" had been going on gradually within him, until the set time came that Jehovah would take Elijah "by a whirlwind into heaven." The time of his apotheosis had been made known to

THE SCHOOLS OF THE PROPHETS

at Bethel and Jericho. At Jericho these *beney-han-neviim* numbered upwards of fifty. These were

THE PROPHETIC FRATERNITIES

which Elijah had formed, and who now acknowledged the supremacy of Elisha, because the "spirit of Elijah did rest upon Elisha."

We get here an object lesson showing very clearly the meaning of the Apostle Paul's words in 1 Cor. xv, 51: "We shall not all sleep, but we shall all be changed," in an atom (ἐν ἀτομῳ) or indivisible portion of time "this corruptible shall be clothed with incorruption" (ἀφθαρσια), and "this mortal shall be clothed with immortality," and thus being clothed "we shall not all be found naked" as were Adam and Eve at the Fall, when Adam lost that angelic body and spirit which are to be restored to the "sons of the resurrection" (2 Cor. v, 1–8), when all that is mortal will be swallowed up by life.

INCENSE.

BY "ARYAN."

(*By Request.*)

INCENSE was commanded by Jehovah to be burnt on the altar of Incense "every morning and at even" (Exodus xxx, 7–8), but there were conditions attached:—

1. Specific instructions were given for its preparation, viz., equal portions of "stacte, onycha, and galbanum, with pure frankincense . . . pure and holy" (Exodus xxx, 34–35).

It is impossible to make this to-day.

2. It was not lawful to be used anywhere but in the Tabernacle or Temple. (Luke i, 9.)

3. No stranger that is "not of the *seed of Aaron*" might offer incense. (Num. xvi, 40.)

4. In Leviticus, "the manual of the Nation's Worship," it was laid down by Jehovah that incense should be lighted by the fire "from off the altar before the Lord." (Lev. xvi, 12.)

The penalty of disobedience to 3 and 4 was *death*.

Korah, Dathan and Abiram, sons of *Reuben*, offered incense, and not being of "the seed of Aaron," they, with 250 daring to do this, perished. (Num. xvi, 35.) Nadab and Abihu lighted the incense with strange fire not "from the altar of the Lord," and were consumed, and "died before the Lord." (Lev. x, 1–2.) Since the "veil of the Temple was rent in twain" and "the offering of the Body of our Lord Jesus Christ *once for all*" (Heb. x, 10), no incense has been accepted by God, except the incense which *is* "the prayers of the Saints" (Rev. v, 8, R.V.), for "incense is an abomination unto me" (Isa. i, 13).

How beautiful is the vision in Rev. viii, 3, of the Angel, our Lord Jesus Christ Himself offering the incense of *His intercession* "with the prayers of the Saints"!

Contrast with this the incense of the Babylonian heathen worship! Herodotus tells us the frankincense offered to the

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god Belus in Babylon, in Daniel's time, was annually 1,000 talents in weight.

It was this incense which was brought to Daniel after his interpretation of Nebuchadnezzar's dream (Dan. ii, 46), and has probably been used every day since in the heathen worship of India, China, and other countries, and, alas! in England to-day.

ENQUIRERS ANSWERED.

By Rev. Commander L. G. A. Roberts, R.N.

G. M. E., a very earnest enquirer, one who has read some of our works and says: "I have already lectured on the matter of your book, and am becoming more interested every day," asks several questions. He has been of "a Higher Critic" tendency, but is open to reason. We must condense his questions.

Question 1.—How can I get to know the history of the B.-I. movement? Who is the Seer and who is the Founder of it?

Answer.—Amongst modern researchists: A.D. 1723, Dr. Abbadie; 1814, R. Wedgwood; 1828, "Abdiel"; 1840, John Wilson; 1847, Porter; 1847, A. M. B.; 1847, Waddilove; 1861, Glover; 1861, Moore; 1864, Tupper; and a host since then. Before that, again, it is hinted at in A.D. 1377 by the Bishop of St. David's, and long previously inferred by Bishop Fastidius, A.D. 450. The Seers were all the prophets. The Founder is God Himself.

Question 2.—I wish to be shown that modern Biblical scholarship has missed the mark. Is there a book written in a perfectly fair and temperate spirit? I want Reason for believing.

Answer.—Reason would expect that if the owner of some treasure had hidden the same until a certain date, he would do so effectually. God says He has hidden Israel; that they should be as though He had cast them off. But in the latter days He would remember His covenant with them. To this end He cast them out of their land, made their Sabbaths and Feasts to be forgotten, they should not be known under their name, nor speak their former language, they should not be able to retrace their steps, they should become mixed among the nations, and yet not one grain fall to the earth. Miraculous preservation. Yet they should be a very great multitude, a great nation, a nation and a company of nations, living in the Isles afar off, in the North and West.

Finding these facts accomplished solely in the British nation and the U.S.A. by itself proves the Bible to be of God. I have found Higher Criticism, when dealing with Israel and many other subjects anent thereto, decidedly wrong. Then Isa. xxix, 11–16, especially 14, and 1 Cor. i, 27–29 should make us ponder when we see wise men opposing the Word. "How Arthur Came to See It" and "A Message to the Church of the Nineteenth Century," by Bishop Titcombe, can be borrowed from the B.-I.-W.F. Library, 14, Fetter Lane, E.C.4.

Question 3.—Have scholars or professors replied to, or been convinced by, your array of facts? It is the "cumulative effect" which is so powerful, is it not?

Answer.—My own works have been before the public ever since 1882, and though many thousands of "Palestine into Britain" have been widely circulated, I have never had any contradictory criticisms, though I have had many to thank me for them. Amongst these were very many clergy, unfortunately all "private." I have personally challenged clergy and professors, and have met several on public platforms, but always was accorded that the evidence was overpowering and interesting. As to their indifference, I can't say this was the case on these occasions. Let us remember the difficulty of getting out of a rut. Isa. xxviii, 9, and Matt. ix, 17., &c., say why.

God reveals to our mind that seven times, or 2,520 years, must elapse before Israel again comes to the front. See Jer. xxx, 24, also Dan. xii, 7, 9. Bishop Ryle (late Liverpool), in "Coming Events and Present Duties," says that this assumption that Israel means the Church must be dropped, and gives a long dissertation on "Literal versus Spiritual Israel."

Question 4.—What have you to say in reply to the Higher Critics' view that the Pentateuch is a combination of four earlier works, &c.?

Answer.—Upon the face of Exodus, Leviticus, Numbers and Deuteronomy, anyone without bias must reasonably admit that these are a personal journalistic narrative of the writer's own time. The Jehovistic, Elohistic, Priestly and Redactic make confusion out of a simple Divine revelation combined with the Patriarchal handing down of Truth. It would simply have been impossible for any one but God Himself to have dictated and inspired the first and second chapters of Genesis. Common sense tells you Moses could not write of his own death, or could Joshua of his own. Here comes in the inspired Redactor. From the fact that God makes man His instrument, it is quite reasonable to assume the overruling mind of God in the order of the narration. Even the names of the antediluvian patriarchs show purpose and plan. The Lord inspired the name of each to forecast His providential future arrangements. In a minor way, by far, the Druids handed down their history, even though writing with them was scarce, and by this means preserved among themselves many portions of Holy writings with which they were cognizant.

Question 5.—Do you consider all portions of the O.T. as equally inspired? Do you think God made the unconditional covenant with Abraham?

Answer.—There is a difference between the historical and prophetical portions. Job, Ecclesiastes, Esther, &c., are true narratives (but the speakers in their conversations were not under inspiration, though the narrator of these is) under God's supervision, just as Moses with the Tabernacle (Exod. xxxix, 42, &c.), and also David as to the Temple (1 Chron. xxviii, 11, 12, 19). Somebody, or himself by the Spirit of God, wrote out the pattern. Ezekiel wrote out the pattern of a future Temple.

The inscriptions, which existed before Abraham but only lately unearthed, prove the Higher Critics to have been wrong in most of their asseverations. They, every one of them, give support to God's Word. Our own reasonable intelligence can accept, even humanly, that there is proof that "holy men of God spake as they were moved by the Holy Ghost." I certainly accept that God Himself spake to Abraham. That Jacob's wrestling was with God, that the angels of God met Jacob. That Joshua met the Lord; Manoah's wife also. I also believe that at Mons God interfered with a heavenly host.

I accept the Bible as an up-to-date compendium of true knowledge, just enough to guide or balance man's judgment, that no real Science can be in opposition to God's Word. Every so-called Science up till now has been indeterminative and inconclusive. What appeared to be the last word has proved incomplete. This knowledge puffeth up. True Science looks to the Word as not contradicting, but as rather supporting, for the God of Nature is the God of Providence.

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

No. 100. Vol. II. **DECEMBER 1, 1923** **Price 3d.**

THE SECRETARY-GENERAL'S PAGE

We have received a large number of letters protesting against the misrepresentations in a leading article in the *Church Times* of November 9th, on "British-Israel"; they are from clergymen, ministers and laymen, and we do not wonder at the indignation of the writers, but we venture to suggest to our correspondents, and, indeed, to all British-Israelites, that they should protest to the Editor of the offending paper. He publishes in his issue of November 16th two extraordinary letters supporting his article. Whether he will publish any letters of protest, or letters supporting British-Israel, remains to be seen. That the article in question is an offence against the canons of good taste is obvious. That it should contain the following paragraph is an outrage against a very large body of earnest Christian people, including many of high standing in Church and State, and an insult to the memory of some of the most distinguished leaders in both, who have gone to their eternal rest. On behalf of all these, and in the name of all that is decent, honourable and true, we protest. Here is the paragraph :—"For their absurdities tend to bring Christianity into contempt; and their false teaching that salvation is limited to Israel, namely, the Anglo-Saxon race, is subversive of the fundamental principles of the New Testament, that redemption through the death of Christ is freely offered to all mankind, whether Jew or Gentile, bond or free, for there is no respect of persons with God."

* * *

What are we to think of a professedly Christian paper printing such a statement in its Editorial columns, in view of the fact that the leaflets setting out what British-Israel stands for, circulated by scores of thousands in connection with the Congress of 1922, and also the Congress of 1923, contained the following explicit declarations :—"We stand for the integrity and inspiration of the Bible; for the sanctity of the Sabbath, and for the whole counsel of God. We accept the fundamental truths of the Christian religion. We are loyal to the Churches we represent. *We seek the salvation of all mankind through Christ*, and the promotion of the highest welfare of the world at large."

Declarations to the same effect have been made in various of our hundreds of books and pamphlets for years past.

What will the thousands of our speakers—clergymen, ministers and laymen—say, who have been proclaiming the Gospel of salvation for all who will accept it, irrespective of race or tongue?

* * *

The Rev. Pascoe Goard and Mrs. Goard were given a reception by members and friends of our Portsmouth Branch on Saturday last. On Sunday last Mr. Goard preached morning and evening. In the afternoon he addressed the P.S.A. On Monday he commenced a series of ten meetings at Portsmouth. To-morrow (Sunday) he preaches at Gosport, and devotes next week to meetings in that town.

* * *

We would again call attention to the meeting for prayer to be held on Wednesday next, December 5th, at 7.30, in Committee Room A, Central Hall, Westminster; also to the public meetings on Monday and Tuesday, December 10th and 11th, at 2.45 and 7.30, in Central Hall.

* * *

The Hon. Secretary of the Kingston Branch writes :—"The addresses by Mr. J. J. Morey earlier in the month bore good fruit on Wednesday last, when he was greeted by a large and appreciative audience to hear his address on 'Britain in the Book of Revelation.' Many said they had never understood the message of this Book until hearing Mr. Morey's exposition. Older members said that it was one of the most illuminating B.-I. addresses they had ever heard. We are all deeply indebted to Mr. Morey for the help he has given to this Branch. A local reporter came voluntarily and expressed himself as much interested and anxious to examine the subject and write a report thereon."

* * *

The Rev. W. E. Woodhams Denham lectures for the Kingston Branch on Friday next at 7.30, in the Lower Village Hall, Esher; subject: "The Second Coming of Christ." The Rev. G. H. Lancaster will preside.

* * *

Israel's Scripture and Prayer Union.

We gladly print the following notice sent us by the Rev. Commander Roberts :—"The New Year is near at hand. At present we are in the turmoil of a General Election. We are torn with divisions over Prayer Book revision and Bible mutilation. Surely very much depends upon the faithfulness of the nation to our God. It is a time when earnest prayer is needed. The above Union originated in 1877, and has been carried on ever since, and is now larger than ever it was. The Prayer Card, with prayers, suggestions, and daily readings for private or family worship for 1924 are now ready. Membership of the Union is only sixpence per annum. Those who wish to join are invited to communicate with the Rev. Commander Roberts, 'Vidya,' Canterbury Road, Herne Bay, Kent."

* * *

We are compelled to appeal for help in the matter of our B.-I. Benevolent Fund. We have cases calling for urgent attention. Will families and Branches kindly have collecting-boxes on their tables, and send amounts to Col. Vincent Wright, D.S.O., 14, Fetter Lane, E.C.4?

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

CIVILIZATIONS—PAST, PRESENT, AND TO COME.

By Rev. Wm. Pascoe Goard.

In these days of political unrest, it will be of the greatest importance that the people study the various civilizations the world has experimented with, that we may become wise by the experience of others rather than by "learning wisdom by the things we have suffered."

In the scope of such an article as this it will be impossible to examine in detail any one civilization, nor in outline even all the various experiments which have been made in that direction. We can only hope to indicate lines of interesting and important enquiry

Forms of Civilization.

Communism.—With this we begin because of the fact that so many are crying out for experiments in that form of civilization for our day and people. There have been great races which have organized communistic civilizations. The great American-Indian races organized themselves into a communistic civilization. The tribe held all, the individual held nothing. If one man by superior energy, ability, or good fortune, obtained more than his neighbours, he took care to make distribution of the surplus among the members of his tribe. If one had horses, no brother Indian walked afoot. If one family had food, all needy families shared. Things which could not be held in common were neither desired nor allowed. The communal house was the order of the day upon the West Coast, where houses were built.

Land had none other than tribal ownership. Each tribe had recognized hunting-grounds, upon which other tribes might not encroach under danger of death. These boundaries were respected among kindred tribes, but were constant causes of warfare among alien tribes.

Cultivation was not practised, for none would cultivate crops which all might reap, or which the envious would destroy. The writer has known the aged sachems of the tribe tear down the fence and turn in cattle and horses to destroy wheat crops which the younger generation had cultivated, because the land was tribal and no individual might fence it, and agriculture would undoubtedly work a revolution from the communistic civilization.

Therefore, there were no permanent works among the Indian tribes, no permanent homes, villages or cities.

Also there were no breeding of flocks and herds. No man would breed and raise that which another, nay, all others, would take and use. Therefore, the tribes remained hunter tribes, subsisting upon that which Nature produced without human interference.

The buffalo of the plains were the means of subsistence of the plains Indian. The mighty herds of these were abundantly sufficient until the white man came and destroyed them. The coast Indians fed upon the harvest of the sea, salmon and so forth, which, again, were abundant. The mountain Indians were hunters of mountain sheep, goats, deer, wapiti, cariboo, moose, and the fowl during their spring and autumn flights.

When the white men arrived the Indian races were getting less and less in numbers, and gave promise of early decay. Now many of the tribes have passed, leaving no remainder and scarcely a reminder.

Only where the Indian race has abandoned communism and adopted individual independence has the downward process ceased. With those who have changed to the other civilization, renewed racial life has come, and they are increasing in numbers, health and happiness.

With the Maoris it is the same, and with numerous other races.

No race which has fully established communism has been able to maintain its position and its life.

If communism could not succeed in such simple conditions where Nature supplied all essentials without human effort at production, how could it be expected to succeed under such complicated conditions as obtain at this day? What a withering blast communism is to modern civilization Russia has shown. More have been destroyed by the communistic experiment of Russia than were destroyed there by the Great War, terrible as the ravages on Russia were.

Militaristic.—Babylon, Persia, Greece, Rome, Modern France under Napoleon, and Germany up to 1914, have shown these.

Every one of the civilizations founded upon the

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militaristic system has fallen under the weight of its own burden. So uniform has this been that scholarly men have worked out a "law" showing the rise to eminence, decline and fall of each succeeding empire or nation which has been so founded. Some have made the error of applying that to—for instance—the British nation. But this has not been founded upon the military system, and therefore the law does not apply.

JEWISH CIVILIZATION.—This in appearance was a religious civilization. But in reality it was not so. It was rather a credal civilization. Its expression and its power were found in the Rabbinical literature. This at the same time imposed terrific burdens upon the people, but it also gave corresponding license. The license, by balancing with the burdens, bound the people to the faith. So equalized have these been that civilization has continued for thousands of years. It has never made great progress among other peoples, and it has never largely weakened among its own. What it was in Our Lord's day it is still, and will be when He comes again.

The people penetrating among other peoples, but being of another civilization from them and living under the license allowed by their own, are a menace to the people of the other civilization, no matter which of them it may be among whom they take their place.

THE ISRAEL CIVILIZATION.—This is religious in the best sense. It is Christian. This has its root in the Pentateuch. It has its expression in the Psalms. It has its forecast for future development in the major and minor prophets. It has its fruition in the Gospels. It has application nationally, in large measure in the British and American nations, and it shall have its final triumph in the reign of Our Lord upon the Throne of David, established according to Divine Covenant, sworn to by Him, over the House of Israel for ever.

Citizenship in a communistic civilization means very little indeed for the individual.

Citizenship under a militaristic civilization is burdened with military service, sacrifice, and taxation.

Citizenship in the Israel commonwealths of Britain and America carries with it security of person, property, and faith.

But greater than all these is citizenship in Heaven held on earth.

This is obtained by birthright only. Thus Our Lord said: "Except a man be born again, he cannot SEE . . . he cannot ENTER the Kingdom of God."

To as many as RECEIVED HIM, to them gave He power to become the Sons of God, which were born . . . . of God."

"THE CHURCH TIMES."

THE *Church Times* has entered upon a rather unsportsmanlike campaign against the British-Israel position. It publishes matter on the one side and refuses to publish the other. It attacks the one side and denies the ordinary right of self-defence.

In the warmth of its attacks it sacrifices verity to passion, and forgets what is due to a gentleman in the form and manner of the matter published. I do not refer to that which is due the gentleman or gentlemen attacked, but to the writer himself whose profession should class him among gentlemen.

He informs his superiors in ecclesiastical rank in his own communion that they are attached to a matter which "containing such an amazing exhibition of ignorance and falsehood that it is hard to understand how anybody can possess the invincible credulity required to accept them."

And so forth on the same strain.

What are the charges?

"This B.-I. fallacy is based upon a literal interpretation of the English version of the Old Testament Scriptures, and upon the literal fulfilment of prophecy. Its exponents teach that all promises made to the Patriarchs and later to the nation of Israel must be literally fulfilled. No such fulfilment has, of course, taken place, because it was never intended."

With the exception of the falsehood that the B.-I. position is "based upon the literal interpretation of the English version of the Old Testament. . . ." I have called this a falsehood because the B.-I. leaders among them read the Bible in every tongue which has been used as a channel to bring down the truth through the ages, and in every European tongue into which it has been interpreted and they use every version of the Book in the English tongue. Moreover, they read all the classical languages which throw sidelights upon the Bible, such as the hieroglyphics of Egypt, the Assyrian, the Celtic, the Sanscrit, the Chinese characters, the Latin, the German. Of course, the Hebrew and the Greek are most familiar to their scholars.

It is useless for this or any other man to claim superior scholarship to the B.-I. leaders. The latter would easily carry off the honours in any contest on the matter of classical and modern literature, and have as a plus quantity the mastery of the story the Bible tells and its actual fulfilment in history.

With this correction we are well satisfied with the statement that we stand by and upon the literal reading of the Bible and the actual fulfilment of the covenants and promises made to the fathers.

That this position should seem to the writer of the article to be an exhibition of ignorance and falsehood shows his utter lack of knowledge of the matter regarding which he writes.

Thus are the lines defined as between the *Church Times*, the mouthpiece of the Anglo-Catholics, and the B.-I. Federation.

In anger men often tell more truth than they had intended. Thus succeeding writers, the letters of which passed the hands of the Editor and so became his to that degree, we read:—

"In your admirable leading article on British-Israelism you do not make any reference to its dangerous religious purpose, which, not so much from its propagandist literature, as from its methods of advertisement, is trying to qualify itself as a rallying point for MILITANT PROTESTANTISM. . . ." Provided the definition of "Militant" is that of the word when used of the CHURCH MILITANT, as distinguished from the

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Church triumphant, we accept the statement as a compliment. We do not care as to the lead of militant Protestant ranks, but we are indeed, we trust, such a rallying point at a time when such a large number of Protestants are marching Romewards.

Again: ". . . What attracts them is any sort of revolt against recognized authority . . ."

What does this man mean? We have superior office-bearers of the various communions among our numbers, including Bishops of the Church of England, and highly placed office-bearers of the Free Churches. We have many men bearing ordination authority "to preach the Word of God." What authority are we then disregarding? This, as the letter from which this quotation implies: We are not subject to the authority of the Wild Olive branch, enthroned upon the seven hills of Rome, neither are we at all subject to the voice of the Church of which he is the head.

In Britain we recognize in the State the authority of the King of David's line; God's national representative on the throne on earth.

In ecclesiastical Britain we recognize the full amount of the authority exercised by the Archbishops of Canterbury and York, and those of the Free Churches of their elected officers. In doctrine, we recognize only the authority of the Inspired Word.

We are not ignorant of the fact that in London, at least, one man has advocated that physical means shall be used again to compel British people to bow to the authority of the Pope.

So, if that is the cause of the *Church Times'* complaint, we tell him that his fulminations will have no more effect than would a Papal Bull upon the matter.

God still speaks to us through the Written Word. There has not been a covenant broken, not a clause of it which was not originally spiritual has been spiritualized. Not a prediction has wanted to date a literal fulfilment, and not a jot nor tittle shall pass from the law and the prophets until all have been fulfilled.

We wish the Editor a better temper, a little more of the gentleness and culture which should accompany the office of a Minister of Christ, and "Ears to hear" the great "National Message" which God has for His people, and which will reach them without his aid if he withholds it, and in spite of his opposition if he continues to oppose the literal truth of the Word of God.

LITTLE CHILDREN, KEEP YOURSELVES FROM IDOLS.

(A Continuation.)

BY REV. WM. PASCOE GOARD.

WHAT shall we say then? Shall we avoid the beautiful in our worship? By no means. But the Lord has made abundant provision of and for the beautiful without going into forbidden paths to seek it.

There is nothing on earth which contains such majestic grandeur, and such delicate beauty, as does the Bible. The literature of the Bible appeals to the reader in a twofold manner. First, it conveys definite ideas and information by the specific terms it uses. It has literal, direct, and infinitely forceful meaning. That is more than can be said of any other body of literature. That is to say, no other body of literature has INFINITELY forceful meaning. This as the Word of God is unique in that it does possess that immeasurable quality.

But also it produces very real and definite IMPRESSIONS by the form of its expression. Especially is this the case with the King James' version among our translations. Late translations in modern English may help in places to present the literal meaning in details of the Word, but many of them lack the beauty of diction, and therefore fail to produce the intended impression. How many worshippers glory in the rolling organ-tones of the Word, who fail entirely to catch the meaning sought to be conveyed by the terms used. In less degree this beauty of form is found in the National Liturgy. And there are multitudes who delight in the rolling beauties therein contained, who never have caught, for instance, the fact that the National Liturgy assumes that we are individually and nationally the descendants of the Patriarchs Abraham, Isaac, and Jacob, and that we are the continuation of God's nation Israel. The beauty has held the loyalty of the nation, while the meaning has been lost sight of.

Nothing can exceed the choral grandeurs of the Bible. The Psalms continue with all their pristine freshness to lift the hearts of the people to their God by solo, duet, quartette, chorus, and so forth, and never has the music therein contained been more eagerly sought and enjoyed than among the devout of to-day. And in the Revelation of Jesus Christ which God gave unto Him, there is a massing of the choirs of earth and heaven in glorious song before the Throne and the Lamb.

VESTMENTS.—Nothing will exceed in beauty and richness the appointed vestments of the High Priest who ministered before the Lord. But remember that He alone wore those vestments of exceeding beauty. Remember also that Jesus Christ has succeeded to the High Priesthood and to the alone right to bear upon shoulder and breast the glowing stones which represented the tribes of Israel.

The simple vestments of the priest are not forbidden to the minister of God to-day, neither is the uniform of their ministry appointed. The white of the National Church, the black of the Presbyterian and other Churches, are within the rights of the ministers of the Word. Also the ordinary clothing of the Free Churches, provided always they are clean and such as will honour Him whom we go to worship.

It is to be remembered that Our Lord wore the ordinary clothing of the day on all occasions. But this lays no burden upon His followers within reason.

BEAUTY OF ARCHITECTURE.—Yes, provided we do not make an idol of the matter and lay a burden upon the people they should not be required to carry. Yet remember that the glorious Temple of the Lord, built after the pattern Divinely ordered and provided, was a place of open-air worship as far as the people were concerned. The space was enclosed with walls of superb grandeur. The entrance was impressing to a degree. But the service was in the open air.

Heavily vaulted churches and cathedrals are not forbidden, but on the whole they have not been other than a burden upon the shoulders and the minds of the people. The Church has gone inside and closed the doors about her, and the nation among whom she should be ministering has been allowed to go by.

Beauty in Architecture. Yes, as an armoury. But the serving ranks of the Church should be in the open among the nation to whom God has sent it with His wonderful national message. The action of the Bishops of the Church of England

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who refuse to consecrate a building until it is free from debt is to be most highly commended.

But in reaching after beauty we MUST remember that images and idols are forbidden. This matter is not open to question. It is not a matter of choice nor of opinion. IT IS THE LAW, not one jot or tittle of which shall pass until all be fulfilled.

Also we must remember that we may fatally transgress in the matter of incense. God ordained incense of a very particular character. With our faulty vision and limited knowledge we may wonder why one composition of incense is not as good as another. But God gave us a combination which fully represented "the prayers of saints." Holy ingredients, meticulously compounded; Holy fire applied to these elements; the personality of one appointed family mingling with them in the offering; an appointed altar on which they should be offered; one place especially chosen of God, that His Name might be placed there in which it should be used; appointed times of offering. These provisions reached a result aimed at by God.

Korah, Dathan, and Abiram, not of the appointed family, took upon them to offer incense, and suffered the death penalty. Korah was a secular priest, of the tribe of Levi, the others were men of the tribe of Reuben. All of them were of the Holy Nation as they declared. It is a solemn chapter, see Numbers xvi.

Not only did these three die because of their presumption in demanding the rights of the Aaronic Priesthood, but all their supporters died with them.

Now the Aaronic Priesthood has been taken over by Our Lord, the Great High Priest. The Levitical Priesthood, as distinguished from the Aaronic, remains, and is carrying on its ministry. Korah, of the Levitical Priesthood, suffered the death penalty because he assumed or demanded the full rights of the Aaronic Priesthood which was asserted in the claim to burn incense. What then is the position of the Priesthood of to-day which claims that right?

But the Holy incense was offered at the one centre of worship only. Other priesthoods offered other incense at other shrines, to other gods, with impunity.

Are these also other priesthoods, offering other incense, at other shrines, and to other gods? If so, they may do so with impunity, for with regard to such Our Lord does not at present take action, reserving the matter to the Judgment Day.

This is by way of exposition and application. Not by way of judgment nor of condemnation. Every man must take his own course and bear his own responsibility.

The point to be remembered in all this is: Beauty in all the acts of Worship, Architecture, Vestments, Reading, Song, Oratory, in presentation of the Truth.

But no images, nor incense, for these are forbidden by the law.

THE WITNESS OF GOD.

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

"IF we receive the witness of men, the witness of God is greater." What is the witness of God? Jesus said: "The works that My Father has given me to do, these testify of Me," therefore, "believe Me for the work's sake." What is true of Jesus should be true also of His disciples. They ought also to be able boldly to affirm that: "If I do not the works of Him that sent me, believe me not." If we cannot "work the works of God," we have no right to expect the world to believe what we say. In the case of the first disciples, it is said that "God was working with them, confirming the word with the signs following." These signs, then, were the witness or testimony of God to the truth of their evangel. Very prominent among the signs was that of healing. The multitudes followed Jesus "because they saw the signs that He did upon them that were sick." And the Apostles followed in His footsteps with mighty miracles of healing. Otherwise their proclamation of a crucified, risen and ascended Saviour would have been of no avail. It was through these mighty signs and wonders that they "filled Jerusalem with their doctrine," and "turned the world upside down." It was easy for the rulers to contradict their doctrines, but the *fact* of the miracles they could neither deny nor explain away. The miracle of the healing of the lame man at the Gate "Beautiful" carried conviction to the hearts of thousands; the healing of Eneas caused all the inhabitants of Lydda and Sharon to turn to the Lord. "The people had them in high honour, and more and more believers in the Lord joined them; great numbers both of men and women—so that they would even bring out their sick friends into the streets and lay them on light couches or mats, in order that when Peter came by at least his shadow might fall on one or other of them. The inhabitants, too, of the towns in the neighbourhood of Jerusalem came in crowds, bringing sick persons and some who were harassed by foul spirits, and they were cured, one and all."*

These miracles and many others were the chief cause of the wonderful spread of the Gospel in the first century A.D., and the Christian churches are now waking up to the necessity of the same manifestations of the power of God in this twentieth century. Within the last three years the Church of England has been mightily stirred by the miracles worked through Mr. J. M. Hickson, of the London Healing Mission. "Mighty signs and wonders" have been done through him in India. In Calcutta, the Governor of Bengal attended his meeting in the grounds of St. Paul's Cathedral, Calcutta. As of old, the blind are made to see and the deaf to hear. Thousands of all classes and creeds flock to his meetings, causing a mighty revival of religion. Incurables of every description are healed in all parts of India, Ceylon, and to the uttermost parts of the earth, through this and other agencies, and even in England the churches are being roused from their long slumber, as we learn from the following excerpt from the *Daily Express*:—

"FAITH HEALING CRUSADE.

AMERICAN EVANGELIST IN ENGLAND.

A great healing campaign, to cure all bodily and mental sicknesses by means of the "Physic of the Galilean," is about to be started by a number of the leading Free Churchmen throughout the country. One of the objects of the crusade is to "challenge every minister who preaches the Gospel to heal the halt and lame of his congregation as well as to render to them spiritual succour."

The organizer of this campaign is Dr. Samuel Benson, a famous American healer and late secretary of the eastern branch of the American Bible Society. Among prominent Free Churchmen who are supporting Dr. Benson are the Revs. F. B. Meyer, J. E. Rattenbury, F. W. Norwood, and Dinsdale Young.

"The witness of God" is thus bringing about a world-wide revival.

*Acts v, 14-16.

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GREEK AND HEBREW CONNECTIONS.

X.

By Rev. A. B. Grimaldi, M.A.

Deuteronomy xviii, 11.—The mystical use of the number 3 was also found in the ancient Greek religious rites. The celebrated prophetic tripod, used at the oracle temple at Delphi, is an instance. It was composed of the richest bronze, with serpents twining round its three legs. Being placed over an orifice, from which rose mephitic fumes, the priestess gave forth her oracle. It was taken to Constantinople, and its remains are still there.

Job xxvi, 11.—There may be an allusion to high mountains which were anciently considered and esteemed by the Greek commonalty as pillars upon which the Heavens rested. The Greek poets often use this image.

2 Kings iii, 27.—It was a custom among Greek nations to offer human sacrifices very frequently; the idea of which appears to have originated in the Deity's command to Abraham to offer Isaac (Genesis xxii). This may be further illustrated by comparing the conduct of the Philistines with regard to Saul and his sons with that of the hero of the "Iliad" towards Hector, the most finished character of the poem. Saul had been a severe scourge to the Philistines for years; Hector had long warded off the ruin of his country and destroyed the flower of her foes, independently of his last victory over Patroclus, which drew on his remains that dishonour.

2 Kings xvii, 30.—Literally, the tabernacles of the daughter, i.e., Mylitta, the Aphrodite (Venus) of the Greeks.

2 Kings xiii, 17.—See Virgil ("Æneid," ix), who represents Turnus as giving the signal of attack by throwing a spear:—

"Who first, he cried, with me the foe will dare,
Then hurled a dart, the signal of the war."
—*Pitt.*

2 Kings xix, 3.—So Homer ("Iliad," xi, 266) on Agamemnon's wound:—

"This, while yet warm, distilled the purple flood;
But when the wound grew stiff with clotted blood,
Then grinding tortures his strong bosom rend.
Less keen those darts the fierce Ilithyiæ send,
The powers that cause the teeming matrons throes,
Sad mothers of unutterable woes."
—*Pope.*

Job xxxiv, 3; Genesis xlvi, 13.—To connect sense with sound was an object of general pursuit amongst the Hebrew poets, and so also among the Greek poets. "The loud sounding sea," "The many twinkling smile of ocean," may be quoted from Homer as examples.

Job xxxix, 18, &c.—*The Guardian* (1713, No. 86) compares this description with that of a horse in Homer's "Iliad," vi, 506; xv, 263.

"As when some stalled horse fed on barley at the manger, having snapped his halter, runs over the plain, striking the earth with his feet (accustomed to bathe in the smooth-flowing river), exulting, he holds his head on high, and around his shoulders his mane is dishevelled; and trusting to his beauty—his knees easily bear him to the accustomed places and pasture of the mares; so Hector."

It must be admitted that the older Hebrew description soars to a greater height of poetic sublimity than the later Greek poet attains to. But this is inevitable, as the description in Job is by Jehovah Himself (xxxviii, 1). Job xxxix, 25: The horse's docility is elegantly painted, and is well imitated by Oppian, who undoubtedly read Job in his Greek poem "On Hunting," i, 206:

"Now firm the managed war-horse keeps his ground,
Nor breaks his order though the trumpet sound!
With fearless eye, the glittering host surveys,
And glares directly at the helmets' blaze.
The master's word, the law of war he knows,
And when to stop, and when to charge the foes."
—"Cyneget," i, 206.

Job xxxix, 29: similarly Homer ("Iliad," vi, 509):

"His mane dishevelled o'er his shoulders flies."

Job xxxix, 29; so also Homer ("Iliad," xvii) calls the eagle:

"The most quick sighted of all fowls under Heaven."

Job xli, 1. That crocodiles were caught with a baited hook, at least, of one species, Herodotus, the Father of Grecian History, says (ii, 70):

"When the fisherman has baited a hook with the chine of a pig, he lets it down into the middle of the river, and holding a young live pig on the brink of the river, beats it; the crocodile hearing the noise goes in its direction, and meeting with the chine, swallows it" (Cary).

Job xli, 18.—The same figure is employed by the Greek poets. Sophocles speaks of "the eyelid of the golden day" ("Antigone," 103). Euripides also: "The darksome eyelid of the night" ("Phœnis," 553).

Psalms.—The Hebrew Psalter is the most ancient Psalter in the world; and was composed long before those in which ancient Greece gloried.

Psalm xi, 6.—We find a similar metaphor among the Greeks, as the following from Homer ("Iliad," xxiv, 525) illustrates:

"Such is, alas! the gods severe decree,
They, only they, are blest and only free.
Two urns by Jove's high throne have ever stood
The source of evil one, and one of good.
From thence the cup of mortal man he fills;
Blessings to these, to those distributes ills
To most he mingles both; the wretch decreed
To taste the bad unmixed, is curst indeed."
—*Pope.*

TRUTHS AND ERRORS REGARDING THE SECOND COMING OF THE LORD.

By Rev. Wm. Pascoe Goard.

Errors which Have Grown Up Around the Doctrine of the Second Coming of the Lord.

That the Lord shall return again and make His presence, and this time His authority, felt upon the earth, most Biblical interpreters and readers agree. As to the manner of His coming and the events which shall accompany His return there is much variety of opinion.

The Scriptures, the Old Testament and New, declare that He will return to the earth as King to reign, seated upon the throne of His Father David.

There seems to be the indication that His reign shall endure for a thousand years.

There seems to be the statement that subsequently to

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this He shall yield the kingdom to the Father " that God may be all in all."

We are not now to deal with the positive teaching of the return of the Lord to establish His personal reign on earth; but with errors which have grown up around that doctrine.

First, there has been the failure to realize the threefold ministry of the Lord (Prophet, Priest, and King).

We have known Him on earth as the Prophet and as the Priest.

The great act of His priestly ministry was the offering of Himself " the Lamb of God which taketh away the sin of the world."

Regarding the priestly offering He cried, " It is finished, and gave up the ghost." The latter clause, "Gave up the ghost," must be looked upon as a voluntary act, for such He declared it should be; the last movement of the great accomplishment—" the death He should accomplish at Jerusalem."

Having offered the sacrifice for the sin of the world, He has gone within the veil, to sprinkle the blood before the Holiest, " and He ever liveth to make intercession for us."

" *Once* in the end of the world Christ appeared to put away sin by the sacrifice of Himself."

IN CONNECTION WITH HIS PRIESTHOOD HE WILL NOT RETURN. WITH THE PLAN OF SALVATION THE RETURN HAS NOTHING TO DO, IT IS NOT IN THAT DEPARTMENT OF HIS MINISTRY.

Now, there are some terrible errors clustering around *the thought that the return of the Lord will be connected with His Saviourship.*

One zealous minister has lately declared that *He, the rejected Saviour*, will wade to His throne in the blood of those who have so rejected Him. For this there is no Scripture warrant at all, and everything points that this is an error.

Those who oppose the doctrine of the return of the Lord are striking furiously at such statements as the above, and they are justified in so doing. For such a thought and statement gives what seems to us to be an utterly false representation of Jesus Christ our Saviour.

Who, then, is it that will return to earth? *It is the same person*, but *not the same officer. It is not the PRIEST! It is THE KING!*

Let us introduce you to this point:—

Jesus Christ the KING, the offspring of David, the Lion of the tribe of Judah (that is to say, He who is represented by the Lion of Judah emblazoned on the standard of the nation), finds His throne at His coming, and the nation over which it is established, hardly beset by a powerful league of enemies seeking to cause its overthrow. These enemies whose hostile governments and military formation are making war against, and pressing a deadly campaign upon His throne and nation, He destroys by the brightness of His coming.

For the Lord to return will mean a New Incarnation.

This will seem to many a very strange thing to say. And yet close conversation with ministers and laymen assures me that the thought is in the minds of very many persons, both lay and clerical.

Now, it seems to be beyond reason to expect that there shall be a second incarnation, or that Jesus Christ as He is now wrongly assumed to be, NO MORE MAN, BUT RETURNED TO THE GLORY OF THE GODHEAD, shall be found seated upon an earthly historic throne.

Let us walk carefully here, for we are treading ground that is full of mystery.

The person of the Lord is *as our person is*, in that it is essentially human.

But the person of the Lord is *as ours is not*, in that He is essentially Divine.

In His essential humanity He was begotten. He had, as we have, a birthday. He had, as we have, a death day. He had, as we shall have by the Grace of God, a resurrection day. He shall have, as we shall have, a return to earth day.

" In His essential Godhead, He is from eternity." " In the Beginning was the word." " Before Abraham was I AM."

We are considering the matter of which the Apostle Paul declared " Without controversy great is the mystery of Godliness," and where the Apostle Paul found mystery it does not behove us to dogmatize. But, in spite of the mystery, the Apostle found many obvious facts. These we may also find and consider.

In His Son of Godship, "The Lord hath set His throne in the Heavens, and His Kingdom ruleth over all " (Ps. ciii).

In His Son of Davidship, " Yet have I set My King upon My Holy Hill of Zion " (Ps. ii) . . . " And God shall give unto Him the Throne of His Father David."

There are not two persons, but there are two manifestations of one person in His Kingly authority: (1) The King upon the superior throne established in the heavens; and (2) the King established upon the inferior throne upon "My Holy Hill of Zion."

Upon the earthly throne there will appear, in due time, Jesus the Son of Man, the Son of David.

In order to this, there will not be a second incarnation. *For the first incarnation has not ceased, and never shall cease.*

It is written, " For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." Now the gifts and calling of God are without repentance. This, the greatest of the gifts, as well as all others. He was not simply given to die. The final presentation of the Great Gift shows His final perseverance with us: "Then shall the Son Himself become *subject to the Father*, that God may be all in all."

Let us check up our faith.

Jesus is an historic person: Born in Bethlehem; Baptized in Jordan; Prosecuting His ministry according to the Gospels; Crucified by Pontius Pilate, dead and buried. On the third day He rose again; Mingled with His disciples during the busy days preceding His ascension. Ascending up to heaven as recorded in the Scriptures. In the meantime He demonstrated that He was clothed in a variable body. He spoke with a voice which His disciples heard. He held out hands which His disciples grasped. He ate food before them. He said, " Handle Me and see, for a spirit hath not flesh and bones as ye see Me have." Having ascended in His physical body, a body born of a woman, born under the law; and not having died since " for in that He died He died unto sin ONCE, *death hath no more dominion over Him.*" Therefore, somewhere out there in the universe of God He lives to-day, an embodied man, and as such He must return to earth again.

IN that the Man of Galilee who went away should in like manner return there is nothing unreasonable, and no new incarnation will be needed, *neither will God in the form of God sit upon the throne of David.*

" When *the Son of Man* shall come in His glory . . . Then shall He sit upon the throne of His glory . . ."

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"He hath committed all Judgment unto the Son, *because He is the Son of Man.*"

THAT HIS COMING WILL BE PRECEDED WITH THE COLLAPSE OF ALL EARTHLY GOVERNMENTS AND LAW!

There is nothing in the Word to warrant such a conclusion, for then must the Saviourship of Jesus have failed at least in part. For be it remembered that while it is gloriously and most fully true that "Jesus Christ by the Grace of God tasted death for every man," it is also true that He died to *redeem the nation of Israel*, which God had declared to be "His Dominion," from its divorced condition and to bring it into everlasting community of interest and rule with God. This is too big a theme to be enlarged upon here; but the chapters from the fiftieth to the fifty-fourth of Isaiah will clearly show this to be the fact.

"Of the increase of His government and peace there shall be no end upon the throne of David and upon His kingdom, to order it and to establish it with judgment and with justice FROM THIS TIME FORTH EVEN FOR EVERMORE, the Zeal of the Lord of Hosts shall accomplish this."

From what time? At the latest from the birth of the Son.

Therefore, there shall be no breakdown of the Israel administration, but rather its increase in glory and power, and the coming of the Lord to the throne shall be the capstone of that glory.

True, He shall come in a time of stress and danger, but He shall save Israel from the danger, and establish the peace of the world through the administration of the David throne for ever.

THAT THE GREAT TRIBULATION SHALL BE OVER ALL THE EARTH.

Yet, all the Scriptures which deal with the destiny and continuance of the Israel nation deny this. Upon the nations of Israel and upon her covenanted associates the great tribulation shall not come. Upon the nations hostile to Israel and Israel's King shall the great tribulation break in all its fury, nay, *upon them it has already broken*, and is sweeping along its resistless way, neither shall there be full surcease of the terror until the dark day of Armageddon has become history, and the nations finally turn away from the conflict "to learn war no more."

THAT BECAUSE OF THE IMPENDING GREAT TRIBULATION, THE LORD SHALL COME BEFORE TIME TO TAKE AWAY HIS CHURCH OUT OF A WORLD GIVEN OVER UTTERLY TO THE RULE OF THE DEVIL.

This hypothetical doctrine has been put forward to explain how God will save His Church from passing through the great tribulation. *He will save His Church by the power of His nation. Jesus Christ the King* will save the Church of *Jesus Christ the Saviour* by giving to her a refuge beneath the flag which bears the triple cross.

Shall there not then be the rapture of the Church?

Most certainly there shall. When the Heavens whiten with the glory of His coming, then shall He descend from heaven with a shout, with the voice of the Archangel and the trump of God, and the dead in Christ shall rise and we shall be changed. Then shall we be caught up into the clouds (the clouds are very near, they do not go very high) to meet the Lord in the air, so shall we be ever with the Lord.

How long will this take? "In a moment, in the twinkling of an eye."

But when we thus go to meet Him in His lightning-like progress earthward, where is the Saviour and King going, and where shall we follow Him?

"His feet shall stand in that day upon the Mount of Olives."

Jesus the King is going to meet His enemies upon the last great battlefield of earth.

When He has subdued His enemies, then shall come the marriage supper of the Lamb; the reckoning with His servants, to whom He had committed His money and to whom He had said, "Occupy till I come." Then shall come the judgment of the nations. Then shall be the final development of the Kingdom in glory and power on earth.

Shall the Saviourship of Jesus continue in the Kingdom?

Yes, He is always Saviour, "Jesus Christ, the same yesterday, and to-day, and for ever."

THE GREAT PYRAMID.

BY LIEUT.-COL. ARTHUR B. PROWSE, M.D.

CAIUS PLINIUS SECUNDUS, called the ELDER PLINY, was born either at Verona or Novum Comum (now Como), in Northern Italy, in the year 776 A.U.C.—*i.e.*, A.D. 23. Of his many writings only one—the monumental "Natural History"—has come down to us. He collected information from more than two thousand works by earlier authors, and was a careful and ardent observer of nearly everything he came across. He lost his life through imprudence during the great eruption of Vesuvius in A.D. 79. The work was published two years before. The "Younger Pliny" (Caius Cæcilius Plinius) was his nephew. The following quotations are taken from the translation by Bostock and Riley, published in "Bohn's Classical Library":—

Vol. I, p. 418: "We next come to Arsinöe, and Memphis, which has been previously mentioned; between which last and the Nome of Arsinöites, upon the Libyan side, are the *towers* known as the Pyramids, the Labyrinth on Lake Mœris—in the construction of which no wood was employed—and the town of Crialon. Besides these there is one place in the interior, on the confines of Arabia, of great celebrity—the City of the Sun" [Heliopolis].

Vol. VI, pp. 335-338 (Book xxxvi, chapter xvi): "We must make some mention, too, however cursorily, of the Pyramids of Egypt, so many idle and frivolous pieces of ostentation of their resources, on the part of the monarchs of that country. Indeed, it is asserted by most persons that the only motive for constructing them was, either a determination not to leave their treasures to their successors (or to rivals who might be plotting to supplant them), or to prevent the lower classes from remaining unoccupied. There was great vanity displayed by these men in constructions of this description; and there are still the remains of many of them in an unfinished state. There is one to be seen in the Nome of Arsinöites, two in that of Memphis, not far from the Labyrinth, of which we shall shortly have to speak, and two in the place where Lake Mœris was excavated—an immense artificial piece of water, cited by the Egyptians amongst their wondrous and memorable works. The summits of these Pyramids, it is said, are to be seen above the water.

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"The other three Pyramids, the renown of which has filled the whole earth, and which are conspicuous from every quarter to persons navigating the river, are situated on the African side of it, upon a rocky, sterile elevation. They lie between the city of Memphis, and what we have mentioned as the Delta, within four miles of the river, and seven and a half miles from Memphis, near a village known as Busiris, the people of which are in the habit of ascending them."

(Chapter xvii): "In the front of these Pyramids is the Sphinx, a still more wondrous object of art, but one upon which silence has been observed, as it is looked upon as a divinity by the people of the neighbourhood. It is their belief that King Harmäis was buried in it; and they will have it that it was brought there from a distance. The truth is, however, that it was hewn from the solid rock; and, from a feeling of veneration, the face of the monster is coloured red. The circumference of the head, measured round the forehead, is one hundred and two feet, the length of its feet being one hundred and forty-three, and the height, from the belly to the summit of the asp on the head, sixty-two.

"The largest Pyramid is built of stone quarried in Arabia; three hundred and sixty thousand men, it is said, were employed upon it twenty years; and the three were completed in seventy-eight years and four months. They are described by the following writers:—Herodotus, Euhemerus, Duris of Samos, Aristagoras, Dionysius, Artemidorus, Alexander Polyhistor, Butorides, Antisthenes, Demetrius, Demoteles, and Apion. These authors, however, are disagreed as to the persons by whom they were constructed; accident having, with very considerable justice, consigned to oblivion the names of those who erected such stupendous memorials of their vanity. Some of these writers inform us that fifteen hundred talents were expended upon radishes, garlic, and onions alone.

"The largest Pyramid occupies seven jugera of land, and the four angles are equidistant, the face of each side being eight hundred and thirty-three feet in length. The total height from the ground to the summit is seven hundred and twenty-five feet, and the platform on the summit is sixteen feet and a half in circuit. Of the second Pyramid the faces of the four sides are each seven hundred and fifty-seven feet and a half in length. The third is smaller than the others, but far more prepossessing in appearance. It is built of Æthiopian stone, and the face between the four corners is three hundred and sixty-three feet in length. In the vicinity of these erections there are no vestiges of any buildings left. Far and wide there is nothing but sand to be seen, of a grain somewhat like a lentil in appearance, similar to that of the greater part of Africa in fact.

"The most difficult problem is to know how the materials for construction could possibly be carried to so vast a height. According to some authorities, as the building gradually advanced, they heaped up against it vast mounds of nitrum and salt, which piles were melted after its completion by introducing beneath them the waters of the river. Others, again, maintain that bridges were constructed of bricks of clay, and that, when the pyramid was completed, these bricks were distributed for erecting the houses of private individuals. For the level of the river, they say, being so much lower, water could never by any possibility have been brought there by the medium of canals. In the interior of the largest Pyramid there is a well, eighty-six cubits deep, which communicates with the river, it is thought."

ENQUIRERS ANSWERED.

By Rev. Commander L. G. A. Roberts, R.N.

J. A. F.—A company of lay readers are studying Bishop Gore's book, "Belief in God." On pages 90, 91, he implies that the prophecies are to be taken as intelligent guesses at what the prophet thinks is likely; that he has no knowledge of the far future. He gives the case of Micah v, 5, and comments upon the blunder which the prophet makes in asserting that Jesus would be there to deliver when the Assyrian came down. He says (p. 91 Note):—"Thus Micah anticipates the Messiah in time to deliver Judah from the Assyrian."

I would be glad to have your exposition of this passage.

Answer.—The conception of Bishop Gore is a makeshift, and worthy of all "higher critics" who cannot believe in the God of Revelation. Here the British-Israel standpoint comes in and breaks the neck of this God-dishonouring creed, forced upon the people by the spiritualizing away of all (to them) incomprehensible prophecies.

It is Bishop Gore who anticipates that the deliverance spoken of by Micah refers to Judah at the time when the prophecy was uttered. This tendency has brought the Old Testament into discredit, and is rapidly extending its baneful influence over the New, to the extent even of contradicting the Lord who bought them.

Micah v has to do with

(1) The Birth of Christ; (2) His Kingdom; (3) His Conquests; (4) The Purging of Israel. Bishop Gore, in trying to adapt Micah's utterances to the purview or "intelligent guesses" of a mere ordinary man, makes woeful shipwreck. He does not believe that the Spirit of God spake through the prophets. How does he account for Gen. viii, 22: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease?" Or Gen. ix, 13–17: "No more a flood to destroy all mankind, and the token of this covenant"? Is this, or are these intelligent guesses of what the prophet thinks? These were uttered about 4,300 years ago; and are fulfilled every year. Micah's was uttered not 2,700 years ago. For God foretells the end from the beginning, revealing it to His servants the prophets.

The same spirit speaks throughout both Old and New Testaments. The Assyrian spoken of in Micah is the final development of the Assyrian then known to Judah and Israel. "Seven times" and more have moved on since then, and we see Russia, and eventually Prussia, still the future opponent of Israel.

In establishing His Kingdom Christ is working as revealed in Micah iv, which summarized foretells (1) The Glory and Peace of Israel; (2) The means whereby this is brought about; (3) The gathering of the nations to Armageddon; (4) The God-given victory of Israel over all her enemies.

Micah v retraces the steps and shows Judah (the Jew) cut off, for rejecting the Judge of Israel when He comes, and gives the sign of their return to Israel, the brethren of the Lord (as a converted nation). The Lord Jesus is Israel's strength because they feed on His Word. The result is that they shall abide (dwell safely) and become great unto the ends of the earth. Christ is now Israel's Peace. When the Assyrian (Russia and Prussia) shall come against Israel, there will be a buffer on Israel's eastern border (probably the one-tenth part of the city and the seven chiliads of Rev. xi, 13): "Seven shepherds and eight principal men"; causing "the remnant

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of Israel, though affrighted, to give glory to the God of Heaven." Thus realising "upon all the glory will be a defence" (see when Isa. iv, 4, 5). Thus turned back (Ezek. xxxviii, 4), an evil thought will come into his mind (verses 8–12) and he will come up to Palestine to fight the battle of Armageddon. It is Christ who delivers His people.

According to margin of Zech. xiv, 14, Judah is fighting against Israel in Jerusalem (Judah outside in tents), until by the grace of God Judah's eyes are opened (Zech. xii, 5–7), and turns his hand against Israel's enemies, and acknowledges the Messiah.

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The God of gods we love,
His Day of days we keep.
His Book of books doth pasture prove
To us His Israel "sheep."

His Covenants we know,
His Purposes decry,
His Promises of long ago
Now surely fructify.

His Royal Line we hail,
His Witness-stone we hold,
His Kingdom's coming without fail
And will the world enfold.

His Chosen Race of yore,
His Chosen Race are now,
His Service ours from shore to shore
To speed the "Gospel" plough.

His Glory we shall share,
His Praises do we sing,
Him Homage render everywhere—
Our Lord, our God, our King.

—REV. ARTHUR PRITCHARD.

Rowington Vicarage, Warwick.

WHO WERE THE "ELDERS" OF JAMES V, 14?

BY REV. ARTHUR PRITCHARD, M.A.

WE come across "Elders" without warning in Acts xi, 30. It was so natural for any Jewish society to rule itself that the historian takes their existence for granted. It is clear from Acts xv, 2, 4, 6, 22; xvi, 4, where they are mentioned in connection with the Apostles, that they had an important place in the administration of the Church.

. . . . . .

In Acts xiv, 23, we read that Paul and Barnabas appointed Elders in every church founded during their first journey. . . . The duties of Elders are not defined, and can only be inferred indirectly. It is clear from Acts xx, 28, compared with xx, 17, that they were mainly pastoral—that is, duties of moral supervision. . . . In every church there were several men who had the rank of Elders and the duty of bishops—that is, oversight (*cf.* Tit. i, 5–7).

The whole body of elders or presbyters in a church was called the Presbytery (i Tim. iv, 14)."

—From "A Standard Bible Dictionary."

The Speaker's Commentary points out that the functions of the Elders are recognized in James v, 14; 1 Tim. v, 17; 1 Thes. v, 12; Heb. xiii, 7, 17, 24.

It also adds that the words of James v, 14, point not to certain gifted individuals, as such, but to a solemn visit of the Body, as the representatives of the Church of which they are the ministers. So they are joined with the Apostles in Acts xv, 6, 22, 23; *cp.* 1 Pet. v, i.

"Very few words are necessary on the subject of the authority supposed to be derived from this verse for the so-called sacrament of 'Extreme Unction' in the Romish Church. To quote the title (*sacramentium exeuntium*) is enough. For the unction of St. James is primarily and distinctively for the *healing* of the sick."

SAMSON AND HERALDRY.

BY J. R. STEVENSON.

(NATIONAL MESSAGE, Nos. 59 and 77.)

CASHEL is in Tipperary, *i.e.*, the well of the lion. *Arree* in Hebrew means lion. Compare Inveraray—*inver* in Gaelic "at the mouth of" the river Arey in Argyleshire, the country wherein the Dalriad Scots established themselves during the sixth century. Samson in Hebrew means "the sun in his strength," *i.e.*, when in the Lion of July.

At Edinburgh Dan's champion has found a local habitation, and a name on the highest peaks of Salisbury Crags, which overlook the capital of Scotland from the East; the beetling cliffs are known as Samson's ribs, which mark the site whereon fires blazed every year in honour of the arrival of Sol in Leo, supreme emblem of God Almighty—by the Phœnicians called Elion, their chief god; the name is the source of the name of the king of beasts in the languages of Europe.

Scotland's Royal Standard (a red lion rampant on a yellow field) is surely but the lion of the kings of the Milesians. Dan, it has been stated, adopted a lion (Deut. xxxiii, 22) because his only child and daughter married Hushim, of the tribe of Judah, the emblem of the Royal tribe being a roaring lion on a light blue field. Charles H. de Beaumont writes in the *Globe* (26th July, 1919): "Professor Legrand, of the 'Bibliotheque Nationale,' assured me that our English colours, with but slight modifications, date from the time of the great King Solomon, when he sent his Tarshish fleet to Cornwall and South Devon for cargoes of tin and copper."

Samson was canonized in Scotland, but his name was changed to Saint Leonard, *i.e.*, the lion's peak. On a map of the seventeenth century, which illustrates the attack of Cromwell, Salisbury Crags bear the name of St. Leonards Crags. St. Leonards is the name to this day of the suburb adjacent.

In Guernsey, however, the hero is Saint Samson in the name of a port. Compare Samsun on the southern coast of the Black Sea, the site of one of the earliest of the settlements of Dan.

The Royal emblems of England and of Denmark are three golden lions on red and blue fields respectively. In the latter country, the images of three golden lions are displayed at the ceremonies of the coronation and the lying-in-state of each king.

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Triplication is but a primitive expression of the superlative degree, as may be heard in the trisagion "Holy! Holy! Holy!" The Deity upholds the Sol, or Soul of Nature in the Lion, *i.e.*, Samson; even in like manner He upholds the king of the nation below, "as above, so below," and its converse being the first axiom of the philosophy of the wise men of old.

THE EARLIEST LAWS OF THE MILESIAN RACE.

ON page 345 of the NATIONAL MESSAGE for July 21st Mr. William Savage writes: "Can it be that we shall yet find the Word of God in tablets anteceding Sinai by centuries, before Moses, and even before Abraham?"

It will be interesting to many to read the laws which were passed down orally from generation to generation for the guidance of the Gaal of Sciot, better known as the Milesian race. This race migrated from Iberia, north of Armenia, to Galicia, in Spain, about 1500 B.C. They took their laws and customs with them, and appear always to have been a very brave and independent people. At that time they had no knowledge of writing, and their history was passed down from father to son, "from mouth to ear," until Eolus ruled. He was the great-grandson of Calma, the chief who had led the Gaal from Iberia, and before he became chief he had travelled to Sidon—at that early time one of the recognized seats of learning—where he had learned to write (1368 B.C.). He compiled the history of his people as it had been passed down. This people worshipped as God the sun, under the name of Baal, and they had no images. Their laws were transmitted through the head of each family, and they possessed no priests previous to their intercourse with Sidon.

Eolus writes:—

"When the families were gathered together beneath the covering of their tents, then would the fathers say to their children:

"Give praise and thanks to Baal, the author of light and life.
"Shed not the blood of thy fellow without just cause.
"Take not aught belonging to another secretly.
"Keep falsehood from thy lips.
"Keep envy from thy heart.
"Keep flattery from thy tongue.
"Pay respect to thy father, conform thyself to his will, be thou a sure prop to his old age.
"Love, honour and cherish thy mother . . . beware of bringing grief to thy mother's heart, the thought will sting thy spirit in time to come.
"Contend not with thy brother.
"Be loving and protecting to thy sister.
"Cherish the widow, nourish the orphan.
"Relieve the poor, the needy and distressed; be kind and minister unto the stranger far from the dwelling of his kindred.
"Be merciful to every living creature.
"Be watchful to keep thy passions in obedience to thy reason, thereby wilt thou avoid doing unto another what thou wouldst not have another do unto thee.
"Preserve the glory of thy race, die, or live free."

About 650 years later, Eocaid Olam Fodla ruled in Ullad (Ulster). He was a direct descendant of Eolus, and was the great legislator who built the Hall of Tara, and instituted the triennial gathering of the princes, nobles, and chief men of Ireland. He was also the originator of the office and title of Ardri, applied to the chief who was chosen to "sit one step higher than his fellows," and to give judgment on all national concerns for the preservation of peace. Eocaid had the following laws inscribed on the rolls which were kept at Tara to be read aloud at each assembly of the chiefs, nobles and judges:—

"O man, shed not the blood of thy kind maliciously.
"Take not thou aught belonging to another covertly.
"Let not thy lips speak falsely to the injury of another.
"Have mercy on every living being; be merciful.
"Do unto others as thou wouldst wish others to do unto thee.
"Shall one kill another treacherously, let him be dragged on the ground and cast beneath the surface of the earth without memorial.
"Shall one take privately the property of another, let him pay twice the value of the thing taken, and set apart . . . if he not able to pay, let the family pay, but let the transgressor bear his own shame.
"Shall one have spoken falsely of another, let the false one suffer in like manner as he designed against the other, and let the like be observed in all cases for ever.
"Let not the Gaal of Sciot of Iber go forth of Eri to trouble another land, and if another race shall enter the land of the children of Iber to oppress them without cause, let the warriors be of one mind and as one arm to drive them into the sea, or give them graves in Eri, unless they become subjected."

It will be observed that the first law of Eolus, as received about 1500 B.C., and of Eocaid Olam Fodla, written about 650 B.C., seem based on the command against the shedding of man's blood given by God to Noah and his family when they left the Ark, after all the rest of the human race had been destroyed "because of the violence which filled the earth through them."

The Gaal of Sciot of Iber seem to have had no true knowledge of God as He had been known to the Patriarchs, but God had implanted in their nature a great love for truth, a hatred of images, and an unconquerable national determination to live free or to die.—(From "Chronicles of Eri.")

M. J.

A GREAT ANGLO-SAXON SERVICE.

BY REV. WM. PASCOE GOARD.

IT was our privilege to enjoy the rendering of the oratorio "Elijah" in the Albert Hall by the Royal Choral Society.

A thousand voices took up the chorus of the great oratorio. The recitative portions were rendered clearly and with great effect. Altogether it was a most impressive service.

But of the merits of this particular rendering it is not now our intention to speak, other than in terms of great praise for each and all of the participants.

We wish to call attention to the fact that the "Elijah" is a reminder of a great event in the House of Isaac.

Already the Prophet Amos had solemnly pronounced the change of name from Israel to the House of Isaac. This because the people had put away the Kingship of Jehovah;

had put away the constitution of Jehovah;
had turned away from the worship of Jehovah;

and had established false worship, false gods, and man-made laws.

Now the Lord was putting into effect the punitive clauses of the Divine Covenant, and had stricken the land with famine. It was not His intention to destroy His people, but to bring

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them back to Himself. One weary year dragged on after another, and the same sun shone in a cloudless sky. Streams dried up. Springs of water failed. Vegetation died. The cattle began to perish for want of pasture and feed. Next the people began to be hungry and thirsty, and the little children, always the first to suffer because of their delicate hold on life, began to die.

Foreign importations could not keep pace with domestic needs. The Government and the King were troubled, and they made desperate efforts to keep alive the horses, and so forth, that their defensive strength might not perish in sight of their foes.

To ensure this the King himself and his Prime Minister took the field and progressed through the land. Their coming brought terror to the localities to which they came, for the horses and cattle of the Government would eat up the little pasture which remained, all too little for the needs of the localities.

Then Elijah, by whose word the heavens had been sealed against rain or dew, appeared before the King.

Instantly there came the challenge, and the charge of troubling Israel. The King strove to lay the blame upon the Prophet. The Prophet hurled the responsibility back upon the King and his father's house. But to cut the matter short, the Prophet commanded the assembling of all Israel to Carmel, there to make test of the matter by each appealing to his respective God.

The prophets of Baal came, leading all Israel to the test.

It was a mighty assembly. Despair and idleness made the prospect of change and relief too important for any who could travel to be absent. From all inland directions they came in their multitudes, until the slopes of the mountain were covered with all Israel.

There were the King and his Ministers. There were the prophets of Baal. There were the tribal leaders, with their associated elders. There were the multitudes. It was a gathering worthy of the question to be decided.

Now came the progress of the great test.

Two Altars. That of Baal and that of Jehovah.

The two Altars are still in Israel to this day, and priests are ministering at them.

Now came the service, conducted by the priests of Baal. For once they must show that there is reality behind their ceremonial.

The music of the Elijah seems to show that the idea of the composer was that the service of Baal was intensely beautiful in music and pathos. It always has been and always will be. Rich vestments, splendid ritual, surpassing music, offerings of incense, congregational responses.

All that is beautiful in the service of God and many features which are an abomination to Him.

From morning to high noon, they invoked their deity.

How the hearts of the worshippers swelled in that apparently divine and long-continued worship. Now at last it would be demonstrated that Baal was indeed the god they believed him to be.

But there was no voice, nor any that answered.

Elijah looked on and waited. Afternoon service began, and now Baal must indeed hear and answer. Faster and faster went the music. The heart appeal of priest and people increased in fervour and intensity. Then the voice of Elijah broke in upon their devotions.

Cry aloud, for he is a god. (Read 1 Kings xviii, 27.)

Excitement began to grow among priests and people. Harshness crept into the music and crying. The moaning of the devotees accompany as a deep undertone.

Soon the priests add themselves to the sacrifice by leaping themselves upon the altar. But, nay, this is, after all, a bloodless sacrifice.

Now they seize upon knives and slash their own flesh, so that the blood gushed out from their veins and added the significance of blood to their offering.

Again the voice of Elijah, "Call louder, peradventure he is talking or he is pursuing, or he sleepeth and must be awakened. Call louder."

Now the frenzy begins to die from very exhaustion.

And the hour of the evening sacrifice draws nigh.

Elijah now busies himself in building the only kind of altar Jehovah allows to be built outside of His temple—a simple altar of unhewed stones, very different from the splendid affair of Baal; and that law has never been changed to this day.

They are laid out in square, twelve stones—a stone for each tribe.

The wood is laid.

The sacrifice is killed and the blood poured out.

Water is brought and the altar drenched again and again seven times.

And now the simply impressive prayer of the Prophet to Jehovah the God and King of Israel:—

"Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and *that* I *am* Thy servant, and *that* I have done all these things at Thy word.

"Hear me, O Lord, hear me, that this people may know that Thou *art* the Lord God, and *that* Thou hast turned their heart back again."

And the fire fell.

The Altar and its sacrifice is consumed by the fire and the water licked up.

Upon their faces fall all Israel and the cry goes up from their hearts, "Jehovah He is the God; Jehovah He is the God."

Thus was the heart of Israel turned back to the Lord. And from that faith the nation as a nation never wholly departed again. Individuals did. Perhaps the majority did. But Israel never again went as a nation to idolatry.

This was a chapter of Anglo-Saxon history. It was the fathers of the Anglo-Saxons who performed this great act of worship, and it is they who commemorate it still.

Mendelssohn, a descendant of the tribes of Israel, wrote the great Oratorio, and the Anglo-Saxon people are conducting the service.

In this great movement, that is to say, in the Original movement, the Israel in the Isles Colony, usually called the Ancient British, had nothing to do. It was the mother nation, not the daughter, which had thus officially put away Jehovah their King, His Constitution, and His Altar.

The fiftieth chapter of Isaiah to the fifty-third shews the redemption of the mother and daughter nations, as the Elijah Carmel chapter, 1 Kings xviii. shows the repentance of Israel in Palestine.

Long may the Anglo-Saxon peoples, assisted by the sons of the Ancient Britons, men of the same stock, and of the same tribes early separated by immigration from the parent nation, sing the glorious service, and in heart once more turn from idols back to the true and living God.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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THE SECRETARY-GENERAL'S PAGE

We join with all British-Israelites in offering our beloved Queen Alexandra warm congratulations on her birthday, and in praying that God's richest blessing may rest upon Her Majesty in the eventide of her life of devotion to the people.

* * *

The Revs. Wm. Pascoe Goard, G. H. Lancaster, W. E. Woodhams Denham, Mr. J. J. Morey, and others will speak at the next London public meetings in Central Hall, Westminster, on Monday and Tuesday next, December 10th and 11th. Afternoons at 2.45 and evenings at 7.30.

* * *

The Rev. W. H. Stuart-Fox, M.A., will address the Ealing Branch on December 11th, at 8.15 p.m., in the Wesleyan Church Hall, The Mall, Ealing; subject: "God's Unalterable Plan."

* * *

The Rev. T. H. Whitehouse is the speaker for the Wallasey Branch on December 11th, in the Y.M.C.A. Hall, Manor Road; subject: "Wonder of the Ages."

* * *

We are happy to announce that through the zeal and energy of the Rev. R. G. F. Waddington, M.A., Vicar of Christ Church, Bradford (Yorks), a Branch of the Federation has been started for that city. Two Anglican clergymen and several business men are among the members. Mr. Waddington lectured for the Branch on November 21st at the Church House to a goodly company. He will lecture again at the same place on Friday evening, December 14th. We send hearty greetings to the new Branch, and wish its founder and members every success. We trust all B.-I.'s in the district will give their support.

* * *

Mr. W. H. Hesketh, J.P., gave recently one of his illuminating British-Israel addresses for our Liverpool Branch; among those present were two intelligent and evidently discriminating men, apparently new to B.-I. meetings. One was overheard remarking to the other, who showed agreement, "It is like a breath of fresh air to hear such an address, after listening to Canon B——." True, and thousands would feel, if they did not say, the same after hearing the two men on their respective subjects.

* * *

The next meeting of the Scottish-Israel Identification Association will be held on Sabbath evening, December 16th, at 6.30, in the Christian Institute, Bothwell Street, Glasgow, when Mr. James Sawers will speak on "The Foundation of Israel." Enquirers are invited to attend.

* * *

Encouraging news is to hand from British Columbia of many meetings and increasing interest in B.-I. teaching. The Rev. Mark Jukes is taking an active part in Vancouver. The Rev. Merton Smith has been giving a series of addresses in Victoria.

* * *

Colonel W. G. Mackendrick, D.S.O., of Toronto, is rendering yeoman service to our cause in many parts of Canada—preaching, lecturing, and writing. With his enthusiasm, his convincing arguments and his trenchant methods he is indeed a "live wire."

* * *

We are delighted to hear there is good reason to hope that we may have the pleasure of welcoming Professor Odlum to Britain again before the New Year has far advanced.

* * *

We congratulate our good friend, Mr. J. J. Hall, Secretary of the Great Yarmouth Branch, who has sent out some hundreds of copies of a well-worded and nicely-printed circular letter embodying a brief report of the opening meeting of the Congress.

* * *

Mr. Hannay M'Keown, Secretary of the Belfast Branch, sends us a glowing account of the report made at a recent meeting by their delegates, Mr. White and Mr. Bradley, of their impressions of the Congress. The latter said he and his wife had planned to see many of the sights of London, but they found the Congress so inspiring that all else was given up so that they could attend every meeting during the fortnight!

* * *

We ask for earnest prayers on behalf of Mrs. Craven Jones, a member of the Council, and one of our most ardent supporters. She is very ill, we regret to say.

* * *

"Watchman, What of the Dawn?" is the title of a unique novel by Munro Faure. It is the story of the wanderings of the Prophet Jeremiah and an Eastern Princess, and Simon Brug, a scribe, who landed in Ireland about the same time that the destruction of Jerusalem took place, bearing with them a great chest and a stone wrapped in a banner. Here we have prophecy and history, romance and reality, tragedy and pathos, making a remarkable and entrancing book. A more delightful Christmas present could hardly be imagined It may be obtained at our Book Depot, 14, Fetter Lane, E.C.4 Price 7s. 6d. Post free 8s. A review will appear later.

* * *

As we go to press there comes to hand a wonderful account of the meeting held in Brisbane by our Branch there, to coincide with our Congress. Some particulars shall be given in a future issue.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE BRITISH-ISRAEL-WORLD FEDERATION. AN URGENT NEED AND A SPLENDID OFFER.

BY HERBERT GARRISON.

THE NATIONAL MESSAGE being the Official Journal of the Federation, we must on its behalf bring before our readers a matter of urgency and vital importance.

Owing to heavy payments of a special character, and coming obligations within the next few weeks, the Council of the Federation need financial help; £2,000 are required for the General Purposes Fund.

One of our members, who not long ago gave a donation of £250, has now come forward with a very generous and important offer; namely, to give another £250—one eighth of the amount required—on condition that our readers contribute £750 by December 31st, and the balance—£1,000—by March 31st next.

Here is a splendid offer which will be gratefully accepted, and a challenge which will, we feel sure, be cheerfully taken up. Such an offer is far too good to be lost through any failure on our part to comply with the quite reasonable conditions.

* * * * *

As our Race occupies a unique position in the world—unique in influence, power and privilege—so the British-Israel Movement is unique in its mission and responsibility.

It is our work to make known the National Message of the Bible to our Race and Nation.

It is our work to proclaim the Gospel of Salvation and the Gospel of the Kingdom side by side.

It is our work to counteract the evil effects of so-called Modernism, and all destructive agencies.

It is our work to uphold the Bible as God's Word written, and to declare its supreme authority.

It is our work to declare the whole counsel of God, and to provide the ideal interdenominational platform for so doing.

It is our privilege to bring people back to the Bible, and to give them a new vision and a new zeal.

It is our responsibility to be God's witnesses and light-bearers.

It is our mission as God's messengers to promote the evangelization of the whole world.

While the Federation has already accomplished great things, we must realize that there is a far greater task before us, and we must realize also that the call is *to us* distinctly and unequivocally to go forward with our God-given mission, and that boldly, without any fear.

Though we have granite walls of ignorance, indifference and prejudice to overcome, we must not faint or falter. We must mobilize, equip and consolidate our forces, and march in solid phalanx to victory.

* * * * *

The influence of each Congress, and in particular that of the present year, has gone far and wide. The interest aroused has led to enquiry for literature and requests for meetings throughout the length and breadth of the land; and to correspondence with the Dominions, India, and the United States. In response we are sending speakers wherever possible.

We are extending our work in all directions. We have commitments in *re* our Special Campaign, which must be met,—rents, printing, travelling, &c.

Our propaganda work generally is on a large scale: we are issuing papers, books and pamphlets in many thousands every week, and the demand is ever increasing.

We have a special scheme for getting particular publications into the hands of selected persons.

Specimen copies of this journal have been sent to thousands of homes, and we want to send to thousands more.

We have hundreds of speakers addressing thousands of eager listeners every week.

Our correspondence is enormous. We have enquiries, appeals, problems every day. Letters in great numbers from the four quarters of the globe tell in terms of gratitude and joy of the new light and great blessing which British-Israel teaching has brought to the writers. Similar testimony is given again and again at our meetings.

We have a Benevolent Fund for helping those of our members who are in distress. Very needy cases have been relieved. Others are calling for attention.

The Teaching and Training Section, long promised, must be undertaken in the New Year, as soon

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as suitable Headquarters—for which we are looking every day—can be secured.

The items enumerated do not by any means cover the whole field of the operations of the Federation, but they may serve to give some slight idea of what is being done, and what we want to do.

We can say, without hesitation, that there is no other organization carrying on just such a work, and not one conducted so economically.

The Council, the Executive Committee, and the Officials of the Federation are deeply grateful for all the generous help given by our devoted members and readers in the past, and they feel confident of being accorded the necessary support in the future.

Donations, large or small, will be thankfully received by the Secretary-General, 14, Fetter Lane, London, E.C.4.

For safety, cheques and postal orders should be crossed, and marked a/c B.I.W.F.

THE MINISTRY OF HEALING.

BY REV. WM. PASCOE GOARD.

OTHER organizations than the Christian Church are practising a ministry of healing, and are reaching results. Should the Christian Church remain impotent in the face of the world's suffering, and especially in the face of the Christian World's suffering?

The answer must be, no. No, indeed!

But, it will be objected, the Christian Church is dealing with greater things than the healing of the body. This latter it may well leave in the hands of organizations which do not handle these greater matters. The Christian Church is dealing with Spiritual and Heavenly things.

There is no such division of labour known to the sacred Scriptures. True, the Church is dealing with Spiritual things! But if it is not also dealing with natural and concrete things, then you, reader, and I have not much place in it. For you and I are very natural, very material, in body and in mind. Many put the lowest rung of the Church's ladder so high in the heavens that it is certain their own feet cannot reach that lowest rung.

Jesus Christ became *a very real man*. He was "Born of a woman, born under the law," "for verily . . . He took on Him the seed of Abraham." And He began His redemption ministry, His saving ministry, *on this earth, in this world*, and we must begin there too. He ascended up to heaven, and we may ascend there too, but only by the path He trod, namely, that of an ordered earthly life.

His body played a most important function, for it was that which was offered in sacrifice on the Cross. His spirit was not nailed to the tree, although in the Passion it suffered all the agonies of sin-cursed man. "He was made sin for us, Who knew no sin." "He was made a curse for us, for it is written, 'Cursed is every one that hangeth on a tree.'"

Let your feet take the first steps in eternal life where the feet of Jesus trod, in the concrete, the natural, the material. For He was hungry; He was weary; He was exceeding sorrowful, even unto death. And through the natural you shall attain the spiritual. Reject the natural in Him and in you, and idealize it as you may, you shall not attain the truly spiritual. "First, that which is natural, afterwards that which is spiritual" is the law of procedure in the Kingdom of God.

The Christian Church then has to deal with the natural, the material, the physical. Is it helpless in that ministry?

If the Christian Church is helpless in the ministry of healing, then there is reason to believe that it is also helpless in the ministry of pardon and salvation. For Our Lord asked in connection with His great demonstration, "Which is easier, to say thy sins be forgiven thee, or to say to the sick . . . rise up and walk."

Let none pronounce assurance of absolution or pardon who cannot pronounce health to the sick according to Our Lord's plan.

True, even such an impotent minister may point the sinner to the fact that Our Lord gives assurance of pardon to the penitent, and he may also point to the fact that Our Lord declares Himself ready to heal His people of their diseases.

Let us then address ourselves to the question of the ministry of healing.

First, we should learn to distinguish between the ministry of healing connected with *the Kingdom of God* and the ministry of healing connected with *the Church of God*.

The first is *a national healing*, and is in abeyance because of the fact that the nation is in rebellion against the Kingship of God. This side of the ministry of healing, as provided in the Bible, Our Lord practised in His ministry, and during that ministry appointed the disciples to administer it also. This is healing provided for in the national Covenant—Old and New. Read Leviticus xxvi and Deuteronomy v–vii, and see that if Israel keep the law, God has undertaken in the Covenant thus: "I will take all sickness from amongst you."

In the Kingdom healing the mission was restricted to "the lost sheep of the House of Israel." But within Israel, healing was scattered broadcast: "Heal the sick, cleanse the lepers, raise the dead, cast out devils." We know that together Our Lord and His disciples did all these things. This was a demonstration of the administration of *the healing ministry of the kingdom*, which shall become universal when our nation goes back to the King and His law.

But the Christian Church is not administering Kingdom healing. There are those who are objecting to the healing practised in the Christian Church to-day, that it is not healing all and sundry as Our Lord did. That is true, and that is also right. Our Lord administered Kingdom healing; the Church administers its own ministry of healing, when it practises it at all.

In the ministry of the Church the instruction does not go beyond *the members of the Christian Church*. Perhaps it is not limited to that. But it is not assured beyond that. "If any be sick among you."

In administering the duties of the Christian ministry, healing is thus clearly included among its functions. Neither does there seem to be any reason why this phase of the ministry should be laid aside.

How, then, should the Christian minister address himself to the duty?

FIRST, he is not warranted under existing circumstances in proclaiming healing to all, nor in inviting all to come forward to be healed.

"If any be sick among you . . ." That "among you" has a very definite significance. It is not sufficient

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that the name of a person shall be found on the Church register. It is not sufficient that he come to the Lord's Supper. It must be clear that he has put himself into such relationship with Our Lord, that *his name is written in the Lamb's Book of Life.*

The minister can never know with assurance that this is the case. It is the privilege of every communicant however to know. For it is still true that "The Spirit beareth witness with our spirits, that we are the children of God."

There are many healings of those who have not such knowledge. But these are acts of Divine Grace, and perhaps bespeak an unconscious faith and yearning of heart towards God on the part of the patient; or, perhaps, are the result of intercessory prayer. We know that such healings are taking place. But we cannot build an artificial law of administration of the ministry of healing upon these. We must stay with the Word as it is written. We will pray for all, but we have assurance only for those who are in the relationship the New Testament calls "Among you."

The patient should make the call for prayer for healing. This is his act of faith. "If any be sick among you; let him call for the elders of the Church." Here his responsibility for action ends, and perhaps his real opportunity for faith begins. He has called to man for aid, now let him look to Jesus Christ, his God and Saviour, for healing.

The responsibility now passes to the elders. These must be those whom Our Lord looks upon as elders. To succeed Judas in Apostleship the Church elected a successor. Apparently that election and ordination did not stand. Our Lord APPOINTED Saul of Tarsus to be an Apostle in the room of Judas, and that appointment stood effective to the end.

Men appointed elders by the Church may be in line with the Divine selection, and if they are in a God-appointed position, they are so in line. But often Our Lord appoints men upon whom the Church has not laid hands in ordination. Theirs is a peculiarly precious ordination, as it comes directly from Our Lord. We may count the ordained ministry as elders therefore. But we must not limit it to them. Our Lord still appoints elders who, by their influence and works, show their appointment every day.

The duty has now passed to the elders. How shall they approach the task?

Our Lord convened the Doctors of the Law and the Pharisees to a great occasion, when *He taught the ministry of healing*, and *came prepared to exercise it* among them. It was wholly their fault if one of them went out of His presence that day without entire physical healing. How did He approach the responsibility of that task?

"He withdrew Himself into the wilderness and prayed.... And the power of the Lord was present to heal them."

There is your example. Before going, assure yourself that the Holy Power of the Lord shall be present to heal by preceding prayer.

Then: "Let them pray over him, anointing him with oil *in the name of the Lord.*"

Now, *the responsibility is taken over by the Lord*, and we read:—

"And the prayer of faith shall save the sick (Salvation first always), and the Lord shall raise him up, and if he have committed sins they shall be forgiven him."

It will be necessary that those who undertake to practise this ministry shall be in living contact with their Lord and the Holy Spirit.

It will be necessary that they shall pray, *not in their own name, not in the name of the Church*, but *in the name of Our Lord.* They must realize that they bear the "Power of Attorney" of Our Lord in this ministry. The "power of the Lord is still present to heal." It does not seem that His ministers are justified in withholding that ministry from their congregations.

It would be well that those charged with the Lord's Ministry—Clerical, Ministerial, and Lay—should get together for conference and prayer, not once but often, so that there might be the certainty that when called upon to exercise this ministry "The power of the Lord would be present to heal" those for whom they pray.

In such gatherings each might bring a list of such as have appealed for his ministry of prayer and anointing that special prayer may be unitedly made for them.

Remember the promise includes:—

The saving of the sick;
The Lord's raising them up;
The forgiveness of their sins.

[To be followed by an article "How may I receive Divine Healing?"]

THE CHRISTIAN MARTYRS.

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

THE history of the Christian Church has been a history of martyrdom. They of whom the world was not worthy have always been ready to lay down their lives for the sake of it, and from the time of Stephen to the present day the Christian Church has never lacked those who have witnessed a good confession by laying down their lives for the love of Christ. In the Book of Acts we take a sudden leave of the blessed Paul. He arrived at Rome in A.D. 61, stayed there two years in an easy imprisonment, and was then acquitted.*

A little later (July 19th-28th, A.D. 64), Rome was destroyed by a fire which lasted nine days, for which the Emperor Nero blamed the Christians, and a dreadful persecution arose on that account. Christians were dressed in skins of beasts and torn in pieces by dogs; others were clad in clothes smeared with wax, sulphur and pitch, with a stake under their chins to keep them upright, and then set on fire in the public gardens to amuse the people.

In A.D. 68 Paul was again arrested and imprisoned. In the same year the Apostle James, the first Bishop of Jerusalem, called "The Just," a venerable old man, about ninety years of age, was thrown from a gable of the temple, and died praying for his murderers.

About thirty years after Nero's persecution another began under Domitian. At this time (A.D. 95), John was banished to Patmos, where he wrote the Revelation.

Under the next Emperor (Trajan), Ignatius was cruelly put to death. He was condemned to be taken to Rome and given to the wild beasts at the public games. He implored that no effort should be made by Christians to save him from martyrdom. "I am the wheat of God," he said, "let me be ground by the teeth of the wild beasts that I may be found to be the true bread of Christ. Rather encourage the wild beasts to

**Vide* "Church History," by Prebendary Reynolds.

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become my tomb, lest, when dead, I may be a burden to any of you." He had his wish: he was given to the lions in the amphitheatre on a public holiday.

In the reign of Antonius suffered the notable Justin, martyr. Refusing to offer sacrifice to the false gods at Rome, he was scourged, and afterwards beheaded.

In A.D. 161 a fierce persecution broke out under Marcus Aurelius. Many Christians were torn to pieces by lions in the arena. A lad, Germanicus, fought so bravely with a lion that the Proconsul begged him to save his life by recanting. This, however, he refused to do, and, further provoking the lion, was soon slain. Polycarp, Bishop of Smyrna, was martyred at this time. He was about an hundred years old. When the Proconsul told him to revile Christ, he replied, "Eighty and six years have I served Christ, and He had never done me wrong; how can I blaspheme my King and my Saviour?" The people clamoured for him to be burnt, and, rushing to the baths, seized the scented wood for his pyre. The flames swayed round his body like the sails of a ship, but did not touch him. Polycarp was heard thanking God that he had been counted worthy to drink of Christ's cup.

In A.D. 177 a terrible persecution arose in Lyons and Vienna. Every outrage was heaped upon Christians. Many died in filthy dungeons. The good Bishop Pothinus, ninety years old, was scourged, kicked, and pelted by the mob, and died after two days brutality. At the time also suffered the Christian slave, Blandina. Her body was subjected to the most excruciating sufferings that her enemies could think of; but although she was three times publicly tortured, all they could wring from her was, "I am a Christian, and no wickedness is done among us." She rejoiced at the approach of death. She was stretched on a cross; screwed in an iron chair; thrown to the beasts; and, finally, tied up in a net and gored to death by a bull. Her body, like that of other martyrs, was thrown to the dogs, and the fragments burnt or cast into the Rhine.

Two African saints died for their Master at Carthage in the year 202. Their names were Perpetua and Felicitas. Perpetua was a young lady of noble family, only twenty-two years of age; Felicitas was a slave. They were imprisoned in a dark and filthy dungeon, exposed to the insults of brutal soldiers. In the prison Perpetua had a vision of a golden ladder reaching to Heaven, but around it were swords, lances, and hooks, and it was guarded by a mighty dragon. She conquered the dragon in the name of Christ, and found herself when she reached the top of the ladder in a beautiful garden, where the saints in white robes stood around. She understood from the dream that she was to die. They were both sentenced to be thrown to the wild beasts, and were led into the theatre rejoicing—Perpetua singing Psalms. They were hung up in a net and gored by a mad cow.

In the reign of Severus (A.D. 211) many Christians were flung to the wild beasts or burnt alive. The Emperor Decius (A.D. 250) endeavoured to exterminate the Christians. Tortures were continuous to compel them to recant. Several Bishops died in prison from ill-usage, among them Alexander, Bishop of Jerusalem. The famous Origen was loaded with chains, stretched on the rack, but the torturers could wring neither murmur nor groan from this "man of steel," as he was called. One of the foremost of the martyrs at this period was Fabianis, Bishop of Rome. Dioscuros, of Alexandria, a boy of fifteen, offered himself for martyrdom, but the Prefect of the city, out of pity for his youth, refused to allow him to be killed.

In the reign of Valerian there suffered the noble St. Cyprian, Bishop of Carthage. When the Proconsul sentenced him to death, he said "Thank God." He was beheaded without showing any sign of distress or fear.

Under Diocletian, persecutions broke out everywhere. Christians were burnt alive, or thrown into the lake with stones tied round their necks. In 311 the Emperor Galerius was smitten with a fearful disease, which he recognized as a judgment from God. He besought the Christians to pray for him, and issued an edict stopping the persecutions, but after his death Maximin II still continued to ravage the Church until finally the persecutions ended by the mercy of God in the conversion to Christianity of the Emperor Constantine.

"A PEOPLE FOR ACTION."

BY T. W. PLANT.

"A PEOPLE for action, so that you may display the virtues of Him Who called you out of darkness into His wonderful light," so then, if any nation is in the enjoyment of a wonderful light, on their national pathway and duties in the world, they should not be difficult to find, and seeing that "blindness in part" was to be the characteristic of the Jews, and certainly the partially blind are not conscious of the brilliancy of light, it therefore is extremely probable that we must look to the lost section of Israel to exemplify the enjoyment of this privilege of revelling in "His wonderful light."

So let us enter together on our quest to find out if Israel does enjoy this light, and to this end our friends, the Higher Critics, will no doubt contribute their quota of inaccuracies requiring correction or restatement.

As in a recent article of mine contributed to THE NATIONAL MESSAGE, a comparison of renderings may prove interesting and illuminating, therefore we will see how the various translators render the 1 Peter ii, 9 and 10.

The A.V. reads:—

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light:

"Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."

The R.V. reads:—

"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of Him Who called you out of darkness into His marvellous light."

(Verse 10 is practically the same as the A.V.)

The "Twentieth Century New Testament" reads:—

"You, however, are a chosen race, a royal priesthood, a consecrated nation, God's own People, entrusted with the proclamation of the goodness of Him Who called you out of Darkness into His wonderful Light. Once you were not a people at all, but now you are God's People; once you had found no mercy, now you have found mercy."

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Weymouth's "New Testament in Modern Speech" reads:—

"But you are a chosen race, a priesthood of kingly lineage, a holy nation, a people belonging specially to God, that you may make known the perfections of Him Who called you out of darkness into His marvellous light. Once you were not a people, but now you are the people of God. Once you had not found mercy, but now you have."

Young's "Literal Translation" reads:—

"And ye are a choice race, a royal priesthood, a holy nation, a people acquired, that the excellences ye may shew forth of Him Who out of darkness did call you to His wondrous light; who were once not a people, and are now the people of God; who had not found kindness, and now have found kindness."

Ferrar Fenton's "Complete Bible in Modern English" reads:—

"But you are A SELECT RACE, A ROYAL PRIESTHOOD' A HOLY NATION, A PEOPLE FOR ACTION, so that you may display the virtues of Him Who called you out of darkness into His wonderful light; who once were NOT A PEOPLE, but are now A PEOPLE OF GOD; who WERE UNPITIED, but have NOW SECURED COMPASSION."

What amazingly descriptive language is here employed, such a "race," "priesthood," "nation," "God's people," cannot be any ordinary folk, and before we attempt any exposition of this passage it is imperative that we find out of whom Peter was writing; a letter (epistle) i usually addressed to someone in a definite manner, so we will try the first verse.

The A.V.: "To the strangers scattered throughout Pontus, &c. (Asia Minor). The R.V. and the Variorum: "To the elect who are sojourners of the Dispersion in Pontus," &c. Young: "To the choice sojourners of the dispersion." Weymouth: "To God's own people scattered over the earth, who are living as foreigners in Pontus," &c.—chosen in accordance with the foreknowledge of God the Father, &c. The Twentieth Century N.T.: "To those of the Chosen People who are living abroad, scattered throughout Pontus, &c., and whose place among the Chosen People is in accordance with the foreknowledge of God the Father." Ferrar Fenton "To the chosen strangers of the Dispersion in Pontus, &c., according to the predetermination of a Father God."

Can these be Jews?

In the first place this Epistle was written about A.D. 60, and the Jews were then very much centralized in Palestine, in preparation for *their* Dispersion by the Romans ten years later in A.D. 70. In the second place they were elect, chosen foreigners or strangers of the Dispersion, the Dispersion which *had taken place*, or it would not be mentioned, *and which, therefore, could not be the Dispersion of the Jews, which began* 10 *years later*; but although foreigners to the peoples among whom they dwelt they were always by birth God's People Israel, and therefore the lost section of Israel—the Ten Lost Tribes.

But Dr. Bennett, the editor of the volume on "The General Epistles" of "The Century Bible," must be referred to for enlightenment: "To the elect," that is, members of the Christian Church (so called) as called or chosen out of the world; the term is used in the LXX of the Israelites.

"Sojourners" (see also ch. ii, 11), strangers and sojourners of the patriarchs.

If the Septuagint always uses the word elect to mean Israelites, why in the name of common sense transfer it to the Church, and if these same elect sojourners are of the patriarchs, surely that denotes their descent from the said patriarchs; and if they were strangers of the Dispersion of the Ten Tribes, then in spite of their ancestry they would not be recognizable as such, because since 721 B.C. to the then date of A.D. 60 they had become officially, according to prophecy, "Not My People," and they were now being introduced to the New Covenant of Christianity according to the predetermination of a Father God. Dr. Bennett, on "The Dispersion," is of course very good: "The Dispersion," literally "the Jews dispersed throughout the world outside Palestine. Here it is used figuratively of Christians generally; they have become, like the Jews, strangers in every land, with a heavenly Canaan." Again, note the Jews were not then officially dispersed; *that was* 10 *years later*. It was the Israelites of the Ten Tribes who were outside Palestine—"Goyim"—as the Angel of the Lord promised they would become, and, therefore, outside Palestine and outside the Mosaic Covenant "Not My People." And if it is here used figuratively of Christians, then are the Christians in Christian England strangers in their own land and in their colonies, and in all parts of the world where they trade and rule and evangelize, and are they all looking for a "heavenly Canaan" and anxious to get there? If you read the above renderings of verses 9 and 10 you will read that they are a People for Action, *to do their evangelizing work in this world*, and if they do that satisfactorily they can safely leave their fate in the next world to their satisfied Father God and will hear His own "Well done."

By the way, what do our divines mean by "a heavenly Canaan"?

Is it a promised solid land or a spirit state in heaven; or is it a literal Palestine that is heavenly to dwell in when Jerusalem becomes the religious metropolis of the world under the administration of reunited and purified Israel *and* Judah, when the Lord will reign with *them* on Mount Zion from thence on and for ever, and our Davidic monarchy will have the right of direct priestly access to Jehovah for instruction in righteous administration? I venture to think that this examination of verse 1 will leave no doubt in the minds of my readers about the fact that Peter was writing, and knew he was writing, to the Israelites of the Ten Tribes; and now we will proceed with the examination of verses 9 and 10.

If you are anxious and eager to undertake a little research work to employ any leisure you may have, then let me suggest that you look up 1 Peter ii, 9 and 10, in a good marginal reference Bible and trace out all the references given in the margin; they will take you into Deuteronomy, Exodus, Revelations, John, Corinthians, Timothy, Deuteronomy (four times), Acts, Ephesians, Titus, Colossians, Thessalonians, Hosea, Acts, and Romans; also to each of these references does the same reference work, and you will then begin to see the wonderful unity of both Old and New Testaments, and you will also see that it is never the Church, it is always the nation of Israel; and you will then begin to dissect your Bible readings into those relating to Israel and those relating to Judah (Jews); and the respective national and racial events of the British and Jewish histories will be an unfailing guide to your attempts to rightly divide the Word of God. I will only take two of these references, and the first is from Exodus xix, 5 and 6, which Peter is evidently quoting. "You shall be to Me a peculiar People,

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more than all the Peoples of the Earth. And you shall be to Me a Royal Priesthood and a Holy Nation" (Ferrar Fenton). This promise was given to Israel before they crossed Jordan, at the beginning of their 40 years' wandering, when Judah was only one tribe among the twelve, so the Ten Tribes have fully as much right to it as Judah.

Peter certainly had not the Jews in his mind when he wrote to these chosen *strangers* ten years *before* the Jews became scattered—he would not be so inaccurate—and the next reference, given by Ferrar Fenton to verse 10 settles it for good, viz., Hosea i, 9 and 10.

"When she had weaned 'Merciless,' she conceived again and bore a son. Then He said, 'Call his name Lo-ammi' ('Not-My-People'), for you are not My people, and I will not be with you. And although the Children of Israel were as numerous as the sand of the sea that cannot be measured or counted, yet in the place where it was said of them you are Not-My-People, they shall be called the children of a Living God! For I will collect the children of Judah and the children of Israel together, and they will appoint a Single Head for themselves and rise up from the earth for the Great Day of God's Harvest."

Dr. Horton, in the Century Bible ("The Minor Prophets" vol.), commenting on the words in verse 10, "in the place," says it refers to that land of Palestine from which the House of Israel was to be driven by the Assyrians, but he also adds: "Pusey's mystical interpretation is 'the place of the Dispersion,'" and refers us to I Peter i, 1, which brings us back to my previous comments on that verse, and we see that here Dr. Horton is wrong and Dr. Pusey, with his so-called mystical interpretation, is right. Did not Peter tell them they were not God's people, but were then made God's people? And is not the position very similar in Britain to-day when we are told that we are not God's People Israel, but that we are Sons of God. The very necessity for us to keep on hammering the fact of our Israelitish origin into the heads of the people shows we are on the right lines of identification. The value of reading this reference to Hosea in the Hebrew prophetic tense is very obvious here, and I quote from Young's Literal Translation:—

"And it hath come to pass in the place where it is said to them, 'Ye are not My people, it is said to them, Sons of the Living God.'"

The present tense "hath come" is in the Hebrew prophetic tense equal to "will come," we may therefore read as follows: "And it will come to pass in the place where it is said to you," &c. And this will take place, as the verse states later on by its great time-mark, when Israel and Judah will be reunited and will together appoint a Single Head (? of our Davidic Monarchy) to rule over reunited Israel and Judah, and they shall rise up "an exceeding great army" (Ezek. xxxviii) for the Great Day of God's Harvest.

Then indeed "the chosen strangers of the Dispersion," united with the never uncovenanted Jews, will be "A Select Race, A Royal Priesthood—A Priesthood of Kingly Lineage—A Consecrated Nation—God's Own People, A People for Action—A People called to be the Executive of God's Government of the World from its future capital Jerusalem at the time of God's Great Harvest," which Dr. Horton points out will be the time when God "sows" Israel in the world to be a blessing at the time of the great reunion of Israel and Judah, and the Harvest will be at the end of this Age to bring in the Millennium.

ARMISTICE DAY.

THE GREAT SILENCE.

BY T. G. WAKELING, O.B.E.

AT the eleventh hour the Covenant People stood before the God of their forefathers in thankfulness for His mercies and in loving remembrance of their dead.

It was such a day as could hardly have been hoped for in November.

A faint wind from the East just stirred the folds of the Union Jack, while overhead the sun shone with golden splendour in a cloudless sky.

Early the people had wended their way to the scene of the "Great Silence," and soon a dense multitude filled every approach to the Cenotaph, extending back to the steps of the National Gallery—and such a multitude. They were the people—the children of the Book and the Law—come to offer up their prayers to the God of Abraham, Isaac and Israel, and to honour their dead. Men, women and children—tiny babies, too—for it was a confession of their faith.

The "Last Post" wailed through the air.

There was a hush for a moment, then "Big Ben" sounded. At the Cenotaph stood a Prince of the House of David; on the first stroke of the hour he stood to attention. Instantly heads were bared, so swiftly that hardly a second of the precious two minutes of reverence were lost.

As far as the eye could reach a sea of tense white faces were turned to the Cenotaph.

The roar of traffic ceased, and a silence fell, so intense that the air seemed to hold a sound as of myriads of wings. Could it be fancy?

The sun shone like gold through a faint silver haze, and the sky was clear. No! the sound was there; perhaps it was the sound of pigeons' wings as they beat the air.

Deeper the silence grew and the children of "The Book" bowed their heads before the mighty dead.

There was a ripple of sound from near the Cenotaph, and "The Reveille" rang out with its awakening message of hope.

Strains of the old hymn of our forefathers, "Oh God our help in ages past" came through the air, and the Great Silence was over.

Late into the afternoon the line of people with wreaths and flowers held in patient hands stretched through the Admiralty Arch for more than a hundred yards into the Mall.

In an hour or two they would pass the memorial of their dead and place their loving tributes at its base.

In the afternoon, Trafalgar Square was packed with a mighty mass of people to hear the "Armistice Call to Righteousness."

The people were those who have been called the backbone of the Empire. This made it more difficult to imagine the mentality of the Church and Government who had decided that there should be no ceremony at the Cenotaph this year, and that the Abbey should be closed to the people on this day of all the year.

"The Great Silence" does not belong to either Church or Government, but to the people who gave all that they had to give in the Great War. It is little enough, since a million of the flower of our race made the Great Sacrifice, and these were those who loved them.

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For two minutes each year, fathers, mothers, and children wish to remember their dead. Is it too much?

The pain and suffering of the war have not passed. The memory of the boys who died that civilization and humanity might exist has not become dulled, and the empty place has not been filled.

The lesson of this day should be well learned and taken to heart by those in authority. It is the voice of the people of the Children of Israel, who have said unmistakably, "We will not forget our dead."

NEW BRITISH-ISRAEL HYMN.

Tune—SULLIVAN "O KING OF KINGS."

GREAT FATHER of our chosen race,
The Lord of all the Ages,
Revealer of Thy Truth and Grace
Through lips of Israel's sages,
Accept our praise we offer now
For this Thy revelation,
As in Thy presence here we bow
In humble adoration.

For promise kept, and honoured oath,
We gratefully adore Thee;
That Israel may acknowledge both,
Thy people now implore Thee.
Confirm the faith of Thine elect,
And grant Thy Spirit's leading,
That sheep who still the truth neglect
May hear their Shepherd pleading.

For Covenant renewed, for Peace
By Thy Divine Atonement;
For gracious and complete release
From sin's usurped enthronement;
Thy people by Thy Spirit sealed
Thee praise with exultation,
And pray Thy will may be revealed
Throughout our favoured nation.

Great God who mightily hast wrought
For Israel's full salvation,
That all the world may now be taught
Thy "Kingdom revelation";
Oh, breathe upon the smouldering fires
In souls whose love is waning,
A passion which Thy love inspires
A longing for Thy reigning.

Great David's greater Son, now hear,
And speak in accents thrilling,
That, in the day Thou drawest near,
Thy servants may be willing.
And when Thine Advent trumpet sounds
Thy people may not fail Thee,
But to the Empire's furthest bounds
Thy Israel hosts may hail Thee!

W. H. STUART-FOX.

THE MYSTIC POMEGRANATE.

BY REV. A. B. GRIMALDI, M.A.

THE pomegranate is the only Sacred Fruit we know of, having been the test fruit in Paradise, and hence become sacred in the Patriarchal and Hebrew Churches; and also appearing in the English Royal Arms (*vide* No. 7). On these accounts it becomes the most interesting, as well as important fruit in the world; and everything concerning it becomes worthy of observation.

The best mythologists prove that the Greek myth of the Garden of Hesperides was the Hebrew Garden of Eden; and a botanical author writes: "Pomegranate—this is the fruit supposed to be the Golden Apples of the Garden of Hesperides" ("Conversations on Botany," 1840). Moore notices its golden colour: "Pomegranate—the rind is of a beautiful deep golden colour, tinged with red, and they are crowned with the remains of the calyx lobes" ("Treasury of Botany," 1884, p. 941).

POMEGRANATE IN ENGLISH LITERATURE.

Dr. Murray defines it thus: "Pomegranate: from *pomme* French, apple, grenote, an apple having many grains. The fruit has many seeds, each enveloped in a pleasant and juicy reddish pulp, enclosed in a tough leathery rind, of a golden orange colour tinged with red" ("New English Dictionary," 1909, vii, 1,100). In the *Horn Chronicle*, 1320-30, p. 347, is this passage: "A Pomgarnet her she took." Eden speaks of "The tree that beareth the Pomgranate" ("Treatise of New India," 1533 (Art. 35). Drayton mentions ("Harmonie of Chronicles," 1591, 27): "The pleasant liquor that distils from the Pomegranat fine." Skelton, the Poet Laureate, speaks of "that pleasant Pomegranate" (1520). And Gobbio says: "The flowering of the Pomegranate is usually scarlet" (p. 175). Henry VIII married Catherine of Arragona, and Howard says: "Catalina had attended her parents in their conquest of Granada, and had made her home in the magnificent Alhambra, and the Generaliffe. It was from these memories that she introduced the Pomegranate (*poma granada*) into the ornaments of Tudor architecture" ("History of England," 1874, pt. 9, No. 61, p. 107). Tennyson sings of "Palms, flowers, Pomegranates, Golden Cherubim" ("Harold," III, ii, 110). Shelley similarly: "Or Pomegranates and citrons, fairest fruit" ("Leon and Cynthia," V, lvi, 4). Neil remarks: "Pomegranates and anemonies (A.V. lilies) adorned the capitals of the two brazen pillars in the porch" (I Kings, vii, 18-20) ("Talking Trees," 1895, p. 12).

POMEGRANATE IN ARABIA.

Palestine and Arabia Felix seem to be the two chief places where the Pomegranate is indigenous; and Burton, the great Eastern traveller, is probably the best exponent of the Pomegranate in Arabia. In one of the "Arabian Nights" stories is a fanciful tale of a Pomegranate seed which a cock rushed eagerly to pick up, when it sprang into the water, and became a fish. Burton's Note is: "The Pomegranate is probably chosen here because each fruit is supposed to contain one seed from Eden Garden. Hence a host of superstitions" ("Pilgrimage to Mecca," iii, 104); possibly connected with the Chaldee-Babylonian god Rimmon or Remanaux (2 Kings v, 18). Hence Proserpine or Ishtar tasted the "rich Pomegranate seed" (Lenorme, *sub. loc.*, pp. 160, 182) (A. N., i, 134). Burton explains: "There are three kinds of Pomegranates; the best

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is the Shame (Syria); it is red, very sweet, and costs one piastre. I never saw in the East, except at Mecca, a finer fruit than the Shamis, almost stoneless, like those of Mascot, they are delicately perfumed, and as large as an infant's head. El Medina is celebrated, like Taifi, for its 'Rabb Rumman,' a thick Pomegranate syrup, drunk with water during the hot weather, and esteemed cooling and wholesome" ("Pilgrimage to Mecca," 1855, ii, 206). Elworthy engraves a plaque in the Louvre, an amulet to hang up, with two Pomegranates on it (?) for Adam and Eve ("Evil Eye," 378). Buttes, in his "Dyettes Dry Dinner," 1599, says: "If one eate three small Pomegranate flowers for an whole yeare, he shall be safe from all manner of eyesore" (Brand, "Popular Antiquities," 1908, iii, 298).

Gibbon says that the Romans called the Pomegranate an apple ("History of Rome," II, ii, 189). And the common name of the Forbidden Fruit is Eve's Apple. The Pomegranate, or *punicum alum*, or grandtum, was known to the Greeks in early times, and called roia (Pliny, "Natural History," xiii, 34; "Columella," xii, 41; *N. and Q.*, 1855, I, li, 41). See Salathiel i, 37, for the Pomegranate. Swinburne wrote a "Hymn to Proserpine"; and another modern poet, "The Search for Proserpine," Eve deified.

Max Muller mentions that Paley held that the Garden of Hesperides was certainly a copy of the Garden of Eden ("Science of Mythology"). Swedenborg considered that the Biblical Pomegranates "denote the scientifices of good" ("Works," 1880, sh. 9552, 9918). We procure our Pomegranates from Granada in Spain, but the war cut off the supply. I lately cut one carefully open in sections, and from counting one, and estimating the whole, concluded it held at least 900 seeds. Probably a fine specimen from Palestine holds normally 1,000 seeds! Well is it named The Grained Apple.

CONGRESS ADDRESS.

(1923 B.C.; A.D. 1923). (GENESIS XV.)

BY REV. A. B. GRIMALDI, M.A.

WHEN meeting together for the Annual Congress of the British-Israel-World Federation, there are various questions which, as it were, naturally arise in the minds and memories of the members, some of one kind, and some of another. Of these, perhaps the antiquity of our subject may claim some attention, and reflection.

It is no new subject, no matter of to-day or of yesterday, no one has seen its commencement, and no living being will see its close. It has rolled through the ages of past time, and it has pursued its wondrous course, down through the corridors of Time. It commenced when Babylon was the mistress of the world; it flourished when Nineveh was a mighty city, sending out its helmeted warriors in phalanxes that seemed endless and its rolling chariots in vast serried ranks.

This great subject may be said to be the bestowal of the Covenant birthright blessings, and all that they entailed, upon Abram, of Ur of the Chaldees, priest, prince, and prophet, with the entail upon his descendants through Isaac.

"*In Isaac shall thy seed be called.*" This extraordinary event, unparalleled in the history of the world, took place 1923 B.C., so we may well commemorate it in A.D. 1923, as to one of its manifestations; in Canaan, in Mamre, in Palestine, in the Holy Land. It was a compact between the Creator and the Creature, between Jehovah and Abram the Faithful, still known in that very land, now restored to Israel, as the "Friend of God." That morally and spiritually stupendous event, then, took place no less than 3,846 years ago!

This stupendous event was then ratified, covenanted and made sure, in the most solemn manner, and under peculiar and extraordinary circumstances. The two covenanting parties met by appointment, in the plain of Mamre, in the neighbourhood of Hebron, the sacred city of Hebrew and Christian alike, the sacred city of Patriarchal burial, containing that mysterious double cave, of which we have no record that any profane foot has desecrated its sacred precincts, or that any unauthorized lamp has dared to dissipate that deep and mysterious darkness that shrouds the eastern mysteries of that tomb-house, or that any intruding footfall has broken the dread silence that wraps as a sacred and impenetrable cloud the mighty relics of the friend of God. Such was the Divinely chosen neighbourhood of this dread interview, between the two high contracting Powers, about to seal this tremendous covenant; no one less than the Deity Himself and the holiest man on earth, the third father of mankind, the heir of the world, the friend of God, Elohim and Abram.

Then took place the great covenanting sacrifice, in which, and by which, each contracting party bound himself to fulfil his part in the awful compact. No human being other than the contracting principals was allowed at that dread scene.

In the silence and secrecy, in the deep darkness of the midnight hour, when all slumbered and slept, when animated nature itself was insensible, and even the flowers of the field bent their delicate heads in dreamless repose, then went forth the holy patriarch, the childless priest, who was to be the father of uncounted millions, to perform his part, to prepare the sacrifice. The heifer, the goat, the ram, were brought, slain and divided in half, and so placed that a sacred pathway remained between the lane of divided halves, while a turtle-dove and a pigeon completed the mysterious preparations; all these animals, Levitically clean, being already among the starry constellations in the heavens above. Abram, passing through the lane of sacrificial portions, thus bound himself to fulfil the contract; under penalty of being cut to pieces as these innocent victims were. No lights were here, the stars for tapers tall alone shed rays of celestial light upon its awful solemnities. We read of no other such sacrifice as this in *Scripture*. It is the most mysterious of all. No wonder that *an horror of great darkness* fell upon the father of the faithful. He was covenanting with the Deity personally, Who then passed between those slain pieces as the Holy Shekinah; and so was the Covenant completed, on both sides, the Lamp and the Furnace of fire sealing the Covenant. It was during this Covenant Sacrifice that the vast possession, not merely of Canaan, but of the territory from the Nile to the Euphrates, was assured to Abram's descendants.

With such a vast antiquity, with an inauguration of such tremendous solemnity, we may well feel confidence in the truth of our subject, and the firmest assurance in its ultimate triumph; and so go on our way rejoicing.

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"THE IMMORTAL HOUR."

Many will again be enjoying the exquisite musical version, by Rutland Boughton, of the above dramatic poem.

It may add considerably to their enjoyment and interest to know something of the historical basis for the character of Etain, the beautiful "unknown Princess." In the dramatic poem by the late William Sharp (Fiona Macleod), from which the libretto is taken, the Princess represents a somewhat fantastic or mythological personage only, while Eochaidh (pronounced Yokhay), whose wife she eventually became, was the first King of all Ireland. He was of Hebrew ancestry, of the Tuath de Danan (the tribe of Dan).

The Hebrews and Phœnicians in the time of Solomon possessed in common a fleet of ships for the transport of tin and other metals from our Cornish mines, and thus many settlers were left on the western and north-western shores of these islands, which, on account of the ships and the presence already of friendly or related tribes, became a place of refuge for those of their kinsmen who were in peril in other lands.

There are many records and traditions in Ireland of the landing at Tara (a name of Hebrew origin) about 585 B.C. of Jeremiah the Prophet and his scribe, Baruch, as fugitives, also of a Princess, Tea Tephi, the daughter of Zedekiah, the last King of Judah, who in 588 B.C. was taken captive to Babylon, and all his sons destroyed, his captors believing that this would put an end to all further pretensions of the royal line of Judah. The Princess, however, to be transplanted later to another land where the royal tree would again take root, had been left under the special guardianship of Jeremiah.

The time of peril came after the death (by treachery from his own people) of Gedeliah, the Babylonish general, in charge of the peasants left in Palestine to cultivate the land. The fugitives appear to have set sail for these islands, where Jeremiah had his own special "mission to the nations" to fulfil. Jeremiah was also left in charge of the stone pillow, upon which Jacob had dreamed his wonderful dream. It was always treasured and carefully guarded by the Israelites, who brought it out of Egypt "with the bones of Joseph."

Jeremiah must have brought this precious stone with him to Ireland, for we learn that the Princess Tea Tephi and King Eochaidh, on their marriage, were crowned upon it. Years later it was sent to Scotland for the coronation of Fergus I, one of their descendants.

It was brought to England by Edward I, since when all our Kings and Queens, with one exception, have been crowned upon it, and at the coronation of our present King the sacred oil was poured upon him just as it had been over King David nearly 3,000 years ago. It now rests beneath the Coronation Chair in Westminster Abbey.

And thus, through this Princess, whom the beautiful Etain of "The Immortal Hour" actually represents, the direct descent of our own Royal Family from the Throne of David may be traced; while the origin of the British and American people may be traced, not to the Jews, who are of the tribe of Judah only, but to the other tribes of Israel, represented by the sons of Joseph, Ephraim, and Manasseh, through whom "all the families of the earth shall be blessed."

H. P. H

A BRITISH ISRAEL "KESWICK" AT BIRMINGHAM.

ALTHOUGH the British-Israel-World Federation was launched less than five years ago, it has already abundantly justified its formation. There has been a wonderful leap forward in the proclamation of our Truth, and that on the highest lines. Much attention has been given to the matter of appropriate organization, and more is needed, for, indeed, the tremendous field to be occupied calls imperatively for wise master-builders throughout the land, who shall be sound in judgment, bold in enterprise, abundant in faith and labours, and consecrated to the highest ideals.

Time was, as many stalwart workers, happily still with us, well remember, when the mere facts of our identity, with its historical, geographical and other studies, and its splendid accompaniment of imperial privilege and power, formed the main themes of our platform and press; and perhaps necessarily so, for those were the days of spadework and the laying of sure foundations. All honour to the pioneer band who did so great a work, and did it so well! But now a new spirit has entered into our movement, giving it impetus, appeal and power. British-Israel Truth is revealed as the Gospel of the Kingdom; a glorious Evangel—that of the Divine Governance among men—triumphant, supreme, everlasting, whereby the kingdoms of this world shall become the Kingdom of Our Lord and of His Christ, and He shall reign for ever and ever. Not "another Gospel"—but the inseparable Christ-revealed complement of the Gospel of Sovereign Grace—namely, God's plan for using His people for their ordained work to establish a regenerated and reorganized human society which shall ultimate in the final destruction of the Devil's activities and power, and the salvation of the whole world through the Blood of Christ, and glad obedience to His absolute rule. The recognition of this wonderful truth and its manifest operation among us in these days has endued the B.-I. movement with a tremendous spiritual vitality, so that it is progressing by leaps and bounds, something very like a new Revival.

Impelled by such considerations, believers in Birmingham resolved to take a rather unusual course, and working on the "Convention" idea combined for a few days of happy Christian fellowship and high spiritual uplift in contemplation of the blessed Advent Hope. A small band of well-known B.-I. speakers readily accepted invitations to address the meetings, and all entered whole-heartedly into the scheme of advocacy submitted to them, which was: (1) The exaltation of Jesus; (2) the Scriptural teaching of Our Lord's near return; (3) the presentation of this doctrine in its proper, natural and indispensable setting of B.-I. Truth; and (4) an appeal for the personal consecration of believers.

The Convention was held at Ebenezer Church, Steelhouse Lane, on four days, beginning Monday, November 19th, and meetings were held each afternoon and evening. Everything possible was done to make the Convention widely known, and the result shows that there is a great call for the development of our work on these lines, for the people need to be awakened. There was a fair assembly each afternoon, and upwards of three hundred present each evening. The meetings began and continued with supplication for the presence and power of the Holy Spirit. The Rev. W. Pascoe Goard held the people in his intense grip as day by day he expounded the dual Gospel of Grace and Kingdom, and the King's return to reign. There is reason to believe that hearts were yielded as he pleaded for

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dedication to the Master and His service. The Rev. W. H. Stuart-Fox, M.A., made a profound impression by his three masterly Bible addresses, so full of close reading, insight and spiritual power. The Rev. Kenneth Dodds carried the audiences with him in his vivid word-oratorio of the Revelation, and his fervent declaration of the Calvary message of reconciliation and peace. Mr. J. H. Tench each day gave a forceful exposition of one of the parables of the Kingdom, and won all hearts by his sweet, fatherly manner, and the homely power of his presentation of B.-I. and Advent Truth, and still more by his teaching of the love of Jesus. The Rev. Arthur Pritchard, M.A., gave two very notable addresses, which were both scholarly and uplifting. The Rev. W. E. Woodhams Denham could only be present for the last day, but his utterances on the Second Advent were highly stimulative, and will not be forgotten. The Rev. T. H. Whitehouse, presiding at the final meeting, summed up the aims and purposes of the Convention, and voiced the deep gratitude of Birmingham B.-I. believers to the speakers and others; and he desired such as had received real spiritual blessing during the week to testify publicly to the same by standing, when somewhere about one hundred and fifty persons, in all parts of the Church, rose and remained standing for a minute—their testimony to the value and possibilities of a B.-I. Convention.

Two delightful and useful features ought not to be forgotten. First, the tea-room, in which, between meetings, many gathered for refreshment, and for helpful and social converse; secondly, the half-hour of sacred music by various choirs and soloists preceding the evening meetings—a happy thought, well carried out. Much B.-I. literature was sold at the bookstall.

The next great B.-I. effort in Birmingham will be an eight days Instructional Mission at Ebenezer Church, for which the Rev. Pascoe Goard has been secured, commencing Monday, February 4th. Any interested may write for particulars to the undersigned, at 132, Gravelly Hill North, or send much-needed contributions to Councillor F. G. Whittall, 132, Lancaster Street, Birmingham.

T. H. WHITEHOUSE.

LEEDS BRITISH-ISRAEL ASSOCIATION.

PHILOSOPHICAL HALL, PARK ROW.

IN connection with the Leeds Branch the opening lecture of the present session was given by Mr. C. A. Broome, of Sheffield, entitled "An Enduring Dynasty," on October 3rd. Mr. Broome enlarged upon the inviolable promises of Scripture relative to the Throne and Kingdom of Israel, and to the permanence of the Royal House of David, founded upon the covenant oath of Jehovah. He very lucidly demonstrated the historical fact, so well known to British-Israelites, that those promises, and that covenant oath, were being perpetuated in the British race, reign, and rule, to the deep satisfaction of a very interested audience.

On Tuesday, November 13th, the second lecture of the session was given by Mr. H. D. Houghton, of Sandiacre, entitled, "The True Method of Israel's Discovery—the Bible Marks the Sufficient Test." This very unique yet facile method of restoring Israel's identity to the British race through the Bible predictions was immensely enjoyed by a very appreciative audience. The lecturer proceeded to show that, just as the Messianic identity of Jesus was proved by the fulfilment of Old Testament predictions concerning Him, as demonstrated in His life and ministry, altogether apart from His natural genealogy, so could the Old Testament prophecies concerning Israel in the latter times identify the lost House of Israel, and find it in the kingdom and people who bore the Bible marks, fulfilling the Bible prophecies, and enjoying the Bible promises. The argument for the teaching of British-Israel Truth was irresistibly presented, since more than fifty of the Bible marks of Israel were to be clearly seen in the past and present history of the British race. Since, therefore, the English-speaking peoples in Great Britain and the United States were bearing the Bible marks of the House of Israel in the fulfilment of history, the tracing of their genealogy was of very secondary importance, but would ultimately be found to be in complete agreement with the same.

In such a brief report it is impossible to give any adequate description of the lecturer's argument. We can only say that the lecture ought to be printed in pamphlet form for general distribution, its thesis being unanswerable. We are certainly indebted to Mr. Houghton for this fresh and vivid method of presenting our valuable Truths. We never listened to more convincing yet purely Scriptural arguments.

W. G. ANDERSON,
Assistant Secretary.

DID THE WHALE SWALLOW JONAH?

THIS has become, on the part of some ecclesiastics, a sort of stock question by which to test the—well, not faith, but credulity of men who take it that the Bible tells a real story in real matter-of-fact language, which means yea when it says yea, and nay when it says nay.

To us this question, accompanied as it almost always is with its little smirking smile of irony, tells of a mind that is playing with matters which it is not sufficiently well informed to understand.

What do we know about the matter of Jonah?

Jonah was a prophet of God. He was so much a prophet that he received specific messages from God, to deliver to specific persons or peoples.

He was a man who refused to change from the message thus given to him. To him such message was fixed in character, and not subject to alteration at his hands.

He was sufficient of a man that he either would deliver the message as he received it, or he would not deliver any at all.

Now God gave to him a message to be delivered to the city of Nineveh. It was a message of the sternest character, and was sent as *a last warning* to a wicked city.

"Go to Nineveh and preach the preaching that I bid thee."

"What is the preaching, Lord?"

"Yet forty days and Nineveh shall be destroyed."

"Nay, I will not go!"

"Why wilt thou not go, Jonah?"

"Because I know Thee, Lord. I shall preach this preaching. It will be accompanied by the gracious and terrible power of the Holy Spirit; Nineveh will repent; Thou wilt then forgive; Nineveh will not be destroyed; and I SHALL BE DISCREDITED. Nay, I will not go! I will emigrate to Tarshish rather."

So Jonah took ship to Tarshish, from Joppa.

In all this there never entered Jonah's mind that the Bible does not mean what it appears to mean. That, after

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all, he would be doing God just as effective service if he interpreted the message to mean that Nineveh should inaugurate individual and civic reforms. Not he, he was too good a sample of the ancient British-Israelite. If he preached, it must be the God-given message, not a free interpretation of it.

So, as we have seen, Jonah took ship for Tarshish, heading probably for the Israel Colony in Britain.

But the sea was not kindly to Jonah. Neither were the sailors. And soon Jonah found himself falling over the side, with the enthusiastic assistance of the men, who had the old British tar's objection to having a clergyman on board. Or perhaps the objection was born on this day.

But " the Lord prepared a great fish to swallow Jonah."

Did He, indeed ?

Well, if He be God at all, and if He really gave Jonah this message, why not ? Is there anything more wonderful in this than *in the fact that God gave to Jonah, as he does to every ordained preacher of His Word, a specific " preaching " set and clear in every word.* If one accepts God's personal interest in thus sending Jonah, and believes, as he then must, in His infinite power, what is there from that standpoint to raise a question ? The fish was " prepared," therefore it is not sufficient to study biology in order to determine if any whale, or all whales, or other great fish could swallow a man, and the man still be able to live.

What facts do we know that would throw light on the matter ?

First, the Book says that God " prepared a Great Fish to swallow Jonah."

Secondly, that the Great Fish thus prepared did swallow Jonah.

Thirdly, that Jonah lived for three days and three nights in the belly of the prepared fish, and that he cried to God there in prayer.

Fourthly, that the Great Fish vomited up Jonah.

Fifthly, that Jonah, having learned wisdom by the things which he suffered, meekly went to Nineveh, and there saw take place exactly that which he had foreseen. He preached the preaching God bade him : Nineveh repented : God forgave : and Nineveh was not destroyed.

Sixthly, Jonah was not at all delighted with the results of his ministry. *He would rather Nineveh should have perished than that his reputation should have suffered,* as apparently it did.

Seventhly, many men to-day, apparently, would rather that the world should perish in its sins than that they should be so old-fashioned as to preach the preaching God has bidden them ; namely, that there is salvation only through the blood of " the Lamb of God, which taketh away the sins of the world."

In addition to the Biblical statement that the Prepared Great Fish did swallow Jonah, we have the Saviour's confirmation of the story, as a sign to the generation of the Jews, and of the fact that as Jonah was three days in the belly of the Great Fish, so should the Son of Man be three days in the earth or grave.

Scholars say that the Great Fish did not swallow Jonah ! That is to say, those scholars who rule out all specific activity on the part of God. Thus they say: nay, God prepared no fish to swallow Jonah. And without such special preparation, such fish does not exist. They say, or have said, over and over again : " A whale cannot swallow anything larger than a herring. Therefore it could not have swallowed a man."

Well, we have known scholars during the last fifty years to have said very many things, apparently upon the grounds of assured scientific knowledge ; and we have seen them have to shift their ground wholly again and again during that period, actual scientific developments and discoveries having pushed them from their assumed positions. But this does not seem to be any trouble to such " scholars " ; they are just as sure that their new tenting-place is final, as if they had never been disturbed in former ones. *But we have never known the Bible to have to shift its ground.* All the ascertained facts of the sciences have but explained and confirmed it at every point. Therefore we distrust scholarship of this order, rather than the Bible.

But what do we know about great fish ?

We know that the mouth of a cachalot whale gapes as widely as a church door, and that the " fish," proceeds with its mouth open, the lower jaw hanging.

We know that it lives on the greatest of all the inhabitants of the seas known to man—the giant octopus ; and that it swallows of this monstrous thing portions larger than the biggest man.

We know that the whale takes in enough air at a breathing to last it below the water for upwards of an hour at a time.

We know that whales at the approach of death often make for the shore. We know that whales in the agony of death cast up the contents of their stomachs.

So much we know, and it goes far to show that it would require little preparation for such a " great fish " to keep a man alive with air during a three-day period. As to the swallowing, it would need no preparation at all.

But was there in that day a creature which would be to the whale what the elephant of to-day is to the mastodon of yesterday ?

Well, there it is ! " Scholars " have very little toe-hold to stand upon when they challenge this statement of Holy Writ. They may make the denial if they so desire as far as we are concerned. But the smile will be on our lips when we hear it, and they need not complain.

Next week we will speak of the serious message of Jonah, which every Bible student should know ; for it lays down one of the laws of Divine procedure in the administration of His Kingdom. And that message is not in the slightest degree dependent upon whether the Book of Jonah is history or parable.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

J. M. B. suggests that the day of Gen. i must be one of twenty-four hours, because of the expressions " evening and morning."

Answer.—The same expression occurs in Dan. viii, 14 where we know it means a year.

If the questioner will look at Job. ix, 6, 7, " which shaketh the earth out of her place, the pillars thereof tremble. Which commandeth the sun and it riseth not and sealeth up the stars." So the earth's orbit was changed.

The twenty-four hour day, as has been stated previously, could only be when the orbit of the earth's course round the sun was the same as it is now. This was evidently the fourth day.

The word *yom* is indefinite, as may be seen by any one carefully reading the Bible. " Thou art to pass over Jordan *this day* " (Deut. ix, 1, and many places).

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THE
NATIONAL MESSAGE
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THE SECRETARY-GENERAL'S PAGE

We are glad to see the following letter by Major-General C. A. Hadfield in *The Church Times* of December 7th :—

"Sir,—My attention has been drawn to your comments on British-Israel teaching; that we teach 'that salvation is limited to Israel, viz., the Anglo-Saxon race.' May I, as the first elected President of the British-Israel-World Federation, emphatically deny such an absurd and erroneous assertion? We wholly believe, and teach, that the belief in the Anglo-Saxon race being descendants of the Northern Kingdom of Israel can in no way save anyone. They must believe in Christ, Who came to save all mankind.

"We teach that the Scriptures do not tell us that the Northern Kingdom of Israel, when deported into Assyria, was lost by extinction as a race. Their history ceases, but there is ample proof that Israel itself was destined to live for ever, under a new name, and speaking a changed language—that is, other than Hebrew.

"We believe that God's definite, and oft-repeated promises to Abraham, Isaac and Jacob, regarding Israel, *must be* 'literally' fulfilled. It is this confusion which is answerable for much of the lack of faith in the truth and inspiration of the Bible, and which leads to infidelity and to the Higher Criticism of the present age.

"I trust to your courtesy to give place in your columns to these remarks.

"C. A. Hadfield, Major-General."

* * *

Will our readers please enter in their diaries the following dates for B.-I. meetings in the Central Hall, Westminster :—

January 10th, 1924, at 2.45 and 7.30.
January 24th and 25th, at 2.45 and 7.30.
February 21st and 22nd, at 2.45 and 7.30.
March 6th and 7th, at 2.45 and 7.30.
April 8th and 9th, at 2.45 and 7.30.
May 12th and 13th, at 2.45 and 7.30.
June 12th and 13th, at 2.45 and 7.30.

* * *

The Rev. Commander Roberts is conducting very successful and well-attended meetings at Herne Bay every Friday.

* * *

We print with pleasure the following letter from Mr. E. E. Richards, President of the Victoria B.C. Branch :—

"Dear Sir,—Under the auspices of our Branch the Rev. Merton and Mrs. Smith paid a visit to this city, and were warmly greeted by a host of friends.

"At the invitation of the Rev. A. de B. Owen, Rector of the Church of Our Lord, Mr. Smith preached to a large congregation on Sunday, November 4th, and also conducted a series of meetings from Monday to Friday following, afternoons and evenings.

"Taking up the great prophecies of Zechariah as his subject for the evening discourses, he very clearly explained the hidden message of Jehovah to us, His people, in these last days.

"Other Bible subjects were presented at the afternoon meetings.

"The outstanding feature of the campaign—apart from the able exposition of the Scriptures—was the large number of new people attracted to the meetings, and the sympathy they manifested with the speaker's declarations, many joining the Association.

"On two evenings of the week the message was broadcasted by radio.

"At our recent annual business meeting, a most satisfactory report of the past year's work was presented by the Secretary, Mr. T. Parsons. The standing officers were unanimously re-elected, and a vote of thanks to them was heartily endorsed.

"Victoria, the most Westerly Outpost of the Empire, is the jumping-off place for all travellers West and South.

"Our Association meets weekly, and will be glad to welcome all travellers. A Bible and Book Depot in connection with the Association is maintained, and all B.-I. literature can be supplied."

* * *

The Rev. Pascoe Goard has addressed ten meetings in Portsmouth, and five in Gosport, followed by five addresses by Mr. J. J. Morey in the latter town.

* * *

Mr. A. Woods will be the speaker for the Preston Branch on December 20th, at 7.30, in the Lyric Hall, Avenham Street.

* * *

The many friends of the Rev. R. H. Sawyer will be interested to learn that he has a new Church in Portland, Oregon, where he is attracting large congregations by his presentation of Israel Truth.

* *

We are happy to report responses to the appeal and challenge named in the leading article in our issue of last week, and we earnestly hope others will be forthcoming to enable us to claim the sum so generously offered by one of our members who wishes to remain anonymous.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

AUTHORITY.

BY REV. WM. PASCOE GOARD.

A WRITER in the *Church Times* charges that the British-Israel people are not subject to authority—that, indeed, they are rebels against authority!

"What extraordinary ideas people get into their heads to be sure."

To what authority does the gentleman allude? This is left for the reader to discover, and that by examining the elements which enter into the discussion. Let us see!

The matter commenced with an attack made in the editorial columns of the *Church Times*. Such an attack as would seem all right to those not informed of the subject, but to the many millions who are informed the attack would appear to be what it is—ill-natured and worse founded as to facts.

Following the attack in the leader came the letter as a "follow up," which claims that we are rebels against authority, and we ask, What authority?

What authority does the party which writes in the *Church Times* bow to? Is it that of the heads of the Church of England? If this is the case, then the opinion of many people regarding the movement represented by that paper is grievously at fault. If that be the authority to which they bow, there would scarcely be found Missals in place of Prayer Books. Neither would there be Mass and Confessional in the Churches of which members of this party are the incumbents.

Is it not this party which of late committed the Church of England—the National Church—to an official communication to the Pope?

Is it true, as many believe it to be, that this party recognizes the Head of the Roman Catholic Church as the chief "authority" in matters ecclesiastical? If not, what authority do they acknowledge and obey?

Is this the authority that we are charged with being rebels to? If so, the charge is absurd as far as we are concerned, for we owe no allegiance whatever to that ecclesiastical dignity. And where no allegiance is owed there can be no rebellion. But if the matter be absurd as far as we are concerned, it may be very significant regarding the writer and the editor who passed that letter. As they have raised the question of authority, let them answer the question, "What authority?" and let them answer without mental reservations.

The charge as far as the British-Israel people are concerned is groundless. We are absolutely subject to authority! "What authority?"

That of the Holy Scriptures, which the Book of Common Prayer declares to be THE WORD OF GOD WRITTEN. With that definition we most heartily agree. And as we believe that authoritative utterance of the National Church, we bow to the authority of that Word. Does "Clericus"? Does the writer of the editorial in question in the *Church Times*? Does the writer of the letter to which we have made this reference?

But to render effective obedience, it is necessary to know the book of instructions—the Bible. This, *in the field of the National Message of the Bible*, it is ours to do, inasmuch as it is our special field of activity and study. It is manifest from the writings of those who oppose us that they have not that knowledge to any great degree. We commend the study of the Scriptures from that angle to them. They will not master the matter by reading a few books on the subject, even though they be written by British-Israel exponents. The British-Israel movement has no other handbook than the Bible. This it reads and compares with history and collateral sciences, and finds very plain and clear reading, the one answering to the other.

Our opponents, if they desire to arrive at the truth, must meet us on the Bible and on that alone, and we shall always be glad to discuss the matter with them *either in private or in public*, and to give reasons for the faith that is in us. As yet, they have seized upon such weak or faulty statements as may be found

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in individual writings on the subject. Such can be found in any body of theological literature, and in none will more flagrant examples be found than in the editorial mentioned, the book by "Clericus," and so forth. But no actual advance can ever be made in thus searching out weak places in the writings of others. The only question ultimately must be, "What saith the Scriptures?" We know, to a degree, what the Scriptures say, and are publishing what we know, adding from time to time new knowledge of the old truths contained in that God-given Book. Ecclesiastical fulminations and appeals to authority other than the sacred Scriptures will be of no avail.

The same letter-writer says that if British-Israel Truth were found in the articles of the Church of England that would be sufficient reason for their rejection by British-Israelites. One would suppose the writer of the letter knew something of the Prayer Book. Well, if not specifically stated in the Articles, does not the writer of the letter know that the Liturgy of the National Church is based upon the assumption that Britain is the successor of the Abrahamic Covenants? Does he not join in prayer, as a man of one people praying for another people, that God will bless all heathen, Turks, and Jews, and add them to His true Israel? Does he not join in the prayer, "O Lord, bless Thine heritage and make Thy chosen people joyful"? Does he not confess every Sunday, when the full service is rendered, to being the descendant of our "forefathers Abraham, Isaac, and Jacob, and our forefathers in the Wilderness"? Or has he forsworn allegiance to both the Bible and the Prayer Book? And does he now declare with the writer of the editorial that God's Covenants made with our forefathers were never meant to be kept, and that the Prayer Book was never meant to mean what, if plain English means anything, it does mean!

Better wake up, Britons! Your greatest heritage is not in Empire, nor in Dominions overseas. It is not in an invincible Navy, nor an inviolable coast. It is in the Bible; and, second to that, in the National Liturgy, which, by the way, belongs to the nation at large, and not only to that Church which uses it most.

There is good reason, the best of reason, to believe that the foundation of that Liturgy, made in Britain, by Britons, for Britons, was laid within a century of the Resurrection of our Lord. *It is the nation worshipping as a nation.* When *the national liturgical service is concluded*, the benediction is pronounced, and the ministering clergyman comes forth, ascends the pulpit, and begins anew *the individual worship, delivering the individual message.* The latter had fallen into abeyance very largely in the National Church, and this chiefly gave rise to the Free Churches, where the individual message and worship were and are emphasized.

In the Bible and in the Liturgy, which embodies national worship, we have as a people our greatest heritage. *The former is our authority in Church and Chapel*, and the latter is worth defending.

Inroads are being made on both, and it is time that both Conformist and Nonconformist united to defend the purity of our *National Liturgy*, for it has been a great bulwark to the faith of the nation for most of the Christian era.

The time will come when the two services, the national and the individual, will be equally delighted in by all true British Christians.

It is the high privilege of the movement of British-Israel Truth to defend and obey the former, and to recommend the latter as a very precious gift of God.

HOW MAY I RECEIVE DIVINE HEALING?

BY REV. WM. PASCOE GOARD.

THERE are various ministries of healing.

Spiritist healings, in which patients believe they receive the ministry of ghostly hands.

"Science" healings, in which the patient receives the aid of the organized forces of the mind. This organizes the spirit of life in man "which Nature intended from the beginning should dominate the law of death in the members."

Divine healing goes utterly beyond all this. The law of its power is thus expressed:—"The law of the Spirit of Life IN CHRIST JESUS hath made me free from the law of sin and death." This is more than the ministry of ghostly hands. It is more than the organizing of the forces of "the law of the spirit of life" in man. It is the application of the law of the SPIRIT OF LIFE IN CHRIST JESUS, to the healing and continuing in health of our bodies. For "In Him was life, and the life was the light of men."

How may I receive the application of "the law of the Spirit of life in Christ Jesus" to my body?

This is a question constantly being asked in many forms.

First, as to the ministry of healing committed to the Christian Church we should say: be sure that you are a son or a daughter of the Lord Almighty. This is your privilege, and this is your necessity. Without this, God's Grace may be applied to your healing, but it is not now guaranteed.

How may I know that I am a son or daughter of the Lord Almighty?

"To as many as received Him, to them gave He Power (right, or authority) to become the Sons of God, which were born . . . of God."

How may I be born of God? By the act of receiving Jesus Christ as your personal Saviour. You know whether you have consciously, as an act of your own will, done this thing or not. You know whether you have knelt before Him in your heart and said, "My Lord, I now receive Thee as my Saviour and King." If not, go now to your closet, kneel before Him, and tell Him the good news, for He seeketh such to worship Him.

Having assured yourself that you have thus accepted Him, and having given to Him your spoken word, for He demands "Confession with the mouth," now be assured of this, that He does not desire that His child should be sick in body, mind or spirit. As He wills your soul's health, so does He will your bodily health, and only your will can intervene.

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Next examine yourself and see whether your own action is creating your illness. Strange results follow simple means. I have known of, and verified, a lady who was healed of paralysis. Entirely and joyfully healed. The first use she made of her healing was to array herself for a ball, neglecting the very services in which she found her healing for it. But, alas, the first step she took in the dance was also the last. For she fell to the floor as helpless as before. From the last fact I suspect that the strain of dancing was the original cause of her trouble. Think of the useless habits—tobacco, alcohol.

I am not condemning these, Our Lord must decide. But beware of hindrances to health. It is between you and your Lord.

Next take this solemn statement: "Your body is the temple of the Holy Ghost." It is a beautiful temple; a living temple built of God.

But a deserted temple is rather a depressing thing, the more so if it is very beautiful and perfect. Is the Holy Spirit dwelling in the temple of your body?

Are you willing that your body shall be used for purposes which such a guest will enjoy, and kept free from others?

If so, is He dwelling in His temple of your body?

If not, how shall you obtain Him for your indwelling guest?

Our Lord answers that: "If ye being evil know how to give good gifts to your children, HOW MUCH MORE shall your Heavenly Father give the Holy Spirit to them that ask Him."

Will you ask Him?

How shall I ask Him?

Not in a moment of prayer. Join yourself to other seekers in united, persistent, continued prayer, or retire into your closet, and "when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

To those whose relationship with God is intimate and intense, a moment of prayer may suffice. To most of us the exercise of fervent effective prayer is so unwonted that we may have to wait long to bring our minds in unison with Him. But "Pray through," no matter how long it takes, as Dr. Price would say. And the connection once established will not be easily broken.

Having asked, there is no question of the "Gift of the Holy Ghost." Our Father has that in His purpose for each of us.

Thus the Holy Spirit takes possession of His temple.

What now? "If He who raised up Jesus from the dead dwell in you He shall also quicken your MORTAL BODIES by His Spirit which dwelleth in you."

That quickening is the application of the power of the Law of the Spirit of life in Christ Jesus to your physical needs.

Remember also that always the forgiveness of sins is coupled and precedes the healing of the body. Our Lord looks first to the need of the soul, then to that of the body.

Do I require the ministry of the Church? Not necessarily. The ministry of the Holy Spirit is all-sufficient for you.

Thus you may join in the exultation of the Psalmist: "Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities, Who healeth all thy diseases."

Shall I ask for the healing ministry of the Church?

It is your privilege to do so. You will find instructions in the Fifth Chapter of the Epistle of St. James, and the fourteenth verse.

"THE GREAT PYRAMID."

BY LIEUT.-COL. ARTHUR B. PROWSE, M.D.

OF the twelve authors mentioned by Pliny, Herodotus's references have already been quoted (November 17th). The others are mainly known through fragments only of their works, quoted by later writers. The dates when they lived are known only approximately; but, according to the best authorities, Antisthenes, the Athenian, about 420 B.C., may have been next in order after Herodotus. (Others believe that another Antisthenes, of Rhodes, about 200 B.C., is the historian referred to.) Aristagoras, about 400 B.C., who was rather younger than Plato, comes next in order; and then Duris, of Samos, and Euhemerus, a Sicilian—each about 300 B.C. Demetrius, of Byzantium, about 280 B.C. Alexander Polyhistor, a Phrygian, and Artemidorus, of Ephesus—each about 100 B.C. Dionysius, of Halicarnassus, about 65 B.C. Butorides and Apion at the beginning of the Christian era.

The historian MANETHO, who was an Egyptian priest in the time of Ptolemy Soter (about 360–283 B.C.) had a very high reputation for learning, in antiquity as well as in mediæval times, probably because he was the first Egyptian who gave, in the Greek language, a full account of his country, basing his information upon earlier Egyptian manuscripts. This reputation induced later impostors to fabricate books, and publish them under his name. Many of his statements have been substantiated by monumental evidence, and he ought not to be made responsible for the blunders of transcribers and copyists, or the forgeries of later writers.

JOSEPHUS—who was born A.D. 38 at Jerusalem, and lived about sixty-five or seventy years—mentions Manetho's great work on Egyptian history (in his Antiq. I. 3, par. 9) and elsewhere quotes some passages verbatim from it. Of these I think it well to copy the following as further evidence of the alteration in religion imposed upon Egypt by the builder of the Great Pyramid (Josephus, *Contra Apion*, Book I, 14, &c.):—

> Now this MANETHO in the second book of his "Egyptian History" writes: "There was a King of ours whose name was Timaus. Under him it came to pass, I know not how, that God was averse to us, and there came, after a surprising manner, men of ignoble birth out of the eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them. So, when they had gotten those that governed us under their power, they afterwards burnt down our cities, and demolished the temples of the gods, and used all the inhabitants after a most barbarous manner: nay, some they slew, and led their children and their wives into slavery.
>
> "This whole nation was styled Hycsos, that is Shepherd Kings—for the first syllable Hyc, according to the Sacred dialect, denotes a King, as is Sos a shepherd—but this according to the ordinary dialect; and of these is composed Hycsos: but some say that these people were Arabians."

Manetho later on describes a successful Egyptian rising against the Hycsos, which ended by the latter agreeing to "leave Egypt, and go, without any harm being done to them, whithersoever they would; and that after this composition was made they went away with their whole families and effects,

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not fewer in number than two hundred and forty thousand, and took their journey from Egypt, through the wilderness, for Syria; but that, as they were in fear of the Assyrians, who had then the dominion over Asia, they built a city, in that country which is now called Judæa—and that large enough to contain this great number of men, and called it Jerusalem."

This gives Manetho's account of the building of Jerusalem by the Hycsos, when expelled from Egypt, many years before Abraham came out of Haran, which was about 1913 B.C. (or 2,083 years after Adam's creation), 430 years before the Exodus 2,513 A.A.

In his book, "Our Inheritance in the Great Pyramid," Prof. Piazzi Smyth (fourth edition, p. 22) says that several early Arabian authors described the Pyramids of Gizeh, from what they themselves saw when in Egypt; but I do not know where these works, or their remnants, can be consulted, and, in consequence, their evidence cannot be given.

Let us now examine some of the statements of the various writers in the light of investigations and discoveries made since their time. First of all, it is plain, I think, that not one of those who wrote had any personal acquaintance, except with the *outside* of the Pyramids, for though Strabo speaks of "*a stone which may be taken out*," revealing what he calls an "*oblique passage*" (*i.e.*, not a horizontal one), he says nothing whatever which can be interpreted to mean that he had ventured to tread the steeply-descending and cramped passage (not 4 ft. high), which leads to the rough, unfinished chamber, called the "Pit," about one hundred feet below the base of the building. This plan, of a descending passage leading to a chamber, low down, has been found in a large proportion of the various Egyptian Pyramids, which number thirty-eight; but there is nothing whatever to show that the one below the Great Pyramid was ever intended to be used for a sepulchral chamber, as was undoubtedly the case in some of the later Pyramids.

In regard to the system of upper passages and chambers which exist in the solid masonry above its base, the Great Pyramid is absolutely unique. Nothing similar has ever been found in any of the others.

Secondly, in regard to the mistaken idea of mediæval and modern writers that the king in whose reign it was built was buried in it, the evidence is directly and absolutely negative. Herodotus and Diodorus both record that the builders of the two largest Pyramids were *not* buried in them; and the former writer adds that Cheops prepared "underground chambers" as "*vaults for his own use*" on "*a sort of island surrounded by water introduced from the Nile*" by a canal or conduit. This means, of course, that the real burial place must have been at a level, lower even than that of the "Pit." Upon this point, Prof. Piazzi Smyth says (p. 130 of fourth edition):—

"Exactly such a locality, too, both sepulchral and with precisely the required hydraulic conditions, has since been discovered, about a thousand feet south-east of the Pyramid building. The structure there found—and still to be seen, descended into and measured—though much defiled by the twenty-sixth and later dynasties of Egypt in its decline, is a colossally large and deep burial pit; on the square and level bottom of which rests an antique rude sarcophagus of very gigantic proportions. But, deep as is the *pit* containing it, it is surrounded by a grand rectangular *trench*, which goes down deeper still, cleanly cut in solid limestone rock the whole of the way down, and to such a depth does it reach at last, as to descend below the level of the adjacent waters of the Nile at inundation time . . . and it is the only known tomb on the Jeezeh hill which is gifted with that peculiarity or privilege."

On plate xix in the book is a plan and also a vertical section of this tomb, which shows that the bottom of the *trench* is 150 ft. below the base of the Great Pyramid and about the level of the river.

THE PRESENT NEED FOR PRAYER.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THERE can be no doubt but what in many minds the great need at this present moment is National Prayer. What with Modernism, Romanism, apathy and indifference, we are sore let and hindered as a nation in our Christian progress.

We have heard it stated that we certainly have more righteous within our nation comparatively than had guilty Sodom. But is this a safe argument? The Judge of all the earth has given us privileges and responsibilities unknown to the people of Sodom. In fact He has but lately shown us how favourably He looks upon us as a nation by giving us the victory over the foes who would have brought us under their kultur, and debased us by their higher criticism, had not our God fought for Israel.

Everyone knows of the sins which are permitted to go on in our midst—worldly pleasure, frivolity, Sabbath desecration bordering upon a Continental tendency; disobedience to parents, insubordination leading to debauchery, vice, and evils of unbridled licentiousness.

The leaders, both ecclesiastical and secular, seem to be either powerless or unwilling to enforce any discipline in Church or State, and this is reflected in the home, in the shop and in the business.

Before the war there is no doubt we were running to ruin; the war came as a check, it set us thinking and sent us nationally to our God. In every case He delivered us, from the moment we, King, Lords and Parliament entreated Him.

But the war has been over five years and more, and what do we see but an apparent impossibility in most of the Churches and Chapels to win over the people. Sunday cinemas, Sunday travelling, Sunday bands and Sunday games are all the rage, and the world has got hold of the people.

Perhaps most of this has been caused by a sense of false freedom, encouraged by the Church itself entering into all the worldly pleasures of life, supposing that, by so doing, they may draw the people to think of religion as not a stop-joy.

The lesson has been learnt; "Love not the world," "The friendship of the world is enmity with God." We have to come out and be separate; not only in worldly things, but also in our reception of God's Holy Word. We must accept it literally and take it as stated. What if we are spoken against and held up to scorn for believing Israel is Israel, and that God having given Britain and the U.S.A. the blessings promised to Abraham's seed, therefore we believe in God's infallibility, omniscience and omnipotence. The Truth must and will prevail. Let us hold fast unto the end, that no man take our crown.

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THE DRUIDS.

By S. G. Davies.

BEFORE we discuss the Druids it may be wise to clarify our ideas with regard to the people for whom they laboured as priests, lawyers and teachers.

What manner of people were the Ancient Britons? The first thing to remember is that they were colonizers. If there were any post-diluvian people here before the coming of the Iberian, the Brython and the Gael, history and archæology are silent about them. The old theory that the Picts were indigenous seems now to be untenable.

The fact that the Celt, pushed ever westward by the urge of his high destiny, brought with him customs, crafts and laws gathered from the ancient civilizations through which he passed, explains the culture which surprised the Roman historians, and for long withstood the force of the Roman legions.

Small wonder that Cæsar desired to add the "Green Isles of Ocean" to his territory. Here the natives (barbarous only because they spoke a tongue nearer to the classical Sanskrit than that of Rome) made the beautiful blue enamel jewellery which was so prized by Continental goldsmiths that deputations were sent here to learn the art.

It does one good to think that the jewelled bridle of Caradoc's charger would have been envied by the dandies of Pompeii!

They were dyers and weavers, too, of no mean order. Roman and Greek writers have described the brightly-coloured robes and graceful flowing cloaks of the Islanders.

They were famous wood-workers, and the houses of chiefs and nobles were great halls supported by well-wrought wooden pillars, and sealed from the weather by the wattle plaster still in use in the West Country.

Their roads were excellent (I want to mention them later) and their castrametation was such that it successfully defied the pick of the Roman generals in a campaign of trench warfare that lasted seven years.*

Before I leave the subject of the common wealth of the Ancient Britons I want to mention two facts which always mark a race as either high or low in the human scale. I refer to burial customs and the position of women.

About the first I need not speak. The great barrows proclaim that here was a people who revered its dead in a heroic manner.

About the second, we may be glad to know that there never has been a Salique law in Britain. Boadicea was Queen in her own right; so, it seems, was Maeve of Leinster. In addition to this, every freewoman had the full suffrage of her tribe (and they had to vote on most important issues, for the government was not autocratic) on her marriage. As most women married, and married young, this meant an almost universal suffrage.

Where did these people come from, and how?

They came in successive waves of migration from the East. Some came through Greece from Armenia or thereabouts. Their own traditions claim this, and archæology and language go to prove it.

Some (notably the Danaan of Irish folk-lore) came with the Phœnician tin traders from Palestine in the days of the Judges. ("Why did Dan abide in his ships?") This fact of the close connection of our islands with Palestine, via the Hebrew colony in Iberia, and the Philistine and Etruscan trade routes, is too patent to be denied even by the most ardent anti-British-Israelite.

A very large section of our forebears evidently came from Egypt at about 1600 B.C.

There are unmistakable instances of Egyptian origin in the wall carvings at New Grange on the Boyne. The cave sanctuary there is in the form of the old tau cross and is oriented S.E.

This fits in perfectly with the statement in the Pentateuch about a party of Israelites having broken away from the main body during the Exodus; these, although they did not go up into the Promised Land, Moses expressly includes in the National Covenant.

Sir David Brynmor Jones points out the curious likeness between certain details of Welsh syntax and Ancient Egyptian—a likeness which, he argues, points to previous contact with Egyptian civilization. He was no British-Israelite, so his evidence is the more notable. The likeness of Welsh and Gaelic to Hebrew is too well known to need discussion here.

I should like to mention here the ancient Megalithic symbol of the "two feet." This is found in various parts of the earth, always it would seem in connection with a wandering people, the mark, as it were, of their passing feet. The guardians of the Stone of Destiny are referred to in Gaelic as "The Wanderer's Race." The name suggests the very atmosphere of that race which was marked out from its founder Abraham to wander "from one city to another people."

We come now to the Druid religion. In dealing with this, it is well to bear in mind that strong Phœnician influence which is most notable in Ireland. This did at various times and places overlay the true British faith. In Ireland, and I believe Northumberland, relics of Philistine cults have been found, and there are in the mythology of Ireland references to sacrifices to an idol, Crom Cruach, "The Bloody Crescent," identical with the worship of Moloch, so passionately fought against by the prophets of Israel.

The Druidic religion itself, like the Hebrew, abominated human sacrifices and the worship of idols. It was a pure and primitive form of monotheism. Its central doctrine was a Trinity-in-Unity, wholly different from the pagan trio of Husband, Wife and Son, about which there has been so much written of late years, such as Seta, Rama, Khrishna; Isis, Osiris, Horus.

We could pile up examples of this kind through all the pagan cults, ancient and modern.

Quite different was the Triune Godhead worshipped by our Celtic forefathers.

Beli, the Creator.

Yesu, the Redeemer.

Taran, the Inspirer or Sustainer.

These were co-equal manifestations of the One Supreme Deity Whom they named Jau.

Their sacred places were hill tops, open to the four winds of heaven. To worship the Creator in the dark or in shut-up places was considered impious.

The centre of Druidical worship was the sacred circle of Amesbury, known better now by its Saxon name of Stonehenge "Ambres" means in Brythonic "holy anointed ones," referring, of course, to the twelve anointed stones of the sacred circle.

* Read Morgan's "St. Paul in Britain," p. 95.

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The four great festivals of the year were the Vernal and Autumnal Equinoxes and the Midsummer and Midwinter Solstitial feasts.

At the Midsummer Festival a very solemn ceremony was performed. Let us try to imagine the scene, remembering that what was enacted at Stonehenge was being done at the same time on Parliament Hill (which is modern English for what Isaiah, that great Olav, calls " the mount of the congregation "), on Stanmore Heath, and many another circle of stones up and down the Island of the Mighty.

A vast crowd assembled on the downs bordering the great roads leading to the stone avenues which converged upon the sacred enclosure. The herald star of sunrise had fixed the exact moment for which the nation waited. The Druids in their three degrees were assembled within the enclosure, the outer circle robed in green, the next in blue, and the twelve guardians of the stones in white. All watched the Arch Druid as he stood beside the altar stone. The circles of priests in their colours of the green earth, the blue sky and the white fire of Divine light revolved in the mystical dance representing the path of the sun through the Zodiac. The dance halted ; the sun in his June glory shot up behind the index stone, appeared balanced for a moment upon it, sending a stream of light straight on to the altar. The Arch Druid, using a powerful reflector, caught the light and turned it upon the kindling on the fire stone. Up shot the answering blaze. Once more the sacred fire of the nation was lit which should kindle every man's hearth stone. The multitude round the hill knelt, chanting " Holy, Holy, Holy ! "—the bards and harpers leading the chorus.

The flashing stones of the Arch Druid's breast-plate and the flame on the altar, the green and blue circles of bards, the sound of the chant, remind one irresistibly of the Apocalypse.

The supreme symbol of the faith was the three rods or rays of light worn in gold on the mitre of the Arch Druid. This represented the " Awen," the mystical Holy Wings of benediction and inspiration. The word has come down in Welsh literature as the term for poetic inspiration, and, of course, its Hebrew meaning, the symbol of the Holy Ghost, both as wings and as cloven tongues of flame, is again quite startling when one considers that we are talking of pre-Christian Britain.

The Winter Festival was held in honour of that Person of the Trinity who was regarded as the Re-Creator or Restorer of the fallen. One would hardly dare to make these statements but for the fact that their truth is attested by Welsh scholarship, by ancient Latin writings about the Druids, and by that which, it has been said, a man can neither make nor destroy—real folk-lore.

This aspect of their God the Britons called Yesu, so, as the Rev. R. W. Morgan, a Welsh antiquarian of the last century, points out, " When Christianity preached Jesus as God it preached the most familiar name of its own Deity to Druidism." The Celtic " Y " has, of course, the same value as a Latin or Greek " J." The name is retained in its old Celtic form in the Welsh New Testament.

The mistletoe was the symbol of this healing power—its strange growth between earth and heaven, its three white berries, its cheering presence in the dead time of the year, typified Heavenly Love, a wonderful gift of the Creator. On the day of the Winter Festival the chief Druid went with his " cor " in solemn procession, and with a gold sickle cut the mistletoe from the oak and bore it back rejoicing. The plant is in the West called " All Heal " to this day.

So by type and symbol the Druids strove to make their people familiar with the idea of their Triune God, Whose ultimate nature and Whose Name by Which He made the universe passes understanding.

Is it any wonder that these people accepted Christianity with such fervour and so deep an understanding that all British Church History is rooted in that old Celtic Church which was a national institution when the Roman Empire was still pagan ?

The Druids had two mottoes :

" The Truth Against the World " and " God is Enough."

Think for a moment of the festivals I have mentioned—of the Holy Wings, of the Summer Sunrise—of that " All Heal," the air plant of midwinter—of the Ineffable Name—then imagine the stewards of these mysteries receiving this statement from the prophecy of Nahum.

" Unto you who fear His Name shall the Sun of Righteousness arise with healing in His Wings."

Of course, they recognized the essential truth of Christianity—they were prepared for its reception. Jerusalem refused the truth, but Glastonbury, the Druid college among the apple orchards of Avalon, received it ; so did Caradoc's steadfast Silurians ; and probably before the temple on the Holy Hill of Zion was destroyed by the old foe of the Silurians, Titus—a little wattle church, having the dimensions of the Holy of Holies, was built upon the sacred mount of Ynis-Wtryn, by the old glassworkers' lake city, whose sacred ruins still bear the name of those bygone Britons—Glastonbury, the cradle of British Christianity.

REV. PASCOE GOARD AT PORTSMOUTH.

REV. PASCOE GOARD gave a series of his expository lectures on British-Israel Truth in the London Road Baptist Church, Portsmouth, afternoon and evening, from Monday to Friday, November 26th to 30th.

The meetings had been arranged by the Portsmouth Branch of the Federation. Those who came, came again and again, some to every lecture, others to as many as their avocation permitted, and all who were present followed the speaker with the deepest attention as he brought out of the treasury of Holy Writ things new and old.

Many, and evidently heart-felt, were the expressions of thanks to Mr. Pascoe Goard for his patient and illuminating expositions. One man came up to say that he had not expected to be in Portsmouth this week, and he was convinced that it must have been the hand of God that led him to the town. None who attended could go away without feeling that they had been given food for thought and for earnest prayer that the Holy Spirit will so move upon all our hearts that we may see and understand what the Lord desires.

To some it does not come easily to re-orient themselves, but to the sincere soul who approaches the study of deep truths presented in a new light, God will be His own Interpreter. The burden of prayer is laid upon us all, that God would cause the light of His truth to break forth abundantly, to the healing of the nations.

The lecturer did not spare himself, and he was sustained by the Power upon Whose aid he casts himself for physical strength as well as for spiritual guidance, and he came through

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to the end as all do and will do who trust God for wisdom and strength until their work be done.

Of the lectures themselves it is only necessary to say that they covered a vast field—the whole field—of Holy Scripture from the creation of the universe, of which our planetary system is but a part; of that system itself, and of the globe we inhabit, and the course of that great drama which is being played to its approaching close, when the Redeemer's feet "shall stand again upon the Mount of Olives."

A story so tremendous can only be told in simple language, and thus, with no effort to add one jot or tittle to the written Word, the speaker confined himself as much as possible to the statements of the Book itself. "Not with enticing words," but that our hearts might be comforted with "all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ; in Whom are hid all the treasures of wisdom and knowledge."

We were sorry not to have with us the Secretary-General, who was confined to his house with a severe cold, but we knew that he was with us in spirit.

On Thursday afternoon, however, the chair was taken by Major Knowles, O.B.E., Deputy President of the British-Israel-World Federation, who, in his address, gave a brief but very clear statement of the main points of British-Israel Truth.

The present writer had the privilege of leading the musical part of the services, and is grateful for that opportunity.

Mr. Riches, the Secretary, and his band of helpers have been indefatigable in working for the success of the mission, and are delighted at the accessions of strength.

JOHN HENRY HILL.

THE MESSAGE OF JONAH.

THE Book of Jonah carries with it a rule which must be applied to all the punitive promises of the Bible.

As to the *form* of "preaching": The message is at all times specific, and *is not subject to change at the discretion of the messenger.* "Go to Nineveh, and *preach the preaching that I bid thee.*"

The illustration of this rule is not at all confined to the Book of Jonah, but is made very clear at all times in the Scriptures. *The messages of God in the Bible are unvarying in all the ages.*

The Apostle Paul, for instance, asserts this matter in the most emphatic way in his first Letter to the Corinthians, and elsewhere. Take, for instance, the second chapter of the first Corinthians: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, DECLARING UNTO YOU THE TESTIMONY OF GOD." Thus, and in the succeeding argument, he places side by side the "Wisdom of men" and the "Testimony of God," and declares that his ministry was not founded upon the former, great and wise scholar though he was, but consisted in the declaration of the latter.

What, then, is the testimony of God?

It is that which God declares regarding matters which we could not be assured of, except through Divine revelation. For instance, in the matter of the origin of the material universe, Science has nothing to say regarding that ultimate matter. It questions, "Had the material universe a beginning, or is matter eternal?" and to such questions it has no answer. Now the testimony of the Lord comes in with the declaration, "In the beginning God created the heavens and the earth." This is the testimony of the Lord on that particular matter. Revelation is rich and complete in the testimony of the Lord. That testimony is especially complete with regard to the person, mission, and ministry of our Lord.

It is also rich in the testimony of blessing accruing to the human race through the atoning sacrifice, the incarnation, life, death, resurrection, ascension to heaven, mediatorship, and Kingship of Our Lord.

The great doctrines of approach to these blessings through faith in our Lord Jesus Christ, and so forth. All of these great fundamental truths are specifically stated in that Word which is the "testimony of the Lord," and the message of the preacher and teacher of God's truth is set by that testimony.

The great national message regarding Israel, the Kingdom-Nation of the Lord, is just as specific in that testimony.

To every man, therefore, who enters upon the ministry of the Word the rule of the Book of Jonah applies. "*Go to Nineveh, and preach the preaching that I bid thee.*"

Modern scholars have taken the liberty of "interpreting" the preaching, and have often entirely changed the message for something else than that given by God.

Go to Nineveh! God not only sets the message and the form of it, but He directs when and where the preaching shall be done. Jonah was quite modern in that he had other ideas. Instead of going East as bidden, he went West. Every man who takes the terrible responsibility of the ministry of the Word upon him, should take his marching orders from God; otherwise the results will be disastrous.

But the message thus given must not be considered final. Every punitive warning of the Lord is subject to reversal upon repentance and forgiveness. Every sentence must be held subject to royal pardon.

Thus the first Epistle to the Corinthians carried a death sentence for the incestuous Corinthian. But because of the repentance of the sinner and his appeal to the Saviour by way of the Cross, the second Epistle of Corinthians carried his reprieve and restoration.

All prophecy must be held in the light of this great rule of which the Book of Jonah is at once the illustration and the proof.

"Yet forty days and Nineveh shall be destroyed."

Search all the Scriptures, and there will not be found a more definite and exact prediction. And yet Nineveh was not destroyed in forty days, nor for many days thereafter.

Now there are in the Scriptures prophecies of terrible import, and of apparently specifically appointed times. Yet none of them come up to the "preaching" of Jonah for exactness. Many have studied these prophecies, and have attached to them an absolute character which *the rule of the Book of Jonah forbids.*

Take, for instance, the great day of Armageddon. The forecasts of that day in the prophecies are very terrible. BUT GOD IS NOT BOUND BY THE PREDICTION EXCEPT IN CASE OF THE ULTIMATE UNREPENTANCE OF THOSE INVOLVED. It was possible for Nineveh to be reprieved from the sentence of destruction. IT IS POSSIBLE FOR THE NATIONS TO BE REPRIEVED FROM THE TERRORS OF ARMAGEDDON. This is made abundantly clear by the rule of the Book of Jonah.

How may these horrors be averted? Not by twisting the message of God, and declaring that it does not mean what it seems to mean. Not by "interpreting" the message into something more in line with "excellency of speech and of wisdom," but by fearlessly declaring the approaching

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danger, and the only means of averting it, namely, *national repentance.*

This land can be saved from the horrors of other wars if it will nationally turn to God. If not, it will have again to bear the heart-break.

Nineveh repented in sackcloth and ashes, nationally or civically, and Nineveh was spared. Let this nation follow the great rule here laid down, and with every other nation which joins in the repentance, and the return to God, it shall be spared in the Great and Terrible Day of the Lord.

The pitiful condition of Jonah's anger, that the city was not destroyed in order to preserve his reputation as a prophet, is then shown. Well; at least Jonah was a manly preacher. At first he sturdily refused the message as given him. *But he never thought to tamper with the message.* At first he refused his appointment! But at last he submitted to take the appointment assigned to him. At first he was heart-broken at the failure of his prediction to materialize. But at the last, no doubt, he rejoiced that his had been the instrumentality which saved the city. God was speaking to Jonah in a way to reach his heart, and to prepare him for other and more important missions. But, if the matter be "allegory and myth," to whom was, and is, God speaking by these forms of rhetoric? If that be the case, then there was no Jonah to speak to, and *God was speaking to the persons to whom the Word should later come.* In that case, my brother, it is to you that God is speaking. The message must come with greater force if there were no Jonah, for then the Lord was manifestly thinking only of us to whom that Word should come. If that be the case, then He used that form of address to carry truth, not to an ancient prophet, but to the prophet of every age. To you, reader, and me.

Listen then: "Go . . . and preach the preaching that I BID THEE." Don't tamper with the message by the way.

Don't insist that punishment must be inflicted because it is predicted. Remember it is God's prerogative always to have mercy.

But remember also that mercy is for the penitent, not for the hardened. Then double and redouble your efforts to bring the nation to repentance, and salvation from the horrors to come.

Laugh at Jonah and the Whale, and you miss God's message to you. Reverently study the message, and you will accept the clothing as literal, or await more light, when all things shall be revealed. Cast doubt on the written Word, acknowledged by Jesus, and you will not profit.

GREEK AND HEBREW CONNECTIONS.

XI.

By Rev. A. B. Grimaldi, M.A.

PSALM xxiv, 7: In the "Hymn to Phœbus," by Callimachus, there are two lines very much like those in this text; they convey the very same sentiments. The poet represents the god coming into his temple, and calls upon the priests to open doors, &c.:—

> "Fall back ye bolts; ye ponderous doors give way,
> For not far distant is the god of day" (6, 7).

Psalm xlii, 7: There is something dismal in the sound of the original Hebrew: "tehom el tehom kore"; something to which Homer ("Iliad," i, 34) assimilates, in his well-known verse, as rendered by Buckley:—

"He went in silence along the shore of the loud sounding sea."

Psalm lvii, 6: The Greeks had a proverb, to the same effect, as follows:—

"An evil advice often becomes most ruinous to the adviser."

Psalm lxxvi, 3: Arrows, in Hebrew, "rishphey," *i.e.*, fiery arrows. Arrows round the heads of which inflammable matter was rolled, and then ignited, were used by the Greeks, and shot into towns to set them on fire; and were also discharged among the wooden towers of the besiegers. Paul alludes to this (Ephesians vi, 16; Psalm lxxvii, 17).

Psalm lxxviii, 39: Homer has a saying very like that of the Psalmist. "Iliad," ix, 408: "But the soul of man cannot be retained nor seized, so as to return again, when once it has passed the enclosure of the teeth"—*Buckley.* See James iv, 14. And several similar sayings are to be found among Greek writers.

Psalm lxxviii, 57: The Eastern Bow is in the form of a C. It must be recurved or turned back in order for use. If a person is unskilful in bending it will recover itself, and perhaps break his arm. So 2 Sam. i, 22, did not twist itself backward (Hosea vii, 16; Jeremiah ix, 3). This is precisely the kind of Bow mentioned by Homer ("Odyssey," xxi), which none of Penelope's suitors could bend; called the "crooked Bow" in a state of rest, but the "recurved Bow" when prepared for use (Genesis xlix, 24).

Psalm lxxxviii, 2: One of the finest passages in Homer's "Iliad," ix, 498–510, concerns prayer, incomparable, when we consider its Greek origin:—

> "Prayers are Zeus' daughters, wrinkled, lame, slant eyed.
> Which though far distant yet with constant pace
> Follow the offence."—*Cowper.*

Dr. Carke explains it, as wrinkled countenance by consciousness of guilt is sorrowful and dejected Zeus' daughters. Prayer comes from God, reflected on the heat by the Spirit. Lame, because it is a remedy to which men recur late, reluctantly. "Slant eyed, fear to lift up the eyes to Heaven, and make retrospect of sins."

Psalm xci, 6: The Greeks thought that there were some demons who had the power to injure, particularly at noonday. To this Theocritus refers ("Idyl," I, 15):—

> "It is not lawful, it is not lawful, O Shepherd,
> To play on the flute at noonday, for we fear Pan,
> Who at that hour rests himself in sleep,
> To rest himself after the fatigues of the chase,
> Then he is dangerous, for his wrath easily kindles."

And Lucan also refers thus to the same superstition in Book III, line 399:—

> "Not far away, for ages past, had stood
> An old inviolated sacred wood:
> The pious worshippers approach not near,
> But shun their gods, and kneel with distant fear.
> The Priest himself, when, or the day or night
> Rolling, have reached their full meridian height,
> Refrains the gloomy pathes with wary feet.
> Dreading the demon of the grove to meet,
> Who, terrible to sight, at that fixed hour
> Still treads the round about this dreary bower."
>
> —Rowe.

Psalm cix, 24: Thus also Tryphiodorus, in "Il Excid," 155:—

> "Their knees might fail, by hunger force subduced,
> And sink unable to sustain their load."—Merrick.

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Psalm cix, 5: Thus also the Greek poet Theognis of Megara, 549 B.C., truly says:—

"No kindness can invest an evil nature."

Psalm cxviii, 12: Here are in brief two images, which Homer has finely enlarged and illustrated:—

"The following host
Poured forth by thousands, darkens all the coast,
As from some rocky cleft the shepherd sees,
Clustering in heaps on heaps, the driving bees,
Rolling and blackening swarms succeeding swarms;
With deeper murmurs and hoarse alarms;
Dusky they spread a close embodied crowd,
And o'er the vale descends the living cloud:
So from the tents and ships a lengthening train,
Spreads o'er the beach, and wide o'ershadowed plain.
Along the region runs a deafening sound,
Beneath their footsteps groan the trembling ground."

—POPE.

TO OBJECTORS.

THE following striking voluntary testimony is commended to the honest consideration of objectors to British-Israel teaching, be they editors, clerics, or others. It is by a clergyman of the Established Church, a Master of Arts, "a fine old English gentleman, one of the olden time," a scholar and teacher at whose feet thousands have gladly sat, a veteran in Israel Truth, and one who has held and taught it for half a century. He says:—

"After half a century of knowledge, reading, reflection, research, honest study, hearing, speaking, and writing upon the glorious Truth of Israel in the Latter Days, I am as interested in it as I was in 1873 when, in the quiet of a rural rectory, the mighty truth, 'We are Israel,' burst upon my mind, like the flood of morning light when the sun arises over a shaded landscape—as I afterwards saw a glorious sunrise when standing solitary on Lo Carpo's height in Capri, looking towards Salerno. It was as to that great subject as if the fiat had gone forth, 'Let there be Light'—and at once the command was obeyed—'And there was Light.' But, unlike earthly suns and temporal light, that sun has never set, that light has never left my soul. Years have passed, scenes have changed, some with whom 'sweet counsel' was taken have left the land of doubt for that of certainty, friends have passed on before; frightful convulsions have earthquaked the kingdoms, new sects (some of them absurd enough) faded away and gone; but that light of Israel rediscovered has remained fixed, immovable, as if steadfast for ever.

"Thus, even the old, from their quiet shelf can do something; they can witness, they can testify. When you, Mr. Objectors, were at school, I wrote on Israel Truth. When you, Mr. Objectors, were in your cradle, I was studying this subject. Thus, as an old believer, I have the advantage of all objectors of recent origin, for I have had fifty years to examine the case. How many years, nay, how many weeks, have you, Mr. Objector, given to the honest, thorough and prayerful study of the subject? Can you solemnly declare to your God that you have even approached the subject without prejudice? No? Then, how can you dare to sneer at and ridicule what you cannot pretend to understand? How can you presume to judge, or rather misjudge, and even denounce, those whose integrity, whose sanity, whose scholarship is above reproach?"

"FOR SIGNS AND FOR SEASONS AND FOR DAYS AND YEARS."

(*Gen.* i, 14.)

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

THE Precession of the Equinoxes is the largest celestial cycle that can be measured upon this earth. This is formed by the meridian of the equinoctial point in the heavens coinciding with a fixed point such as the Pleiades, observed from a terrestrial fixed observer. Such a position of observation is found in the Great Pyramid on looking up the descending passage at a stated time. Supposing the time fixed to be a certain day in the year 2170 B.C. Exactly the same conjunction of stars will not be seen again for 25,827 years. Although for nearly two centuries the modern astronomers had come near thereto, viz., Cassini, 24,800; Bradley, 25,740; La Place, 25,816; Bessel, 25,868; and Nyren, 25,824—it nevertheless was not fixed until the Great Pyramid divulged it to be the two diagonals of the base of the Pyramid (from the mean socket base level), and another one to be the circuit of the Pyramid at the King's Chamber floor level (1702 *in* above the socket level). The exact point of the position of the sun in the ecliptic relative to the heavenly sphere coincides exactly with the given point in our own Equator (so to speak) once in 25,827 years.

This is the largest celestial cycle observable with our earth. There are other cycles which are formed in reference to the earth and in connection with the sun and moon. These are measured by the day, or revolving of the earth round its axis—once in twenty-four hours, evening and morning, one day. Then there is the month which is 29 days, 12 hours, 44 minutes, 3 seconds—the moon's orbit round our earth; and, lastly, the year, or apparent course of the sun round our earth from any given point in its orbit, 12 months, 10 days, 21 hours; or, 365 days, 5 hours, 48 minutes, and 49 seconds.

How many days make a month? How many months make a year? This was a point of very great difficulty in fixing the real length of a year.

The difference between 12 months as measured by the moon and one year as measured by the sun is called the epact.

This is roughly 11 days, the moon's age at the end of the year; supposing both had started together on January 1st.

The Metonic cycle of 19 years introduced by a Greek, Meton, regulated the system of adjustment called a lunar cycle.

The year was supposed originally to be 12 months of 30 days. The adjustment by adding the epact would run thus: 0, 11, 22, 3, 14, 25, 6, 17, 28, 9, 20, 1, 12, 23, 4, 15, 26, 7, 18.

In 16 lunar cycles, or 304 years, the slight error of that cycle amounts to an entire day; so that those numbers have then to be increased by unity, and for the second period of 304 years will stand in the order 1, 12, 23, 4, 15, 26, 7, 18, 29, 10, &c.

The Julian Cæsar (cir. 45 B.C.) and the Gregorian Calendars (Gregory XIII, A.D. 1582), were attempts to reconcile our Calendars.

It was left to M. de Cheseaux, however, a Swiss astronomer, whose memoirs were published by his sons in 1754, to take the Word of God into his counsel. He discovered in Dan. viii, 14, the number 2,300, and the prophetic period of 1,260 years in Daniel and Revelation. These are the duration of certain predicted events, and these were found to be *soli-lunar cycles*, *i.e.*, the two revolutions coming so close together as to easily define an epact, between the two apparent paths of orbit.

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WHAT IS A CYCLE?

"A period which brings into harmony different celestial revolutions, containing a certain definite number of each, without remainder of fraction." There are four different kinds:—

1. Those harmonizing the solar *day* and *year*.
2. ,, the solar *year* and lunar *month*.
3. ,, the solar *day* and lunar *month*.
4. ,, all three, *day*, *month* and *year*.

M. de Cheseaux took the difference between the two given prophetic periods, 2,300—1,260, and found them 1,040.

This 1,040 is *the largest accurate lunar-cycle known*.

Until M. de Cheseaux found this out, these lunar cycles had been always the great objects for discovery. The last one was an especially difficult problem to discover.

Anxious to find out, if possible, he started with the problem of the second kind and found that 315 is a soli-lunar cycle, *ten times more exact* than the nineteen years' Metonic cycle, the sun and the moon coming after a lapse of that period to within three hours and twenty-four seconds of absolute agreement.

He then argued that this number is just *one-fourth* of the 1,260 of the Apocalypse and Daniel prophetic period, and that, consequently, *this period itself is a soli-lunar cycle*.

Now, having found the definition and period of time to be 315 and its multiples (this includes 1,260 and 2,520) and 2,300, M. de Cheseaux, seeing the exact similarity of the error of the two cycles 1,260 and 2,300, concluded that their difference might be a more perfect cycle. On examining the 1,040 he found it was *a cycle at once solar, lunar and diurnal, or terrestrial, of the most perfect accuracy*. He ascribes this to be the purpose of the Holy Spirit in the revelation to those who search it out.

Now, considering the imperfection of astronomical instruments used by the ancients and their imperfect knowledge at the time, yet here, more than 2,000 years before it was discovered, we have the Holy Spirit pointing out these perfectly significant periods.

It is time to look into the periods mentioned in Holy Writ.

65	years,	Isa. vii, 8
70	,,	Jer. xxv, 11
490	,,	Dan. ix
2,300	,,	Dan. viii
1,260	,,	Dan. vii
2,520	,,	Dan. iv
1,290	,,	Dan. xii
1,335	,,	Dan. xii
30	,,	Dan. xii
45	,,	Dan. xii
2,595	,,	Dan. xii
1,000	,,	Rev. xx

These are all that Grattan Guinness mentions, but others will occur to some of us: 40 years in Num. xiv, 33; 390 years in Ezek. iv, 5; and 40 years in Ezek. iv, 6.

It has been pointed out by Grattan Guinness that the number 1,260, the ravages of the Anti-Christ, has an epact when measured by true solar and lunar years where the number six is especially marked; and if measured by the Prophetic or Calendar year of 360 days, six again is so.

The other numbers have been classified and work out by the blessing of God for Israel's good, and are all characterized by a septennial form of epact in their corresponding cycles. We can only here give the conclusion. For full explanation, see "Approaching End of the Age," chapter iv.

The 1,260 is evidently the mark of the Beast = 666.

It is the half-week of the seven times, or 2,520 years.

It is the duration assigned to—

1. The domination of the little horn over the saints. (Dan. vii.)
2. The closing of the Jewish dispersion. (Dan. xii.)
3. The sojourn of the woman (Israel) in the Wilderness. (Rev. xii.)
4. The same, her flight from the face of the Serpent. (Rev. xii.)
5. The treading under foot of the Holy City. (Rev. xi.)
6. The prophesying of the TWO WITNESSES. (Rev. xi.)
7. The duration of the Beast (Rome Ecclesiastical). (Rev. xiii.)

A TRINE OF SIXES.—Whereas the contents of the Book which represents the work of the Lamb is a TRINE OF SEVENS—*Seven* seals, *Seven* trumpets, and *Seven* vials.

Follow this further, even in O.T. numbers.

Nebuchadnezzar's reign was 43 years. The soli-lunar gain or epact in forty-three years is SIXTY-SIX weeks and SIX days.

1,260 is 6 + 6 + 6 soli-lunar, 70 year cycles.

1,260 years is 66 lunar cycles + 6 years.

1,260 years have 6,606 days of epact.

This is sufficient to see how mysteriously these numbers show Whose hand is at work. The "Secret Numberer" lets us into His mysteries.

I.—EPACTS OF THE PROPHETIC TIMES, AS MEASURED BY TRUE SOLAR AND LUNAR YEARS.

Prophetic Times.		*Epacts.*
45	years	Seventy weeks of days.
65	,,	Seven hundred and seven days.
490	,,	Twice seven solar years and seven months.
1,290	,,	Twice seven thousand and four times seven days (two thousand and four weeks).
1,335	,,	Seventy weeks of months and seven weeks of days.
2,300	,,	Seventy lunar years and seven months.
2,520	,,	Seventy-five solar years.
2,595	,,	Seventy-seven solar years and twice seven weeks.
1,000	,,	A month of solar years.
1,260	,,	Sixty-six weeks of months and sixty days.

II.—EPACTS OF THE PROPHETIC TIMES, AS MEASURED BY THE PROPHETIC OR CALENDAR YEARS OF 360 DAYS.

Prophetic Times.		*Epacts.*
70	years	One Calendar year and one week.
490	,,	Seven Calendar years and seven weeks.
1,335	,,	A thousand weeks.
2,300	,,	Thirty-three solar years.
1,000	,,	Twice seven Calendar years and seven months.
1,260	,,	Thrice six Calendar years and thrice six weeks; or, six thousand, six hundred and six days.

We must leave our readers who know of God's goodness towards Israel and His long-suffering towards us to consider—

Is this all a coincidence, haphazard, or chance?

"Ask of Me concerning My Sons and concerning the work of My hands, command ye Me," saith Jehovah, Israel's Redeemer.

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ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

J. L. says:—Commander Roberts quoted one Psalm as showing why we failed in Gallipoli, and another as showing why we should succeed at our next attempt. Well, I can't see the faintest reference to Gallipoli success, or failure!

ANSWER.—The two Psalms referred to are the lxth and the cviiith, the latter parts of each Psalm have to do with *God's beloved being delivered*. This we consider to be Israel. The oppressor is Edom and the objective "the Strong City." Israel's land, and the Jew especially, have been under the heel of Mohammedanism for 1,335 lunar years, and under the dominion of the Turk for upwards of 400 years. Now all depends upon our view of the Word of God. Ours is that the revelation is of God, showing the bitter contention which the Kingdom of God will have with the Kingdom of Satan. A miniature portrait is in Gen. xxvii, 40; as to its origin, see context. The opponents here are Jacob (Israel) and Esau. If we look at Obadiah we see the conclusion. Ezek. xxxv gives us Why! Esau is just as much hidden as is Israel. For the Jew is not All-Israel. Ps. lxxxiii, 3, 4, shows us the World Confederacy with the tabernacles of Edom against Israel. In fact, Edom is always Israel's enemy. Edom is at present the governing party over Turkey. Granted neither Gallipoli nor Turkey are mentioned in Scripture, but as these things are "hidden," it is not likely that modern names should appear. But searching Scripture and history, we put them in shape.

An enquirer will want to read "Prideaux's Connections," the history of the Saracens, the history of the Seleucidæ, of the Seljukian Turks, the Othmanli or Osmanli, and the whole of the references to Esau, Edom, Idumea, Teman and Mount Seir. The xxxvith Genesis gives us two names prevalent amongst the Saracen and Turkish leaders, Omar and Teman (Ottoman). The Biblical history of Esau followed up by Prideaux and the Arab communities of Jews and Idumeans in Arabia bring us to Mahomet and the Saracens; these on to Bagdad and Seleucus connect with Dan. viii, 9, &c. The exact day and year is foretold of the power of this "little horn," and the crisis came 1st Nisan, A.D. 1844. The duration of Nebuchadnezzar's image's dominion over the holy places is limited to 2,520 years, and the very year 1917 we saw General Allenby gave freedom to the Holy City. This was also the 1,335th lunar year from the Hegira. This is admitted by the Turk changing his chronology from Hegira to A.D. reckoning.

As to the expression "the Strong City." The Eastern Roman Empire is that which, after Rome itself, has ruled over Palestine, and ever since Constantinople was built it has resisted the onslaught of its enemies (omitting national feuds) until A.D. 1453, when it fell into the hands of the Ottoman Turks ever since which it has been "the Strong City." Gallipoli was the only means of access to Constantinople (taking the forts of the Dardanelles in the rear), for the Dardanelles were rendered impregnable, and nothing but the act of God (as formerly under Admiral Hornby) could have opened that way. We might put our trust in our big ironclads, but how impotent these are, unless God went forth with our hosts. So Churchill's calculations came to grief, for nationally we did not draw near to God. This is implied in Ps. lx. How different is Ps. cviii after we have learnt our lesson. Our heart being fixed upon God and giving praise to Him, what a difference there is! Salvation belongeth unto the Lord.

A. M. S. asks: Who are the Irish supposed to be?

ANSWER.—Page 963 of Camden's "History of Britain" gives us Pomponius Mela (A.D. 83 *cir.*), rendered by Postellus, a contemporary of Camden's, saying that the Extreme North-West promontory of these islands (Ireland) was very early colonized by Jews (*sic*). Irish traditions and legends give us evidence that the Tuatha-de-Danaans, Gadelians, Milesians, &c., were amongst the first colonizers here. Mr. E. W. Gladstone stated that the Tuatha-de-Danaans came from Greece. Hecatœus of Miletus brings the former Hyperboreans (British) from Greece. Latham's "Ethnology of Europe" gives us his ideas on who the Danaans were. Hebrews of the tribe of Dan. We must remember Dan settled over against Tyre and Sidon, and mixed freely with the Phœnicians; these are known historically to have come into Britain for tin. So the present-day Irish are Phœnician and Hebrew with a large mixture of Saxon blood, and these too are Hebrew.

A. E. C. asks: Why the tribe of Dan was the only one not sealed. If Dan was the forerunner of Israel in Ireland and Scotland, one would expect it to be among the "sealed" in Rev. vii.

ANSWER.—This has been dealt with previously, but will bear repetition. Let us look at the consecutiveness of the Revelation. The seven seals follow each other and have their fulfilment in sequence as they come historically. The sixth seal is the overthrow of the Pagan religion before the conquests of Constantine under Christianity. The seventh seal is a suspension of the destruction of the Roman body politic, as it were giving them time to digest the events just transpired and to settle their status for or against Christ. The devil's work was to paganize Christianity, but there were those who sighed and cried because of the popularization of Christianity to acquiesce with pagan rites and ceremonies. The course of training which Israel had passed through made them intolerant of priest-craft of any kind. The earth helped the woman and swallowed up the flood of pagan error launched against Israel. Israel, though unknown to herself, was passing through the regions where these errors abounded. These were the "sealed" ones. Long before this many of Israel had passed into the British Islands. Dan, especially here or in Denmark, was outside the effect of this flood. There was, therefore, no need to seal him. Of Dan it is said: "I have waited for Thy salvation, O Lord." "Dan shall leap from Bashan" (shame). "Dan shall judge his people as one of the tribes of Israel." Why all these expressions of safety for Dan? if she suffered this risk of being cut off; except it were that appearances might make it seem as if Dan was lost altogether. And yet she is the first named in Ezek. xlviii. No! history is true. Dan was in a place of safety. The historical presentation of the picture is the right one.

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THE SECRETARY-GENERAL'S PAGE

THE Secretary-General sends his Christmas greetings to all our members and contributors, and he asks their acceptance of his very best wishes for the Festive Season.

* * *

Valuable addresses were given on December 10th and 11th at the Central Hall, Westminster, by the Revs. Pascoe Goard, W. E. Woodhams Denham, G. H. Lancaster, Kenneth Dodds, J. Andrews, and Mr. Morey. Major J. Knowles and Mr. Herbert Garrison presided.

* * *

The Rev. W. H. Stuart-Fox gave a much-appreciated address for our Ealing Branch on December 11th.

* * *

The Rev. T. H. Whitehouse has been addressing our Branches in Liverpool, Southport, &c. Mr. J. J. Morey has given a series of addresses in Birmingham, Dover, and Nailsea (near Bristol).

* * *

There is a movement on foot for forming a Branch at Chesterfield. Those residing in the district are invited to communicate with Mr. J. W. Wass, 17, Dixon's Road, Hollis Lane, Chesterfield.

* * *

Mr. Daniel Farmer has addressed the Bournemouth Association in the Y.M.C.A. Hall, on "Seven Reasons Why I Believe B.-I. Teaching to be True." Landseer MacKenzie, Esq., presided. Mr. Farmer also spoke in St. John's Hall, Branksome, on "The Return of Israel and Judah, and Coming Events in World Affairs."

* * *

Pastor W. O. Hutchinson and Pastor Hutchinson Dennis have given addresses for the Southampton Association.

* * *

Our Manchester Branch held its Annual Meeting on November 27th. The President (W. H. Hesketh, Esq., J.P.) made a survey of the whole field of B.-I. interest. He expressed his thankfulness for general progress and manifestations of Divine blessing, but he wished to see greater local progress. Mrs. Witham, who had attended the Congress in London and had returned with new enthusiasm, delivered a stirring and optimistic speech, inspiring high expectation and outlining new methods. Several of the leading speakers of the Federation are being invited to visit the city during the coming season, and the Association is looking forward with confidence to great things.

The following officers were elected for the year: President, Mr. W. H. Hesketh; Chairman, Mr. C. H. Pepper; Vice-Chairman, Mr. F. O. Booth; Hon. Sec., Mrs. Witham; Hon. Treasurer, Mr. Ben Wallis; Auditor, Mr. Wm. Wallis.

In regard to the announcement and appeal in our issue of December 8th, on page 578, we are glad to report the receipt so far of a little over £300. This includes a cheque for £250 from a generous donor, who, like the original donor, wishes to remain anonymous. Other amounts are £10, £5, £2, £1, 10s. and 5s. As nearly £450 are needed before December 31st to enable us to claim the original offer of £250, we earnestly appeal for an immediate and generous response, so that we may carry forward the great work we have in hand. We cannot too strongly urge this matter upon those who are in sympathy with the British-Israel Cause, and who desire a vigorous Forward Movement. Communications may be addressed to the Secretary-General, 14, Fetter Lane, E.C. 4.

* * *

We are happy to report some additional Life Members at twenty guineas. All who accept Israel teaching are invited to join the Federation as Members at one guinea, or as Associates at 5s.

* * *

We rejoice at the receipt of an interesting letter from the Rev. E. C. Knox, of Victoria, Australia, who, though eighty-one years of age and his sight fast failing, is able to tell of his devotion to Israel Truth, and of his preaching it for over forty years in various parishes in the great Commonwealth, and of the effect it has had upon the lives of many, including other Vicars, some of whom are now also proclaiming it in their pulpits.

* * *

Mr. H. G. V. Green, the Honorary Secretary of our Dunedin (New Zealand) Branch sends an encouraging account of the work in that city, and he forwards the Affiliation Fee and a copy of the Rules and Regulations of the Branch. He adds: "We are all delighted to read of your wonderful progress in the Homeland, and we earnestly hope that this will be maintained, and that very soon the eyes of the nation will be fully opened, followed by a national turning to the God of Israel to receive the blessing He is waiting to bestow. May you all be abundantly blessed in health and strength to carry on your glorious work."

We heartily send our friend and all his associates our cordial greetings and warm thanks, with best wishes for the Dunedin Branch.

* * *

Bishop J. H. Allen, of California, desires us to convey his greetings and best wishes for Christmas to all his friends in Britain.

* * *

Mr. Herbert Garrison will lecture for the Birmingham Branch on January 14th, in the Midland Institute.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

CHRISTMAS, 1923.

BY REV. WM. PASCOE GOARD.

THERE was an event, an historic event, which took place in the little village of Bethlehem, some five or six miles from the city of Jerusalem. No other event on earth is so buttressed among the facts of history as is the event to which we allude. It has set the time measurement for all the world: "In the year of Our Lord" (for this is what the letters A.D. mean); on all the continents this event is recognized countless times every day. Every treaty, every agreement, every letter, every bill of account, every note of hand, every newspaper, bears ceaseless testimony to the historic event which took place in Bethlehem.

Now, what was the event which became historic, and which thus set the date for all the movements of modern activities? It was the birth of an Infant Son.

How profoundly this matter has affected the world! How constantly it is recognized by the world; and that in the most matter-of-fact fields of activity—in Commerce, Industry, Finance, Government, International Relationships, dating of histories—all these things bear their witness to the Son which was born in Bethlehem.

Once in the year the Christian world celebrates the birthday of the Son of Man. What a time of rejoicing it is to be sure. How the carols ring out with the message of the birth of a Son.

But why should the birth of this particular Son stir the world so universally as it has been, and as it is, organized to-day?

There must be a more than ordinary explanation of this unique fact in the world's life. At the basis of that explanation there must be a very solid foundation. Had there not been, the hold which the birth of the Son has obtained and held upon our workaday world could not have lasted.

All matters of priestcraft have been sifted again and again during the ages which have intervened between the birth of the Son and the present day. Had the matter been the creation of priestcraft it would have been exploded long ago with the thousand other myths which have been tested, found wanting, and discarded.

All matters of false science have been sifted again and again, and that which has failed in the testing has been put away.

All matters of fiction taught as history have been, or are being, challenged, and that which has been unfounded, in fact, has been cast overboard, and shall be.

But the great fact of the birth of the Son holds through all the testings of the past and the present, and holds with a stronger hold and a more universal testimony than ever.

Necessarily there must be an underlying explanation founded upon unshakable fact which explains the great and unique phenomena.

What is the explanation? What is the underlying fact?

About the time of the anniversary the Christian World celebrates—if not upon that particular day—there was born to Mary, the espoused wife of Joseph, a Son. Let the sacred narratives tell the story in language which has never been approached for beauty and simplicity:—

THE ANNUNCIATION.

(MATTHEW I, 18-25.)

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

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THE NATIVITY.

(LUKE II, 8-20.)

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The fact of the birth of Our Lord, and of the unusual nature of that birth, as we have seen, is supported by universal, although blind testimony.

It is clearly asserted in the sacred Scriptures.

It is maintained by the great moral and spiritual forces which have constantly flowed from contact with the person of Our Lord, and the Faith which is of Him. Other great religious leaders have founded religious orders, and have established systems of religion which have held and still hold men's minds subject to their influence by the hundred million. But there has not flowed from their persons nor from their teachings the great moral and spiritual forces which have characterized the person and teaching of Jesus Christ.

Therefore we are justified in accepting the miracle birth of Our Lord and the fact of the Divine Incarnation.

The attestation of these facts in the Scriptures are exceedingly beautiful, as we shall see.

First to the shepherds. These were men whose avocations kept them constantly with their flocks day and night. Especially was this the case when those who came to the neighbourhood of Jerusalem, bringing with them their flocks for sale to the priests and others who desired to make offerings in the Temple, or who, upon the night of the Passover, desired to kill the Paschal Lamb, and to partake of the sacred feast at home. In this the priest did not officiate, but the head of each household slew and prepared the Lamb, sprinkled the blood upon door-post and lintels, and gathered his family within doors to partake of the feast.

Jerusalem demanded a constant supply of lambs for sacrifice in the Temple, and especially at the Passover an enormous flock to supply the demand.

Thus the shepherds assembled at all times, to supply the demand.

To these the Angel messenger was sent, and with him came the heavenly choir. For these were a class who must be reached by special means by their Heavenly Father if they were to be reached at all.

To the lovers and readers of Nature the world over, the message was declared in the heavens. These were read and understood by the illuminated few. Among these, or of these alone, were the Wise Men from the East. These came enquiring for Him who was born in Bethlehem. For said they, "We have seen His star in the East, and have come to worship Him."

To the Priests and Scribes in the cloisters of the Temple came the intimation through the enquiry of the King. The whereabouts of the birthplace of the Saviour they knew. But they had forgotten to look for it as among the possible facts of their day. Therefore they were ignorant of the fact of the Lord's birth. Yet had they read aright the Prophets in whom they trusted, and of whom they conceived themselves to be the alone interpreters, they would have been assured that the time for the birth of Our Lord had arrived, and that the place of the birth of Our Lord was known. Thus they would or should have had a constant watch upon the ancient home of the House of David, and should have been the first to welcome the Lord.

To each of these classes revelation came. And to each of these classes that revelation has been a standing fact to the present day.

Now, as we celebrate another day of nativity for Our Lord, and as we approach and enter upon a New Year which again will be measured from the day of His nativity, let us remember the great event in connection with the date measurement of every transaction we are engaged in during the remaining days of this and the days of the coming year.

It is the birth of Our Lord. "For verily He took not on Him the nature of angels, but on Him the seed of Abraham," and so He entered into our human life, to abide with us for ever.

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CHRISTMAS MESSAGES.

FROM REV. DINSDALE T. YOUNG.

Best of best wishes to the readers of THE NATIONAL MESSAGE.

May Christmas be full of brightness to all!

May we all see "His star in the East" and worship Him!

Increasing blessing to THE NATIONAL MESSAGE.

Its teaching and appeals are greatly needed, and will be greatly blessed.

Thank God for the Word of Prophecy!

May England heed it as the age ebbs away!

From REV. COMMANDER L. G. A. ROBERTS, R.N.

GOOD TIDINGS OF GREAT JOY.

Could we but transfer ourselves in thought to the time and the season when these words were spoken, we should realize their meaning more gratefully.

After a period of four hundred years of darkness, a veritable midnight of gloom and terrible oppression, God again visited His people, first of all to His servant Zacharias in the Temple, and then to the Mother of our future Saviour. Now, in the fulness of time, He had come who was the Messiah spoken of by Daniel. Was it possible that all which had been predicted by Isaiah and the holy prophets should receive its fulfilment? Yes, surely, and in confirmation thereof there appears the heavenly host, praising God and saying, "Glory to God in the highest, and on earth Peace." But are these words true? Yes, verily to all "in whom He is well pleased" (R.V.). To us is born this Saviour, if we will receive Him. He is God's beloved Son, in Whom He is well pleased. And those who receive Him, to them He gives power to become the Sons of God. Christmas Joy, which we heartily wish to all our readers, is that into their innermost soul, which at one time was a spiritual void, may have arisen this consciousness of inward peace. This Good Tidings of Great Joy, transgression atoned for, sin covered and iniquity pardoned, as Daniel ix, 24 puts it.

And as many as walk according to this rule, peace on them, and mercy, and upon the Israel of God.

Let us therefore put off the works of darkness and put on this Armour of Light.

We, who do believe, have entered into this Joy.

All may do so NOW, who receive these glad tidings.

To all, therefore, we wish a Happy Christmas.

From REV. HECTOR MACTURK, M.A.

A few words as a Christmas message for THE NATIONAL MESSAGE. Our thoughts as British-Israelites at this Christmas time may well turn with a new emphasis and hopefulness, at this period of the world's history, to the second part of the Angel Gabriel's message, which has been so sadly overlooked by the Christian Church, viz.:—

"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the Throne of His father David; and He shall reign over the House of Jacob for ever; and of His Kingdom there shall be no end."

In that Hope and Assurance we find Refreshment, Peace, and Power. May they be ours increasingly as we seek to share them with others who know not yet the full meaning of the "Good tidings of great joy which shall be to all the people."

With all good wishes to you and all our readers for a Happy Christmas.

From REV. A. B. GRIMALDI, M.A.

OUR CHRISTMAS GIFT.

By the Blessing of Divine Providence we have reached another Christmastide; and by the Divine Goodness we are permitted to enjoy it in peace and safety. Let us consider what is the peculiar feature or ethical characteristic of Christmas? What specially differentiates it from other religious festivals or seasons? Is it not a peculiar period of giving and receiving? A season of gifts. The old give to the young; and the young, in all their sweetness love and innocence, give to the old. The very emporiums of commerce overflow with endless gifts, as new as they are curious.

Rising to the highest plane, and referring to the greatest Literary Gift given by God to man, we there find it stated that He whose Birth we celebrate was

THE GIFT OF GOD (John iv, 10).

And when we examine the details we discover from the wondrous narrative that:

He is the Greatest Gift that God ever gave to the world.

In the surroundings of the granting of that Wondrous Gift, we discover that the period was of gifts, the participators of those surroundings were notable givers of gifts.

The Angelic Messengers gave the gift of the heavenly tidings to the shepherds. These worthy sons of Judah, having neither gold nor silver, at once hastened to proffer their gifts of homage, devotion, worship and love towards God's Supreme Gift; only then arrived at Bethlehem.

We then find other gifts pouring in to mark the celebration of the Supreme Gift. The Israelite Magi from distant Persia arrive, laden with material as well as spiritual gifts. And they offered to the Giver of all Good Gifts gold and frankincense and myrrh. A threefold gift to the Divine Triune Child; for He was destined as King and Priest and Victim; and thus did He fulfil the inspired declaration that:

Every good and every perfect gift is from above;
And cometh down from the Father of Lights:
With whom is no variableness, nor shadow of turning.

We have, therefore, ample and abounding testimony that Christmastide has been a season of gifts from the very first, both by God and man, for as it was at that first Christmas that God gave to human beings His Greatest Gift, so it was also then that a human being presented to others the Greatest Gift that any has or could give to their fellow-creatures. For at that first Christmas did Mary present to her godly husband, to the worthy shepherds, to the learned Magi, to the city of David, to Emmanuel's land, to the world, the most priceless Gift there was to give!

From REV. J. MOUNTAIN, D.D.

Amid the unrest and confusion which prevail in the religious and political spheres in these days, it is cheering to know that God stands in special relationship to us as a British Empire. Inheriting, as I am convinced we do, the prophecies and promises of ancient Israel, we may rest assured that He will watch over us and not permit our sun to go down. But let us not forget that our exalted privileges involve special responsibilities. May the Lord pour out upon our Empire His Holy Spirit, and bring us back to the Bible and to the Christ of the Bible, that so we may be the great Missionary agency for the spread of Truth, Righteousness and Liberty!

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From REV. ARTHUR PRITCHARD, M.A.

THE CHRIST'S NEW BIRTH.

To get a "National Message" for Chrstmas Day I go to the Nation's Book of Prayer, and there I find, in the Gospel for the Day, that "The Word was made flesh"; in the Collect, that He was "born of a pure Virgin"; and in the Epistle, that He was "appointed (or constituted) heir of all things."

Far back in eternity was the Word, "and as at this time," nineteen centuries ago, took "our nature upon Him." The technical word for this is "Incarnation" (a word which doesn't occur in the Bible), and the meaning associated with it is the union of the Godhead with human nature in the single person of Christ.

The manner of this personal union lies beyond our comprehension, and we are not at liberty to make it suit our intelligence by something which alters the character of either nature. The Godhead is real and the manhood is real, consisting of body, soul and human spirit, as neither could be if they were in any way mixed or compounded. God and the Son of Man is one Christ. The little babe "born of a pure Virgin" was the Eternal Son and nothing less. It was the personal Word in all His fulness Who was made flesh, and the Word was all made flesh at once. He Himself "tabernacled" among us. The Word Himself became subject to time and space, to growth and change. Deity was not laid aside, it could *not* be; but the exercise of some of its attributes *was*.

"God so loved the world that He *gave*." That is to say, the giving to us of The Christ on Christmas Day was a self-sacrifice on the part of the Father; and the Son Himself so loved that He laid aside His omnipotence, and literally came down to our level. He stepped from heaven to earth to get by our side, springing sinless out of our sinful race that He might be a perfect man through which imperfect men might find a way across the otherwise impassable gulf between the Divine and human.

It was the work of the Third Person of the ever-blessed Trinity to find a human instrument, and such was found, doubtless, in the holiest woman who ever lived. But as she was born in sin like the rest of us, all the elements that were taken out of her to form our Saviour's human body must have been purified in the taking; hence Jesus could spring sinless out of a sinful race.

THE SELF-SACRIFICE OF BETHLEHEM.

We talk of the Self-sacrifice of Calvary, and so we should; but it was the Self-sacrifice of Bethlehem that led the way to it. The former was made necessary by our sin; the latter would probably have taken place even if there had been no sin in Adam's race, for man's evolvement would have stopped dead if God Himself had not stooped down to be the ladder on which man might mount still higher. This may be difficult for the child-mind to apprehend; but we should not let Christmas Day pass without, in part at all events, realizing that He graciously came down to us in the Incarnation as well as in the Atonement. Accordingly we say in the Nicene Creed, "Who for us men came down from heaven," *i.e.*, in the Incarnation, and "Who for our salvation came down from heaven," *i.e.*, in the Atonement.

The first stage in Christ's mighty stoop was the Incarnation, when the everlasting Son of the Father limited Himself and His Divine powers under the swathing band of the body of our humiliation; and the fact that He took *our* likeness teaches the possibility and urgency of our taking *His*, as we may see in the Prayer Book National Message for December 30th, when the outstanding subject is "The Christian's New Birth." There remains another thought. Because the Son of God became Son of Man (*not* of a man), He was "appointed heir of all things."

"He is Lord of all" (Acts x, 36). "All things that the Father hath are His" (John xvi, 15). "His riches are unsearchable" (Eph. iii, 8).

But the Epistle which says He was "*appointed*" heir and "*made*" better than the angels could not have been so written had not God become man.

In His eternal Sonship He was always heir, and infinitely above the angels. So it must have been as Son of Man that He was *appointed* and *made*, and this in order that out of humanity He, as Son of Man, might be able to appoint joint-heirs of the Kingdom of Heaven, and make His elect-on-character better than the fallen angels, whose places they would eventually fill in the Heavenlies and in the overrulership of Earth's inhabitants and its affairs.

From REV. J. ANDERSON WATT.

CHRISTMAS, 1923.

We hail with joy the coming again of Christmas, with all its hallowed memories and associations. It is the latest of a very long series since this poor sobbing world of ours heard the angels sing on occasion of the First Advent. How many of them are yet to come ere He Who came will come again? Possibly not many now in this time of the end. Already we hear in the running out of Biblical time cycles the rumbling of the chariot wheels of the Infant Redeemer, now returning as the full-aged King to take over the Kingdom and declare its manifestation. What will become of Christmas then? Shall we be able to see any longer the First Advent for the glory of the Second? Will that be the glory that excelleth? Will Christmas then be swallowed up in Epiphany? As the allotted number of Christmases till then runs out—and we may perhaps be able to count them on our ten fingers—how near seems the great consummation of all things! What manner of men ought we to be? How instant in season, and out of season, must be our witness in the few remaining years! Israel's blindness must ere then be cured, a world-wide readiness awakened to receive the King, and a tremendous welcome prepared for Him. This is the work of our Federation. And the time and opportunity are alarmingly short. May the intervening Christmases see us all assiduously at our light-bearing work, and the good old NATIONAL MESSAGE as the world-circling herald of the approaching era of Glory!

From REV. W. E. WOODHAMS DENHAM.

It is with very great pleasure that I send a message of greeting to the great body of B.-I. believers at this festive season, in which we commemorate the lowly entrance into the world of our Emmanuel—the Redeemer of Israel. Our joy is enhanced by the glowing hope of His Return as Ruler, when in majesty and glory He comes to reign over a ransomed and restored People. Let us press on during the coming days with greater zeal to forward the Kingdom of our King, and may the peace of the Yuletide season enlarge our minds and enrich our hearts.

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From REV. G. H. LANCASTER, M.A.

A CHRISTMAS GREETING.

If you turn to Psalm xlv, 11, you will read: "*So shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him.*" This most precious Psalm is a nuptial ode, and is intended to be sung as a panegyric in celebration of the Marriage to take place between Christ, the King, and Israel, the Bride.

Quite correctly, therefore, has this Psalm always been regarded as being Messianic. It is based upon the Covenant promises made to the royal House of David, in which David is seen as a type of Christ, Who Himself is not only of David's seed according to the flesh, but Who, as the Redeemer and Holy One of Israel, is to make Israel ("The King's daughter," *i.e.*, the Children of God) His own and beloved Bride (Rev. xix, 7).

For this reason Psalm xlv is appointed to be one of the Proper Psalms for Christmas Day, as Israel redeemed sings it before the Lord on the Festival of His Nativity. Christmas, then, reminds us again that we are the Israel of God! The King of Kings greatly desires our beauty, a beauty of character, of life, of self-denial, of love. The Babe of Bethlehem is the Lord of Israel, and Israel's Lord is only satisfied with Israel's best. The King is anxious to receive from His Chosen nation the gold of national allegiance, the frankincense of corporate prayer, and the myrrh of selfless love. Nothing less than these, the holiest of gifts, will be acceptable to the King of Israel. Nor will He fail in His turn to bestow upon His Bride the most priceless of gifts, themselves the fulfilment of the old-time Covenants, and such as are worthy of Israel's inheritance, and comparable with Bethlehem's Throne.

This, in a word, is my little greeting to the readers of THE NATIONAL MESSAGE in our Yuletide Season—*He is thy Lord—worship thou Him.*

From REV. T. H. WHITEHOUSE.

EMMANUEL, GOD WITH US.

A great evangelist lay dying: his retrospective glance surveyed the wonderful history of spiritual quickening crowded into that marvellous half-century of revival of evangelical religion in England, and he humbly recognized that only God present with His people could have accomplished such triumphs of Divine grace. He and his colleagues—what were they? Instruments, channels, messengers only; but God all in all. To every man his work, but Christ only the Way, the Truth and the Life. And as his feeble grasp relaxed its hold on the organization his untiring labours had brought into being, no longer to be led and stimulated by the genius of his intellect and fired by his faith and enthusiasm, he felt no distress or apprehension for the future, but contented himself with the satisfying assurance that the Most High is ever in the midst of His people, so they shall not be moved; that, indeed, the best of all is "God with us"!

"Thou shalt call His name Emmanuel—God with us." The Christmas token borne by angel messenger from heaven to men yet again rings out. He Who took upon Him the Seed of Abraham; Who, born under the law, came to fulfil every jot and tittle thereof, Who by His Cross and Passion delivered us from the curse of the law, being made a curse for us, bore our sins in His own body on the tree, and so became the Redeemer of Israel and Saviour of the world. Thus in Emmanuel mercy and truth met together, righteousness and peace kissed each other; "God with us" giving us the adoption of sons that there may ever be "peace on earth, goodwill to men." Glory to God in the highest!

In these bewildering days of apostasy and ruin, which are becoming ever more terribly involved and hopeless as the world moves nearer towards its dread catastrophe, the call to the Redeemer of the Lord to declare the "good tidings of great joy" becomes ever more clamant and insistent.

The whole creation groaneth and travaileth in pain together, waiting for our adoption, the redemption of our body, and the manifestation of the sons of God. Upon every British-Israel believer falls the burden of spreading the light and helping to disperse the gross darkness that covers the people. Are we fully alive to this? Are we truly awake? Do we realize our accountability? This Gospel of the Kingdom, which must be preached in all the nations *for a witness*—what is it to us? Are we living, labouring, praying, giving for the spread of its regenerating power among the children of men? Distracted, agonized, perishing, the world awaits it. When our Emmanuel King returns, will He find us doing His will? Can we say now, and shall we be able to say then, "the best of all is, God with us"?

From REV. W. J. GREGORY BESTALL.

My heartiest Christmas greetings to the Editor of THE NATIONAL MESSAGE, to the Secretary General of the B.-I.-W.F., and to all my fellow-members! How delightful my association with them has been in the study of our deep truths! This is the blessed Advent season. He comes! He is near, even at the door, and for those who will quietly listen, the sound of His knocking fills the halls of life.

Who is He? He is "the Lord whom ye seek." He is Lord, King, Saviour!

> "Born His people to deliver,
> Born a child and yet a King."

O yes! He is King! Who then shall stand when He appeareth? Only those who possess Advent hearts, in whom Jesus the King has become an actual reality and a living power.

We may not know the times and seasons, we may be unlearned in the discussion of many deep truths and their bearing on human progress and destiny, but he who opens wide the door of his heart to his "Saviour-King" will have an Advent all his own.

From REV. KENNETH DODDS.

DEAR FELLOW-ISRAELITES,—I have been asked to write a brief word for the current number of THE NATIONAL MESSAGE, and so I hasten to comply with this request, opening my remarks with the old order—

"Speak unto the Children of Israel that they go Forward!"

Let *Forward* be our watchword, with PRAYER as fundamental to our faith, not supplemental, for there is only one way out of all our difficulties, and that is the recognition of our descent from Abraham, Isaac, and Jacob, and therefore of our ambassadorial vocation—that vocation being to preach Jesus Christ as Saviour of men.

From REV. J. J. R. ARMITAGE.

"Watchman, what of the night?" These would, indeed, seem to be very dark days, when the thoughts of men are completely befogged. As a last resort, many people are laying

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the blame for our national and international complications at the door of the Christian Church—everywhere we hear the same assertion, "The Church has failed!" No! Christ can never fail! It is the politician who has failed. Let our wise men to-day do as the wise men did of old—let them make their journey to the cradle of the Babe of Bethlehem, and then follow His footsteps, listening to His message of individual salvation through faith in His Divine power, and submitting themselves as subjects of His Kingdom. After an address the other day to a crowd of men on the significance of the Commandments, Statutes and Judgments of God as they are writ large on human history and on Britain's escutcheon, one man in the audience said, "Sir, if every clergyman would only deliver that message, the men of England could be converted to Jehovah and His Christ in five years." Just so! The British-Israel message is the tonic the nation needs. Let us out into the open to wage our war against conspiracy, sedition, and rebellion.

SET YE UP WAYMARKS.

BY REV. WM. PASCOE GOARD.

THIS command, given at the beginning of their wanderings, was made to Israel by the Lord. Well have they carried out the injunction. From the time that Jacob first set up and anointed the Pillar of Witness unto this day, wherever Israel has gone, or her people have travelled, she and they have set up waymarks to mark the pathways their feet have trodden. They have been the Megalithic men.

When Joseph dwelt in Egypt, and his boys Manasseh and Ephraim were born, there were two Monoliths set up in the land of Egypt. They were the two stones which in our day have been called "Cleopatra's needles."

When Israel went out from the land of bondage these were standing in the original positions in Egypt.

To-day there has been a strange following of Israel by the "rock" and also by the "needles."

The Pillar of Witness rests securely in Westminster Abbey. Long ago its wanderings ceased at least for a time, and not again shall it go upon its journeyings until the throne shall return to Zion, beloved of God, when He shall come to take the throne Whose right it is.

The first of the pair of "needles" suddenly left its resting-place upon the banks of the Nile, and came to abide in the land which is the "Appointed place" of Israel, and now it rests upon *the banks of the Thames*. The second left its resting-place and came to rest again *upon the banks of the Hudson*. The one followed Ephraim, and the other Manasseh, Joseph's two sons.

When Israel moved forth from Egypt leaving the "needles" behind, God brought her to Himself at Sinai. There He sent a message of greeting by Moses, as is set forth in the 19th chapter of Exodus, and in that short greeting of three verses He said: "I bare you on eagles' wings, and brought you unto myself."

"And ye shall be unto me a kingdom. . . ."

Now, in the end of the days, after the great war is over, monuments have been erected to the men who gave their services for their King and Country. Among these, there is erected upon the banks of the Thames, within sight of the first of the "needles," a monument to the memory of those of the Air Service who died in the great war. Upon it is inscribed, "I bare you on eagles' wings, and brought you unto myself."

Thus was the "needle" monument, left behind by Israel, brought to Israel's resting-place in Britain; and within sight of it was recalled *the first message* given to Israel *at the establishment of the Kingdom of Jehovah in Israel*: "*I bare you on eagles' wings, and brought you unto myself.*" Was this not unconscious testimony, given under Divine direction, that *the lives thus given were given for the Kingdom nation of Jehovah?*

Again, there has been erected a memorial to those who gave their service to the death upon the seas in the Royal Navy.

The tablet shows three cruisers, in the form of the British broad arrow—that is to say, in three diverging lines, thus Ψ, and behind them is a destroyer with a man on the careful look-out. Underneath is inscribed the legend:—

"*When thou passeth through the waters I will be with thee.*"

This again is a message of Jehovah to His Kingdom nation Israel.

Now the broad arrow of Britain is the ancient Druid symbol for the Trinity. It has always been connected with the Navy. Probably it is older than Druid worship, and goes back to the very earliest form of Israel worship in Israel Britain.

The Navy of Britain has always been the especial care of the *Trinity Brethren*. Careful search has been made of the annals of this organization. But the origin of it lies back beyond the dawn of history. Enlargements of its charters can be found, but not the original charter. It is a tradition that it functioned in King Solomon's day. It may be accepted that the original charter of the Trinity Brethren was in the "Covenant of the deep" granted by Israel to Joseph, and through him to his sons, immediately prior to his death in the land of Egypt.

Volumes might be written of the waymarks of Israel, but this must now suffice.

THE DRUIDS.

BY L. G. DAVIES.

PART II.

BUT to return to the Druids. You may have a glorious ritual and yet vile public morals. What did the Druids teach with regard to ethics?

Knowledge of their teaching has come down to us mostly in the form of triads—a thoroughly Celtic device for transmitting the oral law.

These quotations from the pre-Christian Code of Moelmud, incorporated by Alfred the Great into the Saxon law, will serve as illustrations.

"There are three causes which ruin a state: inordinate privileges, corruption of justice, national apathy."

"Three things are indispensable to a true union of nations: sameness of laws, rights and language."

"There are three things that require the unanimous vote of the nation to effect: deposition of the sovereign, introduction of novelties in religion, suspension of law."

"There are three civil birthrights of every Briton: the right to go wherever he pleases, the right wherever he is to protection from his land and sovereign, the right of equal privileges and equal restrictions."

"There are three property birthrights of every Briton: five acres of land for a home, the right of armorial bearings, the right of suffrage in the enacting of the laws—the male at twenty-one, the female on her marriage."

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"There are three things the safety of which depends on that of the others: the sovereignty, national courage, just administration of the law."

"There are three things free to every man, Briton or foreigner, the refusal of which no law can justify: water from spring, river or well, firing from a decayed tree, a block of stone not in use."

"There are three orders exempt from bearing arms: the bard, the judge, the graduate in law or religion. These represent God and His peace, and no weapon must ever be found in their hand."

"There are three sacred things by which the conscience binds itself to truth: the Name of God, the rod of him who offers up prayers to God, the joined right hand."

"There are three persons who have a right to public maintenance: the old, the babe, the foreigner who cannot speak the British tongue."

Other triads commemorated historical events and famous men and places. This system prevailed into Christian times. For example:—

"The Three Mighty Achievements of the Isle of Britain:
"The Raising of the Stone of Ceti;
"The building of the work of Emrys;
"The heaping of the pile of Cyvrangon."
"Three have been our hero kings:
"Cynevelin, Caradoc, Arthur.
"Except by treachery they could not be overthrown."

This method is a sort of ancient Pelmanism. The bards who were the keepers of all the records were trained in the "Cors" of the Druids for *twenty* years before they received their bardic ordination. In addition to being judges of the Gorsedd courts the Druids were teachers of all the known natural science of their times; and of the humanities. To the "schools of the prophets" in this Island came the noble youths of Gaul and Iberia to serve their apprenticeship, before they returned to rule their clans. The memory training was very stiff, and the fragments which have come down to us show by the archaic form and matter that though they were written down they were not composed in the Middle Ages.

I spoke just now of the Gorsedds. These were judicial Sessions which took place within certain stone circles such as Silbury Hill, "The Pile of Cyvrangon," the mount at Windsor where stands the Round Tower, the Llan-din of Parliament Hill. All the main roads lead to these hills. The Romans used and repaved many of these roads, their ancient Celtic names only faintly Latinized prove their age. One of these is the Watling Street,—its Brythonic name is Sarn Wyddelin, meaning "the Gaelic Causeway," because it leads from the South Coast to Holyhead, then as now the Irish embarkation port.

The Gorsedd circles mostly gave to the tribes in their neighbourhood the right of public speech. Some of these have retained that privilege right through Roman, Saxon and Norman times, and the more destructive manners of the seventeenth and eighteenth centuries right on to our own day. Parliament Hill is the most notable of these.

The word "Maiden," so often found as a street name near these old Gorsedd mounds, is, according to Professor Margoliouth, a slightly corrupt form of the Sanskrit "Maidan,"—"a place of public meeting,"—like the Maidans of Calcutta and Cairo.

The road running from Pentonville towards Parliament Hill is (or was) Maiden Lane.

This also is the name of the street running parallel with the Strand and coming out by the National Portrait Gallery. The open fields, whose name survives in the Church of St. Martin-in-the-Fields, were another assembly place; preserved to us as Trafalgar Square.

The road leading to the Dane John at Canterbury has the same name. The traces, indeed, of our older civilization are very many, and scholarship is finding more every year.

The biggest example seems to be Maiden Castle, a great earthwork near Dorchester with, according to Gordon, an inner area which is one and a quarter miles round.

We come now to the last and best known of the Bardic activities, that of poet and teller of heroic tales.

The bard, attended by his harp boy, was a familiar and honoured figure in the hall of every chief. A reciter of genealogies with an intimate knowledge of family and tribal histories, his was a weighty voice in the councils, and an incentive to heroic emulation of the "high deeds" of the past. With his carefully trained perception of nature, the rhythmic unity of the growing grass and the circling stars, with his vivid realization of the past and that deep sense of a sacred destiny for his race, the bard was enabled to cast into lyrical or epic form tales which still have a magic power over the poet or musician of modern times. The Druid poet personified nature, or cast a glamour round the name of race heroes, so that people talk of "the gods of the Celts" as if they were a great pantheon. Think, however, of some of the more familiar mythological figures. Venus, for instance, may have been the idea of eternal beauty born of the vanishing foam, but men made marble figures of her, enclosed her within temple walls, bowed down and worshipped her. Then look at that Irish goddess (as some call her) the dread Morigu, the flame of battle. She appeared to Cuchulan and melted into strange tears for love of him, but did he worship her? The idea is a travesty. It seems to me that personification is a necessary part of heroic verse. Milton, Puritan though he was, personifies almost to excess. The Hebrew prophets did it even in their most exalted passages. With what beautiful imagery did they clothe the city of David! One simply cannot help visualizing her as a woman.

"Raise thyself from the dust, oh captive daughter of Zion."

"Awake, awake, put on thy beautiful garments, oh Jerusalem!"

Or, again, think of the long sustained personification of Wisdom in the Book of Proverbs.

This is, I fancy, the explanation of those forms of beauty and terror who move through the old Gaelic and Brythonic stories. It seems to me that the genius of our people was and is of the Hebrew order.

Far more and better parallels might be mentioned than those I have touched upon. There is one phase of Druid culture in particular, about which much good ink has been spilt and many (metaphorical) lances shivered. I mean the reputation of the Druids as astronomers and wise men.

There is quite a lot of evidence to show that their earthworks and stone circles were oriented, numbered and spaced with precise care in regard to the movements of the stars, and the equinoctial and solstitial points; but just how much they knew and what they believed is not known because it formed part of that sacred learning which they were in bonds not to reveal. What connection is there between their teaching and

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that of Zoroaster beyond the fact that they shared a common Hebrew source? Perhaps some day soon we shall find out.

There is another Druid mystery—that of Ogam writing. Was it, as the people of Ireland and the West have always thought, the sacred Druid script, or was it some kind of Celtic shorthand evolved almost simultaneously with the introduction of Christianity in the first century A.D.? Anyway, the Ogam knot is Druidic, and I personally lean to the opinion that it is a survival of Zara Judah's "life line"—a true piece of kingly heraldry.

The Druidical religion was the only one which did not resist Christianity, as Britain was the first country to possess a National Church. The Druid "cors" became Christian churches and centres of learning. The very word, the sacred place of the old faith—Llan—is the commonest prefix to Welsh place names, and is always associated with an ancient parish church. For example, Llandudno, Llandaff, Llandovery, Llangollen, &c.

Tradition says that the old faith was merged in the new by the act of the Arch Druid. You remember that no naked weapon might be borne in a Druid's presence; a man's duty was to defend his country, but was a thing not to be in itself countenanced by the Druidic priesthood. On this occasion, says the old story, the Arch Druid mounted upon a charger rode into the sacred circle carrying a great sword, which he laid upon the altar stone.

Was this merely an act of desecration meaning nothing in particular?

The pacifists of to-day would, of course, cry shame upon him. However it may be, he was a great Olav, and like all true prophets "built better than he knew." I think that among modern bards Chesterton would have understood.

"In ire and indignation
Aflame with faith and free,
Lift up a living nation
A single sword to Thee."

What, one may ask, has all this to do with us? For one thing, these people of the Island of the Mighty were our progenitors. Whether we care or not, their blood flows in our veins, not less strong because in so many cases it is found upon the distaff side.

For another thing, we are living in the full flood of a Celtic Revival. The danger of all revival or renaissance is that folk may fancy the glamour of popularity is a real experience, and, in an effort to reproduce the form of the thing admired, produce only a mask or a caricature.

That a real revival has taken place there is no doubt, and some of its apostles, too, have the prophetic quality. There is surely a real affinity between the genius of the ancient Gael and his modern offspring in such a phrase as that in "The Immortal Hour," when Eochaid speaks of his love for Etain—

"Oh, do not leave me, Star of my Desire!
For now I know
That you are part of me, and I the clay
The mortal clay that longed to gain
And keep the starry Danaan fire,
The little spark that lives and does not die!"

What is the glamour of these old, old tales which wake some new spring of joy and deep feeling within us?

I think it is just this, that what we have regarded as an artistic renaissance is in truth a race revival.

Just as the artistic renaissance paved the way for the religious awakening of the sixteenth century, so this renewed interest in the past literature and art of our race has paved the way for the great awakening which is even now coming upon us, when the "Wanderers' Race" shall *know* its origin and read aright its destiny.

I have spoken of the merging of the Druid belief in the Christian. That is in itself a phenomenon which should mark us off from other peoples. Christianity did not change the form of the old faith so much, as it shed a radiance upon it, transforming it, not destroying.

May I read you a translation made by Rolleston from the Gaelic, which shows this fusion and transformation?

THE DEAD AT CLONMACNOIS.

In a quiet water'd land, a land of roses,
Stands Saint Kieran's city fair;
And the warriors of Erin in their famous generations
Slumber there.

There beneath the dewy hillside sleep the noblest
Of the Clan of Conn,
Each below his stone with name in branching Ogham
And the sacred knot thereon.

There they laid to rest the seven kings of Tara,
There the sons of Cairbre sleep—
Battle-banners of the Gael that in Kieran's plain of crosses
Now their final hosting keep.

And in Clonmacnois they laid the men of Teffia,
And right many a lord of Breagh;
Deep the sod above Clan Creide and Clan Conaill
Kind in hall and fierce in fray.

Many and many a son of Conn the Hundred-Fighter
In the red earth lies at rest;
Many a blue eye of Clan Colman the turf covers,
Many a swan-white breast.

(*Translated by T. W. Rolleston from the Irish of Angus O'Gillan.*)

So much for the fusion. We know that the radiance flickered down with the flame of burning churches in the track of the Saxon sword; but the Saxons were won themselves to the Cross, and the lamp of learning was lit again by the Celtic missionaries. What does not England owe to St. Columba and St. Aidan, and to scholars like Alfred's Welsh scribe Asser of St. David's? Here was a new sort of fusion between British and English law and tradition—Court-leet, and Quarter-day fairs prove that this entered into the social life of the people. The greatest example of this continuity is Thorney Island. First a Druid Cor, then a Celtic church, it was the site of the last single effort of the Saxon kingdom when the Confessor raised his Minster there. How that Abbey grew under the rule of Norman, Plantagenet and Tudor you all know, as you know its unique Royal Charter which makes it free with its own boundaries even of the See of Canterbury. If you want to feel the real aroma of an unbroken tradition, go to the carol service on Innocents' Day, which is also the day of Edward the Confessor and the Abbey's foundation festival.

There, round the choir screen, are hung garlands of Druid evergreen; there, behind the uplifted cross over the high altar, rests the Lial Fai, the Stone of Destiny. There go the canons, their festal robes thick sewn with Tudor roses that speak of a united race—Saxon, Norman, Brython, Gael clasped in one symbol.

The dean passes slowly behind them (separated by the blue-clad standard bearer), wearing the cope stiff with gold thread—"upon the clothing of the Arch Druid was no metal used but only gold . . ."

Listen to the gay little carol the boys are singing:—

"Welcome be ye Candlemas,
Welcome be ye Child of Bliss,
Welcome both to more and less
Welcome Yule!"

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You will be wondering why I have not mentioned the Arthurian Cycle, rooted as it is in old mysterious legends of the Druid woods and hills. It is a whole subject in itself, but as we began this little study with the anointed stones of Amesbury we might end our pilgrimage at Avalon, the centre of the Celtic Revival in this Island as it was the centre of the Round Table Cycle, old and sacred when Arthur inherited the throne of the Stone Kingdom. There, many a bard had drunk from the Cauldron of Inspiration before Arimethian Joseph brought there that holier cup.

These lines, written by one of the excavators * of the old site at Glastonbury, in 1917—that joyful year when the Holy City was delivered—seem to realize the awe and wonder with which we see, as in the Mirror of Britomart, the past and the future of our own race.

"Thus, in the places waste and desolate
Where saintly spirits struggled thro' the night
In ages past, you still may find the gate
Of Heaven open, letting down the light;
Still find on Yniswitrin's altars pale,
The gleaming vision of the Holy Grail."

"THE GREAT PYRAMID."

By LIEUT.-COL. ARTHUR B. PROWSE, M.D

V.

THE measurements of the building recorded by the ancient writers vary considerably. In this connection it must be remembered that the units of measurement used by the ancients not only differed in length in the various nations at the same period, but also altered in value to some extent in each nation at different periods; and as these facts are ignored or forgotten by translators and commentators of the original writings, who each give in the translation, or notes, what they *imagine* to be the modern equivalents of the ancient values, it may well be that errors are not entirely attributable to the original authors. For example, the length of the *side* of the Pyramid's square base, according to Diodorus, is said to be 700 feet, whereas Pliny says 833. Herodotus's 800 is nearer the truth. In regard to the *height*, which was a matter of guesswork only, Herodotus says it was the *same* as the *side* length; Diodorus's and Pliny's estimates make it about one-seventh part less; while Strabo says it was a little greater. In this case Diodorus and Pliny were nearer the truth; and, of the two, Diodorus was the better.

It is not only ordinary persons who err in the matter of measurements, or their interpretation. "Scientific" people fall into the same pits, but less excusably. It is generally agreed now that the cubits of Ancient Greece and Rome were equivalent to 18.24 British inches, and that those of Egypt, Persia, Babylonia, and Assyria were all about 20.7 inches. But, about 1870, an idea arose that there was another Egyptian cubit of about 18.24 inches, the use of which was supposed to have been limited to land measurements. This hypothesis was supplemented by a gratuitous assumption that the base-side length of the Great Pyramid was *intended* to be 500 of these cubits in length, and was therefore truly 9,120 British inches. This erroneous idea was maintained by the then Director-General of the Ordnance Survey, and was tacitly endorsed by the Royal Society. Prof. Piazzi Smyth, then a Fellow of the Society, contested this in a paper, basing his conclusions on measurements made, not by himself, but by other competent observers. The various available estimates fluctuated between 9,110 and 9,168, but the mean of all was about 9,140. He sent his paper to the Royal Society for communication to a meeting, but the Council suppressed it! He then sent in a conditional resignation of his Fellowship to be read in public, together with the reasons which had led him to tender his resignation. Thereupon the Council held back the reasons, and merely announced that he had resigned! Is that a worthy record for a Society claiming to be devoted to the elucidation of truth only? Or, in the words of the late Prof. Clark Maxwell, written before the time when this question arose, when he expressed a wish that men "may learn that those aspirations after accuracy in measurement, truth in statement, and justice in action, which we reckon among our noblest attributes as men, are ours because they are essential constitutents of the image of Him who in the beginning created not only the heaven and the earth, but the materials of which the heaven and earth consist."

It is singular that the originator of the theory that there was a short Egyptian cubit of only 18.24 inches was apparently led to it by a careless interpretation of a passage in Herodotus, where it is stated that "the Egyptian cubit is the same length as that of Samos." The Director-General of the Ordnance Survey (1874), however, jumped to the unwarranted conclusion that because it was *Samian* it *must* be the same as the cubit of Greece. Samos was, however, at the time when Herodotus wrote, a part of the Persian Empire. The Persian, and not the Greek cubit, therefore, would be the one in use in the island. Truly a little learning is a dangerous thing, no less in history than in other subjects. Is it in the least degree likely that Herodotus, who was writing in the Greek language for *Greeks* (primarily) to read, would have mentioned that the Egyptian cubit was the same as that of Samos if it had been of the same length as the one *they* were always using? Is it not practically certain that he would have said "the Egyptian cubit is the same length *as our own*"?

There is a fact, also, of much interest in this connection, which is that, when an ancient Egyptian was mummified, there was always inserted in the coffin a list of written declarations, taken from the "*Book of the Dead*," which the soul would urge in its own defence when brought before Osiris; and amongst these there is one which declares that its owner "*had never been guilty of shortening the cubit.*" Any tampering with the national standard of length was evidently looked upon even then as a heinous offence. There is ample evidence (to be given later on) in the Great Pyramid itself that the traditional and national Egyptian cubit was not the standard of length employed in its building.

It was erected during the rule of a conquering foreign dynasty, which, as Manetho himself tells us, altered the religion of the country. The standard used for the mighty and unique monument was a cubit of about 25 British inches—similar to what Sir Isaac Newton called the "Sacred" cubit—the "Great cubit," or "the cubit and a handbreadth" mentioned by the prophet Ezekiel—the common cubit of Western Asia *plus* a handbreadth (rather more than four inches): thus $20.7 + 4.3 = 25$ inches.

In regard to the methods employed in erecting the building, Herodotus gives details not mentioned by other writers; and, on the face of it, his account seems likely to be the most correct. He, too, is the only one who mentions the enormous stone causeway, built, apparently, to facilitate the moving of the massive stones towards the raised limestone plateau on which

* Mr. Bligh Bond.

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the Pyramid stands. His description of the building up of the huge mass, step by step, to the top, and the subsequent completion of the surface from above downwards to the base is clear and probably quite accurate. The raising of the individual blocks into place by means of " machines formed of short wooden planks " is the only account extant of the employment of " machines." Other fanciful guesses—concerning the making of a huge sloping earth mound (nearly 500 ft. high), presumably to use in moving the blocks up to their places *on rollers*—and the ridiculous idea that the mound consisted of " salt and saltpetre," subsequently dissolved away by water from the Nile, are manifestly out of court entirely.

Pliny mentions another account, *viz.*: that temporary brick bridges were used. This also is, I think, not in the least likely to have been the case. As to the nature of the wooden device, or " machine " of Herodotus, the principle of leverage must have been brought into action in some way not now understood.

The number of workmen employed at a time, according to Herodotus, was 100,000, who after three months were relieved by a second lot, and so on. The common tendency to exaggeration is illustrated by the fact that later writers, quoted by both Diodorus and Pliny, say that 360,000 was the number.

As to the character of the workmanship, Herodotus and Diodorus agree upon its excellence; and their opinion is fully confirmed by modern observers—of whom I will now quote one—Prof. Flinders Petrie :—

" Several measurements were taken of the thickness of the joints of the casing-stones. . . . The mean thickness of the joints there is .02 (1-50th of an inch) on a length of 75 inches up the face; an amount of accuracy equal to most modern opticians' '*straight-edges*' of such a length. These joints, with an area of some 35 sq. ft. each, were not only worked as finely as this, but cemented throughout, though the stones were brought as close as one five-hundredth of an inch, or in fact into contact; and the mean opening of the joint was but one-fiftieth of an inch, yet the builders managed to fill the joint with cement, despite the great area of it, and the weight of the stone to be moved—some 16 tons. To merely place such stones in exact contact at the sides would be careful work; but to do so with cement in the joint seems almost impossible."

SELF-CONQUEST.

HE is a very enthusiastic Christian worker, and a most devoted member of our Federation. His temperament is such that he could not do anything by halves. Wholeheartedly he served the devil as a young man, and passed, as all such servants do, through the various downward stages in life and experience.

His home life was such as usually accompanies such a course.

At last he came to the end of that way. Recognizing that to be a fact, he made preparation to take the last great plunge by the purchase of a revolver and ammunition.

He went from his office and from his home for the last time as far as his determination was concerned. On his way to what was to be the scene of his end, he was arrested by the singing of the Salvation Army and the following address of Brigadier Scott. The speaker depicted the service of the devil and the downward stages through which it led his servants. Finally, he spoke of the last refuge of the desperate as far as the devil is concerned, namely, suicide. He spoke as though he were reading the thoughts and experience of the sinner standing outside the open door. Perhaps he was. Then he showed the Saviour as a better refuge than death. He showed the upward path of honour and usefulness to which he introduced His followers, culminating in a seat upon the Throne of the Lord. He pressed the invitation to all sinners to come to this refuge.

Spellbound, the sinner listened to the portrayal of his own heart's experience, and his mind was divided so that he delayed to put into effect his suicidal plan. For days he was as a raving lunatic. His brother became alarmed and went with him wherever he went, watching against tragedy.

Against his will he was impelled to the meetings in the barracks. He raved there and threatened the workers who came to him.

Came a lassie to invite him to the Saviour. He said: " Get away from me, or I will strike you." She took off her bonnet, and replied: " Strike as hard as you will; I will bear it if it will bring you to the Saviour you need."

That brought the warmhearted fellow to his knees.

Then came the light of B.-I. Truth, and the opening wonder of a Christian experience and the opening wonder of the Word of God.

He gave himself to Church work. But this was not sufficient. He gave himself to the public work of his community, and was elected again and again to serve on the council of his borough. There he brought a new atmosphere and stimulated the council to the defence of holy things, such as the Israel Sabbath.

But he could not avert wholly the consequences of his former sin, and was forced into bankruptcy. This was a bitter blow.

Then followed four-and-a-half years' work and frugality such as he had not known before. And then came a day when he could go to the Receiver and deposit sufficient to pay off all debts with interest.

Came letters from all his creditors, commending his action, and in every case returning the interest money. Armed with these and his receipts, he again went before the public and was restored in his own and their respect.

Now, in the council chamber. on the street as a preacher of the Word individually and nationally, in the communion of his own Church, and in the ranks of the Federation, he is a most honoured and enthusiastic worker.

This is the kind of thing our Lord is accomplishing every day. It is well that it should be known and the glory given to Him.

Comparative wealth has returned to him and his family, and happiness is not wanting from his family circle.

TESTIMONIES TO DIVINE HEALING.

NO movement has been made to bring about this great boon in connection with our British-Israel work. It seems to be right, however, that we should make it known for the encouragement of sufferers to call upon the Lord with faith for His assistance, that there are remarkable cases of healing being wrought amongst us as a result of the simple preaching of the healing message.

At the Congress there was a lady who heard the message and determined to make her petition to the Lord for His healing Grace. She wrote asking that we would join with her in prayer. This we did. Later came a letter enclosing a thank-

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offering for the funds, on account of the clear case of healing the Lord had granted to her.

Other real testimonies have come to hand. These we hesitate to reproduce, lest memory should not be accurate in regard to the matter. At Portsmouth a lady came forward and told us that three months previously she was actually dying. Her lungs were not functioning and she could not breathe. There came one of the B.-I. workers who prayed with her for her healing. This was instantly granted, and the chronic disease, with which she had long been troubled, passed away and she is now enjoying health and life. While she was telling her experience, her brother, a Military Officer, stepped forward and said: "This also is one of them!" I replied: "A British-Israelite?" No, she is that of course, but one who has been Divinely healed. She was dying a few weeks ago, and now she is well, made so by the Lord.

We say, therefore, look to God for His healing, as well as for His saving power, and it will be granted to those who come to Him in self-surrender and faith.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE.

DEAR MR. EDITOR,—*Re* your article on "Jonah and the Whale," in No. 101 of THE NATIONAL MESSAGE, the following may be of interest to you:—

"The great fish which stranded off the coast of Florida, August, 1921, illustrates the Bible story.

"For a length of time unknown this fish must have lived at great depths.

"It is *now* preserved in the National Museum at Washington, U.S.A. The fish weighs 30,000 lbs. Its liver weighed 1,700 lbs., length 45 ft., circumference 23 ft. 9 in., diameter 8 ft. 3 in. The largest man could stand upright, *and its mouth and throat* are enough to admit *two* men. When found it contained hundreds of fish of all sizes *alive*."—*Extract from newspaper, August*, 1921.

Thus this fish of the twentieth century has given the lie to the boasted speculators of the greatest modern schools. *Therefore* our Lord's sign is still true: "*For* as Jonas was for three days and three nights in the sea monster's belly, *so* shall the Son of Man be three days and nights in the heart of the earth."

Yours truly,
HELEN STEWART.

DEAR SIR,—In "Enquiries Answered" (December 1st, p. 573) you mention Gen. viii, 22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," and you add, "these words are fulfilled every year." May I ask why you do not say *every day*, or *continuously*?

The verse is often quoted as though it meant "shall not *fail*," but it is surely much more than this. Wrapped up in those wonderful words is the great fact—unknown perhaps at the time they were written—that the earth is round and revolves around the sun as well as rotates on its axis, and that as a consequence all the various conditions mentioned apply at any and every moment of time and therefore literally "do not *cease*." Testimony is borne to the same great truth by our Lord Himself when He says, speaking of the coming of the Son of Man, "there shall be two men in one bed . . . two women shall be grinding together . . . two men shall be in the field" (Luke xvii, 34–36). These events occur respectively at night, in the early morning, and in broad daylight, and can only occur at the same moment in different places and because of the rotation of the earth.

May I add how much I appreciate the NATIONAL MESSAGE and value its clear teaching. With many thanks for same.

Yours sincerely,
CHAS. LAVENDER.

Thank you for your lucid explanation. The expression, "every year" simply applies to any locality and can be verified. We prefer, however, your universal outlook as better adapted to all mankind and also "shall not cease."

L. G. A. R.

ENQUIRERS ANSWERED.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

DR. A. J.—Where are we told a day signifies a year in prophecy?

ANSWER.—It does not always mean so. We must see whether history bears out the literal day or even the literal year. If this is the case the literal is the right one, but if this is impossible we must act out what we are given to understand. (Isa. vii, 8). Three score and five years after this prophecy was delivered Esarhaddon completed the removal of Ephraim (the ten tribes) (2 Kings xvii, 24) by placing other nationalities in their cities.

Jer. xxv, 11; xxix, 10: This was literally fulfilled. Dan. ix, 2: Seventy years.

In Gen. viii, days are literal.

In Gen. xxix, 27-30, the week was seven years.

In Num. xiv, 34, we are given to understand a year for a day.

In Ezek. iv, 5, 6, we are especially told so.

Try Dan. viii, 14. By the literal days it falls short in Antiochus Epiphanes; the only other view is from 1st Nisan, 457 B.C. to 1st Nisan, A.D. 1844, when the Sultan of Turkey was compelled to admit toleration within his realm, and the first Protestant Church was built upon Mount Zion.

Grattan Guinness shows us a most complete fulfilment of prophecy upon the year-day system impossible of refutation.

E.G. B.-W.—Would you kindly tell me whereabouts in the Pyramid we have got now? Do the results of the Election prolong Jacob's trouble?

ANSWER.—On the shortened scale of the Pyramid measurements we have just entered between the Centre of Antechamber and the centre of granite floor length of Antechamber; here also is a pilaster projection on either side, momentarily representing, we assume, a trouble to overcome, as it narrows the passage somewhat of our progression. The edge of this pilaster has just been reached and apparently will not be eased till about September or October next.

If what I presume, viz., that the Anglo-Catholic Congress has rendered nugatory our witnessing power, the two pilasters represent the struggle which come upon us Ecclesiastically just now, and the positions as the commencement and the end of that struggle ending in 1926–7. Oddly enough, the original chronological line in the ascending passage in 1926-7 meets the floor-line of the King's Chamber. The symbol here, apparently, is the resurrection of the witnesses.

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THE
NATIONAL MESSAGE
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INCORPORATING "THE COVENANT PEOPLE."

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THE SECRETARY-GENERAL'S PAGE

THE Secretary-General of the British-Israel-World Federation begs to take this opportunity of wishing all our readers a very Happy New Year, and he desires to thank all those who have so kindly sent him the Season's Greetings. May 1924 bring us all better and brighter times.

* * *

In spite of opposition and all difficulties, political unrest, unemployment, &c., we can gratefully record great progress with our British-Israel Cause during the year 1923. Large numbers have been won to Israel Truth. A vast quantity of literature has been sent out. Hundreds of meetings have been held. The Congress in October last was a gratifying success. The year has been marked by the increased zeal and generosity of our supporters, and, if possible, by a firmer determination to go forward with the proclamation of the Gospel of the Kingdom of God.

* * *

Our warmest thanks are tendered to those who have so generously responded to the appeal in our issue of December 8th. We have received during the week one cheque for £25, two for £10, and a number for lesser amounts, making about £100, leaving some £350 to be made up by the end of the year. We are well aware of the many appeals of all kinds being made at this season, but we are confident that those who have the B.-I. vision will not see the Cause they love so well suffer for lack of their support.

* * *

The Rev. Pascoe Goard, Major Knowles and Mr. Garrison had the privilege of an interview with the Right Hon. W. F. Massey, Prime Minister of New Zealand, just before his departure. They were received with the utmost cordiality, and enjoyed a most interesting conversation of considerable length. Mr. Massey expressed his great regret that, on account of his very heavy work and continuous engagements day and night, he had been denied the opportunity of addressing a B.-I. meeting while in Britain. He certainly looked very tired, and we do not wonder that he was longing for such rest as the voyage to New Zealand would afford. He told us of many distinguished persons with whom he discussed Israel Truth, and who avowed their acceptance thereof. We came away impressed with the sincerity, the intense patriotism, the ability and the sturdy character of this Imperial statesman. Mr. Massey has the courage of his convictions as a confirmed British-Israelite, and he proclaims his faith wherever he goes. There is no hiding the light under the bushel in his case. May his bow abide in strength, and may he win new laurels in the land of his adoption.

* * *

H.R.H. Princess Alice, our chief Patron, and her husband, General the Earl of Athlone, will soon be leaving to take up their onerous duties in South Africa. All our readers will join in wishing them God-speed, and every happiness, with the Divine blessing.

* * *

The Earl of Dysart, in a letter to *The Church Times* of December 21st, asks the Editor the following pertinent questions :—

1. To what "Nation" was the "Kingdom" given that was to be taken from the Jews? (Matt. xxi, 43).

2. Must not the fifth or "Stone" Kingdom, which succeeds to Daniel's four, be equally literal? If so, what Kingdom would it represent? (Daniel ii).

3. When did the Church of orthodox interpretation ever go into captivity? (See headlines to Psalms cxxiv, cxxvi; Isaiah xlix).

4. When did the throne of David cease to be earthly and literal? (Psalm lxxix; II Samuel vii).

5. Where are the "Isles" of Isaiah xli, xlix, and other places? "Isles of the West" being the real rendering of the Hebrew words in Isaiah given as "Isles of the Sea" in the Authorized Version; sea and west being synonymous in Hebrew, the great sea being West of Palestine. Not only is "Isles of the Sea" a redundancy unlikely in Hebrew, but the phrase in Isaiah is the Jewish Rabbis' title for "England."

6. Where in the Bible is "Redemption" as distinct from "Salvation" spoken of with reference to the world?

7. From Egypt to Mesopotamia being the Land promised to Abraham (according to Genesis xv, 18), and as the British Empire holds it, is it not theirs by right? If not, to whom is it to be surrendered?

8. Are not Balaam's prophecies in Numbers fulfilled in Britain?

* * *

The first meeting of the Manchester Branch in the New Year will take the form of a "Social," and this will be held on January 8th, at 6.30, at the Church House, Deansgate; tickets 1s. 6d. Other meetings are to follow on the second and fourth Tuesdays of each month, at 7.45. All meetings at Church House.

* * *

The annual London meetings for Intercession will be held on Thursday, January 10th, at 3 and 7.30 p.m., in the Central Hall, Westminster.

* * *

The Rev. E. J. Wemyss-Whittaker, M.A., will address the Bath Branch on Saturday afternoon, January 5th, at 3 o'clock, at the Red House, New Bond Street, Bath.

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EDITORIAL.

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.

[It should be understood that Authors alone are responsible for the views expressed in their Articles.]

TOPICS OF THE DAY.

THE PASSING YEAR.

BY REV. WM. PASCOE GOARD.

THE year which has just passed has been full of great things. There is a pillar of witness in the midst of the land of Egypt and on the border thereof which has been steadily measuring off the progress of the history of one people for some six thousand years. The Seth line—Ante-diluvian; The Shem line—Post-diluvian; The Abraham line—Patriarchal; and The Israel line—National, which merged by process of time into the progress of British History—Anno Domini.

Through the ascending passage of the grand gallery the nation has made its progress throughout the Christian era, until that red, red day—the fourth of August, 1914. Thence through the straightened passage which marked the progress of the Great War. Then into the Antechamber, whose polished floor and high ceiling made the going comparatively easy. There is no more ascending now, but with easier gait the nation treads a level pathway.

Then came the granite leaf, the time of stress and danger. But this passed in due course, and the day of the passing was marked with the great treaties which bound together the nations of the Pacific and which saw the treaty made with the South of Ireland.

In this year 1923 we have reached the middle of the Antechamber. The going is still easy for a period equal to that which has passed since the ending of the war.

Then comes another passage, lower than even that through which we passed during the period of the Great War. It will bend the backs of the nation almost to the earth.

But the passage, though difficult, is clear, and without obstacle there is assurance that the nation will traverse it to the end.

Then comes the glory of the King's Chamber. Opposite to the entrance of that is the apparently solid wall of the Pyramid, and further progress forward is barred effectually.

But now the attention of the student of the Pyramid and its message to this people and nation is turned upward. There has been discovered chamber above chamber in the upward way. These have been entered, and their significance has been read. Achievement will be, not on the dead level of the progress of the last few years, and not even on the inclined plane of the preceding years of the Christian era; but upward, into chamber after chamber. What does this signify?

Does it not tell the story that the Lord will have returned. That the translation of the living and the resurrection of the dead will have been accomplished; that thereafter our life will ascend from conquest to conquest, from glory to glory, until the heavens shall have revealed to us their knowledge, and from realm to realm of knowledge and life we shall have ascended towards the throne of God.

Nay; the Pyramid alone does not tell such a story. There are other matters which must be read with the Pyramid. There must be read the sacred Scriptures which throw light upon the Pyramid message, and which in turn are illuminated by the Pyramid message. Yet there must be a third factor read with these. That is to say, Israel-British History must be read with the other two.

Then, with the contribution of each—the Pyramid, the Bible, and Israel-British History—we have a complete and very wonderful story.

Reading them thus we find that we are now half way through the Antechamber. There remains a definite time of comparative quiet and ease. Then we shall enter the most contracted passage of all.

It must always be remembered that, as a two-foot rule in mechanics measures all things long and short, but always according to the same standard, so the Pyramid measurements may measure long periods and short periods, long fulfilments and short fulfilments, so that we will not dogmatize on future days—even the longest will be short.

It is not, however, a long passage, and it leads into the King's Chamber. Therefore, we will not fear it; but will brace our hearts to meet the experience whatever its nature.

It may bring loss and suffering, but we will not regret. It may bring physical death in strange forms to very many of us,—but we will not fear. For the matter has come to this, that death is almost robbed of its terrors. The worst of the terrors of death in the past, for the Christian, has been his power to

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separate those who love to be together and who have been dependant on each other. This power is now passed from the hand of death. The time of the resurrection and translation experience is so close at hand that those who have gone before will scarcely have time to look around upon the glories of the upper life, when the "sound of the trumpet will call the elect together from the uttermost parts of the earth to the uttermost parts of the heavens," for the muster of the hosts to return with our returning Lord.

And for those who have passed through the death experience by violence for the Kingdom's sake it will be very well indeed. These will be among the admired in the Kingdom which is to come. It is not a matter of choice with us, but if the choice were ours it would be an honour to be achieved.

But, in face of the evident matters of most grave import by which we are surrounded, it would be well that the nation should be active in preparation. Preparation for the coming of the Lord.

Our Advent testimony brethren would do well to join with us and all others who love His appearing, to gather and hold converse as to that which must be done, and done by us before Our Lord comes.

It is most certain that we are not, as a nation, ready for that great event. It is also most certain that as a nation we must make ourselves ready for it.

To view the coming from the Church standpoint alone, and to wait as we now are, is contrary to the instructions of the Lord and His Apostles. We have a mighty task before us, and we covet the counsel and help of all who await His coming.

We must have NATIONAL CONFESSION, HUMILIATION AND PRAYER.

We must have THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL THE HOLY PROPHETS SINCE THE WORLD BEGAN. That is to say, we must have the restoration of all the Scriptures and their message both on the ecclesiastical and the national sides.

We must have the RESTORATION OF THE COMMANDMENTS, STATUTES AND JUDGMENTS OF THE LORD as the law of the Nation. For the Lord will not come, as the Pentecost Message assures us, until all these things have been restored.

We must have THE CLEANSING OF THE NATION AS A NATION, as set forth in the terms of the New Covenant, and of the 36th chapter of Ezekiel and elsewhere.

All these things mean supreme effort on the part of the people of the Lord.

Thus far ours is the only voice calling for national repentance and cleansing. The Church, so far as it is evangelical, is utterly taken up with preaching the individual message. This we must do with increasing power and persistence, but it is still true "these things ought ye to have done, and not to have left the other undone."

Let us come together in frequent conferences and learn the mind of the Lord while we wait on Him in prayer and the study of His Word.

The last great Congress of British-Israel Truth believers has shown the way. We must meet, not as individuals but as communions; that is to say, as organizations in multitudes: And we must confess our sins and pray as a nation.

That which has been granted of success by Our Lord during the year which has passed is but an earnest of what we may experience during the year which is to come.

THE GREAT AWAKENING.

BY REV. WM. PASCOE GOARD.

WE are receiving from every quarter matter culled from various religious papers discussing British-Israel Truth.

The time was when the matter was put away with a shrug of the shoulder, and a pitying smile. This was a flimsy defence against the Truth, but it sufficed for the times of the ignorance of the people regarding the matter. But now that millions are awake to the Truth it no longer suffices.

Now other tactics are adopted. Those who are leading in the attack upon the British-Israel position are arranging their plan of campaign, and are preparing material for propaganda. This is very generally being done upon a well-known plan of action.

First, the opponents of British-Israel Truth carefully prepare what they call a statement of the case on the side of the affirmative. Thus, for instance, Clericus did. They are not at all careful to begin at the beginning, and follow the matter logically through to the obvious ending, even in outline. The very clear-cut beginning of British-Israel Truth lies in the racial charter made with Abraham, and the great foundation promises and prophecies made with him and with his immediate descendants, Isaac and Jacob.

A whole line of truth in this connection has its foundation here made manifest, and thereafter is most clearly built into all the Scriptures, and into all the doctrines of the Scriptures even into the great doctrine of justification by faith. They parallel and are closely bound to the great Messianic prophecies. This racial charter comprises the birth and perpetuity of a seed, Isaac, and a generation born through Isaac, the children of the promise; they also comprise a seed, Jesus Christ, and a generation born through Jesus Christ, by regeneration, the children of God.

They comprise the continuous possession of Palestine by the Abrahamic seed, not necessarily through Isaac, as to all the ages, but to be finally inherited by the Isaac seed.

This charter comprises also the development of nations, and of kings of peoples.

And this charter comprises the birth and mission of Our Lord.

No fair nor truthful statement of British-Israel Truth

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can be made which leaves this charter out, or any one of its provisions.

Clericus never touches this. And the Editor of the *Church Times* declares that these Covenants " never were meant to be kept." The latter writer, at least, is honest in that statement.

Again, no fair statement of the British-Israel case can be made without attention being given to the two chapters at the end of the life of Jacob-Israel. The chapter which promoted Ephraim and Manasseh to be not only among the tribes of Israel but to be as Reuben and Simeon ; the first-born : And the chapter which predicted the course of every single tribe to the end of the ages.

Our Lord said that of the law and the prophets not one jot nor tittle should pass until all be fulfilled. But the Editor of the *Church Times* gives the direct negative to the statement of Our Lord and declares that they were " never intended to be fulfilled." We prefer to stay by the statement of Our Lord. His information and His sincerity are beyond question. Again, Clericus is silent in what he sends out as a fair statement of the British-Israel case.

Once more there can be no fair statement of the British-Israel case which does not take in *the establishment of the Nation Israel and the Kingdom of God in it for ever, at Sainia.* The nineteenth and twentieth chapters of Exodus, for instance, cannot be ignored. Yet both of these men who have given their readers to understand that they have fairly presented the British-Israel case, may not have known that there were chapters of such tremendous import to our race and nation as these. What is it, ignorance on their part of matters which they declare they know, or are they consciously misleading their readers ?

Again, no fair statement can be made of the British-Israel case which ignores *the great Charter of the House of David.* The person who undertakes to make a fair statement of the case is bound in honour to put the full matter, giving it the due weight of prophecy and Covenant which *established the Kingdom of David in Israel for ever.*

Here Clericus begins ! But *he has left untouched not only the foundation of truth, but a full thousand years of important history in which the original charters have been operating, demonstrating to all men that they were the controlling factors in the earth during all that period.* And yet he claims to make a fair statement of British-Israel Truth. Poor fellow ! Without knowledge or without fairness—which ?

No statement of British-Israel Truth can be fair which does not give full place and consideration to the declaration in the seventh chapter of II Samuel : " *Moreover, I will appoint a place for my people Israel and will plant them that they may dwell in a place of their own, and move no more. Neither shall the children of wickedness afflict them any more as aforetime. . . .*"

That this declares the intention of God to transplant Israel from Palestine to an appointed place other than Palestine is beyond question. *The prediction was made in Jerusalem, in the capital of the Palestinian Kingdom of Israel.*

This precludes looking for Israel in Palestine from the time of the uprooting. This, therefore, precludes the return of Israel to Palestine with the handful of forty odd thousand Jews which did return. If they had so returned—which is out of the question—this very declaration would have precluded them *from ever being uprooted again.* And all know that the Jews were uprooted, and are so uprooted to-day. The vexed question before the British Government to-day is the finding of a place for the uprooted Jews in the land from which they were uprooted, namely, Palestine.

So the nonsense talked about Israel having returned to Palestine with the forty odd thousand Jews would, if true, destroy the fulfilment of this solemn declaration of God.

Why does not Clericus handle this matter and explain why, in his mind, God was untrue to His voluntary declaration ? Does he believe with the Editor of the *Church Times* that these Covenants " never were intended to be fulfilled " ?

Again, there must be fair scope to the statement that the promise of the House of David, while it looked forward to and embraced the " Root and Offspring of David," also included the seed of the Solomon descent throughout their generations.

Clericus declares that this referred only to Christ. But, unfortunately for him, the Bible, which he does not seem to know very well, tells a different story. In order to make his point Clericus quotes two-and-a-half verses only of the seventh chapter of II Samuel. He ends with the sentence : " I will be to him a Father and he shall be to Me a Son." This, he triumphantly says, refers to Christ and to Christ alone ; but in the name of common manhood and fairness why did he stop there in the middle of a verse ? Why did he not go on and read : " *If he commit iniquity I will chastise him with the rod of men and with the stripes of the children of men.*" Does he mean to say that this is spoken regarding Christ, and Christ alone ? Did he believe that his readers would not take the trouble to turn to the passage for themselves, but taking his word for it would not detect the fallacy of his statement ?

Again, as he was on the subject, was not he bound to turn to the 8th chapter I Kings, verse 22 onward, and reading there the prayer of Solomon at the dedication of the Temple—a prayer which was accepted by Jehovah as was manifest by the overshadowing cloud of the Divine glory which filled the Temple, in which the declaration is specifically made that Solomon had come in the direct line of that prophecy. " Who hast kept with thy Servant David my father that thou promisedst him : thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day," &c.

Should he not also have called careful attention to the House of David Message of Isaiah, if indeed he knew that there was such a message, and showed that *the sign of the Virgin birth of our Lord was given to " the House of David " as represented in the then reigning King,* Ahaz, that *the physical descent of the House of David should not be broken.* Should he not have followed that by making clear that the House of David prophecies of Isaiah follow on with that demonstration to the birth of our Lord, mentioned so gloriously in the ninth chapter, and still on to the rise of the righteous branch, and the coming of our Lord. Did he know these great prophecies ? or did he wilfully withhold them ?

So the propagandists against the truth of British-Israel first prepare a statement of what they call the British-Israel position. Then they triumphantly proceed to knock it down to their own satisfaction, amid the applause of their followers. It does not take much valour to attack such men of their own creation, which are not even decent straw effigies. We wish them a more worthy task. First, as students of the Word, and the wonderful story it contains, and then the presentation of the truth so needed by our nation, our race, and the world.

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"LO-AMMI" (HEB. = "NOT MY PEOPLE.")

(Hos. i, 9.)

BY R. W. K.

IT is a mystery unperceived by many that, in the latter days, *i.e.*, during the Christian era, and in the period of their great national increase, the cast-out Ten-tribed House of Israel were to be found as a so-called Gentile people.

They were to become a "multitude," or "fulness of Goyom" (Heb. = nations) outside Palestine, and outside the Mosaic Covenant.

To understand the position, go back to Exod. xix. Jehovah = the LORD then constituted Israel, saying, "Ye shall be unto Me a kingdom of priests and an holy nation" (verses 5 & 6), and gave them the Law (chapter xx).

To this Covenant, Israel set their seal, when they answered, "All that the LORD hath spoken we will do" (xix, 8).

On their obedience, great national blessings were promised them; the contrary should they disobey.

What could ultimately befall a people who immediately afterwards, and repeatedly in later ages, broke this Covenant, and fell into gross idolatry?

The Ten-tribed House, or Israel, became uncovenanted—"Lo-ammi," or "not My people"—"desolate," as a divorced "wife of youth" (Isa. liv)—"wanderers among the nations" (Hos. ix, 17), in contradistinction from Judah, who were not "divorced" from the Mosaic Covenant, and who then remained in Palestine.

Nevertheless the Almighty's unconditional Covenant made with Abraham still stood and awaited fulfilment. (Gal. iii, 17; Gen. xv, xvii, xviii and xxii.) When we begin to search for cast-out Israel, the British and Anglo-Saxon peoples alone answer to the prophetic likeness. As to this one point, on all sides, by implication, if not in actual words, we are told, "Ye are 'Lo-ammi' = 'not My people'" viz., not Israel. (See Exod. xxxiii, 13; and comp. Mal. iii, 6.)

It is sometimes said that, as a nation, we "take our pleasures sadly." Small wonder if we do; we have lost our true position, and sub-consciously we know it. But the prophetic Voice answers us, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered, and it shall come to pass that in the place where it was said unto them, 'Ye are not My people,' it shall be said unto them, 'Ye are the sons of the living God.'" (Hos. i, 10.)

Who are these? Christians, surely! (St. John i, 12; 1 John iii, 2.) A Christian nation or people! Innumerable as *the sand of the sea*! Vision of a sea-faring race dwelling in the coastlands, "Isles," or "ends of the earth."

For a Redeemer was promised to Israel, Who should re-covenant, and re-betroth her unto Him in righteousness, after she had been "allured into the wilderness and caused to dwell safely" (see Hos. ii). The Death of *the Testator*, Christ Jesus, brought into effect the Abrahamic Covenant and promises—("not of works," but of grace through faith)—"the oath which He sware unto our forefather Abraham, and to remember His holy Covenant." Hence the whole of the chapter of Is. liv immediately following chapter liii, which tells of His death, rings with the glad prophetic tidings of Israel's re-betrothment and national expansion, when under a "new and better Covenant," the Law now being written on her mind and heart, she should be once more "Ammi," or "My people" (Heb. viii and ix; Jer. xxxi, 33; Hos. ii).

Now St. Peter was told by our Lord to "Feed My Sheep" (St. John, xi). How did he understand this commission, and to whom did he go? He went to Israelites, his first epistle being addressed to the "Sojourners of the Dispersion" (1 Pet. i, 1, *R.V.*). Now "*Jezreel*" (= whom God soweth) of Hos. i, 11 and ii, 23, is the exact equivalent of the "*Diaspora*" of St. Peter. These "Sojourners of the Dispersion" were acknowledged by the Jews to be Abraham's lineal yet Gentilized seed, for they said, "Will He go to the Dispersed among the Gentiles (*R.V.* Greeks) and teach the Gentiles?" (Greeks). (St. John, vii, 35). (B.-I. Handbook, p. 50).

A slight examination of the first two chapters of his Epistle will show that St. Peter is addressing and rejoicing in the "mercy" obtained by "Lo-Ammi" Israel, and in her restoration as an "elect race, a *Royal* priesthood, a holy nation" (compare wording with Exod. xix, 5, 6), and as "Sons of the living God" (1 Pet. ii, ix, x, xxv; Hos. i, 10, and ii, 23).

Where is this Israel nation now? Many marks are given in the Scriptures by which she may be identified. Is she indeed so close to us that we cannot see her? Or are we asleep, and she also? "Awake! awake! put on thy strength, O Zion! Put on thy beautiful garments, Oh Jerusalem! . . . *Shake thyself from the dust.*" (Is. lii, 1.) Look unto "the Holy One of Israel, thy Redeemer; the God of the whole earth . . ." (Is. liv, 5), for it is written, "I will betroth thee unto Me *for ever*, yea I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto Me in *faithfulness*, and thou shalt know the LORD." And I will say unto them which were not My people (Lo-Amni), Thou art My people (Ammi), and they shall say, Thou art My God" (Hos. ii, 19, 20 & 23).

AND HE SHALL CONFIRM THE COVENANT WITH MANY.

BY REV. COMMANDER L. G. A. ROBERTS, R.N.

IT is a question with most of us as to whom this "many" refers. To arrive at an unprejudiced opinion we must go back to the time of Daniel, and see from Dan. ix what was the object of Gabriel's revelation. It evidently concerned Daniel's own people, who came forth out of the land of Egypt (v. 15); in fact, All Israel (v. 11) first of all. These were "many" compared with the *few* Jews who went back at this very time owing to the edict of Cyrus, just seventy years after Nebuchadnezzar had first removed any of the Jews from Jerusalem. Seventy weeks (of years) are determined upon thy people and upon thy holy city to finish the transgression (to restrain); and to make an end of sins (to seal them up); and to make reconciliation for iniquity (to cover up, or make atonement for); and to bring in everlasting righteousness; and to seal up the vision and prophecy, and to anoint the Most Holy. The completion of all this is to be in seventy weeks, the commencement of the time when we should begin to count is in the next verse. But we notice the three species of crime, transgression against God's law written; sins of all kind against man or against God, for whatsoever is not of faith is sin, for this we must believe God, for we cannot come to Him unless we believe that He is; then there is iniquity, "Who can bring a clean thing out of an unclean," "Behold, I was shapen in iniquity." These were all remitted by the One perfect offering of Himself once for all. The remission implies the acceptance, just as of old in the sin offering the sinner had to confess his sin over the substitute,

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and it should be forgiven him. This way into the Holiest by the Blood of Jesus is the theme of the Gospel. It is open to all who accept. He came to His own (of the tribe of Judah), but His own received Him not; but to as many as received Him, to them gave He power to become the Sons of God. This took place at once and even within the seventy weeks (of years). To cut off the last week of the seventy and place it on to the end of the Christian dispensation is as much as to say Christ did not finish the Atonement upon the Cross. He even sealed it to His murderers, "Father, forgive them, they know not what they do." One dying malefactor accepted this forgiveness; the other rejected it. Here we have the type of the "many" who, like the first, accepted; and the few who rejected.

The expression, the "many," occurs also in Isa. liii, 11, where the Cambridge Bible translates, "Shall a righteous one, My servant, make *the many* righteous"; and likens the expression to Dan. xii, 3, "They that turn *the many* to righteousness."

Now considering that both Isaiah and Daniel are equally concerned as to Israel, we assume that many of Israel will accept Christ, and the few reject Him.

Simeon said, "This Child is set for the fall and rising again of *many* in Israel." Before that he said that He was "a light to lighten the Gentiles, and the Glory of Thy people Israel."

What a failure those make of the work Our Lord came to accomplish who look upon the Jew as All Israel, and what a falsification of the ideal is expressed in the song of Zacharias if Christ did not redeem Israel and raise up a horn of salvation for us in the House of His servant David! He came, *par excellence*, unto the Lost Sheep of the House of Israel, and He insisted that "the children must first be fed." Therefore accepting no ambiguity in Our Lord's utterances, and accepting facts as we have been led all along to believe, we take the Word of God to mean what it says, and see no difficulty in applying it. Therefore, let us now compute the time alluded to here:—

"Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto a Messiah, the Prince, shall be seven weeks and three score and two weeks; the street shall be built again and the wall, even in troublous times," *i.e.*, sixty-nine weeks until Messiah.

Here are two periods named, the first seven weeks, and the next three score and two weeks. The point of departure for computation is the going forth of the commandment to restore and build; this is described as the street shall be built again and *the wall*. We know that the wall was not built until Nehemiah's time. The interval between the time when Ezra received his order (Ezra vii, 7, and Nehemiah ii, 1) was just thirteen years. Reckoning from the first in solar years, and the second in *lunar years*, we come to the same date—the exact time of the Crucifixion of Our Lord. Now, since it is said that He was cut off after the three score and two weeks, and that in the midst of this last week He was to cause sacrifices and oblations to cease, we must reckon back half a week (or three and a-half years) to the time of His manifestation by John Baptist, and His acknowledgment by God Himself from heaven. "This is My beloved Son, in Whom I am well pleased." The time, Nisan to Nisan, is 486½ *lunar years*.

Also we see the intention of specifying the seven weeks, and the three score and two weeks. Seven weeks is 49 years, exactly the period occupied by Ezra and Nehemiah, including Malachi. Three score and two weeks, or 434 years from Malachi to John's anointing of Jesus. This last gap God sent His people no prophet; the first gap, Ezra and Nehemiah and Malachi; and before them Haggai and Zechariah were the last of the prophets. John Baptist was greater than the prophets, for he saw the object of all the prophecies.

In explanation of the 486½ *lunar years*, we consult Grattan Guinness's "Light for the Last Days," p. 54:—

> "This chronological prediction was fulfilled on the solar scale from the *first* edict of Artaxerxes, and on the lunar scale *to a day* from the *second*. A simple calculation shows this. Seventy weeks are 490 years, but the 69½ weeks are only 486½ years; this is therefore the number of years to elapse *between Artaxerxes' decree and the death of Christ*. Nehemiah commenced his journey to Jerusalem in accordance with the decree given in the twentieth year of Artaxerxes, during the Passover month, the month of Nisan, 444 B.C.; and, as we know, Our Lord was crucified at the same season, the Passover A.D. 29. From Nisan, 444 B.C., to Nisan, A.D. 29, 472 ordinary solar years only elapsed—not 486½. *But 472 solar years are exactly 486½ lunar years*. Hence, sixty-nine and a half weeks of years (lunar) from Passover to Passover *did* extend between Artaxerxes' decree in the twentieth year of his reign and the Crucifixion, or cutting off, of Messiah, the Prince, A.D. 29. Thus the prophecy was accurately fulfilled, even to a day, *on the lunar scale*."

Our blessed Lord, on the night that He was betrayed, confirmed the New Covenant with the representatives of the *many* (Judas had withdrawn), Matt. xxvi, 28; Mark xiv, 24. These representatives were of Israel the "many," as distinguished from Judas the Jew.

The confirmation of the Covenant was not clenched, so to speak, for another three-and-a-half years, thus completing the 70 weeks. This three-and-a-half years is stated to be the time between the Crucifixion and the Stoning of Stephen, during which time the Holy Spirit gave evidence by the miracles done by the hands of the Apostles in the name of the Lord Jesus. This tragedy of Stephen's death was the means of the conversion of Saul of Tarsus, who became Paul, the Apostle to the Gentiles, whom he addressed in Acts xiii, 26, as "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him."

It is well to discriminate between the promises for obedience and those for disobedience. Israel, in their Lo-Ammi condition, were to be allured into the wilderness, spoken comfortably to, to be betrothed unto the Lord in faith, to become married to Him (Hos. ii, 14-20), to become as the sand of the sea for multitude; and instead of its being said of them, "Not my people, there it shall be said ye are the sons of the Living God" (Hos. i, 10), and this before their return to Palestine.

But Deut. xxviii, 58-62, issues a terrible curse upon some others.

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then shall the Lord make thy plagues wonderful . . . and ye shall be left

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FEW in number . . . because thou wouldest not obey the voice of the Lord thy God."

Isa. iii, 8, 9: "For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory. The shew of their countenance doth witness against them. . . Woe unto their soul!"

To the Jew first. "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

AT THE MEETING OF THE P.S.A., PORTSMOUTH.

REV. WM. PASCOE GOARD said in effect as follows:—

We are living in very troublous times, and every one is asking the way back to prosperity again. Experiments have been made in every direction. There have been international interventions; there have been international occupations; there have been international treaties; there have been international conferences. There has been the making and unmaking of Cabinets, the assembling and proroguing of Parliaments; and finally there has been the League of Nations. But there is not a return to prosperity.

It will be well to look at the origins of our institutions in order to form a judgment why they are not working more harmoniously together, and why they are so utterly failing in efficiency.

Our religion we have from Sinai and Calvary. This is the one institution which, when given due liberty of action, has not utterly failed us. Even this is functioning badly as far as the present time is concerned, because we have laid the national and practical side of it away and have refused it liberty of action. The fault has not been in our religion, but in our refusal to follow it into the practical fields of activity.

Our system of trade and commerce we have from Tyre, the Syro-Phœnicians. We should have taken it from the Bible, as part of our religion. But we went to a heathen source for our system of trade and commerce; therefore it is not in harmony with our religion, and it is not functioning fairly to all classes.

Our militarist system we have from Babylon. For upwards of three thousand years it has been a burden to the peoples, again and again drenching the lands with blood. Again we should have taken our system of national defence from the Bible, and dwelt safely. But we adopted in part the Babylonian, Continental, system. This we refused to follow to its logical end, and therefore the system failed us at the end when its defence was suddenly called for. Thus inefficient and of heathen origin, it failed to protect the nation from years of terrible loss and conflict, and was repugnant to our religion. We should not have been left with no system of defence. We should have organized our defences upon the Bible plan, and dwelt safely. (See Numbers i and ii, &c.)

Our legislative system we have from King Omri, who substituted man-made laws for the laws of Jehovah. After twenty-five hundred years of experimenting with law-making we have at last landed in a hopeless state of confusion. There is no man living, nor body of men, who know the law as a whole as it stands to-day. We break laws on every side and with impunity, for neither we, nor anyone else, know in most instances of the existence of the laws so broken.

All these institutions, originating in such opposite quarters, naturally work very badly together, and the final result of all this contention of institutions is that we are landed into the present state of confusion.

How shall we get out? There is only one way. By returning to the law of God, and so unifying all these institutions. This would bring harmony.

The Scripture to-day is the nineteenth Psalm. The first part of it deals with God's law for Nature. "The heavens declare the glory of God, and the firmament sheweth His handiwork." The second part of it is God's law for the nation. "The law of the Lord is perfect, converting the soul."

This is true for the individual and for the nation—a perfect law for the nation. It covers the religious, commercial-industrial, national defence, and administration of justice worlds in national life, and harmonizes them all. What the nation needs and must find to-day is a conversion of its soul by a return to the law of the Lord.

The principles of that law are stated in the Ten Commandments. The principles are illustrated by the statutes which follow. The statutes are applied by the judgment of the Lord and the duly-qualified and appointed courts. The laws are as simple and as universal as the natural laws, for they have the same source. They can be applied as easily and as universally as the law of gravitation.

Under the law the nation has been under punishment for transgression. Four sentences of seven times were passed upon the nation for rebellion against the law of God. They went into effect as follows:—

740 B.C.—Two-and-a-half tribes were carried captive.

721 B.C.—Remainder of Israel carried captive.

603 B.C.—Jerusalem taken by Nebuchadnezzar.

588 B.C.—Jerusalem destroyed and balance of people removed.

From these times count 2,520 years. That is to say, seven times 360 years, for the latter is a "time."

740 B.C. to A.D. 1780 is 2,520 years. This brought Britain—the nation which is Israel under another name—treaties which gave to her Canada, Newfoundland, Gibraltar, Bombay. Her ships discovered New Zealand and Australia, and reached Tahiti in the Pacific. Thus was the foundation of the greater Britain laid at the time of the ending of her periods of punishment.

721 B.C. to, say, A.D. 1800 is seven times. This brought the final conflicts with Europe, ending in Waterloo. Thus Britain broke the yoke of Europe from her neck. Now America had erected her own house, under Divine guidance. The great spiritual revival also took place. There were established during this period the British and Foreign Bible Society, the Church Missionary Society, and other great Societies, the Sunday School movement, and in general the great reawakening spiritually of the nation.

From a small State of a few millions we have, since the time of the beginning of that miraculous expansion, increased until a fourth of the inhabitants of the world are under our flag, and the Anglo-Saxons have become a hundred and fifty millions.

603 B.C. to A.D. 1917. The first saw Jerusalem taken by Nebuchadnezzar, the second saw it delivered by Allenby, after seven times.

588 B.C. to A.D. 1934. In all probability the latter will see all nations gathered against Jerusalem to battle, and the coming of the Lord to defend His nation, as He declared He would do.

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We have been under punishment because we wandered from the law of the Lord. We are now being restored again. Not by the reforms we have worked out for ourselves, but by the grace of God exercised in our defence.

And Our Lord is under this Covenant with the House of Israel. "After these days, saith the Lord, I will put My laws in their inward parts, and write them upon their hearts, and they shall keep My Commandments and do them. And I will be their God, and they shall be My people."

The way out of our distresses is to get back to the law of the Lord, administered as He has Himself commanded they should be.

And there is no other way.

PHASES OF THE "KINGDOM" MESSAGE.

"RESURRECTION" TESTIMONY TO "KINGDOM" TEACHING.

NOT to all the people, but unto *witnesses chosen before of God*, even to us, who did *eat* and *drink* with Him after He rose from the dead" (Acts x, 41). "And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him" (Luke xxiv, 30, 31). "Jesus then cometh, and taketh bread, and giveth them, and fish likewise" (John xxi, 13). "Then the *eleven* disciples went away into *Galilee*, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, *All power is given unto Me in heaven and earth*" (Matt. xxviii, 16-18).

Prior to the "Resurrection," Jesus said: "Verily, I say unto you, that there be some of them that stand here which shall not taste of death *till they have seen the 'Kingdom of God come with power'*" (Mark ix, 1). "But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you" (Matt. xii, 28). "For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God" (Luke xxii, 16). "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in *My Father's Kingdom*" (Matt. xxvi, 29). "Fear not, little flock; for it is *your Father's* good pleasure to give you *the Kingdom*" (Luke xii, 32).

The presence of the "Kingdom" in the lifetime of the Apostles witnesses to the resurrection of Jesus. More than that, it witnesses to its Israelitish inception. Dr. Scofield states: "The Kingdom of Heaven is *Davidic*, and the promise of it enters the New Testament from the Old Testament, absolutely unchanged, and is announced as 'at hand,' *i.e.*, the next thing in order of events. . . . It will occupy historically the same period (the present age) as the Church." Yes, there is an Israelitish "Kingdom" message to be preached from the Gospels and Acts of the Apostles, a message of the importance of the death and resurrection of Our Lord, of "salvation" to mankind, and of the "redemption" wrought for Israel. The order of the "Kingdom" in the New Testament was Davidic, and that order has never changed; its purpose was "service"—unlimited in scope and world-wide in action; and the Church can and must help in keeping this ordered conception of the "Kingdom" ever before the people.

THE "STONE" NATION AND EMPIRE ASPECTS OF "KINGDOM" TEACHING.

The *national* phase is recorded in Matt. xxi, 43: "The Kingdom of God shall be taken away from you, and shall be given to *a nation* bringing forth the fruits thereof." The *empire* phase is recorded in Dan. ii, 35, 44, 45; vii, 13, 14, 22, 27. Both these phases are connected with the "stone" symbol (Matt. xxi, 44; Dan. ii, 44, 45) and with the chief "corner-stone" (1 Pet. ii, 6; Isa. xxviii, 16), and with a living Zion, a living Israel, living "stones" in whom God will be glorified (Isa. xlix, 1-3, the "servant" nation, an "island" people; Isa. li, 4, 5, 16). "Give ear unto Me, O My nation," for the oracles of God are in your midst, and you are "to exhibit the power of the Kingdom of God given to (you) the nation" (Matt. xxi, 43, Weymouth).

THE "REDEMPTION" PHASE AN IMPORTANT FEATURE.

Redemption wrought for whom: for Israel. Redemption wrought for why: for "service." "Remember these, O Jacob and Israel, for thou art *My servant*: I have formed thee: thou art *My servant*; O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto Me; for I have *redeemed* thee" (Isa. xliv, 21, 22). If we turn to Isaiah's "prophetical" and "topographical" references (as Isa. xli, xlix, &c.), we discover the *servant Israel as a people inhabiting lands (islands) and other parts of the earth*—places of importance and far larger than their original Palestinian home. There is a definite indication of the "order" of the "Kingdom" revealed in "for I have *redeemed* thee"; it is that Israel's redemption is a necessary preliminary to her own salvation and the salvation of mankind. Luke i, 67-79, is to the point: "Blessed be the Lord God of Israel, for He *hath visited* and *redeemed* His people . . . that we should be saved from our enemies, . . . to perform the mercy promised to our fathers, . . . *to give knowledge of salvation unto His people by the remission of their sins.*" Israel is the "treasure hidden in the field"—the "Kingdom" (Matt. xiii, 44); "In the shadow of His hand hath He hid me, and made me a polished shaft, in His quiver hath He hid me, and said unto me, Thou art My servant, O Israel, in whom I will be glorified" (Isa. xlix, 2, 3).

"KINGDOM" TEACHING AND THE "NEW COVENANT."

The prophet Jeremiah and the writer of the Epistle to the Hebrews (Jer. xxxi, 33; Heb. viii, 10, x, 16) record the "new covenant" relationship which would so vitally affect the life of national Israel: the "new covenant" is the covenant under which Israel now labours—it is in operation now, and is an answer to Rachel's weeping for her children, that she should be comforted. Without the "new covenant" operation in Israel, it would be impossible for the "blessing to all nations" in the Abrahamic covenant to be adequately fulfilled. Yes, the "new covenant" made with the Hebrews is part of the "Kingdom" message.

The ordinances of heaven are a guarantee to the national continuity of Israel; the death, resurrection, and ascension of Jesus Christ are a guarantee to the "new covenant" made with the Hebrews.

There are many other phases of "Kingdom" teaching, but whatever phase is inquired into, the great outstanding feature of them all is "*for God's glory*"; the salvation of mankind is that we may glorify the Lord our God; the election of Israel as servants, redeemed, is that we may glorify the Lord our God. "Let Israel now say, His mercy endureth for ever; O praise ye the Lord, all ye nations."

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THE JEWS PETITION TO RESIDE IN BRITAIN.

BY M. D. MACEWAN.

IT will interest some of your readers, I feel sure, to hear the story of Manasseh Ben Israel, who was famous in the days of Oliver Cromwell. My attention was drawn to him in the following way. Some British-Israelites in Ireland sent THE NATIONAL MESSAGE to a relative in South Africa. The magazine passed into the hands of a Jew there, who translated and read it to his aged father. To his surprise, his father said, "This idea is not new to me," and referred him to a "Hebrew History of the Jews," by Professor Grady, published in America by the American Jewish Rabbication Society. This letter from the book the son translated, and sent to Ireland, and it was given to me. Here it is :—

COPY OF LETTER TO CROMWELL.

"Now we know how our nation is spread abroad and has its rest and dwelling in the most wonderful and mighty island in the world, and therefore *before the Messiah comes*, I humbly appeal to your Highness, and beseech you for the sake of God, and *the Hebrew people that you are descendants of*, to grant us place in your country, so that we may extol and praise, and freely exercise the religion *of your origin*." (Letter by Manasseh Ben Israel to Cromwell, April 25th, 1655.)

This letter led me to the Records Office, where I was kindly shown the original letters of Manasseh Ben Israel to Cromwell, and the whole thing is most interesting from a British-Israelite point of view.

I also went to the British Museum, where there is also a great deal about the matter. As the famous Rabbi says himself : "The communication and correspondence I have held for some years since with some eminent persons of England was the first originally of my undertaking this design. For I always found by them a great probability of obtaining what I now request, whilst they affirmed that at this time the minds of men stood very well affected towards us, and that our entrance into this Island would be very acceptable, and well pleasing unto them. And from this beginning sprang up in me a semblable affection and desire of obtaining this purpose. For, for *seven years* on this behalf I have endeavoured and solicited means, without any interval. For I conceive that our universal dispersion was a necessary circumstance to be fulfilled before all that shall be accomplished which the Lord hath promised to the people of the Jews, concerning their restoration, and returning again into their own land according to those words (Dan. xii, 7). As also, that this our scattering *by little and little* should be amongst all people from one end of the earth even unto the other, as it is written (Deut. xxviii, 64). I conceive by the end of the earth might be understood this island. . . . With these proposals therefore I applyed myself in all zealous affection to the English nation, congratulating their glorious liberty which at this day they enjoy with their prosperous peace."

So for seven years Manasseh wrote letters, and the most important ones are in the Records Office, but it is most probable that the one in Professor Grady's book is also genuine.

Ben Israel saw the Ten Tribes scattered over the earth, and his great desire was that Christianity and Judaism would welcome together the coming of the Messiah. He was the son of a mariner of Lisbon, who had suffered under the Inquisition, and gone to live in Amsterdam. Manasseh, his son, was a Rabbi, a great preacher and writer.

He says : "Truly I have held friendship with many great men, and the wisest and most eminent of all Europe, and also they come to see me from many places at my house, and I had many friendly discourses with them, yea Gasper Barleus, the Virgill of our time, and many others have written many verses in my commendations, which I mention not of vain glory, but for vindication of my innocent repute." His portrait by Rembrandt is well known. He came from Amsterdam and lived in London for a time—there known as "Rabbi Meness Ben Israel a Divine, and Doctor in Physick in the Strand, over against the New Exchange in London." Many requests and petitions did he present to Cromwell.

The Protector was favourable towards him. He gave him permission to come to England in 1650. On October 31st, 1655, the Council of State, hearing that Manasseh Ben Israel was attending at the door, with books, which he wished to present to them, ordered the clerk, Mr. Jessop, to receive the books and bring them in. Probably the books were some of his writings, such as "The Rose of Sharon" and his many writings on the lost and "outcast" ten tribes and histories of Jews. In the State papers I found some correspondence about this appearance of Manasseh. (November 15th, 1655.)

133. The Lord President rejects from the Committee of Council the names of persons to meet with the Committee, to which the proposals of Manasseh Ben Israel for the Jews are refused.

LETTERS.

CAPT. FRAS. WILLOUGHBY TO ROBERT BLACKBOURNE.

December 10th, 1655 :—

"I observe the great business of the Jew under consideration. I hope the Lord will direct in a matter of such concernement. . . ."

CAPT. FRAS. WILLOUGHBY TO R. BLACKBOURNE.

December 15th :—

"I have your full relation of what passed last Wednesday about the Jews. It is a business of no small concern, they are a people to whom many glorious promises are made, but they are as full of blasphemy as any under sin . . . and whether they can prove themselves Jews is a question to me."

December 31st, 1655. State Records :—

ROBINSON TO WILLIAMSON.

"The Jews we hear will be admitted by May 7th, commencing, though the generality oppose."

1655 :—

SECRETARY NICHOLAS TO MR. JANE.

"Cromwell has greed with the Jews, and some of their Rabbis are learning English."

The memorable document of this year, 1655, is the famous petition of March 24th, 1655-6, praying for a written licence to meet in their houses for worship and to bury their dead outside the City, signed G. Manasseh Ben Israel and six other Jews of London.

Cromwell has signed this petition "Oliver P.," and at the Council meeting to decide this matter "sixteen Theologians and Divines responded to the religious conference, with the Lord Chief Barons, Lord Chief Justices and others most notable in the history of the Commonwealth." The petition was supported by Oliver Cromwell in a speech of which one witness wrote :—

"I never heard a man speak so well. His Highness was eager for the scheme, if so might be. But the Scripture, pro-

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phecies, law learnings, and lights of the human mind seemed to point another way; zealous Manasseh went home again; and the Jews could not settle here except by private sufferance of his Highness" (Carlyle's "Letters and Speeches of Cromwell").

So Cromwell gave his unofficial authorization to the petitioners, and the Jews came, and we have, on February 19th, 1657, an Order in Council advising Cromwell to grant Manasseh Ben Israel a pension of £100 a year (about £500 in our money). This pension poor Manasseh only enjoyed for a short time. In 1657 his son died, and he returned broken-hearted to Middelburg in Holland, where he died shortly after, 53 years of age.

The Jews were officially allowed to live in England in the reign of James II.

GREEK AND HEBREW CONNECTIONS.—XII.

BY REV. A. B. GRIMALDI, M.A.

PSALM cxviii, 12: The image of the fire consuming the thorns we find in "Iliad," ii, 455.

"As on some mountain, through the lofty grove,
The crackling flames ascend and blaze above:
The fires expanding as the winds arise,
Shoot their long beams, and kindle half the skies:
So from the polished arms, and brazen shields,
A gleaming splendour flashed along the fields."

—POPE.

The arms resembling a gleaming fire is common both to the Psalmist and to Homer.

Psalm cxix, 109: So Xenarchus speaks in "Athenæus," xiii, 4, as "having the life in the hand." There is also something like this in the speech of Achilles to Ulysses: "Always presenting my life to the dangers of the fight" ("Iliad," ix, 322).

Psalm cxxi, 3: God is represented as a Watchman. There is a thought in the "Antigone" of Sophocles which seems to be a counterpart of this of the Psalmist (Johnson, 613):

"Shall men below control great Zeus above?
Whose eyes by all subduing sleep
Are never closed, as feeble mortals are;
But still their watchful vigil keep
Through the long circle of the eternal year."

—FRANKLIN.

Psalm cxxii, 6: There is a remarkable alliteration in this: "Shaalu shelon yeru-shalam yishlayu shabeyeha." Ask ye the prosperity of Jerusalem, they shall be quiet that love thee. Similar alliterations are to be found in Greek poets.

Psalm cxxvi, 1: When the Romans, after defeating Philip of Macedon, restored by proclamation the liberty of the Greeks, the tidings produced nearly the same effect upon them. They gazed on each other, wondering as if it had been some illusion similar to a dream (Livy, "History," xxxiii, 32).

Psalm cxxxvii, 9: Homer describes a similar slaughter, on taking a city, in words almost similar to those of the Psalmist ("Iliad," xxii, 62):

"My heroes slain, my bridal bed o'erturned;
My daughters ruined and my city burned;
My bleeding infants dashed against the floor—
These I have yet to see: perhaps yet more."

—POPE.

Psalm cl, 6: This may be compared with the two-edged swords of the Greeks.

I Samuel xvi, 23: The effects produced by David, by his skill in music, were equal to any mentioned in the fabulous histories of Greece. It has been conjectured by one of David's biographers, Dr. Delauney, that the history of David was the origin of that of the Greek poet, Orpheus. He alleges the coincidences of time and other circumstances.

Ecclesiastes x, 14: Such a passage as this receives a fine illustration from the case of Archimedes saving Syracuse from the Romans. It was betrayed by Mericus, a Spaniard, 208 B.C., about the time, some consider, that "Ecclesiastes" was written. Archimedes was not remembered, but slain by a Roman soldier (Plutarch). Alexander the Great swore that he would not grant anything Anaximines asked (who came to him for Lampsacus), who therefore said: "I desire that you will destroy this life," and so saved it (Maximus).

Canticles i, 9: Literally "To my mare" in the chariots of Pharaoh. The reputed finest woman among the Greeks, Helen of Troy, has been compared to a horse in a Thessalian chariot, by Theocritus ("Idyl," xviii, 23): "The golden Helen, tall and graceful, appears distinguished among us as the furrow in the field, the cypress in the garden, or the Thessalian horse in the chariot" ("Jer." b, ii).

Canticles ii, 4: The Greeks preserved their wine in large earthen vases ranged against the wall, in some upper apartment in the house, where they kept their most precious effects; literally "the house of wine." We have a proof of this in Homer ("Odyssey," ii, 337):

"Meantime the lofty rooms the prince surveys,
Where lay the treasures of the Ithacian race;
Here ruddy brass, and gold refulgent blazed,
There polished chests, embroidered vestures graced,
Here pots of oil, breathed forth a rich perfume,
There jars of wine, in rows adorned the dome,
Pure flavorous wine, by gods in bounty given
And worthy to exalt the feasts of heaven.
Untouched they stood, till his long labour o'er,
The great Ulysses reached his native shore;
A double strength of bars secured the gates;
Fast by the door wise Euryclea waits." (John ii, 6-9.)

—POPE.

Canticles iii, 11: Examine especially the nuptial crown. It is conjectured that Isaiah refers to a nuptial crown (lxi, 10). A crown on bride and bridegroom was common, and is still a Jewish custom. The nuptial crown, among the Greeks, was a chaplet of flowers.

Canticles iv, 8: Dom Calmet says the bride is represented as an undisciplined virgin, a mountain nymph, wholly occupied in hunting, unwilling to leave her wild retreats. So the Greeks represented Venus and Adonis and Artemis.

Canticles iv, 11: Eloquence was compared to honey by the Greeks. Thus Homer:

"Experienced Nestor, in persuasion skilled
Words sweet as honey, from the lips distilled."

("Iliad," i, 247.)

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